

Things to Come:

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WITH.

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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 Prophetic Truth.

THE OFFICIAL ORGAN OF PROPHETIC CONFERENCES.

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GEORGE STONEMAN, 39 WARWICK LANE, E.C.

→ ⊠ · PREFACE. ⊠ →

We close our third Volume greatly encouraged by increasing testimony from all parts of the world from those who believe in the truth and power of the Word of God.

We are thankful for the grace which has kept us, and given us an ever-increasing desire to glorify Christ and abase Man.

As the signs of His coming abound, our great aim is to “make ready a people prepared for the Lord,” and to sound forth a faithful witness for Him while He is still keeping silence.

Soon will He arise and send forth His command, “Gather My saints together unto Me.” Till that moment arrives, may He accept and own and bless our feeble services.

↪ THE EDITOR.

39 WARWICK LANE. E.C.

May 17th, 1897.

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THINGS TO COME.

Vol. III.

JULY, 1896.

No. 1.

Editorial.

"HE THAT HATH EARS TO HEAR,
LET HIM HEAR."

THERE are few, if any, who have derived *all* their views purely and wholly from the Word of God. Circumstances, Friends, Teachers, Ministers, and Books have all contributed to influence our opinions. It would be difficult for any one to say how much is of God, and how much is of man, in the views which he holds of Divine Truth. Our one great aim therefore should be, not to try and maintain our own opinions, but to unceasingly test them by the Word of God, so that we may ever be eliminating what we may have received only from man, and ever ready to receive new light, direct from the fountain-head itself.

The words quoted at the head of this article are full of solemn exhortation and warning, taken in this connection.

They are words used only by the Lord Jesus Himself. No mortal lips uttered them as they are recorded in the Scriptures.

On *fourteen* occasions the Lord used them, and each was of a solemn dispensational character.

The words are cast into this peculiar form for the purpose of increasing the emphasis which we are to put upon them. This peculiar form is one of many ways by which words are repeated in a sentence. It is the figure by which the same word is repeated in different moods, tenses, or cases. It was called by the Greeks, and pronounced *Po-lyp'-tō-ton*, (*i.e.*, many inflections), and is frequently used by the Holy Spirit.* Sometimes the cognate noun is employed with the verb to enhance the importance of the verb to a superlative degree.† But in all these many cases the aim is one, to arrest the attention, and to fix the mind on the importance of what is said.

When the Lord therefore says, "He that hath an ear to hear, let him hear." He wraps up in a few words a large and weighty saying. It means that what He says is addressed not to the multitudes, but to those whose ears God has opened, and to them He gives the solemn warning to hearken to what is said, and the earnest exhortation to obey what is heard. It would be difficult to express all the fulness of meaning contained in these few words, and it would be impossible to exaggerate their importance, their solemnity, and their weight.

We have said that they are dispensational. That is, they all refer to the change of dispensation which was then

* See Gen. i. 24. Where the Heb., "the Lord when He visiteth, in visiting, will visit you," is rendered by the A.V., "God will surely visit you."
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," etc., etc.

† Mic. ii. 4. One shall "lament with a lamentation of lamentations." The A.V. catches the emphasis and renders this, "Lament with a doleful lamentation."
Gen. ii. 16. "Eating thou shalt eat," *i.e.*, "thou mayest freely eat."
Gen. ii. 17. "Dying thou shalt die," *i.e.*, "thou shalt surely die."

about to take place; and to the significance of that change.

The words stand in close connection with another great prophecy which had been given in Is. vi. 9, concerning *the closed ear*. Here we have the same figure employed, for the Hebrew reads:—

"Hear ye, in hearing, but understand not,
See ye, in seeing, but perceive not."

This refers to Israel's blindness. *Seven* times are these words written down in the Scriptures of Truth, while *five* are the occasions on which they were used; and *four* on which they are quoted.*

Now comes the important fact, that side by side with Israel's judicial deafness and blindness, stands the grace which opens the ear to hear, and the solemn responsibility to hearken and attend to what is said.

On turning to our Lord's words we find that He uttered them on *fourteen* different occasions, *six* times on the earth (as the Son of man), and *eight* times from heaven (as the risen Lord).† The eight being marked off from the six by a slight difference between their heavenly and earthly form.‡

Now if we take these *fourteen* utterances of the Lord, surely we shall have a theme worthy of our deepest attention. A theme, beside which all others sink into insignificance; a subject for which all other subjects ought to be put on one side until we have mastered and hearkened to, and learned and obeyed its lessons.

When our Lord uttered these sayings, He was speaking of "things to come." He was referring to the coming change of dispensation which Israel's deafened ear could not understand, and which only the divinely opened ear could hear and perceive. *Then* they were things to come, *now*, they are among the things that remain. And presently they shall be among the things which have passed away, ushering in other "things to come" a new dispensation, when the Church shall have been "gathered" unto Christ (2 Thess. ii. 1), and, the veil removed from Israel's heart, the nation shall own their once rejected Messiah as Lord of all.

I. JOHN AND ELIJAH.

Matt. xi. 15.

The first occasion on which the words were used was in connection with him who first announced the coming change of Dispensation, and who fulfilled the first ministry of the Kingdom of Heaven.

Had the people received John's testimony concerning Christ as the Messiah, they would have discerned that he came in "the spirit and power of Elijah" (Lu. i. 17). Alas, the nation as such did not receive either John or

1.	Jnn. vi. 9	...	...	...	...	...	...	...	1
2.	Matt. xiii. 14, Mark iv. 12, Lu. viii. 10	...	...	...	...	...	...	...	3
3.	John xii. 40	...	...	...	...	...	...	...	1
4.	Acta xxviii. 26, 27	...	...	...	...	...	...	...	1
5.	Rom. xi. 8	...	...	...	...	...	...	...	1
									7

* Though the occasions were *fourteen*, (7 × 2), the words are written down *sixteen* times (4² or 4 × 4) in all, by reason of the duplicate accounts in the Gospels.

† For the significance of these numbers, see Dr. Bullinger's work, *Number in Scripture*.

Jesus, but wisdom is justified of her children (Matt. xi. 19), for they, and they alone, have "ears to hear."

On the mount of Transfiguration the Lord showed to His chosen disciples the pattern of the Son of Man coming in His kingdom (Matt. xvi. 28). When they were come down the disciples asked, "Why then say the Scribes that Elijah must first come?" And Jesus said, "Elijah truly shall first come and restore all things, but I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that He spake unto them of John the Baptist" (Matt. xvii. 10-13).

These disciples, thus, had the opened ear. The Lord taught them the two-fold character of His coming. "Unto you (who have ears to hear) Elijah is come already," according to Mal. iii. 1,—the forerunner of Messiah come in grace "to save His people from their sins." But to the nation who rejects Him, Elijah truly shall come before the great and dreadful day of the Lord, according to Mal. iv. 5, when the Son of Man shall come with power to possess His Kingdom, and when His foes shall be made His footstool.

Hence the first occurrence of these words:—

"If ye will receive it, this is Elijah, which was for to come. He that hath ears to hear, let him hear" (Matt. xi. 15).

(To be continued.)

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

(Continued from page 208, Vol. II.)

III.—JEHOVAH.

MANY are the opinions as to the original pronunciation and essential meaning of this sacred Ineffable Name. No one can tell us what the original pronunciation of the word *Yehovah* was. The Jews have, from time immemorial, regarded it with the most profound reverence, and have invested the four letters יהוה YHVH (hence called the *Tetragrammaton*, or four letters) with sacred awe. Throughout the Hebrew Bible, whenever the word יהוה occurs by itself, it has not its own vowel-points, but those belonging to the word ADoNaI (Lord), thus, YeHoVaH. And when the two words, *Adonai Yehovah*, occur together, *Yehovah* has the vowel-points which belong to ELoHiM (God); thus, YeHoViH. In the English Bible the distinction is preserved by putting "Lord" for *Adonai*, and "God" for *Yehovah* (thus, "Lord God" frequently in Ezekiel).

Indeed, owing to this extreme reverence for the Ineffable Name, the ancient custodians of the Sacred Text not unfrequently endeavoured to further safe-guard it by actually substituting for *Jehovah*, in many instances, the word

Adonai,* or even *Elohim*! Amongst other instances may be noted the following parallel passages:—

2 Sam. v. 19 25 - - 1 Chron. xiv. 10-16.

2 Sam. vi. 9-17 - - 1 Chron. xiii. 12-14; xvi. 1.

Psalm xiv. - - - Psalm liii.

In all three cases the primitive reading was, without doubt, *Yehovah*.

Yehovah is a proper name, and should no more be called or translated "LORD" than Samuel should be translated "Heard"; or Gershom, "Stranger"; or Ephraim, "Fruitful," etc.

Yehovah is the proper name by which God revealed Himself to His covenant people, and by which He was *known* to them as the one who had entered into covenant with them. It means not so much *He who is*, as is the case with YAH, as *He who will be—the Coming One*, the one who will come to fulfil His original covenant promise which reaches to the end of all, viz.: the final crushing of the serpent's head, and the final salvation of His people. His name, *Yehovah*, is the pledge of all this.

Yehovah is, therefore, first, and emphatically the God of Israel, just as Chemosh was the god of Moab. He is not called *Yehovah* as the creator of the world, but as standing in a covenant relation to His people whom He had created: "Thou shalt say unto the children of Israel, *Yehovah* hath sent me unto you; this is My name for ever" (Ex. iii. 13, 15). "That they may *know* that Thou alone, whose name is *Yehovah*, art the most high over all the earth" (Psa. lxxxiii. 18). "I am *Yehovah*, that is My name" (Isa. xlii. 8).

No wonder Pharaoh did not know Him. He says he did not. Yet he knew that the Israelites had a God, just as the Egyptians had. But he says, "Who is *Yehovah*? I know not *Yehovah*" (Ex. v. 2; viii. 10).

The name *Yehovah* contains no allusion to creation, power, lordship, mastery, or rule; nor, as we have said to the Self-existent One; but it denotes *the Coming One*, He who will for ever be the hope of His people who know His name, and put their trust in Him. He is His own revealer of Himself in grace and redemption.

Hence, the name is never used by non-Israelites except in answer to an Israelite (as in Pharaoh's answer to Moses, taking up his words), or as indicating a belief in the true God (as in the case of Rahab,—Josh. ii. 9-12; Naaman,—2 Kings v. 17, 18), or in contempt (as Sennacherib,—2 Kings xix. 22, 25, 30, 32, 35), or for some other special reason.

Especially is the name used when *Yehovah* puts Himself in contrast with other objects of worship. See Ex. xx. 2, 3: "I am *Yehovah* thy *Elohim*, . . . thou shalt have none other gods before Me." (Compare Ex. xxxiv. 14; Josh. xxii. 22, xxiv. 23.)

* The *Masorah* gives a list of 134 passages in which *Adonai* (Lord or my Lord) by itself denotes *Jehovah* (or the Lord). They are as follows:—
GEN. xviii. 3; xviii. 27, 30, 32; xix. 18; xx. 4. EXOD. iv. 10, 13; v. 22; xv. 17; xxxiv. 9, 9. NUMB. xiv. 17. JOSH. vii. 8. JUDG. vi. 16; xlii. 8. 1 KINGS iii. 10, 16; xxii. 8. 2 KINGS vii. 6; xix. 23. ISA. iii. 17, 18; iv. 4; vi. 1, 8, 11; vii. 14, 20; viii. 7; ix. 8, 17; x. 12; xi. 11; xxi. 6, 8, 16; xxix. 18; xxx. 20; xxxvii. 24; xxxviii. 14, 16; xlix. 14. EZEK. xviii. 25, 29; xxi. 14; xxxiii. 17, 29. AMOS. v. 16; vii. 7, 8; ix. 1. ZECH. ix. 4. MICAH. i. 2. MAL. i. 12, 14. PS. ii. 4; vii. 2; xlii. 20; xxx. 8; xxxv. 3, 17, 22; xxxvii. 12; xxxviii. 9, 16, 22; xxxix. 7; xl. 17; xlv. 23; li. 16; liv. 4; lv. 9; lvii. 9; lix. 11; lxii. 12; lxxi. 18; lxxviii. 11, 17, 19, 22, 28, 32; lxxxiii. 20; lxxxvii. 2, 7; lxxxviii. 65; lxxxix. 12; lxxxvi. 3, 4, 6, 8, 13, 16; lxxxix. 40, 50; xc. 1, 17; cx. 5; cxxx. 2, 3, 6. DAN. i. 2; ix. 3, 4, 7, 9, 15, 16, 17, 19, 19, 19. LAMENT. i. 14, 16, 16; ii. 1, 3, 5, 7, 18, 19, 20; iii. 31, 30, 37, 68. EZRA. x. 3. NEH. i. 11; iv. 8. JOB. xxviii. 28.

Hence it is that a possessive pronoun can be used with *Elohim*, God, but not with *Yehovah*. It can be said, "My God," "Thy God," "Our God," but it could not be said, "My Yehovah," or "Our Yehovah," because Yehovah means "My God." So we have again and again: "Yehovah my God," "Yehovah thy God," "Yehovah our God," etc., etc. What does all this imply, if not this, that the person or persons who use these expressions stand in a very special relation to the God whom they thus know. How beautifully this comes out in Ps. c. 3. "Know ye that Yehovah, *He* is God: it is *He* that hath made US, and His we are (margin), WE are His people." So also in Ps. cxliv. 15. "Happy is that people whose God is Yehovah."

Yehovah is the immutable one: "I am Yehovah, I change not, therefore ye sons of Jacob are not consumed" (Mal. iii. 6). And His name expresses the continuity of His dealings with His people, it marks the unchangeableness of His promises, and contains the whole revelation of His goodness and mercy, His righteousness and judgment. All this gathers round the name Yehovah.

Now in Exod. vi. 3, God says to Moses, "I am Yehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of *El-Shaddai*, but by my name Yehovah was I not known to them."

Some are stumbled when they find that the Patriarchs did know and use the word Yehovah. But the explanation lies in the fact that the word rendered "know" in this verse means more than *to know of*, or *be acquainted with*: it means *to know by experience*! *to feel*, *to be sensible of*. And this was the fact. The patriarchs *knew of* the Name, and, of course, knew of God's covenant with them, but He had not taught them all that was involved in that name.

What is meant by thus making known the name Yehovah (Ex. vi. 6, 7; x. 2, etc.) may be seen from Judg. viii. 16, where Gideon "took the elders of the city and thorns of the wilderness, and briars, and with them he *taught* (margin, *made them to know*) the men of Succoth," *i.e.*, to *experience* the thorns!

In Gen. xviii. 19, "I know him that he will command his children, &c." Here the verb is causative, *i.e.*, I have *taught* him, in order that he may, &c.

So Prov. x. 9. "He that perverteth his way *shall smart* for it," *i.e.*, shall find out, and feel, and experience and be taught the bitter consequences of it.

Yes, the ungodly now, may know of the name *Yehovah*, they may be acquainted with the fact that there is such a word. But they have not been taught and made to know what it means by a blessed experience. It is the word used in Ps. cxliv. 3. "What is man that thou *takest knowledge* of him." It is the word in Prov. iii. 6. "In all thy ways *acknowledge* Him." It is the word used of Yehovah's knowledge of His people and of their knowledge of Him.

And now, for the purpose of marking your Bibles and knowing when and where we have this Ineffable Name, it will be sufficient to remember that in all cases where we have the word LORD, thus, in capital letters (except where we pointed out in our former paper it stands for JAH): and where we have the word GOD in capital letters it stands for Jehovah, and we are so to read it and understand it.

(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.

THE INSPIRATION OF THE SCRIPTURES.

BY PASTOR FULLER GOOCH

(At the Liverpool Conference, November, 1894).

FROM the very beginning of the Christian Church Era, right on, all the best and holiest of men have valued and revered and loved the word of God. There is a statement which has been made and verified, that if the New Testament Scriptures could be lost by any means as a volume, the writings they contain could be reproduced from quotations in the books written during the first 300 years of the Christian Era. So copious are the extracts made by the early Church writers that you would have no trouble in getting the whole of the New Testament Scriptures from their writings, by way of compilation. It is a plain proof of how they valued the Scriptures, and how they rested upon the Scriptures, for all they had to do, and for all they believed.

We are living in days when we are tempted not so to think of the word of God—not to place it thus in the forefront. I think that, of all the signs of the times, which are so saddening, there is not one more sad, or so sad, as the lessening hold which the Scriptures have upon the mind and heart of many professing Christians.

The great mark of to-day, even in Christian circles, is "free thought." Men claim the right as Christians to think as they like, to think independently. False religions are rising on every side, the air is full of them—the universal Fatherhood of God, the brotherhood of man, the salvation of the race, and the incarnation apart from the cross. These are the things that you hear on every side. The Word of God brings us to the one point—the cross of our Lord Jesus Christ, His substitutionary death and sacrifice the foundation of all true faith and all real blessing from God. You have the revival of old heresies in these days. The old agnostic heresies are coming to the front again. Theosophy and Spiritualism are similar to the ancient dealing with familiar spirits.

You are asked to-day for toleration; never mind (people say to us) what creed a man holds, what heresies he may announce; never mind what it is, or what he is, if he takes a so-called conscientious stand, let us show charity, let us love him and welcome him. Let us have one grand confederation in which every one's faith shall be as good as his neighbour's. Not so, says the Word of God. The Word of God tells us of "One Lord, one faith, one baptism, one God and Father of all, one Spirit, one Body, one Object to guide, and direct, and teach us all.

You see now all around the abandonment of the Gospel; loss of faith. Nowadays you must be a social reformer. In the pulpit you must go in for Christian socialism, go in for a gospel and for a Christianity suited to the 19th century: but God's Word tells us to stand firm upon one Gospel. It says, If any man, even an angel from heaven, shall bring another Gospel than the cross of Christ, let him be accursed. My dear brethren, the Book of God is dead set against all modern changes in the things of God, and this

moral age is set against the Bible. We have so many leaders of modern thought undermining the Word of God, and seeking to tinker away the great fundamental doctrines of inspiration of Scripture, the fall, and our Lord's return. If you accept their theories you have nothing left that is worth having.

Then what are we to do? We are to stand by the Book. It will stand by us if we stand by it.

THE CLAIMS OF THE BIBLE

are very wonderful, they are very grand. The Bible claims to be divine through and through. I am not speaking now of what men say about the Book, or what men claim for it: I speak of what the Book says of itself. The Book claims to be Divine.

It claims to be inspired, which means nothing else than that the words of the Book, as given by God to the man who wrote it, were inbreathed words—words inbreathed by the Holy Ghost Himself. Either the Bible is a God-breathed Book through and through, or the Bible deceives us concerning its own character. Either the Bible is a Book altogether of God, from Genesis to Revelation, and God is in it as Author from beginning to end: or else God is not in any of it, because it claims what in that case would not be true.

THE BIBLE CLAIMS INFALLIBILITY.

The Bible claims to be so of God that man should not dare to question it. The Bible claims authority: it claims to be the rule, the standard of man's thoughts and opinions. Its own keynote is "to the law and to the testimony! if they speak not according to this Word, it is because there is no light in them."

Now is the Book true? Are its claims such as can be guaranteed, or can they be fairly gainsayed? How far are these claims sustained by fact? I might bring forty arguments forward in answer to this question: but I only deal with one. I might refer you to prophecy and its past fulfilment. I might refer you to the spiritual power of the Book, and the spiritual triumphs achieved by the truths of the Book: but I pass these by, and I refer you for a few moments to the character of the Lord Jesus Christ in its relation to the question that is now before us. Was the character of the Lord Jesus Christ perfect? Was He true or was He mistaken? Here is a very solemn question, and I would to God every Christian would face it before he deals with modern teaching about the subject of the inspiration of the sacred Scriptures. I wish every Christian student, every Christian reader of God's Word would just settle this point first of all. Was Christ trustworthy in all that He said? Did He know what He was talking about in what He said? Momentous questions these! There are not lacking men in high places—high ecclesiastical places to-day who tell us He did not know what He was talking about: He was mistaken in what He said. But ah! what does this mean? A mistaken Saviour—a faulty, feeble Son of God—He who "knew what was in man," so that He read the secrets of their innermost hearts at a glance—He who knew what was in the heart of the Father so that no man can know the Father save as the Son shall reveal Him—He not know what He was talking about when He spoke of the Old Testament Scriptures? Was it possible for Him to read the heart of man: to read the very heart of the Father, out of Whose bosom He had come, and yet not be able to discern the fallacies—if fallacies there were—in the Scriptures of His own day? This would be startling indeed: but it cannot be.

Let us look for a moment at what the Lord's estimate of the Old Testament Scriptures was. What does He say of them? We are told that the number *seven* in sacred usage represents spiritual perfection. Just notice seven

things which Jesus said concerning the Old Testament Scriptures. In

(1) MATT. XXI. 42

(I will only take one illustration of each point), you find that Jesus met some of the arguments and the assaults of the Pharisees by saying, "Have ye never read in the Scriptures, 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?" etc. . . .

Now mark here, the Lord makes the Old Testament Scriptures the standard of appeal when vital questions were at issue between Himself and those who opposed His doctrine, and opposed His person as the Messiah. He shows that for the settlement of all religious controversies the Bible is the one standard of appeal. Then we do not need to appeal to expediency as many would have us do—we need not appeal to the church or to church assemblies, unions, synods, or anything else to determine this matter connected with revealed truth. "The Bible, and the Bible only," said Chillingworth, "is the religion of Protestants." It is the only religion of the true followers of the Lord Jesus Christ, who made it His one only standard of appeal.

(2) MATT. XXII. 29:

"Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God." Now what does that mean—what did this imply? It implies that when the Scripture gives you light on any matter, the decision is infallible and inerrant. Know the Scriptures, and you do not err: be ignorant of the Scriptures, and in all probability you will err. If you err in sacred things, it is because you do not know the Scriptures. Therefore the Scriptures are inerrant according to our Lord's teaching.

Again you will find that He speaks of the Scriptures as having an imperative necessity of fulfilment. Just mark

(3) MATT. V. 17, 18:

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Now these two verses in our Lord's day were well understood by the Jews—the Jews understood them to cover the whole range of Old Testament Scriptures. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil." Take another in

(4) JOHN X. 34:

"Is it not written in your law, I said, Ye are gods?" He quotes those words from the Old Testament, and upon that one proof He rests the whole of His argument against those who were attacking and assailing His position as the Messiah, and the Teacher come from God: and He adds, in connection with His argument, "And the Scripture cannot be broken." What! not in one word? So Jesus says. Every word that has been used in the Scriptures is given by God, and not one word can be broken, for the very words of God must stand though the words of men all perish. Such is our Lord's statement again and again: He insisted on the same point—in every argument He rested on the one word.

Take another illustration,

(5) MATT. XXII. 23:

"How then doth David in Spirit call Him Lord?" So that the Lord declares that David spake by the Spirit, when he said, "The Lord said unto my Lord, sit Thou on My right hand. . ."

Now there was a puzzle here. There was a question which the learned Pharisees were not able to answer. But if the Old Testament Scriptures were not verbally inspired—if only their surface sense was to be the rule of thought, how easy it would have been for them to say to the Lord Jesus, "Yes, but do you suppose we are going to accept an argument that is based upon one single word"? They did not dream of saying to Him, "The original has a different meaning from anything of that kind." They knew that their Scriptures as He appealed to them were intact, and they knew that they could not alter one word upon which He rested His argument. Such was our Lord's opinion of the Word of God, as being in its very wording the Book of Jehovah Himself.

(6) HISTORICAL FACTS.

He asserted that the Old Testament Scriptures were as historically true, as they were true from every other stand-point. The history of Moses He endorses—Daniel He endorses as the prophet of God in his own times: and Jeremiah also, and Elijah, Elisha, and Nehemiah; so we might go on and give name after name that the blessed Lord endorses as historically true, and connected with the very events and times in which the Old Testament related them. The very facts of the Old Testament Scriptures which modern sceptics delight to sneer at and laugh at us for believing, He takes up and endorses.

Did the fish swallow Jonah? we are sometimes asked. The Lord Jesus says it did. Was Jonah three days and three nights in the fish's belly, and then Was he cast up by the miraculous power of God alive? Christ declares it was so.

Was Lot's wife turned into a pillar of salt as she crossed the burning plain of Sodom? Christ says she was.

Did the bush burn with fire, and yet was not consumed? Did God speak out of the bush? Christ says it was so.

Was the brazen serpent lifted up in the wilderness, and when the bitten Israelite looked at it, was he healed? Christ says that it was so.

Was the manna given in the wilderness day by day from heaven, and not on the seventh day? Yes, Christ says so.

Did the flood come and destroy them all? Was there a universal deluge? Christ says there was. He stands by the Old Testament Scriptures then in these very points where modern thought sneeringly says, "How can these things be?"

And the seventh and last,

(7) LUKE XXIV. 45.

He declares the Old Testament to be full of Himself: in Moses, in the Psalms, in the prophets. On the blessed resurrection morning He opened the understanding of the disciples that they might see Him in all that had been written.

Modern teachers tell us that there never was a tabernacle in the wilderness—that all that is said about the tabernacle in the wilderness is a mere myth—there was no such place for worship till the temple was built—it is those connected with the temple who invented the story and added it to the canon when the temple and its glory had passed away. Was it so? Our Lord endorsed the fact of the tabernacle. Our Lord endorses the fact of the Mosaic ritual, and the Levitical economy, and ascribes it to Moses: and over and over again He attests the Mosaic worship, and the tabernacle economy. The tabernacle is a history full of Himself from beginning to end. He said, "Abraham rejoiced to see My day." One has well said, "The sacred writers made it their principal object to announce, to describe, and to honour the Saviour": and so they do too, from Genesis to Revelation. The great aim of the Old Testament Scriptures is to announce, describe, and honour the Lord Jesus,

and when the Lord Jesus appeared among men He accepted the whole testimony, endorsed it all, and said, "This day are these Scriptures fulfilled in your ears," and in your sight.

I close by just reminding you that the disciples followed their Lord. In their Epistles they treat the Old Testament Scriptures in precisely the same way; and the Old and the New stand or fall together, so are they interwoven: built and based, as it were, the one upon the other. Ah! where is modern thought wrong? Modern thought seeks to adjust the Bible to itself, which is exactly the wrong way about. The right thing to do, according to divine teaching, is to adjust all human thought to the Bible. What our teachers now-a-days want is to make the Bible fit their theories, and adjust it to their way of looking at things. Oh, how many volumes are written just for this purpose to try and square the Bible-teaching with the thoughts of modern teachers. Men desire to get rid of the supernatural: but what are we without the supernatural? What power have we? What puny creatures we are apart from the eternal power—the supernatural power which the Word of God reveals as the source of all things. Oh, why should we wish to get rid of the supernatural? Rather let us cling to it, rejoice in it as a higher power than man can bring to bear, a governing spirit which carries all before it as it moves along.

Modern thought attempts to make the intellect supreme, forgetting that the intellect is depraved as a part of man's nature: that from the crown of the head to the sole of the foot the fall has done its work in man. Shall reason and intellect vaunt themselves over the revelation of God? Surely not. Modern thought seeks to depreciate the spiritual, not elevate the material: but the spiritual element, the spiritual power is the main and vital force. "That which is born of the flesh is flesh: that which is born of the spirit is spirit." What is wanted is that we should just receive the spiritual; that the spirit which God has given to us should rise above the soul and above the body, and in communion with God's Holy Spirit find its power for service, find its right sphere of life, and of development, and of all that is holy, and blessed, and true.

Fresh Studies of Old Truths.

No. V.

"THE CORNER STONE."

BY E. J. BALDWIN.

PART II.—THE HEAD STONE.

IN Part I. we dealt with the first, and completely fulfilled portion of the three-fold prophecy of the Corner Stone, viz: (A) the Rejected Stone of Psa. cxviii 22; (B) the Stumbling Stone of Isa. viii. 4; and (C) the Foundation Stone of Isa. xxviii. 16. Now proceeding to the study of the second, and only partially fulfilled portion, we have to discover the true significance and interpretation of the (A) Head Stone, or (B) Sanctuary, which was to be the (C) "glory" of certain who "believed on Him." It will be remembered, however, that the key to the problem has been already discovered, and the former paper

concluded with two questions, the true answer to *either* of which will give us the solution we are seeking.

I.—Who are the “others,” the “nation,” to whom *the keeping of the Vineyard*, the “Kingdom of God,” was given, after it was taken from the Wicked Husbandmen? (St. Matt. xxi. 41, 43.)

Cant. i. 6, R.V.—“They made me *keeper of the vineyards*; mine own vineyard have I not kept” (yet?—because still future).

Ch. viii. 11, 12, R.V.—“Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; everyone for the fruit thereof was to bring [*past*] a thousand of silver.

“My vineyard, which is mine, is before me (‘I will keep my own vineyard’—Dr. Ginsburg’s version): thou, O Solomon, shalt have [*future*] the thousand, and those that keep the fruit thereof two hundred.”

Here is the “keeper of the Vineyard,” and, therefore, the “nation” who shall receive the “Kingdom of God”; and the speaker is *the Bride* (ch. iv. 8-12, R.V.). As the “Kingdom,” however, must be still future till the Return of the “King,” so the Bride has not yet kept the “Vineyard,” but *promises* “the fruits thereof” (the exact wording of the prophecy concerning the “nation”) and entreats her Bridegroom to return (ver. 14)—“Make haste, my Beloved!”*

It may possibly be objected, however, that the above quotation is not prophecy at all, properly so-called, but merely a gratuitous interpretation of a dramatic poem which may, or may not, have an allegorical meaning; so let us turn to another Old Testament passage, a distinct and unquestionable prophecy which directly confirms the above.

The book of Hosea commences (chaps. i.-iii.) with a vividly-pourtrayed contrast between the Israel of the present and an Israel of the future, represented respectively as an unfaithful and a faithful Wife. The former is named of the Lord—Lo-ruhamah, “that hath *not* obtained mercy,” and Lo-ammi, “*not* My people” (“and I will *not* be your God”); and of her He says:—

Hos. ii. 2, 8, 9, 12.—“She is *not* My Wife, neither am I her Husband. . . . She did not know that I gave her . . . the wine. . . . Therefore will I return and *take away* My wine in the season thereof. And I will destroy (‘lay waste,’ R.V.) her vines, . . . and I will make them a forest.”

The latter, on the other hand, is to be named Ruhamah, “that hath obtained mercy,” and Ammi, “My people”; and of her He says:—

Ch. ii. 14-23.—“Behold, I will allure her, and bring her into the wilderness,† and speak comfortably

unto her (‘to her heart,’ marg.). And *I will give her her vineyards from thence*, and the valley of Achor for a door of hope: and she shall sing there as in the days of her youth. . . . And it shall be at that day, saith the Lord, that thou *shalt* call Me Ishi (‘My Husband’); . . . And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord. And it shall come to pass in that day . . . I will sow her unto Me in the Land (R.V., marg.); and *I will have* mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou *art* My people; and they shall say, Thou *art* my God.”

And, as if to prevent, even then, any possible misconception as to the identity of the future Bride, and the time when she shall be “betrothed” and receive the “Vineyards”—now “laid waste” and “become a forest” (which we know from our Lord’s own words represents the “Kingdom,” now in abeyance during the absence of the King),—it is added:—

Ch. iii. 4, 5.—“For the children of Israel shall abide many days without a King. . . . afterward shall the children of Israel return and seek the Lord their God, and David (*i.e.*, ‘the Beloved their King’; and shall come with fear unto the Lord and to His goodness in the latter days.”

Our question is fully answered, and the problem solved: for the “Vineyards” shall be given to *the Bride* by her “Beloved,” the Bridegroom-King; though, exactly as in the Song of Songs, the gift and the marriage are still future—“in the latter days.” And the King Himself having explained that the prophecy (*A*) of Ps. cxviii. 22, would be fulfilled by the giving of the Vineyard to “others” (who would thus *take the place* of the Wicked Husbandmen, *i.e.*, the builders who rejected the “Stone”), we see that the unbelieving Israel of the past, the unfaithful Wife, is to be succeeded, after an interval of unknown duration, by a believing Israel* of the future, “betrothed in faithfulness”: and so, the “Head Stone of the Corner” signifies the once “despised and rejected” Lamb as King and BRIDEGROOM, giving the “Kingdom” to His Bride!

We have now to deal with the question reversed; and if the answer be the same, it will afford corroborative evidence that will make the interpretation doubly sure. This, however, from want of space, must be left over till next month.

(To be continued.)

* The reader is doubtless aware that there are two rival theories respecting the identity of the “Beloved” in the Song of Songs; the older and more generally known being that the Bridegroom is Solomon; and the more modern view, that he is an unnamed shepherd (and Solomon the unsuccessful suitor of the maiden). It is quite unnecessary to discuss the question here, as it does not really affect the argument: whoever may be the type, “the Lamb” is the Antitype—the Shepherd-King; and whoever her “Beloved,” it is *the Bride* who is speaking of the Vineyard and promising the fruits thereof, and the antitype is “the Bride, the Wife of the Lamb,” and her Vineyard “the Kingdom of God.”

† Cf. Cant. viii. 5.—“Who is this that cometh up from the wilderness, leaning upon her Beloved?”

* And, as Isaiah (whose prophecies were principally, though not exclusively, “concerning Judah and Jerusalem”) states emphatically (ch. viii. 14) that “the Lord of Hosts” should be “a Stone of Stumbling to both the houses of Israel,” *i.e.*, not to Judah only; so, on the other hand, Hosea (whose message was mainly, though not wholly delivered to “Ephraim,” *i.e.*, Israel as distinct from Judah) is equally careful to explain that the future return and restoration is of “the children of Judah” as well as “the children of Israel” (see ch. i. 11; iii. 5; and cf. Jer. i. 4).

Selected gleanings.

BAPTISTS AND SECOND ADVENT DOCTRINE.

BY THE LATE DR. A. J. GORDON, OF BOSTON.

IT is a simple fact, which can be verified by the Concordance, that the doctrine of the Lord's Second Coming is the most prominent and most strongly emphasized of any single truth in the New Testament. It is not putting it too strongly to affirm, with a thoughtful theologian, that this great hope is made "the key-note of all the warnings and admonitions and exhortations of the Scripture."

Is it made so in the preaching of our modern ministry? On the contrary, has not the doctrine fallen into such neglect that hundreds of Christians have to acknowledge that they have sat for years under an evangelical ministry without ever having heard a sermon on this theme? How many well-instructed, orthodox Christians have confessed their surprise in hearing us speak of the subject, saying that they never knew before that the Second Coming meant anything else than death! Nor can we stop with reference simply to neglect. We have to speak of repeated instances of disparagement which have come under our observation. One of our most prominent theologians, in addressing a company of divinity students not long ago, after alluding most scornfully to those who are endeavouring to revive the fanaticisms of Adventism, added: "Young gentlemen, let me express my conviction that Jesus Christ will never come to this earth again." Another, equally eminent, said, in a recent address before a large assembly of Christians, that if Jesus Christ had delayed His coming for eighteen hundred years, there is no reason to suppose that He may not delay it for a million eight hundred thousand years longer. And the great congregation broke out into applause at this saying—which applause seemed to us strangely unlike the response: "Amen! Even so come, Lord Jesus," which Jesus Christ instructed His Church to make to His oft-repeated promise: "Surely I come quickly." If either of these speakers had discredited the doctrine of the Atonement, a cry of dissent would have been raised all over the land. But the warnings against saying, "My Lord delayeth His coming," or harbouring the Latter-day question, "Where is the sign of His coming?" are even more solemn than those against denying the Cross of Christ. We quote these sayings, not with controversial bitterness toward those who uttered them, but with an affectionate regard for their character and sincerity, and with an humble acknowledgment of our own liability to err.

What we are seeking to make clear is the attitude into which our modern evangelical and Baptist Christianity has drifted respecting "the Hope of the Church." And what has brought about this change? As a worldly Constantinian millennium of peace and prosperity threw the hope of the Lord's coming into eclipse in the fourth century, has not the modern millennium of material conquest and scientific achievement again thrown this hope into the shade in

the nineteenth century? * At all events, the placing of the Millennium before the coming of Christ, as it is done in most of the theological teaching of our schools, must inevitably render the hope of the Lord's return practically inoperative!

Now, however, we may think otherwise, what our Lord has expressly made the motive and inspiration to watchfulness, patient endurance, self-denial, missionary activity, unworldliness and holiness of heart is and evermore remains such a motive. And that He has ordained the hope of His personal and ever-eminent return to earth to constitute that motive, a multitude of texts in Gospel and Epistle and Apocalypse bear solemn witness. Therefore, with the utmost charity and tenderness of fellowship toward those who do not see eye to eye with us on this point, we strive according to the grace given unto us to restore this great doctrine to the place in the creed and consciousness of the Church which our Lord assigned to it, and which it held before the setting in of the great apostasy.

May we add the conviction that the signs of Christ's near coming seem to be multiplying on every side? I am aware that to say this much is sure to awaken criticism. But before such criticism is uttered, will my Baptist brethren turn to Art. XVI of the New Hampshire Confession—the most widely accepted expression of our faith now in use—and read the opening sentence: "*We believe that the end of the world is approaching.*" What a sign in itself is this Conference of one hundred and fifty Baptist ministers, and hundreds more laymen, who have recorded their names as confessors of the hope of our Lord's Personal Pre-Millennial Coming—meeting to consider the most vital question of conduct and duty in view of this blessed hope. Here is perhaps a partial fulfilment of Sir Isaac Newton's prediction that, "about the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies and insist upon their literal interpretation amid much clamour and opposition." I will not dwell longer on the tokens of our Lord's approach; but I will ask you to listen for a moment on this point to the most eminent Baptist preacher, like Daniel, "a man greatly beloved." In his last address to the alumni of his pastor's college, Rev. C. H. Spurgeon said:

C. H. SPURGEON'S LAST ADDRESS.

"Once more, dear friends, our relation and position to our Lord is that of waiting for His coming. I do not know how far most of you are warmly affected toward the blessed truth of the Second Advent; but I trust that many of you believe it and are enlivened by faith in it. This great hope is gaining ground among lovers of evangelical doctrine. At first, ministers seemed half afraid of this grand belief, because of the fanaticism which is supposed to grow out of it. Certain charlatans also do great harm by pretending to know the day and the hour when the Lord will come. Times and seasons are not with us, but the Lord will come. He is on His way even now, for He says 'I am coming quickly.' Our Lord may come right soon; certain signs raise our hopes very high. The love of many waxes cold, and the devil is doubly busy; and this last is no doubtful sign. When you see a farmer beginning to burn the gates, and break down the hedges, and unroof the barns, and so on, you say, 'That fellow's lease is run out.' Satan has great wrath when he knows that his time is short. In the case of the demoniac child, we read, 'As he was yet a-coming the devil threw him down and tare him.' He knew that he was about to be expelled, and so did his worst. The double veiling of

* Note.—The late Prof. Christlieb of Germany, while visiting the United States a few years since, said to some one who had spoken slightly of our Lord's coming as the great hope of the Church: "Oh, yes; in America you do not want Christ to come again; you think that Brother Jonathan can do all that is necessary for you."

the heavens only brings on that darkest part of the night which precedes the dawn of day. When the tale of bricks is doubled Moses appears, and the same is true of our still greater Deliverer. Let us take courage, and be of good heart; for while we lift Christ on high, and glorify His name, He is on the way to take up the quarrel of His covenant, and rout His foes."

From Spurgeon I turn to another illustrious son of England. Was John Milton, the lofty singer and prophet, a Baptist? So our historians have claimed; and so, as one who strove in a famous theological treatise to clear our current Christianity of the sediment of mediævalism with which it had become discoloured, he clearly was in his views of the mode and subjects of baptism. And not less distinctly did he grasp the Ante-Nicene faith as to the coming of the Lord. Though being dead he yet speaketh, and may I ask you to listen while he closes our imperfect discussion with a prayer:

"Come, O Thou that hast the seven Stars in Thy right hand, appoint Thy chosen priests, according to their orders and courses of old, to minister before Thee, and duly to dress and pour out the consecrated oil into Thy holy and ever burning lamps. Thou hast sent out the spirit of prayer upon Thy servants over all the earth to this effect, and stirred up their voices as the sound of many waters about Thy throne. Every one can say that now, certainly, Thou hast visited this land, and hast not forgotten the utmost corners of the earth in a time when men had thought that Thou wast gone up from us to the farthest end of the heavens, and hadst left to do marvellously among the sons of these last ages. . . . Seeing the power of Thy grace is not passed away with the primitive times as fond and faithless men imagine, but Thy Kingdom is now at hand, and Thou art standing at the door. Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty, take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed." (*Primitive Paths.*)

Questions and Answers.

QUESTION No. 93.

E. S. T., Ealing. "Could you explain John xx. 22, 23, so as to meet a Ritualist's argument for Priestly absolution?"

The answer is clear. Whatever the gift was that was conferred on the apostles (and we are willing to grant, for the sake of argument, whatever may be demanded), there is not a word about the apostles having any power to *transmit* the gift. This is where the fallacy lies. It is *assumed*, without a particle of proof, that unlimited power was given to the apostles not only to pass on the gift to others, but to give power to the others to continue to impart it to their successors. It is a figment—a fiction absolutely devoid of any proof whatsoever. There is no connection between the Lord's act and the Romish and Ritualistic assumption.

QUESTION No. 94.

A. T., Liverpool. Matt. xxii. 1-14 speaks of a wedding. Is not this in accordance with Luke xiv. 12-24? But Matt. speaks of the king coming in to see the guests, where is the place, what is the man, and yet he calls him "friend." What is meant by outer darkness, where the servant is cast? Matt. xxv. 14-30 speaks of "talents," and it also speaks of outer darkness.

Luke xii. 35, 48 speaks of returning from the wedding; 1st, 2nd, and 3rd watches; faithful, and wise steward; cut him in sunder and appoint him his portion with the unbelievers. Is he a Christian?

Luke xiii. 25, 27, 30, rising up and shutting to the door; Workers of Iniquity; Last first, first last; Matt. xx. 16; xxv. 14.

Luke xiv. 16, 24 speaks of a supper, and that none of those men which were bidden shall taste of my supper. Are these Christians?

Matt. xxii. 1-14, Luke xiv. 16-24. All the Lord's parables teach dispensational truth as well as moral principles.

In both Matt. xxii. and Luke xiv., the first call is to those that *were bidden*; the Gospel was first preached by the apostles to those who had heard the Lord's personal ministry. Acts ii. 22 last clause. Acts x. 36, 37: These were the bidden guests, but the nation, by its rulers, refused the call and put to death the servants (Acts vii. 59). Matt. xxii. 6: The parable in Matt. xxii. then passes on to the Destruction of Jerusalem, "the King was wroth: and He sent forth His armies—and burned up their city." The second and third ministries of Luke xiv. 21 and 23 are entirely omitted in Matt. xxii., for they refer to Paul's ministry—first, in the synagogues (Acts xiii. to xix. 21); and second, to us Gentiles now by his epistles.

Matt. xxii. 8. They which were bidden were not worthy; "Go ye, therefore,"—these words correspond with "Go ye, therefore," Matt. xxviii. 19, and refer to the preaching of the kingdom named in Matt. xxiv. 14, by Jewish disciples (a revived apostleship) at the end of the age, after the present dispensation of grace to the Gentiles is closed.

Matt. xxii. 9; xxiv. 14; and xxviii. 19 refer to the time of Psalm ii. 8-12. The call to the nations to submit themselves to Christ as the King of Israel, the Lord's Anointed, immediately before He comes to judge the world in righteousness, "sitting on the throne of His glory" (Matt. xxv. 31).

The preaching of the kingdom is on the principle of law rather than of grace. Its subject in the future day will be judgment rather than salvation. It will be accepted by some in feigned obedience (see marginal reading, Psalms viii. 44; lxvi. 3; and lxxxii. 15), we have a sample in Acts viii. 13. Simon believed and was baptized, but his heart was not changed: so the man in Matt. xxii. 11 had answered to his responsibility so far as to profess obedience to the King's commandment, but he did not possess the righteousness of faith, he did not understand the gift of grace. The King can discern between obedience to ordinances and the heart that responds to "the word of His grace."

In Luke xiv., of all those who are *compelled to come in*, there is not one without a wedding garment, that is, present grace. The man in Matt. xxii. 11 is addressed as "friend"; it is rather comrade or companion, as in Matt. xi. 16, and to Judas in ch. xxvi. 50. It is not the same as spoken to the disciples in John xv. 14, nor of Lazarus, John xi. 11. Outer darkness is eternal judgment. "Those who were bidden" (Luke xiv. 24) refers to the Jews as a nation, they had heard the Lord's personal ministry, and, afterwards, that of the apostles with the Holy Ghost. They rejected the testimony, and, therefore, were cast off; while God, in His grace, is gathering in the members of the body of Christ, there is no message addressed to the Jews *as a nation*.

Luke xii. 35-48. The Lord's return here is as the Lord to His household—those to whom He gave authority in Mark xiii. 34. It is the same as Rev. xxii. 12, not ver. 7, nor ver. 20. He comes not for His bride, for it is His return *from* the wedding, nor as the King to the nations (Matt. xxv. 31); but as Lord to all those who profess to own His Lordship, to be His servants; the judgment on the professing Church. The false professor has the same portion as the avowed infidel.

Luke xiii. 25, 27, 30. The Lord warns his questioner that one's own salvation is of more importance than the knowledge of how many are saved. Their opportunity will have an end; it will be no advantage to them to have heard His teachings, or to have eaten and drunk in His presence, if they do not receive Him. The passage is parallel with Matt. viii. 11, 12. The Gentiles who receive His word will inherit blessing; while the Jews, the natural seed of Abraham, will be cast out.

QUESTION No. 95.

S. S., Singapore. Will you please explain Matt. viii. 12, "But the children of the kingdom shall be cast out into outer darkness," etc. If the children *are* of the kingdom, why are they spoken of as being cast out?

The Lord is contrasting the faith of the centurion, a Gentile, with the unbelief of the people of Israel. Jesus, being by the covenants of God with Abraham and with David, the King of Israel; the people of Israel were, as the natural seed of Israel, "children of the Kingdom," (the Millennial kingdom). The Lord predicts that many Gentiles, hearing and believing the word of the kingdom, as addressed to Israel, will partake of blessing in the kingdom, when the King shall sit on the throne of His glory, while many of the natural seed of Abraham will, for their unbelief, be cast into outer darkness.

QUESTION No. 96.

H. H. I., Barnsley. "Can you give me the meaning of the words contained in Luke ix. 62. 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.'"

In verse 44 we read, "The Son of Man shall be delivered into the hands of men. But they (the disciples) understood not this saying, and it was hid from them, that they perceived it not." The rest of the chapter shews how little the disciples understood the Lord's words; for, they were reasoning which of themselves should be greatest. They had forbidden one casting out devils in the Lord's name, because "he followeth not *with us*." And they would have called down fire upon the Samaritans. It is all self-seeking, while the Lord Jesus is intent upon the one object of offering up Himself in obedience to the Father's will.

Vers. 57-62 shew what it means to follow the Lord. First, for such, earth has no resting place: "the Son of Man has not where to lay His head." Natural affection must not intervene to prevent immediate obedience to the King's commandment. "Let the dead bury their dead." All earthly associations must be ignored; the one who looks back after the things of his own house is not fit company for the King whose one object is to do the Father's will; as a ploughman who looks behind him is not fit to hold a plough, Luke xvii. 32, Philippians iii. 8-14.

In Luke's gospel the Lord Jesus is present as the King with authority and power, in the midst of His people (ch. xvii. 21), but His object is not His own glory, but His Father's business, the will of Him who sent Him.

QUESTION No. 97.

R. McK., Glasgow. "Will the Saints reign with Christ in Jerusalem when He comes to earth; and those who are dead, will they rise to reign also?"

We must be careful to "define our terms." Saints will reign, but—What Saints? Saints merely mean "holy ones," and the word is used of angels as well as men. There are "saints" and "saints." The members of Christ's Body are Saints. After they are gathered to Christ, there

will be Jewish Saints on earth who will possess the kingdom. These we read of in Daniel.

When Christ comes "forth" "for" His people, "the dead in Christ" will rise and be caught up with the other members of His Body who shall be "alive and remain." These will be "for ever with the Lord." When He comes unto the earth, they will come with Him. Where He is, they will be. Quite apart from this elect resurrection which was a special revelation (1 Thess. iv. 15), there will be after this, after the Tribulation and before the thousand years, "the first resurrection," "the resurrection of life," and after the thousand years there will be "the resurrection of damnation." These two resurrections were known, and had been revealed. The specially revealed resurrection of 1 Thess. iv. is not therefore the "first resurrection" of Rev. xx.

QUESTION No. 98.

W. S., Worcester.

We do not think we have proved too much in saying that Moses was raised, and that Elijah was "changed," as was Enoch before him. Christ is the "first-fruits" *prospectively*, and with reference to the resurrections that are mentioned as following. The first-fruits of a harvest does not deny that there was a harvest the year before. No! the term is used, as the context shows, *prospectively*, and not *retrospectively*. We could not say that Elijah was present at the Transfiguration scene, "in *spirit*," neither can we or you imagine how he could be, and yet be seen, and heard, and known. We are definitely told that "Elijah went up . . . into heaven," and we believe it.

Poetry.

REST!

"Come ye yourselves apart into a desert place, and rest a while."

THIS, this is rest, Lord Jesus,
Alone with Thee to be;
 The desert is a gladsome place
 With Thy blest company.
 Ah, sweet to hear Thy tender voice,
 Bidding me "come apart,"
 Alluring me to its retreat
 And "speaking to my heart."
 This, this is rest, Lord Jesus,
Alone with Thee to be;
 And when I sigh for fellowship,
 To find it all in Thee.
 Thy saints on earth, how dear they are,
 Their love how passing sweet,
 Yet would I leave them all to sit
Alone at Thy dear feet.
 Such precious rest, Lord Jesus,
Alone with Thee to be,
 Thy secret words of love to hear,
 Thy looks of love to see;
 To feel my hand tight clasped in Thine,
 To know Thee always near,
 A happy child *alone* with Thee,
 My heart can nothing fear.
 This, this is rest, Lord Jesus,
Alone with Thee to be;
 The desert is a happy spot
 With Thy blest company;
 Amid the throng I might forget
 That I am all Thine own;
 I bless Thee for the "desert place,
 With Thee, dear Lord, *alone*."

Hastings.

FREDERICK WHITFIELD.

The above lines (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price, 7d. per 100; post free, 9d.

Signs of the Times.

JEWISH SIGNS.

MODERN JERUSALEM.

FEW facts connected with modern Jerusalem are more interesting than the discovery recently made, that the prophecies recorded in Jeremiah and Zechariah are being fulfilled before our eyes. In Jer. xxxi. 38, we read, "Behold the days come, saith the Lord, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner." In Zech. xiv. 10 we read that it shall extend on one side "from the tower of Hananeel unto the king's wine-presses, and men shall dwell in it," etc.

Now the tower of Hananeel was hitherto supposed to be on the east side of the city; but in digging for the foundation of a new hotel, on the west side of the city, they have come upon the evidences of the tower of Hananeel! A line drawn from this point takes us almost due north to a considerable distance, the king's winepresses being between the tombs of the Kings and the tombs of the Judges. This is *just the direction in which the buildings of the new city are being now erected*; so that before our eyes the fulfilment of this prophecy is commencing. Those who wish to pursue this study can do so, for the further new boundaries are given in those prophecies.

OTHER PALESTINE NOTES.

As one testimony to the rapid growth of Palestine's population, it is stated, on good authority, that, while ten years ago there were only 15,000 residents in Jaffa, to-day there are 42,000.

The road from Jerusalem to Jericho is now so far finished that carriages can go quite up to the banks of the Jordan.

It is said that the traffic on the new railroad from Beyrout to Damascus is so great that three freight trains a day are insufficient to meet it.

A recently returned traveller writes that about 130 square miles of land in Palestine has passed into the possession of the Jews, for agricultural purposes, in the last twenty-five years.

Herr Theodor Ippen, a Jew, has been appointed consul at Jerusalem by the Austria-Hungarian Government. This is the first time a Jew has ever represented a European power as consul.

RELIGIOUS SIGNS.

TOM PAINE'S AGE OF REASON.

THIS year is marked by the issue of a new edition of the book, which men spoke of, when first issued, with bated breath. The excitement caused by its first issue may be understood from the fact that nearly two score of contemporary replies to it are catalogued in the British Museum! Paine is usually classed with Voltaire, and spoken of as an Atheist; but his own words in *The Age of Reason* show that he was a theist. He says: "I believe in one God, and no more; I hope for happiness beyond this life. I believe in the equality of man; and I believe that

religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy."

It is a "Sign of the Times" that a new edition of his book should be called for in our day. For has not his creed become the "new Gospel" now everywhere preached? No fall, no sin, no hell, no atonement, no Saviour, no Christ!

THE OLD QUESTION AND THE NEW ANSWER.

THE OLD QUESTION.

WHEN sinners cried, "What must I do to be saved?" the answer was given in "the old, old Story," but here is the very latest answer as formulated by the brain of a Boston clergyman:—

THE NEW ANSWER.

We are directed to "throw ourselves into this infinite Christ principle, into this infinite law of the spiritual kingdom, into this divine imperative of the universe and to become the very children and personal presentments of the cross," and thou shalt be saved.

To most trembling sinners such directions would be, as they are to us, extremely confusing. How blessed it is that the Gospel direction is simply "Look unto Me, and be ye saved."

We question whether the preacher understands what his own directions mean, and it is still more uncertain whether he has ever followed them himself.

Yet this is only a fair specimen of the new Gospel! We are not sent out to preach about "The infinite principle," but to preach the Gospel of a crucified, risen, and coming Saviour, and this is the "power of God unto salvation to everyone that believeth." You may tell men about "Christ principles" and "The law of the spiritual kingdom," and "The divine imperative of the universe," and all the rest of it, but if in some supernatural manner the power of God does not take possession of them, they will be forever lost.

A COMMISSION ON MISSIONS.

THE Chicago professors propose to send out a World's Commission to investigate into the success or failure of Foreign Missions. It is asked, "could not the £70,000,000 spent in the last hundred years on Protestant Missions, and the million a year now being spent be better used?"

With the mistaken ideas as to the real spiritual object of what missionary work really is, we have no doubt as to what the verdict would be. The standard set up is purely social, humanitarian, and philanthropic.

Dr. Cust thinks a conference of missionary experts would be of more use, and Mr. Eugene Stock, of the C.M.S., welcomes his proposal. What next!

INFANTS' POISON.

IN Mr. Stead's "Books for the Bairns," No. 2, entitled, *The Tales and Wonders of Jesus*, there is plenty of poison spread for children's minds. They are taught that one evangelist "remembered something which another forgot."

That another "had a way of his own."

And of all of them he says, "They wrote long after Jesus lived, and they got a bit mixed in their memory!"

This is enough to sample the "tares" which are being sown broadcast amongst the children of our country. And "What will the harvest be?"

THE ADVANCE OF RITUALISM.

ONE who was present at St. Peter's, Streatham, recently,

writes in *The English Churchman*, that the Rev. C. J. Moore, one of the curates, preached

IN PRAISE OF THE VIRGIN.

Mr. Moore took for his text:—"I will put enmity between thee and the woman" (Gen. iii. 15), and his sermon was mainly taken up with the praises of the Virgin Mary! He boldly declared that the Virgin was free from all sin. The idea that the Virgin was a sinner, was, he said, one that is false to the truth of the Divinity of Jesus Christ. How could He have entered into the Virgin, if there had been sin there? We know that she was without sin, pure and holy. Jesus could not have become Incarnate if in Mary's nature there had been sin!

I could not help wondering (he adds), as I sat listening to Mr. Moore's Mariolatry, whether he has already forgotten that he has signed the Thirty-Nine Articles, one of which is headed, "Of Christ alone without Sin?" and that his theory would make it necessary that all our Saviour's ancestors, according to the flesh, must have been sinless also?

PROCESSIONS

form the next increase of the dose. They have begun, and we shall soon see the examples followed. The license given to Secularist, and Salvation and Church Army Processions and Bands, has been a standing invitation, and we have often wondered why Rome has not long since accepted it. She has now done so, and has given a public demonstration in our London streets, "in honour of 'our Blessed Lady,'" such as has never been seen in England since the Reformation. The Procession consisted of Banners, Bands, Cross-bearers, Lady-Ransomers, children dressed in white, a statue of "Our Lady," etc., etc. The whole route being lined by "the League of the Cross Guards"

Another—a *Corpus Christi* Procession has since been organised at Peckham.

What a Sign of the Times as to the dying out of Anti-Catholic feeling, that such a Procession should be possible.

Yet another,

A CHURCH PROCESSION,

in celebration of Ascension-tide, has created no little stir in Norwich.

There is no doubt that we shall soon become accustomed to these public proofs that the Reformation-spirit has well nigh died out in this country.

"WILD ASSES' COLTS."

It is surely a sign of the times when the students in a university refuse to listen to a Professor who maintains the Inspiration of the Scriptures. This is the case at Aberdeen, where the students are pressing for the deposition of Professor Johnston because "the arguments he adduces in favour of Inspiration of Holy Scripture, and the traditional view which he maintains, are such as tend to excite ridicule and awaken opposition," etc. These students, who go there to learn, start with the assumption that Gen. i. is an "allegory," and that Gen. i. and ii. "contradict one another."

Thus we have proof that the days have come when men "will not endure sound doctrine," and seek "to heap unto themselves teachers," who will give them teaching which they will "endure." Truly "vain man would be wise, though man be born like a wild ass's colt" (Job xi. 12).

SPIRITIST SIGNS.

ACCORDING to our promise we come to examine Mr. W. T. Stead's references to Scripture as showing

"WHAT THE BIBLE SAYS

CONCERNING THE STUDY OF BORDERLAND."

Mr. Stead confines himself in the April No. of *Borderland*

to the Book of Genesis, but as he gives every passage which relates to the Divine communications of God to man, we can at once dismiss all these as being quite apart from the real subject before us. We will take only those which are relevant.

The first is Gen. vi., and here we are favoured, not with Scripture, but with Mr. Stead's "elucidatory comment," given in his heading, "the heavenly bridegrooms not censured." Our reply is that the record is clearly meant to connect this sin of the angels with the corruption which brought on the judgment of the flood. They are mentioned in such proximity as to point to them as direct *cause and effect*! And as to whether "no censure is pronounced," read the censure on the spirits (angels) now in prison for this very thing, "which sometime were disobedient, when once the long-suffering of God waited in the days of Noah" (1 Pet. iii. 20). Again, "God spared not the angels that sinned, but cast them down to hell (Tartarus) and delivered them into chains of darkness to be reserved unto judgment, and spared not the old world, but saved Noah, etc." (2 Pet. ii. 4, 5). Again "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them IN LIKE MANNER, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" (Jude 6, 7).

We set these divine words over against Mr. Stead's "no censure," and there we leave them!

Beyond this, as to the Ante-diluvian age, he says there are no evil spirits mentioned, and no interdict against intercourse with the good spirits. Coming to

THE PATRIARCHAL AGE,

Mr. Stead continues to quote the verses as before, but there are only one or two passages or rather "comments" which are relevant:—

Gen. xxv. 22, "Rebekah went to enquire of the Lord." Mr. Stead sees in this that the verse "*implies that she consulted an oracle like that of Delphi. The form of the answer would imply*" this.

Mr. Stead *implies* that Rebekah enquired of "an oracle"; the Word of God states that she "enquired of Jehovah." Mr. Stead says "she may have had access to some oracle or seer, some clair-voyant or trance-medium." We prefer the "Thus saith the Lord," that Rebekah "enquired of JEHOVAH." And we prefer the Divine statement to Mr. Stead's implication.

Gen. xlv. 5. "Is not this it in which my lord drinketh, and whereby he indeed divineth?"

There is much to be said on the whole subject of Egyptian Divination, but surely we need not go into this matter, because Mr. Stead's enquiry is "What the Bible says." Therefore we are not concerned with what Joseph or his steward said, but with "What the Bible says," so that it seems a waste of time to go into the matter of what Joseph did. We know, of course, that Spiritism dates back to the earliest times; but the lawfulness of attempting to cross the Borderland is not to be determined by this or that act of any individual. On the contrary, their acts,

equally with Mr. Stead's comments, are alike to be tried by the Divine Verdict to which we shall come in due course.

According to Mr. Stead the angels and angelic visitants are only "materialized spirits," and the Divine communications are simply "a case of clair-audience," but it is upon such "elucidatory comments" as these that his case is built up, and not upon "Thus saith the Lord."

Editor's Table.

TO CORRESPONDENTS.

"THE THIEVES AND MALEFACTORS."

E. W. K., DOVER. Our space is too limited to insert your letter with reference to our answer to Question 89, "How many were crucified with Christ?" You say "A convicted robber is a criminal, but a criminal is not necessarily a robber." That is exactly what we say, and we draw from it an opposite conclusion to yours.

Further, you say that "*Tote,*" then (Matt. xxvii. 38) means "at that time." That is exactly what we say, and the conclusion we draw is, that "at that time," *i.e.*, after the garments were divided, the two "thieves" were crucified. Your position involves the necessity of so many hypotheses that we much prefer the simple and plain statements of the Word to all that seems to be "probable" or "likely."

THE NICOLAITANES.

C. H., HOUNSLOW. Yes, you are quite correct. The word Nicolaitanes is from *nikaein*, to conquer, and *laos*, the people; and may not only refer to the social questions around us, but in a very special manner to ecclesiastical questions also, as you so well point out when you say, "'Nicolaitanism' is a principle or doctrine which puts down the people and supersedes them in their rights. Thus the verse should read: 'But this thou hast, that thou hatest the deeds of those who vanquish or lord it over the laity which I also hate.' Rev. ii. 6. We have only to turn to the Word to find examples of the very thing: thus the third Epistle of John treats almost exclusively of Nicolaitanism, especially verses 9 and 10, where we see Diotrophes was a Nicolaitane. The 1st Epistle of Peter, chapter v., verses 2 and 3, speaks of those who should not be lords over God's heritage, or practise Nicolaitanism; and severely the Lord does hate what we see around, an attempt to place a priest between Himself and His people, and telling His sheep 'to hear the "Church,"' instead of hearing His voice in the Word, which He has left to guide them with the aid of the Holy Spirit."

C. S. HORNSEY. Please send name and address, and we will reply by letter.

REVIEWS.

Solar Light: as illustrating Trinity in Unity. By Thomas Newberry. Pickering and Inglis, 79, Bothwell Street, Glasgow.

This book, written by a devout student of Scripture, is

full of reverent suggestions, and Christians will gather light and comfort from its perusal. We are glad to commend it to our readers.

It may be well, however, to caution all Bible students against acceding to any of the claims of so-called science, or to draw any lessons from them.

For years we have been wearied with the question, "How could light exist without the sun?" (Gen. i. 3, 14.) and now the mystery concerning light is greater than ever, and Professor Röntgen recently confessed in an interview that no one knew what it was!

Will Jesus Come? By Mr. and Mrs. George C. Needham. Published by Albert Needham, East Northfield, Mass., U.S.A.

We have seldom read a book with which we are more happily in accord.

The volume is composed of a series of chapters on the Lord's pre-millennial coming, "the present age," and "the Millennial Age."

It is written in such a lucid and clear style that the youngest Christian will have no difficulty in following it.

Victory: being reminiscences of, and letters from Minnie M. Apperson (late Mrs. H. S. Phillips). Marlborough and Co. 2s. 6d.

This volume gives experiences in the life of a lady missionary in China, and from that point of view is interesting. Those who understand the New Vocabulary, "second blessing," "claiming," and "letting the Holy Spirit" do this or that, which we do not, will find the book to be a stimulant.

Creation Centred in Christ. By H. Grattan Guinness, D.D. Published by Hodder and Stoughton.

Those who hold the Historicist view of prophetic truth will doubtless be interested in this latest book by Dr. Guinness, for even we, who, of course, differ from him as to the interpretation of prophecy, have found, in this book, much interesting matter. The commencement of Part iii. giving "The testimony Scripture as to the relation of creation to Christ" (from p. 49 to p. 55) is especially good, consisting as it does mainly of references from Scripture, proving that "all things have been created through the instrumentality of our Lord Jesus Christ, are upheld by the word of His power, were made for Him, and shall yet be gathered together in unity under His manifested Headship—in a word, that in the measureless realm of creation, Christ is instrumentally first, midst, and last; the mediate cause, centre, and end of the entire system."

BOUND VOLUMES.

Vol I. can still be obtained, price 2s. Postage 4½d.

Vol. II. We have been able to make up a few copies; and hope, later on, to supply all orders which may be sent in. Price 2s.

Cases for binding loose copies may be obtained for 1s.; postage, 3d. extra.

THE EDINBURGH CONFERENCE

has been postponed. We hope it may be held later on in the year.

THINGS TO COME.

Vol. III.

AUGUST, 1896.

No. 2.

Editorial.

THE PARABLE OF THE SOWER.

THE second occasion on which the Lord used the solemn and weighty phrase, "He that hath ears to hear, let him hear," was at the conclusion of the parable of the Sower (Matt. xiii. 9; Mark iv. 9; Luke viii. 8, implying that that parable had to do solely with dispensational truth which could be understood only by those who had the opened ear.

The first of these *seven* dispensational parables stands in immediate connection with the making known the "secrets of the kingdom of heaven" (Matt. xiii. 11); and with the prophecy of the closed ears (Isa. vi. 9) in verse 13.

This is most significant.

The seed is declared to be "the Word," but the Lord Jesus does not say who the sower is, as He does in the parable of the Tares. The importance lies in the different places where the seed was sown. These places were *successive*. Not all at once could the Sower have let the seed fall on these four soils. But it was as he proceeded on his way he came to the first, and to the others in order.

Doubtless there is an *application* to all, who, at any time, should hear the Word of God; whenever, and by whomsoever, it might be preached. In one single audience there may be those represented by all these different soils, and all might be illustrated simultaneously.

But this is not the *interpretation*. That is, we believe, dispensational, and has a reference to the four successive ministries of those who successively sowed "the word of the kingdom," as it is significantly called in Matt. xiii. 19.

The interpretation thus covers the whole ground occupied by the ministry of the kingdom. And it is important to observe that this ministry was four-fold; and one succeeded the other, as set forth in the parable.

(1) JOHN THE BAPTIST.

came preaching the kingdom of heaven (Matt. iii. 2), and his seed fell by the *way-side*. There "went out to him Jerusalem and all Judæa . . . (Pharisees and Sadducees alike), and were baptised of him in Jordan, confessing their sins" (iii. 5, 6). But they did not understand that word, and the wicked one came and caught away the seed that thus fell. The devil is the prominent figure in connection with this way-side ground, and, using Herod and Judas, compassed the death of both John and Jesus; for "all the people" went out to John, and "all the people" eventually cried, "away with this man" (Luke xxiii. 18). The seed was indeed caught away.

(2) THE MINISTRY OF THE LORD JESUS.

followed. For "when Jesus had heard that John was cast into prison, he departed into Galilee . . . and from that

time Jesus began to preach, and to say Repent: for the kingdom of heaven is at hand" (Matt. iv. 12-17). But "the word of the kingdom" was like seed that fell upon *stony ground*. Multitudes received the word with joy, "the common people heard Him gladly" (Mark xii. 37); and even Herod "was exceeding glad" (Luke xxiii. 8). But they had "no root in themselves," and so they endured "but for a time"; afterward, when affliction and persecution arose, immediately they were offended (Luke viii. 13; Mark iv. 17). The people vehemently cried, "We will not have this man to reign over us;" "not this man, but Barabbas;" "away with this man;" and when the multitudes, who had only recently cried, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest" (Matt. xxi. 9), came out against Him, we read, "Then all the disciples forsook Him and fled" (Matt. xxvi. 55, 56). Truly "the flesh was weak," and as "the devil" is the great enemy of the seed in the first case, so "the flesh" is the great enemy in the second. The offence was as "*immediate*" as the joy (see Mark iv. 16, 17), because there was "no root." Well did the Lord say at the commencement of His discourse in Matt. xi., where He first uses this figure: "Blessed is he whosoever shall not be offended in Me" (v. 6).

(3) THE MINISTRY OF THE TWELVE.

After the Lord's death, Peter took up the ministry of "the Word of the Kingdom," for unto him its keys had been committed (Matt. xvi. 19). He opened as John and Jesus had done before, with the command to "Repent" (Acts ii. 38; iii. 19), for national repentance is the indispensable condition for the reception of the Kingdom and its King—"Repent," so that the King may be sent, and the kingdom come (Acts iii. 19, 20, R.V.). But Peter's seed fell among *thorns*. True, it sprung up, but many things conspired against it. "Cares," "riches," and "lusts" choke it. Yes! it "sprung up" and looked a goodly field. Three thousand sprung up on the day of Pentecost. But the end of all this sowing among thorns is summed up in the words of the Apostles to Paul at Jerusalem, "Thou seest, brother, how many thousands (Greek, myriads) of Jews there are which believe; and they are all zealous of the Law" (Acts xxi. 20).

Truly the seed had become "unfruitful" (Matt. xiii. 22; Mark iv. 19), and the majority of those who had received "the Word of the Kingdom" by Peter's ministry, and the ministry of the Apostles to the circumcision, brought "no fruit to perfection" (Luke viii. 14).

(4) THE FOURTH MINISTRY

was that of Paul, and the seed which he sowed fell into "good ground"—"good," because prepared ground. His seed was not merely "the Word of the Kingdom"; and the field in which he was to sow was not in the streets and lanes of the "city," but to the uncircumcision among the highways and hedges of the Gentile world.

We shall have much to say presently of the difference between the ministry of the Twelve, and the ministry of Paul. It is only necessary now to point out that the seed which he sowed was not merely "the Word of the Kingdom," but the "Gospel of the grace of God" to Jew and Gentile alike.

He did preach the Kingdom also, and, doubtless such as were able to hear it he initiated into the deeper truths concerning the Body of Christ. And so the seed sprung up and brought forth fruit, "some an hundred-fold, some sixty, some thirty," according to the measure in which the word was *understood* (Matt. xiii. 23), and the Person and Work of Christ were apprehended. To *understand* Him as the *Messiah* was thirty-fold. To apprehend Him as the *Saviour* was sixty-fold. But to know Him as "*the head of the Body—the Church,*" was a hundred-fold.

Truly it required, and still it requires, the opened ear—"ears to hear," to understand this great and important dispensational truth.

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

III.—THE JEHOVAH-TITLES.

IN our last paper we spoke of the Ineffable Name of Jehovah. Now we come to notice the important fact that this Name is revealed in various combinations.

Jehovah, as we have seen, is the God of His covenant people, doing everything for them in grace and mercy for His own name's sake. Consequently, wherever we have the word "Israel," or "the people" Israel, we always find the name Jehovah associated with them. But when, by their sin or failure, they are for the time being out of His favour, we find not Jehovah, but Elohim (God). When, however, He again deals with them, even in chastisement to bring them to Himself, and to restore them, it is Jehovah that does it. (See Num. xx. and xxi., etc., etc.)

Jehovah is the God who supplies all the need of His people, and orders all that concerns them. Hence, the name is frequently coupled with some other word which expresses some aspect of what He IS to them, or what He will DO for them.

These combinations are, therefore, so many expressions of the great truth which is summed up in the New Testament revelation, "My God shall supply all your need."

The very manifestation of the name Jehovah illustrates this. It was in Ex. vi. 3-8, at a moment when He was appearing in grace and faithfulness to His Covenant which He had made with Abraham, with Isaac, and with Jacob (Ex. ii. 23-25). His name had not reference to delivering from strong enemies, but to delivering a poor and needy people. A name, full, not of delivering strength, but of pardoning grace (Ex. vi. 6, 7). We will now take these Jehovah-Titles in order, and it will be seen that the historical order in which they are mentioned and revealed, is also the theological and experimental order.

JEHOVAH-JIREH. Gen. xxii. 14.

The first great need of His people was a Sacrifice. Atonement must be made for them. A Substitute must be found and provided for them. Hence, in that important chapter (Gen. xxii.), where the great revelation is made, Christ is seen in two aspects of His atoning work: first in *Isaac*, and then in the *Ram*.

It was in "the mount of the Lord" that it was to be seen (v. 14), one of the mountains in "the land of Moriah"—the place of which God had told Abraham. Twice this Divine telling is mentioned (v. 2, 3). Three times is the "only son" mentioned (v. 2, 12, 16). Twice is it written "they went both of them together" (v. 6, 8), indicating the perfection of the covenant "ordered in all things and sure." Twice is the providing of the sacrifice referred to, in verse eight, where it is written: "God will provide Himself (Heb., for Himself) a lamb for a burnt offering," and again in verse 14, where it is stated in the now newly revealed title, "Jehovah-Jireh," Jehovah will provide!

As it required four great offerings to set forth all the aspects of Christ's death, and four gospels to set forth His life; so here we require two types to set forth God's provision. As Isaac, He was the only-begotten son, the willing sacrifice, obedient unto death; and as the Ram, the substitute actually suffering death; and then the type changes: in Isaac we see "the children of promise" (Gal. iv. 28), ourselves, His people, delivered to death, but delivered from death, by that Substitute who had been provided by Jehovah—the Lamb slain in the eternal purpose from the foundation of the world.

JEHOVAH-ROPHECA. Ex. xv. 26.

Beyond the brazen Altar, where sin had been once for all divinely judged and put away, was the brazen Laver, where defilement was divinely but constantly washed away. For "he that is bathed, needeth not to wash, except his feet" (John xiii. 10). Hence, following on the provided atonement of the one all-sufficient sacrifice, comes the provision of the divinely provided Healer and Restorer. And this need arises from the fact that the moment deliverance is accomplished, and blessing bestowed, the adversary is at hand to question our title to it, and to mar and hinder our enjoyment of it. When Christ had just been owned by the voice from heaven as the Son of God (Matt. iii. 17), immediately the adversary questions His right to it (Matt. iv. 3). And so it is the painful experience of all the sons of God. So it was when God called His son out of Egypt: the song of deliverance (Ex. xv. 1-21), is followed immediately, first by "no water" (v. 22), and then by the "bitter" waters of Marah (v. 23). But Jehovah's provision was at hand. "The Lord showed" (v. 25) Moses that which would make the bitter waters sweet, and immediately revealed Himself as "Jehovah-Ropheca," saying, "I am the Lord that healeth thee." He makes all our bitter things sweet, and that which is bitter to the old nature becomes sweet to the new. Yes, "Jehovah is my Shepherd, I shall not want," because He is Jehovah-Jireh, and provides for all my need. He is also Jehovah-Rophi, for He is my Restorer, "He restoreth my soul."

JEHOVAH-NISSI. Ex. xvii. 15.

Close on the manifestation of Jehovah's saving and res-

toring grace comes *conflict*. The enemy is seen in chapter xvii., and it is a very remarkable enemy. Note it well! It is none other than "Amalek" with whom Jehovah will have perpetual war. It sets forth the unending conflict between the flesh and the Spirit, which will be carried on until we are delivered from these mortal bodies (Rom. vii. 24, 25). In the resurrection body—the new "Man-soul"—there will be no "Diablonians"; only then shall all conflict cease! But till then we wage unceasing war with our Amalek. Here, it is, that Jehovah comes in and reveals the blessed fact that it is *His* warfare, and not merely ours! He identifies Himself with us. He has *put* the enmity (Gen. iii. 14), and He alone can *subdue* it. He is Jehovah-Nissi—the Lord my banner, and under that banner His people shall ever fight, and come out from that conflict "more than conquerors."

There is much confusion in the translation of Ex. xvii. 15, 16, and the difficulties, both of translators and revisers, are clearly shown by the notes in the respective margins. The true rendering as exhibited by Dr. Ginsburg's revised text is, "Jehovah is my banner; for he said, Surely the hand is on the banner of Jehovah; the war of Jehovah against Amalek is to be from generation to generation."

Yes, there must be perpetual war. The world, the flesh, and the devil will unceasingly oppose, and in that conflict none can conquer but those who can say "Jehovah is my banner," "He covereth my head in the day of battle" (Ps. cxl. 7).

And so Ps. xxiii. again agrees, "Thou preparest a table before me in the presence of mine enemies," and thus, while we feast, He will fight. But the feasting must be on what, or rather on Him whom Jehovah has prepared—even Christ, and then He will do all the fighting.

JEHOVAH-SHALOM. Judges vi. 24.

If Jehovah fights, there must be victory. If we are to feast, there must be peace. Peace is the outcome of all conflict where Jehovah's banner floats above us. For He has "made peace" (Col. i. 20). "He is our peace" (Eph. ii. 14). "Peace with God" (Rom. v. 1). "The peace of God" (Phil. iv. 7). Hence Jehovah-Shalom is the title next revealed (Judg. vi. 24). There may be war without, but there will be peace within, so that, like Gideon, we need not fear. "He leadeth me beside the still waters" (margin, *the waters of quietness*).

JEHOVAH-TSIDKENU. Jer. xxiii. 6.

We have been brought, in these *four* titles, to the end of *earthly* things, and now in the next two we are carried forward to the future, when "a King shall reign in righteousness" (Is. xxxii. 1).

Jer. xxiii. is the prophecy of future glory, of those blessed days when Jehovah shall "raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days, Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, Jehovah-Tsidkenu—Jehovah our Righteousness" (Jer. xxiii. 5, 6). Yes! and "in those days" "Jerusalem shall dwell safely, and this is the name where-with *she* (*i.e.*, Jerusalem) shall be called, Jehovah-Tsidkenu" (Jer. xxxiii. 15, 16).

Why? Because the last revelation of this name is

JEHOVAH-SHAMMAH. Ezek. xlvi. 35.

"The Lord is there." "The name of the city from that day shall be," thus called, because "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23).

This is the order of the "Jehovah-Titles" according to the Divine order of the Hebrew Canon, but there remains another—a *seventh*, still in the same order of the books (for the Psalms come after Ezekiel in the Hebrew Bible). Thus the *historical* order, in the books of the Bible, corresponds to the *theological* and *experimental* order according to the purposes of God.

In Psalm xxiii. we have

JEHOVAH-ROHI. Ps. xxiii. 1.

"Jehovah my Shepherd." This sums all up—for

Jehovah-Jesus is "the good Shepherd" in death, giving His life for the sheep (Ps. xxii., and John x. 11).

He is "the great Shepherd" in resurrection (Ps. xxiii., and Heb. xiii. 20).

And He is "the Chief Shepherd in Glory" (Ps. xxiv., and 1 Pet. v. 4).

"Jesus—the same yesterday, and to-day, and for ever." "His name is as ointment Poured forth" (Song i. 3), poured forth in His life—and poured forth in His death in which He was "a sweet-smelling savour."

Oh, who can tell how wondrously His name is revealed—exactly meeting us in our poverty and weakness, supplying our needs and satisfying our hearts.

Jehovah-Rohi! In dwelling on this divine title, we are not occupied with what He *does*, wondrous and blessed as it is; not with what He *has*, marvellous as it is; not with what He *says*, precious, faithful, and gracious as His words may be, but with what HE IS. "The Lord-Jehovah IS my Shepherd," my all in all.

Jehovah-Jireh—providing for my wants.

Jehovah-Ropheca—restoring my soul.

Jehovah-Nissi—fighting while I feast.

Jehovah-Shalom—leading me in peace beside the waters of quietness: the stormy waters to which He has said, "Peace be still."

Jehovah-Tsidkenu—leading me in the paths of righteousness for His name's sake.

Jehovah-Shammah—enabling me to say, in the darkest trials, yea, in the valley of the shadow of death, "Thou art with me." "The Lord is there."

Yes, it is what HE IS when He says, "I AM"!

Are we dead? He says I am the LIFE.

Are we lost? He says, I am the WAY.

Are we ignorant? He says, I am the TRUTH.

Are we perishing? He says, I am the BREAD OF LIFE.

Are we wandering? He says, I am the SHEPHERD.

Are we in darkness? He says, I am the LIGHT.

Are we dying? He says, I am the RESURRECTION.

Are we waiting? He says, I am the LIFE.

In a word, as He said to Saul,

"I AM JESUS."

Oh! precious Saviour, "Say unto my soul, I AM THY SALVATION." Then we can reply, "All my springs are

in Thee." Then we shall have a Salvation perfect and complete—containing "wisdom, and righteousness, and sanctification, and redemption."

Surely in the face of these gracious and glorious truths we shall sing as never before:

"How sweet the name of Jesus sounds,
In a believer's ear,
It soothes his sorrows, heals his wounds,
And drives away his fear!"

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 MANIFESTATION OF THE SONS OF GOD.

BY DR. THOMAS NEATBY.

(At the Liverpool Conference, Nov., 1895.)

THERE is nothing gives me greater pleasure than to hear my brethren saying the Lord may be here to-night. It is clearly the testimony of Scripture, that is, in the aspect of His taking His saints to be with Him. There are events which must take place before the Lord comes to the earth. There are none save the making up of the blessed elect Body of Christ before He comes to take His saints away. The great thing for our hearts is to be waiting for Christ Himself—His blessed "presence"—His person; that is the charm of the Lord's coming. The king of terrors has no charms. The Lord Jesus has. We have some of us known Him by faith for a good many years. We shall know Him better when we see His face; and the One who waits for the Lord's coming most is the blessed Lord Himself. He it is who will be the great rejoicer when that day, held in the Father's power, comes. The One whose heart, true to us and true to His Father, will find most joy is the Lord Jesus.

When He comes with His saints it will be "the manifestation of the sons of God," *i.e.*, the manifestation of the First-born *i.e.*, of those whom He is not ashamed to call brethren. It would ill become you and me to call Him brother; but we are right thankful at heart that He is not ashamed to call us brethren. That manifestation with Christ, I think, is scarcely second in gladness and joy to the delight of seeing the Lord come "for us." It is spoken of very often in Scripture, notably in 2 Thess. i. 10: "When He shall have come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." He has already taken up His saints, and they are satisfied with the satisfying view of His blessed person. Now they come forth with Christ; they are seen—manifested—with the Lord Jesus Christ. I wish we could lay hold of it, beloved friends. I think it would revolutionize many of our lives. I have often said, when I have been contemplating it, "I am glad I was ever born." Christ will be glorified even "*in me*"—not by me only, but in me. Oh, what a hope it is—what a joy it is—Christ who has been so dishonored by me, will be glorified in me! One day the blessed image of Christ will be so perfectly imprinted on my sinless brow that He will be glorified in me. Why do I say *me*? Because I would like you to say *me*, that each one may take it personally to himself, that it may be a *reality* in our souls. When we are manifested with Him, some of those that have known us on earth, will see the image of Christ on our brow, and will admire that image, and admire Him in the work of His hands—the new creation which God has made.

Now turn to Coloss. iii. 4. Every word, both before and after this verse, is deeply practical and important. The third verse is, "Ye are dead, and your life is hid with Christ in God." Verse 4: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Or better, "Then shall ye also be manifested with Him in glory." There is our manifestation as sons of God—as having the blessed life of the Lord Jesus Christ; as having Him for our life. It will be the manifestation before the world of what is true of every believer now. Another view of this manifestation of the sons of God is given us in the 1st Epistle of John. Verse 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." "*Now* are we the sons of God"—now the Father is interested in His children; God looks down upon us now as His children: our hearts surely cling to Him as a Father. We have a Father—the Father of the Lord Jesus Christ; and it is a reality—it is not a figure; God feels toward us as a father feels toward his children, but with a great deal greater love—a deeper love. You think it cannot be perhaps. I am ready to think it cannot be when I think of my poor self as the object of such love and of the love I bear to one of my children; but God's love to me is a great deal more than any earthly father's to his children.

Now the Apostle John was very fond of that expression "we know." He was not an agnostic. "We *know* that when He shall be manifested." Christ is the Son of God, but that is not *manifested* yet. The last time He was here man put Him on the cross and held Him up before Heaven, saying, "If thou be the Son of God, come down from the cross." It has not been recognized—not manifested that He is the Son of God. Thank God! faith knows it, and rejoices in it. When Christ is manifested, we shall be like Him; we shall be evidently sons in the family as He is the blessed "first-born of many brethren."

Now turn, if you please, to Rom. viii. 19. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not of its own will, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Creation cannot share in God's grace except in so far as men are made better masters of animals by being made Christians; but creation will be delivered from the bondage of corruption into the liberty of the glory of the children of God. Here then there is the blessed truth that all the groans of creation will cease when the sons of God are manifested. Our manifestation with Christ in glory will be the signal for the deliverance of creation.

You should read at your leisure Isaiah xi., where you will find a description of creation delivered. It is delivered at the time of the destruction of Anti-christ—"that Wicked" whom the Lord will consume with the breath of His mouth; but here we find it connected with our blessing as manifestation of the sons of God. It is in no way a selfish thing to long earnestly for this, but the holy desire for the full accomplishment of all the will of God with regard to this.

The Christian has no fear of death surely, but that is not the hope of the Christian. In desiring death we desire blessing for ourselves—to rest with Christ. No doubt it is a blessed thing; but it leaves the purposes of God unaccomplished; it leaves creation still groaning. The brighter hope of the Christian, the coming of the Lord Jesus Christ, is the greatest possible personal joy, and it is the accomplishment of God's purpose. It is the joy of seeing the deliverance of creation, the joy of knowing all God's counsels with

regard to Israel accomplished. The 11th of Isaiah is followed by the song of praise and triumph that is found in chapter xii.: "The Lord Jehovah is my strength and my song, and is become my salvation." All these purposes of God hang on "the manifestation of the sons of God."

Romans viii. 29: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." Now what place does that take according to the counsels of God in the blessed prospect He has put before us? It is our privilege now to gaze into the glory of the Lord, and be changed into the same image. It is your privilege and mine so to contemplate the glory of the Lord Jesus, the glory with which God has crowned Him as the perfect Servant and as the Lamb of God. God has glorified Him above, putting His stamp of divine approval upon all His life here below. We turn to the four Gospels, and we trace in those gospels the glory of the Lord; just as Moses saw the glory of Jehovah. It is in the gospels that we see the glory of Jehovah Jesus, and gazing upon Him there we are changed into the same image. That is the secret of holiness. There is no other way of becoming holy in this practical sense. There is *no growth in practical holiness apart from beholding the glory of the Lord.* How interesting are these four gospels! How they present the person of Christ Himself which is the satisfying portion for every Christian! How they make us see in every action, in every word, the blessed glory of the Lord, which, being contemplated by us here and now, changes us into the same image. What made the face of Moses to shine? It was simply beholding Jehovah's glory. What made Stephen's face to shine? It was simply beholding the same glory in the face of Jehovah Jesus. May God give us to be changed from glory into glory to His blessed image now.

But we have here a higher and better thing than even this. He has "predestinated us to be conformed to the image of His Son," not merely the image of the Lord Jesus, but "the image of His Son." We are to be "sons" in that blessed glory; we are to be sons in the house of our Father. It is to His image as Son of God. Not as the eternal Son. We are not to share the place of "the only begotten of the Father." That would be impossible. "That holy thing that shall be born of thee shall be called the Son of God." We are to share the blessed place that the Lord Jesus had as born into this world "the Son of God." Oh, blessed, blessed place! What a surprise it will be to this world that has known us bearing the image of the earthy. We have borne that image well: too well—we some of us bear it still all too well. But we are to "bear the image of the heavenly"; and the world will see us in the image of Christ. Oh, how transforming is the very thought of it! Our God would have us now governed by this blessed revelation which is made to us.

It is His unalterable purpose that we should be "conformed to the image of His Son, that He may be the First-born of many brethren." That will be when the Lord comes to this earth, and His feet stand upon the Mount of Olives. What a wondrous day that will be! The saints will have already been gathered to be with Him! But now they are coming "with Him," and creation, to its utmost limit, must "know" them as "sons of God." All that God has to do connected with the earth, will be accomplished by the coming of Christ to the earth. There are not two second comings of the Lord—only one; but the first act in that coming is the calling up of the co-heirs—a gathering of the members of the Body of Christ and of all His elect to be with Him. Then they will come together. Then the blessed Lord Jesus, with pierced feet, will stand upon the Mount from which He ascended. "He led out the disciples as far as to Bethany"; He lifted His hands in blessing, and He has never taken them down. He needs no Aaron and Hur to keep them "lifted up." They are extended in blessing to-

night—He is appearing in the presence of God for us with lifted hands. When He appears again, "we shall be like Him, for we shall see Him as He is, and every man that hath this hope set on Him, purifieth himself even as He is pure." That is the effect of the blessed hope that is given to us. The contemplation of Christ in His glory in the gospels, and the hope of His coming again—these are God's means of practical sanctification. May God make them very abundantly such to us! Amen.

Fresh Studies of Old Truths.

No. VI.

"THE CORNER STONE."

BY E. J. BALDWIN.

PART II. (continued). THE HEAD STONE.

THE reply to our first question identified the "others" to whom the Vineyard should be committed ("a nation bringing forth the fruits thereof"—St. Matt. xxi. 43), with that election of Israel described by various Old Testament writers under the figure of a "Bride."

The "nation" of this passage, however, it is scarcely necessary to remark, has been variously interpreted—the majority of commentators explaining it as *the Church* (i.e., of this dispensation); others as *the Gentiles*, who are undoubtedly now (while "the Kingdom" is postponed) enjoying, to a certain extent, the special place of blessing which Israel forfeited by unbelief; while our Anglo-Israelite friends, recognising that upon either of the above hypotheses the word "nation" must be interpreted in an utterly different sense from the literal meaning it bears elsewhere in Scripture, explain it as Israel or the Ten Tribes—otherwise, *the British Nation!*

It would seem, therefore, that the point has been very generally overlooked that "the fruits thereof" must necessarily mean "the fruits of the Vineyard," which from both the context and the passage (Isa. v. 1-7), upon which it is manifestly based, can scarcely be interpreted as other than Israel. And in what sense could either the "Church" or the "Gentiles" be said to bring forth "the fruits of Israel"? While, with regard to the Anglo-Saxons (assuming, merely for argument's sake, that they are identical with the Ten Tribes), it is only necessary to notice here, that *if* the Vineyard of the Parable does not represent the whole House of Israel, then it is *Judah* (as distinct from Israel or Ephraim), that our Lord describes under this already-familiar figure; and, granting that any such distinction is intended to be understood between the Ten Tribes and the Two, how could *Israel* bring forth "the fruits of Judah"?

On the other hand, however, there seems to be no evidence in favour of any such distinction, for "the Vineyard of the Lord of Hosts is the House of Israel (i.e. the whole House of Israel, as is evident from the next words), and the men of Judah His pleasant plant" (Isa. v. 7). * And, as we have

* The inference here is surely not that "the House of Israel," viewed as a vineyard, contains but one vine—Judah; but merely rather that Judah is that vine within "the vineyard of the Lord of Hosts," whose unfruitfulness is the theme of the Parable, and "the men of Judah" those to whom the rebuke and the warning are specially addressed (see ch. ii. 1, v. 8). Notice, moreover, that the threat is to "lay waste" not one vine only, but the whole vineyard—compare ch. v. 6, 8 with "I will lay waste her vines" (Hos. ii. 12, a.v.); though we have to look elsewhere for the promise of future restoration and fruitfulness (e. g., ch. xxvii. 2, 3, 6).

seen, the future "nation" who shall bring forth the fruits thereof, is also (and surely necessarily) to be the representative of Judah and Israel—the whole Twelve Tribes.

Our *second* question still awaits an answer, and approaching the problem of the "Head Stone," as it does, from quite a different direction, its testimony, should it be found to corroborate the evidence of the first, might fairly be considered as conclusive.

II.—Who are the "believers" whose "glory" or "honour" shall be the once-rejected Corner Stone? (Isa. xxviii. 16):—

1 Peter ii. 6-10.—"Behold, I lay in Sion a chief Corner Stone, elect, precious: and he that believeth on Him shall not be confounded* (*i.e.*, 'shall glory'). Unto you, therefore, which believe He is precious ('For you, therefore, which believe is the honour'—R.V., marg.): . . . the same is made the Head of the Corner. . . . Ye are a chosen generation ('an elect race,' R.V.), a royal priesthood, a holy nation . . . : which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

Comment is unnecessary, for the answer is precisely the same as before. These "which believe" represent not merely the fulfilment of (C) Isa. xxviii. 16 and therefore of St. Matt. xxi. 43; but are also identified with the holy "nation" of Exod. xix. 6, and again with the "Ammi" and "Ruhamah" of Hosea; and the circle of corroborative testimony is complete—that the "Head Stone" is the glory of *the Bride!*"

It is deeply interesting to notice, moreover, how that—even apart from all the evidence already mentioned—the connection can be clearly traced from this last passage without any reference to the Old Testament. St. Peter is addressing "the elect who are sojourners of the Dispersion" (ch. i. 1, R.V.), the phrase implying that they have "here no continuing City," but "seek one to come" (see Heb. xi. 9, 10—"became a sojourner"—R.V., also vers. 13-16); and it was St. Peter who had before declared the prophecy fulfilled:—

Acts iv. 10-11.—"Jesus Christ,† of Nazareth, Whom ye crucified, Whom God raised from the dead . . . This is the Stone which was set at naught of you builders, which is become the Head Stone of the Corner."‡

Which compare with the opening words of his Epistle to these "elect" of Israel:—

1 Peter i. 3, 4.—"God . . . hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" ("for us," marg.).

Once again, compare this "Inheritance" with the "City" which represents "the Bride, the Wife of the Lamb": it is

* The N.T. renderings of the closing words of this prophecy—"shall not be confounded," and "shall not be ashamed" (Rom. ix. 33)—are the echo of Isa. liv. 4-6; ch. lxii. 4, 5, being a continuation of the passage.

† "Jesus Christ"—*i.e.*, "the lowly One exalted," for St. Peter is speaking of the Resurrection, the first event in the exaltation of the rejected Stone. St. Paul, on the other hand, when speaking of the risen and glorified Lord as Head of His Church, says, "Christ Jesus Himself being the Chief Corner Stone" (Eph. ii. 20, R.V.), *i.e.*, "the exalted One, once lowly." (See "The Importance of Accuracy in the Study of Holy Scriptures."—Rev. E. W. Bullinger, D.D.)

‡ The partial fulfilment; for the Risen Lord was already the "glory" of the faithful few for whom the apostle was the spokesman, the "remnant" who had "believed on Him," whom the rest of the nation ("you builders") had rejected, but the manifestation of that glory was, and is, still future.

- (a) "Incorruptible"; the City is "of pure gold, like unto clear glass" (Rev. xxi. 18).
 (b) "Undefiled"; "there shall in no wise enter into it anything that defileth" (ver. 27).
 (c) "Fadeth not away"; "there shall be no curse *any more*; . . . there shall be night *no more*; . . . they shall reign *for ever and ever*" (ch. xxii. 3-5, R.V.).
 (d) "Reserved in Heaven"; "descending out of Heaven from God" (ch. xxi. 10).
 (e) "For us," *i.e.*—(1) St. Peter; and (2) "the elect . . . of the Dispersion," "the Twelve Tribes which are of the Dispersion" (St. Jas. i. 1, R.V.); (1) "and the wall of the City had twelve Foundations, and in them the names of the Twelve Apostles of the Lamb" (ver. 14); and (2) "and had twelve Gates . . . and names written thereon, which are the names of the Twelve Tribes of the Children of Israel" (ver. 12).

Besides all this, there still remains to be described the crowning glory of the City:—

Rev. xxi. 9-23.—"Come hither, and I will shew thee the Bride, the Wife of the Lamb. And he . . . shewed me the holy City, Jerusalem, (R.V.) . . . having the Glory of God: and her Light was like unto a Stone most precious, even like a Jasper Stone, clear as crystal: . . . the Lord God Almighty and the Lamb are the Temple of it: . . . the Glory of God did lighten it, and the Lamb is the Light thereof."

The Lamb is at once the "Temple" and the "Light," but the Light is again described as the "Glory of God," and a "Stone most precious"; so that in this single passage is recorded the complete fulfilment of the three-fold prophecy,—for *A*, the Headstone (the "Stone most precious"); *B*, the Sanctuary (the "Temple," marg. "Sanctuary"); and *C*, the Glory (the "Glory of God"), are but three variations of the one truth, that "the Lamb is the Light thereof;" *i.e.*—the BRIDEGROOM the glory of the Bride!

Yet one thing more, one more deeply significant fact about this wondrous "Stone" which is the Light of the City of Gold,—its beauty (that essential characteristic of a Head Stone) is implied, in that it is a "Stone most precious," and this Precious Stone, this Light-giving Gem is "even like a Jasper Stone," *i.e.*—*Blood-red!* What does this point to but the Foundation laid in Zion—the "Precious Blood of Christ, as of a Lamb without blemish and without spot"? What does it mean but that "the Stone which the builders rejected, THE SAME is become the Head of the Corner"? And when the glorious vision of the beloved disciple is fulfilled, and the "new Jerusalem" descends from the "new heaven" to the "new earth" (Rev. xxi. 1, 2), shall not *all* who have been redeemed by the Blood of "the Lamb that was slain"—heavenly and earthly; members of "the Body of Christ," and members of His "Bride," the living stones of the "Temple" and of the "City" of which it is the Light; Israel and "the nations" who shall walk in that Light—shall not we all join in the burst of adoring wonder: "This is the Lord's doing, and it is *marvellous* in our eyes"? (To be continued.)

Selected Gleanings.

"THE PREACHING OF THE CROSS."

BY DR. ROBERT ANDERSON, C.B.

"THE preaching of the cross." It is on this the great truth of grace depends. Not the *death* of Christ merely, but "the cross." Synonyms are few in Scripture, and a change of words is not to please fastidious ears, but to express a different or a fuller thought. "The preaching of the cross is foolishness to them that perish" (1 Cor. i. 18). Not so the preaching of the death of Christ, apart from the truths which cluster round "the cross." The whole fabric of apostate Christianity is based upon the fact of that death, and by virtue of it the scarlet woman shall yet sit enthroned as mistress of the world. The Saviour's death is owned as part of the world's philosophy. It is a fact and a doctrine which human wisdom has adopted and rejoices in as the highest tribute to human worth. How great and wonderful must be the creature on whose behalf God has made so marvellous a sacrifice! And thus God is made to pander to man's pride of heart and sense of self-importance.

And as with the world's philosophy, so also with the world's religion. The doctrine of the *death* of Christ, if separated from "the cross," leaves human nature still a standing ground. It is consistent with creature claims and class privileges. Israel of old, and the better sort of sinners now, could accept it, and be raised morally and intellectually by it. But the preaching of the cross is "the axe laid to the root of the tree," the death-blow to human nature on every ground and in every guise. It is not merely that Christ has died—the mighty fact on which our life depends; but that that death has been brought about by means and in a way which manifest and prove not only the boundless and ceaseless love of God to man, but also the wanton and relentless enmity of man to God; that that death, while it has made it possible for God, *in grace*, to save the guiltiest and worst of Adam's race, has made it impossible, even with God, that the worthiest and best could be saved except in grace. It has measured out the moral distance between God and man, and has left them as far asunder as the throne of heaven and the gate of hell. If God will now give blessing, He must turn back upon Himself, and find in His own heart the motive, just as He finds the righteous ground of it in the work of Christ. There is no salvation now for "the circumcision" as such—for diligent users of the means of grace, for earnest seekers, for anxious inquirers, for a privileged class under any name or guise. If such were granted special favour, "then were the offence of the cross ceased" (Gal. v. 11), and grace would be dethroned.

Circumcision did not deny the death of Christ. On the contrary, it betokened covenants and class-privileges granted by virtue of the great sacrifice to which every ordinance in the old religion pointed. But it utterly denied *the cross*, and grace as connected with the cross; for there every covenant was forfeited, every privilege lost. Before the cross, therefore, circumcision was the outward sign of covenant blessing: after the cross, it became the token of apostasy. The cross has shut man up to grace or judgment. It has broken

down all "partition walls," and left a world of naked sinners trembling on the brink of hell. Every effort to recover themselves is but a denial of their doom, and a denial, too, of the grace of God, which stoops to bring them blessing where they are and as they are. The cross of Christ is the test and touch-stone of all things. Man's philosophy, man's power, man's religion—behold their work, the Christ of God upon a gallows!

In distinguishing thus between the death of Christ and "the cross," let me not be misunderstood. It is not that God ever separates them thus. On the contrary, the "preaching of the cross" is the emphasising and enforcing of the very facts and truths which the heart of man always struggles to divorce from the doctrine of redemption, but which God has inseparably connected with it. The idea of redemption was perfectly familiar to the Jew, and every student knows how entirely it accords with human philosophy. The Jew and the Greek could shake hands upon it, and set out together to seek the realization of it. But the one demanded signs of Messiahship, and the passion of the other was wisdom. (1 Cor. i. 22). The death and resurrection of the Son of God, if accomplished in a manner worthy of the Son of God, would have satisfied the one, as it did in fact, as soon as the cross was lost sight of, satisfy and charm the other. But the cross was a stumbling-block to the religious man, and folly to the wisdom-lover. (1 Cor. i. 23). If human philosophy to-day adopts and glories in redemption, as in fact it does, it is just because the cross is forgotten; and if, in spite of what Christianity is in the world and to the world, the Jew is still unchristianized, it is just because with him that cross can never be forgotten.

It is not, I repeat, that God ever separates them, but that man always does. A gospel that points to the death of Christ in proof of God's high estimate of man, and then turns the doctrine of that death into a syllogism, so that men, in no way losing self-respect, can sit down and calmly reason out their right to blessing by it, will give no offence to any one, nor be branded as foolishness. Such a gospel pays due deference to human nature, and satisfies man's sense of need without hurting in the least his pride. Such a gospel has, in fact, produced that marvellous anomaly, a Christian world. Even in St. Paul's day "the many" were but hucksters of the Word of God. Their aim was to make their wares acceptable, to secure a trade, as it were, and so they sought popularity and an apparent success by corrupting the gospel to make it attractive to their hearers (2 Cor. ii. 17). "As of sincerity, as of God, in the sight of God," says the Apostle in contrast with all this, "we speak in Christ." St. Paul's Gospel would have created a church in the midst of a hostile world. The Gospel of "the many" has constituted the world itself the church; and the fable of our childhood finds a strange fulfilment here, though indeed the metamorphosis is so complete that we are at a loss to distinguish either wolf or sheep remaining. . . .

Redemption as preached by "the many" of St. Paul's day brought no persecution, because it left man a platform on which "to make a fair show in the flesh." The cross set aside the flesh altogether. If the death of Christ be preached as a means of salvation, not for the lost sinner, but for the pious and devout, where is the offence?

But the cross comes in with its mighty power to bring low

as well as to exalt, for it exalts none save those whom it first humbles; and calls upon the pious worshipper, if indeed he would have blessing, to come out from the shrine in which he trusts, and take his place in the market square beside the outcast and the vile. It tells the "earnest seeker" and the "anxious inquirer," that by their efforts they are only struggling out of the pit where alone grace can reach them. It proclaims to the worthy "communicant" of blameless life and acknowledged zeal, whose mind is a treasury of orthodox doctrines, and whose ways are a pattern of all good, that he must come down, and stand beside the drunkard and the harlot, there to receive salvation from the grace of God, to the glory of God. They who do thus preach the cross can testify that its offence has *not* ceased in our day and in our midst. . . .

Christ has died, and that is everything. How He died is scarce thought of, and Who He is who did so die is well-nigh forgotten altogether. Christ has died—that is certain. Rationalists and Ritualists, Protestants and Romanists, all are agreed that Christ has died. Whether it be in our Houses of Parliament, as day by day their sittings are begun by prayer, or in the ragged Sunday schools of Whitechapel, or St. Giles, the death of Christ is a fact which need not be asserted, because none but an infidel would question it. Inquire in what way and to what extent are sinners benefited by that death, and at once the harmony is broken. Upon this, every school has its creed, and every "ism" its theories, and the theme is the signal for a scramble and a struggle between all the rival banners of Christendom.

Here is Satan's master-wile. He has made that which God intended should be an impossibility to the natural mind, the common creed of men. . . . Yet just as in Christ the carnal mind could find no beauty, so in His Gospel the carnal mind can see no wonders. But it behoves the Evangelist so to preach that Gospel that the Holy Ghost may own the word to reveal thereby the mighty mysteries and marvels of redemption; not lowering and humanising it to bring it within the reach of the natural man, apart from the work of the Holy Spirit. . . . If we have really believed the Gospel of God, we have each one of us received for himself a revelation from on high, a revelation that flesh and blood could never reach to. . . . The Gospel may be so sifted and simplified that none fail of understanding it, and yet souls may never be brought to God at all. The preaching that is wanted is not "with persuasive words of man's wisdom," reasoning out salvation, and cheapening the Gospel to suit the condition of the hearers; but "*with demonstration of the Spirit and of power*"—preaching that which will be "foolishness to them that perish," but to the saved, "the power of God."

It is one thing to master Christianity, it is another to be mastered by it. And it is the cross which attracts and con-jures. The cross, not as an easy way of pardon for the sinner, not as "a plan of salvation" (miserable words!), but as a fact and a revelation to change a heartless worldling into an adoring worshipper. The cross, not as the ruling factor in the equation of man's redemption, but as a display of the love and righteousness and wrath of God, and the sin of man, to subdue the hardest heart, and turn the whole current of the most selfish and ungodly life. . . . Till yesterday, the world and self ensnared their hearts; and filled the

whole horizon of their lives. But now that cross has become a power to divorce themselves from self, and to separate them from that world which crucified their Lord.

From *The Gospel and its Ministry*.

Questions and Answers.

QUESTION 99.

M.A.A., South Kensington. How is the statement made by Stephen before the Sanhedrim, in Acts vii. 15-17, concerning the burial, in SYCHEM, of "Jacob . . . he and our fathers," in the Sepulchre that ABRAHAM bought, to be reconciled with Gen. i. 12, 13, which tells us that Jacob was buried "in the cave of the field of Machpelah," and in Joshua xxiv. 32, that the bones of Joseph were buried in Sychem, in a parcel of ground which JACOB bought?

The difficulty arises from identifying Acts vii. 16 with Gen. xxiii. 15. Acts vii. 16 refers to the purchase of a Sepulchre, by Abraham, for a sum of money, of the sons of Emmor, *the father* of Sychem. Here, note (1) that the Greek τοῦ Συχέμ, means *the son of*, not father, (2) that Sychem is the Greek for Shechem, (3) that Emmor is the Greek for Hamor, and (4), that Hamor was, in all probability, the official name of the princes of Shechem.

There is no record of this purchase in Genesis. But Stephen, "full of the Holy Ghost," supplies the information. It was purchased of Hamor, *the son* of Shechem, for "a sum of money." Shechem was the place where God first appeared to Abraham in Canaan (Gen. xii. 6), and where he first built an altar (v. 8). Here it was that (according to Acts vii. 16) he bought "a sepulchre."

The original Shechem must have been an important person to give his name to a place, and it was of his *son* that Abraham bought it.

The purchase in Genesis xxiii., we believe to be quite another transaction. This was a field with trees in it, and round it, and a cave called Machpelah at the end of it. It was situated at Hebron or Mamre, and was purchased of Ephron, the Hittite, the Son of Zohar, for 400 shekels of silver. Here Abraham buried Sarah, and here he himself was buried. Here also were buried Isaac, Rebekah, and Jacob.

Jacob's purchase in Gen. xxxiii. 19, was years afterward, of another Hamor, another descendant of Shechem. What Jacob bought was "a parcel of a field," of Hamor, a Hivite, perhaps the very field which surrounded the "Sepulchre" which Abraham had before bought of an ancestor of this Hamor. Jacob gave 100 pieces of money (or lambs, margin) for it. Here Joseph was buried (Josh. xxiv. 32), and here Jacob's sons were "carried over," or *transferred*, as Joseph was.

Now, Acts vii. 15 speaks of two parties, "he," *i.e.*, Jacob, and "our fathers." In verse 16, the verb is plural, and refers, not to "he," (Jacob), who was buried in Machpelah, but to "our fathers." "They were carried over and laid in the sepulchre that Abraham bought," not of Ephron the Hittite, but of Hamor the Hivite.

Our suggestion is, that there were *three purchases* (1) that recorded in Acts vii. 16, (2) that recorded in Gen. xxiii., and (3) that of Jacob's, in Gen. xxxiii., and that the confusion is caused by identifying the first and second of them.

W. B., Eastbourne. QUESTION NO. 100.

The Church may be compared to a building, a tree, or a wife, but that is not the same as stating that the one IS the other. Now, whatever figure may be used to illustrate the union of the members of Christ's Body with Christ, it is only an illustration, and falls far short of the truth. 1 Cor. xii. expressly reveals the fact, that Christ the Head, and His people the members make *one Body*, one Christ, one Bridegroom, whoever may be the Bride.

QUESTION NO. 101.

T. H., Wigton. "Is it Scriptural to say God elects any individual to Salvation? Would not this contradict the great truth that man is a free agent?"

Yes, it is Scriptural—the very essence of Scripture to say that God elects individuals to Salvation. And so far from contradicting the great truth that man is a free agent, it rather confirms it. For what man has ever used his free agency to seek and love God? Did Adam? Did Saul of Tarsus? Have you? If so you have merit, which the Scripture declares you have not. It is true that Man has free-will, but the Lord Jesus declared that "Ye WILL NOT come unto Me that ye might have life." His words are true! For the fact is that no man ever has so willed, unless divinely "drawn." Man's free-will has never yet been used for God. Man insists on having *his* election in every department of life: but he will not allow God to have one!

But please note, that "Election" is a *landmark* in the believer's inheritance; and is not to be put as a *stumbling-block* in the path of the penitent. Concerning the one, it is written, "Thou shalt not remove thy neighbour's landmark" (Deut. xix. 14), and concerning the other it is commanded, "Take up the stumbling-block out of the way of My people" (Isa. lvii. 14).

Poetry.

HITHERTO.

"Hitherto hath the Lord helped us."—1 SAMUEL vii. 12.

WHEN our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows,
Hides our Father's face from view;
Oh! it's well then to remember
He has blessed us hitherto.
Looking back the long years over,
What a varied path! And yet,
All the way His hand hath led us,
Placed each hindrance we have met;
Given to us the "pleasant places;"
Cheered us all the journey through;
Passing through the deepest waters,
He has blessed us hitherto.
Surely, then, our souls should trust Him,
Though the clouds be dark o'erhead;
We've a Friend that draweth closer,
When all other friends have fled.
When our pilgrimage is over,
And the gates we're sweeping through,
We shall see with clearer vision
How He's blessed us hitherto.

L. OAKLEY.

The above lines (from *To-day, and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price 7d. per 100; post free, 9d.

Signs of the Times.

JEWISH SIGNS.

"THE JEWISH STATE."

The Jewish Chronicle, of July 3, gives the following as its first and most important news: and important it is!—

"Although some points in the following statement which was published in the *Observer* on Sunday, June 28th, are not quite accurately stated, in the main, the facts are correctly given. We are enabled to add that Dr. Herzl has telegraphed that as the result of his visit to Constantinople—where he delayed his departure at the express wish of the Sultan—he will have matters of the highest importance, and of a most gratifying nature to communicate on Monday next, at the meeting of the Maccabæans which will be held subsequently to the House Dinner, at which Dr. Herzl will be the guest, and which will probably also be attended by M. Max Nordau and Mr. Holman Hunt:—

We understand that the informal negotiations set on foot last year for the establishment of a Jewish Autonomous State in Syria, have made considerable progress, and that a meeting will be held on the 6th prox., under the auspices of the Maccabæan Society, to consider the report of Dr. Theodor Herzl, of Vienna, the author of the new scheme. This scheme, which Dr. Herzl has already expounded in a very able pamphlet, of which an English translation has lately been published by Miss d'Avigdor, differs both in its inception and its methods from the many similar projects by which it has been preceded. It is essentially modern. Hitherto the dreams of a re-establishment of the Jews in Palestine have been confined more or less to the ultra-orthodox Hebrews in retrograde countries like Russia and Morocco, where persecution is largely bound up with despotic forms of Government. The present scheme has originated with the cultured wing of Young Jewry, and is a despairing reaction against the spread of anti-Semitism in constitutional countries like Austria and Germany, and its adoption as a party platform by a section of the electorate. The plan of the proposed State takes little account of the religious and mystical elements of former projects, and, put briefly, is an attempt not so much to fulfil prophecy as to found a political centre for the Jewish race by the modern system of State evolution which begins with the Chartered Company, and passes through the stages of a Crown colony—that is a Turkish Crown colony—to constitutional autonomy. In the interests of this scheme, which is likely to consecrate the hitherto scattered forces of many Jewish colonisation and national organisations, Dr. Herzl has travelled all over Europe, interviewing, not alone the leading men in the various Jewish communities, but also many prominent statesmen. Several European Governments have been informed of the steps that have been taken, and Dr. Herzl has been lately received in audience by one sovereign prince who has expressed a strong sympathy with the project. By the Sultan of Turkey it has also been favourably received, and the recent advent of Herr Von Newlinsky to this country was not altogether unconnected with a proposed settlement in which the Jews as well as the Armenians should participate. Dr. Herzl has lately been in Constantinople, where he had a long interview with the Grand Vizier, and also with Nouri Bey, the Secretary-General of Foreign Correspondence at the Hardjic."

THE NATIONAL QUESTION.

THE headlines of articles in the newspapers of the day (Gentile as well as Jewish), are becoming increasingly significant.

"THE RETURN OF THE JEWS TO PALESTINE"

is a heading in *The Daily News* of June 27th, and the paragraph goes on to say:—

"Steps are being taken (says the *Central News*) for the re-establishment of a Jewish State in Palestine. A scheme which was drawn up last year by Dr. Herzl, of Vienna, and subsequently published as a pamphlet in German and English, has found considerable favour among the Jews in Vienna, Paris, and London, and Dr. Herzl has lately been actively employed in enlisting political support for it. Some of the leading statesmen of Europe have been consulted, and Dr. Herzl, who is at present in Constantinople, has had a long interview with the Grand Vizier, with whom he has discussed the project. After visiting Vienna and Paris again, Dr. Herzl will come to London in the first week in July to report progress to a committee of the Maccabæan Society."

On this the *The Daily News* comments the next day as follows:—

"The world moves apace, and there is now talk of a Jewish autonomous state in Palestine, of the pattern known as 'up-to-date.' A Chartered Company is to take the place of the restored patriarchal system of earlier schemes of this sort; and the Turks, who will still exercise the suzerainty, are said to look very favourably upon the scheme. There are the elements of an arrangement, for each party has certainly something to give which the other wants. The good-will of Turkey is, no doubt, a thing of price in more senses than one. The Commander of the Faithful is said to be willing not only to give the Jews a colony, but to send them all his Armenians as immigrants. This part of the offer will probably be declined."

"JUDÆA FOR THE JEWS"

is a headline in *The Daily Chronicle* which gives a whole column to this significant subject.

"JEWISH NATIONALISM"

is the title in the *Jewish Chronicle* where Dr Hirsch writes at length on the formation of the "National Sentiment" versus "Assimilation." The latter is an impossibility. "The people shall dwell alone" is Jehovah's decree, and it is a fact that while all other conquered peoples have become assimilated, the Jews have ever kept distinct and separate and have *dwelt alone* in the midst of all nations. They have their own religion, their own scriptures and literature, their own press. In London they have four weekly papers in their own vernacular (Yiddish):—*Hazopheh* (The Observer), *Ha-Shulamith* (The Shulamite), *Ha-Israeli* (The Israelite), and *Der Arbeiter Freund* (The Workman's Friend). Even Leeds has its own weekly; while some twenty-five papers are published in America.

JEWISH COLONIES IN PALESTINE.

OUR readers are aware that many Colonies have been established in Palestine. Baron Edmund Rothschild planted the first in 1882, and has established several others since then. His example has been followed by others (Societies and Individuals).

We might quote private and journalistic opinions of these colonies, but one published by authority will be worth all the others.

We have before us the report of Mr. Dixon (The British Consul General at Jerusalem) to Lord Salisbury, which has been published by Messrs. Eyre and Spottiswoode. On page 4 we read:

"The Jewish colonies, founded through the benevolence of societies and of private individuals belonging to that community in Europe, though not altogether self-supporting, are increasing in size, and are ably managed, giving occupation and subsistence to numerous Jewish immigrant families who would otherwise be destitute.

"The apparent disinclination of the Jewish race to devote themselves to agriculture has hitherto been a hindrance to the establishment and extension of these colonies, unless encouraged by home support, but time and proper training will do much to remove this inherent prejudice.

"The sowing, reaping, etc., being carried out in these colonies, in accordance with the latest improvements adopted in Europe, the colonies themselves have become sort of model farms to the surrounding peasantry, and will, no doubt, in course of years, produce a beneficial effect on the rural population of Palestine.

"That of *Richon-le-Sion*, which is the largest colony in this district, is occupied almost exclusively with the cultivation of the vine, and with the manufacture of wine. Large additional wine vaults have recently been built, and cuttings from the best vines in France have been introduced, and are being cultivated in the colony. Already the wine made is of a very fair quality, but as more attention is devoted to its manufacture, a very superior kind will ultimately be produced. In connection with the manufacture of wine, a steam factory for making cases, for driving machinery for purposes of irrigation, for the manufacture of ice and glass bottles, is now in full working order.

"In the other colonies, such as *Laron* and *Pelah-Tekwah*, more attention is given to the cultivation of fruit trees of various kinds, and the growing of crops, and large tracts of land, which were formerly either marshes or lying waste, have been reclaimed, and are now productive.

"A very fair training in agriculture is afforded to Jewish youths by the agricultural school near Jaffa, called *Mikveh-Israel*, where a considerable number of pupils are boarded free of expense, and are instructed besides in all the elementary branches of education. Further north, on the slopes of Mount Carmel, in an elevated and healthy locality, the large Jewish colony of *Zammarin* is situated, which of late years has become populous and flourishing, providing a means of livelihood to many of the Jews who had settled in the vicinity of Safed and Tiberias. Other Jewish colonies have been established in Palestine, but the above-mentioned have been the most successful."

On this optimistic report of progress *The Jewish Chronicle* (June 12) remarks:

"But such progress is much more strikingly illustrated at the International Exhibition of Berlin, opened by the Kaiser a few days ago. There a whole house in 'Abtheilung Kairo' is devoted to exhibits from no less than 26 Jewish villages in Palestine. They have been organised and arranged by Dr. Hirsch Hildesheimer and Herr Bambus, but the salesman is a strikingly handsome and intelligent Roumanian Colonist, who has been in Palestine 14 years, and with whom affairs have apparently prospered greatly. The novelty seems to have delighted Berlin, notwithstanding anti-Semitism. . . . It will perhaps be news, even to the most ardent lover of Zion, that there are 26 such colonies, which now form thriving village communities in the Land of Israel. And Mr. Holman Hunt's scheme, which he first suggested in a letter to the *Jewish Chronicle*, must obviously appear less fantastic, if due regard is taken of the astonishing development of Jewish activity in Palestine in the present decade. We would suggest to the Chovevi Zion here that a similar Exhibition in London of Judæo-Palestinian products would be sure to further their aims. Perhaps an arrangement could be made for the Berlin exhibits to be transferred to London after the Exhibition there has been closed."

THE "BURDENSOME STONE"

meanwhile is becoming more and more "burdensome!" The Anti-Semitic feeling is growing in Europe.

A WARNING TO THE JEWS

is given by a Quarterly Reviewer who has sounded *Judenhetze* in England. After reviewing the situation in each country he asks:

"Who can believe that Christendom will allow itself to be made a farm, a tenement of which but a handful, even among the five million Jews, are to enjoy the fruits and the revenue? The 'emancipation of the Jews'—that old Liberal watchword—has already given place to its antithesis 'Emancipation from the Jews,' economic liberty for the Christian working class, defence against usury and speculative finance, and the rest of a sound social programme. Sooner or later, these new ideas will issue in legislative enactments; or, if they do not, a worse thing may happen in countries which have to choose between the rule of productive industry, and the despotism of capital wielded by a cosmopolitan and anti-social power."

In Russia, in spite of outward quietness the laws against the Jews are being rigorously enforced in all their details. One example will suffice. The Warsaw Court recently heard before it the case of a Jew, aged 35, from the town of Rashkovo, who was accused of vagrancy on account of his not being registered anywhere. He was found guilty and sentenced to four years' imprisonment, followed by *exulsi* to the remoter parts of Siberia for life!

RELIGIOUS SIGNS.

"A NOVEL SERVICE."

WE have become familiar with "Flower Services," and "Fruit Services," and we have heard of "Toy Services." All these are methods for flattering man under the gui

ing God. Otherwise why not give *direct* without a hand know what the other does?

AN EGG SERVICE

t new fashion in "Services." *The Record* (June only records the following amongst its religious thout a comment :—

newhat novel service was held last Sunday at St. John's Church, West Streatham, of which the Rev. S. A. Johnston irate-in-Charge. Ever since the Church was opened, three o, the children in the Sunday schools have been asked to offering of new laid eggs on Hospital Sunday afternoon. rice has grown immensely in popularity. The first year, s were presented; last year the number rose to 446; whilst r the little church, holding about 400 people, was crammed t most limits with adults as well as children, all bringing all offerings of eggs and flowers, and the total number of resent was 1,618, besides about forty broken ones."

l what next—and next? Where are these "Services" o? Ah! there is no stopping place for the "imagina- of the thoughts" of man's heart.

ose who are engaged in this business are like persons bicycle: *they must either go on or get off!*

ANOTHER SUNDAY GONE!

his time to the *animals*. On June 28 many Bishops clergy, and ministers of various churches, responded to ppeal to observe

ANIMAL SUNDAY.

'e have now Hospital Sunday, Temperance Sunday, zen Sunday, Re-union Sunday, Life-boat Sunday, &c., , and if they go on at this rate we shall soon have all Sundays taken up.

LIFE-BOAT SATURDAY AND SUNDAY.

With Saturdays we have nothing to do, but the new Life- at Saturday was followed by a Life-Boat Sunday, which nsisted of a public meeting at the Royal Albert Hall, or, her, a "Sacred Service." The service, of course, nsisted of music performed by a military band and veral eminent soloists. Two addresses were sandwich ed between, one by Dr. Clifford, and the other by Dr. entecost. Much was said about the "humane" and "patriotic" work of mercy, but we searched the reports in ain for any reference to the good old "gospel life-boat," of hich our older evangelists loved to speak. Perhaps it would ave been out of place to have introduced it in such a scene.

REVIVAL OF PAGANISM.

THE holding of the national Eisteddfod at Llandudno has given rise to a discussion on the reformation of some of the pagan rites in connection with it.

It is well that our readers should be informed as to what this Welsh national movement is, so that they may keep clear of its defilements. We note that one Baptist Chapel placed a room at the disposal of the Committee.

A local gentleman (Mr. Littler) called attention to the needed reformation, to which "the Silurian archdruid," "MORIEN," replied. In the course of his long letter, he perverted both Scripture and history, but he made the following noteworthy admissions :—

"I give in to no man in my affection for the Christian religion, but I am not enough of a bigot to regard with contempt the grand attempts of other nations of the Old World to worship the Eternal Father. I am an ardent admirer of the ancient religion of the island, called Druidism and Bardism. I find that by reading the chapters of the book of the sun and nature, the Druids had attained to a sublime height in their ideas of the Father of the universe; and, contemplating their high station in viewing the eternal mysteries. . . . The Bible is full of Druidism, and it was in a Druidic temple, under the oaks of Mamre (Memra—wood of God),

the Adonai visited Abraham in the neighbourhood of the ancient Royal City of Hebron. I find Mr. John Littler alluding, in the midst of much merriment, to the lying allegation of Cæsar that the Druids sacrificed human beings. Why, in Druidism there is not even a hell! It never entered into the wise heads of the Druids that any people out of Bedlam would entertain such a horrible idea of God's fatherhood as to suppose He would throw even His erring children into a blazing furnace! into the arms of the fiery Moloch! Abred of Druidism is a place of cleansing of polluted souls, and the Christian doctrine of Purgatory is based upon this doctrine. . . ."

Now we know what the Eisteddfod of Druidism is!

INCREASING LAWLESSNESS.

"The Ritualists are becoming more and more daring and lawless. They act as though there were no Bishops to look after them. They are indeed a law unto themselves. The London correspondent of the *Liverpool Courier* writes:—'At four London churches nominally belonging to the Church of England, masses were said one day last week. At St. Alban's, Holborn, the English Prayer-book was not used. The dead language of the Italian Church was poured into the ears of the Holborn working-men in preference to the living eloquence and the grand simplicity of the English Prayer-book.'"—*English Churchman*.

"THE NEW HEAVEN AND THE NEW HELL."

THIS is a significant headline in the *Review of Reviews*! It is the summary of a recent article in *The Nineteenth Century*, called "Natural Requital." It is no longer God who requites. Rewards and punishments are the result of the *natural* evolution of this life, working out after death! Thus materialism and spiritualism meet! This is present-day religion!

THE AGAPEMONITES.

are advancing, and it is evidenced by the recent opening of a new Temple at Clapton, at a cost of £11,000. The ceremony was attended and crowded by English and foreign delegates. Its decorations are described as in perfect taste. "Superb statuary by well-known artists meets the eye on every side." "Eye-service" is a prominent feature in the worship of the Agapemonites. If men and women can attain perfect holiness, why should they not live together in a state of innocence? This delusion is only another sign of these last days!

SPIRITIST SIGNS.

"OUR SPIRIT CHILDREN."

AN eight-page tract by this title has been widely distributed in the West End of London. Its incoherency will prevent much mischief. It is a mixture of irrelevant and misquoted texts of Scripture, with false conclusions from them.

Does it honour the Word of God? and Does it glorify the Christ of God? These are the two test questions by which to try all man's words and writings.

Tried by these tests, we stamp this tract as of the Evil One—the great and mighty Fallen Spirit. For, as to the written Word, we are taught that no one understands it but those who, by spiritual aid, have its hidden secret revealed. Quite true! But what spirit? Ah! it is "another spirit," not the Holy Spirit of God! And as to the Living Word, the Lord Jesus Christ? This is the teaching of these spirits :—

"The history of the fleshly Jesus, who is called Christ, is identically the same as the history of Moses, or David, or Abraham. . . . Why then has the world of men chosen Jesus from among his fellows, and set him up as the one Saviour of mankind, and denied the same amount of worship to the other prophets?"

Here is the cloven foot! And when we sift any of the various forms of spiritism to the bottom, this is what it *always* comes to. While professing to acknowledge the Bible and the Lord Jesus, they really deny both the one and the other.

Editor's Table

DANGEROUS TEACHING.

IN "Letters from Africa," No. 20 (in *The Christian* of June 4), there is a report of an address by the Rev. Andrew Murray, in which he says:—

"It is impossible that God should do His work in us in any other way than that by which He led our Lord... Our Lord Jesus had to give up to death that life which He lived in the flesh. He exchanged the life of flesh and suffering for an eternal life—a life which can never pass away. The death of Jesus was a passage through death and the grave, into the region of everlasting life. He thus opened the Kingdom of Heaven to all believers. This is what the death of Jesus did; it proved that the only way to God is through death. It is only by living as crucified and dead with Christ that God's power can work in us. Can God give a believer the life of the Spirit without death? No! you cannot reach it without dying, without the daily fellowship of the Cross of Christ."

It seems always, in this teaching, that there is a desire to make up for the deficiency of the Lord's work FOR US by the sufficiency of the Spirit's work IN US; and so the whole Gospel is transposed under the guise of pious aspiration.

If we have got to die now, as we are so frequently told, and justification consists in our being thus joined to the Lord, then *we share in our own justification*. But we read that God "justifieth the *ungodly*": "Christ died for the *ungodly*." In this the Lord is alone. But when, as ungodly, we do believe in Him, we are called into "the fellowship of His Son" immediately, and become quickened together with Him. One is a question of guilt, the other is a question of death and *life*.

Then again, the nature of the Lord's death—how little apprehended in the light of Dr. Anderson's words on another page! "Our Lord had to give up to death that life which He lived in the flesh." What do the words mean? What is the force of the word "had"? We read nothing like this in the Scripture. "I have power (or authority) to lay it down, and I have power to take it again." These are His solemn words, which we can understand. These are stamped with His Deity. But Mr. Murray's words bring that Blessed and Holy One down to man's level, in order that man may be able to "follow His steps"!

By what act can we "die" to-day? How can we follow Christ in His death? If we did not die (judicially) when He died, no act of ours *now* can accomplish so mighty, so stupendous a result. No! the Divine act is past; and we, by faith, have to "reckon" ourselves as included in it, and rejoice in the Lord for the standing He has given us in Christ.

The tendency of all such teaching is to lower Christ in His glorious Person and perfect work. But the taking our thoughts from our *standing* in Christ, and fixing them on our *state*, is a fatal mistake. For once let the Christian lose sight of his *standing*, and he will be kept fully occupied in trying to improve his *state*. Whereas, let him ever realise and live in the presence and power of his wondrous *standing* in Christ—occupied with Him,—and his *state* will take care of itself.

A PROPHETICAL CONFERENCE.

Has been arranged for October in London. It will be held, by kind permission, in the Mildmay Conference Hall on October 27, 28 and 29, concluding with the Lord's Supper, commemorating the Lord's Death "Till He come." Full particulars of the Conference will be announced later.

REVIEWS.

"*Notes on the Life of Christ.*" By the late W. Meyrick Whittemore, D.D. London: Geo. Stoneman, 39, Warwick Lane, E.C. Price, 2s.

This work consists of 100 sections or lessons, on many special incidents in the Saviour's life. They are occupied not so much with His words or works as with Himself, the aim being to bring the learners into the presence of the Lord Jesus, "so that they may really feel they are 'looking to Jesus.'"

"*The Woman of Rev. xvii.; or, Babylon the Great.*" By Silas Henn, Himley Road, Dudley. Price 2d.

The Revelation is a book, we are told, which is difficult to understand, and many writers have given conflicting expositions of it. But this, instead of deterring us from its study, should incite us to greater diligence. We are fully persuaded of this, that the closer we keep to the letter of the Word, and the less we borrow of human opinion and human interpretation, the more likely we shall be to get at the mind of the Spirit. In this booklet the writer has endeavoured to carry out this principle, and, therefore, we can recommend it to our readers as worthy of their perusal.

HOW TO HELP US.

A friend has recently asked for, and has distributed a large number of "Things to Come" at a Conference in his neighbourhood.

If other friends would do the same, we should be able to supply copies freely for this purpose. It would be well to secure beforehand the consent and, if possible, the sympathy and help of the promoters of such Conferences, so that copies might be sold, and not merely given away.

By this means our circulation may be greatly increased.

If "Things to Come" is to be continued, and to be a witness for God and His Christ in these latter days, we must impress on all our readers the great need of their co-operation in making it known amongst the people.

VOLUME II.

We are still without information as to the back number necessary to complete Vol. II. For some time we have not been able to get even acknowledgment of our letters from the late publishers. We ask our readers to exercise patience, and we shall do our utmost to point them.

VOLUME I.

is now ready. Price 2s. (Postage 4d.)

THINGS TO COME.

SEPTEMBER, 1896.

No. 3.

Editorial.

CANDLESTICK, THE TARES, AND THE NEW DISPENSATION.

At the time the Lord uttered the solemn words, "Whoso hath ears to hear, let him hear" was in his mind

"THE CANDLESTICK."

Mark iv. 21-23. In this gospel we have it at the end of the *Parable of the Sower*, but at the interpretation of it as well, introduced as in connection with the "Candlestick."

It is readily seen that the sowing on the good soil is in proportion to the measure in which the Kingdom of Christ was made known amongst the Jews in separation from the preaching in synagogues and Jerusalem. The candle had been hidden but it was being "covered with a vessel of clay" (Luke viii. 16, Mark iv. 21). The secret was when that which had been kept secret was made known (Mark iv. 22) and be made known. "If ye have ears to hear let him hear." We hear—and the candlestick set up *in separation from Jerusalem* "everywhere" was "preached among the Gentiles in the world" (1 Tim. iii. 16).

THE PARABLE OF THE TARES.

At the time this figure is used, and the solemn words are in Matt. xiii. 43, at the close of the parable of "the Tares in the field," to understand this interpretation we need the contrast to Isa. vi. 9.

For the SOWER is declared to be the Son of Man, we may include none other. "Whoso sows the world."

"The seed," in this case, is (*not the word*, but) "the children of the kingdom" (not of the

world) "the children of the wicked one."

Who sowed the tares is the devil.

At the end of the age (or dispensation), "the angels" are the angels.

When the tares are gathered and burned in the end of this age. The Son of Man and His angels, and they shall gather out of the Church) all things that which do iniquity, and shall cast them out—there shall be weeping and gnashing of teeth. All the righteous shall shine forth as the sun in the Kingdom of their Father. Who hath ears to hear,

do not cover the whole ground between

the sowing and the reaping. It passes over the present Church Dispensation entirely, and unites, by mentioning in immediate succession, the ministry of the Lord Jesus and of His apostles at His first coming on earth, and the coming of the Son of Man for judgment at the end of the age, passing over in silence (as the secret connected with the kingdom) the present period of grace to the Gentiles. This is specially the case in the Gospel according to Matthew.

We have just the same in Matt. x., in the sending out of the apostles by the Lord Jesus. In vv. 5-15 we have the mission which then took place, for vv. 16-22 refer to the Tribulation (see Matt. xxiv. 8-30). The whole of the present Dispensation is passed over between vv. 15 and 16.

Again, in Matt. xxii. The parable of the marriage of the king's son passes from the destruction of Jerusalem, in verse 7 ("he burned up their city") to the gathering of the guests immediately before the coming in of the king, in ver. 11.

So also in the Lord's last great prophetic discourse, in Matt. xxiv. He passes from the death of the apostles in verse 9 ("they shall kill you") to the preaching of "this gospel of the kingdom," in verse 14, which is immediately before the end of the age, and the setting up of "the abomination of desolation" by the Antichrist.

So also in Luke xxi. He passes from the destruction of Jerusalem in verse 24 to the Son of Man coming in the clouds of heaven—verses 25-27.

So also in Matt. xxviii. 18-20. The Lord makes no reference to His absence, no mention of the coming and presence of the Holy Spirit, but speaks prophetically of "the end of the age," of His "having received the kingdom," saying, "all power is given unto Me in Heaven and in earth," and of His sending His disciples to proclaim Him to the nations as the King. *This is still future*, for Christ has not yet received the Kingdom! He is seated still on the Father's throne (Rev. iii. 20, 21) as the Mediator, Intercessor, Shepherd, Advocate, and Bishop of His people. Not yet is all power given Him or taken by Him (as in Rev. v.), for the message of His Apostles was rejected. Their ministry is, therefore, now in abeyance. But the time is drawing near when this commission will be taken up again, and the coming of the King and the Kingdom proclaimed by the true successors of the Apostles.

In all these Scriptures the true dispensation of grace is passed over in silence, while Jerusalem is "trodden down of the Gentiles."

Thus the parable of the Tares presents us with only *Kingdom-truth*, and reaches from the first sowing by Christ to the final reaping at His second coming. It shews how it was that the Kingdom was rejected and defiled, and how it will be purged and set up in glory.

THE NEW DISPENSATION.

The fifth occasion on which these words were uttered is

in Mark vii. 16. Here we again have this weighty saying, pointing out the distinguishing feature of the Kingdom of Heaven which was being proclaimed, and that feature which marked it out from God's Kingdom on earth as described in the Old Testament. In the Sermon on the Mount the Lord points out this difference in several particulars.

In the former, defilement was from without, and it was the body which was outwardly cleansed.

In the latter, the new Dispensation which the Lord announced, this is reversed, and defilement is shown to be that which comes from within, and needs a spiritual cleansing (Mark vii. 14-23, and 1 Pet. iii. 21).

"When Jesus had called all the people unto Him, He said unto them, Harken unto Me, every one of you, and understand—there is nothing from without a man, that, entering into him, can defile him; but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear."

The truth thus brought out is, of course, understood now by the Church of God and was clearly taught by Paul in Rom. xiv. 17, and Col. ii. 16. See also 1 Pet. iii. 21, where we learn that it is no more, now, the application of water to the body, or any outward ordinances of that kind, but "the answer of a good conscience toward God." This is the great characteristic of the present dispensation of the grace of God, as well as of the coming dispensation of the kingdom of heaven on earth.

PHILOSOPHY AND SCIENCE.

WHEN Christianity was first published the wisdom of the world was divided into two great schools—the Eastern and the Western. The former prevailed in Persia, Syria, Chaldea, Egypt, and even among the Jews, and was called *Science* or *Knowledge* (*Gnosis*); the latter was common to the civilized nations, and prevailed in Greek and Rome, and was called *Philosophy*. It is interesting to note what God says of both:

- (1) "Science (*Gnosis*) falsely so called" (1 Tim. vi. 20).
- (2) "Philosophy (*Philosophia*) and vain deceit (Col. ii. 8).

The former is characterised by "opposition" to the truth of God, and we are exhorted to "avoid" it.

The latter is characterised as vain and deceitful, and of this vain deceitful philosophy we are to "beware," because it is "after the tradition of men," and "not after Christ," and it tends to "spoil" those who are "in Christ."

"THE WATERS OF NOAH" (Isa. liv. 9).

"THE DAYS OF NOAH" (Matt. xxiv. 37).

A VALUED correspondent, G. S. W., sends a note on Isa. liv. 8 which we at once develop and pass on to our readers. One of the words in this verse occurs only once, in this place, and its importance is shown by the light which it throws on the passage where it is examined and understood.

The word is *בְּיָמֵי* *Besetseph*, and means *with overflowing*. It is translated "in a little." But we get a flood of light from the correct translation as the context then shows. For God there draws a comparison between His dealings with the people of Israel, and the Flood.

structure, so that its beauty may be seen. But the plan of it:

A	|	a	|	8.	Wrath overflowing.	
		b	|	-8.	Everlasting kindness and mercy.	
				B	| 9.	The days of Noah.
				B	| -9.	The waters of Noah.
A	|	a	|	-9.	Wrath restrained.	
		b	|	10.	Everlasting kindness and mercy.	

Here it will be noticed how the subjects of A correspond with those of A. While B corresponds with B; a and b with b.

In full the passage runs:

A	|	a	|	"With an overflowing of wrath, I hid my face
				thee for a moment;
		b	|	but with everlasting kindness will I have
				on thee, saith Jehovah thy Redeemer.
		B	|	For this is as the waters (or days, see
				margin) of Noah unto Me;
		B	|	For as I have sworn that the waters
				Noah should no more go over thee.
A	|	a	|	So I have sworn that I would not be wrath
				thee, nor rebuke thee (<i>i.e.</i> , for ever).
		b	|	For the mountains shall depart, and the
				be removed; but My kindness shall not
				from thee, neither shall the covenant of
				peace be removed, saith Jehovah, thy
				mercy on thee."

Our attention is further called to the importance of this passage by the figure of *Paronomasia*, or similar words, the solemnity of the truth, and the certainty of Divine assurance as to Israel's present and future position.

Israel is at present, as it were, under the water: an overflowing has taken place, and covered them up with a Flood. But this, like Noah's flood is only for a moment. The overflowing is to subside, as Noah's flood subsided, and the earth came forth again from beneath those waters renewed verdure and fresh beauty, cleansed and purified.

In like manner Israel is now under the sea of the overflowing, but they will surely emerge from that overflowing, and soon rise far above that flood, and stand forth as a new Nation. Waters rise and fall, but the everlasting Mountains remain. And so nations rise and pass away, but Israel shall stand for ever—the everlasting Nation, and shall have the favour of God, and in the beauty of holiness from the Father.

But now, enlarging upon this Scripture (Isa. liv. 9) looking at it in the light of Matt. xxiv. 37: "As the days of Noah were, so shall also the coming of the Son of Man be." We see the overflowing of wrath preceding His coming to reign. There is a record of "sevens" both in the Bible and in history (as Mr. Dibleby has shown in his *Seven Years' Flood*), and in like manner a record of seven years out the apocalyptic prophecy of judgment, which is given in Rev. xx. 5, 6, where we get "first" things, which came out of the Ark on the six hundred and threescore and three years, surely pointing to a new day and a new age.

Compare also the teaching of the two birds

loing its work. The Dove—emblem of the
nd of peace—though twice sent out, returns
t is past and until peace reigns in the earth.
shall it be and when judgment has been
e earth, the Spirit, who will have left the
Church, will then come and rest upon Israel,
xii. 15-17 says, “until the Spirit be poured out
n high, and the wilderness be a fruitful field,
field be counted for a forest. Then judgment
he wilderness, and righteousness remain in
ld, and the work of righteousness shall be
he effect of righteousness quietness and
ver,” etc.

the type there must and will be the antitype
ie seventh from Adam,” who before the
oured out was translated that he should not
like manner, those who like him have peace
walk with God now will be “caught up to
the air, so to be for ever with the Lord.”

Contributed Articles.

NINE NAMES AND TITLES.

THE REV. DR. BULLINGER.

V.—GOD (ELOHIM).

ow to a title of frequent occurrence. In
rew it is Elohim (pronounced *El'-o-heem*),
the English, God. So that wherever we
od,” thus, in ordinary type, it is always
brew, except where it is otherwise noted
loah. As Elohim occurs some 2,700
more convenient to give the exceptions
es.

ural noun, either denoting majesty, or
think, to the plurality of persons in the

ices of opinion as to the meaning of the
ng it from the verb *to be strong*, denoting
od of *strength*: others deriving it from
h, and denoting *one set apart with the*

There is most probably truth in both

ce of the word is in Gen. i. 1. “Elohim
therefore, is the act specially associated
m is God as the fountain of creature-
expresses His covenant relation to it.
n commencement of life, while *Jehovah* is
t, nourishing, sustaining, guiding and
His people.

he power which provides, *Jehovah* the

re Gen. i. and John i., we see at once
le specially appropriated to the Logos
e other than the Lord Jesus Christ,
the Trinity. “All things were made

by Him, and without Him was not anything made that was
made” (John i. 3). “The Word was God” (John i. 1).

There are several remarkable expressions with regard to
Elohim in the New Testament to which we do not give
sufficient weight, and for which most of us have no place in
our theology.

We all believe that the appearances recorded in the Old
Testament were those of the Angel of the Covenant, or the
Lord Jesus Christ. He appeared to Adam and conversed
with him; He appeared to Abraham, and the Patriarchs
(see Gen. xvi., xvii., xviii., xxi., xxii., xxxii.); to Moses
(Ex. iii., vi., etc.); to Joshua (Josh. v. 13-15); to Manoah
Judges xiii.). Hence He is called the Angel or Messenger,
(Ex. xxiii. 23).

He is Jehovah’s “Servant,” appointed in the counsels of
eternity to come and do the Father’s will (Ps. xl. 6, etc.,
Heb. x. 7, 9). His title “*Elohim*” denotes His being set
apart to that office by *oath*; “*Messiah*,” or “*Christ*”
denotes His being *anointed* for it; “*Angel*” or “*Mes-
senger*” denotes His actual *dispatch*; and He is called
“*Servant*” with reference to the *service* to be performed.
Each title has its own special reference to the particular
aspect of His mission, in connection with which it is used.

We ask, now, What is the reason why all assume these
recorded appearances as being in a form put on for the
occasion? He wrestled with Jacob; He appeared as “the
Captain of the Lord’s Host” to Joshua. Why are we to
believe that these forms were merely *temporarily* assumed?
There is nothing in Scripture to lead to such a conclusion,
and one wonders how it ever came to be so universally
held. Indeed there are many Scriptures which seem to
point in quite the other direction.

The Godhead is Spirit (John iv. 24), and Spirit has no
material form. But we read that Adam was created in the
image and likeness of *Elohim*. Therefore *Elohim* must
have had a form unto which Adam could be conformed in
his creation.

Further, *Elohim* is said to be “the image of the invisible
God” (Col. i. 15). Hence He is called “the WORD”;
because, as the “word” reveals and makes manifest the
invisible thought of a speaker, so Christ (*Elohim*) makes
manifest and reveals the invisible Godhead. This is clearly
stated in John xiv. 9, “he that hath seen Me hath seen the
Father,” “he that seeth Me seeth Him that sent Me”
(John xii. 45). “No man hath seen God at any time, the
only begotten Son, which is in the bosom of the Father,
He hath declared Him” (John i. 15).

But there are other remarkable statements. In Col. i.
17, it is clearly stated that He, *i.e.*, the Son, “was *before all
things*.” In Col. i. 15 it is declared that He was “the first-
born of every creature.” In Rev. iii. 14, He Himself says
that He was “the beginning of the creation of God”: and
that hence “in Him dwelleth all the fulness of the Godhead
bodily,” *i.e.*, in bodily form.

These passages seem to state that Christ, as *Elohim*,
before anything was created, Himself took some form in
the likeness of which man was originally made; and in
which He appeared to Adam, the Patriarchs, and others.
So that the form in which He appeared to them was not
temporary, or assumed for the occasion, but was taken for

the purpose of creation and for revealing the invisible God-head to the creatures whom He had created. Compare and read Prov. viii. 22-31, which contains this revelation.

This was in Eternity, when He was "God of the substance of His Father begotten before the worlds." But in Time, when man had to be redeemed, then He took "flesh," and became "Man of the substance of His mother born in the world."

It would thus appear that He took *some* form (Rev. iii. 14) in order to *create*; and afterwards took our "flesh" (John i. 14) or human form in order to *redeem*.

Elohim, therefore, represented the Godhead, and hence the word is employed of any who are set apart as representing God. That is why magistrates are so called, because they represented the executive power and authority of God delegated to them (Ex. xxi. 6; xxii. 8, 9, 28, quoted in Acts xxiii. 5). It is applied to Moses (Ex. vii. 1), and even to idols as, in a sense, held to represent God (Ex. xii. 12; Num. xxv. 2; Gen. xxxi. 30, compare verse 19).

Elohim is thus used in connection with *creation*, and is used specially of Christ as the Creator. It always has reference to creation, power and glory.

Hence, in Gen. i. we have only *Elohim*. In chapters ii. and iii. we have the two titles combined "Jehovah Elohim," telling us of the God who sustained not only *creation*-relationship, but a closer *covenant* relation, in virtue of which He revealed Himself and communicated Himself to the creatures whom He had made.

Elohim is the God of *Creation*. *Jehovah* is the God of *Revelation*. This is why we do not read "Thus saith Elohim," but always "thus saith Jehovah."

In Gen. vii. 1-5 we have *Jehovah* in connection with those animals which went into the ark by *sevens* for the purpose of sacrifice; while we have *Elohim* (verses 7-9) in connection with those which went in by *twos* for the purpose of preservation and generation.

In 2 Chron. xviii. 31. When Jehoshaphat, surrounded by the Syrians, cried out, it was '*Jehovah*' who helped him (as His Redeemer), and *Elohim* who caused the Syrians to depart from him (as their Creator).

Compare 2 Chron. xix. 6, 7, 9, where we have Jehovah in connection with Israel; and xx. 29, where "the fear of Elohim was on all the kingdoms, &c."

Indeed, wherever these two titles occur, this difference may always be seen. They are never used by chance, but always by design.

THE JEHOVISTIC AND ELOHISTIC THEORIES.

It may be well to add a note as to what has been called the Jehovistic and Elohist theory of the book of Genesis.

The higher critics have arbitrarily assumed and invented the hypothesis that whoever edited or compiled the book of Genesis (to whom they have given the grand title of "Redactor") used up some scraps of information written by several different persons at different times, one of whom was in the habit of using *Elohim*, another *Jehovah*, and so forth.

Now, upon the face of this, the whole question is begged, and the reasoning (for that is all it is) is in a circle! For

they, first of all, themselves divide up the book into these very portions, and then invent their assumption concerning them. But the book of Genesis is already divinely divided up for us into twelve portions, first the introduction, and then the eleven *Toledoth* or books of "*Generations*," *i.e.*, the histories of various persons and their families. Now, surely, even upon the theory of the critics, the one who wrote "the generations of Noah" wrote the whole of it; and the one who wrote "the generations of Terah" wrote the whole of it. And so with the others. This is a fair and just hypothesis. Not that we need it or that we indeed use it, for we believe that God the Holy Ghost wrote the whole of it by Moses.

But here are these twelve divisions into which Genesis is divinely divided:

1. The Introduction, i. 1—ii. 3.
2. The Generations of the Heavens and the Earth, ii. 4—iv. 26.
3. " " Adam, v. 1—vi. 8.
4. " " Noah, vi. 9—ix. 29.
5. " " The Sons of Noah, x. 1—xi. 9.
6. " " Shem, xi. 10-26.
7. " " Terah, xi. 27—xxv. 11.
8. " " Ishmael, xxv. 12-18.
9. " " Isaac, xxv. 19—xxxv. 29.
10. " " Esau, xxxvi. 1-8.
11. " " Esau in Mount Seir, xxxvi. 9-43.
12. " " Jacob, xxxvii. 1—end.

Now when we come to examine the use of the Divine Titles in these divisions, we find no such fantastic theory as that invented by the higher critics.

One has only *Elohim* (No. 1). No other has only this name.

One has only *Jehovah* (No. 5).

One has only *Jehovah Elohim* (No. 2).

Five have both *Elohim* and *Jehovah* (Nos. 3, 4, 7, 9, 12).

Four have neither one nor the other (Nos. 6, 8, 10, 11).

Further, every speaker in the book uses the title of *Jehovah*, with the following significant exceptions:

The serpent!

Abimelech (to Abram, not to Isaac),

The Sons of Heth,

Pharaoh to Joseph, and

Joseph himself (for his name is a compound of part of the title *Jehovah*).

We must leave our readers to search out the reasons for all this, and to study the matter further for themselves as to the use of these two important and most frequently occurring of all the Divine names and titles.

(To be Continued.)

"THIS GENERATION."

A VALUED Correspondent sends us the following:—

With reference to that verse in Matt. xxiv., "Verily I say unto you, this generation shall not pass, till all these things be fulfilled," which has been variously interpreted, may not the meaning be—"That generation"

e. the generation in which "the abomination of desolation" is set up in the holy place—shall not pass away & all those things be fulfilled—i.e. all those other things foretold in Matt. xxiv. down, to verse 30? If this be the true interpretation, there is no longer any need of elaborate and laboured explanation, for the verse simply means what it says.

The verse in the French (Ostervald's Protestant Version) is: "Je vous dis en vérité que cette génération ne passera point que toutes ces choses ne soient arrivées." So as the word "generation" may mean either "this" or "that," we might—like the French—translate "that generation," equally as truly grammatically as "this generation."

A short time after thinking out the above, I took up a book on prophecy that had been lent me, entitled "*The Prophecies of the Last Days*," by the Rev. William Ker, published in 1868), and I was much struck, remembering recent thoughts, to come across the following:—

... When the signs of which our Lord had been speaking shall become visible, *those who are living* in the days to which the whole of this discourse (at least from verse 14) exclusively relates, may know assuredly that the day is nigh, even at the doors He addresses us only who should be living in the midst of that great tribulation of which He had just spoken, (ver. 21), and it was for their consolation only the words were used.

It is true that ver. 34 appears to limit His discourse to the generation then existing; but it is only in appearance. Various suggestions have been offered by way of removing the apparent difficulty; and of all these the simplest and most natural is, that we should accentuate one of the words with another accent than it bears in our Greek Testaments. This is perfectly allowable, because Greek words in those days were written without any accents at all. The accent is simply a stroke, like a comma, placed over the letter; and the signification of the word depends on each way it is turned. The word itself means *precisely the same*, without the change of a single letter. In this instance the word (as pronounced in English) is *autée*, and when the accent be turned to the right (') hand it is then read *tee*, as if it had an 'h' before it. In this case it signifies 'this.' But if turned to the left, (') it is read *ply autée* without the 'h,' and then it means 'that,' or 'the same.'

With this slight variation of the accent, which, I repeat, is quite allowable, *all appearance* even of difficulty disappears. In other words the meaning is simply, 'So, speedy shall then be the succession of events; & shall the days be shortened (see ver. 22), that the same generation which witnessed the beginning of these signs, shall witness also the end, and shall not pass away till all has been accomplished.' This is the plain and simple meaning of the much-disputed passage; and if interpreters had not been determined to find the fulfilment of this prophecy in events of *past history*, in entire disregard of the plain meaning of the context, it never would have presented any difficulty, or been the subject of any dispute whatever."

R. H.

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.

ISRAEL'S HISTORY AND DESTINY.

As typified by Saul, David, and Solomon.

By REV. JAMES C. SMITH, of Hoylake, at the Liverpool Conference, Nov. 20th, 1895.

IN Psalm lxxii. we read, "Give the king Thy judgments, O God, and Thy righteousness unto the king's son. . . ." Then the 17th verse, "His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. etc." (to end).

The great typical facts of God's theocracy are shown forth in three men—SAUL, DAVID, and SOLOMON.

SAUL

represents *failure and rejection*—that is to say, Saul's history brings into view the people and their will. They *desired* to have a king. They wanted to have someone to look up to. Why did they desire to have a king? I do not know that there was in such desire a very special sin. God's idea was a king; but their sin lay in this, that they wanted to be like the other nations in having a king. They wanted to come down from the place the Lord had given to them, and become like the nations around them. They wanted a king to lead them out to battle. They forgot they had a king already; for Israel was never a republic. Some people have the idea that it was once a republic. God has no idea of a republic. God's idea is always a monarchy; and God was King of Israel all the time. And when they chose Saul to be a king to whom they could look, and who would lead them out to battle, they were rejecting the Lord. They were descending from the platform the Lord had put them upon. They were wanting to be like the other nations. The mind of the people is the great idea you have in connection with the history of Saul.

Now Saul's history is a picture of the history of the nation in its descent step by step, until at last it is as certainly cast off as Saul was from being king? Saul had a splendid beginning; he was a man "goodly to look upon," head and shoulders above all the people, and practically unanimously he was called to the throne to be king of the nation. He made a very good beginning, and then came the testing time that the Lord put upon him to prove whether he was really fit to be king of the Jewish people. You know how that he failed in every one of these tests, until God at last said, "Samuel, how long wilt thou mourn for Saul, seeing I have rejected him," and then He appointed "a man after His own heart," i.e., after His own choice and selection. Then you see after David was anointed, Saul came face to face with him; and as he came by the side of God's anointed it was simply step by step failure; and he contracted in his heart a hatred for the man of God's choice—for the man that had been anointed king according to God's will. Thus it went on until by and by Saul had the intimation given to him that God had rejected him because he had disobeyed God's will; and Samuel had to tell him very solemnly that God had superseded him, and that another was going to take his place. And then the end, when on fatal Gilboa, along with his army; he lay slain. Finally came David's lament for him and for Jonathan, the beloved of his heart.

is giving Christ His right place, and Israel is to be it when He comes back. Israel did not wait for her visitation, and the Lord Jesus was cast out; but He is going to get His right place. "God Almighty is in the midst of thee. He will sing." The Lord is to sing a song over the coming day of glory. It will be a joy to Him when Israel put in her place, and it will be a joy to Him when Israel to give Him His place. If we, as we are anticipating the Millennium, we are to be the Millennium. It ought to be a Millennium. Let us have a little of heaven down here; let us praise God for One who is mighty to save us from the power of sin to-day. Saul represents the sin of the flesh of us; David represents the power that

breaks the power of cancelled sin, and sets the prisoner free." Let Solomon to reign in the heart and life. Let us sing all out, first of all in ourselves. The time when the nations around shall crown Him Lord of the world to do it; when all kings shall fall down before Him and serve Him. Let us crown Him now and for ever, and anticipate and ante-date that day.

Selected Gleanings.

BAXTER ON THE SECOND COMING OF CHRIST.

Do not rejoice your hearts, if you were sure to see the coming of the Lord, and His Kingdom and retinue? If you were not to die, but to live thus to meet the Lord, would you be content? Would it not be the greatest joy that you could have? For my own part, I must confess to you, that death appeareth to me as an enemy, and my fear and dread of it. But the thoughts of the Lord are most sweet and joyful to me, so that I should live to see it, it would be a blessing to me in the world. Oh that I might see Him! *It is the character of His saints to long, and to look for that blessed hope.* The Bride say, Come; even so, come, Lord, and make the last enemy to be destroyed at the second coming of Christ, when this shall be made." (*Works*, vol. xvii. pp.

MR. BAXTER'S PRAYER.

Thy saviour, the time of Thy return. Delay not, lest they give up their hopes. Delay not, lest earth be divided, and lest Thy church by division be weakened. Delay not, lest the grave should be opened. O hasten that great resurrection-day shall go forth and none shall disobey; earth shall yield up their hostages, and the living shall awake, and the dead in Christ shall first rise, and that Thou sowedest corruptible shall be made incorruptible, and the graves that received but

rottenness and retain but dust, shall return the glorious stars and suns. Return, O Lord—how long! O let Thy kingdom come. The desolate Bride saith, Come! For Thy spirit within her saith, Come! The whole creation saith, Come! waiting to be delivered from the bondage of corruption. Thyself hath said—Surely I come. Amen. Even so, come, Lord Jesus!" (*Works*, vol. xxii., pp. 449, 450).

"BE FILLED WITH THE SPIRIT—"

FROM Dr. Bullinger's MS. work, which is in preparation, on the various *Figures of Language*, we take one of the passages given to illustrate the Figure called *Synonymia*. This figure is so called because several words of similar meaning are used together in order to emphasise and call our attention to some particular passage.

As this illustration bears on present day subjects, it may be found useful to our readers:—

Eph. v. 19. Here the three synonyms, "*Psalms, hymns, and spiritual songs*" are used to emphasise the true inward and spiritual occupation of the heart with Christ, which is at once the result of being "filled with the Spirit" (v. 18), and the test or the measure of being so filled.

It may be well to define these synonyms:—

PSALMS.

Ψαλμός (psalmos) whence our word "Psalm" means a *touching*, then a *touching* of an instrument with a "plectrum": *ψάω (psaō)* the verb, means *to sweep the strings*. So that the noun was used first of the instrument, and then of the song accompanied by it. It is used *seven* times in the New Testament (four times of the Book of Psalms—Lu. xx. 42; xxiv. 44; Acts i. 20; xiii. 33, and *three* times of psalms generally—1 Cor. xiv. 26; Eph. v. 19; Col. iii. 16). This points to the conclusion that the Psalms referred to here are the inspired Psalms of the Old Testament.

HYMNS.

ὕμνος (hymnos), whence our word "hymn," was not a Bible word at all. It was a heathen word used of a song in praise of a god or hero after death. The word was so steeped in profane and idolatrous associations that the early Christians hesitated to use it, and it was not till the fourth century that it came to be generally adopted. But then it was studiously confined to a *direct address of praise and glory to the true and living God*: whereas, the Psalm might commemorate the mercies and blessings He bestows. It occurs only here and in Col. iii. 16. The verb *ὑμνέω (hymneō)* occurs four times, Matt. xxvi. 30; Mark xiv. 26; Acts xvi. 25; and Heb. ii. 12; the latter two passages fully confirm the limited use of the word: "and sang praise unto God" Acts xvi. 25. "Will I sing praise unto Thee" (Heb. ii. 12): while the former two refer to the Old Testament Psalms always sung at the Passover.

SPIRITUAL SONGS.

ὕδῃ (ode) whence our word "ode," occurs *seven* times. *Five* in the Apocalypse, and *two* in the Epistles, here (Eph. v. 19 and Col. iii. 16) where it is specially combined with *πνευματικῆ, (pneumatikē) spiritual*, implying very strongly that they were composed by spiritual persons, and had to do only with the things pertaining to the Spirit of God. The heathen used the word of

any kind of song—harvest, festival, wedding, or battle, etc. Hence, the limitation suggested by the word “*spiritual*” as distinct from these.

The verb ἄδω (*adō*) occurs *five* times (Eph. v. 19; Col. iii. 16; Rev. v. 9; xiv. 3; xv. 3).

Although the first word *psalmos* implies musical instruments, it was only in Old Testament worship that these were used, not in the New Testament, nor in the Primitive Church. Basil, Ambrose, and Crysostom all speak in panegyrics on music, but do not mention *instrumental* music. Indeed Clement of Alexandria forbids the use of the flute in the *agape*, though he permitted the harp. Basil condemns it, and Justin Martyr expressly says that it was not used in the Christian Church.

There is no gift of God which fallen man has not misused, and indeed diverted or rather perverted from its original design. The great enemy uses it to-day for the destruction of *spiritual* worship, under the guise of aiding it. And few discern the meshes of his marvellously clever snare.

The use of music and singing are clearly defined in these two passages, Eph. v. 19; and Col. iii. 16. The three verbs are “speaking,” “teaching,” and “admonishing.” This is to be done “to yourselves,” “in you,” “in your hearts,” “admonishing yourselves,” ἐαυτοῖς (*heautous*), not “one another” (see R.V. margin). The great requirement for this is “the Spirit,” and “all wisdom” and “grace.”

The words “be filled with the Spirit” are usually quoted as though they were followed by a full stop, and formed a complete sentence. This is not the case.

How is anyone to know whether he is filled with the Spirit? The answer is given: “The Word of Christ” will dwell in him richly, *i.e.*, the word spoken by Christ and the word relating to Christ: the word which has Christ for its object and Christ for its subject: or Christ Himself “by” (ἐν, *en*) the Spirit.

This indwelling of Christ will be the evidence of the Holy Spirit’s presence and operation. For the Spirit and the Word can never be separated. He gives it, and He uses it and operates through it. It is His work to take of the things of Christ and show them unto us, and thus to “glorify” Christ, never calling our attention to His work in us, but to Christ’s work *for* us.

When this word thus dwells in us we shall be full of its wondrous *Psalms*—we shall be speaking in ourselves to God, by our *Hymns*: and our *songs* will be spiritual, because they will be *sung in our hearts*. There will be the melody which ascends and reaches up to the presence of God, because it will be a singing by grace and with grace unto God.

This occupation of the heart with Christ and His Word, will be the measure in which we are filled with (or by) the Spirit. It will be the singing of the heart and not of the throat, and it will be “to the praise and glory of God” (as it used to be), and not to the praise and glory of the choir or the performers. The heart which is indwelt by the Spirit can sing to God. It will need no “soloist” to do it by proxy for him. For he is not commanded to *listen* to the singing of another or others, however exquisite it may be, but to sing himself. This singing requires no “ear for music,” but it needs a “heart for Christ.” For this music comes from God and returns to God.

Questions and Answers.

QUESTION NO. 102.

A. E., Edinburgh. “If a man is saved, is he saved for ever, or is it possible for a believer to be lost? What is the meaning of Heb. ix. 28?”

We do not wonder at your question, seeing the multitudes around us who profess to be “saved” and to be “believers.” But this we do know, that “Every plant which My heavenly Father hath not planted shall be rooted up.” And, on the other hand, all who have been baptized by God the Holy Spirit into the body of Christ are safe for ever and for ever. There will be, and can be, no amputation of any members of that wondrous Body.

Then, as to Heb. ix. 28, Christ, at His first coming, came to deal with the question of sin—“to bear the sins of many,” “to save His people from their sins.” That work is for ever settled; so that when He shall come “the second time,” it will be “without sin,” *i.e.*, literally, “apart from sin.” He will come then to deal in grace and in judgment: in *grace* with those whose sins He has borne; in *judgment* with those who will have to bear their own sins.

QUESTION NO. 103.

J. M., Hull.

Your question as to the words “Lord” and “Jehovah,” etc., is already answered in our June and July numbers, and shows the need and usefulness of the articles on the Divine Names and Titles.

QUESTION NO. 104.

M.P., Dublin, asks how the Twelve Apostles are part of the Bride, and not of the Church, in the face of Matt. xi. 11, seeing that “it is only since the descent of the Spirit we are baptized into one Body.”

It is true that it is only since Pentecost that believers are baptized into the Body, but they received the Spirit before the Secret of the Body was revealed. All who are part of the Body of Christ, thus partake of the Spirit, but not all who partook of the Spirit in Acts, were necessarily part of the Church. Matt. xi. 11 refers to the Kingdom, and not to the Church at all.

QUESTION NO. 105.

J.F., Stockport. “Will you reconcile the following passages, Ex. xxiv. 10, 11; John i. 18; 1 Tim. iv. 16?”

In the latter two passages, it is declared that no man hath seen God at any time. In the former passage we read of Moses and the seventy elders, that “they saw the God of Israel.” The verb in Exodus is חָזַק (*Chazah*), to perceive, observe, contemplate. In the other passages the verb is very different, and means real, actual vision. The former refers to *mental* observation, while the latter refers to *bodily* sight.

QUESTION NO. 106.

A. E., Edinburgh, asks us to explain Rom. ii. 14.

Note that verses 13-15 are in a parenthesis explaining verse 12, which states that “as many as have sinned without law shall all perish without law, and as many as have sinned in the law shall be judged by the law.” The word “by nature” must be read with “who have not the law,” and not with the verb “do” (see verse 27). Gentiles by nature are not under the Law of Moses, but they unconsciously do many things enjoined by that law and *vice versa*, thus endorsing it and condemning themselves. So far they are a law unto themselves. But the works of this law can no more save them than the Law of Moses can save the Jews—“all are under sin” (iii. 9), and “by the deeds of the law can no flesh be justified” (iii. 20). The Gentiles are proved to be guilty in ch. i., the Jews in ch. ii., and all alike in ch. iii. 19.

Present Day Topics.

THE POPE'S ENCYCLICAL AND THE EDUCATION BILL.

THE Pope's Encyclical and the Education Bill in the English "Commons" have brought to the front just now two cardinal subjects of interest. One refers to "*the magisterium*", or the teaching infallibility of the Pope and the Church; the other relates to what is called the divine record and authenticity of holy writ, as we shall see. The Pope's Encyclical is a long document divided into sections, and there is one section on the *Magisterium* or teaching faculty of the Church. Now there is nothing that "the infallible Church" has laid down with greater exactness than the perusal of the *Breviary* by the Priests. They are bound under pain of mortal sin to repeat the whole service prescribed for each day of the year. Most of the ten commandments can be broken every day, and penance imposed for them as *venial sins*, but the whole weight of the infallible Church is thrown into the *Breviary*, the neglect of repeating which incurs the penalty of *mortal sin*.

Now, the *Breviary* contains portions of the Psalms and litanies, with a lesson (*lectio*) for each day on the lives and deaths of the saints, and this forms for each day the spiritual food of the clergy.

The lesson (*lectio*) for each day on the lives and deaths of the saints contains the following specimens: In the one for May 27 it is told that "a hermit saw the soul of Theodoric, King of the Goths, carried to Hell by Pope John and Symmachus (two whom he persecuted in life) through one of the volcanoes in the Lipari Isles."

The same Pope figures again in a lesson (*lectio*) for the same day. "A good lady, wife of a nobleman, lent him her horse, when on his journey to Corinth, but when the Pope returned the horse, he became so violent and restive that he gave his mistress a bad fall, as if feeling indignant at having to carry a woman since the Vicar of Christ had been on his back."

In the lesson (*lectio*) for January 15, "Anthony, a monk, saw the soul of Paul the hermit going up into heaven, surrounded by the holy company of Prophets and Apostles. In the cave he found the corpse afterwards, with crossed legs, head erect, and the arms raised above it. He was however at a loss how to dig a grave, being also an old man of 90, and having no spade. In his distress he saw two lions hurrying towards him from the interior of the desert. The lions, in the best manner they could, gave him to know that they meant him no harm, but on the contrary, were much affected by the death of Paul. They then set to work with their paws, and having made a hole of sufficient size to contain the dead body, quietly and decently retired to their fastnesses."

In the lesson for Aug. 23, "St. Philip Bénité, when only a child of five months, rebuked his mother for sending some begging monks from her door." And in the lesson for Aug. 30, "A baby saint had her face turned into a rose, in order that she might be called after that flower. Hence,

her name afterwards was Saint Rose *a Sancta Maria*."

Besides also those other well-known miracles of St. Denis walking a mile with his head under his arm, and the liquification of the blood of St. Januarius. All these the infallible *magisterium* of the Church teaches, and much more besides; and whilst a child with but little intellect would be ashamed to utter them *publicly*, the priests are bound to read them *secretly* to themselves in Latin from day to day. Do not these degraded, lying lessons forcibly remind one of the words of the Prophet concerning Israel, "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say 'Is there not a lie in my right hand'?" (Isaiah xlv. 20). The devil is the Father of lies, and if any are given over to fall in with such a system, they cannot but know who their Father is, at all events.

THE INFALLIBILITY AND THE EDUCATION BILL.

But why does "the Church," so far as it can, discountenance the Bible? Because two contradictions cannot be infallible. If the Pope be infallible and the Scriptures be infallible, the danger is that one of the infallibilities might contradict the other, and this is just what the "Church" fears, and with good reason.

But if the Education Bill becomes law, the English people would be instructed, it is to be supposed, in the two schools of *English thought*, the ecclesiastical, and the rationalistic, or school of the higher criticism. In either case it would fare ill with the Bible. The Council of Trent which sat in 1545 pronounced the Vulgate authentic, which practically meant *inspired*. Pope Sixtus V. afterwards, not approving of it, printed a revision, which he published at Rome, 1590, declaring it to be far better, and pronouncing *the greater excommunication* against anyone who would dare to change the smallest particle (*minima particula*), and not even to be absolved by the Pope! But Pope Clement VIII. found 2,000 errors in this Bible of Sixtus V., consisting of additions, omissions, and contradictions, pronouncing his new edition of the Vulgate to be the only correct one, and in that form it has remained to the present day. But Pope Sixtus, being infallible, and pronouncing anathema on any one who would change or alter his edition of the Vulgate, it would require profound ecclesiastical knowledge under an Education Bill to show what became of the Anathema pronounced by Sixtus V. And the matter being so precarious, the Church has to fall back for *the Rule of Faith* on tradition; and tradition and holy writ, as interpreted by the unanimous consent of the Fathers, form to this day the Church's *Rule of Faith*. But this is an unknown quantity. For the Church has never published a single text coupled with the unanimous consent of the Fathers, though offered several thousand pounds to produce one. Where then is the Rule of Faith?

THE RATIONALIST SCHOOL AND THE HIGHER CRITICS.

But the other school, into which so many in England are resolving themselves, is that of rationalism and higher criticism. They challenge the originals, the Hebrew and Greek scriptures, and tell us they are *historically* untrue! These have another form of infallibility attached to them, *viz., inner consciousness*, and no doubt whenever the Education Bill passes, the educated public will be able to appreciate the claims of both these infallible schools. However,

God in His *revelation* overthrows the one, and God in His *providence* overthrows the other. For "the stones cry out of the wall," and the monuments and inscriptions found now in ancient cities and desolate regions, corroborate word for word the strict truth of the ancient record, and place the matter beyond controversy, so that if the folly of Popish pretensions are "made manifest to all men" (to use the words of the Holy Spirit by Paul), so likewise the pretensions of the higher criticism have exposed them to a like censure, and both become practically schools of infidelity, as is abundantly seen on the continent of Europe at present. For both systems ultimately land one in Pagan Philosophy, and Sceptical "inventions" as substitutes for the gospel of Christ.

T.R.

Poetry.

PERPLEXITY.

SHEW me THY way, O LORD, and make it plain,
I would obey THY word—speak yet again;
I will not take one step until I know
Which way it is that THOU wouldst have me go.

O LORD, I cannot see—vouchsafe me light,
The mist bewilders me, impedes my sight;
Hold THOU my hand and lead me by THY side,
I dare not go alone, be THOU my Guide.

If I have lost my way, oh! set me right,
If going now astray, grant me THY light;
This labyrinth is intricate and long,
Show me the right path, lest I choose the wrong.

I cannot see THY FACE though THOU art near,
When will the morning chase away my fear?
When shall I see the place where day and night
Exist not, for THY glory is its Light?

I will be patient, LORD, trustful and still,
I will not doubt THY word—my hopes fulfil:
How can I perish, clinging to THY side,
My COUNSELLOR, my SAVIOUR, and my GUIDE.

J. E. B.

The above lines (from *To-day, and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price 7d. per 100; post free, 9d.

Signs of the Times.

JEWISH SIGNS.

"THE EVERLASTING NATION."

SOME remarkable "Vital Statistics" have recently been published by Mr. J. Snowman, M.R.C.S., L.R.C.P., which give some interesting information.

Jehovah has declared that "the people shall dwell alone, and shall not be reckoned amongst the nations." That is why the Jews (unlike all other conquered or scattered people) have never been assimilated. Of course secondary

causes are at work, but they are ruled or over-ruled by God.

So with the fact that the nation should be "everlasting." Jehovah's word secures it. But that word operates through various means. The Sanitary laws of the Pentateuch, for the most part observed to this day, is one of the factors. These laws "show a remarkable anticipation of modern legislation for establishing industrial life on a hygienic basis." The result is seen and shown in the authoritative health statistics of the great cities, New York, Manchester, and London.

In the latter city, for example, while 16 per cent of the general population die of tubercular disease, only 7 per cent of the deaths among the Jews can be traced to such causes. This is among the males. Among the females the figures are 11½ per cent, and 5 per cent respectively.

And this is under the same general conditions of overcrowding and all the evils connected with it.

Dr. Snowden concludes with the remark:—

"The superiority of their vital strength may, in some small degree, account for the remarkable preservation of the race; but their continued existence is not due to the results of physical heredity alone. Generations of vigorous individuals and healthy offspring would not have secured the separate preservation of the Jewish people to this day, unless the moral and religious stamina had descended from parent to child with the physical forces of heredity."

When Jehovah was going to make an "Everlasting Nation" He knew how to do it. Hence it is that, while every other ancient nation has passed away, the great cry to-day is "Israel a Nation." The secret is revealed in Rom. iii. 1, 2: "What advantage then hath the Jew? or what profit is there of circumcision? MUCH EVERY WAY: chiefly because that unto them were committed THE ORACLES OF GOD!"

THE EASTERN QUESTION.

The Jewish World (August 7th) has a most important article on the present aspect of the Eastern Question, which is ever with us and will not be settled until God settles it. The article will be read with interest, and its significance in showing how near the end may be, will be appreciated by all students of prophecy. Its title and contents are as follows:—

"WHAT ABOUT PALESTINE?"

"At one time, 'war scares' were confined to the Spring, and certain sensational journals were always prepared with an announcement that, 'Something of more than usual importance is meant by the massing of troops.' At present the pessimist might find a reason for the coming—but always put off—conflagration in every morning's batch of telegrams. Unquestionably the peoples of the Balkan principalities are eager for a rising, but on the top of the Armenian and Cretan troubles, comes news that Macedonia is about to rebel. Macedonia is the stormy petrel of Europe, and, therefore, the Jew, always interested in the Sick Man's heritage, and its partition, is more than an onlooker on the diplomatic game by means of which the more cautious statesmen are endeavouring to maintain the *status quo* in the Near East. It is, therefore, not quite a waste of time to speculate upon the outcome of the present European situation, except upon the hypothesis that the future is so near the present that it is unnecessary to think out what the inevitable to-morrow will bring forth. The struggles for the balance of power and for the right to assert a leadership do not form an edifying spectacle, but the situation is not without its peculiar interests to the Jews—the unlikely is just the kind of thing that does happen in times of *sturm und drang*. With the Druses rising in Syria, the Arabs in revolt in the Hauran, the fleets of the Powers threatening to blockade Crete, the Armenians forced into rebellion, and Macedonia more than usually full of anarchy, the Sultan must be accepting Hamlet's ruling 'uneasy lies the head that wears a crown,' and possibly would be glad to rid himself of one of his most precious possessions, Palestine, because in the imbroglio it is the most difficult to retain. The Turkish Treasury chest is

empty, diplomatists are fearful of to-morrow—from the political point of view the handing over to the Jews of the Holy Land is not the most improbable occurrence of the near future. By one stroke the Sultan would fill his treasury, and rid himself of one of the chief causes of all his present difficulties. It was said the other day that a Jewish Rabbi had been asked to say prayers at the opening of one of the St. Louis Presidential conventions, because the Christian sectarists would not yield the honour to each other. This is on all fours with the Eastern question. Each of the Powers have cast longing eyes upon Palestine—a clever move, a shrewd man to the fore, and the ideal peace might be obtained. The situation is a delicate one, yet that the Powers are playing the full 'hazard' of the game is shown by the victory that Lord Salisbury has scored over the Concert of Europe. His intervention in the Cretan difficulty is openly rejoiced in; nevertheless, it is said that the British Foreign Secretary is working against the Sultan, not for him, and the leading party organ openly says: 'The sooner the outlying territories of the Sultan are peacefully severed from Turkish rule the better. A series of amputations would, perhaps, be the best treatment for the particular malady of the Sick Man.' Taken, either as inspired opinion or a *ballon d'essai* in conjunction with the rumoured deal Lord Salisbury has made with the Sultan, it is evident that Jews who, thanks to Dr. Herzl, have a plan to meet the situation, should carefully watch the progress of events."

"THE POPE AND THE JEWS."

Under this headline *The Standard* correspondent in Vienna telegraphs, July 2nd:—

"The Vaterland, the clerical organ of Vienna, reports to-day that the Pope, in a recent address to some Hungarian priests, took occasion to express his opinion of Hungary. This his Holiness did in words which are likely to excite astonishment in many quarters. Pope Leo said, 'Freemasonry and the money of the Jews, and that tyrannical Liberalism which is supported, animated, and kept up by that money, are the pernicious and dangerous foes which infect the good-natured, but slowly-awakening, Hungarian people.' No doubt the recent introduction of Civil Marriage in Hungary is one cause of the Pope's discontent. The similarity of his sentiments to those of the Vienna Anti-Semites is, at all events, very striking."

In spite of the historical fact that Rome has always been the great persecutor of the Jews, Cardinal Manning could pose in England as the friend of the Jews, and attend a meeting at the Mansion House to express sympathy with them. But the true Anti-Semitic spirit breathes in these words of the Pope.

RELIGIOUS SIGNS.

THE PEOPLE'S BIBLE HISTORY,

THE OLD BOOK AFTER THE DELUGE OF THE NEW CRITICISM.

THIS is one of the new Bibles "In the Light of Recent Investigations," with a preface by Mr. Gladstone, whose portrait forms the *frontispiece*! The book is designed for the multitude, and to popularise the Critics' poison. It is for "the man in the street." The various books are treated by different authors belonging to many Churches, Congregational, Presbyterian, Methodist, Universalist, Lutheran, and Unitarian!

We may well imagine the inevitable result. The Story of the Fall is "a deeply instructive and divinely profitable allegory of the dawn of sin on the human soul." The Ark of Noah was equally "impossible and useless." The Tower of Babel "is an ancient tradition."

And so Dean Farrar teaches the people to turn the truth of God into fables. Dr. Pentecost tells the story of Job, the Mosaic law, etc., "in his own way." Out of 1,276 pages, only 13 are given to the Prophetical Books. This is

significant! The Prophets are practically ignored, and the introduction disavows belief in "the absolute accuracy and truth of every word" in the Bible.

A SHORT CUT TO THE MILLENNIUM.

We have many proposals and efforts before us, which are all to help in bringing in a Millennium without Christ. Education, Commerce, Socialism, etc., etc., all are on trial.

At last a new plan is put forward by Mr. Stead, and it is "A READING REVIVAL."

Literature is to be the great lever which is to raise the masses. "Missionaries of literature" are to be employed. The "penny poets" are called "the bread of life"; newsagents, local preachers, clergymen, newspaper editors, are all classed together, and "whoever he may be who introduces a classic" to another becomes "a sharer in the work which the immortals were commissioned to perform." The Church, it is urged, has failed. The new creed is boldly proclaimed thus:—

"I believe in the communion of readers"! "Literature is a gift of grace." "Reading Missions" are to be promoted. Towns are to be systematically attacked—a "revival" worked up. Sermons are to be preached on "books" in all places of worship the previous Sunday. Non-readers are to be "converted" into readers! The great text will be "read books"!

But, we may ask "What books?" Ah! only man's books. God's Book is nowhere in all this new revival. We give our comment on all this in the words of Psalm xii.:—

"Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

"They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

"The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

"Who have said, With our tongue will we prevail; our lips are our own: who is lord over us? . . .

"The words of the Lord are pure words: as silver is tried in a furnace—*words* of the earth, but purified seven times."

SPIRITIST SIGNS.

THE BIBLE VERSUS SPIRITISM.

MR. STEAD seems to have abandoned the effort to set before his readers what the Bible teaches about Spiritism. Genesis seems to be enough for him for the present, and we shall not wonder if this proves to be the case.

The current number of *Borderland* has come out without a single reference to the subject! So for the present our criticism must cease.

There appears to be a great increase in Spiritist Magazines, Spiritist Novels and other books. A great effort is also made to answer the question, "Shall we live after death; and if so, how?" And it is answered according to Satan's lie, and not according to the truth of God.

OUTBURST OF SPIRIT PHENOMENA IN FRANCE.

We have often said that, just as before the first Advent of Christ there was a great excitement in the spirit-world,

as we learn from the Gospel history; so, when we see a similar excitement in our day, we may properly infer that the coming of the Lord is drawing near. The *Daily Telegraph* (July 3) reports in its Paris news the condition of things in France:—

“Apparitions and prophecies of all sorts are occupying public attention to an extraordinary extent. After Mademoiselle Couédon, the visionary of the Rue de Paradis, who was supposed to be in daily communication by invisible telephone with the Angel Gabriel, there are the alleged appearances of the Virgin at Tilly-sur-Seulles, and the slang-talking ghost in the haunted house at Valence-en-Brie. The supposed ghost and the visionary of the Rue de Paradis have been disposed of, but the celestial apparitions in the neighbourhood of the little Calvados town, are again brought to the front. . . The inhabitants of Tilly-sur-Seulles continue to see the strangest things ever beheld by man, woman, or child. The extent, nature, and variety of their visual experiences are astounding. A little girl named Polinier affirms that she has seen the Virgin several times. Another child saw four letters on the dress of the Queen of Heaven, and their interpretation has been revealed to the little one in a dream. They stood for Latin words, meaning that the Virgin wanted a chapel to be erected on the spot. Adults of sane mind and sound body, and people not considered prone in their district to imitate the propensities of Ananias, have told M. Brettes that they saw decapitated spectres, raging lions, crosses, and blood-red clouds in the apparition field. Two incredulous young men who laughed at the visionaries and sneered at the experiences recorded were, it is said, followed by three balls of fire, from which, fortunately for themselves, they were able to escape. There is likewise a person in the Calvados village called the ‘Black Lady,’ whose visions have been infernal rather than celestial. She told the Paris investigator that she saw a demon named ‘Legion,’ but the imp failed to appear when the inquirer expressed a wish to have a look at him. The Abbe Brettes has a good deal more to say on these extraordinary apparitions, but enough has been extracted from his remarks to show the exceptional and peculiar powers of vision with which the inhabitants of Tilly-sur-Seulles are endowed.”

In addition to the outburst at Tilly we have long accounts of Mademoiselle Couédon, who is called “the Pythoness of Paris.” Another is called “the Clairvoyant of La Roque,” a child named Paulin Delpont, to whom people are flocking in thousands, and if he does one half of the things attributed to him, they are enough to cause the sensation which he has created. Then there are “the manifestations at Villeneuve-sur-Lot,” of which *La Revue Spirite* for May gives a long account.

France is not the only country where Satan and evil spirits seem busy. In London we hear of what amounts to “a College for Psychics,” while we have promise of “a commentary of the Apocalypse” written automatically. We can form a good idea of what this will be. Genesis and the Apocalypse are the two books which Satan seems most to hate. And no wonder he strives to do away with them and make them of none effect; for Genesis tells of his curse, and the Apocalypse tells of its execution!

Editor's Table.

THE CORNER STONE.

WE regret that, through press of matter, we are compelled to hold over the next article. It is in type, and will be (D.V.) continued in our October issue.

ANSWERS TO CORRESPONDENTS.

COUNT TOLSTOI.

W. D. M., Glasgow. Count Tolstoi's doctrine of “non-resistance” is drawn from the Sermon on the Mount, and belongs altogether to another dispensation. It is the “Gospel of the Kingdom,” and not the “Gospel of Grace.” It leads to a denial of the real deity of Jesus Christ. The worst feature of all is that no Christian paper, that we know of, raises its voice against Tolstojism. It is all because Christians do not see that the gospels are the close of Old Testament history connected with the kingdom, and not the beginning of New Testament doctrine connected with the Church. Those who speak of Tolstoi as a “real Christian,” because of his life, do not know that a real Christian is one who has been made a member of Christ's Body by the Holy Spirit, and is passed from death unto life, being a “new creation in Christ Jesus.”

THE PROPHETICAL CONFERENCE AT MILD MAY.

As we have already announced, a Prophetic Conference has been arranged by the Trustees of the Mildmay Conference Hall, to be held on October 27, 28, and 29.

The following is the order of proceedings as at present arranged:—

TUESDAY, OCT. 27th.

THE TESTIMONY OF PROPHECY TO THE DIVINE AUTHORSHIP AND CHARACTER OF THE BIBLE.

11. o. The plenary inspiration of the Scriptures.
“Rightly dividing the Word of Truth.”
3. o. Bible Reading.
7. o. Literal Interpretation of the Scripture.
The Bible, not tradition, the rule of faith and life.

WEDNESDAY, OCT. 28th.

THE TESTIMONY OF PROPHECY TO THE PRESENT CONDITION OF AND FUTURE RESTORATION OF ISRAEL.

11. o. God's purposes in Israel.
Present day attitude of the Scattered People.
3. o. Meeting to answer questions.
7. o. God's earthly people, Israel. God's heavenly people, the Church:—The Mystery.

THURSDAY, OCT. 29th.

THE TESTIMONY OF PROPHECY TO THE COMING AGAIN OF OUR LORD JESUS CHRIST,

11. o. Our Lord's return, personal and pre-millennial.
Our Lord's return, a separating and purifying hope.
3. o. The Lord's Supper.
- 4-30. Bible Reading.
7. o. “The coming of the Lord draweth nigh;”
“Who may abide the day of His coming?”

HOW TO HELP US.

A friend has recently asked for, and has distributed, a large number of “Things to Come” at a Conference held in his neighbourhood.

If other friends would do the same, we should be glad to supply copies freely for this purpose. It would be wise to secure beforehand the consent and, if possible, the sympathy and help of the promoters of such Conference, so that copies might be sold, and not merely given away.

By this means our circulation may be greatly increased. If “Things to Come” is to be continued, and to remain as a witness for God and His Christ in these last days, we must impress on all our readers the great necessity of their co-operation in making it known amongst their friends.

THINGS TO COME.

Vol. III.

OCTOBER, 1896.

No. 4.

Editorial.

"THE GREAT SUPPER" & ITS LESSONS; or, "THE TOWER," "THE KING," & "THE SALT."

THE sixth and last time the Lord (while on earth) uttered the weighty saying, "He that hath ears to hear, let him hear," is in

LUKE xiv. 16-35,

in connection with the parable of "the Great Supper."

That parable is clearly dispensational, and the teaching which follows it is also shown to be the same, ending, as the chapter does, with those solemn words which warn us to carefully read, and mark, and learn the lesson which they teach. The great point of this important parable is centred in the three invitations sent forth, and in the reception given to them.

THE PARABLE OF THE "GREAT SUPPER," in Luke xiv. 16, must be distinguished from that of the "Dinner" at the marriage of the king's son in Matt. xxii. 2. Both are dispensational in their interpretation. Expositors and teachers are too ready to be selfishly content with the *application* of it to ourselves, and hence they confuse the whole of these various ministries, mixing them all up, and thus losing the real *interpretation* of the parable. They heed not the Lord's injunction with regard to it, "He that hath ears to hear, let him hear."

We have already seen that, in the parable of the Sower, or rather of THE SOWING (Matt. xiii.), four separate successive ministries are indicated: (I.) John, (II.) Christ, (III.) Peter, (IV.) Paul.

In THE MARRIAGE DINNER (Matt. xxii.) we have three ministries: (I.) The Apostles (Matt. x.), (II.) Peter (Acts ii.-vii.), and (III.) the Ministry at the end of the age (Matt. x. 16-23; xxiv. 14; xxviii. 19, 20).

In THE GREAT SUPPER (Luke xiv.) we have three other ministries: (I.) Peter (Acts ii.-vii.), (II.) Peter, "that servant" (Acts viii.-xii.), and (III.) Paul (Acts xiii. to end.)

The ministries of the three parables may be thus exhibited:

THE SOWER. Matt. xiii.	THE DINNER. Matt. xxii.	THE SUPPER. Luke xiv.
I.—John (Matt. iii.)	I.—The Apostles (Matt. x.)	I.—Peter (Acts ii.-vii.)
II.—Christ (Matt. iv. 17)	II.—Peter (Acts ii.-xii.)	II.—Peter (Acts viii.-xii.)
III.—Peter (Acts ii.-xii.)	III.—The ministry at the end of the age (Matt. xxiv. 14, etc.)	III.—Paul (Acts xiii. to end.)
IV.—Paul (Acts xiii. to end.)		

From the comparison, in this table, of Peter's ministry, it will be seen how "the cares of this world" in Matt. xiii. 12, and Mark iv. 19, correspond with the "farm" and the "merchandise" of Matt. xxii. 5; and also with the "ground," the "oxen," and the "wife" of Luke xiv. 18-20.

Thus it is evident that Peter's ministry is indicated by the *third* company in the parable of the Sower; by the *second* in the parable of the Dinner; and by the *first* in the parable of the Supper.

With this clue, the other parts of each parable become easy of interpretation.

We are precluded from taking the first ministry of the Dinner and Supper as being John the Baptist, for it was John who did the bidding, and the first ministries after that were to those who had been *already bidden* (Matt. xxii. 3; Luke xiv. 17. John's and Christ's prior bidding is referred to in verse 16).

THE FIRST MINISTRY.

I.—The *first servant* sent out with the invitation to the Great Supper is Peter in Acts ii.-vii. It was "supper-time." It was "to them that were bidden." This is the character of the first part of Peter's ministry. It ended with the "anger" of the Master, for the excuse of the people culminated in resisting the testimony of the Holy Ghost in Peter and Stephen and others. Those who were bidden were emphatically the Rulers of the people. See Acts iii. 17; iv. 1-8; v. 17, 18, 21-28, 34-41; vi. 12; vii. 1. These were responsible as the nucleus and representatives of the nation, and on their acceptance of the invitation, and repentance, the blessing of the nation depended.

The anger referred to in Luke xiv. 21 culminated in the death of Stephen (Acts vii.), and with the death of Stephen the way is open for

THE SECOND MINISTRY.

II.—The *second servant* of the Great Supper is the same as the *first*. It is "that servant" (v. 21) who is again sent out. In Acts viii. the ministry is enlarged to Samaria, and the *bringing in* of the Gentiles (as such) to blessing with Israel, which is quite distinct from the subsequent union of Jew and Gentile in the body of Christ, which is the subject of the third ministry. The second part of Peter's ministry is recorded in Acts viii.-xii. It was not merely to them who had been previously bidden, but to "the streets and lanes of the city." Jerusalem was the central point, though the ministry seems to be limited to the Land in connection with the city. The Jews in the land belonged to the city, but were not immediately or directly responsible for the acts of their rulers. They are not charged as guilty of the Lord's death (Acts x. 34-43). Nationally, Peter's ministry was rejected, but many poor, and maimed, and halt, and blind, both of Jews and Gentiles, were "brought in." And the significant words

point to the conclusion of Peter's ministry: "Lord, it is done as Thou hast commanded" (Luke xiv. 22).

The same conclusion of the history of Peter's ministry is indicated also by the words in Acts xii. 17: "And he departed, and went into another place." The official record of Peter's ministry closes with these words.

These significant words, together with those of the parable, "yet there is room," show that the way is now open for

THE THIRD MINISTRY.

III.—The *third servant* who is sent out represents Paul's ministry as it is recorded in Acts xiii-xxviii. His ministry is no longer confined to those who were "bidden," as with the *first* servant; or to "the streets and lanes of the city," as with the *second* servant; but he was sent out "into the highways and hedges" of the great Gentile world. The distinction is emphasised by the solemn words: "For none of those men who were bidden shall taste of My supper."

THE DIFFERENT TITLES

given in the Parable to Christ as the one who sent forth the invitations, are also very significant and appropriate to these three ministries:

The *first* ministry was sent out to those who had been previously bidden by "A CERTAIN MAN," and Peter testified of Christ as the Anointed Man, God's Servant (Acts ii. 30-36, 38; iii. 6, 13-26; iv. 10-12, 33; v. 30-32).

The *second* was sent forth by "the MASTER OF THE HOUSE," and, as the Master, He could "bring in" whom He pleased, and so in Acts viii. a Gentile (an Ethiopian) is "brought in," and in Acts x. a Gentile (a Roman) is "brought in," for those whom the Master has cleansed, are no more "common or unclean" (Acts x. 15, 16).

The *third* was sent forth by "THE LORD" (v. 23), and the Gospel of Paul to Jews and Gentiles was concerning the Divine Person of the Lord Jesus. "God in Christ" reconciling those in the highways and hedges of "the world unto Himself."

Then, we may note further, that this gradual unfolding of the person of Christ was accompanied with

A PROPORTIONATE DECLARATION OF BLESSING

to those who believed in the One who was thus proclaimed:

i. Peter (Acts i.-vii.), in his first ministry, preached salvation from judgment through submission and subjection to the Man crucified and risen.

ii. Peter (Acts viii.-xii.), in his second ministry preached justification in association with the risen and exalted Son of God (Acts x. 43).

iii. 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 Great Supper, ends in *grace*, while the ministries in connection with the Dinner, end 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 to the Gentiles is carried on 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.

In connection with this revelation, 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 *drass* 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 TOWER AND THE KING.

The Lord gave *authority* and *power* to His apostles to gather a people to His great supper (Luke ix. 1; Matt. xxviii. 19, 20; 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 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 amongst Jews and Gentiles alike, calling out the members of Christ's Mystical 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

od was come to Israel (Luke xi. 20). The Lord warns
 en not to proclaim the King or the Kingdom unless they
 ave power to cast out Satan, the great King who is opposed
 them. If they have not this power, their true course is
 act as ambassadors, seeking the peace of those who are
 far 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 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 ambassa-
 dors of Christ, desiring His enemies to be reconciled to
 God.

Those, therefore, who *in any sense* lay claim to the fig-
 nement 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 ceased, are trying to build this Tower, but
 are unable to finish it. Nay, far, 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,
 Jesus says, "My disciples." They may pretend to be the
 Apostles' successors, but are not Christ's disciples.

THE SALT.

The Lord had already said to the disciples, in Matt. v.
 13, "Ye are the salt of the earth." The kingdom had
 been established in David "by a covenant of salt," i.e., for
 ever (2 Chron. xiii. 5, and compare Lev. ii. 13, and
 Num. xviii. 19).

That kingdom and that nation had become as "salt
 which had lost its savour," and fit only to be trodden under
 foot of man, and *and to be cast out* (Luke xiv. 35). "Then"
 follows immediately in Luke xv., three parables of the
 grace of God to lost "sinners of the Gentiles."

- Not the King, but the "Shepherd" (1-7).
- Not the Law-giver, but the "Light" (8-10).
- Not the Judge, but the "Father" (11-24).

This prepares the way for the last eight occurrences of
 this weighty and solemn figure in connection with the seven
 churches of Asia.

In the Acts (ii-xii.) we are told how Peter and the Twelve
 carried out their commission by proclaiming the fulfilment
 of the Scriptures in the death and resurrection of Christ,
 first at Jerusalem, and then in the "streets and lanes of
 the city," but always in the Land.

In Acts xiii-xxviii. we are told how Paul went out into
 "the highways and hedges" of the Gentile world. Paul's
 ministry culminated at Ephesus and in his teaching in the
 Epistle to the Ephesians; so that we read "*all they which
 dwell in Asia heard the word of the Lord Jesus*" (Acts xix.
 10), and not merely the "kingdom of God" (xix. 8) but
 "all the counsel of God" (xx. 27).

To the Ephesian saints especially he preached and
 afterwards wrote, unfolding the spiritual character of the
 calling of the saints and the "Mystery," or secret, as to
 their being members of the body of Christ.

But the church at Ephesus did not long continue in its
 "first love" of this truth. In 2 Tim. i. 15 he tells Timothy
 that sad news which he well knew: "*all they which are in
 Asia be turned away from me.*" These words include not
 only Ephesus, but all the "seven churches" in that small tract
 of country then called Asia. All had rejected Paul's teach-
 ing, and are a solemn illustration of the condition of
 Christendom which they represent.

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.

(To be continued.)

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

V.—EL, אֱל ("God").

I N our last paper we spoke of the word ELOHIM (God).
 We come now to two other forms of the word: *El*
 and its derivative, *Eloah* (Chaldee, *Elah*).

There are two words (or roots), which are constantly
 used to signify the Divine Being, which are continually
 rendered by the same word "God." One is אֱל and its
 derivatives, the other is אֱלֹהִים with its derivatives. Certainly
 these words as used by the Holy Spirit are not intended to
 convey the same exact idea, but to exhibit to the limited
 understanding of man some of those different relationships
 which the Divine Being sustains, or of those offices which
 He fulfils with respect to humanity, and which it has
 pleased Him to make known upon earth.

These names and titles are not particularised in our
 translations, except in a very incomplete and general way.
 Our object in these papers, is to make Bible-students
 independent of all translations, and enable them so to
 mark and note these different words and their occurrences
 in their Bibles, that they may always know and not confuse
 what the Holy Spirit has been pleased so perfectly to
 reveal for our learning. As several of these different
 words often occur in the same verse, it will be seen how
 important this subject is.

In our last chapter we saw that the word *Elohim* was
 from the root אֱלֹהִים, *alah*, and that this, as it is the first, so
 it is the one most commonly used of all the Divine Titles.
 Its primitive meaning is *to will* and then *to affirm that will
 by an oath*. Its first occurrence is Gen. xxiv. 41.*

As its derivative, *Elohim* is plural, and it seems to point to
 the oath or covenant of the three persons of the Godhead
 which was precedent to the whole work of creation and of
 redemption; and which was centred in the second person
 of the Trinity. It embodies—the *will* of the Father, the

* The word "oath" in verse 8 is different—*shevooah*, to use or call seven, probably
 to lay seven victims, or call seven witnesses in ratification of some agreement.

work of the Son, and the wonderful power and operation of God the Holy Ghost. True, it is used in connection and is always associated with *creation*, but it refers not so much to the *power* which created, but to the creation as being the outcome of the Divine will. This word, as we have said, occurs some 2,700 times, and is always rendered by the word "God."*

But other words are rendered by the same word "God," and therefore it is important, nay, imperative that we should know what these words are, and where they occur, so that what has been revealed to us by God should not be hidden from us by man. If, therefore, the reader will now note and use the information which follows, by marking the exceptions, where "God" is not the equivalent of the word *Elohim*, he will know all that need be known on this subject.

לֵא, EL.

The other root which we have spoken of, לֵא, *El*, is equally translated "God," although a different meaning is presented by it to the mind. The word is a root in itself unless it be a contraction of the obsolete roots, לָא or לֵא, *to be strong, to be before, or in front of; hence, to go before, begin.* In any case the primitive idea is the *strength* or *power* of Him who creates, rather than the *will* out of which creation came. It conveys the conjoint ideas of omnipotence and omnipresence. And *El* is the Omnipotent All-pervader; creating all by almighty power, and pervading all in His providence (Ps. civ. 21); being before all in time and upholding all that He has created.

"Almighty" would therefore appear to be the better definition, rather than the word "God," which is clearly most inadequate, being merely an abbreviation of the English word *good*, and having no connection therefore with the meaning of the Hebrew word.

The usage of the word *El* may be traced out by a study of the places where it occurs. It is first seen in Gen. xiv. 18-22, where His majesty is set forth by being used with *Elyon*, "the Most High."

In Gen. xvi. 13, He is the God who seeth all. In xvii. 1, He supplies all, and is all-powerful to provide all, Ps. civ. 21. In Gen. xxi. 33 and Ps. xc. 2, etc., He is everlasting. In Ps. lvii. 2, He is "the God that performeth all things" for His people.

El is sometimes transliterated in composition as *El* in Beth-*el* (Gen. xxxv. 7), the house of *El*. And Immanu-*El*, *El* who is with us (Isa. vii. 14; viii. 8, 10).

It is sometimes used in its meaning *strong*, in the idiom "mountains of *El*," Ps. xxxvi. 7. "Cedars of *El*," Ps. lxxx. 11, *i.e.*, the highest and loftiest of their kind. These exceptional renderings are pointed out in the following list of the 249 occurrences of the word *El*:—

Gen. xiv. 18, 19, 20, 22; xvi. 13; xvii. 1; xxi. 33; xxviii. 3; xxxi. 13 (twice), 29 ("power"); xxxiii. 20 ("El"); xxxv. 1 (2nd), 3, 7 ("El"), 11 (2nd); xliii. 14; xlvi. 3; xlviii. 3; xlix. 25; Exod. vi. 3; xv. 2 (1st), 11; xx. 5 (2nd); xxxiv. 6, 14 (twice); Num. xii. 13; xvi. 22 (1st); xxiii. 8, 19, 22, 23; xxiv. 4, 8, 16, 23; Deut. iii. 24 (2nd); iv. 24 (2nd), 31 (2nd); v. 9 (2nd); vi. 15 (2nd); vii. 9 (3rd), 21 (2nd); x. 17 (4th); xxviii.

32 ("might"); xxxii. 4, 12, 18, 21; xxxiii. 26; Josh. iii. 10; xxii. 22 (1st and 3rd); xxiv. 19 (2nd); Judges ix. 46; 1 Sam. ii. 3; 2 Sam. xxii. 31, 32 (1st), 33, 48; xxxiii. 5; Neh. i. 5 (2nd); v. 5 ("power"); ix. 31, 32 (2nd); Job v. 8 (1st); viii. 3, 5, 13, 20; ix. 2; xii. 6 (1st); xiii. 3, 7, 8; xv. 4, 11, 13, 25; xvi. 11; xviii. 21; xix. 22; xx. 15, 29 (2nd); xxi. 14, 22; xxii. 2, 13, 17; xxiii. 16; xxv. 4; xxvii. 2, 9, 11, 13; xxxi. 14, 23, 28; xxxii. 13; xxxiii. 4, 6, 14, 29; xxxiv. 5, 10, 12, 23, 31, 37; xxxv. 2, 13; xxxvi. 5, 22, 26; xxxvii. 5, 10, 14; xxxviii. 41; xl. 9, 19; Psalms v. 4; vii. 11 (2nd); x. 11, 12; xvi. 1; xvii. 6; xviii. 2, 30, 32, 47; xix. 1; xxii. 1 (twice), 10; xxix. 1 ("mighty"), 3; xxxi. 5; xxxvi. 6 ("great"); xlii. 2 (2nd), 8, 9; xliii. 4 (2nd); xlv. 20 (2nd); l. 1 ("mighty"); lii. 1, 5; lv. 19 (1st); lvii. 2 (2nd); lxiii. 1 (2nd); lxviii. 19, 20 (1st and 2nd), 24 (2nd), 35 (2nd); lxxiii. 11, 17; lxxiv. 8; lxxvii. 9, 13, 14; lxxviii. 7, 8, 18, 19, 34, 35 (2nd), 41; lxxx. 10 ("goodly"); lxxxi. 9 (twice); lxxxii. 1 ("mighty"); lxxxiii. 1 (2nd); lxxxiv. 2; lxxxv. 8; lxxxvi. 15; lxxxix. 6 ("mighty"), 7, 26; xc. 2; xciv. 1 (twice); xcvi. 3 (1st); xcix. 8 (2nd); cii. 24; civ. 21; cvi. 14, 21; cvii. 11; cxviii. 27, 28 (1st); cxxxvi. 26; cxxxix. 17, 23; cxlvi. 5 (1st); cxlix. 6; cl. 1; Prov. iii. 27 ("power"); Isa. v. 16; vii. 14 ("El"); viii. 8 ("El"), 10; ix. 6; x. 21; xii. 2; xiv. 13; xxxi. 3; xl. 18; xlii. 5; xliii. 10, 12; xlv. 10, 15, 17 (twice); xlv. 14 (1st), 15 (2nd), 20, 21 (2nd), 22; xlvi. 6, 9 (2nd); lvii. 5 ("idols"); Jer. xxxii. 18; xlviii. 13 ("El"); li. 56; Lam. iii. 41; Ezek. x. 5; xxviii. 2 (2nd and 4th), 9 (2nd); xxxi. 11 ("mighty one"); xxxii. 21 ("strong"); Dan. ix. 4 (2nd); xi. 36 (three times); Hos. i. 10; xi. 9, 12; Jonah iv. 2; Micah ii. 1 ("power"); vii. 18; Nahum. i. 2; Zech. vii. 2; Mal. i. 9; ii. 10, 11.

(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.

ISRAEL'S HOPE, THE COMING OF THE LORD.

By THE REV. JOHN WILKINSON.

(At the Liverpool Conference, Nov. 1895.)

THE 14th of Zechariah not only tells us of the Lord's coming back again to this earth, but tells us where He will come to. His feet will first touch our earth at the spot they last touched the earth, and He will take up the thread where it was broken 1800 years ago, and then go straight on to bless the world and to accomplish all that is unaccomplished in this wonderful revelation.

The first stage in that coming is His coming forth into the air. The Devil is the prince of the power of the air—the spirit that now worketh in the children of disobedience; and he is the god of this age, and has more worshippers by millions and hundreds of millions than the Lord Jesus Christ has. But this world is going to change masters, and Satan is destined to be locked up for at least 1000 years, and millennial peace and glory spread all over this earth. All the predictions in relation to the sufferings of the Messiah have been literally fulfilled. That is God's way of fulfilling prophecy. You would not know that it was fulfilled if it had not been fulfilled literally. Can you put

* We have already explained that when "God" is in capital letters (GOD), it represents *Jehovah*.

Put your finger upon any prophecy that has ever been fulfilled without putting your finger upon a historic fact that fulfilled it?

If you go over all the predictions in relation to the sufferings of our blessed Lord as the result of His first advent, you will find every one of them literally fulfilled, and you only know they were fulfilled by a literal historical fact.

Now, are we to adopt a new principle for unfulfilled prophecy? Unfulfilled prophecy is only history written beforehand. What is fulfilled prophecy? It is prophecy in history; and the other is history in prophecy. It is all history with God; so that, when you have the sufferings of Christ described so minutely in Isaiah liii. and Psalm xxii., and other portions of Scripture, you have a great portion of it in the past tense as though it were already historical. Some people have a difficulty about this. They say, "How can it be written, 'He was wounded for our transgressions; He was bruised for our iniquities,' when it was 800 years before the incarnation?" Ah! it was already history with God; but to us it was only unfulfilled prophecy, because we cannot take in more than one thing at the time.

Now the Lord made conditional as well as unconditional promises. "I will bless thee." That is unconditional. "I will bless them that bless thee." There is a condition of blessing there to the person who shows kindness to the seed of Abraham; but God will not alter that principle—"I will bless all who bless Israel."

Yes, this is a divine certainty. It is written, "The seed of Abraham shall be blessed." It is certain also that all who bless them will get a special blessing. And when Israel is blessed, they will be a blessing to the world. It will be a universal blessing. What is the blessing itself? Gal. iii. tells us, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." That blessing is not to teach people how to make money as the best business people in the world; but to preach the Gospel to all the nations of the earth; and this blessing, and these promises of it are unconditional.

But a conditional covenant came in at Mount Sinai. God said, "Now, I have given you the land on condition that you keep this law." But they broke that law. But though they broke it, they did not forfeit those other blessings that rested on unconditional promises. But the conditional promise came at Mount Sinai. In Deut. v., God says, "I make a covenant with you, not like what I made in Egypt, but with you who are all alive here this day." It is conditional, showing they were to have continued possession of the land, and enjoy its blessings if they were obedient to the covenant they then entered into; and if they broke the law of that covenant they would be turned out of the country; or, if they remained in the country, they were to have the national and temporal blessings of the country withheld from them. Then when the chastisement had run its course, and God returned in blessing, they were to return to the country if they were away, and if in the country, and they turned to the Lord, He would drive out the caterpillar, cankerworm, etc., and the other things which had been their chastisement.

But we have unconditional promises as to the grant of the land, the preservation of the people and their blessing to the whole world.

So, when people say the Jews have broken the law and been disobedient to God, and have thus lost the blessing, Paul answers by the Holy Ghost, When was the law given? Was it before or after the unconditional promises? The law was 430 years after the promises; therefore, though broken, it cannot disannul or make the promises of God of none effect. The election of the people, the grant of the

land, and the blessing to the world, rest upon unconditional promises, and God will realize His plan.

You have another passage in Hosea v. 15, and one in Psalm lxxiv. 9. Hosea: "I will go and return to My place, till they acknowledge their offence and seek My face: in their affliction they will seek Me early." What does that imply? It implies that God will have to go on afflicting and afflicting, laying the chastisement more heavily, until they acknowledge their offence and seek His face. When the affliction reaches this point, and they come to despair of their very existence, and they are about to be wiped out as a nation, then, the heart of the nation will be broken, and Christ comes back again, and they welcome Him.

We see now the Jews driven out of Russia, sent to America, to the Argentine, to England; wanderers on the face of the earth, and there is no people under the sun which has such a catalogue of sorrow and suffering as the poor wandering sons of Abraham. But they have not been broken down yet: they say they can stand a little more. Well then, God says, I shall have to continue it till it accomplishes its purpose.

Now, God says, I am going back to My place; I sent My beloved Son to reveal the Father. You would not have Him; you sent Him back again. He is with Me all these ages waiting, waiting for you to turn to the Lord. "In their affliction they will seek Me early."

Now, to come on this restoration to Palestine that is setting in. There are twenty-five colonies of Jews in Palestine to-day. The land is going up in $\frac{1}{2}$ and $\frac{1}{4}$ acres for building purposes close to Jerusalem—going up to ten times its value in a few months. Restoration is setting in.

I have been studying this question for the last twenty-five years: Russia's policy according to Allison's "Europe." Russia's policy, in a word, is aggrandizement by conquest. What is Turkey's position? Rotten to the core! What are Palestine's prospects? As bright as the word of God can make them, and in the near future too.

We hear a great deal about "the Eastern Question"—it will not be settled till Zechariah xiv. is fulfilled.

For, mark, the affliction is to go on and on. It will not all be smooth when they get into the land. God says, "My fire is in Zion, and My furnace in Jerusalem." That is a solemn passage. They will not have got to it then until anti-Christ gathers all his forces to one supreme effort. What to do? Anti-Christ will then already have succeeded marvellously. His work is going on rapidly now. The way is being prepared for him in the loss of faith in the word of God. God is being bowed out of the world of His creation even now, and evolution put in His place; the atonement of Christ is denied; the Deity of Christ is denied. That is anti-Christ's creed; but he cannot get it universally accepted as long as the Jews exist; because they are the greatest evidence of God and of the truth of the Bible. So he says, "Come, let us combine our forces for one grand supreme effort, and we will wipe this people out of existence, and off the face of the earth." Now mark, that will be Israel's climax of sorrow, and Jacob's trouble, spoken of in Jeremiah xxx., Daniel xii., and Matthew xxiv. "Come, let us destroy them as a nation, that the name of Israel may be no more in remembrance."

That will be the climax of anti-Christ in order to get his simple but negative creed—the denial of the Father and the Son—universally accepted. And just when he is about to succeed, with all the appliances of warfare, and all combined for one effort, two-thirds of the city destroyed, one-third left, half the city going into captivity—then, just when anti-Christ is about to succeed, and the people willing to have deliverance from any quarter, and from any person, the clouds part asunder over Mount Olivet, and a Form is seen in the clouds that attracts universal attention. What

is that? It is a person! Who is it? "The Branch of Jehovah in that day shall be beautiful and glorious."

Then it goes on to say that the Lord will cleanse away the filth of the daughter of Zion; and I dare not describe in a mixed company the filthiness of that Hebrew word. He will bear it away by the spirit of judgment and burning; He will burn it out by force of judgment. And there shall be a cloud of smoke by day and flaming fire by night: the same protection as they had in the wilderness from Egypt to Palestine. Then, over all, there will be the glory, accompanying a glorified, returned Lord Jesus, and over all the glory shall be חֻפּוּת (*Chuppah*). What is that? You go to a Jewish wedding and you find four posts supporting a canopy of satin or silk. The bride and bridegroom stand underneath, and the wedding takes place. It is the same word we have here. Over all the glory shall be the wedding canopy; and then Israel is going to be married again to Jehovah, and going to be married as though she had never been naughty. It does not say, "As a kind husband forgives an unfaithful wife, and takes her back to home and heart," but, "as a young man marries a virgin, so shall thy God rejoice over thee." He is going to re-marry poor Israel with the old love He had to her when He took her out of Egypt, and betrothed her to Himself there and married her at Sinai. And although all the fault has been on the wife's side, and none on the Husband's, He is going to re-marry her with the first love, and forget all her unfaithful conduct, and take her back again to His home and His heart. But the land is to be married first by restoration; then the people married to Jehovah on the return of the Lord Jesus to them.

Now it is very sweet to talk about the Lord's coming again. Turn to Psalm lxxiv. 9. The Jews are here saying during this interval, "We see not our signs!" We used to see signs all along our history, but they are come to an end. "There is no more any prophet; neither is there among us Jews that knoweth how long." The Jews do not know the length of the interval between their rejecting their Messiah and His coming back again to bless them; they have no prophet to tell them; no signs; not a clever Jew amongst all their most distinguished rabbis to tell them how long. That is their condition. There is no predicted interval of any definite length between His first advent and His second.

We have events that must occur before the Lord comes back to Jerusalem, but no necessary events before He may come back again into the clouds on His way to Jerusalem and take up His Church; and there is nothing in this book that I can find out of harmony with this statement that my blessed Lord might be here before this meeting breaks up, and that those of us who are saved might be caught up, and, instead of going home, might be with the Lord in the air. "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye." A moment was not short enough. Fix your thoughts upon your own eyes, and give them a twinkle: so, in the same space of time, the Lord's people will just be raised and changed, and go into the air to meet Him.

Does not that help to make us "strangers and foreigners" (Eph. ii. 19)? Before we are converted, we are natives of this world and strangers to heaven. As soon as we are born again we become natives up there—"our citizenship in heaven"—but strangers and foreigners here. And what is expected of foreigners except to speak with a foreign accent? A native will find out a foreigner in a few minutes by his accent. Oh! that the world may detect us at once that we are foreigners and strangers in a strange land; and may our attitude as believers show that we have turned to God from every idol, to serve the living and true God, and to wait for His Son from heaven!

Fresh Studies of Old Truths.

No. VII.

"THE CORNER STONE."

By E. J. BALDWIN.

PART III. THE HEAD-STONE (*continued*).

IN our previous paper the conclusion was reached that the "Head-Stone of the Corner" signified the Lamb as *the Bridegroom*, the "glory" or "honour" of His Bride. The identity (to say nothing of the Dispensation) of the Bride is, however, a greatly disputed question—not, of course, among that large class of Bible students who see "the Church," and nothing but the Church, from Genesis to Revelation—but even among those who have studied what is known as "dispensational truth." For the great majority of Christians are very reluctant to part with the old and cherished tradition that "the Body of Christ" is also "the Bride of the Lamb"; the dissimilarity between the "Temple" of Eph. ii. and the "City" of Rev. xxi., not being very obvious to eyes blinded by pre-conceived ideas (as the writer has known by experience).

It must be conceded by all, however, that the predicted Bride of Old Testament prophecy, at least, was to be the representative of the Twelve Tribes of Israel, and the only question, therefore, is whether that Bride of the King (Isaiah, Hosea, etc., and especially *Psa. xlv.* is *identical* with the Bride, "the Lamb's Wife," as revealed in the vision of St. John (and not mentioned by any other New Testament writer*); as otherwise there must be two distinct series of prophecies concerning *two Brides*—the one undoubtedly an election of Israel, the other possibly "the Church"—still awaiting fulfilment at the Coming of the King, the Bridegroom of both! This question should surely not be a difficult one to answer, and indeed our investigations concerning the "Corner-Stone" have resulted already in the discovery that this Old Testament prophecy—which did not, and could not, contain any allusion to the "Body of Christ"—finds its fulfilment in the "Bride," and moreover in the Bride, not only as described in passages from the Song of Songs and Hosea in the *Old Testament*, but by the Apostles Peter and John in the *New!*

Turning now to the City which represents "the Bride, the Lamb's Wife," we notice that, after all, there is actually but *one* point in that description upon which to base the theory that it is a vision of "the Church"—viz., the statement that it is built upon the Foundations of "the Twelve Apostles of the Lamb," who are generally considered as inseparable from the Church of this Dispensation. However, against this must be set the indisputable fact that St. Paul, the great "Apostle of the Gentiles," is undoubtedly *one* of the Foundations Eph. ii. 20; iii. 4, 5) of the "Temple" which is the "Body of Christ."† But the

* St. Peter, as we have seen, quotes the prophecy of Hosea, and also evidently alludes elsewhere to the City of Rev. xxi., but he does not mention the "Bride" by that name.

† And even were the Bride an election within the Church (which is one suggested solution of the difficulty), surely St. Paul is the very *last* member likely to be missing from that election.

"City" has Twelve Foundations, no less and *no more*, for they are the Twelve Apostles, and correspond with the Twelve Gates representing the Twelve Tribes,—there is no room here for St. Paul!

So this solitary piece of evidence, after all, witnesses not for, but against, the old tradition—the "presence," so to speak, of the *Twelve* Apostles being less significant than the absence of the *one* so specially identified with the Church.

This division between the "one" and the "Twelve" is apparent elsewhere in Scripture (once our eyes are open to see it), the dividing-line being very clearly drawn; for the Apostle Paul was the "chosen vessel" specially raised up and prepared to receive the revelation and preach the Gospel of the "great Secret" concerning "the Body of Christ." With Barnabas*, he is separated from the already-existing Church (ecclesia, "assembly") for his special work (Acts xiii. 2). Then (with Barnabas) after the return from this first missionary-journey, he is recognised by the representatives of the Twelve, at the great Conference concerning Circumcision in Jerusalem, as the Apostle "to the *Uncircumcision*"; his position and work being sharply contrasted with their own as Apostles "to the *Circumcision*" (Gal. ii. 1-9†.) And he himself, even when insisting upon his equality with them as an Apostle, draws the line very distinctly between himself (and Barnabas) and the "other Apostles" (1 Cor. ix. 1-6).

And (returning now to Rev. xxi.) apart from this question of the "Foundations," not a point of similarity remains between the "Temple" and "the City," *not a single piece of evidence* upon which to identify the "Body" and the "Bride," saving that both are "holy." While, on the other hand, "the Twelve Tribes of Israel" points away from the Church back to the "chosen nation"; and finally, the *name* of the City surely identifies the Bride of the New Testament with the Bride of the Old, for both are "THE HOLY CITY, JERUSALEM"! (Isa. lii. 1; Rev. xxi. 10, R.V.)

Let us turn now to the only other mention of the Bride in the New Testament, where we are left in no doubt as to John the Baptist's position in the great parable of the Marriage of the Lamb:—

St. Jno. iii. 29—"He that hath the Bride is the Bridegroom: but *the friend of the Bridegroom*, who standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this *my* joy therefore is fulfilled."

So that it was in a two-fold character, as the Herald of the King and the Friend of the Bridegroom, that he cried

* Who is also called an "Apostle" (Acts xiv. 4, 14).

† Read carefully the whole passage, and note especially verse 2: "That Gospel which I preach" (and of which they were evidently ignorant), and verse 7. Not that the "Body" is *exclusively* Gentile, or the "Bride" *exclusively* Jewish—St. Peter to whom the "Keys" had been entrusted, being expressly directed to open the gates to Gentiles (as represented by Cornelius). Still as the great *majority* in the "Body" are of those formerly Gentiles—for they are being taken out during Israel's judicial "blindness"—St. Paul, though invariably preaching wherever he went "to the Jew first," calls himself "the Apostle of the Gentiles"; and in the "Bride" the still more overwhelming majority is of Israel, the Gentiles being apparently such an insignificant minority as to leave her still the representative of the Twelve Tribes. This small admixture of Gentiles, however, is sufficient to explain why *Hosea's* prophecy of the future Bride (ch. ii. 23) is quoted by St. Paul of *Gentiles* (linked, though, with the "remnant" of Israel—Rom. ix. 26, 27) and by St. Peter (1 Pet. ii. 10) of "the Dispersion"; and again that of *Moses* concerning the same future "nation" in precisely the same way. For surely the "nation" of Deut. xxxii. 21, Isa. lxxv. 1 (quoted Rom. x. 19-20; xl. 11), St. Matt. xxi. 43 and 1 Pet. ii. 9 is one and the same, *i.e.*, the Bride, the mere mention of whom was sufficient to literally "provoke" Israel to unmistakable "jealousy" (St. Matt. xxi. 43 and St. Luke xx. 16).

to Israel—"Behold *the Lamb* of God!" The Foundation-Stone was laid in Zion, only to be despised and rejected by all but the "remnant" of Israel, for St. Paul, speaking of the "stumble" and "fall" of Israel as a nation,* continues:—

Rom. xi. 2-8—"Wot ye not what the Scripture saith of Elias? (*i.e.*, concerning the 'remnant' God had reserved) . . . Even so, then, *at this present time also there is a remnant* according to the election of grace. . . . What then? Israel hath not obtained that which he seeketh for; but *the election* hath obtained it, and the rest were blinded . . . unto this day."

Two members of this "remnant," the "election," turned at the voice of the Friend of the Bridegroom and followed "the Lamb," and the first two living Foundations of the City of Gold were laid! The "Holy City" is still unfinished, the building having been at a standstill for centuries, but when that other and still more glorious Building, the "Holy Temple," is complete and removed from Earth to Heaven‡, then the building of the City will be resumed; and *between* that Coming to "the air" of the Lord (not "the Lamb") for His Mystical Body, the Church, and the Coming to the earth of "the Lamb" as King and Bridegroom, once more, as by the banks of Jordan, we hear (St. Matt. xxiv.; 1 Peter) of Israel and the faithful "remnant," the "elect"; of the preaching of "the Gospel of the Kingdom"—"Repent for the Kingdom is *at hand!*" and finally (St. Matt. xxv.) the cry, "Behold, the Bridegroom!" For at the *close* of this period (and therefore years after the Rapture of the Church), at the "end" of the great tribulation of Israel—then, and *not till then*, is it said (Rev. xix.) "The MARRIAGE of the Lamb is come, and His Wife hath made herself ready!"

Yet one more problem connected with the fulfilment of the prophecy of the "Head-Stone"—*viz.*, in what sense shall the Kingdom be "given" to the Bride? First, let it be noticed that it is not the phrase peculiar to St. Matthew, "the Kingdom of Heaven," *i.e.*, the Kingdom in its narrowest sense, looked at from the earthly and exclusively Jewish side, but the "Kingdom of God," *i.e.*, the Kingdom in its more inclusive aspect, embracing *all* the people of God, Gentiles as well as Jews, heavenly as well as earthly. Then observe to whom the words were spoken; *viz.*, in the language of the parable, to the Husbandmen or Keepers of God's Vineyard, *i.e.*, the Chief Priests and Scribes and Pharisees, those who "sat in Moses' seat," in short to *the Rulers* of Israel (Acts iv. 8, 11). And the Bride, the "Queen" of Psa. xlv., takes through faith, the place they lost through unbelief ("shall be taken from *you*, and given to a nation, etc."), and her members become the Rulers—as the earthly

* Rom. ix.-xi., the "dispensational" section of the Epistle, dealing (not with "the Body of Christ," but) with two classes who were the *subjects of Old Testament prophecy*, *viz.*, those who rejected the "Foundation-Stone," and those who "believed on Him" (whether Jew or Gentile—"whoever"); the latter class being those of whom the "Head-Stone" should be the "glory."

† *i.e.*, the righteousness (ch. ix. 30-33; x. 8) inseparable from the Kingdom (see e. g., St. Matt. vi. 33).

‡ 1 Thess. iv. 16-17, where there is no mention of the "Bride" or the "Marriage-Supper"; though might it not be said then that "The Bridegroom hath made Himself ready?—Christ Mystical, the Head and the Body "one New Man."

Tribes of Israel*, "the Virgins her companions that follow her," are the subjects—of the Kingdom. And so *another* prophecy is thus fulfilled—viz., the promise to the "Twelve Apostles of the Lamb":—"I appoint unto you a Kingdom, as My Father hath appointed unto Me" (St. Luke xxii. 29). "Ye which have followed Me, in the Regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging (ruling) the twelve tribes of Israel" St. Matt. xix. 28).

And surely we find here, too, the fulfilment of yet *another* prophecy, than which a more-disputed passage, perhaps, the whole Bible does not contain. It immediately follows the proclamation of "the Marriage of the Lamb," and the vision of the Coming in glory of the Bridegroom-King, to destroy His enemies, receive His Bride, and establish His Kingdom (Rev. xix.):—

Rev. xx. 4, 5, R.V.—"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshipped not the Beast, neither his Image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first Resurrection."

In the light of the above suggested solution of the problems concerning the identity and rule of the Bride, the significance of this passage seems clear. The story of the building of the City which is "the Bride of the Lamb" is, from the Foundations to the topmost "living stone," a story written in blood—a record of martyrdom all through, from the stoning of Stephen and the killing of James, the brother of John, with the sword, to the ruthless destruction of God's "witnesses" (*i.e.*, "martyrs"—St. Matt. xxiv.) in "the fiery trial" (1 Peter iv. 12) at "the time of the end"; for the Harlot is seen "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. xvii. 6); and of the Beast we read, "It was given unto him to make war with the saints, and to overcome them:" and "as many as would not worship the Image of the Beast should be killed" (Rev. xiii. 7-15).

But now the awful "tribulation" of the Bride is over, and her faithfulness receives its reward, for her Bridegroom has come to destroy her enemies, to claim her for Himself, and to "give her the Kingdom," and she "lives," with eternal, resurrection life, and "reigns with Christ," not *only* the thousand years, but "for ever and ever" (ch. xxii. 5)—the "Queen" of the King of Kings! For it is in the Eternity beyond that the wondrous vision is vouchsafed of "the Holy City Jerusalem" coming down *new* out of Heaven (ch. xxi. 2, R.V. marg.), her beauty fresh and undimmed, although more than a thousand years have passed since her last living "stone" was added; and she shines forth, a City of pure Gold—"Gold tried in the fire" (ch. iii. 18; 1 Pet. i. 7; iv. 12)—glorious in the reflected radiance of the Light of the "Stone most precious"!

(To be continued).

* There is a clear distinction between the "heavenly calling" of Israel and the earthly—"the tribes of the earth" who shall "mourn" at the glorious appearing of the King (St. Matt. xxiv. 80; Rev. i. 7, R.V.). See, too, in Dan. vii. which describes this Coming of the "Son of Man" to establish His Kingdom, there are "the saints of the Most High" (ver. 18, etc.) and also "the people of the saints of the Most High" (ver. 27).

Notes for Bible Study.

HUMAN AND DIVINE AFFIRMATION.

FROM Dr. Bullinger's manuscript work (in course of preparation) on *the Figures of language*, we take another illustration which forms an interesting Bible study.

It is an example of one of the many ways of repeating words for the sake of emphasis.

Sometimes the words thus repeated are the same (repeated in various ways; sometimes they are similar in sound, but different in sense; sometimes they are similar in sense, but different words altogether. This is the case with the figure of

"REPEATED NEGATION,"

where two different words are used, but both with the similar meaning, "No" or "Not."

As we are now considering their combined use, we need not too closely define their separate use. Otherwise we might enlarge on the fact that the one, οὐ (*ou*), denies absolutely what is a matter of fact, and negatives an affirmation; the other μή (*mee*) denies hypothetically what is implied, and negatives a supposition.

This difference may be seen in such passages as 1 Cor. ii. 14 (οὐ), and John iii. 18 where we have οὐ in the first sentence and μή in the second.

Matt. xxii. 29: "Ye do err, not (μή, *mee*) knowing the Scriptures." Here the μή (*mee*) denies *subjectively*, not absolutely, implying that though they did actually know the letter of the Scriptures, they did not wish to know their truth.

When, however, οὐ and μή (and their compounds, οὐδὲ μή and οὐδὲ οὐ μή) are used together, this difference is sunk, and the combination produces a most solemn and emphatic asseveration.

Indeed, so strong is it, that whenever *Man* used it *the result always belied it*. See

Matt. xvi. 22, where Peter says, "This shall *not* be unto Thee." *But it was.*

John xiii. 8: Peter says again, "Thou shalt *never* wash my feet." *But Christ did.*

Matt. xxvi. 31, where Peter affirms, "I will *not* deny Thee." *But he did.*

John xx. 25: Thomas says, "Except I shall see, etc., I will *not* believe." *But he did!*

John xi. 56: Some at the Feast inquire, "What think ye, that He will *not* come to the feast?" *But He did come.*

On the other hand, our Lord often used this figure, and whenever He did so He always made it good.

Matt. v. 18: "Till heaven and earth pass, one jot or one tittle* shall *in no wise* pass from the law, etc." Here we have the certainty of Divine truth.

Matt. v. 20: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall *in no case* enter into the kingdom of Heaven." Here we have the absolute necessity of Divine righteousness.

* This is a little ornament √ something like a fleur-de-lis over certain letters. The Hebrew name for these is *Tangim* or little crowns. The jot or yod is the smallest letter of the alphabet.

Matt. v. 26 : "Thou shalt *by no means* come out thence, till thou hast paid the uttermost farthing." Here we have the inflexibility of Divine justice.

Matt. xiii. 14 (as in Acts xxviii. 26), we have it in the solemn announcement concerning Israel's judicial blindness, emphasising and strengthening its certainty.

Matt. xvi. 28 : The certainty of His promise as to the manifestation of His coming glory (see xvii. 1-5 and 2 Pet. i. 16-18).

Matt. xviii. 3 : The absolute necessity of conversion.

Matt. xxiii. 39 : The certainty of His words concerning the conditions as to His return.

Matt. xxiv. 2 : The completeness of the overthrow and dismemberment of the City and Temple.

Matt. xxiv. 21 : The greatness of the Tribulation.

Matt. xxiv. 34 : The fact that when once these things begin to come to pass (*γένηται* not *πληρώω*, compare Luke xxi. 24 and 32), *that* generation, which sees the abomination of desolation set up (*v.* 15), shall see "all these things" come to pass.

Matt. xxiv. 35 : The inviolability of Christ's words.

Matt. xxvi. 29 : The certitude of Christ's pledge (Mark xiv. 25 ; Luke xxii. 18).

Luke vi. 37 : The certainty of divers promises.

Luke x. 19 : The impossibility of the promised sign-gifts failing in the ministry of the seventy, as afterwards in that of the Twelve.

Luke xviii. 7 : The speediness of the Divine avenging.

Luke xviii. 30 : The certainty of the future recompense.

Luke xxi. 18 : The perfectness of Divine protection.

Luke xxii. 67, 68. The accuracy of the Lord's fore-knowledge.

John iv. 14 : The satisfying power of the Divine gifts.

John iv. 48 : The obstinacy of unbelief.

John vi. 35 : The satisfying power of "The Bread of Life."

John viii. 12 : The perfection of the Divine light.

John viii. 51, 52 : The eternal security of the keepers of Christ's sayings.

John x. 5 : The miraculous power of His sheep's spiritual instinct. So verse 26.

John x. 28 : The divine preservation of Christ's sheep.

John xi. 26 : The certainty of being "changed in a moment," for those who are "alive and remain" till His coming.

Once, this repeated negation was used by an angel—Gabriel in Luke i. 15 of John the Baptist, that "he shall *neither* drink wine *nor* strong drink," and this was perfectly fulfilled (Matt. xi. 18).

But there is one more use of the figure by Christ, so blessed, and so important that we have reserved it to the last.

John vi. 37 : "All that the Father giveth Me shall come to Me; and Him that cometh unto Me, I will *in no wise* cast out."

The repeated "not" in the Greek is thus beautifully rendered, and George Keith beautifully sums it up in his hymn on Heb. xiii. 5 : "I will never leave thee, nor forsake thee," where we have the *οὐ μὴ* in both clauses :—

"The soul that on Jesus has leaned for repose,
I will not, I will not desert to his foes,
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake!"

Questions and Answers.

QUESTION NO. 107.

W. J., Liverpool. "Is the Faith and Love of Scripture or that which a child of God has in things unseen, different from the Faith and Love of earthly relationships before conversion? When we read 'A New Creation in Christ Jesus,' does not that mean the Faith and Love are also a part of that New Creation and not that it is merely the 'object' of Faith and Love are changed?"

The Faith and Love of a child of God cannot be the product of the old nature, *i.e.*, of the flesh, because it is "enmity against God." It is not merely a new "object" that is before our faith and love, but it is "a new nature" which produces the new feelings.

QUESTION NO. 108.

W. J., Liverpool. "In 1 Cor. xiii. 13, Love is the greatest of Faith and Hope; does that mean Faith and Hope are lost when we are in possession of 'The Object'? Is there any other Scripture Reference to this? Rev. vii. 17 : 'Following the Lamb' is cited as implying we need faith in the Glory, does not this passage refer to the 144,000 only and thence to the earthly things or Kingdom Truth and not to the Body (the Church) of our Lord Jesus Christ?"

Faith ends with the sight and knowledge of what we have previously believed; Hope ends with the possession of what we have desired; but Love remains and is therefore the "greatest" of these three graces.

Following the Lamb implies *sight* rather than faith. And this refers to the two companies which are mentioned in Rev. vii., and not to those who are the members of the Body of Christ, who do not go into the Tribulation and therefore cannot come "out of it."

QUESTION NO. 109.

W. J., Liverpool. "Would you kindly explain Numbers xxv. 9 and 1 Cor. x. 8? In Corinthians I notice it says in 'one day.'"

Numbers xxv. 9 says the total number of "those who died in the plague were twenty-and-four thousand." 1 Cor. x. 8 alludes to those who committed fornication and who "fell *in one day* three-and-twenty thousand." In Numbers the total number is given and included the heads of the people which were hung in verses 4 and 5, which we know from 1 Cor. x. 8 must have been one thousand.

QUESTION NO. 110.

W. J., Liverpool. "Would you kindly give an explanation of 1 Chron. xxi. 1 and 2 Sam. xxiv. 1? I have been trying to see the contrast between the two Books as pointed out in Dr. Bullinger's *Names and Order of Books of the Old Testament*, but do not see the meaning of the passage."

In Samuel we have the record of the *historical* fact of the anger of the Lord and the numbering of the people. We are not told how or why this came about. But in Chronicles we have the same from the Divine standpoint, and are taken behind the scenes; therefore we are told that it was because "Satan stood up against Israel." What man could see is recorded in Samuel, what the Lord alone could know is revealed in Chronicles.

QUESTION NO. 111.

W. J., Liverpool. "What is the best answer to those who contend that prophecy should be more consecutive and not so separated, as it were, in its record of events?"

The best answer is that they know nothing at all about it. "Prophecy came not of old time by the will of man," or doubtless it would have been written according to man's ideas. But "Holy men of God spake as they were moved by the Holy Ghost," and therefore it is written in a divinely perfect way. It is no new thing for man to think he could improve on God's way, and we do know that his thoughts and his ways are always opposite to God's (Isa. lv. 8).

Poetry.

"SAFE."

Safe in Jehovah's keeping,
Led by His glorious arm,
God is Himself my refuge,
A present help from harm.
Fears may at times distress me,
Griefs may my soul annoy;
God is my strength and portion,
God my exceeding joy.
Safe in Jehovah's keeping,
Led by His glorious arm, &c.

Safe in Jehovah's keeping,
Safe in temptation's hour,
Safe in the midst of perils,
Kept by Almighty power.
Safe when the tempest rages,
Safe tho' the night be long;
E'en when my sky is darkest
God is my strength and song.
Safe in Jehovah's keeping,
Led by His glorious arm, &c.

Sure is Jehovah's promise,
Nought can my hope assail,
Here is my soul's sure anchor
Entered within the veil.
Blest in His love eternal,
What can I want beside!
Safe through the blood that cleanseth,
Safe in the Christ that died.
Safe in Jehovah's keeping,
Led by His glorious arm, &c.

R. A.

HE LEADETH ME.

IN pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be—

Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night:
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand,
So whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Oftimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead,
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.

So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so

The above lines, "He Leadeth Me" (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price, 7d. per 100; post free, 9d.

Signs of the Times.

JEWISH SIGNS.

"WHAT ADVANTAGE HATH THE JEW?"

Part of the answer is "much every way." One way we see in the fact that, while all the nations which oppressed Israel have either passed away or become as nought, Israel remains a witness of the truth of God's word. Syria, Assyria, Egypt, Babylon, Persia, Greece, and Rome—all have gone. Their glory is departed, and a strange event has taken place, if the current statement is true which alleges—

That though nearly 2,500 years ago Babylon took their whole nation into captivity, now two Jews have bought all that is left of the famous city.

JERUSALEM—THE OLD AND THE NEW.

Under this title Mr. Elkan N. Adler writes in the *Jewish Chronicle*. After describing a charitable institution, and the interior of the city, he speaks of the new city without the walls:—

"There the Jew's heart must warm within him when he sees the neat clusters of trim little stone houses, which have grown up as if by magic in the last decade. There are many such clusters now from the quaint rock dwellings of the Troglodyte men of Yemen, which overhang the valley of Hinnom, to the neat cottages of the Sir Moses Montefiore Testimonial Committee's Building Societies.

"Street nomenclature is in its infancy in the East and therefore picturesque. The 'Right Hand of Moses,' and 'Nathan's Village,' now replace the squalid huts of the squatters who had to be turned out of the Montefiore Garden seven years ago. They constitute a very creditable approach to the city as one leaves the railway station, and I was told that the sight of their Sabbath lamps gleaming out of a hundred windows on a Friday night was the prettiest thing to be seen from the Lechmere Hospital opposite. 'A Hundred Gates,' and 'Montefiore Memorial,' 'The Gate of the Corner Stone,' 'Moses' Gate,' 'The House of Israel,' 'Rechoboth,' 'The Inheritance of Seven,' 'Stone of Israel,' and 'Tabernacle of Peace,' are some other names that bring us by easy stages to the country end of the Jaffa Road. . . ."

The writer goes on to describe the new Rothschild Technical School at Jerusalem, where

"They teach the trades of blacksmith and joiner, locksmith and mechanic, coppersmith and brass-founder, sculptor and carriage-builder. It is a veritable university of technical education. It draws its pupils from Palestine and Turkey, and Russia and Roumania, and even Greece; and it sends them back, when they have passed through their apprenticeship, to Egypt, to the Palestine Colonies, such as Rishon and Pesach Tikvah and Samaria, to Belgrade, to Cyprus, to Rhodes, and even to Marseilles; and wherever they go, they earn a decent living by the work of their hands. In Jerusalem itself, the work they do is indispensable. The upper storeys of the hospital and hotel there are fitted with a water supply entirely made by the pupils. They have constructed steam engines and pumps and all the mystic paraphernalia of modern sanitation.

Side by side with these significant signs of increasing development in Jerusalem, there remains still another sign, which, though so different, unites in the same testimony. A writer in *The Statesman* (America) describes the scene which may be witnessed every week:—

"On Friday evening, just before the beginning of the Jewish Sabbath, they repair in great numbers to a spot facing the old wall and there bewail the fate that has overtaken the Holy City. The 'wailers,' as they are somewhat rudely called by English visitors, include Jews of every class and every age. Some I saw wore rich and costly garb, and others the same garments of more common material.

"A more impressive and pathetic sight it would be impossible to imagine. The whole company stand with their faces to the wall and they chant—not together, but each one for himself or herself—a litany of lament over the fate of the City of David.

The litany is in Hebrew, and every one present had with him the Hebrew prayer-book. There is no unison or harmony in his recitation of sorrow or humiliation. Each one as he arrives begins to deliver his lamentation, bending frequently to the wall, which he believes to be a remnant of the old city. While the 'wailing' is at its height, one hears a general, confused, but penetrating note of woe. Of the intense sincerity of this weekly service there can be no doubt. Many of those who take part in it are deeply moved. Some of the men and nearly all the women—for women also take part in it—were shedding tears. The Turks, no doubt, view the performance with complacent scorn; but in its combination of patriotism and religion it affords a striking testimony of the vitality of the Jewish race."

"THE PALESTINE QUESTION."

Under this heading, the Jewish papers continue to write about Dr. Hertzl's scheme for the establishment of a Jewish state, and meet objections against it.

A SOCIAL VIEW OF THE QUESTION.

A correspondent of *The Jewish World* enlarges on the social and civil view of the question and says of

"THE FUTURE OF PALESTINE."

"Allow me to observe that if Dr. Herzl succeeds in carrying out his Scheme, Palestine will become the future centre of Eastern civilization and education, but the modest manners and politeness of its people will be more like Paris or London than an Eastern city. Jerusalem will become the home of literature, science, and art, its colleges, university, academies for different educational purposes, will surprise the world. From every part of the globe people will gather to Jerusalem to gain knowledge, because as is known the masters of art and science in Europe are mostly Jews, the skilled of every profession nearly in every country up to this day are co-religionists, or of Jewish descent. Well, if all the intelligent men of our race will settle in the Holy Land, the wonders of the world will be seen there. As for pleasure and liveliness, I can assure your readers that Jerusalem will be superior to London. Jerusalem will be a city of clubs, hotels, theatres, music halls, and sports. All this we may expect in the Holy City of the future, with its town-hall, its lord-mayor, aldermen, town councillors, sanitary officers, and relieving officers, its court, judges, lawyers, etc., everything carried out according to the law of Moses! How delighted Israel will be to see the flag of Judah once more raised over the ancient capital!"

A RELIGIOUS VIEW OF THE QUESTION.

"THE RETURN TO PALESTINE."

"Much has been written of late concerning Palestine. Many good and dear children of Zion have done their best in your esteemed journal to clear the way for Jerusalem, but no one in my opinion struck to the heart of Israel so manfully and so Jewish as your correspondent, 'L. T.,' in last week's 'Jewish World.' Fearless as our Prophet Jeremiah, he tells us the truth, that we need 'a spiritual regeneration'—the only foundation to build on—for our state in Palestine. But how is a nation to be born in a day? is a question not easily answered, and our brother 'L. T.,' who finds fault, should also find a remedy. In the Book of Ezekiel, xx. 40, we find that on the Holy Mountain, in the Mountain of the height of Israel, "all of them in the land serve Me, there will I accept them." Is this not sufficient for us Jews to hope that on our own soil, under God's care, far away from European busy and gay life, honest toilers of the land, young Israel regenerated, blest of God, will also become a blessing to the world. Our people were always a literary people; our free education bill was not passed at the end of the 19th century, but long before the 1st. At times, when darkness covered the earth, and gross darkness the nations, it was from the Jewish schools only that light shone forth. Who will question Israel's holy instinct? Who was it then that conquered the spiritual kingdoms of the world? Christianity and Mohammedanism are they not ours? Rebellious children they may be, nevertheless we created, formed, and put life into them. If such be Israel's inward power in time of trouble, what may the world expect in Israel's prosperity. But now, since we have, as it were, vaccinated with our spiritual mission every nation of the world, is it not now high time for us to see to ourselves, to illuminate our own corner, so that greater light may go forth to the world. How long will our dreamy millionaires go on constructing railways, and connecting one end of the globe to the other? Will they never remember their own house? It is they, the shepherds of Israel, who are responsible. My brethren! is it not more glorious to be a 'Nassi' in Israel than a railway king? A president over the Sanhedrin than a banker? Now is our opportunity, and God only knows how long our children will suffer if we neglect this opportunity."—*Jewish World*.

RELIGIOUS SIGNS.

THE PREPARATIONS FOR ANTI-CHRIST.

Two phenomena are clearly recognisable in "the devices" and "wiles" of Satan. On the one hand we see his efforts to deny his very existence, while at the same time he takes advantage of this disbelief to work all the more securely and effectively.

With regard to the anti-Christ whom he is soon to call up from the abyss, we have a new effort to discredit his revelation. One of our daily papers *The Westminster Gazette*, Aug. 6th) recently had a column under the startling head-line:

"THE ANTI-CHRIST LEGEND,"

which is the title of a new work "made in Germany," and recently translated into English. The object of this work is to trace the legend back to the "Babylonian Dragon Myth of the Struggle between Merodach and Tiamat"; and the "Christian fable of the war between Michael and the dragon" to the later and modern Roman idea!

On the other hand, the way is being prepared very rapidly for the revelation of the Lawless one in his appointed season. He is, we know from Scripture, to combine and unite all into one vast confederation. Up to the present, the different forms of religion and the various denominations have proved a more or less effectual barrier. It is, therefore, for the removal of this barrier which we are to look. As the Members of Christ's Body are seeing more clearly the truth of this Divine "Secret," and becoming more and more separate from a religious world and a worldly religion, the true nature of this anti-Christian confederation is becoming more and more clear, as it becomes more possible of realisation.

"THE TRUE BASIS OF THE NEW CATHOLICISM"

is the topic of the day and occupies a large space in the organs of anti-Christ. *Borderland* devotes a long chapter to it. The recent published utterances of the Pope and the Archbishop of Canterbury are dwelt upon, and it is pointed out "that the true goal is a Catholicism that will be really Catholic—a unity that will be universal." The Mystery of Iniquity, i.e., the secret counsels of the Man of Sin, are clearly seen in the averment that "on no narrow foundation can we hope to rear the Temple of the confederated faith of man." Five points are now put forward (not "the five points of Reformation Truth and Verity!") "on which all men could agree to regard as the essence of the religion of humanity, viz.—

First, the Fatherhood of God.

Second, the Brotherhood of Man.

Third, Redemption through Sacrifice.

Fourth, the Ministry of Unseen Intelligences.

Fifth, the Future Life in which the soul will have to answer for the deeds done in the body."

This, it will be seen, affords a wider basis than any which have been put forward from Rome, Canterbury, or Grindelwald, for it would embrace all, from Buddhism to Spiritism.

The current number of *Borderland* gives a host of testimonies, showing how all is converging to these five points, and discusses "things common to all religions," from "the origins of Christianity" through Buddhism, "the faiths

of savages," the recent Papal encyclical, down to the Parliament of Religions, which, it says, brings "a message to the world . . . peace to all that are near and all that are far off," and ending with the conclusion that "*the brotherhood of man transcends all the 'isms.'*"

Yes, there is one thing common to them all, which is perfectly clear, but yet is not seen by this anti-Christian host, and that is that they are all at one in deifying man and shutting out *God*; in the advancing of human merit and exclusion of *Grace*; in preparing for anti-Christ and ignoring *Christ*; in magnifying the words of Man and dethroning the word of God!

SPIRITIST SIGNS.

"WHAT IS SPIRITUALISM?"

A LEAFLET under this title is being widely disseminated. Many of our friends deceive themselves and others by regarding Spiritism as a kind of imposture carried on by individuals for their own profit. But it is well to assure them that Spiritism is what it claims to be in this leaflet—"a religious system." The essence of this religion is expressed in the words "to serve one's fellow creatures constitutes the highest form of goodness here." "The laws of spiritual growth are forgiveness and love; retribution, restitution and compensation." Its present object is "to make one's earth-life pure"; while "spirit-friends whom we hope to rejoin are around us," and God is "the Father of us all." We are to become good or bad spirits, according to our lives here, "and not because of any belief or unbelief as such." This is not merely the religion of Spiritists, but the religion of the natural man! All false religions are agreed in these tenets, but it is a religion in which God is shut out, and Christ is ignored, while the Scriptures condemn it, and warn all who are deceived by it that they will be punished with everlasting destruction, because they know not God, and obey not the Gospel of the Lord Jesus Christ.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

Minor, Wood Green.—The book you enquire about is very dangerous, as are all books of that school. What can be more awful than the words you quote: "He gave up the life He had in union with our fallen nature. He died to self and the sin that tempted Him!" No mere imperfect knowledge of Biblical scholarship, or of the English language, can excuse such evil doctrine, which so seriously affects the Deity of the Lord Jesus. The error lies at the *root*, and not in the *leaves* or *fruit* of such teaching.

REVIEWS.

"*The Lord's Day*," and "*The Love Feast*." By the Rev. William Elliott, 13, Ashley Terrace, Plymouth. Price 8d.

This is an honest and powerful presentation of the evidence on these important subjects which, in our judgment, was never better put. It is a complete answer to and exposure of the nonsense taught by all the American

"seventh-day" Sabbatarian Sects, and contains a vast amount of valuable information which only a scholar like Mr. Elliott could thus bring together from all sources. All lovers of the truth connected with this subject, ought to purchase and circulate this pamphlet. We ourselves hope to give some "selected gleanings" from it in *Things to Come*. It is an ill-disguised device of the enemy to connect this "seventh-day" heresy with "the Baptists" and the "Second Advent!"

Strange Fire among the Primitive Methodists. By John Robertson, City Temple, Glasgow. Price Twopence.

The Eastern shepherd is furnished with two implements, "his rod and his staff," i.e., *his crook* and *his club*. The crook is to help the sheep, and the club is for the sheep's enemies. It must "comfort" the sheep to know that the shepherd has a club to defend them from their enemies! *Strange Fire* is a good and timely use of the club against the false doctrine which is coming in through the Primitive Methodists. It begins with *Consecration*, which is the name of their organ in Northumberland, and ends with rank Socinianism and Pelagianism. We have often said that to raise men up to a similar state, Christ is being brought down to a state capable of sin. Its nature is shown by such sentences as these which Mr. Robertson quotes:

"If Paul had been here to-day he would have used the word 'obey' for 'believe'!"

"Are you keeping saved?"

"Christ died for Himself."

"Christ's death was an accident."

"Oh! for men to be as good as God."

"I have not sinned for twelve years."

"We weave our own robe of righteousness."

"We infer how good God is when we see how good He makes us." &c., &c.

Surely, this is enough to warn all who are on the inclined plane of modern nineteenth century *fin-de-siècle* methods for procuring holiness of life, lest they go too far! What does the £100 challenge to one of its respected leaders mean but that some do go too far, and that in their opinion others do not go far enough. Our advice is "Stand in the old paths," and keep out of all the new ones.

THE MILDMAY PROPHETIC CONFERENCE.

We again call our readers' attention to this Conference, which is to be held on Tuesday, Wednesday and Thursday, October, 27th, 28th and 29th. We publish the full programme in our advertisement pages.

PUBLICATION NOTICES.

We have at length found some forty copies, of October, 1895, and shall now be able to complete orders for Vol. II. to that extent. Price 2s.; by post, 2s. 6d.

PECUNIARY HELP.

Some friends have kindly given this for the extension of *Things to Come*. One has suggested a "penny" subscription list. We need hardly say that we shall be thankful for the smallest gifts to enable us to advertise, and by a regular and systematic free distribution, to make our journal more widely known.

ALL BUSINESS ORDERS

to go to Mr. G. Stoneman, 39, Warwick Lane, E.C., who will give personal and immediate attention to them.

THINGS TO COME.

Vol. III.

NOVEMBER, 1896.

No. 5.

Editorial.

THE EPISTLES TO THE SEVEN CHURCHES.

WE have considered the *six* occasions on which the Lord Jesus uttered this solemn and weighty saying, "He that hath ears to hear let him hear."

It is significant that in this case, the *fourteen* occasions are not divided into two *sevens*, but into *six* and *eight*.

Six is the number of *man*,* and six times, as the "Son of Man" on earth it came from His lips. It is noteworthy that in the *sixth* which we considered last month we had the climax of *man's* neglect to "hear"!

Eight is the number of *resurrection*†, and eight times the *risen* Lord pronounces it to John from the glory. In the first of these, *i.e.*, the *seventh*, we pass to the *Spirit's* voice! And *seven* is the number of the Spirit.

These Epistles to the Seven Churches have a *past* and also a *present*, as well as a *future* interpretation.

Those in John's day to whom they were written, who "read" and "heard" and "kept" that which was written, received the promised blessing (Rev. i. 3).

We, in our day, who read and hear and keep these words, have likewise our present blessing as we apply them to the "things that are."

And those who will read them after the Church has been gathered unto the Lord, will have their blessing also in that yet *future* day.

It is, however, with the interpretation in the *past* that we are now concerned, and we note that the form of these eight used from heaven differs from the form of the six used on earth, thus marking the division, though the figure is the same.

Instead of "he that hath ears to hear let him hear," we have, "He that hath an ear, let him hear what the Spirit saith to the Churches."

This last communication from the Lord Jesus to men upon earth is to these seven Churches! It came after the destruction of Jerusalem: after Israel had been scattered and after Paul and all the Apostles except John had died!

To John, the last of these, Christ appeared in glory and instructed him to write to these Seven Churches.

They had all heard the teaching of the Holy Spirit by Paul, concerning the "Mystery" of God, and concerning "the word of His grace," and all had departed from it.

This is clear from Acts xix. 10, where it is distinctly stated, "all they which dwelt in Asia heard the word of the Lord Jesus," and from 2 Tim. i. 15, where it is as clearly

declared "This thou knowest, that all they which are in Asia be turned away from me."

Each Epistle, therefore, ends with these solemn and weighty words, but they occupy a different place in the first three Epistles from that which they occupy in the last four.

In the first three they *precede* the promise to the overcomer, while in the last four they *follow* it.

(I.) EPHESUS (Rev. ii. 1-7)

is the first addressed, for it was the most important of the seven. The Lord's charge in it, "Thou hast left thy first love," corresponds with and refers to 2 Tim. i. 15, "All they that are in Asia be turned away from me."

Just as Israel was recalled by the prophets, not so much to their own words as to God's Law given by Moses, so these are recalled, not merely to the words of Christ in these seven Epistles, but to what "the Spirit saith to the Churches" in the fourteen Epistles of Paul. Those Epistles are the voice of the Spirit to the Churches—the only ones which are addressed directly to the Gentile Churches. The Lord does not recall them to His own words on earth, nor to the teachings and acts of the twelve Apostles, but to those things which the Spirit is now saying (for it is in the present tense) to the Churches. This claim had already been made by the Apostle in 1 Cor. xiv. 37: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write are the commandments of the Lord."

(II.) SMYRNA (ii. 8-11)

was worse, it had not only left its first love, but some claimed to be Jews, and had gone back to that aspect of the Gospel which was given to Peter for the circumcision.

When the Lord promised to give to Peter the keys of the kingdom, and afterwards spoke of his death, Peter repelled the thought of the death and resurrection of Christ; whereupon Jesus said to him, "Get thee behind Me, Satan" (Matt. xvi. 23). Those in Smyrna who claimed to be Jews (ii. 9) and imitated Peter, and were "zealous of the Law," saying they were Jews, rather than be partakers of the blessings involved in Christ's death and resurrection, are called by the Lord "the synagogue of Satan" (ii. 9). They savour not the things that be of God (which have to do with the death and resurrection of Christ), but the things that be of men. Thus was continued the apostasy which we see developed around us in the "commandments and traditions of men," and "not after Christ" (see Col. ii.).

Hence, as the Epistle to Ephesus was sent by Him "who holdeth the seven stars . . . and walketh in the midst of the seven golden candlesticks" (ii. 1), and threatened the removal of its candlestick (ii. 5),* so here the Epistle to Smyrna was sent by Him who "was *dead* and is *alive*," and promises "the crown of *life*" to him who is "faithful unto *death*."

* See *Number in Scripture*, by Dr. Bullinger, p. 150. Eyre and Spottiswoode.

† Ibid. P. 200.

* See our references to the candlestick in our September number, p. 25.

It ends with the solemn exhortation to hear what the Spirit is saying to the Churches.

(III.) PERGAMOS (ii. 12-17)

shows us the apostasy increasing and those germs—the doctrines of Balaam and the Nicolaitanes—arising, which afterwards developed into the Sacerdotalism which divided the people into clergy and laity. It is He who has “the sharp sword” (ii. 12) who will “fight against” those for whom nothing remains but repentance or judgment (ii. 16). Meanwhile they who hold fast His name and have not denied His faith (ii. 13), will feed upon “the hidden manna” of His word (ii. 17), which others reject.

(IV.) THYATIRA (ii. 18-29)

shows us the deepening of the apostasy into “the depths of Satan,” and “that woman Jezebel” with her spiritual fornication and her ecclesiastical idolatry, for which nothing remains but judgment, while

(V.) SARDIS (iii. 1-6)

reveals to us another phase of the apostasy, with only the name to live, and things ready to die, and works not performed as in the Lord’s sight.

(VI.) PHILADELPHIA (iii. 7-13).

Here there is a great resemblance to Smyrna. We have the same “synagogue of Satan” in opposition, as in Smyrna, while a crown is spoken of in each case. Those to whom the promises apply are evidently those who have “ears to hear.” But there is another company in Philadelphia who possess not this hearing ear. They “say they are Jews, and are not, but do lie.” These are they who claim to have received that which the Lord Jesus gave to His twelve Apostles. They reject the grace revealed among Jews and Gentiles alike, by the Spirit, through Paul’s Epistles, and claim, as Jews, to be “inheritors of the kingdom of heaven.”

As the Lord rebuked Peter in Matt. xvi. 23, so these are rebuked. When the Lord had promised the “keys of the kingdom” to Peter, Peter immediately rejected the announcement of Christ’s death and resurrection, and thereupon was called “Satan,” or adversary. So these in Philadelphia, who claim to act with the authority of Christ, given to the twelve apostles, and not apprehending the grace revealed to Jews and Gentiles, in the death and resurrection of Christ, are classed as adversaries, and are called “the synagogue of Satan.”

Thus in Philadelphia, the Lord sees two distinct companies, one company of whom He says (v. 8), “Thou has kept My word . . . thou hast kept the word of My patience . . . I also will keep thee from (ék, out of) the hour of temptation (or trial) which shall come upon all the world to try them that dwell upon the earth” (v. 10).

The other company He condemns as “the synagogue of Satan, which say they are Jews and are not, but do lie.”

He owns the former company, and sets before them “an open door,” and promises deliverance out of the coming hour of the world’s tribulation. The promise and the blessing is all of grace, and is based on the word of Him “that is holy . . . and true.”

Seeing that these two companies are so distinct in the sight of the Lord, it becomes an important question for every professing Christian to ask, “To which of these two companies do I belong?”

Before His ascension, the Lord sent forth the twelve Apostles of whom Peter was first, endued with authority and power to witness of His resurrection and exaltation to the people of Israel, beginning at Jerusalem. “God also bearing them witness both with SIGNS and wonders and with divers MIRACLES, and GIFTS of the Holy Ghost” (Heb. ii. 4). This testimony the people rejected, putting Stephen and James, and other of the Apostles to death, as the Lord had foretold when He said, “They shall kill you” (Matt. xxiv. 9).

Then the Lord appeared to Saul, and revealed His Son to him, that he might preach Him amongst the Gentiles (Gal. i. 16). To Paul who speaks of himself as “the least of the Apostles” (1 Cor. xv. 9), and “less than the least of all saints” (Eph. iii. 8), was this grace given to preach among the Gentiles the untrackable riches of Christ.

We thus see from the word of God that there were two distinct Apostolic ministries:

One given to and exercised by Peter, concerning Jesus as the seed of David the king (Acts ii. 30), the Lawgiver (Acts iii. 32), and the Judge (Acts x. 42).

The other ministry was committed to Paul, and was of quite another character. But we must reserve further comment on their differences, together with the conclusion of our remarks on the Epistles to the Churches of Philadelphia and Laodicea, until our next paper.

(To be continued.)

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

VI.—ELOAH AND ELAH (“GOD”).

ANOTHER derivative of the root *El*, is אֱלֹהִים, *Eloah*. It has the same primitive meaning as to eternity and almighty power, but has a further special reference fixed by its usage. Its first occurrence connects it with *worship*, and wherever it is used of the Divine Being, it is in opposition to idols and all false gods. Deut. xxxii. 15 and 17 (first). This sets forth the essential meaning of *Eloah*.

When *Eloah* is used there is always a contrast between the true and living God and them that are no gods. See 2 Chron. xxxii. 15; Ps. xviii. 31: “Who is *Eloah* but *Jehovah*?”; Isa. xlv. 8, etc.

It occurs 57 times in its Hebrew form and 95 times in its Chaldee form אֱלָהַי, *Elah*, making in all 152 occurrences.

Because it is the God who is *worshipped* it is sometimes used of the gods of the heathen, because they were gods whom the heathen worshipped. And hence we often find it combined with the pronouns: my God, thy God, our God, his God, their God, because the God that anyone worships thus becomes his God.

Hence He is specially the God whom we worship and for whom we wait—our Redeemer. See Job. xvi. 20, 21, and compare this with the New Testament expression the

"Great God and Saviour." We know that our Saviour Jesus liveth, that He will "stand on the earth in the latter day," and that "in our flesh," raised and glorified, we shall see Him and for ever be with Him.

The following are the fifty-seven occurrences of the Hebrew Title

אלוה, ELOAH.

Deut. xxxii. 15, 17 (1st); 2 Chron. xxxii. 15 (1st); Neh. ix. 17; Job iii. 4, 23; iv. 9, 17; v. 17; vi. 4, 8, 9; ix. 13; x. 2; xi. 5, 6, 7; xii. 4, 6 (2nd); xv. 8; xvi. 20, 21; xix. 6, 21, 26; xxi. 9, 19; xxii. 12, 26; xxiv. 12; xxvii. 3, 8, 10; xxix. 2, 4; xxxi. 2, 6; xxxiii. 12, 26; xxxv. 10; xxxvi. 2; xxxvii. 15, 22; xxxix. 17; xl. 2; Psalm xviii. 31 (1st); l. 22; cxiv. 7; cxxxix. 19; Prov. xxx. 5; Isa. xlv. 8 (1st);* Dan. xi. 37 (2nd), 38 (twice), 39; Hab. i. 11; iii. 3.

And the following are the occurrences of the same word in its Chaldee spelling. The meaning is, of course, the same in each language, as its usage shows:—

אלה, ELAH (Chaldee).

Ezra iv. 24; v. 1, 2 (twice), 5, 8, 11, 12, 13, 14, 15, 16, 17; vi. 3, 5 (twice), 7 (twice), 8, 9, 10, 12 (twice), 14, 16, 17, 18; vii. 12, 14, 15, 16, 17, 18, 19 (twice), 20, 21, 23 (twice), 24, 25 (twice), 26; Jer. x. 11; Dan. ii. 11, 18, 19, 20, 23, 28, 37, 44, 45, 47 (three times); iii. 12, 14, 15, 17, 18, 25, 26, 28 (three times), 29 (twice); iv. 2, 8 (twice), 9, 18; v. 3, 4, 11 (twice), 14, 18, 21, 23 (twice), 26; vi. 5, 7, 10, 11, 12, 16, 20 (twice), 22, 23, 26 (twice).

If these words "God" be marked with *Eloah* or *Elah* against them, then it will be clear that in every other passage where the word God occurs in small roman type, it is the word *elohim* which is used.

(To be continued.)

SAUL AND CÆSAR: ISRAEL'S CHOICE.

By REV. J. C. SMITH, HOVLAKE.

WHEN Pilate brought forth Christ and said, "Behold your King!" the Jews cried out, "Away with Him, away with Him, crucify Him!" And then, in answer to Pilate's question, "Shall I crucify your King?" they shouted, "We have no king but Cæsar!" That was their last word. That sealed their fate. They chose Cæsar; to Cæsar they must go. That was the end of the Jewish monarchy. Forty years after that, corresponding to the temptation in the wilderness, they experienced to the bitter end the power of Cæsar to whom they had thus sworn allegiance.

Now it is striking and instructive to mark how the Jewish monarchy began. It began as it ended, namely, with the choice of the people. They rejected God and desired a human king. They chose Saul. He was instead of God, and they shouted, "God save the king!" Trouble awaited them from that fatal hour. Saul disobeyed God and disappointed men, and God left him, and he hurried to his doom. But alongside of Saul, God brought in the man of His choice, David. David had wrought salvation in Israel in his early days, but he was persecuted and hunted by the man who represented the people's will, until, when Saul was "taken away," they were glad to seek unto David and own God.

* The second "God" is *Rock* (see margin).

Here, then, we are in sight of a remarkable parallel. The monarchy began by the choice of Saul and it ended with the choice of Cæsar. It began with the persecution of David and ended with the rejection of Christ, David's Lord. The time between Saul and Cæsar was the period of bitter discipline for sin. The time from Cæsar till now has been a period of dispersion and suffering.

To get rid of Christ, the Jewish people invoked Cæsar. God took them at their word, and for these eighteen centuries they have truly had their fill of Cæsar, in exile, persecution, and extermination.

It remains to Israel to make this fatal choice once more, but *only once*: it will come when an unholy covenant is made for "one week" with the "prince that shall come." And then, in her final extremity, Israel will gladly accept the very Christ she has so long rejected, as her deliverer from the terrors of "the great tribulation." As David, by his valour, showed himself fit to reign long before he was called to the throne, so Christ, in the midst of the Jews, showed Himself mighty to deliver and bless, though all these centuries He has been rejected.*

What may we learn from this parallel in Israel's history? Surely this: that the way of transgressors is hard; that God grants men their desire and sends leanness into their soul; but, also, that God's purpose cannot fail, and that Christ will yet "restore the Kingdom to Israel."

"The Lord is at hand." "He must reign."

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 THREEFOLD APPEARING OF CHRIST.

By PASTOR F. E. MARSH.

(At the Liverpool Conference, Nov., 1895.)

THERE is something wanting in what we teach if we do not teach the fact of Christ's coming. We have not a complete circle of truth if we do not know this blessed hope that is spoken of in the New Testament. Whatever truth you take up, you will find that, as far as it relates to the Lord Jesus Christ—nay, I think I may say almost every truth—that there are three aspects to it. We think of what Christ has done; we think of what He is doing—why should not we equally think of what He is going to do?

Turn to Hebrews ix., where we have the threefold appearing in connection with the Lord Jesus Christ. This threefold appearing brings before us the *past* work of Christ, His *present* work, and His *future* work; and it may help us to rightly divide the word of truth in the future, in reading the Scriptures, if we see this threefold aspect of the work of the Lord Jesus.

I. Verse 24.—"For Christ is not entered into the holy places made with hands, which are the figures of the true;

* The same principle is illustrated in Israel, long before, when, in the wilderness and *Moses* being absent, the ungodly suggestion went round the camp: "Let us make us a *captain* and return into Egypt."

but into heaven itself, *now to appear* in the presence of God for us" (read also verses 25-28).

II. Now, in verse 26 we have Christ's past appearing. "Once in the end of the world *He appeared* to put away sin by the sacrifice of Himself."

III. In verse 28 we have His future appearing: "He shall appear the second time without sin, unto salvation."

Now, while in the Authorized Version we have what has been called a threefold appearing, I might remind you that in the Original there are three different words altogether, and it might help us to more completely understand the mind of the Spirit if we note these words.

(1). Verse 26 speaks of Christ's *past appearing*; like a person behind a curtain, you cannot see him, but when the curtain is drawn aside and he is manifest, you see him, and that is what is meant here in connection with Christ. He was hidden in the glory in the past—He was not seen; but once, in the end of the age, He appeared on this earth, was manifested in human form: "God manifest in the flesh."

(2). Now, in verse 24, it means something different. Christ always appeared in the presence of God; but, after His resurrection He appeared in that presence, in a sense in which He never had done before—He appeared there in an official sense, as the Representative of His people; He appears there as our great High Priest and Advocate with the Father; just as the high priest of Israel went into the holy place, with those garments of glory and beauty on, and the names of the children of Israel engraven upon the precious stones that were in the breast-plate, and also upon the onyx stones which were upon his shoulders. And the high priest, having thus the names of the Israelites upon him, became the representative of the children of Israel. So our great High Priest is now in the presence of God for us; He appears there as the One who has achieved certain things on our account; He is there as the representative Son that He might bring the many sons into glory whom He represents; and further, it is because of His all-prevailing plea that our prayers are answered. He is our Advocate; looking after our interests; watching over us; and though the Devil may accuse us, and there may be failure on our part, yet our great High Priest ever liveth to make intercession with the Father for us—He lives to adjust things according to the purpose and will of God.

(3). But we read in verse 28 that the Lord Jesus Christ is going to *appear again*, "the second time, without sin unto salvation." Here the word means, to be seen face to face. The same term is given us in 1 Cor. xv., where it is said that Peter saw Jesus face to face; and when the Lord Jesus appears the second time, we are going to see Him face to face. It is not to be at death; it is not someone He is going to send, but we shall see Him face to face. And He is not going to take up the question of sin again: He settled that on the cross; but He is going to appear the second time apart from sin, unto salvation; going to complete our salvation. He is coming as our Saviour to save us from these bodies which have been humiliated by sin, to give us a glorious body like His own, without spot, wrinkle, or any such thing.

Now you can see how these three appearings take in the whole of the work of the Lord Jesus Christ—His *past* work as our atonement, so to speak; His *present* work as our Advocate; and His *future* work as the One who is going to appear and complete our salvation. If you will honestly read your Bibles in connection with this threefold appearing and ask yourself the question, To which of these aspects does this or that verse refer? you will be struck with the simplicity with which everything will fall into its place.

"We are reconciled to God by the death of His Son"—this takes us to the *past* work of Christ.

"Much more being reconciled we shall be saved in His

life," takes us to the *present*, and reminds us of Him who is the living Saviour, able to save to the uttermost.

"Now is our salvation nearer than when we believed," takes us on to the *future*, when Christ shall come again and receive us unto Himself.

I say again, everything falls simply into its right place if we recognize the threefold appearing of the Lord Jesus.

Turn now to John xiv., just to remind you of that promise the Lord Jesus gave to His disciples, and which He gives to us: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again." I specially direct your attention to these words: "I will come again." Mark the personal pronoun "I."

Not, "I am going to send the angels for you."

Not that it is the coming of the Holy Spirit, for that you have got already.

Not that you are to look for Titus to come and destroy the city of Jerusalem, for that is past; but, that I MYSELF WILL COME. You remember what John said to Peter when Christ appeared to the disciples on the Sea of Tiberias. The disciples did not know who it was who was standing on the shore. John, the man who had been nearest to Christ at the supper, his vision is more keen than the others, and suddenly, as he gazes upon that form standing on the shore, he says to Peter, "It is the Lord."

Now, I put it to you, dear friends, as I put it to myself, Will anything else but the Lord Himself satisfy our hearts? Will anyone else but the Lord Himself fulfil such a promise as this? Thank God for the "I will's" of Christ.

When He said at first to us "Come, and I will give you rest," we know how He fulfilled His word. Then that other "I will" which He gave His disciples, which we may take to ourselves, "I will make you fishers of men," and as Christian workers, we have proved the truth of that "I will."

And since there is no doubt about His having fulfilled that "I will" in relation to our salvation, and that "I will" in relation to service, will He not also fulfil this "I will" in connection with His coming? Why, His former fulfilments are the proof of this latter fulfilment.

In Psalm xl., we read, "Lo, I come, in the volume of the book it is written of Me." And we have the Spirit of God in Hebrews x. taking up those words, applying it to Christ's coming in humiliation, showing how minutely it has been fulfilled.

Now there are just three things I would like to say in reference to those promises.

The coming of the Lord Jesus Christ is the believer's joy in life; it is the mourner's comfort in bereavement; and the saint's incentive to holiness.

First of all, the coming of Christ is

THE BELIEVER'S JOY IN LIFE.

The joy of pardon is great, when He Himself said to us, "Thy sins which were many are all forgiven thee." The joy of His peace is greater: "My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." But the greatest joy of all is, He has said, "I will come and receive you to Myself."

There is a little picture in John xx., which seems to me to give us an illustration of what will take place when our Lord comes back again. You remember the disciples gathered in that upper room were sad; and all at once Jesus appeared in their midst and said to them, "It is I Myself; handle Me and see, a spirit hath not flesh and bones as ye see Me have." Then we read these words: "Then were the disciples glad when they saw the Lord."

Joy filled their hearts; peace filled their minds. So it seems to me that, as we make that future event a living, present reality (in that we shall be looking daily and hourly expecting our Lord's return), we shall have the gladness which that joy ministers to us now. The joy of the Lord shall indeed be our strength; and mark you, it does not say that the believer's joy is the believer's strength: it is His joy in us. Do we grasp it? We long to be with Him; but He is also expecting to be with us that we may share His glory; so, as we make this a living, present reality, it shall be to us the joy of our life.

Then, again, it is

THE MOURNER'S COMFORT IN BEREAVEMENT.

I do not know what I should do sometimes if it were not for the fact that I can go to those who are mourning because of loved ones fallen asleep, and tell them the Lord Jesus is coming back directly, and their loved ones will be brought back from the grave and caught up with us to meet Him in the air.

It is the thought that our loved ones have been put to sleep by Christ our Lord that makes us so full of joy. It was this thought that filled the heart of the Apostle when he wrote to the Church in Thessalonica. Turn to 1 Thess. iv. 13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." It is the direct action of the Lord Jesus Christ in that they sleep. Do not think it is something that happened to them by chance. The preposition used here refers always to the action of another. It may mean one of two things—that the believer sleeps through the atoning work of Christ, and does not die as the unsaved; or it may refer to the fact that the believer is put to sleep by Jesus Himself when he dies. I think it is the latter, and for this reason the word "asleep" in this passage, refers to the action of another. It is not like the word "sleep" in the next chapter, where one deliberately lies down and goes to sleep; but rather the mother putting the child to sleep is the illustration. So Jesus will put our loved ones to sleep, as far as their bodies are concerned. The sleeping and living ones together caught up—snatched away by the power of God to meet the Lord in the air; and so shall we be for ever with the Lord. Wherefore, comfort one another with these words. Yes these words do bring comfort. You who have loved ones asleep, remember that the Lord Himself is coming, and soon there will be a bright and blessed re-union. Look not into the cold and silent tomb; look up and out to the time when our Lord shall return; for then, with a gathering shout and mighty arm, He shall cause the sleeping ones to be raised, and the living ones changed, and we shall be for ever in the Lord's presence.

The coming of the Lord is also

THE SAINT'S INCENTIVE TO HOLINESS.

We read in 1 John iii. that every man that hath the hope of seeing Christ, purifieth himself, even as He is pure. No child of God can be worldly in life, who believes that the Lord Jesus Christ is coming soon. Oh, but, you say, if I believed this I should give up working for Christ. No, you won't! Who are the men and women working for Christ? Who are the foremost missionaries to-day? If you could go to the mission-field and enquire of the missionaries if they believe the Lord is coming, you would find the most active missionaries are those who are looking for the coming of the Lord Jesus Christ. And, as far as my observation goes (and I know a good many Christian workers), it is this: It is the men who are looking for the coming—the personal return of our Lord—who are devoted in life, who are earnest in labour, and who are laying themselves out to

evangelize the masses, and seeking to make known the Lord Jesus Christ as a personal Saviour. It will be such a spur to Christian activity if you get to believe this, not in the head, but with the heart. It is the fact that He Himself is coming, and that He may be here at any moment, that will make us devoted in His service, even as He was devoted to us in our salvation.

Fresh Studies of Old Truths.

No. VIII.

"THE CORNER STONE."

BY E. J. BALDWIN.

PART IV. THE SANCTUARY.*

IN searching the Scriptures for the solution of the problem presented by the three-fold prophecy,† we discovered the "Corner-Stone" to mean "the Lamb of God"; the Foundation, "the Lamb slain," Christ Crucified, the great Atoning Sacrifice which is the One Foundation for all righteousness; and the Head-Stone, the "Lamb as it had been slain," Christ Risen and Glorified, the Bridegroom-King. Thus the First and Second Advents of Israel's Messiah are seen, as always in the Old Testament (where there is no revelation concerning this present "interval") in immediate juxtaposition, as though as closely connected in time as they are in purpose—a point important to bear in mind, as it simplifies many passages otherwise obscure. We discovered, moreover, from the Apocalypse, that not only the "Head-Stone" of A., but also the "Sanctuary" of B. was a prediction of the Lord of Hosts in this special aspect, viz., as the Bridegroom, the Glory of the Bride (the "believers" of C.) Yet the Sanctuary is a subject that needs to be more particularly considered, especially as it is likely, perhaps, to occasion some perplexity concerning the distinction both between the two classes of the redeemed, belonging to different dispensations, and described in the Scriptures by essentially different illustrations, viz., the "Body of Christ" and the "Bride of the Lamb," and also between the revelations primarily and directly pertaining to each. †

It will now be assumed as proven, not only that the "Head-Stone" and the "Sanctuary" signify the Bridegroom, but also that the Bride of the Old and New Testaments is one, the faithful Israelite "remnant," represented by the personification of "the Holy City Jerusalem." But in connection with the fact that God's purpose concerning the "Body of Christ" was kept secret until revealed to the Apostle Paul, and therefore the Hebrew Scriptures

* For the convenience of fresh readers of "Things to Come," who have not seen the earlier papers, it might be as well to state that the three texts referred to are the following:

- A. "The Stone which the builders refused is become the Head-stone of the Corner." (Ps. cxviii. 22).
- B. "He shall be for a Sanctuary; but for a Stone of stumbling, and for a Rock of offence, to both the Houses of Israel." (Isa. viii. 13-15).
- C. "Behold, I lay in Zion for a Foundation a Stone, a tried Stone, a precious Corner-stone, a sure Foundation; he that believeth shall not make haste." (Isa. xxviii. 16).

† "All Scripture is profitable for doctrine, etc.," and not a page of it but has its special lesson for Christians of this dispensation, as well as for those of God's people who preceded or will follow us; but surely the more clearly we see to whom the direct interpretation refers, and understand its primary and literal meaning, the less likely we are to err in studying its application to ourselves as individual souls, and apprehending its deeper spiritual teaching.

contain no prophecy concerning it—how is this to be reconciled with the identification of the "Sanctuary" of *B.*, not only with the "Sanctuary" of Rev. xxi. 22, but with the "Sanctuary" of Eph. ii. 20-22, the latter being the "Body of Christ"? For certainly, on the surface, these statements seem to be mutually contradictory, and the Old Testament passage, after all, a prophecy of "the Church."

The solution of the apparent difficulty is, however, extremely simple, and contained even in the statement of it, for it is explained by the application of that very distinction between the Old Testament and the New. The "Sanctuary" predicted by Isaiah is Christ PERSONAL—the "Sanctuary" described by the Apostle Paul, Christ MYSTICAL; the "Bridegroom" of the Old Testament is "the Lord of Hosts Himself" (Isa. viii. 13, liv. 5); the "Bridegroom" of the New, "the Lord Himself" (1 Thess. iv. 16), "Christ Jesus Himself" (Eph. ii. 29, R.V.), the Head, and the "Church" the Body—"One New Man." But the promised "Sanctuary" for the remnant would have existed, and the prophecy concerning the Heavenly "Bridegroom" and the Israelite "Bride" would have been fulfilled,⁽²⁾ even had there been no "Church"! Thus the later revelation harmonizes with, and yet contains a wonderful addition to, the earlier one, for the still unfulfilled predictions of the Hebrew seers of the Old Covenant are not only taken up and repeated,⁽³⁾ but expanded marvellously by the Apostolic prophets of the New, after the "manifestation" of the great Mystery, which had been "kept secret since the world began" (Rom. xvi. 25).

There is perhaps a hint of this great difference, certainly an indication of a marvellous expansion of the earlier prophecy, to be noted in the wording of the passages we are considering, which, though not observable in the English translation, is very significant in the original. The Greek word for "Sanctuary" (Temple) in Rev. xxi. and Eph. ii. is not the same as, or rather not the equivalent to, the Hebrew term used in Isa. viii. 14, which latter is not the usual phrase employed to describe the Temple, but a word which, while meaning "a sacred place," is used in a sense here which scarcely implies more than our modern meaning of a place of safety, an inviolable asylum. Thus the "Sanctuary" of *B.*, be it noticed, is a promise practically identical with that of *C.*, "he that believeth shall not make haste," or shall not flee in terror, *i.e.*, from the "Assyrian," the great enemy of Israel "in that day." In confirmation of this is the significant announcement immediately following, "Behold, I (*i.e.*, *Isaiah*, "the salvation of God") and the children whom the Lord hath given me (*i.e.*, *Shear-jashub*, "the remnant shall return," ch. vii. 3; *Immanuel*, "God with us," ch. vii. 14; and *Mahershalal-hash-baz*, "he speedeth to the spoil, he hasteth to the prey," ch. viii. 3) are for signs and for wonders in Israel, from the Lord of Hosts which dwelleth in Mount Zion" (ch. viii. 18)⁽⁴⁾; for in these Divinely-given names of prophetic import, we have a prediction of the great tribulation under the terrible

"oppressor" of the last days, and the safety⁽⁵⁾ of the remnant in their Immanuel, though to the rest of the nation He is neither a sure "Sanctuary," nor a precious "Head-Stone," but only a "Stone of Stumbling." The entire prophecy, as regards its immediate and partial fulfilment, related of course to contemporary events; but it is undeniable that the final and complete fulfilment must be still future, for it reaches on to "the Day of the Lord."⁽⁶⁾ The principle noted above must here be borne in mind, for it applies not only to Messiah, but to the remnant who believed on Him, and the nation who rejected Him; so that *the remnant* (as also the nation) *of the two Advents is one*—differing as to individuals, but identical as a class.

It is important now to observe that St. Peter quotes the whole (*i.e.*, both first and second portions) of *C.* and *A.*, and the first portion of *B.* (1 Peter ii. 6-8), applying them respectively to the "unbelieving and disobedient" (the nation, as such) and to "you which believe" (the remnant), while the second portion of *B.*, the promise which we are now considering ("He shall be for a Sanctuary"), though not directly quoted, is certainly implied by the quotation of the passage immediately preceding it (Isa. viii. 14, 15).

Isa. viii. 11-14, R.V., "The Lord spake thus to me . . . saying, Say ye not, a conspiracy, concerning all whereof this people (*i.e.*, Israel as a nation) shall say, A conspiracy, *neither fear ye their fear* (*i.e.*, their object of fear, the "Assyrian"), *nor be in dread thereof. The Lord of Hosts, Him shall ye sanctify*; and let Him be your fear, and let Him be your dread.⁽⁷⁾ *And He shall be for a Sanctuary*; but for a Stone of Stumbling, etc."

St. Peter, in view of the "fiery trial" that awaits the "elect" of Israel, whom he is addressing, repeats the Divine exhortation already spoken to them through Isaiah:—

1 Peter iii. 14, 15, R.V., "If ye should suffer for righteousness' sake, blessed are ye (cf. St. Matt. v. 10); and *fear not their fear* ("be not afraid of their terror," A.V.), *neither be troubled, but sanctify in your hearts Christ⁽⁸⁾ as Lord.*"

The words reminding them that the Christ, the Lord of Hosts, is their "Sanctuary" as they have already been reminded, He is their "Head-Stone," ch. ii.), and so with the warning of "the beginning of travail," even as in the Lord's own prediction of that day of terror (St. Matt. xxiv.) is mingled the precious promise, "He that shall endure unto the end (*i.e.*, of the "travail" or tribulation, resisting the fierce temptation to apostatize), the same shall be saved."

The assurance of "safety" (salvation) from *B.* being thus confirmed to them, that special promise is not repeated in the Apostle's rendering of *C.*, which he quotes from the LXX., thus suggesting instead the idea of the "preciousness" and the "glory" inseparably associated with the promise of the "Head-Stone" in *A.*, and thus in this epistle of St. Peter, precisely as in the Apocalypse of St. John, *all three* of the blessed promises contained in the three-fold prophecy are

(2) As, indeed, every other prophecy in the O.T., from the "Seed of the woman" on the first page, to the "Sun of Righteousness" on the last.

(3) So that "we have the word of prophecy made more sure" (2 Peter i. 19, N.V.).

(4) Quoted in Heb. ii. 18, of Christ and His "brother" according to the flesh, the "seed of Abraham" (v. 11, 12, 16), the believing Hebrews to whom the epistle is addressed.

(5) Or rather, *salvation*, for the word has a deeper meaning than that of physical safety. See St. Matt. x., especially v. 21, 22, 28, 39, and xxiv., especially v. 9, 13.

(6) Read ch. ii. 10-22, comparing it with Rev. vi. 12-17, and mark the significant recurrence throughout the prophecy of the words, "in that Day."

(7) The Apostle's inspired translation of "the Lord of Hosts" as "Christ" is an unanswerable argument to those who contend that the "Bridegroom" of Israel in the O.T. (*e.g.*, Isa. liv. 5) is Jehovah, not the "Christ."

indissolubly linked together,⁽⁶⁾ and addressed to those representatives of the Twelve Tribes of Israel, whom he identifies with the predicted "Bride" of Hosea!

The special meaning and significance of this "Sanctuary" in the Old Testament being thus evident, we have now to note the difference between that revelation and the fuller and more glorious significance of the "Sanctuary" in the New.

(To be continued.)

Selected gleanings.

BIBLE TREASURES TRACED.

UNDER the above title, *Science Siftings* (May 9th, 1896) gives some remarkable information, which, if in accordance with the usual accuracy of that paper, is worthy of, at any rate, being noticed, with the view of seeing how much there may be of truth in its startling news.

"King Menelik, of Abyssinia, has promised that, as soon as peace is restored within his dominions, he will permit a commission of European scientists to make an exhaustive examination of the vaults of the cathedral church at Axum, where the monarchs of Ethiopia have been crowned from time immemorial. A widespread tradition of the Moslem world asserts that it is within the ancient vaults of this structure that the Ark of the Covenant is preserved, along with the tables of stone containing the Ten Commandments, which Moses brought down from Mount Sinai.

"The seven-branched candlestick of gold, which figured in the Holy of Holies of the Temple of Solomon at Jerusalem, is said to be immured in these vaults, which are also known to contain a mass of ancient papyri and other manuscripts that are in an excellent state of preservation, but have never been translated or annotated.

"It is no mere vague tradition handed down from father to son which transmitted to generations of Abyssinians the story of how these priceless treasures came to repose in the Cathedral of Axum. The story of their procurement by the rulers of the country and of their being deposited within these sacred vaults is specific, particular, and detailed."

There is no difficulty in believing this, inasmuch as the seven-branched candlestick afterwards taken to Rome, and which may be seen pictured on the Arch of Titus to-day, was, of course, from Herod's Temple. Treasures which were in Solomon's Temple had been dealt with long before, by Shishak, king of Egypt, and afterwards by Nebuchadnezzar.

The founder of the present dynasty was, according to Abyssinian tradition and history, the son of the Queen of Sheba, and was brought up in Solomon's Court at Jerusalem.

"It is positively asserted by Abyssinian tradition that he carried back with him the tables of stone, the Ark of the Covenant, and the seven-branched candlestick. These lie

deposited in the interior of that huge granite pile which constitutes the pedestal of the ancient Abyssinian temple of Axum, long ante-dating the Christian era, and where the rulers of Ethiopia have been crowned from the earliest times.

"The present Cathedral of Axum is built on the summit of a species of granite pyramid, the remnant of a heathen temple that formerly occupied this site. It is within the interior of this pyramid that the vaults are situated which King Menelik has now promised to throw open.

"Not since Napoleon invaded Egypt, taking with him a corps of archæologists and orientalis, whose work there revealed for the first time the stupendous historical importance of that land of romance, has a disclosure of antiquities of equal magnitude been promised. The Cathedral of Axum is but one of the repositories of biblical treasures which Menelik offers to open up to the modern scientific world for investigation.

"It is believed that he will open up for the first time the priceless treasures that have for thousands of years been jealously preserved on the Holy Island of Debra Sinan, located near the centre of the great inland sea or Lake of Zuoi, in the southern portion of the Kingdom of Shoah. This island is reputed sacred not only among the Abyssinians themselves, but also throughout the Moslem world, and it is to this probably that must be attributed the fact that, notwithstanding the innumerable wars that have raged in Abyssinia for at least 1,800 years past, the sanctity of the island should never have been violated by either Christian or infidel.

"This island of Debra Sinan, the Abyssinian rendering of Mount Sinai, is inhabited and guarded entirely by monks, as ignorant and fanatic as are all the Abyssinian clergy, but who, when once they take up their residence on the island, are never permitted to leave it again. In fact, the soil of the island had never been trodden by the foot of any layman until two years ago, when Emperor Menelik himself, attended by a few of his principal ras, or generals, and escorted by a strongly-armed bodyguard, crossed the waters of the lake and landed on its shores, the bodyguard remaining in the boats ready for emergency.

"According to the dusky monarch's own account, the vaults of the monastery, which is of enormous size and built upon rock, are filled with papyri and parchments and books of every description. The books are believed to have been sent thither at the time of the Mohammedan invasion of Abyssinia, in the sixteenth century, but the parchments are declared to hail from the world-famed library of Alexandria, which was dispersed in the seventh century by the Mohammedan caliph, Omar.

"The papyri evidently date from a much earlier era and probably relate to that period when the Emperors of Ethiopia ruled not only over Abyssinia, but also over Egypt, their domination of the latter country being pictured by many a sculpture and painting on the pyramids and temples in the land of the Nile."

If all this information be true, we can well understand the significance of these treasures coming to light just at this moment, for

"THE TIME IS AT HAND."

(6) Add their connection with each other (which, as we noticed in the first paper, is not self-evident) thus exhibited—C. being the connecting link between A. and B.

Questions and Answers.

QUESTION NO. 112.

W. J., Liverpool. "In Dr. Bullinger's Book, *The Mystery*, page 52, he refers to Rev. xxi. 12, 'In the foundations' are 'the names of the twelve apostles of the Lamb,' and refers to Matt. xix. 28. Will this have any reference to Judas, for he was one of the twelve spoken to in Matthew? The question has arisen in my mind about Matthias in Acts i. 22 to end. Can Matthias be rightly called an 'Apostle'? I have generally understood an apostle to be one who has seen the Lord and received his commission from Him; is this the right meaning? And will the twelve, mentioned in Rev. xxi., include Matthias, or is it one of the secret things which belong unto the Lord, and therefore not for us to inquire into because not revealed?"

Judas Iscariot may have been one of the Twelve spoken to in Matt. xix. 28. But Christ certainly did not speak of him. It is our belief that Matthias was one of the Twelve. "They prayed and said, 'Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen.'" We read in Prov. xvi. 33 that "the lot is cast into the lap; but the whole disposing of it is of the Lord." Surely we are to believe that the Lord did dispose of this lot and Himself chose Matthias to take part in that apostolic ministry. This is one of the things which is "revealed," and the qualifications of an Apostle are clearly stated in verses 21 and 22. Our reasons, for believing that Paul was not of the Twelve, will appear later on in our Articles on "He that hath ears to hear, let him hear."

QUESTION NO. 113.

W. J., Liverpool. "Matt. xiii. 11, 12 and Mark iv. 11. These two passages appear to allude to the same statement of Jesus, but in one record the 'Kingdom of Heaven' is mentioned and in Mark 'Kingdom of God.' Are we to understand these as being the same? . . . I should be glad to know how to meet this difficulty. What is to be understood by verse 12?"

Our own belief is that much or most of the New Testament may have had a *Hebrew original*. There is practically a *concensus* of opinion that Matthew's Gospel was certainly first written in Hebrew. If our belief is correct, then it would account at once for a large class of what are called "various readings" which disappear when the Greek is put back into Hebrew. Your question limits the scope of our answer to the Gospel of Matthew. And then we have to observe that "Heaven" is very often used by the figure of *Metonymy* for "God." We ourselves say "Heaven protect us" or "Heaven defend us," when we mean "God." The Lord Himself uses it of the Lost Son, when He puts the words in his mouth: "I have sinned against heaven." He means "God." So that the "Kingdom of Heaven" is practically synonymous with the "Kingdom of God." Supposing Matthew and Mark to be both *translated* from the Hebrew, then in Mark the phrase would be translated *idiomatically*, and in Matthew it would be translated *literally*. Even then the literal translation would be divinely perfect and inspired, so as to correspond with that aspect of the kingdom which is presented in the Gospel of Matthew.

If our belief be correct, then the Lord would have used the words "Kingdom of Heaven," which in Matthew are preserved *literally*, and in Mark and Luke are presented *idiomatically*, according to their wider meaning.

It seems better, also, thus to solve similar difficulties, instead of resorting to the "social tendencies" of Luke, or other tendencies of Matthew; e.g., "borrow" in Matt. v. 42, and "take away" of Luke vi. 30,—both represent the Hebrew *נשׂא*. While "salute" (Matt. v. 47) and

"lend" (Luke vi. 34) have nothing in common in Greek or English, but put them into Hebrew, and you have one word, *נשׂא*. Doubtless many other examples might be given. The above two are cited by E. Nestle, of Ulm, in *The Expository Times* Oct., 1896).

QUESTION NO. 114.

W. J., Liverpool. "In Mark xv. 25, the Crucifixion is mentioned as taking place at the *third* hour; and in John xix. 14, and following verses, it is indicated as taking place 'about the sixth hour,' or later, as seems to be implied in verses 15-18."

Your difficulty is created, for it is not in the text. Mark speaks of the hour of the actual crucifixion, and John speaks of the previous day, "*the preparation of the Passover*," and of the hour when Pilate "sat down in the judgment seat." This was before the trial ended, and long before the crucifixion and the dividing of the garments; whereas Mark's hour is *after* the garments were divided. But your enquiry raises an interesting question as to

THE MODE OF RECKONING THE HOURS OF THE DAY.

Commentators differ as usual. Many agree with Dr. Westcott, that John's mode differs from the other three (Synoptic) Gospels. But this is not the case, as will be seen from the following facts.

The Jewish mode was to reckon the hours from *sunrise*, say 6 a.m., and not from midnight as with us.

Now John mentions a definite hour on four occasions:—

(1) John i. 39. "About the *tenth* hour" two of the Baptist's disciples ask, "Where abidest Thou?" They "came, therefore, and saw where He abode; and they abode with Him that day; it was about the tenth hour."

Westcott and others say 10 a.m. best suits the conditions of a wayfarer ending his journey. But there is nothing about a journey in ver. 36. It is much more natural to take the tenth hour as 4 p.m., and that the Lord took the evening meal there, and remained for the night.

(2) John iv. 6. It was "about the *sixth* hour," when the Lord rested at Jacob's well. Now 6 a.m. or 6 p.m. would both be unsuitable; the first would be too early for the disciples to have gone to buy food, and the latter would be too late to allow of the dialogue and the return of the disciples and of all that followed thereupon.

But if the *sixth* hour was *noon*, to rest at that hour would be natural, and would suit all the circumstances, including His remaining there that night and the next.

(3) John iv. 52. "Yesterday at the *seventh* hour the fever left him." This, if at 1 p.m., would have allowed the father to have got from Capernaum to Cana, and would make the father's request, "Come down ere my child die," a reasonable one. If it was 7 a.m., the request would be unaccountable; and if at 7 p.m., it would have been quite at variance with the "yesterday," unless the father had travelled all night himself, and made an incredibly long stay at Cana.

(4) John xix. 14. "About the *sixth* hour." This would have been *noon* at "the preparation day," as we have said. If the trial began at 6 a.m. (and by Roman custom it could not begin before sunrise, say 6 a.m.), then there is suitable time for the events recorded in xviii. 29—xix. 13 to have taken place. The hypothesis of 6 a.m. or 6 p.m. for the sixth hour would be alike impossible, and would create unnecessary difficulties. So that we must give up the popular idea as to the supposed mode of reckoning the hours in John's Gospel.

Poetry.

SOWING BESIDE ALL WATERS.

It was only a tract in the cottage, left with a friendly smile;
 But the woman's face grew brighter, as she bent to her daily toil;
 And the messenger given so kindly, was placed with care away,
 To read in the quiet evening at the close of the busy day.
 Only a kind word spoken of the Home and the Rest above,
 Of the wonderful patience and mercy, and the gift of an infinite love;
 And the man, so hard and callous, heard of this grace so free,
 And felt with a new emotion, then surely *He* cares for *me*.
 Only a short little visit to the weary one, sick and lone,
 To smooth the ruffled pillow, and to speak in a gentle tone;
 And the sufferer grew more quiet at the sound of a soothing prayer—
 For the light of Heaven came gleaming through the shadows settling there.
 Only the work of a district, one short little hour in the week:
 Not very long for labour, not many words to speak;
 But the Angel of Mercy is passing, with the caller, from door to door;
 And the fruits of the Heavenly mission remain for evermore.
 Only one life for service; one talent to lay at His feet:
 And efforts and prayers are needed, and workers in every street:
 For eyes are grown dim and heavy, which a smile of love would light;
 And some are far from the Master, and perishing in the night.
 It was only a tract in the cottage, but its message was clear and plain;
 And the voice of Jesus was calling—and He did not call in vain—
 And one more sheaf was gathered, another soul was won;
 It was but a little service, but the Lord pronounced, "Well-done."

The above lines, "Sowing Beside All Waters" (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price, 7d. per 100; post free, 9d.

Signs of the Times.

JEWISH SIGNS.

These continue to multiply so quickly that a monthly periodical can scarcely keep up with them, while it is able to allot so small a space to this intensely interesting subject.

It is interesting because here we are dealing with *facts* which cannot be gainsayed, and not with mere arguments which might be replied to.

These facts are represented both by words and deeds; by published books and accomplished works.

THE PALESTINE LITERATURE

is multiplying by leaps and bounds. Books like "*Self Emancipation, the only Solution of the Jewish Question*," and "*The Regeneration of Israel in the Land of his Forefathers*," are in themselves remarkable signs. They are translated from the Russian into English. These books in their turn give rise to newspaper articles and correspondence on the momentous subject which is beginning to fill and occupy the Jewish mind all over the world.

There is a remarkable article in *The Jewish World*, for example, on

JEWISH HISTORIC CONSCIOUSNESS,

where the writer dwells on the remarkable phenomena, seeing there is no national life to create and foster it. But there are other forces at work

"Powerful enough to act as a motive that shall cause the Jew to alter the seeming current of history—the apparent path of his life. If the Greek cannot be an Athenian, or the Italian a Roman, why should it be possible for the Jew to be a Judean? This paradox may be explained—the religion of the Jew has helped to preserve the historic consciousness of the Jew. The less religious, the more denationalistic is the Jew. This is the whole difference between the so-called 'orthodox' and the so-called 'reformed' Jew. The orthodox Jew must be conscious of his history; it must constitute 'the pride of life,' or else there is no *raison d'être* for the observance of Passover, Tabernacles, Hanucah, the 10th of Tebeth, Purim, the 17th of Sivan, and *Tisha B'ab*. All these anniversaries are connected with Jewish national history, and the 'reformer' can only be such logically if he refuses to note these dates in his calendar, and therefore completely ceases to observe them. The first commemorates the beginning, as the last mourns the destruction, of Jewish national life. The nation and religion are so interwoven that it is not surprising that the religion, by creating religious rites appropriate to the different feasts and fasts, should have supported and maintained the Jewish historic consciousness. . . .

"During this year the Hungarians celebrate the millennium of their national birth, and this is a solitary example of long-lived historic consciousness in a nation. But as already suggested, the list of notable historical events celebrated by the different nations is a very short one, whereas the Jews, who have ceased to exist as a nation, in the commonly accepted reading of the term, celebrate solemnly seven anniversaries, four of which are very generally observed at considerable inconvenience to the celebrant. . . .

"If, as has been shown, the nationalistic, and historic consciousness of the nation has not only outlived the nation, gathered in its own home, but has become more intensified, as the current of a stream gathers power to overcome an obstacle, through oppression then in regard to the Jews, it may be possible to effect, though in all other nations it appears impossible, the re-establishment of a 'Jewish State' on Jewish lines, and to perform that 'Self Emancipation,' which means the 'regeneration of Israel.'"

In these strains the one all-absorbing subject is discussed.

The movement is not confined to Germany or England. It is world-wide. Even

THE RUSSIAN SOCIETY FOR THE COLONISATION OF PALESTINE

has just published its

"Voluminous second triennial report of the Committee of the Society for Assisting Jewish Agriculturists and Artisans in Syria and Palestine. This Society was, by the sanction of the Russian Government, established in 1890, having its headquarters in Odessa. Its first President was Dr. Leo Pinsker, who, on his demise in 1891, was succeeded in the chair by Mr. Abraham Grunberg, a gentleman of great wealth and influence.

"The year 1890 startled the world with rumours that drastic measures were contemplated towards the Jews inhabiting the vast Russian Empire, where their position was already most deplorable. The exodus of Jews from Russia, which had already commenced since 1881, was increased by the rumours of forthcoming decrees, and flying in every direction they also made their appearance in what was once their own land—the Holy Land. The sufferings of the refugees were great everywhere, but those in Palestine suffered even more. Their brethren in South Russia were shocked by their deplorable position, and, losing no time, put their heads together to help them. Fortunately for the sufferers, Dr. Leo Pinsker, the famous author of the pamphlet, 'Self Emancipation,' availed himself of a splendid opportunity of putting his theories into practice, and conceived the idea of establishing the Society for the Colonisation of Palestine, over which he so ably presided. He was the first to *bring together the dry-bones, to put flesh on the skeleton, and it was also his happy lot to infuse life into it*. He was assisted in his creation by the great influential authority of Rabbi Itzhak Elchonon Spector, of Kovno, by Alexander Zederbaum, the energetic editor of the *Hamelitz*, of St. Petersburg, and by the young and erudite patriot, V. Berman. It is painful to reflect that this ever-memorable quartet are all dead. They have gone, but there is no lack in Israel of good men and true, and, thanks to them, the banner of the Society is kept up high, never to be lowered until the great goal has been reached.

"To give the reader an idea of the remarkable growth which that institution has reached in such a comparatively short period of its existence, suffice it to say that it has its branches in 400 townlets in the Russian Empire, with a membership forming the handsome number of 4,144. The revenue of the Society consists of annual payments and donations. The total revenue for the first six years amounts to something like £25,000. . . .

"The report deals with the following Colonies:—G'deira (Kairo); Mischmar-Hayarden; Vaad-Chanun; Rechovoth; Ciadera; Pessach-Tikvah; Rishon-Lezion; Yessod-Hamalah; and Meitzah. . . .

"How great is the enthusiasm of the Jews in Russia to help agricultural labourers in Russia, is evidenced by the fact that many uninitiated in the affairs of the Society began sending in donations on behalf of a public garden in Palestine which was about to be established, without, however, pointing out that their donations were to be distributed among those agricultural labourers who would be employed. Be this as it may, there is now opened in the Society's books a 'Garden of Samuel' labourers' account, showing a balance of 1,896 roubles."

Finally, *The Jewish World* discusses the whole question under the outspoken title of

"THE RETURN TO PALESTINE."

True, it is quite clear that this return is in unbelief. No thought of God seems to be in it. "Religion" is recognised to be a motive power, but neither God, nor His word, nor His Christ seem to be in all their thought.

This is remarkable, not only as a sign of the times, but as a fulfilment of Scripture.

What troubles await them they little think of, though they might know if they searched the Scriptures. The various difficulties are dealt with and dismissed, and the last argument used is most significant as to what the Holy City is about to become:—

"The financial obstacles could, no doubt, be met in a week. To form and finance a 'chartered' company for such an object as the re-establishing of an autonomous Jewish State in Palestine would indeed present hardly any difficulty, and when it was seen that the Jewish State would not help to give the balance of power to any European Government but rather tend to the preservation of European peace, it is not impossible that political obstacles and diplomatic objections would not be found to be very great.

"Nor will some of the chief arguments that have been advanced against the Scheme bear close scrutiny. It is not true that the Jews are incapable of again becoming an agricultural people. Every agricultural colony of Jews that has been formed in Palestine or elsewhere, has, by its success, proved the reverse, while, even in Russia, where Jews are none too popular, Jewish agriculturalists have earned the commendation of the Government.

"It has been argued that Jews have too much love for art, literature, the theatre, and the concert-hall to willingly abandon London, Paris, Vienna, and Berlin for the Holy Land, where their talents and their tastes would find neither scope nor satisfaction. The answer is too obvious to need insisting on. One need only ask, *Could not Jerusalem also be made a centre of art and literary culture, the drama and music?* Surely, there is nothing in the soil or the climate to hinder this; and one might indeed look forward to a special development of Jewish art that would benefit the world as well as the Jews themselves, but which is impossible while we are scattered and our artists are living in a non-Jewish environment and working, consciously or unconsciously, for a non-Jewish public. No, the danger is rather the other way. It is lest the new Palestinian State should be merely a fighting ground between the representatives of various and conflicting non-Jewish theories and practices imported by people of Jewish birth. If there be at the present sufficient unity and idealism in Israel; sufficient detachment from the conventions of the nations; there is no very obvious reason why the restoration to Palestine should not be commenced in the way Dr. Herzl and his friends think possible."

"THE JEWISH YEAR-BOOK,"

or Hebrew Whitaker, is clearly a sign of the times. It is in every respect up-to-date, and contains a vast amount of information of all kinds affecting the Jews. Besides the usual matters which make up a Calendar of this kind, there are tables, lists, and accounts given concerning Jewish Institutions, nobility, celebrities, books of reference, notable events ancient and modern, statistics (from which we learn that the Jewish population is 11,000,000). Then there are literary supplements by different authors on Jewish manners and customs, "Jewish Messiahs," etc. All this leads up to and points toward the early realization of "the national idea."

THE SULTAN AND PALESTINE.

An American visitor to the Holy Land, interviewed by *The Daily News*, who gave an account of the cruelties of the Druses, incidentally stated that, the Sultan was purchasing large areas of land in Palestine, in view, so report said, of the projected return of the Jews to the land of their fathers. It seemed to him, however, that his Majesty's purchases were rather a speculation, for some of the land was let to the Hebrews, on the Mécayer or partnership system of cultivation. One of these acquisitions is a large tract in the plain of the Jordan, near the site of Jericho.

RELIGIOUS SIGNS.

THE ROMANIST CONSPIRACY.

ATTACK ON THE CORONATION OATH.

The *Catholic Times*, in a recent issue, says:—

"A question of the highest importance is raised by the learned Redemptorist, Father Bridgett, in a brochure which he has written for the Catholic Truth Society. In the order of nature the day cannot be far distant when the coronation ceremony will be renewed, and he thinks the time has come when Catholics ought to ask whether a part of it will be the solemn abjuration by the new monarch, in vile and insulting terms, of the most cherished doctrines and practices of the Catholic Church. The oath denying Transubstantiation, and declaring the invocation of the Blessed Virgin and the Saints and the Sacrifice of the Mass to be 'superstitious and idolatrous,' is a relic of Puritan bigotry which is out of date in this enlightened and tolerant age." The words used, as Father Bridgett observes, are neither a profession of Protestant faith nor of Protestant un-faith, but a studied and gross insult offered to the Catholic Church. They are insulting not merely to Catholics; for, in the most direct manner, they impugn the honesty and honour of the monarch. No British subject has now to make this offensive declaration, and it surely must be an indignity coming from the Sovereign if it be considered such on the part of a person in a lower rank. If on no other ground, this bigotry of the seventeenth century should be removed as a matter of policy when the British Empire numbers so many millions of Catholics."

We have been waiting for this "Sign of-the times," The wreck of the "Drummond Castle" has done much to reveal to Rome the fact that England is nearly ripe for the final assault on the last bulwark of her liberties. The blindness is nearly complete. The Gospel of Toleration has effectually done its work in removing the last landmarks between Romanism and Truth. All that remains is for political blindness to abolish the Coronation Oath. The veil is indeed fast coming over the Gentiles, as it is speedily being removed from the heart of the Jews.

If we pass from the religious and political aspect of the conspiracy to the aspect of

THE ECCLESIASTICAL CONSPIRACY,

we are struck by the way in which Archdeacon Sinclair confirms the fact that

ROME'S TACTICS

are being to-day developed and carried on. The late Dean Goode has well exposed those tactics in his pamphlet under this title*; but many are disposed to look on them as things of the past. Archdeacon Sinclair assures us, in an article in *The Churchman*, that these Tactics were never more actively carried out than they are to-day. He says,

"Never were the Roman Catholics more active or more hopeful. . . . Their influence on the London Press is immense. It would be very difficult, if not impossible, for anything to be inserted in the London newspapers which would damage or expose their policy. On the other hand they are influencing the Church

* A second edition of *Rome's Tactics* has been recently published, edited with preface, in reply to Father Bridgett (referred to above), by Dr. Bullinger. Published by Nisbet and Co. Price Sixpence.

of England from within; many of our clergy are in their service, and openly pray for the Pope; many others are in constant communication with them, adopt their dress, sustain themselves on their literature, are inspired by their policy, and teach their doctrines."

These are weighty words from a man in Archdeacon Sinclair's position, and they ought to rouse up the determination of every true Protestant to maintain the "Liberties of England" which have been handed down through the faithfulness of our martyred forefathers.

THE CONSPIRACY IN THE PRESS.

We were recently informed by the friend who entertained them that at a large Provincial Function which recently took place, nearly, if not all the representatives of the Press who were sent down were Roman Catholics.

"THE SORROWS OF SATAN."

Our readers have heard of this book, which is an attempt to "whitewash" Satan. We now learn that

"A syndicate has been formed, with £11,000 capital, to run a dramatised version of Marie Corelli's famous novel, *The Sorrows of Satan* at a West-End theatre. . . . The syndicate seems to be under obligation to exercise great discrimination in the choice of a suitable theatre, certain houses being expressly barred in the contracts between the parties."

This of itself is a "sign of the times," in popularising "religious" plays in the world's theatres. But the *Stock Exchange Gazette* (Sept. 5) makes its own comments on it from a business point of view:—

"If City men have not enough sorrows of their own, they may go and sympathise with those of the gentleman who is what may be called the hero of this piece, and who, according to Marie Corelli, is not nearly so black as he is painted. Let us hope that his dramatised 'Sorrows' will not cause sorrows of a less shadowy character to other people—to wit, the shareholders of the syndicate."

BAZAARS.

As a sign of the times, even these new modes of obtaining money are moving very fast from the original "sale of work" to an "Arab Encampment." We were thankful to read Mrs. C. H. Spurgeon's vigorous protest. She says:—

"I have seen so much of the evil they bring in their train—the heart-burnings and jealousies they create, the worldliness of spirit they foster, and the love of dress which they promote—that on these counts alone I must judge them as among the things not permitted by the true Christian. Bazaars are, essentially, of the world, worldly, for they suit its tastes, its habits, its weaknesses, and its vanity, and fit in admirably with the present terrible mania for betting and gambling. Let the world have its own pleasures, and make merry after its own fashion; we would not grudge it its paltry joys; but for us, professing Christians, to imitate and follow such vain frivolities is to walk unworthy of our high calling. From a still higher standpoint, I think bazaars should be avoided and condemned. They are subversive of faith in God, and a miserable substitute for the calm trust and joyful confidence which His children should show in their Father's care and love. If any important work is to be accomplished for the Master, the cry is not 'Let us seek from Heaven the gold and silver which we need for His service,' but 'Let us have a grand bazaar, and pretty costumes, and dazzling lights, and songs, and music, and folly, and dancing! This will bring the people, and our coffers shall be filled.'"

We regret to learn that all workers at the Tabernacle do not agree with Mrs. Spurgeon. But we not only endorse it most earnestly, but feel that this energetic protest is only equalled by the brief but all too true announcement said to have been made by a certain minister in Scotland, who gave out that, as they had exhausted every honest means of raising money, there was nothing left but to have a bazaar!

THE PRESBYTERIAN DOWN-GRADE.

"The Rev. Samuel T. Clarke, of New York," says the *Presbyterian*, "records some strange diversities and eccentricities in the Presbyterian churches he visited in that city. Entering the stately First Church, he found 'the platform' converted into a floral bower, and filled with gaily-dressed boys and girls with flags in their hands. There was a full orchestra. After some declamation by the children of what Mr. Clarke calls 'poetical bosh,' the pastor closed with a few remarks. A placard outside the popular Central Church announced that the cantata of 'The Holy City' was to be rendered, and the pastor was to preach a short sermon. Within the walls of the Tabernacle was a great crowd looking at the views of a magic lantern. At the last place visited the minister was standing behind a long tub, on which were a dozen candles of all sizes, from six inches to as many feet, and delivering his famous candle sermon on the 'Somethingness of Nothing.'"

This is another example of the Devil's burlesque of even worldly religion.

SPIRITIST SIGNS.

MODERN SCIENCE AND THE FUTURE LIFE.

A work has recently appeared purporting to be *A Scientific Demonstration of the Future Life*, by Mr. Thomas Jay Hudson. Our readers will judge how far "Modern Science" is likely to be an "aid to faith." Mr. Hudson goes so far as to affirm that from "the scientific investigations of the last quarter of the nineteenth century, the so-called miracles of Christ can be experimentally reproduced; that "modern science has rediscovered the art of doing these works" . . . "Just as He did them in the first century." Christ, therefore, merely anticipated the results of modern discovery, and hence was "the most stupendous psychic phenomenon the world has ever seen." "The facts of psychic science fully and completely sustain the doctrine of the Christian religion," for "modern scientific induction reveals in every detail the same truths which Jesus proclaimed eighteen centuries ago."

We have Mr. Hudson's word for all this! But what, after all, does it amount to? The "demonstration of a future life"! What is meant by "a future life"? All that psychic philosophers, spiritists, and men like Mr. Hudson mean by "a future life" is a "life after death." But the Lord Jesus did something more than "anticipate" anything like that. He revealed *life after resurrection*, which is a very different thing. But this is just where man breaks down! He has nothing better to offer us! He has no hope to give but life in some form *after death*. All his imagination stops short of the blessed hope of resurrection, which is ours in the Risen One, who is "the resurrection and the life." It is a sign of the times that the subtle sophistries of spiritism should be put forward by the great enemy so as to destroy, if possible, the doctrine of the resurrection from the dead, which is the great and glorious hope which the Scriptures reveal and set before those who shall be Christ's at His coming.

A FURTHER ADVANCE.

"Our contemporary *Money* makes the following remarks on a sweet thing in companies:—'One of the most curious and novel company formations that have been seen, probably, since the first Limited Liability Act was passed, has just been registered. It is the *London Spiritualists' Alliance, Limited*. The object of this company is pure speculation, but not speculation in stocks and shares, or corn or cotton. It is to carry its speculations far beyond the sphere of the ordinary promoter or financier. It

will specially deal in "futures," but "futures" of an even more remote and intangible character than any "bull" or "bear" transactions yet heard of. The prospectus of the company states that its object is to investigate the phenomena generally known as psychical or spiritualistic, including hypnotism, somnambulism, thought transference, second sight, and all matters of a kindred nature."

On this the *Stock Exchange Gazette* remarks:—

"This is a very comprehensive programme, and even though the company repudiates the idea that its object is to trade (save on the credulity of its members and the public), it does not seem to have any insuperable objection to making a profit. Some spiritualists have before to-day made a good thing out of their performances—at least, it has been understood so. Those, therefore, who would like to share in the profits of the 'medium' business have now an opportunity of subscribing for shares. It seems that the Alliance objected to have the word 'Limited' attached to its name (and we can fully appreciate the objection), but the Board of Trade would not register it without."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

A CONSTANT READER. You have been seriously misinformed. No one who has read the papers we published on the "Mystery," by Dr. Bullinger, could ever say that he taught Esoteric Buddhism! When he says that we are "part of the Bridegroom" he means no more nor less than what the Scripture states. We cannot lose our individuality by any "absorption into Deity," but that individuality will be as real in the glory as it is here. We shall be "one with Christ," in the glory as we are one with Christ now and here. It is difficult to believe how brethren can so distort the views of one another. We might just as well say that all who speak of "union with Christ" teach Esoteric Buddhism. Pray correct your informer's views.

REVIEWS.

"*The Historical Truth of Daniel viewed in the Light of Recent Discoveries. A Reply to Dean Farrar, and the Higher Critics.* By Robert K. Strang, Editor of "The Messenger." Marshall Brothers. 72 pp., 6d. net.

We commend this useful pamphlet to the attention of those who wish to have in a brief compass a notice of the character and aims of the higher criticism in general, and of the attack on the Book of Daniel in particular. It gives in a condensed form all the leading counts in the indictment framed against *Daniel*, and ample material in reply to satisfy any unprejudiced person how weak and worthless they are. The persistency and bitterness of the attack on this book of the Bible are easily explained. First, it admits of no half-faith; it is either a divine revelation or a thorough fraud. And secondly, as its assailants declare, no book of the Old Testament had such an influence upon the New. As Dr. Anderson has shown in his *Daniel in the Critics' Den* (which by the way Mr. Strang does not seem to have read), if *Daniel* be rejected, the *Apocalypse* must share its fate, the record of the Lord's teaching in the gospels is discredited, and the references to the Antichrist in the Epistles lose their scriptural basis. And the whole fabric of Scrip-

ture is thus sensibly weakened. Hence, the importance of such a pamphlet as that which we here commend to the notice of our readers.

The Coming of Christ and Signs preceding His Coming. By Pastor John Waite. G. Stoneman, 39, Warwick Lane, E.C. 18.

Seven Lectures which will be helpful for young believers, giving them a framework of coming events, and commending and preparing the way for the study of other larger works on these momentous subjects; and, like them, to be brought to the touch-stone of God's Word.

The Fatherless and Widows in their Affliction.

This is the thirty-sixth Report of the St. Giles' Christian Mission; and gives a wonderful view of the various branches of work carried on, not only in many forms locally in St. Giles and Holborn, but by means of their Orphanage and Seaside Convalescent Homes. No words could better commend the wider range of the work of this Mission, viz., Prison Branch, than those of Robert Anderson, Esq., C.B., LL.D., at the last annual meeting of the Mission:—

"When more than seven years ago, Her Majesty appointed me to the office I now hold (that of Chief of the Criminal Investigation Department) confidence in the St. Giles' Christian Mission was already a tradition of the Department. My friends, Colonel Howard Vincent and Mr. Monro, who were my predecessors, had often spoken to me of their sense of its value. I will only say that in every year that has passed since then, my own personal sense of the justice of that judgment has intensified, so that I can speak with increased emphasis of the immense importance of this work, and of its immense value to the public."

The Protestant Almanack for 1897. Published by G. Stoneman, 39, Warwick Lane, London, E.C. 18.

A most useful and valuable Almanack.—No better could be obtained or used with such promise of good by those who value our priceless civil and religious liberties.

The New Year's Cards, and Mottoes, and "Sacred Gem" Series, published by Mr. Stoneman, will also be appreciated.

HOW TO HELP US.

We have prepared a very neat and handy prospectus of *Things to Come* suitable to use in envelopes. We shall be happy to supply these to our friends, and trust we may receive a very large number of applications. Please say how many we are to send you.

Our friends will be glad to learn that we are very greatly encouraged by the steady and continuous progress of *Things to Come*. But though we say this we must add that we still need their united help in seeking to make more widely known the truths which are so precious to us. We are not without tokens of the blessings which these truths have brought to the hearts of many readers.

THE MILD MAY PROPHETIC CONFERENCE.

We have a full report of all the addresses delivered at this important Conference last month. They will be published in our pages month by month.

THINGS TO COME.

Vol. III.

DECEMBER, 1896.

No. 6.

Editorial.

PAUL'S MINISTRY DISTINCT FROM THAT OF THE TWELVE.

WE broke off in our last paper in the middle of the teaching conveyed to us by the Church at Philadelphia. But the subject of Paul's ministry, as contrasted with that of the Twelve Apostles, is so important that we were loth to mar it by unduly condensing it.

The two ministries are so different in their character, and in the persons to whom they were addressed, as well as in the aspect in which the Lord Jesus is presented to the hearers, that they could not be fully exercised at the same time.

It was according to the *revealed* counsels of God that the word of the Lord should be fully preached to the Jews (as a nation) first, and that the Gentiles (as Gentiles) should be partakers of the blessings resulting from that ministry.

But, when the Jews (as a nation) refused the kingdom, then the secret of God was revealed, that His grace should be declared to "sinners of the Gentiles," as well as to Jews individually, as "transgressors of the Law," being both alike "under sin," and alike needing that ministry of grace. "To the Jew first," the proclamation had been made. That was the *interpretation* of those words. The use of them now is only a remote application of them, which must not hide from us the fact that "it was necessary that the word of God should FIRST have been spoken to you," as Paul told the Jews at Antioch (Acts xiii. 46). Nor should that application hide from us the fact that it is the same Gospel, and the same Saviour which is now proclaimed to individual Jew and Gentile sinners alike.

Perhaps there is no book which more needs to be "rightly divided" than the Acts of the Apostles. It has so long been taken as the fountain of Church teaching and the foundation of Church truth, that the dispensational teaching of the book has been almost wholly lost sight of; and its transitional character has been overlooked.

Chapters ii. to xii. shew us the ministry of Peter in Jerusalem and in the land of Israel, before the Apostolic action of Paul began. The inspired history never shews us Peter as an Apostle outside the land of Israel.

On the other hand, it never shews us Paul, as an Apostle, within the land of Israel.

The "Acts of the Apostles" confirms the Holy Spirit's statement, by Paul, in Gal. ii. 7, "That the gospel of the uncircumcision was committed to Paul, as the gospel of the circumcision was to Peter."

In order to rightly divide this part of the inspired "Word of Truth," we must carefully note that the Acts divides naturally into two great parts.

- (1) The ministry of Peter and the Twelve (Chaps. i.-xii.).
- (2) The ministry of Paul (Chaps. xiii.-xxviii.).

These are most distinct, and it is most important to observe this distinction in the light of the claims of the Church of Rome as to the Apostle Peter. One Roman Catholic writer* pleads that Peter is mentioned by name 53 times in Chaps. i.-xii., but he omits to mention that Paul is named 127 times in Chaps. xiii.-end: and that in the former portion Paul is mentioned thirteen times, while Peter and James are each mentioned only twice in the latter portion! †

But to return to Paul: it is important to note that he received nothing from the other Apostles. He makes this perfectly clear, repeating the fact again and again, with marked emphasis. They recognized his separate Apostleship. He was not one of the Twelve; for we cannot call in question the answer to the prayer of the Eleven, when the Lord showed whether of those two selected ones He had chosen, when they gave lots for them (Acts i. 24-26; Prov. xvi. 33). Acts ii. goes on without a break to speak of "them" and "they" as the Twelve; while in ch. vi. 2, the Holy Spirit definitely mentions "the Twelve" long before Paul's conversion.

It is well to note the exact terms of Paul's commission:—

- (.) "To bear His name before the Gentiles, and kings, and the children of Israel" (Acts ix. 15).
- (2) "To suffer for My name's sake" (Acts ix. 16).
- (3) "To be filled with the Holy Ghost" (Acts ix. 17).
- (4) "To know His will, and see that Just One, and hear the voice of His mouth" (Acts xxii. 14).
- (5) "To be His witness unto all men of what he had seen and heard" (Acts xxii. 15).
- (6) "To be sent to the Gentiles and made a minister and a witness" (Acts xxvi. 17).
- (7) "To open their eyes and turn them (the Gentiles) from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in Christ" (Acts xxvi. 18).

* Lyons, *Christianity and Infallibility*.

† It is remarkable also that Peter's miracles have their counterparts in Paul's:—

The impotent man in the Temple (iii. 1), and at Lystra (xiv. 8).
The healing of Æneas (ix. 34), and that of the father of Publius (xxviii. 8).
The raising of Dorcas (ix. 36), and that of Eutychus (xx. 9).
The other extraordinary miracles of Peter (v. 15), and of Paul (xix. 11, 12).

If we come to "*Visions and Revelations*," then the solitary vision of Peter (Acts x.) is overwhelmed by the "abundance" of 2 Cor. xii. and those recorded in Acts ix. 3, 12; xvi. 9; xviii. 9; xxii. 18; xxiii. 11; and xxvii. 23.

If Peter's was not received by "flesh and blood" (Matt. xvi. 17), neither were Paul's, as he himself declares (Gal. i. 16).

So that in any case the Petrine claims of the Romish Church are without foundation in the word of God.

And as to the question whether Peter was ever at Rome, see our separate article on page 63.

After these seven *positive* commissions, we have one (in 1 Cor. i. 17) *negative*:—

"Christ sent-me-not to-baptize, but to-preach-the-Gospel."

Thus to Paul was committed the ministry "to testify the gospel of the grace of God" (Acts xx. 24), and not the gospel of the kingdom. This was addressed to the Gentiles concerning Jesus as the Son of God. This it was that characterised Paul's ministry, and it was further marked by its being separate from Jerusalem. It was not confined to "the streets and lanes of the city," but to "the highways and hedges" of the Gentile world.

For fourteen years Paul fulfilled his ministry according to the terms of the commission given to him at his conversion, in Acts ix. (compare Gal. i. 18 and ii. 1).

The history of these fourteen years is compressed into two chapters of the Acts (Chaps. xiii. and xiv.). And then, in Chap. xv. an event occurred which exercised a remarkable influence upon Paul and divided his ministry into two distinct parts.

When he was sent forth at the first, in Chap. xiii. 4, it is very specially recorded that he was "sent forth by the Holy Ghost." And it was at this point in his history that his name was changed from Saul to Paul (xiii. 9). It follows, therefore, that we could have no ministry, properly so called, of "Paul" until then. Whatever he did or said before was as "Saul." Up to this moment it had been always "Barnabas and Saul." After this it was "Paul and Barnabas."

Now, when we turn to Acts xv. quite a different scene is presented. It seems to be specially emphasised that although he "went up" to Jerusalem "by revelation" (Gal. ii. 2), yet he was "sent forth" from thence, commissioned not only by the Holy Spirit (as in xiii. 4), but by the Twelve also. For we read in xv. 25 that the Twelve said, "It seemed good unto US, being assembled with one accord, to SEND chosen men unto you with OUR beloved Barnabas and Paul* . . . WE HAVE SENT therefore Judas and Silas," etc. (see also verse 22).

From this point a marked change is seen in Paul's ministry. All went well with him till he was received into "fellowship" with the Twelve (Gal. ii. 9).

This was fourteen years after he had first been sent forth (Gal. ii. 1). During these fourteen years he had preached his gospel amongst the Gentiles (v. 2, 8), "the gospel of the uncircumcision" (v. 7). But from the time that he received "the right hand of fellowship," he seems to have departed for a time from his special commission, and to have become, as he plainly tells us in 1 Cor. ix. 20, "as a Jew," that he might gain the Jews.

The question was whether these Gentile converts were to be circumcised and to be commanded "to keep the Law of Moses" (Acts xv. 5). Though the decision of this council was good and clear as far as it went, it evidently affected Paul to a considerable extent. For he is sent forth, this time by the Twelve. The next result was his rupture with Barnabas (xv. 29). His next (recorded) act was to circumcise Timothy (xvi. 3). His next was to act as the delegate of the Twelve, and wherever he went, to deliver "them the decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem" (xvi.

* They mention Barnabas first, though the Holy Spirit never does!

4). True the assemblies were established in the faith, and increased in numbers daily (xvi. 5). But there must have been some reason why the Holy Spirit forbade him to go into Asia and suffered him not to go into Bithynia (xvi. 6, 7). His special calling was not to deliver Apostolic decrees in the cities, but to go forth into the highways and hedges of the Gentile world. But what a contrast to this does his action now present. Lydia was baptized (xvi. 15), and Paul is charged with being a Jew and teaching Jewish customs (xvi. 20, 21). We next see the jailor at Philippi baptized (xvi. 33), and others at Corinth (xviii. 8). He next makes the vow of a Nazarite at Cenchrea (xviii. 18; see Num. vi. 18). From henceforth his one desire seems to be to go up to Jerusalem to "keep the feast" there (xviii. 21; xix. 21; xx. 16). On his way he goes to Ephesus and again others are baptized (xix. 5). He again purposes (in *his* spirit) to go to Jerusalem before he goes to Rome (xix. 21). He "had determined" not to spend the time "in Asia," and "hasted, if it were possible for him, to be at Jerusalem the day of Pentecost" (xx. 16). At Tyre he was expressly warned by the Holy Spirit Himself "that he should not go up to Jerusalem" (xxi. 4), and at Cæsarea the brethren "besought him not to go up to Jerusalem" (xxi. 12). But "he would not be persuaded" (xxi. 14), and finally "went up to Jerusalem" (xxi. 15).

There we see him received of the Apostles, and Elders, and calling on James (xxi. 17-19). They said to him (v. 20, etc.), "Thou seest, brother, how many thousands of Jews there are which believe; and *they are all zealous of the Law*; and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it, therefore? The multitude must needs come together; for they will hear that thou art come. Do therefore this that WE say to thee: we have four men which have a vow on them: them take and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed of thee are nothing; but that thou thyself also walkest orderly and *keepest the Law.*"

So, here was Paul, under the influence of the Twelve, acting "as a Jew," as one who kept the Law of Moses, and actually about to offer a sacrifice! For this was the special Law which he was then observing (see verse 26 and read Num. vi. 2, 13, 18; xviii. 18, and Acts xxiv. 18).

Picture Paul offering a sacrifice! and this on purpose to make the people believe that they ought not "to forsake Moses"! and that he walked orderly and kept the Law (xxi. 24). True, it was not for long; only a few years from here to the end of the Acts, for it was the beginning of the end. The seven days of his purification were "ALMOST ended" (xxi. 27), but not quite. It seems as if God would not suffer him to actually offer a sacrifice, for just in time to prevent it, his enemies laid hands on him, put him in bonds, and sent him forcibly "far off unto the Gentiles"—those bonds in which he remained till nearly the end of the history! For seventeen years he had kept clear of Jerusalem (Gal. i. 11), and from fellowship with the Twelve and their commission. But, from Acts xvi. to the end, we find him preaching Jesus as "the hope of Israel" (Acts xxviii. 20),

as "the root of Jesse, who was to reign over the Gentiles, and in whom they should trust (Rom. xv. 12). He presented the Lord Jesus as the Son of God, under whose righteous government the Gentiles were to be blessed with the seed of Abraham (see Rom. xv. 8-19). But even during this time he still taught and initiated many into the deeper truths concerning the Mystery and the standing and privileges of those who were "in Christ," dead and risen with Him. For the book of the Acts ends with the record of his (1) "preaching the kingdom of God, and (2) teaching those things which concern the Lord Jesus Christ" (xxviii. 31). There we may see the two subjects of his "preaching" and his "teaching"—the Kingdom, and the Church.*

This "preaching" having been rejected by the Jews as a nation, and this "teaching" having been accepted by an elect remnant of Israel, and an elect people of the Gentiles, the way was open for the destruction of Jerusalem, which took place a few years later, when, as the Parable solemnly foretold, "He burned up their city"! and now, separated from the city, sinners, both of Jews and Gentiles, could be established, according to Paul's gospel, and the preaching of Jesus Christ, according to the revelation of the Mystery, which was kept secret since the world began (Rom. xvi. 25).

The establishment of "the Church of God" amongst the Gentiles, by the revelation of the Mystery, which had hitherto been kept secret, is, as we have already seen, the setting up of the candle upon the candlestick, spoken of by the Lord Jesus (Mark iv. 21). "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad. If any man have ears to hear, let him hear." The Mystery of the Church of God had been "hid," and kept "secret," but now it was to be preached among the nations and believed on in the world (1 Tim. iii. 16).

The revelation of the Mystery, the testimony of the grace of God to the Gentiles, is the object of Paul's Epistles to the Churches. Therefore the instruction given by the glorified Lord Jesus to the Churches among the Gentiles in every aspect of their failure, is "He that hath an ear, let him hear

* The narrative of Paul's course from Acts xvi. to xxii. affords overwhelming proof of the error of the popular notion that when a Jew was baptized he ceased to be a Jew; this error lies at the root of the idea that the church was established in its permanent order on the day of Pentecost, and of the universal idea that baptism makes a Christian. Paul's course, as recorded, shews beyond question, that the confession of Jesus as the Christ did not make a Jew one jot less a Jew than he was before. Until Christ was declared a priest after the order of Melchizedek, the Levitical priesthood remained and all that belonged to it for use by the Jews, whether believers or unbelievers in Jesus as the Messiah.

Paul's course shows that the church in the Acts did not represent the Body of Christ. It was a camp consisting of two distinct companies, Jews and Gentiles, each retaining their distinct nationality, it was so to the end as described by James (Acts xxi.); there are Jews who believe all zealous of the law (v. 20); there are Gentiles who believe who observe no such things (v. 25). Baptism did not in the least affect or alter their nationality, it associated but did not unite them.

Paul became the prisoner of the Lord not as chastisement or in consequence of failure of his testimony, but "to fill up that which is behind of the afflictions of Christ [mystical] in my flesh for His body's sake, which is the Church" (Col. i. 24).

Paul lingered over Israel as the Lord Jesus wept over Jerusalem, neither at Antioch, nor at Corinth, nor at Ephesus, did he turn to the Gentiles till the Jews had rejected the Gospel.

So it was according to the mind of the Lord to withhold the preaching of the Gospel according to the revelation of the "mystery," until Paul had "fully preached the Gospel of Christ (Messiah)," from Jerusalem round about unto Illyricum (Rom. xv. 19).

what the Spirit saith unto the Churches." In other words, let him give earnest attention to the things revealed by the Spirit through Paul's Epistles.

"Behold, I come quickly," is the word of comfort from the Lord to those in Philadelphia, who have kept the word of His patience, and whom He will keep out of the hour of trial.

WAS PETER EVER AT ROME?

AS to the question whether Peter was ever at Rome, the Roman claim is that he suffered martyrdom there with Paul, after a Pontificate of twenty-five years. This would be from A.D. 41 to 66. But note:—

1. In 44 he was imprisoned in Jerusalem (Acts xii.).
2. In 52 he was at the Council of Jerusalem (Acts xv.).
3. In 53 Paul joined him at Antioch (Gal. ii.).
4. In 58 Paul wrote to the Romans, but does not mention him. In i. 11, he wants to impart special gifts; and in i. 15 he is ready to preach again there. He sends greetings to twenty-seven persons, but none to Peter.
5. In 61 Paul is conveyed a prisoner to Rome, and certain brethren go to meet him, but not Peter.
6. At Rome he writes to the Galatians, and mentions Peter, but not as being there, or as having been Pontiff there for twenty years.
7. The Epistles to the Ephesians, Philippians, Colossians, Philemon, were all written from Rome; but while others are mentioned as sending messages, or as being associated with him, Peter is never once mentioned.
8. From Rome also Paul's last letter is written (the Second Epistle to Timothy), he says, "At my first answer no man stood with me, but all men forsook me" (2 Tim. iv. 16). So that if Peter were Bishop of Rome he enjoyed an immunity which was not accorded to Paul; and is guilty of having forsaken the Great Apostle.
9. And finally, in this very Epistle, written from Rome immediately before his martyrdom, he says, "Only Luke is with me" (2 Tim. iv. 11). This is conclusive.

So that Paul had written to Rome; he had been in Rome; and at the end he writes from Rome: and not only never once mentions Peter, but emphatically, at the last moment, declares "only Luke is with me."

Peter, therefore, was never Bishop of Rome.*

Contributed Articles.

WHO WILL BE CAUGHT UP TO MEET THE LORD IN THE AIR?

THIS was one of the questions raised at the recent Prophetic Conference at Mildmay, and the following answer was given by

CAPTAIN C. ORDE BROWNE
at the Prayer Meeting on the following morning:—

* See publishing notice on page 72.

"The question is a large one. I cannot believe that the Church is to be *divided* at the Lord's coming. That the first effect of His coming is to be this sudden and terrible division is incredible. Whether the Church be regarded as *members* of His Body, or as *His Bride*, surely it cannot be thus mutilated at His coming.

"Then the question comes, Is the Rapture an act of *free grace* connected with *salvation* and with our being His, or a *reward* for *faithfulness*? All the expressions seem to point to the fact that the Lord comes for His own. 'Christ the firstfruits; afterward *they that are Christ's at His coming*' (1 Cor. xv. 23).

"The greater the blessing, surely the more like the Lord to give it of grace, not of reward. If it is a reward for faithfulness in watching, it becomes like all rewards a question of degree, and who can determine what constitutes watching?

"Without going into general questions, it is well to touch on the actual texts referred to by the speakers who held the Partial Rapture:—

"1 Cor. xv. 51, &c., and 1 Thess. iv. It was said that the instant catching up might refer to the *manner* of what was done, and so might apply to two raptures with an interval of time between them, just as the times of the Gentiles are included between verses 24 and 25 of Luke xxi.; or rather, I think, the example given was between 'the *year of the Lord*' and 'the *day of vengeance*' of verse 2 of Isa. lxi. (The former might have been adduced, but I question if it was.) In both these passages, I admit, events are mentioned together with an unnoticed interval occurring between them, but the events are distinct events, with nothing to contradict the existence of an interval. Surely, 1 Cor. xv. 51, etc., is quite a different thing. Attention is called to the mystery told us; then follows, 'we shall NOT ALL sleep,' but, in contrast to this, 'WE SHALL ALL BE *changed, in a moment, in the twinkling of an eye, AT THE LAST TRUMP.*' The last sentence surely settles it. If part are caught up at one moment and part at another seven years later, how can *both* be AT THE LAST TRUMP? Surely that trump cannot sound for seven years. This is a passage written with the primary object of *explaining exactly what happens*; what happens to *SOME* and what to *ALL*. I confess that if I were asked to write the strongest and clearest statement that the *WHOLE* and *NOT ONLY PART* of the Church would be caught up, I hardly see how anything stronger could be written in a few words.

"Next, 1 Thess. iv. 13, etc. This relates to those that are fallen asleep in Christ primarily. Now I am not sure what our brethren who spoke hold as to the dead. It seems strange, if the Rapture is a reward for watching, that *death* should bring this reward on one who was *not* watching; so that it may probably be held that only the dead who watched are raised. If this is so, however, we must *not* take comfort in the thought of meeting 'them which are asleep,' unless we know that they were watching; and the general comfort of the verses is terribly gone, for what about those who had only just found the Lord, and never took in the question of His coming? What about little children? What about the generations of Christians who lived when none perceived this truth of the Rapture? I took Bishop Heber as one whose hymns suggest what was commonly held then, namely, that the spread of the Gospel would bring in the millennium before the Lord comes.

"My point is that the Lord looks *not* at the head, but at the *heart*, and that the heart of all believers *looks* for *Him*, and they are included in 'unto them that look for *Him* shall He appear the second time without sin unto salvation' (Heb. ix. 28). Bishop Heber knew that his full hope would only be fulfilled when the Lord came, and

his *heart* would rest on nothing short of this, although his *head* thought that the millennium had to come first. Curiously enough, this verse does not so definitely describe the Lord's coming for His Church as 1 Cor. xv., which insists on *ALL*. I mean it is remarkable that the passage which is most distinct is one which speaks of all, for Paul not only fixes the moment when *ALL*, and *not* some, are caught up as occurring at the last trump (this trump being mentioned also in 1 Thess. iv.), but he goes on to explain how none can be missing, 'for the *dead* shall be raised' and 'we shall be changed.' 'The Lord will descend from heaven with a shout' (is mentioned in Thess.), 'the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them' (1 Thess. iv. 16, 17).

"It is not those dead who watched and we which are alive watching, but '*the dead in Christ*,' and we which '*are alive and remain*'; thus we can see it must be, as Paul says, *ALL* who are the Lord's—'they that are Christ's at His coming.'

"Surely it is like Israel leaving Egypt, not 'ye who are men,' as Pharaoh wanted to make it, but 'not a hoof' of the weakest lamb shall be left behind.

"The thing is to me very plain and very important to our happiness. At the same time it does not prevent the fact that those who hold the Partial Rapture are like us as to *ourselves* looking for the Lord and holding the same hope, and it is much to be desired that no young believers should be troubled by too much stress being laid on our difference in view as to the extent of the body included in the Rapture. It would, no doubt, be very much more serious did they not believe that all the Lord's people would shortly follow."

THE POST-MILLENARIAN POSITION UNTENABLE.

To disprove that there will be a Millennial Era of universal righteousness and peace on earth *before* the Second Coming of Christ, it is only necessary to consider:

(1) Were the doctrine true, it would undoubtedly be prominent in the New Testament, and especially in the Apostolic Epistles. The fact is, it is not only not prominent, but, so far as we are informed, the advocates of the doctrine do not pretend to find in the Epistles the slightest allusion to it.

(2) The uniform and abundant teaching of the New Testament as to the condition of the Church and of the world during the present dispensation—that is, until the Advent—forbid the expectation of such a Millennium.

(3) The Advent itself, not the Millennium, is prominently presented in the New Testament as "the blessed hope" of the Church, and is uniformly referred to as an event near at hand, ever imminent, to be looked for with longing expectation.

(4) The Saviour's repeated command to "watch" for His Coming, because "we know not the hour," is inconsistent with a Millennium intervening.

(5) The New Testament teaches repeatedly and unequivocally that the Advent is to be followed by the Lord's action in judgment, and that the Millennium is always represented as following on this judicial action.

(6) The Apostolic Church, under the instruction of those holy men who spoke and wrote as they were moved by the Holy Ghost, was pre-millenarian.

(7) The Church, for two centuries immediately succeeding the Apostles, was pre-millenarian.

(8) The doctrine of a Millennium before the Advent is not to be found in the standards of any of the Churches of the Reformation; by several it is expressly repudiated. It is a modern novelty, suggested but one hundred and fifty years ago by Whitby, and avowedly as a "new hypothesis."

These eight arguments are proof enough that we are all *Pre-millenarians* without our knowing it. To be a *Pre-millenarian* is, after all, the eminently orthodox and allowed position.

ANON.

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.

BRINGING BACK THE KING; OR, WORKING AND WAITING.

ADDRESS BY REV. JAS. SMITH, OF DUFFTOWN

(At Inverness, June, 1894).

I DESIRE to call your attention to a double picture which you will find in the Old Testament, which I think is calculated to stir our hearts in connection with this great subject. The more we glean in the fields of Scripture, regarding this theme, the more we are in love with it. And for one simple reason, namely, that we get to know our blessed Saviour better. We get to know His *purpose*, and we get to know what He is going to do for us, by and by, when He comes.

I have often thought of Ruth the Moabitess, coming to glean in the fields of Boaz. She had not gleaned very long there before Boaz himself drew near and made himself known to her. And I have always felt that there we have a little picture of our relationship to Jesus Christ through the Word. If you honestly and fearlessly come and glean in the fields of the Bible, you will not do that very long before the heavenly Boaz draws near, and makes Himself known to you in a way that you have never known Him before; so that I commend to you above all things the inspired Word of God—come and glean in its fields, come read it, re-read it, read this book ten times for once you read anything else, and you will get to know the Lord better, and your "Boaz" will draw near, and you will get acquainted with Him; for, after all, that is the end in reading the Bible. The Bible is intended to lead us to the Lord Jesus, and the more we read this Word, from Genesis to Revelation, the more we shall learn about Himself and His glorious appearing.

Now, let us look at two places in the Old Testament—I point you, first, to 1 Chronicles xii. We have not time to read the whole chapter; but, I will guarantee a blessing to you if you read the whole of it to-night before you go to sleep. Read this chapter, and see if you have not a marvellous picture to help you in connection with this subject before us. There you have a record of the people gathering to David before he came to the throne, during the time that the people's King was in power. I mean Saul, the king of the people's choice. Everything was in confusion. The voice of the people—*vox populi*—had gone out and taken effect. It was the people's will, and they cried, "God save the king." That is the first time you

get that idea, "God save the king," when the people chose their king. It was not God's king; for "He gave them a king in His anger, and took him away in His wrath." And during the time Saul was in power, David was the king after God's own heart. You must interpret that as meaning a man after God's own choice. He was God's king, God's ideal king, *a man after God's own choice as a king*. David was at Ziklag, and in the cave of Adullam, with the people gathering round him. If you read the chapter carefully you will find a wonderful picture of what is going on now under the Gospel. I want you to think of it in that light. I am not going to say that it has not another application, but it is a splendid illustration of what you and I ought to be doing now, to turn the kingdom of Saul to David. That is my purpose when I go to preach the Gospel, to turn the people who are under the false power, to Jesus Christ—to His dominion, that He may be Lord and Master.

And these men in 1 Chron. xii. had only *one idea*, namely, to turn the kingdom of Saul to David—that was their uniting purpose.

Notice what we read about the Gadites (8th ver.), "And of the Gadites there separated themselves unto David into the hold in the wilderness men of might, and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."

We want this sort of man, don't we? We want men who are swift as the roe on the mountain—men with faces like lions—that can dare and bear anything—men who can take their lives in their hands, and give them up to God. Those Gadites were splendid fellows: let us imitate them!

Then you read of another kind of man in the 32nd verse, "Men that had understanding of the times"—we want men like these too—men who "know what Israel ought to do." We want also men like the men of Zebulun (ver. 33), banded together—men that "could keep rank, not of double heart," to make David king.

You will find at the close of the chapter a picture of the feast of fellowship which is going on now in the midst of the present confusion. Read vers. 38, 39, 40.

Here we have been in Inverness two days in happy fellowship, we have had a feast with our David, speaking of these things. "For there was joy in Israel." And there is joy with us.

There is one thing I might mention that impresses me very much in this chapter: all through it other people speak, other people act, and only *on one occasion does David himself say anything*. I think it is remarkable. And when he opens his lips you get the very heart of God's king. Notice how David is the centre of gathering, he is the unifying object, he unites all hearts—every heart is full of the joy of making him king. All through the ordeal there is just one thing that troubled David, and that is the thing that the Lord Jesus is concerned about to-day, namely, the genuineness of those that profess adherence and allegiance to His kingly rights; that is the only point that David was jealous about. Notice the 16th verse, "And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, if ye be come peaceably unto me to help me, my heart shall be knit unto you; but if ye be come to betray me to mine enemies . . . the God of our fathers look thereon, and rebuke it."

These are solemn words, and David meant that, mind you. David was afraid that the men who had professed allegiance and adherence had no adherence in their souls. David says, "If ye have come peaceably, and really intend to make me king, you have got my whole heart."

Then notice this: "The Spirit came upon Amasai, who was chief of the captains, and he said, Thine are we,

David, and on thy side, thou son of Jesse; peace, peace unto thee, and peace unto thine helpers: for thy God helpeth thee." That was the answer of the Holy Ghost. The Holy Ghost knew that these were true men, or He would never have said that through Amasai. He became the spokesman for the whole band. David's heart was satisfied, and he "made them captains of the band." It was such a joy to David to find they were genuine adherents!

This is a splendid picture, and I have just given you one or two out-standing thoughts in it to tempt you to read it and study it for yourselves.

Now about his return. Look at 2 Sam. xix. You remember David was in exile. Absalom had risen up, and by cruel craftiness had usurped the power, having caused the flight of the king; and the king went up the Mount of Olives, weeping as he went. Oh, what an anticipation of the blessed Redeemer weeping at the foot of the Mount of Olives! David was in exile while the usurper reigned, but in due time the decisive battle took place, and Absalom was defeated. Poor Absalom was slain, and it broke David's heart; so grieved was he that he would scarcely go back to his city and his throne and kingdom. Now, I want you to take note, and put these two chapters together, the one in 1 Chron., before he comes to the throne at all—with the large company gathered round him until they were like "the host of God;" the other in 2 Sam. xix., David was in exile, Absalom slain, and there was confusion; as there is confusion to-day, because our David is absent. Our David is exiled, and we are waiting for His return, just as they were talking about and waiting for David's return; and what a marvellous power it had when he returned to claim his throne! I read at the ninth verse these words: "And all the people were at strife throughout all the ten tribes of Israel, saying, The king saved us out of the hand of our enemies; and now he is fled out of the land for Absalom. Now, therefore, why speak ye not a word of bringing the king back?" Why don't you dear people speak a word of bringing the King back? Why don't the people of God speak a word of bringing the King back? This is a mysterious thing to me, I must confess, how this loved, much blessed Scotland should be so reluctant to take up this glorious truth of the Lord's second coming. I don't understand how it is that Scotland is the last to speak a word of bringing the King back. As David, through the priests, chided the elders of Judah, and promised rewards to Amasa (vers. 11, 12, 13); so, in substance, to us of to-day Christ says, "God do so to Me and more, if I do not give you a glorious reward, if you speak of bringing the King back." Do what you can to get people interested in this glorious subject of the return of the Lord Jesus. Notice the 14th verse, "And he bowed the heart of the people, as one man. . . ." Would God that the words of our Lord might similarly bow our hearts! Shall we send a message to-night from this meeting? Are our hearts so united that we could send up the message that these men of Judah sent, "Return thou, and all thy servants"?

What a practical hope that was, dear friends; it was a hope that united them in a very *definite purpose*. They saw they were mistaken about Absalom; now they say, "Why are we not speaking a word of bringing the king back?" Their hearts were united in the one purpose of making David king. All else was poor and paltry. How many hearts are filled to-night with some bauble; you have been crowning the wrong man! Let us put the Lord Jesus Christ first, second, third, and last, in all our thoughts and purposes, and "crown Him Lord of all."

They were united about that; and I tell you if *we* get this truth of the Lord's coming into all our hearts, it will

cause the children of God to unite in a way they have never done before. And there is a most practical point in the ninth verse, "All the people were at strife throughout all the tribes of Israel." How could it be otherwise, when the king was absent? Is not that what we see to-day? In the world isn't it confusion? In the Church isn't it confusion? Are we not all at strife? Have we not this little pet scheme and the other? We are wasting our time and money on this and that—our hearts are not right with God; our hearts are not with the king on the throne. It is a mighty practical thing, this coming of the Lord. I am glad that the day is not far away, when this strife and confusion will end. We talk about union! Do you think we will get it? The very language of our mouths is our condemnation. We talk about *sections* of the Church of God. How then can we have anything but strife when the King is away? I tell you, if the Lord were to descend from the throne to-night, we would have the Church united, *but it would be in the air*; and we would leave all the strife and sects and divisions down here behind. And I don't believe we will have it till that day: we will only get unity when the King comes back.

One thought more. In the 15th verse of this chapter you see another practical thing coming out: "So the king returned and came to Jordan." They sent the message to him, "Return thou, and all thy servants." (He was on the east side of the Jordan: try and realise the geography of it). "So the king returned and came to Jordan;" and, notice, "Judah came to Gilgal to go to meet the king, to conduct him over Jordan." You see the hope of the king's return got down to the toes of their feet; it made them tramp and walk, made them move and act. They banded together, and away they went down to the river—away to the east of the Jordan valley, to take the king across. It was *no theoretical hope* in their minds; it was a practical thing; they made real preparation to bring back the king. What preparation are you making in your heart, in your business, in your home, and in your walk and talk in the world? Are you really looking for the return of the King? Have you done anything to help to bring the King over Jordan? What have you done? Oh, what a surprise awaits you if you have never read in this light the 19th of 2 Samuel! What do you find there? I find this, the best illustration that I know in the Bible of that mysterious text in the 1st Epistle of John, that there are Christian people who are in danger of being ashamed before Him at His coming. The first man that is mentioned is Shimei. Shimei is a man that cursed David as he went out of Jerusalem, heaped curses upon him; but he found that David at last had the best of it, and he found that David was on his way back. David was on his way to reign and rule, and Shimei comes to confess his sin. There he is, at David's feet, ready to confess everything—he *was ashamed before David at his coming*. Thank God, he confessed his sin, and David forgave him right on the spot. Shimei's life was spared, but his reward was lost.

Then what have you next? You have Mephibosheth; but he says, "I was lame on my feet." I could not go with you into exile. (A great many people are like that, lame on their feet, and cannot go into exile with David). But David blessed him all the same, and he got his place and portion when the king came back: for poor Mephibosheth had honestly waited for the king's return.

Then you have Barzillai at the close of the chapter (vers. 31-36). Now when the Lord Jesus comes back, all these kinds of characters will be met with: men like Shimei, men like Mephibosheth, and men like Barzillai; and so far as they have been true to Him they will be rewarded. "And now, little children, abide in Him, that when He shall be manifested, we may have confidence, and not be ashamed

before Him at His coming" (1 John ii. 28). Can we take up this advent response? and say:—

"We have ventured to Thee to the desert retreat,
We have come unto Thee to the hold;
The yearning desire with our David to meet
Hath made even timid hearts bold."

Fresh Studies of Old Truths.

No. VIII.

"THE CORNER STONE."

BY E. J. BALDWIN.

PART IV. (Continued.) THE SANCTUARY.

THE special significance of the "Sanctuary" promised through Isaiah (Isa. viii. 13) to the Israelite remnant had, we have seen, a reference to the great tribulation, for it was to be their safe Asylum in the terrors of "that Day." But as has been noted, quite a different word is employed by the New Testament writers, and quite a fresh idea thus suggested concerning the "Sanctuary."

There are two Greek words used to describe the literal Temple—one "*hieron*" ("the sacred place"), denoting the whole Temple, inclusive of the building and the courts surrounding it; the other "*naos*" ("the dwelling," *i.e.*, of God), used only to denote the inner Sanctuary, the Holy of Holies, where God "*dwelt* between the Cherubim," manifesting His Presence in the Shechinah glory. And it is the latter of these two words which is employed both in the case of the "Temple" (*naos*), which is Christ Mystical (1 Cor. iii. 16, Eph. ii. 20-22), and also the "Temple" (*naos*) of "the Holy City Jerusalem" (Rev. xxi. 22), *i.e.*, the "Bridegroom" of the "Bride."

The promised "Sanctuary" is seen, therefore, not merely as "a sacred place," a safe Refuge, but as "the Most Holy Place," the Dwelling-Place of God. The "remnant" are seen as a City, the "Wife of the Lamb," and their promised "glory" that of which the Shechinah was a type and pledge—"the Lord God Almighty and the Lamb are the Sanctuary thereof;" for of the Stones of the "Holy Sanctuary" (*i.e.*, the members of Christ Mystical), it is written that they, the "Chief Corner-Stone" and the other Stones of the Building, are "builded together for AN HABITATION OF GOD."

It may possibly clear away any still remaining difficulties on the subject to notice that, in this wonderful illustration of (1) the Unity of Christ and His Church, and (2) their relation, as a Unity, to the Bride, there is a *double* metaphor involved. For, (a) every member of Christ Mystical, including the Divine Head, when viewed individually and separately, is regarded as a *Sanctuary* ("*naos*"), for the Apostle asks the members, "Know ye not that your bodies are the members of Christ? . . . that your body is the Temple ('Sanctuary,' R.V., marg.) of the Holy Ghost which is in you?" (1 Cor. vi. 15, 19). And St. John records the Lord's words, "Destroy this Temple. . . ." adding, "He spake of the Temple of His body" (St. John ii. 19-21) (1)

And again, (b) every member, when viewed still individually, yet not separately, but in connection with the other members, is regarded as a *Stone* in another great Building, "Christ Jesus Himself being the Chief Corner-Stone" (Eph. ii. 20-22). Every individual member is thus at once a complete whole in itself, and also a part in another whole.

Then, in perfect agreement with this, we have (a) the members when viewed, not as individuals, but as a corporate body, complete in itself—"Each several building fitly framed together," "builded together for an Habitation of God,"—described as forming one great *Sanctuary* ("*naos*"). And again, (b) this Sanctuary, still viewed as a corporate body, but now in relation to others, is regarded as a *Stone*—the Head-Stone of a City, a "Stone most precious." Thus the Body, like each individual member, is at once a complete whole in itself, and also a part in another whole.

So that, to recapitulate, we have (1), in relation to the "Church" viewed as a Sanctuary, Christ PERSONAL the Head-Stone of that Sanctuary—*this* truth being, not the fulfilment of Ps. cxviii. 22, but an entirely fresh revelation, which was not made known until after the Psalmist's prophecy had received its initial fulfilment (as recorded in the first three Gospels and the Acts); and (2), in relation to the "Bride" viewed as a City, Christ MYSTICAL the Head-Stone of that City—*this* truth being at once the fulfilment, and yet, as we have already said, more than the fulfilment of the prophecy of the "Corner-Stone," for the ancient prediction has expanded in the additional light afforded by the revelation of the "Great Secret."

And does not the development of this marvellous parable throw into the strongest possible relief that wondrous and little-realized truth of the *absolute identity* of Christ and His Church—the Head and the Body? For, in the deepest sense, is it not true that the Head-Stone of the Sanctuary *is* the Sanctuary? For the "Chief Corner-Stone" was "chosen of God," and the other Stones were "chosen *in Him* before the foundation of the world" (Eph. i. 4). And St. John, when the radiant vision of the Holy City bursts upon his sight, seems at first to see but the Sanctuary in its midst, and of the Sanctuary but the Light of its gleaming "Corner-Stone," "like unto a Jasper," for the other Stones are only seen "*in Him*."

"For as the (human) body is one, and hath many members, and all the members of the body (including the head, ver. 21), being many, are one body; so ALSO IS CHRIST" (1 Cor. xii. 12, R.V.). Only as the force of these words is overlooked or underrated, is it possible to conceive that the Head and the other members of the "Body" can be also represented as Bridegroom and Bride; for how could it be said, "The twain shall *become* one" (Eph. v. 31, R.V.) of those who never had been "twain"? How could a "Marriage" on a definite "day" yet future (Rev. xix. 7) be a suitable figure under which to describe the union of the other members to the Head, when they were "*created in Christ Jesus*" (Eph. ii. 10), and never had any existence apart from Him?" (1) Even as in the human body, with its complex organism, yet perfect unity; so in the Mystical

(1) It is the significance of this parallel always appreciated, that the Lord's own figure of a "Sanctuary" ("*naos*") thus applied to His human body, is repeated by the inspired Apostle of His Mystical Body!

(1) The argument against a definite time of union does not apply, of course, to the conscious experience of the individual member, but only to the "Body" as a whole.

Body, the Head and the other members can never have had any separate existence; "for as the (human) body is *one*," though imperfect (in the sense of being immature) at first, and growing, surely if imperceptibly, from infancy to manhood,—"*so also is Christ*," though not yet having attained "unto the measure of the stature of the fulness of Christ" "unto a FULL-GROWN MAN" (Eph. iv. 13).

(To be continued.)

Selected Gleanings.

HOW I BECAME A PRE-MILLENNIALIST.

BY DR. JAS. H. BROOKES, EDITOR OF *The Truth*.

FRIENDS have asked me to print the story of my conversion to pre-millennial truth. During the first years of my ministry the subject had never occupied my attention. There was a vague and indefinite idea in my mind that after a long interval, probably many thousands of years, there would be a general resurrection and a general judgment; but even then there was no thought of our Lord's personal return to the earth. It was supposed that at some place, perhaps in the air, all would together or one by one hear the sentence that must fix their eternal destiny.

Apart from this no sermon had ever been preached in my hearing about the coming of our Lord. No allusion was ever made to it in the course of my imperfect theological training. No book concerning it had ever been read. In my boyhood people had heard, even in the distant and obscure part of the South, where my mother lived, that Mr. Miller of New England had fixed upon the day of Christ's appearing, and it caused considerable excitement. But the day passed without any unusual occurrence, and those who looked for His coming were regarded as "cranks," if not actually crazy.

The *Theological and Literary Journal*, edited by Mr. D. N. Lord, of New York, was taken, but his articles on Eschatology were skipped in reading. In fact, the entire theme was utterly distasteful to me, and even offensive. My eyes were closed, and my heart sealed to the plain testimonies of God's Word, and the plain references to the second coming were either passed over, or at least they made no impression whatever.

At last a morning came when it became necessary to read the Book of Revelation in family worship. It has always been my habit to assemble the members of my household immediately after breakfast for reading the Scripture and prayer, each one reading a verse in turn. On that particular morning, discovering that the Book of Revelation was before us, some other place in the Bible was found, and when the family went out of the study, the question was put to my conscience and heart, "Why did you omit the last book God has given us?"

The reply made to myself was, "Because I do not understand it. The book is so full of strange beasts and mysterious symbols, it does me no good." But did God make a mistake in putting that book into the canon

of sacred Scripture? That it had a right there was as clear as the inspiration of John's Gospel or the Epistle to the Romans, and after all might it not be my fault that it was so meaningless?

Convicted and condemned at the bar of my own conscience I opened the book and read it straight through at a single sitting. My mind was engaged and interested in an unusual degree, and my mind was arrested by a statement in the very beginning—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. i. 3). It struck me that the Holy Ghost had said nothing about *understanding* it; but, "Blessed is he that *readeth*."

Enough was known about the prophecies in general to remember that the Book of Daniel and the Book of Revelation bear a close resemblance to each other; and so the former book was read with intense interest, and then the latter book again, at one time and in an hour or two. It was seen that in Daniel the Spirit of God explains some of the symbols, as the great image of Nebuchadnezzar and the four wild beasts, representing the four mighty world powers. This gave a little light upon my pathway through the Book of Revelation.

Then it occurred to me to commence with the Old Testament prophets and the whole of the New Testament, with a lead pencil in my hand, marking every passage and verse that bears upon the future of the church and the world. That there were many other prophecies before reaching the Book of Isaiah was unknown to me in my ignorance, but the four greater prophets and the twelve minor prophets together with the entire New Testament were carefully and prayerfully perused. Probably a month passed in the investigation, and not a single human book nor comment, nor exposition of any sort was touched.

Having gathered up the marked passages and brought them together, three conclusions were definitely reached. First, Jesus Christ is coming back to this world as truly, bodily, visibly, personally as He was born in Bethlehem of Judea. Second, things shall not always remain as they are now, but "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4); "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid" (Isa. xi. 6); "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 24); "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14). Third, this glorious change shall not precede, but succeed that personal coming.

This was many years ago, and the conclusions then reached have been deepened by every day's study of the Word of God, and by the actual condition then and now of the church and the world. It has made me a lonely man, but it has been an unspeakable blessing to my soul, especially in times of sore affliction and discouragement. It has uprooted selfish ambition and a desire for human applause, and caused me to aim at least in bearing true testimony for our now rejected Lord, with a longing to be well pleasing to Him at His coming. Especially does "that blessed hope" throw a gleam of glory upon the graves of my beloved dead. It frets me no longer

because many of my dear brethren cannot see this precious truth, which shines like the sun at noonday from the Word of God, and which is a veritable key to unlock the meaning of the Scriptures. John the Baptist was a faithful witness when he said, "A man can receive nothing, except it be given him from heaven" (Jno. iii. 27). God forbid that a poor sinner should judge them, for to their own Master they stand or fall.—From "The Truth."

Questions and Answers.

QUESTION NO. 115.

W. J., Liverpool. "Does the first Resurrection of Rev. xv. take place before the Marriage of the Lamb, recorded in the 19th chapter, when the Bride comes with the Bridegroom? This Resurrection of Old Testament Saints (if I understand rightly) would take place before the events of chapter xix."

Nothing is said about a resurrection in Rev. xx. 4, only about what John "saw." They could "sit" and "live" and "reign" only in resurrection bodies, and those who are referred to are "blessed," and have part in the first resurrection; but nothing is said as to the particular moment when it takes place, whether before or after Rev. xix.

QUESTION NO. 116.

W. J., Liverpool. "What is the correct rendering of John v. 39? The R.V. has it, 'Ye search,' and this seems to imply that, though they searched, they did not find. As it is in the A.V., does 'think' imply doubt?"

In spite of the growing opinion that John v. 39 should be "ye search," we hold with the Authorised Version that it should be the *imperative* mood, "search ye," and not the *indicative*, "ye search," because the 2nd person plural indicative is never used at the beginning of a sentence without the pronoun, or negative, or some other word, while the *imperative* mood is frequently so used. See John xiv. 11, xv. 20, etc.

The verb *δοκέω* (*dokēō*) to think, denotes that which appears to the subjective judgment. It means the opposite of doubt, and is almost equal to *believe*! It means to hold as an *opinion, to account*. See Matt. xxii. 17, 42; Mark x. 42; Luke xxii. 44; John xx. 15; Acts xv. 28, xxvi. 9, xxvii. 13, etc.

QUESTION NO. 117.

R. B., Gariochford. (a) "Matthew i. 3, Luke iii. 13, Heb. vii. 14, and Rev. v. 5, show that our Lord sprang from the tribe of Judah: what is the meaning of Jacob's words, Gen. xlix. 14, last clause? Do not these words imply that He should have come through Joseph?"

Yes, the words do imply it. But whose words? The word "*is*," which is in italics! Read it without the "*is*," and all is clear. Joseph's hands were made strong by the mighty God of Jacob—from thence, from the Shepherd—the Stone of Israel came all his strength and all his blessing.

(b) "How is Jah (Ps. lxxviii. 4) to be pronounced?"

As though it were spelt *Yah*.

(c) "What is the meaning of Judges v. 20? 'The stars in their courses fought against Sisera.'"

We have no doubt but that stars fell from heaven upon the enemies of Israel, or at least meteoric stones—"falling stars" from heaven. There is a beautiful alliteration in the original to emphasise the fact, which may thus be reproduced:—

"From heaven strove the Stars
They strove from their Stations with Sisera."

Signs of the Times.

POLITICAL SIGNS.

THE EASTERN QUESTION.

THE state of political affairs in the East is full of deepest import to the student of God's word.

"Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled."

Jerusalem has been and is being trodden down by the Gentiles.

For 1260 years, Babylon, Persia, Greece and Rome, held possession of the city and the land, from 625 B.C. to A.D. 636-7. For very nearly 1260 years since they have been literally "trodden down" (significant words) by Turkey.

It seems now as though Turkey, in spite of all her advisers and all her warnings, was deliberately rushing on to her destined end. "The times of the Gentiles" must have an end—will have an end. How soon that end may come no one can tell, but certainly it never seemed nearer than now.

A London daily paper speaks for itself when it says:—

"From Medina to the Hellespont there is a simmer of suppressed excitement, a ferment of almost apocalyptic expectancy, and, below the surface, a dangerous feeling of discontent. Everybody is prepared for the worst. The doom that hangs over the Ottoman Empire is felt more strongly there than at Hawarden. Out of earshot of the Turkish officials, pious Moslems whisper of the fate in store for Islam, and tell one another that the time draws nigh."

When Jehovah gave Abraham the land, and deferred its possession, the reason given was that "the iniquity of the Amorites is not yet full" (Gen. xv. 13, 16).

Whatever may have been wanting in the iniquities of Turkey seems to be fast being filled up; and the students of the word of God, as they cry, "How long, O Lord, how long?" are filled with the desire and the hope that the day is near when the treading down of Jerusalem may cease, and the rightful owners be placed once more in possession of their inheritance.

"SIGNS . . . IN THE STARS."

A remarkable phenomenon will take place in the heavens next year, viz., the conjunction of Uranus and Saturn. Such an event in the same part of the heavens has not happened since 1307. It is not at all necessary to assume any such thing as *cause* and *effect*. We may regard it merely as a mysterious and inexplicable *coincidence* that this conjunction (or even an approach to it) has been marked by great changes amongst the powers and countries of Europe, as in the years 1805 and 1852. In 1897 it occurs *three times* in the same year and in the same part of the heavens (the Sign of *Scorpio*), viz.: Jan. 6, June 1, and Sept. 9. "There shall be signs in the sun, and in the moon, and in the stars" (Luke xxi. 25). Is this one of the "*signs*"? and if so, what does it signify but the death-knell of Turkey? We need say no more. "The wise shall understand."

MOHAMMEDAN ESCHATOLOGY.

Eschatology is a word now frequently met with. It is the Greek for *that which relates to the last things*. *Things to*

come, therefore, fairly represents the word. Everyone is looking for "things to come," the world is looking for "a good time coming," and all false religions have some false beliefs as to the future.

Only the word of God "rightly divided," can give us the "truth" as to what the future is to be. Man's ideas are either perversions of the truth or the imaginations of his own heart. The Mohammedan's future is a mixture of the two.

Laurence Oliphant, in his *Land of Gilead*, gives some interesting facts, which he collected during his travels on the Eastern side of the Jordan.

The Metawalies, he says, are much despised and hated and persecuted by the Turks. They, like the Persians, are Shiites, and supposed by some to be the descendants of the aboriginal races of Galilee.

They hold the Shia doctrine that Ali, the son-in-law of Mohammed, is "awaiting in concealment the coming of the last day. In common with some Sunrus, they do not consider this event very remote, the orthodox Moslem doctrine being that on that day Christ will re-appear to establish El Islam as the religion of the world; with Him will appear Mehdi, the twelfth Imaum, who will then be known as 'the guide'—and Anti-Christ or the beast of the earth; while the peoples of Gog and Magog, whom some suppose to be Russians, will burst the barrier beyond which they were banished by Alexander the Great. The end of all things will begin with the trumpet blasts of the angel Asrafil. The first of these blasts will kill every living being, a second will awaken the dead. In regard to their final expectation of what is likely to happen, the Shiites and Sunrus do not seem to differ very materially." (Pp. 8, 9.)

Speaking of the signs of the end, he says, "Among the other signs which are to precede the resurrection, a war is predicted with the Greeks, and Constantinople is to be taken by the posterity of Isaac. . . . As they are dividing the spoil, news will come to them of the appearance of Anti-Christ, whereupon they shall leave all and return back.

"The fourth great sign is the coming of Anti-Christ, whom Mohammedans call Al Dajjal. He is to be one-eyed, and marked on the forehead with the letters C. F. R., signifying Cafer, or infidel. They say that the Jews give him the name of Messiah ben David, and pretend he is to come in the last days and restore the kingdom to them. According to the tradition of Mohammed, he is to appear first between Irak and Syria. . . ."

Among the lesser signs are "the decay of faith among men," the "advancing of meanest persons to eminent dignity," etc. (Pp. 67-70).

This mixture of truth and error will be easily discerned, but enough of truth to show that just as at the first coming of Christ there was a general expectancy, so now before His second coming there seems to be the same spirit both in the world and in false religions, as well as amongst the Lord's own people.

RELIGIOUS SIGNS.

NINETEENTH CENTURY RELIGION.

"They like their religion very hot and strong in America and a Minneapolis correspondent of the *Times* shows how

the demand is supplied. Sermons on the most sensational subjects are advertised in the newspapers, and congregations are attracted to the churches by rival clerical performers in a manner which suggests the circus rather than the most serious of institutions. In fact one reverend gentleman said outright that 'a church is like a business house,' and he discovered that 'Christ believed in advertising,' and therefore he was ready to use 'large display advertisements of the circus poster order.' The clergymen outvie each other in their bids for popular favour, and they offer 'attractions' in the way of vulgar announcements of sermon-titles, backed up with 'musical programs' of the cheap concert-hall type. Some day they will doubtless introduce nigger minstrelsy—in fact, some of the clergy have taken to clowning themselves, and their churches echo with shouts of laughter while they are 'preaching.' When they are not joking they take to melodrama. Dr. Talmage preached a short time ago on 'The Last Day,' and he gave the following description with appropriate theatrical gestures:—"Lo! The sun hides. Night comes down at mid noon. The stars appear at noon to-day. The earth shudders and throbs. There an earthquake opens and a city sinks as a crocodile would crunch a child. Mountains roll in their sockets and send down their granite cliffs in avalanches of rock. Rivers pause in their chase for the sea, and ocean, uprearing, cries to the flying Alps and Himalaya. Beasts bellow and moan and snuff up the darkness. Clouds fly like flocks of swift eagles. Great thunders beat and boom and burst. Stars shoot and fall." The *Times* correspondent solemnly assures us that there are many people who pay pew-rents merely to listen twice on Sunday to this kind of cataclysmic imagery and insane garrulity. Preachers without culture find that they must do something eccentric in order to gain a following, and therefore we find half-a-dozen or so posing at the present moment as New Messiahs and re-incarnated John the Baptists. One of these, Jacob Schweinfurth, claimed to have divine revelations; two others predicted the end of the world on two different dates last month, and made their preparations accordingly; another calls himself the 'Divine Healer,' and dressed himself up as Jesus Christ, after which he rode round in costume on a bicycle. Most of these American cheap-Jacks of the pulpits are making money fast, and perhaps filthy lucre is their real religion after all." (*Birmingham Gazette*.)

"A NOVEL CHURCH SERVICE."

Under the head of "English Church News," *The Record* (Aug. 28) gives quite seriously, as though all were orthodox in doctrine and practice, an account of

"A CYCLE SERMON,"

preached at an open-air "Cyclists' Church Parade," in the Diocese of Exeter. The Cyclist Gospel was thus set forth:

"They must regulate their behaviour so as not to bring discredit on the whole cyclist body; either by rashness or intentional insult, as many Christians who were *members of the body of the Church!* by their conduct brought discredit on the whole body. Like the Good Samaritan, cyclists should give assistance to a brother in distress on the road, when a tyre was punctured or a little kindly help required, and not pass by unheeding, as the Levite did. Laws had to be obeyed, many of which were disagreeable, and to one he drew special attention—the lighting of lamps before sunset. He feared that very often great attention was paid to keeping the details of an expensive cycle brightly burnished, while cyclists gave little heed to the cleanliness and purity of their souls."

No wonder that such Church "news" is interspersed with other items of news which records nearly £20,000 spent on Church "Restoration," side by side with lamentating over the needs of Foreign Mission Work. Another

"GREAT CYCLO-RELIGIOUS GATHERING,"

at Folkestone, is reported in the *Daily Telegraph*, to show that "pedalling and piety" go well together. We need hardly say that such "religion" and such "piety" are quite in harmony with the Service at which "The Lost Chord" was rendered with "other musical embellishments"; or that a play-actor "opened his theatrical week at Folkestone . . . by reading the New Testament Lesson." The text of the ritualistic preacher was, "They toil not, neither do they spin," which was hardly appropriate to his audience as cyclists or to their religion or piety.

How true are the words of the great Lord Shaftesbury: "Every fresh discovery of science and every new invention of mechanical ingenuity for the past fifty years had pushed God further to the background of man's contemplation."

DANIEL IN A "CONGREGATIONAL" DEN.

THE *Daily Telegraph* thus records a new assault on the Word of God and the truth of its historic record. When a worldly newspaper thus rebukes a professed minister of that Word, it is indeed a sign of the times:

"Many people who have not forgotten the days of childhood's wonder will hear with great grief and sinking of heart that in a sermon, which has been published, the Rev. Bernard Snell, of Brixton Congregational Church, one of the most popular divines belonging to that denomination, insinuates that reasonable doubts may be entertained of the existence of such a person. In fact, he plainly states that it is quite immaterial whether man, woman, or child believe in Daniel or not. Worse still, he treats the lions in the same sceptical manner. 'If your children ask you,' he says, 'if this story of Daniel is true, say just what you believe about it. If you think it true, say so. If you are in doubt, say you do not know. If you do not believe it, then tell them that you do not. It is not of vital importance that they should believe in Daniel or the lions' den.' Mr. Snell has had the reputation of being very gentle and humane, and men of that description generally love to impart heart-breaking news by degrees and after a soothing exordium. The suddenness of his blow against Daniel and the lions is therefore all the more surprising. It was bad enough to see last week the sacred tree of Kum-Bum in Thibet, with its mystical leaves and bark, ruthlessly abolished as an imposture by Mr. Thiselton-Dyer and other scientific gentlemen. Between its disappearance and the abolition of Daniel and the lions a reasonable time should have been allowed, in order to permit the public to regain part of its equanimity. If the hero of the lions' den is to go, who remains safe?"

"THE WOMAN'S BIBLE."

Another New Bible! The object is to "revise" all the texts and chapters directly referring to women. Doubtless this New Bible is to be "revised" in order to bring it up to date. "The New Woman" decidedly requires a new Bible, for there is nothing about her in the old Book.

EASTER IN AMERICA.

The *Gospel Message* sounds an alarm when it gives, recently, the following authentic news:—

"Among the many things which the Devil has used to blind the eyes of Christians in the Church, to-day, it seems as if the observance of Easter stands forth prominently. The putting forth of little children to speak pieces has its abominations, but the First Presbyterian Church of Springfield, Ohio, seems to have been the special victim of the evil one in the observance of this Catholic holy day. Not content with the regular church choir, the services of a travelling burlesque opera company which happened to be in the city over Sunday were secured, and they proceeded to sing the praises and glories of the risen Lord on Easter morning. Afterwards, when someone ventured to protest at such blasphemy, the blame was shifted to the shoulders of the choir leader. Whether the Master will think this a sufficient excuse for the pastor and people who tolerate a choir leader who will do such a thing, remains to be seen."

Poetry.

"THE SECRET OF HIS PRESENCE."

BY A BRAHMIN LADY.

I N the secret of His presence, how my soul delights to hide!
Oh! how precious are the lessons which I learn at JESUS' side!

Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing

There is cool and pleasant shelter, and a fresh and crystal spring;
And my SAVIOUR rests beside me, as we hold communion sweet;
If I tried I could not utter what He says when thus we meet!

Only *this* I know; I tell Him all my doubts, and griefs, and fears.
Oh, how patiently He listens, and my drooping soul He cheers!
Do you think He ne'er reproves me? What a strange Friend He would be,

If He never, never told me of the sins which He must see!

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of each sinful deed and thought?
No, He is very faithful, and that makes me trust Him more,
For I know that He *does* love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the LORD?
Go and hide beneath His shadow; this shall then be your reward.

And whene'er you leave the silence of that happy meeting-place,
You must mind and bear the image of your MASTER in your face.

You will surely lose the blessing and the fulness of your joy,
If you let dark clouds distress you, and your inward peace destroy:

You may always be abiding, if you will, at JESUS' side;
In the secret of His presence you may every moment hide.

The above lines, "The Secret of His Presence" (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price, 7d. per 100; post free, 9d.

Editor's Table.

REVIEWS.

The Jew, in his Relation to the Second Coming. By J. Hughes-Games, D.C.L. London: Alfred Holness. Paper covers, 3d.; cloth covers, 6d.

This is a most useful compendium of Biblical truths and historical facts connected with the Jew. It has the common fault of quoting Matt. xxiv., as though it referred to the present Church Dispensation, and of using the non-scriptural term, "mystical Euphrates." Apart from these, the little book forms a treasury of information.

Thoughts of Peace and not of Evil; or the Purpose of God regarding Israel. By M. S. Clark, with a preface by G. H.

Pember, M.A. London: Hodder and Stoughton, 27, Paternoster Row. Price five shillings.

This valuable work takes its appropriate title from Jer. xxix. 11: "I know the thoughts that I think toward you, saith the LORD." Mr. Pember's words very accurately set forth the design of the book which we fully endorse: "The book will, I think, be found to contain a clear and interesting sketch, not only of the purpose of God, but also of the way in which that purpose will be effected; for, as will presently appear, both of these points are capable of minute elucidation from the prophetic Scriptures. If the readers be not versed in such subjects—subjects of which the practical importance is increasing every day—he will find here an excellent introduction to them; if he be already instructed, a perusal of this exposition will confirm his faith and may, perchance, add to his knowledge."

The Unchangeable Priesthood. By the Rev. J. J. Beddow, Vicar of Drypool, Hull. Printed by G. H. Durham, Blackburn. Price one penny.

The best pamphlet we have ever seen on this important and interesting subject. Clear, sound, and exhaustive. Glorifying Christ in His unique office of the Melchizedek Priesthood and thoroughly exposing the wicked presumption of Romanizing and Sacerdotal error. We heartily commend it as able to set the whole matter in a clear light, and in a concise form.

Mary or Madonna? We are glad to see that a new edition of this useful pamphlet is called for. It has been enlarged and revised. It is published by Chas. J. Thynne, 6, Great Queen St., W.C.; price threepence. Another new pamphlet published by Mr. Thynne is

The Church of Rome and her Barriers against Union and Unity. This is a sixpenny book, and is reprinted from *Evangelical Christendom* for May, 1896, with additions. It contains much important matter, and many facts and truths suited for present day controversies.

The Rescue Society, 79, Finsbury Pavement, London, E.C. The forty-third Annual Report of this Society is full of sad and solemn, but most encouraging reading. Those who desire to help this kind of work would do well to give it through this old-established and well-accredited agency. It gives the best possible guarantee as to the use of its funds in accomplishing its beneficent objects.

THE DIVINE NAMES AND TITLES.

Our next paper on ADON, ADONIM, and ADONAI is in type, but we hold it over, as several friends inform us that they have not yet marked their Bibles to indicate the Names already explained. We therefore hold it over for a month, as these papers are designed not for mere ephemeral reading, but for real study.

WAS PETER EVER AT ROME?

We propose to republish our answer to this question (on page 63) as a separate leaflet. It may be obtained of our Publisher, Mr. G. Stoneman, 39, Warwick Lane, London, E.C. Price 1s. per 100; post free, 1s. 2d.

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THINGS TO COME.

Vol. III.

JANUARY, 1897.

No. 7.

Editorial.

**"HE THAT HATH AN EAR, LET HIM HEAR
WHAT THE SPIRIT SAITH TO THE
CHURCHES."**

LAODICEA.

THE Epistle to the Church of the Laodiceans shews us that it is regarded as hopelessly departed from the truth. There is no faithful company within it. The door is shut and the Lord is outside. There is hope indeed for His sheep, for they hear His voice. To them He will come in and sup with them. Individual communion is all that is looked for at the close of this dispensation. It will be as it was at the close of the last dispensation (Mal. iii. 16, 17). "Then" the Lord hearkened to those who "*thought on His name.*" Now, He adds for the seventh time, "He that hath an ear, let him hear what the Spirit saith unto the Churches." Laodicea shows us the apostasy at its height and thus prepares the way, and, indeed, leads up to the revelation of

THE BEAST FROM THE SEA.

It is in connection with this lawless one, that we have the last occasion on which these solemn words are found (Rev. xiii. 9). The form is slightly varied and is thus marked off from all the others, as, indeed, the subject is quite different.

The words are further marked off by being *written* this time, not spoken; and written of the Beast which "rose up out of the sea, having seven heads and ten horns, and upon his head ten crowns and upon his heads the name of blasphemy" (Rev. xiii. 1). Of him it is written that "all that dwell on the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear" (Rev. xiii. 9).

The ear is no longer directed to "what the Spirit saith to the Churches," for the Churches are then no longer present on the earth. Assemblies of Jews there will be, and of those who after the Church has been removed will read these seven Epistles and obtain the promised blessing associated with the reading. But the Church, the scattered members of the Body of Christ, will before that time have learned what the Apostle meant when he spoke of "our gathering together unto Him," and are no longer present. Hence, attention is called by the Lord so that "all that dwell upon the earth" may remember the solemn fact which had been foretold, that none can escape the worship of the Beast, and the consequent judgment that awaits him, except those whose names are written in the Book of Life of the Lamb slain.

But that which most nearly concerns us, in the present day is the consideration of

THE TWO COMPANIES

so clearly distinguished in the Epistles to the Seven Churches—especially in the address to the Church in Philadelphia; for the Lord has not yet come according to His promise to that Church, nor "as a 'thief,'" according to His threat to Sardis.

We still wait for His coming, and in view of "that blessed hope," we need to consider and judge ourselves in the light of this Word, so that we may discover what our ecclesiastical associations are.

We must go back and go over the ground again, and remember that the Lord gave to His Apostles

TWO DISTINCT MINISTRIES.

To Peter and the Twelve He gave the commissions as they are recorded at the close of the Gospels, with authority and power to work miracles in continuance of His own ministry, with reference to "the kingdom of God."

To Paul the Lord committed the testimony of His grace, not merely "preaching the kingdom of God," but "teaching those things which concern the Lord Jesus Christ," to Jew and Gentile alike, in separation from Jerusalem while that city is desolate and Israel no longer a nation.

Peter's ministry told of the blessing of Israel in the day of the Lord, when He should execute judgment on His enemies and theirs according to the prophets.

Paul's ministry was concerning the grace of God to the Gentiles, while Israel is under judgment for the rejection of the Gospel committed to Peter and the Twelve.

The two ministries, therefore, could not be concurrent.

"It was necessary," said Paul to the Jews at Antioch in Pisidia, "that the word of God should first have been preached to you" (for this was the Lord's command—"to the Jew first"). "But seeing ye put it from you, lo! we turn to the Gentiles" (Acts xiii. 46).

But Paul did not confine himself wholly to his own special commission, for after he had received "the right hand of fellowship" from the Twelve (Gal. ii. 9), he preached in association with them and he speaks of his ministry as "our Gospel," and says, "so we preach" (1 Cor. xv. 11).

When the ministry committed to the Twelve Apostles, and in which Paul was thus for a short time associated with them, was fulfilled: when Jerusalem had rejected it, and also the Jews among the Gentiles (except a small remnant), then Jerusalem was left for desolation, and the nation was scattered in judgment.

Then, in view of this, those who had received Paul's "teaching" were established as Churches among the Gentiles by the ministry committed to Paul alone for that purpose and made known to us in his Epistles.

Thus, the Epistles of Paul become to us, in a very special manner peculiar to themselves, "what the Spirit saith (or is saying) to the Churches."

It is to these that the Lord Jesus referred when He appeared to John in Patmos, and called the attention of His saints among the Gentiles by a seven-fold exhortation to hear "what the Spirit saith unto the Churches."

But why was this special message from the glorified Lord so needful for His saints as to make so remarkable a visitation necessary?

Because the Church at Ephesus, those to whom especially the truth of "the Mystery" had been revealed, had "left its first love" in departing from this truth! Paul lived to write to Timothy, who presided over that very Church at Ephesus, "This thou knowest, that *all they that be in Asia are turned away from me*" (2 Tim. i. 15).

All these Seven Churches which had heard the Word of the Lord Jesus from the lips of Paul, had given up the truth which he, by the Spirit, had taught them.

The Lord foresaw how the departure from this truth would increase: He knew how this departure would necessarily lead to and end in apostasy, and, therefore, He sent messages by John to warn these Churches or, at least, those among them who had an ear to hear, "to hear what the Spirit saith unto the Churches."

We are not told that Ephesus repented. We know that the departure had increased in Smyrna; for there, not only had some left the teaching of Paul, but they went back to that committed to Peter for the circumcision, and said they were Jews.

There are the same two companies in the professing Church to-day, and the Lord distinguishes them—one as "the temple of God," and the other as "the synagogue of Satan."

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. vi.). 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); 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 be dead with Christ from the rudiments 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 the work was originally written in the last quarter of the first century. It is 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, 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 developed and degenerated into by the close of the first century,† and before the sending of the Lord's Seven Epistles to the Churches in Asia!

Thus the teaching of Paul was apostatised from! and 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 part has been abandoned and practically lost, viz., the coming of the Lord and resurrection as the hope of the Church!

This is the cause, this is the secret of "the present distress."

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 wofully degenerated. *Ordinances* have become more and more positive in their character; *preaching* is everywhere being set aside, while *morality* 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.

The Lord Jesus calls from heaven to all who are thus substituting *Religion* for *Christianity*, to "hear"—not what the Churches say to them—but "what the Spirit is saying to the Churches." So that by receiving and obeying the truth revealed by the Spirit through Paul, those who are "members of Christ," and "the temple of God," may not be associated with "the synagogue of Satan."

* Two or three reproductions of it have been published in English, with notes, etc.

† We can well understand why all Ritualists and Sacramentarians should hail the appearance of this ancient writing—and instead of 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."

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

VI.—ADON, ADONIM, ADONAI, "Lord."

WE have already observed that there are two Divine Names in the Hebrew which, though materially different in their signification are translated by the same English word Lord, with this distinction, that when the Hebrew is *Jehovah*, the English is "LORD," (in capital letters), and when it is *Adonai*, the English is "Lord" (in small letters).

We have also seen that where these two words are used together, *Adonai Jehovah*, they are always rendered (not "Lord LORD," but) "Lord GOD" with GOD in capital letters and Lord in small letters.

But when the two words *Jehovah Elohim* are used together, then it is rendered "LORD God" ("LORD" being put in capital letters and "God" in small letters). Therefore

Adonai Jehovah = Lord GOD.

Jehovah Elohim = LORD God.

All this difficulty comes through the attempt to translate proper names, which should be always transliterated as nearly as possible in every language. "God" does not correctly represent either *El* or *Elohim*, and "Lord" certainly does not in any way represent *Jehovah*, though it has a closer connection with *Adonai*.

Now there are three forms of this word, *Adon*, *Adonai*, and *Adonim*. It is from *Adan*, to be low, as a foundation, then *Dan* or *Doon*, to judge, order, or rule. Hence אָדָן (*Ehden*) is a hinge which governs the door on which it turns, or a socket or base on which a board, pillar, or building rests (Exod. xxvi. 19; xxvii. 10). In Job xxxviii. 6, the Almighty asks, "Whereupon are the foundations thereof fastened" (speaking of the world) (marg., sockets made to sink).

ADON.

So that the word אָדָן, *Adon*, used as a name, is one on whom others rest and by whom they are ruled, one who supports and has authority and dominion over others. Hence it is used of man as well as God. Its first occurrence fixes its meaning (Gen. xviii. 12). It is the common word for acknowledged superiority of position.

Our English word Lord as used of man comes from loaf, the loaf-keeper (as Lady is literally loaf-kneader), hence the A.S. loaf, to sustain, i.e., the one who supports his vassals as well as governs them (Gen. xxxix. 20; xlii. 30; xlv. 8; 1 Kings xxii. 17). When used of the Divine Being it always has the article—*Ha-Adon*.

In Exod. xxiii. 17 and xxxiv. 23, it is combined with *Jehovah*, "Thy males shall appear before the *Adon*, *Jehovah* (i.e., the Covenant God who is also thy Ruler, and therefore issues this command).

Josh. iii. 11, 13 and Zech. vi. 5: "The *Adon* of all the earth."

Psa. xcvi. 5; Micah iv. 13; Zech. iv. 14: "The *Adon* of the whole earth."

Psa. cx. 1: "Jehovah said unto my *Adon*."

In Isa. i. 24; iii. 1; x. 16, 33; xix. 4; Mal. iii. 1, we have, "Thus saith the *Adon*, Jehovah of hosts."

Psa. cxiv. 7: "Tremble, thou earth, at the presence of the *Adon*, at the presence of the *Eloah* of Jacob."

These are all the occurrences of *Adon* as used of the Divine Being, and they relate specially to the Lord Jesus who was made low, and on this account was exalted and made *Ha-Adon*, the Lord and Ruler (see Acts ii. 36 and Phil. ii. 10, 11). As *Jehovah* He was not "made" low or high, but as *Ha-Adon*, He is the humbled One, who is now exalted, upon whom all Creation rests. "By Him all things consist," and by Him they will soon all be governed.

ADONIM.

Adonim is the plural of *Adon*. As plural it is never used of man, but only of the Divine Being. It is the plural of Majesty, and carries with it all that belongs to *Adon* only in a greater and higher degree. Perhaps ownership may be more strongly implied. All the instances are as follows:—

Deut. x. 17: "For *Jehovah* your *Elohim* is *Elohim* of *Elohim*, and *Adonim* of *Adonim*, the great *El*, the mighty and the terrible, etc."

Neh. iii. 5: "The work of their *Adonim*."

Neh. viii. 10: "Holy unto our *Adonim*."

Neh. x. 29: "Jehovah our *Adonim*."

Isa. li. 22: "Thus saith thy *Adonim*, *Jehovah*; and thy *Elohim*."

Psa. viii. 1, 9: "O *Jehovah* our *Adon*."

Psa. xlv. 11: "He is thy *Adonim*, and worship thou Him."

Psa. cxxxv. 5: "And that our *Adonim* is above all *Elohim*."

Psa. cxxxvi. 3: "O give thanks unto the *Adonim* of *Adonim*."

Psa. cxlvii. 5: "Great is our *Adonim*, and of great power."

ADONAI.

Adonai, unlike *Adon* and *Adonim*, is used exclusively of the Divine Being, and is practically equivalent for *Jehovah*, or *Jehovah* as the Ruler and Sustainer of His people. As the Tetragrammaton, *Jehovah*, came to be regarded as too sacred to be pronounced, its vowel-points were used with the word *Adon*, making *Adon* into *Adonai*. It occurs some 430 times, and in 134 of these the word has been deliberately substituted for *Jehovah*. A list of these is preserved in the Massorah, and we have already given that list in these pages. We have marked them with an asterisk in the following list of passages where the word *Adonai* is used.

If now our readers will go through their Bibles and mark these passages, they will then always know that every other place where the word "Lord" is in small type, it is *Adon* and is used of men.

To sum up, we may thus distinguish these three words:—

Adon is the Lord of power, support, and rule.

Adonim is the Lord as owner and proprietor.

Adonai is the Lord in the relationship of covenant blessing.

אֲדֹנָי, *Adonai*.

Gen. xv. 2, 8; xviii. 3, 27,* 30,* 31,* 32*; xix. 18*; xx. 4.* Exod. iv. 10,* 13*; v. 22* (2nd); xv. 17* (2nd);

xxxiv. 9* (twice). Num. xiv. 17.* Deut. iii. 24; ix. 26 (2nd). Josh. vii. 7, 8.* Judges vi. 15,* 22 (2nd); xiii. 8* ; xvi. 28. 2 Sam. vii. 18 (2nd), 19 (twice), 20, 28, 29. 1 Kings ii. 26; iii. 10; viii. 53; xxii. 6.* 2 Kings vii. 6* ; xix. 23.* Ezra x. 3.* Neh. i. 11* ; iv. 14.* Job xxviii. 28.* Psa. ii. 4* ; xvi. 2* (2nd); xxii. 30; xxxv. 17,* 22* (2nd); xxxvii. 13* ; xxxviii. 9,* 15* (2nd), 22* ; xxxix. 7* ; xl. 17* ; xlv. 23* ; li. 15* ; liv. 4* ; lv. 9* ; lvii. 9* ; lix. 11* ; lxii. 12* ; lxvi. 18* ; lxviii. 11,* 17,* 19,* 20, 24,* 26, 32* ; lxix. 6; lxxi. 5, 16; lxxiii. 20,* 28; lxxvii. 2,* 7* ; lxxviii. 65* ; lxxix. 12* ; lxxxvi. 3,* 4,* 5,* 8,* 9,* 12,* 15* ; lxxxix. 49,* 50* ; xc. 1* ; cix. 21; cx. 5* ; cxxx. 2,* 3* (2nd), 6* ; cxl. 7; cxli. 8. Isa. iii. 15, 17* (1st), 18* ; iv. 4* ; vi. 1,* 8,* 11; vii. 7, 14,* 20* ; viii. 7* ; ix. 8,* 17* ; x. 12,* 16 (2nd), 23, 24; xi. 11* ; xxi. 6,* 8,* 16* ; xxii. 5, 12, 14 (2nd), 15; xxv. 8; xxviii. 2, 16, 22; xxix. 13; xxx. 15, 20* ; xxxvii. 24* ; xxxviii. 16* ; xl. 10; xlviii. 16; xlix. 14, 22; l. 4, 5, 7, 9; lii. 4; lvi. 8; lxi. 1, 11; lxx. 13, 15. Jer. i. 6; ii. 19, 22; iv. 10; vii. 20; xiv. 13; xxxii. 17, 25; xlv. 26; xlvi. 10 (twice); xlix. 5; l. 25 (2nd), 31. Lam. i. 14,* 15* (twice); ii. 1,* 2,* 5,* 7* (1st), 18,* 19,* 20* (2nd); iii. 31,* 36,* 37,* 58*. Ezek. ii. 4; iii. 11, 27; iv. 14; v. 5, 7, 8, 11; vi. 3 (twice), 11; vii. 2, 5; viii. 1; ix. 8; xi. 7, 8, 13, 16, 17, 20; xii. 10, 19, 23, 25 (2nd), 28 (twice); xiii. 3, 8 (twice), 9, 13, 16, 18, 20; xiv. 4, 6, 11, 14, 16, 18, 20, 21, 23; xv. 6, 8; xvi. 3, 8, 14, 19, 23, 30, 36, 43, 48, 59, 63; xvii. 3, 9, 16, 19, 22; xviii. 3, 9, 23, 25, 29, 30, 32; xx. 3, 5, 27, 30, 31, 33, 36, 39, 40, 44 (2nd), 47 (2nd), 49; xxi. 7, 13, 24, 26, 28; xxii. 3, 12, 19, 28, 31; xxiii. 22, 28, 32, 34, 35, 46, 49; xxiv. 3, 6, 9, 14 (2nd), 21, 24; xxv. 3 (twice), 6, 8, 12, 13, 14, 15, 16; xxvi. 3, 5, 7, 14 (2nd), 15, 19, 21; xxvii. 3; xxviii. 2, 6, 10, 12, 22 (1st), 24, 25; xxix. 3, 8, 13, 16, 19, 20; xxx. 2, 6, 10, 13, 22; xxxi. 10, 15, 18; xxxii. 3, 8, 11, 14, 16, 31, 32; xxxiii. 11, 17,* 20, 25, 27; xxxiv. 2, 8, 10, 11, 15, 17, 20, 30 (2nd), 31; xxxv. 3, 6, 11, 14; xxxvi. 2, 3, 4 (twice), 5, 6, 7, 13, 14, 15, 22, 23 (2nd), 32, 33, 37; xxxvii. 3, 5, 9, 12, 19, 21; xxxviii. 3, 10, 14, 17, 18, 21; xxxix. 1, 5, 8, 10, 13, 17, 20, 25, 29; xl. 18, 19, 27; xlv. 6, 9, 12, 15, 27; xlv. 9 (twice), 15, 18; xlvi. 1, 16; xlvii. 13, 23; xlviii. 29. Dan. i. 2* ; ix. 3,* 4* (2nd), 7,* 8, 9,* 15,* 16,* 17,* 19* (three times). Amos i. 8; iii. 7, 8, 11, 13; iv. 2, 5; v. 3, 16* (2nd); vi. 8 (1st); vii. 1, 2, 4 (twice), 5, 6, 7,* 8* ; viii. 1, 3, 9, 11 (1st); ix. 1,* 5, 8 (1st). Obad. i. Mic. i. 2, 2*. Hab. iii. 19. Zeph. i. 7 (1st). Zech. ix. 4,* 14 (2nd). Mal. i. 14 (1st).

THE RAPTURE OF THE SAINTS.

BY JAMES E. MATHIESON.

THERE has recently grown up among a section of believers an opinion, (we may not call it a doctrine), an expectation (we must not call it "that Blessed Hope"), that in some way or other there will come about a priority in the rapture of some of the Saints of God, because of their greater readiness, or more watchful spirit, or higher attainment in holiness. How this belief has come to be entertained it would be difficult to ascertain; possibly it is an unlooked for excrescence (out-growth) from

the wide-spread desire and search after more Christ-likeness in those who love the Lord. No good and holy endeavour is free from the danger of unscriptural accretions and errors; none the less ought we to be on our guard, and put others on their guard, against such dangers.

First of all, and chiefly, the view referred to directly traverses the great doctrine of God's Free Grace. "By Grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9). What is salvation? It is the complete deliverance of true believers from the power and presence, from the curse and consequences of sin; the deliverance not of the soul alone, but of the body. The provision for this deliverance is complete in the finished work of our Lord Jesus Christ, His spotless life of obedience, His sin-atonement upon the Cross, and His glorious resurrection and ascension. *But in the person of no believer is the salvation yet an accomplished fact*; it cannot be so long as we are still "waiting for the adoption, to wit, the redemption of our body: for we are saved by hope" (Rom. viii. 23, 24). To this agree such passages as these: "Now is our salvation nearer than when we believed, the night is far spent, the day is at hand" (Rom. xiii. 11, 12); "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30). I venture to submit that whilst "full salvation" is abundantly secured by our blessed Saviour's substitutionary life and death for sinful men, it is an abuse of words to claim the *possession* of "full salvation" until the moment when "we shall be like Him, for we shall see Him as He is" (1 John iii. 2), and our very incompleteness until that glorious moment should all the more urge us to that which the next verse enjoins: "Every man that hath this hope in Him, purifieth himself, even as HE is pure" (1 John iii. 3). If our salvation is all of grace, it is as much a part of this wonderful grace "to change our vile body, that it may be fashioned like unto His glorious body" (Phil. iii. 21), as it was to give us a change of heart and mind at the moment when "according to His mercy HE saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. iii. 5), and if greater preparedness or watchfulness, or any effort of ours, can purchase priority of rapture over other saints, that blessedness would cease to be wholly of free grace.

Again, whilst it is impossible to deny that God, had HE so willed it, could draw a line of demarcation, and establish such a priority for those who reached higher heights of holiness than others, it has not pleased Him to reveal such a purpose or to indicate the indispensable height to which His saints must attain. There is marvellous accuracy in the disclosures of the purposes of God in His Holy Word: for example, in Matt. xxv. 34, and 41, where the *fore-ordination to blessing* is clearly intimated to a certain class, whilst the *fore-ordination to curse*, is not assigned to the other class, but to "the devil and his angels," (though that class by their own act or default may "fall into the condemnation of the devil." A similar carefulness of statement is found in St. Paul's inspired utterance (Rom. ix. 22, 23). These passages do not bear upon our present topic except as illustrating the well-guarded accuracy of the Word of God. But we remark

further that no doctrine can be built up on anything less than positive statement of truth. Thus, it could not be maintained that baptism is indispensable to salvation on the ground of the saying in Mark xvi. 16; "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." And so, by analogy, we could not build up as a doctrine, the priority of advantage to the expectant saints from Heb. ix. 28; "Unto them that look for Him shall HE appear the second time, without sin unto salvation," or affirm that none but the expectant would share in the immediate blessedness there foretold. Perhaps this passage may be the Scripture upon which the belief under discussion chiefly rests; but we have a further objection to its being thus mis-used, for the three "appearings" of our Lord, so beautifully indicated in Heb. ix. 24-28, are designed to illustrate the fulfilment of the types fore-shadowed in the Jewish Great Day of Atonement, when the High Priest of Israel "appeared" at the great brazen altar to receive the blood of the bullock in the golden bowl (emblem of Christ's sacrifice), then "appeared" inside the Holy of Holies to sprinkle the blood upon the mercy-seat, and make intercession for the people (emblem of Christ's mediatorial work in heaven), and then "appeared" with uplifted hands to bless the people outside of the Temple (emblem of Christ's coming to earth again to bless Israel with His presence and rule. We venture to think that this Epistle, being addressed to believing Jews, is not dealing in these particular verses with the question of the saints' rapture into the air to be "present with the Lord," but with the fulfilment of one type, the third stage of which is our Lord's manifestation again to Israel in power and great glory.

To those who believe in the rapture of the saints before "the tribulation, the great one," and that, whilst upon earth will be enacted the terrible antichristian drama foretold in the Apocalypse, there belong also the promise of wonderful scenes in the heavenlies, the "marriage supper of the Lamb" (Rev. xix. 6-9), and "the tribunal of Jesus Christ" (2 Cor. v. 10), it is possible reverently, because Scripturally, to indicate the occasion when our righteous Lord will deal with all questions which pertain to the faithfulness or unfaithfulness of His Saints, their readiness or unreadiness, their greater or lesser obedience; when also His fire of judgment "will try every man's work, of what sort it is" (1 Cor. iii. 13); this surely will all come to pass at that searching tribunal with unerring discrimination and just award, or withholding of reward. This is not a judgment-seat affecting the question of salvation: that was settled for all true believers at Calvary; but it will be the occasion for true adjustment of every claim of every saint in respect of faithfulness to his Lord, for the setting aside of all unreality in motive and in service. That will be the time when the "crown of life" will be given to the martyred Saints (Rev. ii. 10); the "crown of glory" to faithful under-shepherds of the flock of God (1 Peter v. 4); the "crown of righteousness" to those who, like the great Apostle Paul, "lovéd the appearing" of Him who "shall rule the world in righteousness" (2 Tim. iv. 8).

I need not enlarge further, since Major Orde Brown (as reported in *Things to Come* for December) has so ably dealt with other difficulties; seemingly insurmountable, for-

bidding acceptance of the suggestion of any priority of rapture: e.g., the inevitable *dividing of the Body*, ignoring the plain statements of 1 Cor. xv. 23 and 51, 52, and the leaving behind of the great multitude whose minds were never enlightened to receive the truth of our Lord's pre-millennial coming, and therefore could not be in a waiting attitude to look for His appearing.

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.

MATT. XXIV. 14. DOES IT DESCRIBE THE PRESENT MISSIONARY DUTY OF THE CHURCH?

A PAPER READ BY THE REV. DR. TOWNSEND,
Vicar of St. Mark's, Tunbridge Wells.

(At the Prophetic Meeting in London, November, 1896)

ONE of the most joyful signs of our Lord's near approach is to be found, according to the opinion of many, in the gradually waking activity of the Church in the matter of missions to the heathen. Christian people are beginning to feel the tremendous responsibility, to which St. Paul alluded, of being "put in trust with the Gospel." It is a remarkable thing, however, that the very movement which has sprung into activity in consequence, as I believe, of the Lord's *Parousia* being near at hand, should bring about in the minds of some men a feeling that it is not so near as they had hoped!

At first they believed that it was comparatively an easy thing to bring the Gospel before the heathen world, but as the magnitude of the task appeared they began to lose heart, and it has been often said to me, "Ah, the Lord's Coming must be farther off than we think, it will take many years still before the heathen nations can be evangelised, and I shall not see Him coming as I had hoped to do"; thus a sadness which is not of God's making creeps over the minds of some of His most faithful servants.

Whenever the subject has been pursued further I have always found that they fell back upon the words of St. Matt. xxiv. 14: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is therefore a vastly important thing for us to examine this text—for if it be true that, to use St. Mark's stronger expression,—"the Gospel *must first* be published among all nations," then clearly we are deprived of the Blessed Hope of our Saviour's *appearance at any moment* to take His people to Himself.

The Apostles never ceased to teach and press upon the Church the need of watchfulness for the Return of the Master; *but if He could not return* until the Gospel had been preached as a witness in all nations, they could not possibly have expected Him at any moment. Watchfulness would have been needless, and the slothful servant would have been right, who said, "My Lord *delayeth* His

*This subject is dealt with more at large in *A Bright To-Morrow*, by Dr. Townsend. (Chap. iii.) Published by Marshall Brothers.

Coming"—"the Gospel has not been preached as a witness in all nations, therefore *I* need not be on the alert." Now, *is it likely* that our Master, who left behind Him the promise of His possible appearance at any moment to be the cheer and comfort of His Church and to preserve it from deadness and apathy, would have fettered this hope by a limit of time, causing the very evil which He most desired to prevent?

I would submit to you in the next place that the former passage, Matt. xxiv. 14, contains *two key words*, they are "kingdom" and "end." Perhaps these may unlock the meaning.

(a.) First, "Kingdom." The New Testament speaks of "the Kingdom of God" and "the Kingdom of Heaven." These words have a spiritual and literal meaning—speaking broadly, the literal signification has reference to God's covenant promises to Israel. You have observed also that while the three later Evangelists and the Apostles in Acts and Epistles speak often of the "Kingdom of God," they never allude to the "Kingdom of Heaven," while St. Matthew 35 times mentions "the Kingdom of Heaven" and only five times "the Kingdom of God." "The Kingdom of God" thus appears to be the generic term embracing spiritual and literal meanings. "The Kingdom of Heaven," on the other hand, seems to have a *dispensational* meaning, with especial reference to God's dealing with the Jews.

The Lord Jesus was promised the kingdom in Psa. ii., and often before and after as the *King Messiah*; the Tabernacle symbolized this, David often sang of it, the prophets foretold it, the Angel Gabriel announced it,—He came of the kingly line, and the Angel said, "The Lord 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." John the Baptist proclaimed that the Kingdom of Heaven was at hand, Christ Himself preached the same and then at the beginning of His ministry having shewed the power which He possessed to establish the kingdom, a power which arrested the minds of men, He on the Mount proclaims the *Laws of the Kingdom* and the *character* of those who should enter into it. The latter part of the discourse pre-supposes the rejection of the King, but it establishes the *principles of the Kingdom of God* in the minds and lives of His faithful subjects now, and the *Laws of the Kingdom of Heaven* as they shall be *afterwards* recognized and obeyed when the King rules in righteousness over His nation and the world on earth. Had men accepted Him then the foretold reign would have begun at once, but Jewish pride rebelled; they did not look for such a lowly leader—one of the common people; yet even then if He had put Himself at the head of a party they would have accepted Him as King, but He would not thus approach the throne, so they would not have Him. By the time that we reach St. Matt. xiii., the separation between the Messiah and the nation is manifesting itself,—at the end of chap. xii. the Lord "publicly breaks the bonds that naturally existed between Himself and the people after the flesh, acknowledging only those which were formed by the Word of God,"—then comes the Parable of the Sower, illustrative of the new position which He was now about to take up; the six parables which follow describe in various ways the establishment and spread of the kingdom, as I have said, during the rejection and absence of the King. Then comes chap. xvi. 20 when, in consequence of His rejection by the nation (an attitude which shewed itself soon in His crucifixion), He taught His disciples that they were no longer to proclaim Him as Messiah (or Christ). "From that time," says the Evangelist, He began to shew them what He must suffer; from this point in the Gospel,

the "kingdom" is put aside for a time, and the Church period begins (the interval in which we now live). But, though put aside, the "kingdom" is not lost sight of, for in St. Matt. xxiv., as the little group gathered round Him on the Mount of Olives, when the evening shadows lengthened, after His last visit to the Temple, He began to tell them of the events that should happen when time's shadows should begin to lengthen, and the eventide of this Dispensation should come on. Here again He is, I think, in prophecy taking up the dropped thread of His kingly purpose as regards His ancient people, and if we fail to take into account the literal meaning of the "kingdom" in its application to the Jew, we lay aside the key which can, I believe, interpret this and many other passages of Scripture.

(b.) The second key word that distinguishes St. Matt. xxiv. 14 from St. Matt. xxviii. 19 is "end."

"Then shall the end come." The Coming of Christ, or *παρουσία*, is never called "the end," or *τὸ τέλος*. I understand by "the end," the close of this Dispensation before the millennial reign.

The Coming of the Lord for His Church (1 Thess. iv.) will be followed by a period in which several important events must occur—probably the conversion of the Jews as a nation; followed by the grand missionary labours of the Jew and the consequent wonderful awakening throughout the world, and other events to which I shall allude afterwards.

Now to go back for a moment to the period after the *Parousia*; a wonderful band of missionaries will go forth in the interval to preach the Gospel as a witness to all nations; these are the very ones spoken of in St. Matt. xxiv. 14, but *they are not*, as I believe, the *Church of Christ* in the Apostolic sense of the word, nor does this text describe *the work done now* in connection with Foreign Missions; we have here a description of the work of the converted Jewish remnant after the Church has gone! That the Jews will be a power for God all over the world seems evident from the expression used by St. Paul when he describes their conversion: "If the *fall* of them be the riches of the world, and the *diminishing* of them the riches of the Gentiles, how much more their fulness? . . . 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?"

There will be no need for them to learn foreign languages, a thing which causes so much waste of precious time with our Missionaries—for the Jews know nearly every language already—the germs of future mission stations are now in every land in Jewish settlements, so that their very Dispersion will be the means of the great assembly, and when God's Spirit descends upon them, Babel will become the aid to Pentecost. By their means will be fulfilled Isaiah ii., Micah iv., and many of the Missionary Psalms. This grand and successful work of the Jewish preachers will perhaps be the cause of Satan's tremendous effort against *them*, resulting in the horrors of the Great Tribulation, the gathering together of the nations against Jerusalem and its culmination in the capture of the Holy City and the events of Zech. xiv. THEN, at that moment, shall the Lord appear WITH His Church, rescue His ancient nation, establish His Kingdom upon earth, and *then* this Dispensation closes and the end shall come. Principally then on these *three grounds*—the time limit—the word "kingdom"—and the expression "the end," I submit that the words of St. Matt. xxiv. 14 are not

addressed to the Church of Christ, do not refer to His Coming for His Church, and cannot be said to describe its duty now.

If then St. Matt. xxiv. 14 is not a command addressed to us, *what is the present duty of the Church of Christ towards Foreign Missions?* doubtless it is to bear the message of the Gospel everywhere according to our Lord's parting command, in order to complete as rapidly as possible the Church or Body of Christ.

In Rom. xi. 25, St. Paul reveals to us that "blindness in part is happened to Israel until the *fulness* of the Gentiles be come in." "Fulness" does not mean the whole of the Gentiles, but "that which is completed," *i.e.*, the full tale or complement of a certain number laid down and foreseen by God. Bishop Lightfoot has a very interesting article, in his commentary upon Colossians, on the use of this word πληρωμα (*plerōma*). He tells us that the verb πληροῦν (*pleroun*), from which *pleroma* comes, occurs about 100 times in the New Testament: it has two meanings, "to fill" and "to fulfil," and it is translated with the latter meaning more than four times oftener than with the former. Lightfoot gives as the meaning in this passage (Rom. xi. 25) the full tale, or complement of that number of which only a part has hitherto been brought into God's Church. He points out that St. Paul and St. John use the word as connected with the meaning *to fulfil* (not *to fill*). It seems therefore that its signification in this passage is the full complement or number of those who out of the Gentiles shall believe God and His message of pardon through His dear Son. When this number is complete, then, as I believe, 1 Thess. iv. shall be accomplished, and the Church of the firstborn formed of true believers, both Jews and Gentiles, shall be caught up to meet the Lord in the air.

We are now in that transitory period of blindness or hardness (*πώρωσις, porosis*)—the Gospel is being preached to the Gentiles, the Church is being gathered out. When the "complement" from the Gentiles is made up, then the Gentile history of grace and the Church period shall cease, Christ will come for His Church and it shall rise to meet Him. I humbly claim for my exposition of this subject that it is not only the right one exegetically, but that it supplies just what our Master wishes to see in us—a burning zeal for missionary work *coupled with hope* that at *any moment* the work may be done and the Lord Himself appear. The contrary view puts a *limit of time* on it, and so puts off our Saviour's Coming. In many of those beautiful little books put forth on behalf of Foreign Missions we often meet with such a sentiment as this:—"Help the cause of Missions with all your heart, for the *Lord cannot return* until the Gospel has been preached as a witness in all nations." "*Cannot return!*" we dare not put a moment's limit to the hour of His approach. He may appear before I have done reading this paper to you who in this room are watching for Him!

See then what an immense and vivid stimulus is given to missionary zeal, if we feel assured that ours is no far-away work that shall hereafter be completed; no, thank God, we feel that our Lord is very near and that everything done for the conversion of souls at home and abroad is rapidly hastening His Coming. Some of us believe that we can almost hear the sound of the chariot wheels of our King!—in any case expectation is intensified and zeal increased a thousand-fold by the conviction that at any moment the last soul may be saved out of the number foreseen by God to complete His Church—and when THAT hour strikes, what remains but the Coming of the Lord to receive His people to Himself?

Selected Gleanings.

"BACK TO ST. PAUL."

UNDER this title, Professor Rev. J. S. Banks, of Headingley College, Leeds, has a valuable article in *The Expository Times*, for Nov., 1896. We cannot give the whole of it here, but the following extracts will show the importance of the subject at this present juncture, and especially in connection with our editorial article:—

"We know that the authority of the apostle to the Gentiles was questioned by an active party in the Church during his life. The Judaizers who would have made Christianity a reformed Judaism and the Church another Jewish sect, put him on his defence. In the Epistle to the Galatians and elsewhere St. Paul meets these assaults, vindicating for himself and his teaching the authority of an apostle of Christ. The gospel which he preached came to him 'through the revelation of Jesus Christ.' He received it, not through the hands of James, Cephas, and John, but directly from heaven. 'Am I not an apostle? The seal of mine apostle ship are ye in the Lord.'

"In our day St. Paul's authority is attacked not by Jewish but by Christian assailants. The cry we hear, 'Back to Christ,' means in some quarters not merely 'Back from the Church and dogma,' but 'Back from the Epistles' to the teaching of Christ in the Gospels. Dr. Horton's book, *The Teaching of Jesus*, is constantly playing on this string. The position of the new Ritschlian school, represented by Dr. Wendt, author of *The Teaching of Jesus*, is that Christians are bound only by the express teaching of Christ Himself, and that the teaching of the apostles is to be accepted only in so far as it is supported by sayings of the Master Himself. A distinction is thus made in the New Testament which practically reduces it to the Gospels. The Gospels are not only made a court of appeal, but the only court with authority in matters of faith. It should be noted further that the Gospels thus set apart are the three Synoptics. The Fourth Gospel is only a witness to Christ's teaching at second-hand, because it is supposed that in passing through the writer's mind the teaching has undergone considerable modification, the amount of which is not easily defined. We could almost wish that St. Paul were alive again to meet his new assailants. The question in dispute is much more than one of mere sentiment. If the contention were that special sacredness is due to the words of the Lord Jesus Himself, no one would contradict.* But the question is not one of special sacredness in Christ's teaching, but of any sacredness at all in apostolic teaching.

"There can be no doubt that the influence of St. Paul on Christian thought has been very great. The subtraction of Pauline theology from Christian doctrine would make an immense difference. It is sometimes assumed that the dominance of this theology began at the Reformation, but this is a mistake. Its influence was greatly increased at the

* It is a very dangerous position to take, and it is a practice to be deprecated to make any such distinction. It cuts at the very root of inspiration. All Scripture comes to us as containing, and made up of "the words which the Holy Ghost teacheth." Every word is given on the Testimony of the Holy Spirit, and one word is not more true than another, so that this new Theology is a side-blow at the doctrine of inspiration.—EDITOR.

Reformation by the rediscovery, so to speak, of St. Paul's teaching on the nature of justification and redemption, which has remained ever since in the front line of Protestant testimony. But, apart from these subjects, St. Paul's teaching entered into the very substance of Christian faith from the first days of the Church. It would be easy to show this by reference to Christian writers down to the time of the Reformation, but it is needless. Now it is proposed to take a new departure. St. Paul, and for that matter St. John also, are simply great Christian teachers, important as standing nearest to the great Teacher Himself. But their teaching is as open to criticism as that of Augustine, Calvin, or any other writer. We may analyse their doctrine, separate its threads, discover its source, and then receive or reject as we think best."

After meeting and dealing with these new theories, Professor Banks asks :—

"Does Christ anywhere intimate that He meant His own teaching to be treated in this exceptional way? Does He intimate that it would be complete in itself? All the indications are to the contrary. In His last discourses He says expressly, 'I have many things to say unto you, but ye cannot bear them now.' In the same discourse He states how His teaching will be completed. The Spirit is to teach them all things, bring His words to their remembrance, and guide them into all the truth. If after this there had been no supplement of equal authority, what becomes of these promises?"

Prof. Banks then takes up the new "Capricious Criticism" of Dr. Wendt and Dr. Horton and shows its bearing on the great doctrine of atonement, etc. He afterwards deals with the causes of the modern prejudice to Paul's Theology and amongst his concluding remarks he says :—

"The theory we have been considering proposes nothing less than a new basis of Christian faith. St. Paul and the other apostles are discarded as authorities, while, of course, we may accept everything in their writings that commends itself to our judgment. The New Testament is reduced to the personal teaching of Jesus Christ as we may be able to gather it from the Gospels, and especially from the first three. The miraculous side of Christ's life is swept away.

"The discarding of the whole past theology of the Church is insignificant beside it. The drift of the theory becomes still clearer when we see Dr. Wendt in his *Teaching of Jesus* explaining away everything in the Gospels which points to a higher nature in Jesus, making His Sonship a simply ethical one like ours, and finding the essence of His teaching in the doctrines of God's Fatherhood and God's kingdom. It is easier to get rid of the ordinary doctrines of the Trinity, of Sin, Atonement, Justification, Regeneration, Union with God, Future Judgment, when St. Paul is out of the way. There is so much less material to be dissolved in the crucible of minimising criticism. In short, the Sermon on the Mount, worked out and amplified in other discourses and parables of Christ, is the whole Christian gospel, the sole authoritative revelation brought by Christ and binding on us. This is a fair summary of the new Ritschlian version of Christianity."

Professor Banks concludes his weighty article which condemns this new Theology by saying that in it :—

"We have a new Bible, a new gospel, a new Christ, new conceptions of God and of Christian life!"

* But, though the doctrine of Justification was recovered, the doctrine of the "Mystery" was not.—(Ev.)

Fresh Studies of Old Truths.

No. VIII.

"THE CORNER STONE."

By E. J. BALDWIN.

PART V. THE FOUNDATION.

ONE more point still remains unnoticed in the prophecies of the "Corner-Stone," without which our study of the subject would be incomplete; though it can be but briefly mentioned here, and only in so far as it bears upon the special question now at issue. When our Lord Himself quoted the Psalmist's prophecy and explained in what manner it should be fulfilled (St. Matt. xxi. 42, 43), He added another awful prediction concerning the Stone (ver. 44), which, like the three with which we have already dealt (*A.*, Ps. cxviii. 22; *B.*, Isa. viii. 14; and *C.*, Isa. xxviii. 16), is twofold—the two portions relating, as before, to two different periods of time, viz.: the First and Second Advents of Messiah, and therefore respectively fulfilled and unfulfilled; both repetitions, though not verbally exact quotations, of other Old Testament prophecies concerning the "corner-Stone."

The first clause (an allusion to Isa. viii. 14): "Whosoever shall fall on this Stone shall be broken," fulfilled in the history of the Israel nation, we have already considered. The second clause: "But on whomsoever It shall fall, It will grind him to powder" ("scatter him as dust"—R.V.), is an allusion to the "Stone cut out without hands," which, falling upon the "ten toes" of the great Image, "brake them to pieces," so that they "became like the chaff of the summer threshing-floors, and the wind carried them away" (Dan. ii. 34, 35). The Fourth Part of the Image, or "Fourth Kingdom" of chap. ii. is indisputably identical with the "Fourth Beast" of chap. vii., both pointing to the revived Roman Empire in its ultimate and still future phase; the "ten toes" of the Image corresponding with the "ten horns" of the Beast. Turning then to chap. vii. for further details, we read that "the ten horns . . . are ten kings," and of another "little horn" ("little" at his rise, but ultimately the head and supreme ruler of the ten) who "made war with the saints, and prevailed against them; 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" (vers. 21, 22). Compare this with Rev. vi. 9-17—"the wrath of the Lamb," chap. xiii. 1-7, chap. xvii. 12-14—"the Lamb shall overcome them," and chap. xix. 6, 7, 19-21; and the special aspect in which the destruction of Anti-Christ and the Ten Kings is presented by the illustration of the falling of the "HEAD-STONE" is clear. It is not only God's King destroying the Satan-possessed usurper, and establishing His long-promised "Kingdom of Heaven" on earth, it is the BRIDEGROOM avenging the ruthless persecution of His Bride!

Note, too, the significance of the contrast between the judgment on unbelieving Israel—"stumbling" over the lowly "Foundation" on which they would not build, and

"falling" to be "broken," not destroyed; and the awful fate which will overtake their terrible Enemy and his allies—"broken to pieces," "ground to powder," "scattered as dust" by the mighty "Head-Stone" whose very existence they had blasphemously denied!

Now, with the consideration of one weighty objection which meets us at the very outset and affects our entire interpretation of the "Corner-Stone," our study of the subject must conclude. The objection is this: that the distinction between the Foundations of the "Temple" and the "City" is based upon a misapprehension; because (a) Christ Himself is *the Foundation of both* (the "Chief Corner-Stone" of the former being a Foundation, not a Head-Stone), and the "Apostles and Prophets" in the one case, and the "Twelve Apostles of the Lamb" in the other, those who *laid* that Foundation, and not the Foundation-Stones themselves. Minor variations of the statement, again, are (b) that Christ is both Foundation and Head-Stone of the "Temple" (though a material impossibility would hardly be a helpful, not to say a positively misleading, illustration of a spiritual Building); and (c) that Christ is the "Chief Corner (or Foundation) Stone," and the Apostles the *other* Foundation-Stones, by virtue of their union with Him—only "Rocks" in their connection with *the* "Rock."

The question is one of small importance as regards the identity of the "Bride," for, in the first place, it is, as we have seen, but one out of many points of dissimilarity between the two Buildings; and in the second, even admitting the statement as proven, there is still just as strong an argument remaining against the identification of the "Temple" and the "City"—that St. Paul is all-important with regard to the one, and has no place in the other!—and therefore the distinction between them still holds good.

The point raised is one, however, of very considerable importance from other points of view; and the objection is based upon a very generally admitted theory, likely, perhaps, to find many supporters among the readers of this article. Let us therefore enter upon its investigation in humble dependence upon the Spirit of Truth to guide us into the truth concerning it which He has Himself revealed, and, ignoring all merely human tradition, seek only to discover the answer to the Divinely-taught inquiry, "What saith the Scripture?"

The two strong points of the objection are:—first, that Christ is certainly spoken of as a Foundation, and moreover, as the *only* Foundation, other than which no man can lay; and secondly, the Apostle Paul also speaks of himself as a master-builder *laying* that One Foundation, BUT—is this Foundation that upon which the spiritual "Stones" of the "Holy Temple" and of the "Holy City" (whether identical or not) *are built?* or only—which would be quite a different matter—that upon which alone the sinner can *build*, by faith?

For, bearing in mind the fact that a "Corner-Stone" may be *either* a Foundation or a Head-Stone, and that, therefore, only a study of the context or comparison with other passages can decide in which sense this phrase is used, it is of the first importance to notice that there are only two passages in the Scriptures which explicitly describe

Christ as a *Foundation-Stone*; one in the Old Testament, viz.: Isa. xxviii. 16, linked by inspired quotation with Ps. cxviii. 22 (1 Peter ii. 6, 7), and explained in Rom. ix. 30-33; and one in the New Testament, viz.: 1 Cor. iii. 10-15; and in each case the Foundation is One on which the individual believer is to BUILD, not to BE BUILT!

In the one case it is "the Stone which the *builders* refused," so failing to attain "to Righteousness, even the Righteousness which is of faith"; and in the other it is said, "If any man *build* upon this Foundation gold, silver, precious ('costly,' R.V.) stones, wood, hay, stubble, every man's *work* shall be made manifest" (vers. 12, 13). This superstructure upon the One Foundation—of various materials, some worthless, to be consumed by fire, the builder "suffering loss"—*this* is surely not the "Temple of God" of ver. 16, the "Holy Temple" of Eph. ii. 20-22, whose "Stones" were "chosen in Christ," the "Chief Corner-Stone," by God Himself (chap. i. 4), and "set . . . every one of them in the Body (*i.e.*, in the 'Temple') as it hath pleased *Him*" (1 Cor. xii. 18)? *

(To be concluded in our next.)

Questions and Answers.

QUESTION NO. 118.

W. J., Liverpool. "Is Acts i. 18 to be taken figuratively? Contrasting it with Matt. xxvii. 5, 6, 7, it appears contradictory; in Acts Judas is said to have 'purchased,' and the chief Priests in Matthew."

This question has already been answered. See question No. 76, March, 1896.

QUESTION NO. 119.

A. T., Liverpool.

Your request for Bible proofs as to Antichrist being a person is indeed a large one, when the Bible *everywhere* speaks of him as such. It is for those who say he is not a person to prove their point. Read the pamphlet by the Rev. Sholto D. C. Douglas, M.A., on this subject, or our own reprint of it in a former number of *Things to Come*. That Antichrist was a person was the universal belief of the primitive church.

QUESTION NO. 120.

V. S. D., Canterbury. "Mr. E. W. N. translates 2 Thessa. ii. 7, 'The mystery of Lawlessness is already working (only there is at present one that restraineth) until it become developed out of the midst, and then shall that Lawless One be revealed,' etc. What is your opinion of this rendering?"

Two questions are involved in the rendering here given. First the word "restraineth." Restraineth what? The verb is transitive and *must have an object*, as it has in every other passage where it occurs. See Matt. xxi. 38; Luke iv. 42; viii. 15; xiv. 9; John v. 4; Acts xxvii. 40; Rom. i. 18; vii. 6; 1 Cor. vii. 30; xi. 2; xv. 2; 2 Cor. vi. 10; 1 Thess. v. 21; Philem. 13; Heb. iii. 6, 14; x. 23. As to the meaning of the word, the Apostle had already used it in its unmistakable sense, *to hold fast*, see 1 Thess. v. 21: "hold fast that which is good." He did not tell these saints to *restrain* that which is good

* St. Luke vi. 48, 49 presents us with precisely the same illustration—*i.e.*, the man building, not being built, upon the Rock-Foundation; Rom. xv. 20, and 1 Tim. ii. 19 shed no light upon the question; and these texts complete the list of the passages where the word "Foundation" occurs in the Singular Number—*i.e.*, of course, except where used in an obviously different connection.

† *Prospects of the Ten Kingdoms*. Page 278, etc.

Then, in the second place, "become developed out of the midst" is a literal translation which ignores entirely the true *idiomatic* usage of the expression *ἐκ τοῦ μέσου* which always means *out of the way* as rendered in the Authorized and Revised Versions, this will be clearly seen from the following:—

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.*, 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. 9, 40): "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*), *i.e.*, being with us.

It is thus perfectly clear that "there is one who holds fast on to something until he becomes out the way." Who is he that thus holds fast? and What is it that he thus holds fast to? and When and How will he be taken out of the way?

We submit that the personage referred to is Satan who holds fast to his position and possession in the heavenlies, until he be cast out into the earth, as we read in Rev. xii. And then in Rev. xiii. 1 (R.V.) he "stands on the sand of the sea," and John sees the beast rising up—being revealed in his own appointed season. Thus 2 Thess. ii. 7 finds its interpretation in Rev. xii. and xiii. which takes place before the breaking of the seals in chap. vi., for the beast is on the earth all the time from Rev. vi. to chapter xi.

Further we may express our belief that we have the same two Beasts in 2 Thess. ii., as we have in Rev. xiii. The *First*, "the Beast from the sea" in 2 Thess. ii. 3, 4 and Rev. xiii. 1-10. The *Second*, "the Beast from the earth" in 2 Thess. ii. 8-12 and Rev. xiii. 11-18. A careful comparison will show that the character and working of these two Beasts correspond respectively in these two Scriptures.

To make the matter still more clear we ought to note that in 2 Thess. ii. 6, it should be, "And now ye know what holds him (*i.e.*, the Man of sin) fast." Here it is *neuter* and not masculine as in verse 7. There is some place therefore or some thing that holds the Man of sin in sure and secure possession, with a view to his being revealed in his own appointed season.

Signs of the Times.

JEWISH SIGNS.

"THE FUTURE OF JUDAISM."

If we were to express our own thoughts on this subject they would be without significance. But it is when the above and similar headings appear constantly in the Jewish newspapers that we can measure the importance of the subject as a remarkable "Sign of the Times." The *Jewish World* has an interesting article under the above title, and says:—

It is well to recall at the present moment, when the question of the future of Judaism is being so energetically discussed, the opinions held by such a writer as David Kaufmann. In his work on "George Eliot and Judaism," he discussed the views of Mordecai: "the sons of Judah have to choose, that God may again choose them." Says Kaufman: "It is more by the question of the future of the Jews than by the enigma of their marvellous preservation that public reflection is demanded. Is the end and result of their glorious history to be their fusion and disappearance among the nations of the earth? why then all this loving care? why all these grievous chains? why their streams of blood and tears? Is this despised minority, from whose womb have sprung the religions which rule mankind, still to be called upon, at the grave of her daughters, to comfort and lift up a despairing world? Or will the semblance of unity, which even now, if invisibly, binds together her dismembered limbs, grow paler and paler in the sunlight of progress? Will the hopes with which the thirsty have for centuries allayed their pangs keep ever running drier and drier, and finally shrink to the miserable remnant to which they are compared by shallow merriment? Are the Jews still a people, a sickly body, indeed, but one to whom youth and health may return? or a bleached and scattered heap of bones? Are these bones destined ever again to live and move? . . ."

"The Jews themselves have begun to recognize a *nationality* in Judaism—and a nationality which cannot be laid aside like a garment.

"What will follow this awakening? Will it force interest in the idea of nationality, which leads to the formation of States, and which, in recent times, has so wonderfully transformed the map of Europe, impel the Jews also to be in earnest in the hopes of thousands of years, and turn their language into rapid actions? Will the march of history lead them, after all their wanderings and sufferings, to re-establish a definite centre, and solemnly to complete their outward and visible unification? For the one party, the hope of rebuilding the ancient State is a childish and ridiculous enthusiast's dream, and the dream for a return to Zion an empty lie, for the obliteration of which from all forms of prayer moral duty calls, if truthfulness before the Almighty is to be respected; for the other parts these longings are as the breath of Jewish national life, and their expression is a sacred command and an inviolable law.

"In spite of all blustering and quarrelling, however, the fact cannot be denied that for the *greater* portion of the Jews, Palestine is something more than a mere geographical notion; and that all the weaning of centuries, and all the enlightenment of modern times, have been unable to banish a longing for that land from their hearts, or to destroy the memory of it in their thoughts . . ."

"The events of universal history are not to be estimated either by the short-sightedness of the Philistines, or by the narrow-mindedness of the student . . . A statesman like Midhat Pasha shows the world what sort of forces can be set in motion by a State tottering on the very verge of ruin. And Jewish history itself? The nine times Wise Men of the Babylonian Captivity smiled contemptuously at the fire of the prophets, and looked down with pity on the miserable creatures whose crazy infatuation it was to rebuild the Temple. But from the midst of these very sufferers, there arose minds to herald a new epoch for Judah, and to bring immortality to Judaism. And even when the race again lay broken on the ground, borne down with meek submissiveness beneath the Roman yoke, there blazed forth Bar Kochba, the Son of the Star, and hosts of devoted warriors sprang from the earth, compelling Rome to send her ablest commander to coerce them, a handful though they were. . . . The defenders of Jerusalem and the heroes of Bethar did not surely bleed in vain! From the Leonine uprising of Judea, and from the safe and wondrous return of the exiles from the Babylonian Captivity, should not the lesson for all time be drawn that the deep-rooted love and longing of the Jewish people is something more than a wild and antiquated absurdity, something more than a barren dream of foolish enthusiasm? Feelings and sentiments which are worthy to be cherished and preserved in a nation's soul

against all the influences of time are wont to concentrate themselves in great personalities, and to impart to them a power of attraction, before which, moderation and half-heartedness fly like leaves before the storm. The history of Israel presents a number of such figures. Ezra and Nehemiah succeed to the Prophets of the Captivity, John of Giskala stands beside Judas Maccabæus, Akiba ben Joseph defends the Star-son of Bethar, and ever through the darkness of the Middle Ages the fiery pillar of Jehuda Halevi gleams forth. Shall we some day be able to say—'and so on?'"

PALESTINIAN PRODUCTS IMPORT ASSOCIATION.

"Most gratifying has been the sequence to the Palestinian Colonies Exhibition in Berlin. An association for the importation of Palestinian products has been formed with a capital of 50,000 marks, in 100 shares of 500 marks each. The association will import into Germany products from the agricultural colonies and the manufactures of Jerusalem. Herr Moses Hildesheimer has taken the lead in the movement, and the association will rent a suitable *locale* in Berlin, where Palestinian wine will be on sale, as well as sweetmeats, confections, honey, perfume, soap, and other knick-knacks" (*Daily Paper*).

AN AGRICULTURAL LOAN BANK FOR PALESTINE.

The bases for the creation of a Palestine Agricultural Loan Bank have been settled in Paris. The objects of the bank will be to grant to small landed proprietors advances on the products of the soil, so as to enable them to develop their undertakings. A group of Jewish bankers in Paris have given their support to the project. The capital will be 500,000 francs, for which subscriptions will be publicly invited (*Jewish Chronicle*).

PALESTINE IN BERLIN AND LONDON.

As a sign of the times the success of the Palestine Department of the Exhibition in Berlin is remarkable. Long accounts of this success are published in the Jewish papers. One paper says that—

"Colonel Goldsmid, the Chief of the Chovevi Zion Association in England, is in communication with the Board of Management of the Exhibition with a view to bring 'Palestine' over to England at an early date. There is little doubt that such an undertaking would prove a financial success, and the gallant colonel will deserve the thanks of the many thousands who will flock to see a sight so unique and interesting."

PALESTINIAN POSSIBILITIES.

"Dr. Theobald Fischer does not believe that Palestine is a played-out country, as far as agriculture is concerned. 'Palestine,' he says, as quoted in 'Palestina,' 'can again become "the South," and the granary of the South-East Mediterranean and of Europe. It is capable of increasing its population to 3,000,000, or 100 per square kilometre. It only requires a development of its agriculture.' 'The whole of the land East of the Jordan, from Moab to Hermon, and the Hauran is a wheat country, which cannot anywhere be surpassed in excellence.' 'The cultivation of the whole of Palestine is a tender plant, which necessitates careful nursing and strong protection; it will wither in the absence of either.' This is fully borne out in the recent report of Consul Dickson of Jerusalem."

(*Jewish World*.)

THE CONDITION OF THE JEWS IN RUSSIA.

An English resident in Russia writes to the *Queen*:—

"The 'Travel-Editor' observes that 'The Jews are the artisans, and do the work for the rest of the population.' This is perfectly correct, for nearly all the Governments within the Jewish Pale,

where nearly all the skilled labour—except the rudest and most laborious kind—is performed by Jews, but, of course, does not apply to the rest of Russia from which the Jews are excluded. As a resident in Russia, I am convinced that, much as has been written on the subject, very few people in England understand the actual position of the Russian Jews, and the highly important part they play in the national life, above all, in the rural districts. There, within the pale, they are, as the Travel-Editor remarks, almost the only artisans, and even the most anti-Semitic Russian residents admit that, but for the Jews, they would be reduced to sad straits indeed.

"In a large estate in which I resided for nearly two years in Western Russia every description of artisan's work, except the blacksmiths and the rougher kinds of carpentering, was done by the Jews alone.

"One great popular delusion in England is that a strong feeling of hostility towards the Jews exists on the part of the Russian peasants generally. This is by no means the case, except when now and then the latter are excited and attack the Jews, from motives of cupidity alone, by the excitement of members of the official class, who, as the Travel-Editor justly remarks, inflict a regular system of persecution upon these Russian pariahs, mainly with a view of extracting blackmail from them to supplement their certainly quite inadequate emoluments as servants of the State. It is somewhat curious to hear the fear I have often heard expressed by Russian nobles within the pale that, if left unchecked the Jews would soon succeed in Judaizing the Russian peasant, to the detriment of the Orthodox Church! Of course, such a theory is merely an excuse for the oppression of a race which the growing commercial and financial classes among the Russians find themselves incapable of coping with upon equal terms from their own inferiority in business matters, and in intellectual capacity. It is a fact, however, that the Russian peasants often prefer to work for Jewish employers rather than for Russian nobles, on account of the better pay and better treatment they generally secure from the former. In one instance that came to my own personal knowledge, an intensely anti-Jewish Russian proprietor, himself a high Court official, allowed a number of Jews to settle and take farms upon his estate on account of the high rents they consented to pay for the land, although their presence in that particular spot was contrary to the law. At harvest time the same proprietor was sadly embarrassed, as his peasants preferred to work on the farms of his Jewish tenants, and considerable pressure had to be employed to induce them to come in sufficient numbers to save his own crops."

RELIGIOUS SIGNS.

INCREASING IRREVERENCE.

We are glad to read the following remarks in *The Record*:

"There is in the present day a regrettable tendency to a too great familiarity in the use of the Divine Name, and this shows itself sometimes in the titles selected by even good men for their book. Two such instances are before us, viz., 'The Table Talk of Jesus' (by the Rev. George Jackson); and 'Jesus the Poet' (by the Rev. J. Reid Howatt). Neither of these authors meant to be offensive, but it will seem to many that the Name which is above every name ought not to be handled with even a suggestion of irreverence."

2 CHRON. XIX. 2.

A solemn illustration of this text is furnished by a daily paper, which says:—

"The verdict of Mr. Price Hughes on Mr. Herbert Spencer will be rather surprising to many. After a searching examination of 'The Principles of Sociology,' Mr. Hughes declares that Mr. Spencer is a man 'not far from the Kingdom of God.' The West-end preacher further says:—'He has clearly grasped the Divine Immanuel, which is the doctrine of Scripture, both in the Old Testament and in the New.' And again, Mr. Spencer has contributed something substantial to that 'deeper conception of the universe which brings modern conclusions into harmony with the teaching of St. Paul.'"

THE DEVIL'S TRAVESTIES.

Another attempt of the Devil to popularize "religion," by dethroning Christ and true Christianity, is seen in the new attempt to degrade all that is sacred and solemn.

A dramatic version of the "Pilgrim's Progress" is about to be produced at the Olympic Theatre!

The one thing lacking is to be supplied in this "Christmas production," by introducing "a powerful love interest."

The *Daily Mail* (Dec. 9) says that:

"No expense is to be spared in the Olympic production, and this omission is to be repaired by the introduction of a sympathetic female character with whom Christian, the hero, is represented as being in love.

"In other respects the story is to be brought thoroughly up-to-date and made in keeping with the festive season of Christmas. Gounod's 'Ave Maria,' and other examples of the best modern music, have been added, and Mr. H. J. Leslie, the spirited manager, has also composed some charming numbers, amongst them a delightful vocal waltz.

"An attractive chorus has been engaged, and there is to be a pretty effect of flying angels, realised by the system which was employed by the Grigolati troupe, and which provided one of the great attractions of a ballet I remember to have witnessed at the Albambra during last Cattle Show Week."

INCREASING WORLDLINESS.

ENGLAND.

The Christian World draws attention to a further remarkable development in the efforts that are being made by the churches to raise money. The walls of Gateshead are just now adorned with a flaming poster announcing a "Grand Fancy Market and Carnival," in connection with Holy Trinity Church. The entertainments are to include "skirt dancing," "side-splitting competitions for ladies and gentlemen," and "a grand comic operetta." The Vicar is to open this "Grand Fancy Market and Carnival."

SCOTLAND.

The Christian Scotsman gives us the following:—

"Programme:—Selection (Scotch); orchestra—1st violin, and violin; musical drill—children; song; tableaux vivants—Mary Queen of Scots and her four Maries; the night before her execution; the old woman who lived in a shoe; song, the Veteran; sketch, Mrs. Goodwoman's dilemma; song; tableaux vivants—a gipsy encampment; the flower of the family; the laird o' Cockpen; a clean sweep; song, the wreck of the Hesperus; Negro sketch, the wig makers; shadow pantomime."

"Programme?" In the name of the world what of? *The Congregational Meeting of Scoonie Kirk* (Leven). Between Mrs. Goodwoman's dilemma and the gipsy encampment there was sandwiched an address by "the minister." He might as well have whistled for all the Godward influence on the folk it could have had. No wonder that Kirks like these are feckless and powerless for God and eternity; indeed, where Christ and His Spirit are thus so blatantly bundled "outside the camp" they are not churches at all, but mere Sunday Clubs.

Editor's Table.

REVIEWS.

Shakespeare and the Bible, by C. E. Bagster and Sons, price, 1s. and 1s. 6d. The aim of the author of this work is to show from this selection of his *Sonnets* that "the genius of Shakespeare was employed in the service of the Divine Master." It is beautifully got up, and forms a handsome present.

Music and Worship, by T. F. Agnew. Spottiswoode and Co., New Street Square, E.C. Price one penny, or

5s. per 100. This is a paper read at the late Liverpool Diocesan Conference, on "The true ideal of public worship, with the just proportion of music and singing." It is an excellent paper on a most important subject.

Sunday School Lessons, by Dr. Bullinger. Fifth Series. Eyre and Spottiswoode, Great New Street, E.C. Price 1s., completing the series.

"*Rightly Dividing the Word of Truth*," by the same author and publisher, price one penny, being one of the addresses given at the recent Prophetic Conference at Mildmay.

PUBLICATION NOTICE.

The publisher, Mr. G. Stoneman, 39, Warwick Lane, E.C., wishes us to say that he is not responsible for the delay in posting copies to subscribers who paid their subscriptions to the late publishers.

OUR SOLDIERS IN INDIA

Between eighty and ninety Prayer Rooms are provided and maintained by the Government of India (as part of the barrack accommodation, to which the British soldier is entitled), but they are dependent on the founder for Bibles and all literature, etc. It would be a great boon if any friend or friends would undertake to supply each room with a copy of *Things to Come*. Contributions will be thankfully received by Mr. W. B. Harington, The Hoo, Totland Bay, Isle of Wight, or in India, by Colonel C. A. R. Sage, Dharmasala, Punjaub.

Mr. Harington pleads most earnestly for some copies of Dr. Bullinger's and Dr. Anderson's works for these Prayer Rooms in India. Perhaps there are some friends who would like to respond to this appeal.

ITINERANT MISSION TO THE DEAF AND DUMB.

We have much pleasure in heartily commending this work, of which particulars are given in an *inset* last month and this. The work is going on, and a room has been taken in the heart of London for services and meetings. We shall gladly receive contributions, or they may be sent direct to the Treasurer, Col. Malcolm A. Alves, 43, Cromwell Houses, S.W.

ACKNOWLEDGMENTS.

We are asked to acknowledge one pound for the Mildmay Mission to the Jews from "one who desires to help them for Christ's sake."

Also for *Things to Come*, ten shillings from Two Sisters, for Free Distribution and Conference Fund.

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THINGS TO COME.

Vol. III.

FEBRUARY, 1897.

No. 8.

Editorial.

THE MINISTRY OF PETER.

THE ministry which Peter received from the Lord Jesus deserves special treatment. We have already seen something of its nature and character as contrasted with Paul's ministry, but it fills so important a place in the dispensational dealings of God that we shall lose much if we do not carefully study it by itself.

Just as Peter received a special message with regard to the Resurrection in addition to the Twelve, when the Lord said, "Go, tell My disciples *and Peter*," so he received also a special commission over and above those which were delivered to the Twelve Apostles at the close of the Gospel history.

This commission which Peter received, was two-fold :

(1) In Matt. xvi. 19, The Messiah whom he had then specially confessed gave him "the keys of the kingdom."

(2) In John xxi. 15-17, The Chief Shepherd gave him a special charge concerning His flock.

The *first* of these was specially connected with the "Kingdom" and *not with the Church*. The interpretation of the passage adopted by the Church of Rome thus breaks down at the very outset. This first part of Peter's commission was to proclaim the King and the kingdom, and this commission Peter carried out as recorded in Acts ii.-xii., and was never passed on to others. When that ministry was ended, the keys reverted to the Lord from whom they had been received,—even to Him who hath "the key of the house of David." Peter had opened the kingdom. He had proclaimed it as John and the Lord Jesus had before proclaimed it. He set forth the great condition as they had done by calling on the nation to "Repent and turn to the Lord." This had ever been the condition of national blessing. Paul, as we have seen, had no part in that ministry, for its record ends before Paul's, as an Apostle, begins. Paul was not even called till Acts ix., and his name Saul was not changed to "Paul" until he was officially "sent forth" in chap. xiii.

Of the *second* of these two ministries we have no *historical* record given to us. What we know of it is gleaned only from his epistles to the "strangers scattered abroad," *i.e.*, literally, to the "*dispersion*" (the *diaspora*)—to the sheep of the house of Israel, as separated from Jerusalem and the land of Israel.

It is remarkable how this second ministry of Peter's intertwines with that of Paul in the matter of ordinances. For Peter, who constantly had baptized (Acts i.-x.), as John had done before him in proclaiming the kingdom, when he ~~comes~~ ~~to~~ write to the dispersion—not to the nation as settled in the "the streets and lanes of the city"—but to

the *diaspora* (or *dispersion*) scattered among "the highways and hedges" of the Gentile world, he declares that "*Christians*" are those who suffer with Christ in His rejection, and whose baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (1 Pet. iii. 21), *i.e.*, a putting on of Christ by the Spirit whereby He was raised from the dead.

Peter had no part in Paul's ministry—not even in the latter part of it which he exercised in "fellowship" with the Twelve. Peter, at any rate, recognised the difference between his ministry and Paul's, if Christians, to-day, do not. Hence, at the end of his second epistle, he commends his readers to "our beloved brother Paul who according to the wisdom given unto him (1 Cor. ii.) hath written unto you **IN ALL HIS EPISTLES**—in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2 Pet. iii. 15, 16).

Thus Peter by the Holy Ghost confirms Paul's epistles as inspired Scripture, and commends his readers to study them for further truth beyond that which the Lord Jesus had committed to himself.

By Peter's ministry, and that of the Twelve, a Jew received the Lord Jesus as the Messiah. When a Jew does the same to-day, what is his next step? He has read the four evangelists which record the rejection of Christ. And he then reads the Acts of the Apostles. But he finds nothing in it that exactly meets his position, because Peter's preaching there is addressed to those who had been personally guilty of the Lord's death, which he feels he is not! They were dwelling in the land of Israel, which he is not!

Then he reads Paul's epistles, but he finds no connecting link between the Lord in the Gospels, and in the Epistles. He gathers the substance of Paul's ministry, but he sees at once that it does not accord with any of the commissions recorded in the Gospels.

So he passes over them, and he finds in the epistles of Peter exactly that instruction for which he is seeking.

Peter, in his first epistle, is fulfilling the *second* part of his ministry as given him by the Lord in John xxi. He addresses the Jews of "the dispersion" (and therefore the Jews of to-day). His message and testimony meet the Jew now in his real position as one of the "strangers scattered abroad," a "lost sheep of the house of Israel," and show him that he is "redeemed by the precious blood of Christ" from the vain conversation and traditions of his fathers" (1 Pet. i. 18, 19); that he is "born again . . . by the Word of God"* in the Gospel (*ver.* 23); and therefore has received the Spirit wherewith Christ was quickened,—the antitypical baptism administered by the Lord Jesus who is at the right hand of God; and being thus saved by the resurrection of Christ, he is become a "Christian," is called to suffer with Christ, but with the spirit and hope of glory

* There is not a word about being "born again" in all Paul's epistles!

and of God resting upon him, for he learns that he is brought to God and called to His eternal glory.

Having thus received the truth contained in the epistles of Peter he finds himself at the close of the second epistle commended to the Scriptures given by the Holy Spirit in the epistles of "our beloved brother Paul" for further teaching.

The things "hard to be understood" named by Peter, are no doubt the things "hard to be uttered" spoken of in Heb. v. 11. So, coming first to Paul's Epistle to the Hebrews, he learns of Christ as the priest after the order of Melchisedek, and of the end of the Levitical priesthood, and of all the sacrifices and carnal ordinances through the one sacrifice of "Jesus who through the eternal Spirit offered Himself without spot to God," thus "perfecting for ever all that are sanctified."

At the end of this epistle he finds that, as one sanctified by the blood of Jesus who suffered "without the gate," his place is "outside the camp," entirely separated from the city which crucified the Lord, and to be identified with His body as an offering to God.

Separated from Jerusalem by the Cross of Christ, he is ready to take his place among the Gentiles, and by the Epistle to the Corinthians he finds his place in "the Church of God," amongst those who are "sanctified in Christ Jesus" (1 Cor. i. 2).

And now, all the truth revealed among the Gentiles is open to him, even the "mystery" which had hitherto been kept secret. He learns that he is a member of Christ's Body," and is "complete in Him," where "there is neither Jew nor Gentile."

This is the course which the Scripture indicates for a Jew, to-day, rather than that he should be brought into "the camp" and made "subject to ordinances," as was done by the earlier ministry of Peter and that of the Twelve which has passed away. From that "camp" the early believers were called out.

Peter had preached to the people of Israel Christ the Servant of God and His life on earth—going about doing good; His death; the people's sin in rejecting Him; and His resurrection as the basis of His millennial kingdom and a restored creation, without naming His *burial*.

On the other hand, Paul declares to the Gentiles *nothing* of Christ's life on earth. He begins with His death as an offering for sins and for sin, His burial, and His resurrection as the Head of a new creation.* And when writing to the Churches among the Gentiles, to unfold to them "the Mystery," and all the blessed truths involved in it and flowing from it, He expounds to them the death, the burial and the resurrection of Christ.

At the *cross* Messiah was "cut off," making an end of the Law—fulfilling for us the law of circumcision by the putting off the body of the flesh.

In His *burial* the law of ordinances was fulfilled and ended and buried.

In His *resurrection* He becomes the Head of the new creation, and the believer is risen in Him "a new creature in

* In his ministry in the Synagogues Paul expounded only the death and resurrection of Christ according to the Scriptures, as delivering from sin and from the Law.

Christ Jesus," beyond all condemnation, beyond judgment, beyond the Law, and beyond ordinances, *because* no longer viewed by God as standing in the flesh, but in the Spirit. Such is Paul's "teaching" of "those things which concern the Lord Jesus Christ," such is the voice of the Spirit to the Churches by Paul's epistles.

Alas! the churches soon departed from this glorious truth. They soon lost sight of the wondrous standing which God by His grace had given His people in Christ. They soon, and in consequence of this, forsook the ministry of Paul for the ministry of the Twelve. They gave up the commissions in Acts ix., xxii., and xxvi. for the commissions given to the Twelve at the close of the Gospels. They fell back on "*the Teaching of the Apostles*"* neglecting the teaching of the Spirit by Paul. They began accordingly to arrange the Church according to things connected with Jerusalem, and claimed the *authority* pertaining to the kingdom instead of the *grace* connected with the Church!

God foreknew the coming failure, and the Holy Spirit asked by Paul, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances . . . after the commandments and doctrines of men?" (Col. ii. 20, 21).

The Lord Jesus in the glory saw the failure, and gave His servant John the seven-fold admonition, "He that hath an ear, let him hear what the Spirit saith unto the Churches."

May the Lord give us the hearing ear, the understanding heart, and the obedient life.

THE POST-TRIBULATION RAPTURE THEORY.

IT is a common practice with those who postpone the coming of Christ for His people until after the Great Tribulation, and who must be thus looking for Anti-Christ rather than Christ, to purposely misrepresent our views by persistently speaking of the Rapture, for which we wait, as being "secret."

It is very easy of course to refute what we have never said.

For ourselves, we decline the use of this non-scriptural term "secret"; as we do also another expression, which is equally non-scriptural, and which we frequently meet with, viz., that it is only the "watchful ones for whom Christ is to come."

Beside the two great divisions of pre- and post-millennialists, there are two great divisions of the pre-millennialists, viz., those who look for the Lord before the Great Tribulation, and those who do not look for Him till after it is over.

We have heard so little of this latter view of late that we hoped it was dying a natural death. But there seems to be a recrudescence of the view on the part of some, who suddenly feel it to be their duty to act as monitors in this matter, and to be suffering from a fit of indignation, being, apparently, more concerned to defend a certain person or party than to rightly divide the word of Truth. The smiting, which produced such disastrous results and divisions in the past, has broken out again in a small way,

* See the ancient book so called, which has come down to us and has been recently translated and published.

and some are actually applying Ps. cxli. 5 to themselves. *They*, forsooth, are the "righteous" there spoken of, and *we* are modestly asked to take their smiting as a "kindness," while *we* are mildly anathematised!

For the benefit of any who may be perplexed by these *post-tribulationist* views, it may be well to look at the four passages which are chiefly relied upon by those who hold them.

A. Ps. cx. 1. All that is said upon this passage is perfectly true so far as it is referred to the coming of Christ *with* His Church, which shall have been previously caught up to meet Him in the air. This coming "*with*" His saints is as definitely spoken of, as is His coming *for* them, and we may surely ask how they can come *with* Him unless they have previously been "received unto Himself." According to 2 Thess. i. 8, this coming with His saints "in flaming fire, taking vengeance," is not until He *shall have come* (ver. 10) to be glorified in His saints "in that day," of which He had spoken in the first Epistle, and according to his testimony which the Thessalonian saints had believed. We must note that "He shall come" (ver. 10) is the second Aorist subjunctive (ἐλθῆν, *elthec*), and means *shall have come*. (See where the same tense and mood are used in Matt. xxi. 40; Luke xvii. 10; Mark viii. 38; John iv. 25, xvi. 13; Acts xxiii. 35; Rom. xi. 27; 1 Cor. xv. 24, xvi. 3; 2 Cor. iii. 16, &c.) Christ must first have come *for* His saints who will thus be with Him, when His foes are placed as a footstool for His feet.

B. The Parable of the Tares and the Wheat, Matt. xiii. 38-43, is wrested, and that which was spoken by the Lord concerning "the Kingdom of Heaven" is interpreted of "the Church of God." Of course, if the Word of God does not mean what it says, and if what is said of one thing really refers not to that, but to some totally different thing, there is an end of the whole matter, and an "intelligent grasp" of Scripture is absolutely impossible. "The Kingdom" is the great subject of Old Testament prophecy, and surely it cannot be contended that, when the Lord taught His disciples to pray "Thy Kingdom come," He meant that it was a prayer that *the Church might come*.

C. 1 Cor. xv. 22-27. The confusion here arises from identifying verses 22-27 with verses 51, 52.

The former passage refers to Rev. xx. "Christ, the first-fruits;" "afterward they that are Christ's at His coming." This we take to be at His coming *with* His saints, *i.e.*, the "first" resurrection of Rev. xx.: and then, "the end."

The latter passage is rightly identified with 1 Thess. iv. 15, 16, and is a new and special revelation. "Behold, I shew you a mystery," *i.e.*, "*Behold, I tell you a secret.*" For in 1 Thess. it is expressly stated to be given "by the Word of the Lord," and in 1 Cor. xv. 51, it is revealed as a "secret" never before made known. So that the latter would refer to the Resurrection at Christ's coming *for* His saints; while the former would refer to the Resurrection at His coming *with* them, which was not the subject of this special revelation, but had been the hope of God's people all along.

In this view we honestly seek to rightly divide the Scriptures of truth, and do not knowingly or wilfully misquote them as one critic does Isa. xxvi. 19, when he leaves out an important word, which affects the whole interpretation of

the verse. Our readers will scarcely believe that he quotes this verse with a view to prove that the Old Testament saints are spoken of in Isaiah as the Body of Christ, giving the words as though the Holy Spirit had thus written them: "My dead body (*i.e.*, *Christ's*) shall arise," whereas the words are, "Thy dead men shall live, together with My dead body shall they arise." It is perfectly clear from the context that the words of Isa. xxvi. are the song of the "righteous nation" of Israel (ver. 2), in the land of Judah (ver. 1) "in that day" when the great Tribulation shall be ended, and their God, for whom they have waited through all its judgments, shall have come. In verse 14, the dead who shall not be raised are first spoken of, and in verse 19, the resurrection for which they hoped (Dan. xii. 1, 2; Acts xxiv. 15) is mentioned, and is even more clearly rendered in the Revised Version, thus:—

"Thy dead shall live,
My dead bodies shall arise;"

or (in the margin)—

"Let thy dead live,
Let thy dead bodies arise."

How these words can be tortured into meaning the Body of Christ; or how that Body can be called a "dead body" can be comprehended only by one who lays claim to having an "intelligent grasp" of Holy Writ.

D. Matt. xxiv.; Mark xiii.; and Luke xxi. As to these three passages, we are distinctly told, by the same writer who thus misquotes Isaiah xxvi., that those who look for the Lord to come at any moment, do so because of "the subtle beclouding of the mind by Satan himself, from whom . . . this theory of an any-moment rapture sprang."

If anything is certain, it is that these chapters clearly refer to the events immediately preceding the "Day of the Lord."

1 Thess. v. as distinctly declares that with that awful day the Church has nothing whatever to do. That day can never overtake the Church "as a thief." The Church is independent of "times and seasons": the "day of the Lord" is not. The Church waits for "the day of Christ," and not for the "day of the Lord." It waits for Christ, and not for Anti-Christ. It looks for Glory, and not for "Tribulation."

If anyone deliberately places himself "in the Kingdom" instead of in the Church; if he puts off the Lord's return, and thus takes his place with "the wicked servant"; if he cannot separate what is said of the 144,000 "of the tribes of the children of Israel" and of "the servants of God" in the Apocalypse, from what is said of the Church in the Epistles; if he can say that the book of Revelation asserts "over and over again, that the Church, or servants of God, will be on earth to witness against and resist . . . the terrible power of the beast," it is hopeless to expect that such a one can ever have "a clear and intelligent grasp" of Holy Writ while he thus fails to "try things that differ" (Phil. i. 10, margin).

We would earnestly commend to our brethren 2 Tim. ii. 24, where they are directed how to deal with those who "oppose themselves." If we are thought to be opposing ourselves to their views, their duty is to be engaged not in arrogantly *smiting* us, but "*with meekness instructing*" us!

Contributed Articles.

ASSURANCE OF SALVATION.

BY WM. EASTON, NEW ZEALAND.

"SALVATION" is indeed a *great* thing. Well may the Apostle say, "How shall we escape if we neglect *so great* salvation?" Heb. ii. 3. It is a far fuller, grander and more comprehensive thing than most are aware of. It stretches down to the deepest depths of human need, and misery, and sin, and reaches up to the very throne of God. It displays divine *love* coming to us where we are found by nature, and meeting us in that state. It sets forth divine *righteousness*, taking the cleansed and pardoned sinner, and setting him in the presence of God, *fit* for His eye and heart, because seen by Him in the eternal value and efficacy of the sacrifice of Christ, enhanced and weighted, so to speak, by the infinite excellencies and perfections of the Person "who gave Himself," in devotedness and love to die for us. God, in all that He is in His nature and attributes, has been so perfectly met by that sacrifice of the Lord Jesus, that He has taken the Saviour and set Him at His own right hand in glory, the blessed answer to His awful suffering on the Cross. Not only so; He can and does take every one who believes in the Lord Jesus, and gives them a place of acceptance, and favour, and blessing, commensurate with that sacrifice, as "dead with Christ" (Col. ii. 20), "risen with Christ" (Col. iii. 1), "life hid with Christ" (Col. iii. 3), and presently to "appear with Christ in glory" (Col. iii. 4), and till that day the Holy Spirit "*sealing*" them, and "the earnest of their inheritance" (Eph. i. 13, 14), till the rising of "the Bright and Morning Star" (Rev. xxii. 16). Not to speak of much more than that as to Church position and privilege, surely we may well say again, "Salvation is indeed a *great* thing. Would that hearts understood it better!

Assurance of Salvation is the portion of every believer. There is no such thing in the New Testament as a believer not sure of salvation. All can say like Peter to the Lord, "We *believe*, and are *sure*" (John vi. 69), not, we believe, and are *not* sure. We believe and doubt, and fear, and are uncertain. Such language is the result of the deficient gospel that is preached to-day, or the lack of the knowledge of self as utterly ruined and lost, so as to wholly abandon self, like a sinking ship, for Christ, and seeing salvation as all in Him, "Christ all and in all." God's gospel is a gospel of certainty. Christ's death is a certainty. Its blessed, perfect, and permanent results are a certainty. His present service for us in the heavens is a certainty. The Holy Ghost's presence, and work, and effects, in the believer and in the Church are a certainty, and the coming again of "this same Jesus" as "the Bright and Morning Star," the hope and expectation of "His own who are in the world," is also a blessed and glorious certainty. Where then is there room for doubt, fear, or uncertainty?

Of course there are many reasons why some who profess to believe on Christ have not assurance. But, as I have

said before, I believe the chief reason is, *self is not really known*. They have not learnt that "in me, that is in my flesh, dwelleth no good thing" (Rom. vii. 18), that "the flesh profiteth nothing," and "they that are in the flesh cannot please God" (Rom. viii. 8). There is self-occupation with it, whether in its good form or bad form; hence a looking within for an inward change and feeling, or waiting for some outward reformation of conduct to give the desired assurance.

This, then, I consider to be the starting point, the sense of need, and as it is set forth in Scripture. Now to really understand that need, it is necessary to accept the statements of Scripture as to its reality and extent. Man by nature cannot know it. He has no measure wherewith to gauge it. He is morally blind. He boasts of his light, his knowledge, his advancement in this advanced century, yet he has not light enough to see, nor knowledge enough to know that he is still away from God in moral distance and darkness, and that Satan is using the very abilities that God has lent him, to puff him up with pride, and make him think that man *can* by searching find out God, whereas Scripture says he *can not* (Job xi. 7-9). What good will it do a man on his dying bed, to know he has invented the greatest thing of the age? or that he has been the most prominent political figure on the stage of time that the world ever witnessed? What does God care about human inventions, or political prominence, or anything connected with this world, of which Satan is the god and Prince, when it is a question of a man's state of soul and fitness to appear before Him? God gave His Son to die for sinners. What place then have these things in view of that great fact? No, no! These things have their place and value, but it is the cross of Christ that shows the end of the moral history of the human race, and the righteous way to the very heart of God. The Lord Jesus said, "I am the way." Any other way than by His Cross, and death, and resurrection, no matter what, or by whom, leads to hell, to eternal separation from God.

The story is told of a captain of a ship pacing the deck in anxiety on a very dark, wild night, when a flash of lightning lighted up the sea for an instant, and revealed to him a huge vessel bearing down straight upon them. He had barely time to shout his orders to the man at the wheel, when the huge vessel swept close past them, almost touching them. Now this is what is needed. A "searchlight"; a heavenly *flash*. The light of eternity to shine in upon men to *awake* them, and the Holy Ghost's illumination to shine on the pages of Scripture to *teach* them what they are as in God's sight, and according to *His* estimate.

Ah, when God flashes in light upon a man's soul, how startling the view! How awful the state! How deep the need! How dark the prospect! How fearful, unalterable and unending the doom! He ceases to speak of himself as one of a company, and deal in vague generalities. He is detected, sees his own state, danger, and doom, and says, "God be merciful to *me* a sinner" (Luke xviii. 13). This, I again repeat, is what men need to see. They are "*sinners*," "alienated and enemies in their minds by wicked works" (Col. i. 21). "Ungodly," and "without strength" (Rom. v. 6). So hardened and so insensible either to the

thunderings of law, or the messages of grace, that if left to themselves they would just float on like logs till the falls were reached, and they rushed over into the abyss. Once the true state is discovered, however, all is changed. The flesh is seen to be utterly bad. The man himself is seen to be "lost," and if ever saved, it must be by another.

"Fear ye not; stand still and see the salvation of the Lord" (Exod. xiv. 13) was a simple, yet trying word to Israel at the borders of the Red Sea, with Pharaoh's hosts behind them. It was a difficult thing to "stand still" and calm their fears, in the very presence of their foes. Yet it was needful. It was the path of blessing. They had to see Jehovah do the work, and they reap the blessed results. Immediately it was an accomplished fact, we read, "Then sang Moses and the Children of Israel this song" (Exod. xv. 1). And this is the first record in the Bible of singing. It was founded on salvation. "That day God saved Israel" (Exod. xiv. 30). "Then they sang." They certainly could not have sung if they had not been assured of salvation from their enemies. But it was a work done for them by Jehovah. A path made through death (the sea), and they brought through the sea, and "brought to Himself" (Exod. xix. 4), and they sang, and sang of what Jehovah had done.

Surely the word is as applicable to-day to any anxious soul. "Fear ye not; stand still and see the salvation of the Lord." Take your stand by that cross of Christ, and behold the stretched out rod—behold the raging waters—hear that cry of distress. "Deep answereth unto deep at the noise of Thy waterspouts. All Thy waves and billows have gone over Me." "My God, My God, why hast Thou forsaken Me?" (Psalm xxii. 1). He has passed through, blessed be His Name, and made a path through death. For a sinner to meet death would be certain and everlasting destruction. But the Saviour has met it, borne it, extracted its sting, rolled back its proud waves, and opened up a path of life for every believer. God has been glorified, sin atoned for, and the path of life opened up for man to be "brought to God" (1 Pet. iii. 18).

How is it possible for any man to stand still and see what Christ has done for him on the cross, and not have assurance, and be able to sing the song of redemption? Will the Saviour die again? Never! Then was not His death sufficient when He expired on the cross? Surely it was. God was satisfied. Sin was atoned for; Satan was defeated; Salvation was secured. A seated Saviour on the throne of God is the everlasting witness of God's satisfaction, and the believer's "justification" (Rom. iv. 25). Could a man want more to give assurance? "God is not a man that He should lie, nor the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numb. xxiii. 19). Mark that word, "hath He spoken, and shall He not make it good?" Listen to His word, "These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life" (1 John v. 13). "God hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose

and grace, given us in Christ Jesus before the world began" (2 Tim. i. 8-9).

Is not this a "blessed assurance"? "A finished work," making you safe. "A faithful word," making you sure. Christ on high, because "It is finished." The Spirit here, because Christ is there. The word making it all known, the Spirit making it all good, till travelling days are done, and we hear the shout, and find ourselves "ever with the Lord."

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.

"BLINDNESS IN PART": Or, THE VINE, THE FIG, AND THE OLIVE.

BY THE REV. JAMES C. SMITH, OF HOYLAKÉ.

(At the Glasgow Conference, June, 1895).

WHEN the great subject of the coming of the Lord first dawned upon the earnest student of God's word it is an era in his Christian history. It is, one might almost say, a new conversion. At all events, I can say for myself that when I got hold of that truth, or, rather, when that truth got hold of me, the Bible became a new book to me. That is a distinct fact in my own history. It became a larger book; a newer book; a fresher book; a book I had to lie down in the presence of, realising that it was my critic, and that I had nothing to do with criticising it.

We have been speaking on the great subject of the Coming of our Lord in its connection with the Jews, and I want to keep to that subject, and to bring out one or two things which have come to me when reading the Epistle to the Romans.

Let me especially call your attention to the three chapters in the middle of that epistle—the 9th, 10th and 11th. That is the Jewish Dispensational part of the Epistle to the Romans; therefore it falls into perfect line with the subject we have been studying to-day. If you want to know where the Jew is according to the New Testament standpoint, read these three chapters. It is, at the outset, of first importance that we should see the location of these three chapters. The fundamental question of human sin, of the possibility of grace coming in to meet it, of the present relation between the Jew and the Gentile, and the question of godly life and behaviour of the child of God—these are the four great divisions of Romans. You have *man lost* in chapters i. to iii. 20. From chapter iii. 21, where grace comes in and meets man entirely as a sinner and nothing else, running on in that magnificent statement of the grace of God, to chapter viii., it is *man saved*. First we have *man lost*, chapters i.-iii. 20, and then *man living*, to the end of chapter viii. Then, in chapters ix., x. and xi. we have the question of the Jew and Gentile in their present relation. There you are put to school, and God never puts a man to school unless he is saved. It is only when a man is saved that he is put face to face with

something which he has to learn. God does not teach a dead man: a dead man cannot learn anything. The dead sinner is simply put face to face with the Gospel, and told that Christ is his life. When he is put to school (and I am bound to say that you never sat down to a severer task than the one introduced in these three chapters of Romans), it is man *learning after he has got life*. You know how chapter xii. opens: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." There you are no longer learning things, but you are to set to practise the things which you have learned. From chapter xii. to the end it is the practical part of the epistle. Hence, we have (1) man *lost*, (2) man *living*, (3) man *learning*, and (4) man *labouring*, and there you have the four great divisions of Romans, and right in the centre the great question of Jew and Gentile.

Are they cast off? Not at all. Are they blind? No, nothing of the sort. There is blindness "in part." That's it. "Blindness *in part*" has happened to the Jews, but blindness *in toto* has happened to the Gentiles, and so the Jew has the best of it. How long is that to go on? Until the fulness of the Gentiles has come in.

THE JEWS ARE WAITING FOR US.

"He shall be cut off and have nothing." He was cut off, and the nation rejected Him, and now He has gone to glory, and is doing a new thing, gathering out of Jew and Gentile "a people for His name." That is what He is doing now. He is not saving the whole world just now. You come to realise that the Jew is now being brought into the church of God according to election of grace. Paul knew his tribe and said, "I am a Benjamite." The Apostle was of the doomed tribe in Israel. We want to realise, clearly, that the Apostle Paul rejected the idea that the Jews were *all blind*.

We go on to chapter xi. 12. There is the first word on this subject. "Now, if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness?" That is one of the words you have to learn in this bit of schooling. Try to meditate upon that. Try and see what the apostle Paul means by the *fulness of the Jews*. There, in that verse, you have their fall and their fulness.

WE ARE ALSO WAITING FOR THE JEWS.

The Lord's first visit is to take out a people for His name, but God is to make a second visit to the Gentiles, and then the whole of them will come into the kingdom of God in the millennial time. "The fulness!!" There is another word in verse 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?" Life out from amongst the dead. The first resurrection is to be connected with the *receiving* of the Jew; and "what shall the receiving be, but life from the dead?"

Now, come on to verse 24, "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree." You have first the "fulness," then the "receiving," then the "grafting." Then read on, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits: that blindness in part has happened to Israel, until the fulness of the Gentiles be come in." By the fulness of the Gentiles having arrived, by that moment of time having happened and the fulness of the Gentiles having come in. "So all Israel shall be saved," as it is written. All Israel shall be *saved*. How? Are they going to be saved

without the coming of Christ? Certainly not. "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."

When Christ comes back, and when they look upon Him whom they have pierced, they will be glad to get rid of their sins. They will say Amen, and their hearts will rejoice in the fact. I was very much struck, as the chairman read the chapter from Isaiah, to notice a parallel. The intensity of figures is often remarkable. The repentant sorrow of the people of Israel is here figured forth by the deepest kind of sorrow that is known in this world. What is this? I know what it is. I know what it is to mourn over a first-born son, and that is the figure that is used in this connection. "They shall mourn for Him as a man mourneth for his first-born." It will be befitting after long centuries of rejection that Israel should come through that sorrow. What then? The Lord says, "As a young man marrieth a virgin, and as the bridegroom rejoiceth over the bride," so shall God rejoice over His people. I know no joy like that. There is no joy like that, any more than there is any sorrow like the sorrow of a man for his first-born. These pathetic figures are the figures by which God would teach us the repentance and joy of Israel.

The past of Israel is the *vine* tree, the present is the *fig* tree, and the future is the *olive* tree. God brought

THE VINE

out of Egypt. God made room in Palestine, planted it, and the branches grew. Then they sinned, and the boar out of the wood came and devoured it, and Israel was carried away, and the *vine of God* was destroyed. The Lord Jesus Christ came to

THE FIG TREE,

and there was nothing on it but leaves. That is poor Israel with nothing but leaves, and the Lord said, "Let no fruit grow upon thee," and it dried up from the roots, and that is what Israel has done. As a people, Israel is like the *barren fig tree* to this hour. The Lord Jesus Christ said, "Behold the fig tree; when his branch is yet tender and putteth forth leaves ye know that summer is nigh." Don't you think we have come to that—to the putting forth of the leaves? Is Israel not putting forth her leaves now? What about the work that is now being done amongst the Jews? What about the hundreds of Jewish workers and the translation of the New Testament into the Hebrew tongue, and its acceptance by many Jews? Is not summer near? The signs of the times are bringing the Lord to the doors. The fig tree is putting forth her leaves. The time of

THE OLIVE TREE

is drawing near when the natural branches shall be grafted into their own olive tree, and the *olive tree shall be the figure of the millennial glory*. "God in His glory shall appear." We often sing that psalm and don't think of the meaning of it. The God of glory that appeared to Abraham is coming to fill the whole earth with glory, but that will not be until the Jew gets his proper place. God spake that word in the face of apostasy, when the people came back and said, "We cannot go to that land, it is full of high walls and giants," etc. Then God said, "As I live, I will fill the earth with My glory." That was said in the face of their apostasy, and their apostasy could not hinder it. When God fills the earth with His glory it will be the "Amen and Amen" of the 72nd Psalm. May God hasten the time when the earth will be filled with His glory! Amen.

Selected gleanings.

BIBLE CONFIRMATION.

THE STAIRS OF NEH. iii. 15.

THE *Quarterly Statement* of the Palestine Exploration Fund for October contains the tenth report, by Dr. F. J. Bliss, of his excavations in Jerusalem. He describes his discovery of a very remarkable stone stairway, which forms part of a road leading to the city from the Pool of Siloam. The steps, thirty-four in number, are made of well-jointed stones, and are polished by much footwear.

"It is impossible not to be reminded by this important discovery of the statement in Nehemiah iii. 15, that Shallum repaired the gate of the fountain, the wall of the Pool of Siloam, by the King's Garden, 'and unto the stairs that go down from the City of David.' It is not suggested that these newly discovered stairs are identical with those mentioned by Nehemiah, but possibly they may be on the same site."

NEHEMIAH'S NIGHT RIDE.

Neh. ii. 12-15.

"The recent excavations in Jerusalem by the Palestine Exploration Fund Society have revealed the existence of gates which make it far easier to understand Nehemiah's route. A new gate has come to light leading directly to the valley of Hinnon. The 'dragon's well' has not been found, but it is plain that water is not far off. A reservoir filled from a pool above by an intermittent flow would be so called. The 'dung gate' has also been found by Dr. Bliss and it leads directly to Tophet. The 'fountain gate' has been found in the south-east angle close by much water, and leads to Bir Eyub. The 'King's Pool' was Hezekiah's Siloam. Beyond this Nehemiah could not ride, because the path was so obstructed by fallen stones. He therefore went on foot up to the brook, that is Kedron, probably until he saw the Temple wall along its length; and then he turned back and reentered by the valley gate." To show how luminous this theory is, I cite the passage from Nehemiah in full:

"And I arose in the night, I and some few men with me; neither told I any man what God had put in my heart to do for Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the valley gate, even towards the dragon's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the fountain gate and to the King's Pool; but there was no place for the beast which was under me to pass. Then went I up in the night by the brook, and viewed the wall; and I turned back and entered by the valley gate, and so returned."—*The Jewish Chronicle.*

HOLINESS.

BY THE LATE ADOLF SAPHIR, D.D.

ALL Christians are holy unto the Lord. They are a royal priesthood. They are all of them priests to offer up sacrifices unto the Lord. Those who are appointed to be stewards of the mysteries of God, and shepherds of the congregations, have many names assigned to them in the New Testament epistles, but never is the word "priest" applied to them, because it would have been quite unin-

telligible, both to them and their congregations, and a contradiction of everything that they had been taught; for the priesthood of our blessed Lord and Saviour Jesus Christ is not after the order of Aaron, but after the order of Melchizedek, and all who belong to Jesus are holy in Him.

To quote the words of a recent writer in Germany on the question of holiness: "It was only when the Jewish Christian branch of the Church had, so to speak, disappeared, that, not knowing the Old Testament in the original, but only from the Septuagint version, the deterioration in the view of the people with regard to holiness commenced and rapidly developed;" for the idea of holiness, as I have often had occasion to remark, is a twofold one. The first, the fundamental, the primary idea, is that which God in His election separates unto Himself. The second idea, which is merely derivative, although special and precious, is the idea of purity—that what He has separated unto Himself is to consider itself separated from sin, and from the world, and from all ungodliness.

But, as in those days, they had chiefly to do with the gross sins and vices of the pagans, which had come into the Christian Church, so they left out the primary idea of holiness, and laid more stress upon the secondary idea of holiness, that is purity. Precious as this idea is, to present this separate from the primary idea brings us back into the flesh and to the law, and to that which is in contradiction to all the doctrines of grace. And so it came to pass that people spoke about a "very holy" man. Could you imagine the apostle Paul or the apostle John saying "very holy"? They could not say it. The expression, "very holy," is an absurdity, for in holiness there is no degree. We are separated unto God by Himself. There are degrees of our faithfulness, there are degrees of our diligence, there are degrees of our attainments, but in holiness there is no gradation. Likewise is it an utterly unbiblical idea to speak of "Saint" Paul or "Saint" John as if the other believers were not saints. Likewise are there no holy places any more: "Where two or three are gathered together in My name, I will be in the midst of them," while they are gathered together; but when they are not gathered together there is nothing in the place whatever. The only holy place that we have is the heavenly sanctuary, where Christ is at the right hand of God. And, as there are no holy places, so are there likewise no holy seasons.—From "*The Divine Unity of Scripture.*"

Our Monthly Bible Study.

"WATCH!"

1. Watch in Prayer. St. Matt. xxvi. 38-40.
 2. Watch daily at His Gates. Prov. viii. 34.
 3. Watch with all Perseverance. Eph. vi. 18.
 4. Watch for Souls. Heb. xiii. 17.
 5. Watch to hear what He will say. Habak. ii. 1. (See margin).
 6. Watch against Backsliding. Rev. iii. 3.
 7. Watch for our *Lord's Return*. St. Mark xiii. 35-37.
- Christ Church, Bromley, Kent. T. GEORGE.

Fresh Studies of Old Truths.

No. IX.

"THE CORNER STONE."

BY E. J. BALDWIN.

PART V. THE FOUNDATIONS OF THE TEMPLE
AND THE CITY.

(Conclusion.)

THERE can be, then, absolutely no *positive* evidence in favour of the view that the apparently ambiguous phrase "the Foundation of the Apostles and Prophets" (Eph. ii. 20) means Christ Himself. Those, again, who read the concluding clause of the sentence, "Christ Jesus Himself being the Chief Corner-Stone" (R.V.), as though it were but a repetition of the previous statement concerning the Foundation, are surely misled—first, by the double use and meaning of a "Corner-Stone," and secondly, by overlooking the fact that "Chief Corner-Stone" is the exact equivalent of "Head Stone-of-the-Corner," the two phrases indeed being rendered precisely alike in French: "la *Principale Pierre de l' Angle*"!

The phrase "Chief Corner-Stone" occurs only here and in 1 Peter ii. 6, and in the latter case it may appear at first sight that it does mean a Foundation, and not a Head-Stone, for it is a quotation of Isa. xxviii. 16. But a study of the context, and of Rom. ix. 33, and a comparison of both with the original text, reveals the fact that the two Apostles both quote the Old Testament prophecy in a very curiously significant manner, *i.e.*, omitting the part of the text that describes the *Foundation*, and substituting in its place (from the two other prophecies so closely linked with it) passages predicting what It should *become*, *viz.*, a Stone of Stumbling to those who refused It (Rom. ix. 33), and a Chief or Head Stone-of-the-Corner to those who believed on It, *i.e.*, built on It by faith (1 Peter ii. 6). And concerning this latter, it is considerably to the point to notice that St. Peter makes no mention whatever of a Foundation, only of the "Living Stone, rejected indeed of men, but with God elect, precious" (*i.e.*, in other words, which had now become a Head-Stone, Acts iv. 11); "unto Whom coming" (not "on Whom"), these "elect" ones also "as living stones" were being "built up a spiritual House" (1 Peter ii. 4, 5, R.V.). So "the Lamb" is clearly the *Head-Stone* of *this* Building, the identity of which with the "City" none dispute. The only possible chance, then, of proving the point in question—that "the Apostles and Prophets" are not themselves the Foundations of the "Temple"—must therefore lie in the investigation of the passages describing the Foundation of this other spiritual Building; for if, after all, Christ be the Foundation as well as the Head-Stone (!) of the "City," then it must certainly be admitted that He is the Foundation (as well as the Head-Stone) of the "Temple," also; but *if not of one, then of neither!*

Turning then to the "City" (Rev. xxi.), we read that it has—not *One* Foundation, possibly laid by the Twelve

Apostles; not *Thirteen*—the Twelve and One more, the "Chief"; but "*Twelve Foundations*," each bearing the name of an "Apostle of the Lamb," and their number is still further emphasized by their being distinguished as "the first Foundation," the "second," the "third," and so on.*

But stronger even than this is the positive testimony of another passage, *viz.*, St. Matt. xvi. 18 (a veritable "bone of contention" though it be!), that upon the Apostles themselves, or, at least, upon *one* of them, and not upon a Foundation which they should lay, one "Church," whether "Temple" or "City," should be built. Never would the simple and obvious sense of this most emphatic declaration of Christ have been so constantly, so vehemently, and so ingeniously "explained away," but for the firmly-rooted and almost universal belief of Christian commentators in *two traditions*, neither of which, to say the very least, can be Scripturally proved:—(1), that the "Church" of Christ in the passage is necessarily "the Church which is His Body" (Eph. i. 22; 23), which would render the honour here put upon St. Peter, and the eminence afterwards attained by St. Paul—the Apostles respectively of "the Circumcision" and "the Uncircumcision"—a question of considerable if not irreconcilable difficulty; and would, moreover a more practical consideration), apparently countenance to a certain extent the arrogant pretensions of the Bishops of Rome; and (2) that Christ Himself is the Foundation upon which that "Church" is built; although the whole drift of the entire context is dead against such an interpretation of this particular passage.

When Andrew brought his brother to the newly-found Messiah, we are told that, "when Jesus beheld him, He said, 'Thou art Simon, the son of Jona; thou *shalt be* called Peter (*i.e.*, a Rock, or Stone),' " (St. John i. 42). When the disciple boldly confessed his faith in his Lord's Messiahship and Divinity, "Jesus answered and said unto him, 'Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee that thou art *Peter*, and upon this Rock I will build My Church!'"

Could any speech have been more strangely misleading than this one from the lips of Him Who is the Truth, if the "Rock" of the concluding clause had no reference to the "Peter" of the preceding one? And what force, or even meaning, could the second statement have had for Simon, uttered as it was in the same breath, and distinctly linked, with the fulfilment of the Lord's promise to call *him* a "Rock"?

Moreover, in the Greek (*i.e.*, the language in which the speech was recorded by the inspired Apostle, if not that in which it was spoken), the two words translated in our English version respectively "Peter" and "Rock" are—the first, *Petros*, *i.e.*, a piece of rock, a detached fragment; the second, *Petra*, *i.e.*, the mass of the living rock: and the difference between the two is precisely that between a *part* and its *whole!* And is not this exactly corroborated by the vision of the "Holy City Jerusalem" (that "Church" of

* And the only other passage where the word "Foundations" occurs in the plural number (*i.e.*, of course, as before, in the same connection), *viz.*, Heb. x. 11, adds its corroborative evidence.

Christ which is not His "Body," but His "Bride")—for of its *Twelve* Foundations, does not *one* bear the name of Peter, the "Rock"?

The "Twelve Apostles of the Lamb" are then *themselves* the Foundation, the first-laid "living-stones," of the "Holy City"; and therefore the only possible and logical conclusion is that the phrase "the Foundation of the Apostles and Prophets" must have been used in its simplest and most obvious sense, meaning that St. Paul and his associates,* also, are *themselves* the Foundation, the first-laid "living-stones" of the "Holy Temple," that "Habitation of God," the perfect beauty and ineffable glory of which is concentrated in its "Chief Corner-Stone," "Christ Jesus Himself"; that "Sanctuary" (Isa. viii. 14), which is to be also a "Head-Stone" (Ps. cxviii. 22) and a "Glory" (Isa. xxviii. 16. LXX.) to the "remnant of Israel" which shall have become a nation, a "nation bringing forth the fruits" of God's "Vineyard"; to Lo-Ammi ("Not My people"), become Ammi ("My people"); to her who was "Not My Wife" become "the Bride, the Wife of the Lamb."

The Foundations of both "Temple" and "City" were long since laid, but not yet is even the former of these wondrous Buildings complete, though of its "Stones" all "chosen before the foundation of the world," who can say how soon the *last* shall be fitted into its place? And then will the building of the "City" be re-commenced; and at last will be heard the joyous cry, "Awake! awake! . . . O Jerusalem, the Holy City. Arise! shine! for thy Light is come, and the Glory of the Lord is risen upon thee" (Isa. lii. 1. lx. 1).

And finally (as recorded in the closing pages of the prophecy of "things that shall be hereafter"), at last will the vision of the aged Simeon be fulfilled, and the dying prediction of one of that faithful little band who long centuries since "were looking for the redemption of Jerusalem" (St. Luke ii. 32, 38, R.V.) be accomplished,—for the "Stone most precious," the "CHIEF CORNER-STONE" of the City of Gold shall be "a Light to lighten the *Gentiles*," the "nations" who shall "walk by the Light thereof" Rev. xxi. 24, R.V. marg.), and the "Glory" of

"MY PEOPLE ISRAEL"!

Questions and Answers.

QUESTION NO. 121.

D. Boomley. "What is the force of the word 'wait,' in 1 Thess. i. 10, 'to wait for His Son from Heaven'?"

The word is remarkable, for it occurs nowhere else in the New Testament, though there are five other words translated "wait for." This means *to wait out, to await with endurance, patience, and confidence, that which is known, foreseen, and expected.* In Job vii. 2 it is used of a hireling who *looks* or *waits for* his pay. In Isa.

*See Eph. ii. 20; iii. 5; and iv. 11, 12; and note that as in chap. ii. 20, St. Paul mentions "the Foundation of the Apostles and Prophets" *first*, and the Head-Stone last; so in chap. iv. 11, 12, he mentions *first* the "Apostles" and "Prophets," and then the "Evangelists," "Pastors," and "Teachers," when speaking of the "building-up" of the "Body of Christ."

lix. 11: "We *look for* judgment, but there is none; for salvation, but it is far from us." In Judith vii. 12, Holofernes is urged to "remain" in the camp, while the Jews whom he was besieging should die, or capitulate from thirst, and in viii. 17, they say, "Therefore let us *wait for* salvation of Him, and call upon Him to help us."

In classical Greek the meaning is the same. In Homer (*Od.* xix. 342), Ulysses addressing his wife before he makes himself known to her, speaks of his wanderings and says, "Many a night on some humble couch I rested and *awaited* the fair-throned divine dawn." In Æschylus too (*Eumen.* 234 or 243), Orestes says, "I await the end of the suit" (which was to seal his fate for killing his mother for having murdered his father!). He waited for that which was certain to come.

Hence, the force and beauty of this word assures us of the certainty (as other words do not) of that for which we wait. Many are waiting for that which will never come. But this Word tells us that He for whom we wait shall surely come, and will not tarry.

QUESTION NO. 122.

F. L. S., London. "In what sense are we to understand the words: 'By one Spirit are we all baptized into one Body'—1 Cor. xii. 13?"

We are well aware that it is sometimes taught and maintained, that it is the Holy Spirit and *not* the Lord Jesus who baptizes into the Body of Christ.

The teaching of Scripture is so distinct, and in so many passages that "Jesus the Son of God" is He which baptizeth *with* the "Holy Ghost" (John i. 33), that we should not have thought it possible for any intelligent Christian to teach otherwise, or to base so unscriptural a doctrine upon the fact that the Greek *en* is translated *by*, instead of *with*, in 1 Cor. xii. 13.

It is quite contrary to Eph. iv. 4, 5, and on this account we should be careful in speaking of the baptism of the Spirit given by the Lord Jesus always to use the preposition *with* as in Matt. iii. 11, Mark i. 8, Luke iii. 16, John i. 33, Acts i. 5, and xi. 16, so that the fact shall be unmistakable that the Lord Jesus is the One Baptizer, and the Holy Spirit is the "One Baptism."

The indwelling of the Holy Spirit in the believer to-day fulfils to us Gentiles the three ordinances upon the flesh appointed for the people of Israel, "Circumcision," "Washing with water," and "Anointing." By comparing the following passages it will be seen that they are ascribed in Scripture to each Divine person thus:—

Circumcision is by the Holy Spirit,

Deut. xxx. 6, Ezek. xxxvi. 26, Romans iii. 29, Phil. iii. 3.

Baptism is by the Lord Jesus,

Matt. iii. 11, Mark i. 8, Luke iii. 16, John i. 33, Acts i. 5, and xi. 16.

Anointing is by the Father,

Hebrews i. 9, 2 Cor. i. 21, 1 John ii. 20, 27, and Eph. i. 13, compared with 2 Cor. i. 21, 22.

How beautiful is the order manifest in the written Word of God, when one's eyes are opened to see, and one's ears to hear and know, "the things that are freely given to us of God."

QUESTION NO. 123.

T. V., Croydon. "Can you explain Ezra iv. ? Who was Ahasuerus, and who was Artaxerxes? And how could the latter (if Longimanus) hinder a work completed in the reign of his predecessor, Darius?"

Our limits of space preclude even a passing notice of all that has been written in elucidation of the difficulty of Ezra iv. The confusion of commentators is indicated by the fact that in such a work as *Smith's Bible Dictionary* one explanation is given under the title "Artaxerxes," and a conflicting explanation under "Ahasuerus," though both articles are from the same pen! But the difficulty admits of a very simple solution, for it depends on reading *Ezra* as though the book were a consecutive history, whereas the careful reader will see that it is a compilation of records relating to events after the return from the captivity. The 70 years of the "servitude" ended in the first year of Cyrus, and thereupon the people were allowed to return to their own land. But the seventy years of the "desolation" did not expire until the second year of Darius Hystaspes; and until that further judgment was fulfilled God would not allow the building of the temple. "The adversaries of Judah" were merely giving effect to the Divine decree (see *The Coming Prince*, pp. 70 and 245). This is recorded in the first five verses of the chapter. But the passage goes on to record further opposition during the two succeeding reigns. The Ahasuerus of ver. 6 is unmistakably Xerxes, the son and successor of Darius (*Coming Prince*, p. 222); and the Artaxerxes of ver. 7 is Arts. Longimanus. The passage vers. 7-23 explains how it was that permission to rebuild the walls of Jerusalem was refused during all the early years of his reign. For, mark, the "building" of vers. 1, 3, and 24 related to the *temple*, whereas that of vers. 7-23 related to the *city*. Neh. ii. records the further commandment of Ezra iv. 21. See also Ezra vi. 14. R.A.

QUESTION NO. 124.

T. V., Croydon. "I cannot find that Cyrus ever issued a decree to rebuild the city; if he did not, how are we to understand Isa. xlv. 28, where the city, as well as the temple, is definitely mentioned?"

It is assumed that the decree of Cyrus implied authority to build the city. And that this explanation is legitimate is proved by the fact that the critics accept it. I confess, however, I have always doubted whether the passage referred to the Cyrus of history. Were it so, it seems inexplicable that neither *Chronicles* nor *Ezra* should refer to it; but the return permitted by Cyrus is expressly said to be the fulfilment of *Jeremiah's* prophecy, and *Isaiah* is not alluded to. There is strong reason to believe that Cyrus was a title, like the Cæsar of the Romans, and like Czar in modern Russia. And if Cyrus in Isa. xlv. 28 were read "the King of Persia," I believe the gloss would be correct. The fact is that our knowledge of Persian history is most partial and fragmentary, and the difficulties urged by sceptics are probably due, not to any confusion or inaccuracy in Scripture, but entirely to our ignorance. It is noteworthy that Josephus calls Artaxerxes Longimanus by the name of Cyrus: his words being "Cyrus, whom the Greeks called 'Artaxerxes'"—*Ant.* xi. 6 (1). R.A.

Signs of the Times.

JEWISH SIGNS.

MULTIPLYING SIGNS.

Those who are in their place as watchmen (Ps. cxxx. 6) can tell by various signs that Israel's morning is about to break. Among them, Rev. David Baron mentions:—

1. The wonderfully rapid increase of the people themselves during the present century. Two hundred years ago, according to the greatest Jewish historian, the total number of Jews in the world did not exceed 3,000,000; now there are probably not less than 12,000,000, the present increase of Jews being in proportion to that of Gentiles, as three or four to one. See Exodus i. 12, where the increase of the nation was the precursor of its redemption. The Jews are not merely a nation of the past; indeed, there never was a time when they manifested more wonderful vitality than now.

2. The animosity of the nation against Israel—see again Exodus i. 12, last clause. So now we have the anti-Semitic movement, the object of which is to drive out the Jews from every country in which it is promulgated. When God's time was at hand to deliver Israel, "He turned their heart to hate His people" (Psa. cv. 24, 25). He had a purpose in it—to stir up their nest, and again He is bringing about the same thing, "Thou shalt find no rest for the sole of thy foot" (Deut. xxviii. 65). What a commentary we have on these words in the countries of Europe to-day. In Germany a movement was recently started by the Jews for Gentilisation, and in that very land the anti-Semitic movement began shortly after. God will not allow Israel to settle comfortably in their nest. This anti-Semitic movement has been the cause of—

3. The great universal national movement among the Jews. They have found that these lands cannot be their resting place, and they have begun to think about the land of their fathers. The Chovevi Zion Association has been started, and already numbers more than a million enrolled members. (There is an influential branch in Glasgow, with a committee of twenty-five.) Its objects are: (a) To foster the national idea in Israel; (b) To promote the Colonisation of Palestine and neighbouring territories by Jews; (c) To diffuse the knowledge of Hebrew as a living language. There is one land in the world without a people, practically unpopulated, and there has been a people for centuries wandering on the earth without a land, and the only solution of the problem is that the people and the land be married (see *Isaiah* lxiii. 5). The National Council in connection with the Association meets in Paris.

4. For many centuries the Jews have been socially, morally, and spiritually inaccessible to the Gospel, and have looked upon Christianity as idolatry. To-day, though it is not true that they are crowding into the kingdom, it is true that there are wide open doors everywhere among them. It is not right to talk contemptuously of an "unbelieving Jew." The great mass of them have never been evangelised. The Jew is no more "unbelieving" than the Gentile; it is the minority who believe among both. Everywhere the Jews are ready to listen, and it is the business of the Christian Church to preach the Gospel to them, knowing that "a remnant according to the election of grace" will be gathered out to call Jesus blessed now, while "all Israel shall be saved" by-and-by, when the Redeemer comes out of Zion to turn away ungodliness from Jacob.

RELIGIOUS SIGNS.

THE PILGRIM'S PROGRESS.

While religious subjects are being transferred to the theatres, theatricals are being introduced into our churches! The transformation scene is nearly complete.

The dramatic version of the "Pilgrim's Progress" has received a check, owing to a quarrel as to whether "Christian" shall be played by a man or a woman! The *Evening News* says it is owing to the difficulty of reproducing "the house called beautiful." This must be difficult

to accomplish in the presence of "the pit." A corespondent sends the following thoughts on the subject:—

It must be gratifying to every sincere lover of God's Truth that the undertaking has been a complete failure. It seems an indication that the ordinary English mind still resents any attempt to travesty Divine things. But how could anything else than failure be expected? The wonderful allegory of John Bunyan sets forth in a very wonderful manner the agonies of the new birth. It relates the deep soul-experience of a sinner awakened by God's free and sovereign grace to see his lost condition and consequent danger, and very faithfully does it pourtray his awful passage in fleeing "from the wrath to come," and "laying hold on the hope set before him in the Gospel." The business of an actor is to act out something that has been acted before in history, or in imagination, and the more *natural, real, life-like*, the acting, the more successful the representation, and the agent. How then could these poor sinners, in an unrenewed state, "act out" the mysterious experience of a truly spirit-born soul? How could dead agents perform living functions? No wonder the thing is a failure. Praise God for it. So much for an attempt to carry the Church into the World—sacred things to profane places. Now look at an instance of bringing theatricals into the church! The Vicar of Christ Church, Doncaster, thus writes in his Parish Magazine:—"Our new black High-Mass vestments . . . form a very nice addition to our sets of vestments. They are made of rich black silk . . . being adorned with handsome white and gold brocades . . . having rich gold and black cord and tassels. We can therefore offer our thanks to 'the lady donors' in no better way than by expressing the hope that they may before long offer to make us a green set, and so enable us to complete the sequence of colours in High-Mass vestments." The mind of man has wonderful powers of imagination, but can anyone imagine the Apostle Paul penning such rubbish as this? This pretended successor of the Apostles was sent "to seek for Christ's sheep dispersed abroad, that they may be saved through Christ," and he must have "brocades," "gold cord," and "tassels," as an equipment for the work; he needs for the exercise of his ministry, "the sequence of colours!" Can we imagine the writer of the Epistle to the Hebrews inserting a similar appeal to the above, after, say, the 19th verse of chapter xiii.? Or the writer of that to the Galatians, between verses 6-9 of its first chapter? How sad all this marring of the simple gospel of the grace of God? How long, O Lord, how long?

CHOIRS.

It is, without controversy, indispensable that if choirs are used at all, they should consist of the most spiritually-minded members of the congregation. Others, if they cannot truthfully take deep experimental words on their lips, can keep silence. But the members of the choir are supposed to sing every word, truthfully or not. It is true that the popular hymns and hymn-books make no large demands in this respect, platitudes and sentiment being for the most part substituted for doctrine and experience.

The composition of church choirs is well exposed by the following from the *Daily Mail*, Jan. 6:—

"Cycling has much to answer for. Besides the injury which it is alleged has been done to various industries by the popular wheel, there are now complaints from the clergy that it is interfering with the attendance of their choirs. Many choristers are much engaged in the week, and Sunday is the only day on which they can have a little out-of-door recreation, the consequence being that, instead of going to Church, they go cycling. No fewer than eight members of a choir were absent from a big church in the North of London recently, and when inquiries were made as to the cause, it transpired that *the absentees had all gone cycling.*"

THE NEW CREED.

"One of the devil's shrewdest and most successful tricks for getting rid of the Cross to-day, is to point to the luke-warm and selfish lives of Christ's professed followers, and say, 'There are the results of simple faith, of belief in a creed; let us preach no longer a something to BELIEVE, let us preach an unselfish, beautiful life!' Dr. John Watson, author of 'Beside the Bonnie Brier Bush,' a book about which the whole country is raving, as a few years ago it raved over 'Robert Elsmere,' proposes the following for a creed:

"I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God.

"Now, if you wish to follow closely the drift of the times—to go with the crowd—you must exclaim, 'How beautiful!' and then settle back into a more supremely selfish life than you have ever known, protesting the while that you are glad you live in an age which has progressed beyond the 'Doctrine of the Shambles,' and has reached the life of the Sermon on the Mount. You will then be received with open arms by the 'Leaders of modern thought,' and—all hell will hold high carnival. Why? Because you have accepted the Sermon on the Mount as your rule of life? No, but because Satan knows that the 'Carnal mind is enmity against God: for it is not subject to the law of God, neither, indeed, can be. So then they that are in the flesh cannot please God.' Because he knows that your education, your culture, your rule of life, will hold you against the surges of your selfishness and lust and his Satanic power, about as a tow string would hold a steamship in a hurricane; that the 'Preaching of the Cross,' which to you is such foolishness, is 'The power (the only power) of God unto salvation' from your sin. Because he knows also that 'Except a man be born again, he cannot see the kingdom of God,' and that he that 'Believeth that Jesus is the Christ (AND HE ALONE) is born of God.' Oh let us cling to the Cross, and preach it in all that it means to man—preach it as the only way of escape from the righteous indignation of an holy God against sin—preach it as the death of the sin life—preach it as that which seals us God's for ever and commits us to living 'No longer unto ourselves but unto Him who died for us and rose again.' And fear not, the Cross of Christ will be *as ever*, as ever in the past, a saving power."—*The Gospel Message.*

THE MODERN PULPIT.

"It became necessary during the past summer to inquire, as far as possible, into the state of the Pulpit throughout the country. Friends who are intelligent, sincere, faithful, well-instructed Christians, either said or wrote that in their different cities there is very little of the Gospel proclaimed. 'The royal ordinance of preaching,' as Edward Irving called it, is a thing of the past. Men are no longer told that they are depraved sinners, that the wrath of God has gone out against them, that a horrible hell awaits the impenitent and unbelieving, that they must be born again, that without holiness no man can see God, that Jesus Christ died upon the cross for their sins, that atonement was made by His blood, that they must live unto Him, and have the world crucified unto them, if they expect to enter heaven. In place of these great and fundamental doctrines, prettily-written essays, literary productions, political speeches, discourses strongly tinged with Higher Criticism and Evolution, lies about God and His Word, are heard, followed by much applause from secular papers. In many places a bold and old-fashioned preacher no longer exists, and scarcely one who says, with Paul, 'If I yet pleased men, I should not be the servant of Christ' (Gal. i. 10). 'A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bare rule by their means; and My people love to have it so: and what will ye do in the end thereof?' (Jer. v. 30, 31)."—*The Truth.*

FORESHADOWINGS OF ANTICHRIST.

"One of the pleasing as well as notable features of the installation services at the Unitarian Church in this city, was the presence there by invitation of Rev. — — —, the pastor of the old orthodox Congregational Church, from which the founders of this Unitarian Church and Society seceded, and his address of welcome

to the pastor. There was a time when such an invitation and such an address from that quarter would not have been deemed possible. The Unitarians were not regarded as religiously sound by the Old Church people, and the gap between the two peoples was wide and deep. In later years, however, this feeling has been gradually wearing away, and a more liberal spirit has taken its place. Verily, a new era has dawned upon this section of the Connecticut Valley.

"New, indeed! for the newspaper from which the above was taken is published in the city in which Jonathan Edwards lived and preached. It has been our lot to spend a few weeks this fall among the hills of western Massachusetts, and from personal observation it is our sorrowful conviction that the old orthodox faith of the Pilgrim Fathers is very rapidly disappearing there. The Congregational pastors are not only accepting invitations to give addresses of welcome to Unitarian ministers (forgetting 'That but they are preaching Unitarianism from their own pulpits; he that biddeth him God-speed, is partaker of his evil deeds'), so that you may go to church Sunday after Sunday and scarcely hear the name of Christ, and never a word of His atoning blood. The Son of God has almost disappeared from their preaching, and in His place they have one of the world's greatest teachers and an example worthy of emulation. The preaching of the Cross, to them, is foolishness. Of course, hand in hand with this belittling of Christ's blessed person and work, goes the exaltation of man. Regeneration disappears, and instead of it the individual is saved by a process of evolution; the Churches' part in which is to train the intellect, Christ's to furnish the example, God's part to remain an interested spectator, and the Holy Ghost—God pity them, so far as we could see, they have not yet heard whether there be any Holy Ghost. The situation in New England is ABSOLUTELY APPALLING. May God confound these false shepherds; may God pity the poor people to whom they minister, some of whom really desire something different; may God hasten the coming of His Son from heaven, and the day when all men shall bow before Him and His enemies shall lick the dust."—*The Gospel Message.*

Editor's Table.

ANSWERS TO CORRESPONDENTS.

THE DIVINE NAMES AND TITLES.

A. T., Liverpool.—The articles on the Divine Names and Titles will be published separately, after they have been completed in *Things to Come*.

"ON THE BRINK."

Miss H., Paddington, and L. L. T., Eastbourne.—Both ask about a recent 4-page leaflet with the above title. Taking the 93 years omitted in the Divine reckoning as shown by Mr. G. H. Pember, in his *Great Prophecies*, and by us in our April number, 1896, the writer wrongly assumes that they are omitted from *chronology*. But this is not the case. Chronology runs straight on, but God's mode of reckoning His "times and seasons" is not by chronology—that is to say, by dates—but by *duration*. In 1 Kings vi. 1 the number is given as an *ordinal*, not as a *cardinal* number. It is "the four hundred and eightIETH year." It does not say that there were only 480 years during the interval spoken of, but that in the four hundred and eightIETH year—after a certain (Divine) mode of reckoning—the Temple was founded. This was the four hundred and eightieth year from the Exodus. There is, therefore, no discrepancy between this passage and Acts xiii. 20, which chronologically reckons the years straight on. There are, therefore, no years left out, and now to be added. If there were, there would be not only the 93 years of the captivities under the judges, but the 15 years of Ishmael and the 70 years of the captivity in Babylon.

We believe that we are "on the brink," but on surer evidence than that given in the pamphlet so-called.

ACKNOWLEDGMENTS.

Free distribution—	£	s.	d.
S. S., Glasgow (Prayer Rooms in India)	5	0	
W. Grant	0	6	
A. T. P. (Australia)	2	0	0

REVIEWS.

The Supremacy and Sufficiency of Jesus Christ, as set forth in the Epistle to the Hebrews. By Ignotus. Published by W. Blackwood & Sons, Edinburgh and London.

There are many precious thoughts in this book, which contains a series of arguments, proving the glorious Supremacy and Sufficiency of the Lord Jesus Christ in His Person and Work. We can most heartily commend the book, and are thankful for such a clear testimony to the blessed fact of the Eternal Dignity of the Person of the Lord Jesus Christ, and to the Perfect Sufficiency of His Work on our behalf.

The Friend of Israel is a new penny quarterly. It is the organ of "The Prayer Union for Israel," and is published by the Hon. Sec., at 16, Westwell Rd., Streatham Common, London, S.W.

"Dublin Prison Gate Mission."

The Nineteenth Report of this useful work shows our readers that the Dublin Prison Gate Mission has been in existence for more than twenty years. Two years of regularly held prayer meetings preceded its commencement, and we can truly say that every fresh step taken in the work has been taken to the Lord in prayer. The daily average attendance during the first year did but reach 50, at present it is 160. The earnings of the men during the first year reached the sum of £150, last year £1,911 was received from this source.

Seventy-four women and girls were satisfactorily provided for during last year. A large proportion are young girls, who with their hearty consent are retained indoors at the Mission until they can be safely placed in positions to earn their own livelihood.

Any contributions towards this object will be gratefully received by either of the Hon. Secretaries, Mrs. Edmundson, Fox Rock, Co. Dublin; Miss Eustace, Knockrath, Grey stones, Co. Wicklow.

My Master, The Secret of a Happy Day, and The Precious Blood. Words by Frances Ridley Havergal. Music by R. Alleyne-Harris. Published by Weekes & Co., 14, Hanover Street, W. Price 4s., 2s. and 2s. respectively. Three simple and pleasing sacred songs in the "Ministry of Song" series.

The Apocalypse. We are often asked to recommend a useful commentary on the Apocalypse. There is very much to be said on behalf of that by Dr. Seiss.* It is written in elegant English, and is based on the fact that God means what He says: but like all man's writings it must be read as such. There is another book likely to be helpful in obtaining a clear grasp of the Apocalypse, and in "rightly dividing" this portion of the Word of Truth. It is by Mr. Thomas Ryan, and published by Elliot Stock, 62, Paternoster Row, London. It can be had in paper covers, 1s., cloth, 1s. 6d.

We have great pleasure in giving this unsolicited notice of such a useful book.

* Nisbet and Co.

THINGS TO COME.

Vol. III.

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No. 9.

Editorials.

DIVINE APPROVAL.

"STUDY TO SHEW THYSELF APPROVED UNTO GOD."

2 TIM. ii. 15.

THESE words are intensely *individual*, as indeed is the whole of this second Epistle to Timothy. In the first Epistle the Church is seen in its *rule*, and in the second, in its *ruin*. In the first, Timothy is instructed as to how he is to conduct himself in that scene of corporate order and discipline; in the second, corporate testimony is gone, and Timothy is warned and exhorted how he is to act in this altered condition of things. It is all "thee," "thou," and "thyself."

And the "study" which is here spoken of is no mere study of books. It means, not to read, but to *exert oneself from love*, and comprehends every effort which may secure a desired end.

The great end and object of all this study and exertion, is that God's workman may have God's approval.

I. The first requisite for this is *Personal Knowledge*.

No study of books can give this; no instruction of wise teachers. The "Word of Truth" alone is the great fountain from whence this knowledge must be drawn. The Word of God is not a buttress to prop up our own ideas and views, but it is a fountain out of which God's thoughts and counsels are to be drawn. It is not a book to take texts from, but it is something to live upon, to feed upon, and to grow thereby.

The things of God are learnt only in the school of God; and the only scholars in that school are the subjects of Saving Grace. "The grace of God that bringeth salvation, hath appeared to *all men* (*i.e.*, without distinction), teaching us" . . . Grace teaches only the Saved. It does not teach the guilty, but it justifies them. It does not teach dead sinners, but it quickens them. It does not teach polluted sinners, but it cleanses them: and then, as quickened, justified, and cleansed, it teaches us.

We learn pardon at the cross where we lose the burden of our sins.

Saved ourselves we can seek the things connected with the salvation of others.

Taught of God we can teach others.

Plucked as brands from the burning, we may witness of Christ that others may be also plucked.

The use of our armour can be learned only in conflict. Sword exercise is not learned from studying it in a book, or from precepts, but only in the actual use and exercise of the sword. So it is with the word of God—the sword of the Spirit. We learn to wield this sword, not by reading theology in the study, but by actual conflict with the enemy.

II. The second requisite for the Divine approval is to remember that it is the "workman" who is thus exhorted.

The painful fact is that by nature we all want to be masters. We want to rule instead of to serve, and to tell God what we will do, instead of learning what works He has "prepared for us to walk in," for only such are "good works."

We have a beautiful example of a true servant in Acts viii. In verse 5 we see Philip preaching Christ in Samaria and filling the whole city with joy (*v.* 8). And then in verse 26 we see the same servant, sent off unto Gaza, "which is desert," to serve one single soul. The great Shepherd heard the bleating of that one lost sheep out in the desert, and sent His servant to seek it. It matters not to a true servant whether it be ministry to multitudes in a city or to one in a desert—it is all the same if done for the *sole approval of the Master*, and from glory to God, and not merely from "good-will towards men."

Worldly men may choose their work, and their spheres, but God's workman cannot: he is chosen and may not choose.

And wherefore is he chosen? Turn to Mark iii. 14, and there we learn that Christ "ordained twelve," for what? That they might go forth and preach? No! "He ordained twelve *that they might be with Him!*" This is the one great requisite to-day. Oh, to abide "with Him!" Then—and not till then—could it be written, "And that He might send them forth to preach." We cannot be sent forth from a place till we are first within it. We cannot be sent forth from Christ till we have been first with Christ.

III. The third requisite is that our one end, aim and object should be God's approval.

Our services may not be always approved by man, but that is not the essential thing. It will matter little by and by whether we had man's approval or not, though sad to say, it seems to make a great difference while we are here. Oh, what works we engage in for the sake of having the "*praise of man*," and what duties we neglect through the "*fear of man!*" These are our Scylla and Charybdis. These are the two great snares of God's workman, and he is ever in danger of falling into one of them, on the right hand or on the left. Oh, to seek, ever and only, God's approval!

IV. The fourth requisite is to remember that we are not left to provide our own work, or the materials with which to do it. God's word is the all-sufficient instrument to accomplish all the Divine purposes in this world, we have no need of any other agency. It is "the power of God unto salvation," it is "able to make wise unto salvation." It must "prosper" and cannot fail to accomplish all the Divine purposes and counsels.

Oh, let us beware, that, as God's workmen, we never adopt any means or take up with any new methods, which tend in the slightest degree to imply that the Word of God has lost any of its power, or needs any handmaids or helpmeets, to help it.

God's Word is given to God's workmen as the one and only implement to accomplish God's work. This Word

he is solemnly charged to preach, and though men "turn away their ears" the exhortation remains the same: "Preach the word" (2 Tim. iv. 1-4).

If we have His message we must deliver it, and if we have not, we had better hold our peace.

Apart from the Word, the workman is only "a voice," and nothing more.

V. The fifth great requisite is never to separate the written Word from the Living Word. The Scriptures testify of Christ. Christ is the Subject of the Scriptures. The same characters, powers, and attributes are applied to each.

"Ye shall be witnesses unto ME" were the last parting words of Christ on earth. Not to doctrines, however important. Not to theology, but to Christ. Not to a Church, but to Christ. Not to ordinances, but to Christ.

To a living Person—a Crucified, Risen, and Coming Christ.

There is no salvation apart from the Saviour. There is no redemption apart from the Redeemer, no promises apart from the Promiser, no blessing apart from the Blessor.

Oh to witness for Christ! Nothing can take His place. No learning, no attainments can be a substitute for Him.

A man may know Greek, but may know nothing of grace. He may know Hebrew, and not know the power of the Holy Ghost. He may be a good scholar, but no use as a guide.

When travelling in an unknown country, or climbing the Alps, we do not seek out a clever talker or an accomplished student, but we look for one WHO KNOWS THE WAY, and who knows it from experience!

So it is with God's workmen; and only such have God's approval.

Solemn are his responsibilities, but great indeed his blessing, now and in eternity.

"When I come again I will repay thee": these are the Master's words of promise.

All testimony is only "till He comes."

All suffering is only for the "little while."

To us it is given—yes, "GIVEN" not only to believe on Him, but to suffer also for His sake!

Let us "count it all joy," therefore, if we fall into divers tribulations. Let us "rejoice in that we are counted worthy to suffer shame for His name!" And in view of the coming day of His glory and His smile, "study to show ourselves approved unto God."

THE TWO HOUSES OF ISRAEL AND JUDAH.

There can, of course, be no doubt that, from the division of the kingdom in the days of Rehoboam, into the two houses of Israel and Judah, there had been a distinction between them. The question is, How far does that distinction hold in the present day? In the future, we know that the two houses are to be made one again, as is clearly shown in the prophecy illustrated by the "two sticks" (Ezek. xxxvii.).

The Anglo-Israelites contend that the same distinction is maintained in the Scripture and in subsequent history. Those who are known as "Jews" to-day belong to the House of Judah, and the Anglo-Saxons to the House of Israel.

But what do we find?

There can be no doubt but that Deut. xxviii. was spoken to *all Israel*. How then has verse 37 been fulfilled of Judah only? for it is clearly not true of the Anglo-Saxons.

There are many Scriptures to show that while the two kingdoms were distinct *as such*, with their respective kings, Judah always contained a large number out of all the other tribes, so that it was always representative of the whole nation.

1. Immediately after the separation the prophet Shemaiah was sent with a message to "all Israel in Judah" (2 Chron. xi. 3).

2. We are told that when Idolatry was established in Israel, "out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem to sacrifice unto the LORD God of their fathers, so they strengthened the kingdom of Judah" (2 Chron. xi. 16, 17).

3. In the days of Asa, king of Judah, when he made his reformation, "he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon; for they fell to him out of Israel in abundance when they saw that the Lord his God was with him" (2 Chron. xv. 9).

4. We read of Jehoshaphat that "he set of the Levites, and of the priests, and of the chief of the fathers of Israel for the judgment of the Lord and for controversies," etc. (2 Chron. xix. 8).

5. In the days of Athaliah's usurpation, Jehoiada "went about in Judah, and gathered the Levites out of all the cities of Judah, and of the chief of the fathers of Israel, and they came to Jerusalem," etc. (2 Chron. xxiii. 2).

6. When Hezekiah made his great passover, he wrote letters and assembled the people out of "all Israel." Some mocked, but many not only came, but dwelt in Judah (2 Chron. xxx. 1, 5, 10, 11, 18, 25).

7. In 2 Chron. xxxi. 6, we again read of "the children of Israel and Judah that dwelt in the cities of Judah."

8. It was Judah that was taken to Babylon, and it was Judah and those of whom the kingdom of Judah was made up who returned. How are they spoken of in the books of Ezra and Nehemiah? See Ezra ii. 70: "All Israel." In vii. 13: "All they of the people of Israel." In x. 5: "Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear," etc. In ix. 1, we read of "the people of Israel." In Neh. vii. 73, we read again of "all Israel," as also in xii. 47.

9. Coming to the New Testament, we read in Luke ii. 36 of Anna who was "of the tribe of Asher."

10. In Matt. x. 5, 6, the twelve were commissioned to go not to the Gentiles or Samaritans, but "to the lost sheep of the house of Israel."

11. In Matt. xv. 24, the Lord declares of Himself that He was sent only "unto the lost sheep of the house of Israel."

12. In Acts ii. 5, Jews were at Jerusalem "out of every nation under heaven." In verse 14, Peter addresses them as "Ye men of Judæa," but in verse 22, he calls the same people "Ye men of Israel."

13. In Acts ii. 36 "all the house of Israel" is directly and distinctly addressed, and could not therefore have been either "lost" or "Gentilized."

14. In Acts iv. 27, it is declared "of a truth" that "against Thy holy Child Jesus, whom Thou has anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." So that here not only were there sufficient out of all the Tribes to represent "Israel," but that Israel is specially set in contrast with the Gentiles! In verses 8 and 10, "Israel" is again mentioned. See also chap. v. 21, 31, 35; x. 36.

15. When in Acts xi. 19, it is stated that "they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none *but unto the Jews only*," can it be seriously contended that these preachers spoke only to those of the tribe of Judah and not to those of any of the other tribes?

16. In Acts xxvi. 7, Paul speaking of "the hope of the Promise made of God unto our fathers," declares, "Unto which hope *our twelve tribes*, instantly (R.V., earnestly) serving God day and night, hope to come."

17. Finally (and we doubt not but that further evidence could be produced), the Apostle James addresses his epistle "to *the twelve tribes* which are scattered abroad," not which are "lost," or "Gentilised," but "scattered abroad."

We know from Ezek. xlvi. 29-35 that the twelve Tribes will be settled by name in their restored inheritance; and also that before that day there will be the sealing of 12,000 out of each tribe by name (Rev. vii.) who shall pass unscathed through the great tribulation.

How this will be done, or how they will be known, we cannot tell, but the true Joseph, who is "yet alive," will do it. When Joseph feasted his brethren (Gen. xliii. 33), they were all placed, "the first-born according to his birth-right, and the youngest according to his youth; and the men marvelled one at another." So it will be in that future day which is fast approaching. The true Joseph will as easily place His brethren according to the flesh, each in his order and each in his inheritance. The Great Shepherd knows His "lost sheep of the house of Israel," and He will call them by their right names, and again they will wonder and say, "It is the Lord's doing, and it is marvellous in our eyes."

The whole theory of Anglo-Israelism rests on the supposed perpetuated *distinction* between the two houses of Judah and Israel in the present day. But the Scriptures cited above positively prove that no such distinction exists.

Contributed Articles.

THE TURKISH CRISIS.

BY PASTOR C. I. SCOFIELD, D.D., OF TORONTO.

PROPHECY in its bearing upon the nations of earth has to do with four great world powers, which have in times past dominated the old world. Babylonia, Medo-Persia, Greece (as extended by Alexander the Great), and Rome. The prophet Daniel, an eminent Jew, but exiled under the first of these, the Babylonian, becomes the fitting voice of Jehovah concerning the great Gentile world empires. His prophecies contain two chief and one

supplementary vision, all telling broadly the same story of four great successive Gentile monarchies. In due course these came and passed away. Medo-Persia succeeded Babylon, the Greece of Alexander succeeded Medo-Persia, which fell after Alexander's death into four parts, precisely as Daniel predicted, and was in turn, still according to the very letter of prediction, succeeded by Rome. Rome, too, ran a course in the minutest detail identical with the great image vision of Nebuchadnezzar and the wild beast vision of Daniel. It was divided into two parts, the eastern empire, with Constantinople for capital, and the western empire with Rome for its capital. Then these in turn fell into many separate kingdoms—as at present. So much for fulfilled prophecy, a glance at which was necessary to the understanding of unfulfilled prophecy relating to the kingdoms into which the old Roman empire came to be divided, and which, with Turkey, form the existing European system.

2. We come now to the central question: What has prophecy to say concerning the future of this system? First, that it is to be reconstituted into a federative empire composed of ten kingdoms under one imperial head. I need not remind you that the Roman empire far exceeded in extent that of Alexander the Great. Rome came finally to include the known habitable world of that day. Now the image vision of Nebuchadnezzar foretells three things concerning that fourth world empire. 1. Its character, iron. Daniel, in the interpretation of the vision, says of iron, that "it breaketh into pieces all other things." This was the character of Roman conquest. 2. The division of the Roman empire into two parts, fulfilled in the respective empires of the east and of the west. 3. The ultimate disintegration of the empire as indicated by the mingling of iron and clay in the feet and toes of the image.

But the beast vision goes further. It shows all that the image vision does, but goes on to foretell the reintegration of the empire, in the last days, as a confederation of ten kingdoms under one imperial head or overlord. My brethren, fix your eyes on that man! The world has seen men of great genius, but in that man will be seen the final consummate intellectual prodigy of unregenerate humanity. The world has groaned under awful tyranny, but to that man is reserved a terrible pre-eminence in oppression. Of him Napoleon Bonaparte was a feeble adumbration. He is the "beast out of the sea" of the Apocalypse, after whom "all the world" will "wonder." The blasphemous religion of humanity will find in him its suited deity, for he will exemplify in a degree never equalled, the qualities of gigantic and universal intellect, of superhuman energy, of all-embracing success, which the world most admires.

The Apostle John in the Apocalypse makes it clear that he will be so worshipped, and that the secret of his transcendent genius is his perfect possession by Satan. He will be the incarnation of the dragon, as Jesus was of the Father.

But what, you ask, is the bearing of all this upon the crisis in Turkey? Have patience yet a little while. We are searching prophecy now, and the international politics of the prophetic word are upon a scale so vast as to include the whole ancient world. It was necessary that we should gather into our vision the disintegration of the old Roman

world power, and then its reintegration in the last days under the ten-kingdom form, with the terrible emperor over all. Now, holding that as the final form of old world government, let us go on. As we do, we shall find ourselves drawing nearer to an understanding of the prophetic solution of the eastern question. To the image vision of Nebuchadnezzar and the beast vision of Daniel, explained and confirmed by the beast vision of the Apocalypse, we have added the ram and rough goat vision of Daniel. I do not detain you upon these minutiae. Suffice it to say that they make two things clear. First, the four kingdoms are to be carved out of the Turkish empire. I do not go into detail. It is probable that these may include Egypt and parts at least of Persia. Now, is not this a reasonable temporary solution of the eastern question? Nothing is surer than that no European power will be permitted by the other powers to aggrandise itself by annexing any part of Turkey. Already international politics have grown familiar with the term "buffer kingdom"; indeed, Turkey itself is to-day little more than a buffer kingdom between Russia and England. The second thing made clear by the supplementary ram and rough goat vision is that the terrible emperor comes out of the east. Of him I do not pause to add details. He is to be base in origin, to overturn three of the kings out of the four to be set up over the four kingdoms to be carved out of Turkey, and with inconceivable rapidity to advance to the imperial headship. In many ways the career of Napoleon parallels his. I do not wonder that our fathers thought Napoleon might be the fulfiller of this prophecy.

You have now, I think, the broad outline. The solution of the eastern question is the erection of the east into four kingdoms, confederated with six powers into which Europe will be gathered. An unknown person, of base birth, but prodigious force and genius, will arise in one of these kingdoms, reduce three of them to his personal authority, and be accepted as head by the other seven powers. He will then speedily develop his blasphemous pretensions, and impose upon the admiring and adoring world his deification. He will be assisted by another fearful being, the second beast of Revelation, who is called also the false prophet. Into his personality I do not enter.

With this broad conception of the final form of European organized society in mind, let us advance a step, and ask how it is to be brought about. The answer of prophecy to this question is not doubtful. This reintegration of the ancient Roman empire follows the most awful period of war, famine and pestilence this blood-drenched earth has ever seen. According to the prophetic picture it is to be the war of wars, followed by the famine of famines and the pestilence of pestilences. Language is beggared to describe the horror of that time.

Now who shall say that this colossal struggle, in which all Europe and Asia shall take part, is not just about to begin? Everything is ready, as never before in the history of the earth. Bound together by railroads and telegraphs, and yet thrust asunder by deep-lying diversity of interest and long-nourished hatreds, it needs but a question which touches the pride of and the interest of all Europe to provoke universal war. That question — the only conceivable

one which could affect them all — is the eastern question. Baron Blanc, minister for foreign affairs of Italy, said the other day in parliament that the Sultan would fatally err if he supposed the pending issue admitted of a diplomatic solution. With the *casus belli* at hand, and with tremendous armaments prepared, it would be difficult, quite apart from prophecy, to see how the universal catastrophe could be avoided.

Pray, understand me: I do not say that the "sick man" cannot be kept alive yet longer; I do not say that the war over the eastern question may not be for a little deferred, but I do say, in the light of prophecy, that the eastern question will not be finally settled by peaceful means, but must be fought out.

But is this all? Is the voice of prophecy but a voice of doom? Does the book of the Almighty end with the prediction of a great final war, a great final pestilence, a great final famine, and leave the world at last under a blasphemous despot? Thank God, no!

Now let me ask you to gird up your attention for the final statement.

The Scriptures have a name for this whole period of which I have drawn the larger outlines, it is a significant name, itself descriptive of the character of the period. That name is "The Great Tribulation." You may find it described in your Bibles in the book of Revelation, chapters vi.-xix. But both in the Revelation and in Daniel—as also in our Lord's description in Matthew xxv., there are two comforting and glorious truths revealed. The first relates to the duration of this period. Beginning with the desolations of universal war, fought with the most brutal weapons ever put into the hands of man, and passing on into the ten-kingdom despotism and to its end, the whole period covers but seven years. Let us fervently thank God for that. The facilities of modern transportation and the inevitable brevity of modern wars make this brevity possible.

The second comforting and glorious fact of prophecy bearing upon this period is the manner and means of the end of it all.

And now you must permit me to refer directly to the prophetic word.

If we turn to the image vision of Nebuchadnezzar in the second chapter of Daniel we find two things concerning the end of the last form of Gentile dominion. First, that end is sudden and catastrophic; secondly, it is followed by the everlasting kingdom of Messiah.

"And in the days of these kings (the ten) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel ii. 44).

The beast vision tells the same glorious story: "And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of time (*i.e.*, three and one-half years). But the judgment shall sit, and

they shall take away his dominion, to consume and to destroy it unto the end. And 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 rulers shall serve and obey Him" (Dan. vii. 24-27).

If now we gather up the declarations of prophecy, we shall have first, a prediction of war in the East, involving all Europe, unprecedented for ferocity, destruction of life, and the means of life, followed by famine and pestilence, the natural consequences of unsown fields and insanitary conditions; second, out of this welter of blood and death Europe emerges with six kingdoms, having the East divided into four. Of these, three are soon subdued by the rise of one who establishes over the exhausted and war-sick world an unprecedented despotism, which continues three and one-half years, and is ended by the third of the series of events—the glorious second coming of Jesus Christ to set up His millennial kingdom.

"Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxv. 29, 32).

The light, then, which prophecy sheds on the present crisis is this. We may be about to witness the opening act in the stupendous drama. It may be postponed for a time, but it does not seem likely. Everything indicates that the next war will be the conflict which forms the first event in the series making up the "great tribulation," the other terminus of which is the glorious advent of Jesus as king over all the earth. If, indeed, that first act is now to begin, then we are within seven years of the establishment of the millennial kingdom. Between the opening gun of that war and the appearance of the Son of Man yawns an awful chasm. As we look into it we need all the light which makes glorious the other shore to cheer and sustain our hearts.

Lastly, it is blessedly true that no believer in Christ now living will pass through the tribulation. There will be saints of the Most High in that burning, fiery furnace, but they will be saints—Jewish and Gentile—who have become believers after the period has begun. For the Church, believers of this dispensation, glorious deliverance waits.

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and the dead in Christ (not all the dead) shall rise first; then we which are alive and remain shall together with them be caught up in clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. iv. 16-18). This is the first of predicted events, and precedes the visible appearance of the Lord.

My brethren, shall not the gathering tempest, out of which by Divine grace we are to be delivered, just as Lot was delivered out of Sodom before the fire fell, arouse us

to tireless zeal in the service of Him who says, "Surely I come quickly; and My reward is with Me, to give every man according as his work shall be."

The above can be obtained separately of Arbutnot Brothers & Co., 8, Lombard St., Toronto, 16 cents per doz.; 1.00 dol. per 100.

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 HOPE: AN ESSENTIAL PART OF THE CHRISTIAN CALLING.

BY DR. NEATBY.

(Mildmay Prophetic Conference, Oct., 1896.)

A BIBLE-READING ON PHIL. III.

THESE verses present the subject before us in a very complete and simple way. They give to us first, the conversion of the Apostle Paul; second, the living object that formed his whole life; and thirdly, the Hope that crowned that life. The 7th and following verses carry us back to the beginning of his course, the revelation that formed it. The 13th and 14th vers. shew him in the full pursuit of the heavenly Object of his aspirations, and the 20th and 21st verses shew the Object gained, the course completed at the coming of the Lord Jesus.

It seems to me of very great importance thus to see the Lord's coming as the natural end of the Christian's course. There are many Christians who, for various reasons, cannot go into the details that are associated with the Lord's coming. Babylon and the beast, the Anti-Christ and the false prophet present great difficulties to many who, nevertheless, love to think of the Lord Jesus Christ coming as Saviour. In its first and simplest aspect, the Lord's coming has nothing to do with prophecy. Prophecy deals with the earth and earthly events. This may seem strange to some. Let such study any of the great prophecies in Scripture. Daniel's image, for example, or the four beasts that came up from the sea in the seventh chapter. The image was set up not in heaven but upon earth. The four winds strove, and the wild beasts had their power given to them upon earth. The same remark applies to all the great prophecies of the Old and New Testaments. If the Lord were to come this evening, and there is no reason revealed in Scripture why He should not, it would be to satisfy every desire of our hearts in the full blessing and glory that that coming brings with it. There is no future that has attractions comparable to these for any who know Christ. But this would be apart from all questions of prophecy and, indeed, would leave a clear field for many which cannot take place while Christians are still here below. In short, our hope is, a heavenly Christ coming to take us to be with Him where He is in the Father's house. It is our privilege to wait for Him as a constant expectation. "What I say unto you, I say unto all, Watch." He bids us to have our loins girt, our lamps burning, He loves to see us with our hand on the handle of the door, ready to open to Him immediately.

In the early verses of our chapter, the Apostle records his conversion. It well illustrates the fact that Christianity is not a system of doctrines. There are doctrines and very important ones. But the very heart of Christianity is the

One who died for us and rose again. It is a living Person in the glory of God who has reached that glory through the death of the cross. It is *the* religion of a personal Saviour. None of the many false religions win the heart for One "who loved me and gave Himself for me." Christianity detaches the heart from all else and links it with the person of the Lord Jesus and makes Him to be the moving spring of everything, from the moment of conversion until He leads us into the Father's house. May we all know more of this! The personal revelation of Christ to our souls would make us serve Him more faithfully and wait for Him with loving, longing hearts.

As Saul of Tarsus was hastening on his journey, to blot out from under heaven the name of Jesus of Nazareth, this One and no other appears in glory before him. The heavenly vision blinds him to all else. He sees the Jesus whom he is persecuting. He is astonished to see One in life and even in glory that he thought to be dead. Till that moment he had believed the lie of the chief priests and elders that the disciples had stolen the Lord's body out of the sepulchre. But there He is! It is Christ Himself, and Christ in glory! The Jesus of Calvary is now the Christ at the right hand of God. In that glory the astonished eyes of Saul behold Him. His body all glorious as it is, wears the marks of His passion. What a tale that glory tells to His vanquished foe! He is the Son of God, or He could not be there. The marks of His suffering, His pierced hands and side, tell a tale not to be mistaken. What wonder that the Apostle says, with that heavenly vision before his mind, "the Son of God who loved me and gave Himself for me."

The vision wrought a revolution in his whole being. "If a man find his *enemy*, will he let him go well away?" That Saul is His *enemy* the letters in his pocket declare. And Christ has found him. Saul of Tarsus is in the power of the very One against Whose disciples he was breathing out threatenings and slaughter. Yet what words of love fall from those heavenly lips! "I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of the things in the which I will appear unto thee." The persecutor's heart is won for "Christ Jesus my Lord." What a change for the blasphemer, the persecutor, the injurious man, is this! How must that heavenly vision have appealed to his heart from that day forward! "Christ Jesus my Lord." tells the blessed tale. Yes, Christ in glory now possesses his heart in all its springs, in all its motives, and in all its hopes. It is "the excellency of the knowledge of Christ Jesus my Lord" that has made the mighty change.

"I have seen the face of Jesus,
Tell me not of aught beside,
I have heard the voice of Jesus,
All my soul is satisfied."

God had heard the One who seemed to cry unheard on the cross. He was raised from the dead by the glory of the Father. It was as the Head of a new creation that He was thus raised. The earnest desire of the Apostle is to be found "in Him." Till that day Saul of Tarsus was *in* the first Adam. Now the Second Man is all his delight and ambition. The first man was characterized by sin and rebellion against God—an outcast from Paradise. He begat a son in his own image. This alas! went on for 4000 years. There was no new man, only reproductions of the first man. At length, thank God, there came a Second Man, the seed of the woman. It was not God's purpose to set up again the first man and in God's account there

are but these two. All men are seen of God in the disobedient man of Rom. v., or in the blessed Lord, by whose obedience unto death many are made righteous. This is the reason that 1 Cor. xv. 45-47 speaks of but two men. Adam, by one act of disobedience, rebelled against God, and became afterwards the head of a race rebellious like himself. The Lord Jesus perfectly obeyed—obeyed even unto death—and having accomplished His obedience, became the Head of a new race. God finds all His delight and all His glory in Him. To be found in Him is the aspiration of the one who has come to know Him.

This leads the Apostle to speak of the righteousness which is of God in contrast with his own righteousness, which was of the Law. Saul had had a righteousness which was of the Law; in which he was outwardly blameless. He sees in this risen, victorious Christ a righteousness of another order. His own becomes, in the light of heaven, as filthy rags. Blessed revelation to him of a divine righteousness accomplished and complete, in that risen Saviour! Any legal righteousness has lost its value before his eyes in the transcendent blessedness of the righteousness which is of God, who raised from the dead and glorified His blessed Son. That righteousness and that Christ are all his desire and all his joy. This is the starting point—the revelation of Christ, his life and his hope.

"Our commonwealth is in heaven." Thank God a thousand times! The world is going on to destruction. We belong to heaven. Thank God, we are not going to share the doom of the world! May He keep us from sharing its evil course! May we be kept in holy separation from this present evil world! The devil is the prince of this world, and, more awful still, he is its god. He was not called either the god or the prince of this world until the cross. It was in view of his leading the world, Jew and Gentile, to crucify the Lord of Glory. And the world is as little changed really as its prince and its god. But our citizenship is in heaven. All that makes up our life, all our blessing, all our joys, all our hopes are heavenly. We may be compared to the sheet that Peter saw let down from heaven. It came down to teach him a lesson; it served its purpose, scarcely touching the earth, and was taken up whence it came. An exact picture of what a Christian should be! With a heavenly life, he is let down to the earth to walk as Christ also walked, to witness, as He did, that the deeds of this world are evil, and as soon as his course is run, his work done, he is taken up again.

"Our citizenship is in heaven, from whence." Let me press this upon your hearts, my brethren. It is "from whence" that we are expecting Christ. We are looking for Him *from heaven*. We are not called to direct our eyes towards the East. The settlement of the Eastern Question is altogether apart from our hope as Christians. It is from heaven that Christ is coming. The Anti-Christ does not come thence. There will be an Anti-Christ. We are warned of his coming as Abraham was told of the destruction of Sodom. His faith had kept him out of it and God tells him of it as His friend. But our eyes are to be fixed on Christ alone. We have seen it for the whole path—now we learn it in regard to our hope. Oh, to be looking for the blessed Lord from heaven! It makes a man heavenly-minded to look for a heavenly Christ. It weans a man from the world and gives him blessed fellowship with a Christ who was cast out of this world. Oh, how much do those two words express "from whence"!

"From whence we look." It is a present expectation—The Lord left it as such. He knew that we should need it. His purpose was that we should be waiting from day to day. We cannot "look" yesterday, for it is past. We

cannot now look to-morrow, it may never come. We look *now*. This is the simple attitude which is given as ours in many passages of the Word of God. Our loins are to be girded ready to run to meet Him. Our lamps are to be burning to light the heavenly Bridegroom on His way. He will come as the Morning Star. Our hand is to be on the handle of the door ready to open to Him immediately. Oh, it should be the joy of our lives to look from day to day for our Saviour from heaven! He did not come this morning, so we are waiting this afternoon, and if He should not come to-day, God give us to wait to-morrow! There is a kindred word in 1 Thess. i. 9, 10. These young Christians had been converted "to serve the living and true God, and to wait for His Son from heaven." He is patiently waiting Himself, and we shall best please Him and meet His heart, to be in the attitude of constant expectation.

"We look for the Lord Jesus Christ as Saviour." I transpose the words thus, as I think they better express the sense of the passage, than does the ordinary version. It is the One of whom the Apostle had already spoken, "Christ Jesus my Lord." It is the One whose lips were filled with such grace when He was seen in heavenly vision outside the walls of Damascus. He is not an unknown Person, but One well-known through a long life-time of doing and suffering. It is the One who had been with His servant Paul in all sorts of circumstances. Shipwrecked, stoned, let down in a basket, betrayed, imprisoned, He was still and ever his blessed Friend in every need. The heart feels how different it is to wait for such a Person, and to wait for events upon earth. For Him St. Paul waited with more intelligence but with as much earnestness as poor Mary of Magdala sought her Lord at the sepulchre. Yes, it was He who had bound the strong man and set his captive free, "the Son of God who loved me and gave Himself for me."

"The Lord Jesus Christ." It is for Himself that we wait. I would press this on my brethren's hearts and my own. There is nothing that will satisfy the heart that truly knows the Lord Jesus but His Person. Nor can anything satisfy the heart of the Lord Himself but His own coming again. "The Lord Himself shall descend from heaven." Yes, it is the Lord Himself as faith knows Him. Oh, what a life He lived, and what a death He died! It is Himself. "He shall see of the travail of His soul and shall be satisfied." He comes to take those for whom He died to be with Him where He is, to behold His glory. It is not death but its blessed Vanquisher. "The last enemy that shall be destroyed is death." But Christ deigns to call us His friends, and to lay down His life for His friends.

The contrast between death and the coming of the Lord, is well shewn in John xxi. 22, 23. Peter was to die, but of John, the Lord said, "If I will that he tarry till I come, what is that to thee?" How uniformly the Lord's coming is presented as the natural term of a Christian's life! How constantly it is put before us as a personal expectation! There will be many a father, many a mother, that God will bring with Him in that day. What a glad meeting it will be! But let us think of our Lord too in this personal way. "I will come again and receive you unto Myself." We shall not need a John to say, "It is the Lord," for we shall see Him as He is. In a future day, Israel will look on Him whom they pierced, but on the blessed day of His return, the glorified Jesus will be seen by us as He "had been slain." He loved us enough to die for us. He loves us now enough so long to have us with Him. He, He Himself is the One who is most waiting for His coming again. And the One who is practically the nearest to Him is the one whose heart is most directed into the patient waiting for Christ.

"The Lord Jesus Christ as Saviour." But do we not know Him already as Saviour? Thank God, we do. Yet

He is coming "as Saviour." "Now is our salvation nearer than when we believed." As to the relation of our souls with God, we are perfectly saved. We say "Abba, Father," by the Holy Ghost. Yea, He says it within us unceasingly. But He is coming as Saviour to bring the whole man into the full power of salvation. The body is specially the subject in these verses. The price is already paid for the body; its redemption in power waits for the coming of the Lord Jesus. Then and not till then shall we have the full blessing which the counsels of God and the work of Christ designed for us. Will you refer to Rom. viii. 23? "And not only it (the whole creation), but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Now here, where it is said we have the first-fruits of the Spirit, that is the Spirit of adoption, we are said to be waiting for "the adoption." To-day our spirits say, "Abba, Father." They have the adoption. But we are about to have the adoption as to our bodies. Christ has paid the price for our outer man, and is coming for its redemption.

"Who shall change our vile body," or body of humiliation. It is a body of "vile" (or ordinary) material. It is now through sin a body of humiliation, subject to disease as some of us know well, and to death. "For this purpose the Son of Man was manifested that He might destroy the works of the devil." This, as regards the redeemed caught up to meet Him, will be accomplished at His coming again. "Every trace of sin's sad story" will be wiped out for ever. Many a trace still felt within and more than traces without! "That it may be fashioned like unto His body of glory." Christ is the Man of God's counsels and we are to be conformed to Him. Yes, "to the image of His Son." Your faces and mine to-day bear more than a trace of the "earthly" image of the first man. Maybe the next time we meet they will bear the image of the heavenly. The time the Father has reserved in His own power, but the fact we have Divine certainty about. We know it and know it on God's authority. It is to the likeness of His body of glory as He was seen of Saul, that noon-day, on his way to Damascus, that the Apostle and we are to be conformed. Then will follow the subjugating of everything to the authority of Christ.

Glad expectation! Blessed hope! It is a living, powerful motive in service for Him. It is here that faith draws a mighty incentive to devotion, to entire surrender to Him. The prospect of knowing "Christ Jesus my Lord," in the full extent of the moral and physical being, tends to give Him His true place now. Oh, my friends, let us follow after this Christ in glory, who is here so blessedly revealed! Let Him be our Lord personally, individually; our Lord to command, to rule in our mortal bodies! May He be Lord in our going out and our coming in! Our Lord to make us the blessing He intends us to be in our families, in the Church of God, in this present evil world! Oh, for likeness to the Christ that St. Paul saw! It was in His body of glory. He admired it, and would win that Christ. Now at His coming again, he wins Him. He has attained the mark, he has reached the goal, he has gained the prize. Till then he has not attained. Many of the expressions that we apply to those who have departed to be with Christ are borrowed from the full glory of Christ and His redeemed. We speak sometimes of those with Christ as crowned, as having harps, and so forth. This will be the case in glory, but it cannot be now. Their spirits are waiting—waiting for "the power and coming" we are considering. The only thing that can fully satisfy Christ, the only thing He sets before us as a hope, is our being with Christ in the likeness of the body of His glory.

Correspondence.

To the Editor of "THINGS TO COME."

DEAR SIR,

May I crave a few lines in reply to Capt. C. Orde Browne's remarks in your present issue.

I. He cannot believe in the church being divided at the coming of Christ. "He shall separate them one from another, as a shepherd *divideth*." αὐτοῖς cannot agree with τὰ ἔθνη, but with δούλοι of the preceding verses.

II. He asks, Is "the Rapture" an act of free grace connected with *salvation*? This depends on whether he refers to σωτήριον or σωτηρία. In the Greek text σωτήριον always refers to the salvation of the soul, and σωτηρία always to the deliverance at the end of the age.

III. As regards his comment on 1 Cor. xv., it can all be replied to together by reference to chap. i. 2, of same epistle. It is addressed to the "Sanctified in Christ Jesus," not to all believers, faithful and unfaithful alike. The same distinction is maintained in these epistles as in Peter's—the first to the faithful portion, the second to the unfaithful.

IV. As regards 1 Thess. iv. 13, he asks, What about the generation of Christians who lived when none perceived the truth of this Rapture?

I do not admit there has been a generation, but individuals there have always been. And Paul says to Timothy *on this subject*, "If we believe not, He is faithful."

So whatever they may have lost by unbelief in this life, their resurrection is secured by God's faithfulness. Believing in this doctrine is not necessary to participation in the blessing.
B.P.

DEAR SIR,

In answer to your correspondent's objections, I would reply as follows:—

I. Your correspondent urges that Christ divides His Church, because the sheep and goats are separated in Matt. xxv. He says the division must be of the "δούλοι," not of the "nations," but the former are in the preceding parable. It is surely a judgment of nations for their treatment of His "brethren," but whoever are divided, one set go into "everlasting punishment." How can they be the *Church*, or believers of any kind? If this means that the Lord divides His Church, it means that one division goes into eternal punishment. Surely this cannot be meant. The fact is that the whole subject is other than what I spoke of. I spoke of the Son of God coming for His Church *in the air*. Matt. xxv. deals with the *Son of Man* executing judgment on the wicked, after He sits on the throne of His glory *on the earth*.

II. Apparently, your correspondent distinguishes between the two Greek words for salvation, but I think that he has made some slip. "This day is salvation (σωτηρία), (Luke xix. 9) come to this house." How can this mean

deliverance at the end of the age. I cannot see that it is this in Luke i. 69, or, indeed, elsewhere. However, I gather that your correspondent holds that salvation of the soul is by grace, and apparently not salvation or deliverance of the body, but I do not see on what he bases it. I hold the opposite, viz., that *whom* He did predestinate . . . *them* He also glorified (Rom. viii.). *All* of them, and that by the same grace.

III. I understand that the Corinthians being called "sanctified," it is held that they must have been watching. The expression, however, is "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." Surely these are different designations applying to the same recipients of the epistle. True, some of the church at Corinth were "carnal" or "babes," some *asleep* and in a very bad state. Surely it cannot seriously be believed that these were in the hope that purifieth "even as He is pure," and watching. "Sanctified in Christ" seems to refer to the words of Christ for all His people rather than to a special standard of condition into which the Spirit had brought some believers. The speakers at Mildmay held "all" to mean what I do. They urged successive moments.

IV. Your correspondent thinks that in all ages some have watched for the Rapture. This I do not believe, but it really makes no difference whether whole generations are left out of the Rapture, or great multitudes of the Lord's people, with certain exceptions, in all generations. Young believers, children, badly instructed, are all left out. I urged that this mutilates the promises, and *qualifies* our looking for "them that sleep in Jesus." I took Bishop Heber as a fair sample of a whole-hearted servant who would be left out, and I urged that the solution was found in the Lord owning the "*heart*" that looked for "*Him*," which no *ignorance* prevented from receiving the blessing.

Yours,

C. ORDE BROWNE.

Our Monthly Bible Study.

CHRIST "IN THE MIDST."

1. DELIVERING: Dan. iii. 25.
2. INQUIRING: Luke ii. 46.
3. ATTENDING: Matt. xviii. 20.
4. ATONING: Jno. xix. 18.
5. BLESSING: Jno. xx. 19.
6. REVEALING: Rev. i. 1, 13.
7. REIGNING: Rev. v. 6.

Christ Church, Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION No. 125.

A. H., Belfast. "Is the rendering of Exod. xxxiv. 7 in our A. V. correct—'And will by no means clear the guilty?' I cannot see how this harmonises with His character in the first part of the verse—'Forgiving iniquity, transgression, and sin.'"

The Lord forgives iniquity, transgression, and sin, just because He does not "clear the guilty." The latter shows forth His glory as much as the former. "Clearing" is a legal term, and the Lord does not clear or acquit out of mercy, but out of justice. To acquit without atonement made would not be just. The fundamental error of this world's religion is that God will clear the guilty! But He will not! And that is why He "spared not His own Son." He did not clear Him, because He "bore our sins in His own body on the tree." And He will not clear those who are determined to bear their own sins. But those who are "in Christ" are in Him perfectly, justly and everlastingly cleared from all "iniquity, transgression, and sin," because He was not cleared. He endured their penalty, He bore the sin, and the blessed consequence is that the sinner who was most "guilty," when "in Christ" is without spot, "perfect in Christ Jesus" "complete in Him;" and God is thus "just" as well as "faithful" in forgiving the sins of the divinely convicted sinner.

QUESTION No. 126.

J. M., Epsom. "In his book entitled, *Inspiration and the Bible* (page 48), Dr. Horton, in his attempt to ridicule the Epistle to the Galatians, says, 'Take, to begin with, the verse (iii. 16), "He saith not, Unto seeds, as of many; but as of one, And to thy seed, which is Christ." Turn to the passages from which it is taken. They are Gen. xii. 7, "And the Lord appeared unto Abram and said, Unto thy seed will I give this land," and Gen. xvii. 7, "And I will establish My Covenant between Me and thee, and thy seed after thee, throughout all generations for an everlasting Covenant, to be a God unto thee, and to thy seed after thee." Now St. Paul lays stress on the collective noun *seeds*, and argues that the promise pointed to Christ, because it did not use the plural *seeds*; we may say without disrespect that he is showing a trace of his Rabbinical training. Reasoning of this kind, such splitting of hairs, was intelligible in the Rabbinical schools. Perhaps there has never been a group of intelligent men besides to whom it would be intelligible.' Can you throw any light on the real significance of the original?"

Dr. Horton is using a very old objection, but he has either not properly grasped it, or not clearly stated it.

The objection really rests on the fact that the plural, *zeraim*, *seeds*, of the Hebrew word *zera* does not occur in the canonical text of the Old Testament to denote human progeny.

But this objection does not hold, neither can it be maintained, unless those who use it are prepared to affirm that the Hebrew Scriptures contain *the whole* of the Hebrew Vocabulary. But this is a position which no scholar would venture to take in face of the fact that Hebrew was the common, living, spoken language of the people.

The Apostle had studied that language in the school of Gamaliel—the greatest Hebrew scholar of the day, and therefore he knew perfectly well that the plural *zeraim* ("seeds") was in use, and would be clearly understood by his Hebrew brethren when he declared by the Holy Ghost that God did not say "To seeds, as of many: but as of one, And to thy seed, which is Christ."

The question, it will be seen, is not a matter of Rabbinic hair-splitting as Dr. Horton, with careless profanity, dares to suggest, and we have more confidence in St. Paul's Hebrew than in that of his Gentile critics!

QUESTION No. 127.

J. M., Epsom. "Dr. Horton, in admitting his inability to understand the verse Gal. iii. 20, says, 'It is said that 430 interpretations of this obscure verse have been suggested! and, if it were not presumptuous to hazard another explanation, perhaps it might be suggested that the Apostle in the rush and the fervour of his argument simply left his idea *unexpressed*. Perhaps a day will come when it will seem to earnest men less injurious to the Divine Scriptures to admit such a possibility than to maintain that a verse is an oracle of God which is susceptible of 430 different meanings, none of which is at all satisfactory. Such a want of lucidity it may be less dangerous to charge upon St. Paul than on the Spirit of God.' I should be glad of your own interpretation of this verse."

Our interpretation of this verse is *not*, so far as we know, one of the 430 which Dr. Pusey (we believe) is said to have counted, for it is purely Dispensational in its character.

The subject of the passage is the contrast between the Covenant made by God with Christ, the "seed" of Abraham, and the Covenant made by God with Israel at Sinai.

Now a Covenant is of two kinds—Conditional or Unconditional. Where it is the former, there must be *two* parties to it; where it is the latter there is only *one* party, and the covenant then becomes a "promise."

When a Conditional Covenant was made between two parties, the sacrifice which was to be sacrificed and then feasted on was first divided in halves, and the pieces laid one over against the other. The contracting parties then passed between the pieces thus divided, as though to say, "May I be thus cut in pieces, if I break this my Covenant which I have made." See Jer. xxxiv. 18-20. These two parties had a mediator, who stood between them.

The Covenant in Ex. xxiv. was like this—*Conditional*, and Moses was the mediator.

But the Covenant which God made with Abraham in Gen. xv. was *unconditional*. True, Abraham acted as though it were to be otherwise, for, ignorant of what the abounding grace of God was about to do, he carefully divided the sacrifices in half, "and laid each piece one against the other." He was quite prepared to do *his* part. And man always has been ready to make a covenant with God, though he has never yet kept one that he has made! (To-day it is quite the popular thing amongst Christians of all denominations!). But this Covenant with Abraham was to stand for ever. The Hope of Israel is bound up in it! Therefore God *put Abraham to sleep*, and caused "a deep sleep" and a "great darkness" to fall upon him. And while Abram slept the symbols of Jehovah's presence "passed between those pieces" (Gen. xv. 17), and "the same day Jehovah made a covenant with Abraham." There was therefore only "*one*" party to this unconditional Covenant, and consequently no mediator was required.

Now read Gal. iii. "God gave to Abraham by promise" (ver. 18). But the Law "was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one [*party*], but God is one [*party*]; therefore the Covenant which He made with Abraham was *unconditional*!

Surely if this be an "obscure verse" and if there be any "want of lucidity," it is in the minds of men like Dr. Horton, and not in the words which "the Holy Ghost speaketh," as he profanely dares to imply.

QUESTION No. 128.

F. P., Walthamstow.—"What is the explanation of the words 'All Israel' in Ezra ii. 70?"

See our article on "The Two Houses of Israel and Judah, in the present Number, page 98.

Signs of the Times.

JEWISH SIGNS.

"REPATRIATION."

This is the title of an article in the orthodox Jewish organ of Philadelphia, *The Jewish Exponent*. And it gives us

"AMERICAN OPINION ON THE RETURN TO PALESTINE."

"Israel's past centres about Palestine. Does Israel's future also point Zionward?"

"It is with some high truths and ideals not otherwise than with vice, as described in Pope's famous lines:—

"Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

"The average Israelite, especially in this country, if the subject of a restoration of Palestine to the Jews be spoken of, will characterise it as an absurdity. Yet when he finds this question taking hold of serious-minded men, of statesmen, and princes, as well as orators, poets, preachers, and thousands of his oppressed and unhappy co-religionists; when he finds that practical steps are proposed to bring this dream to a reality; and when he sees certain tangible results already achieved in that direction, he, too, perhaps, will 'endure, then pity, then embrace' the proposition.

"Whether advisable or not, the project is not clearly impracticable; and even if it be, this is not demonstrated by a derisive sneer. In Europe, the matter is discussed by both Jews and non-Jews; and it will not be very long before it receives the attention that it deserves in America. Practicability is not the antithesis of idealism, and Jews are credited with a full share of both these qualities.

"Palestine has been associated in the Jewish mind and heart with the noblest and holiest of aspirations; it has been the passion of some of our greatest geniuses. And to-day there has arisen in Dr. Herzl, a new leader who raises the standard of Judah, for a new exodus and a new national existence.

"The burden of his argument is anti-Semitism. For whatever reason, for their virtues even more than for their vices, the Jews are hated. Where their lot is best, it is yet insecure. The solution lies in reconstructing a Jewish state, where the Jew can at last be at home, working out his own salvation, through his own institutions in accordance with his own genius.

"That there are obstacles and difficulties to such an undertaking need not be stated, but if these could be overcome, would the realisation of this plan be desirable?"

If the preservation of the Jewish people were an end in itself, the project of the establishment of a Jewish state might gain a hearing; but if Israel exists as a means to a higher end—that of spreading the knowledge of God and His laws, then nothing that would retard that higher object can be entertained. Moreover, Nature does nothing by leaps; are Jews in so exalted and regenerate a condition at the present day as to be ready for the final consummation of their mission?

"Not from the hatred, but by the love of nations, is Zion again to be established. Not by a demoralised, but from a regenerate people, is Palestine once more to flow with milk and honey. The call of the hour is not back to Jerusalem, but upwards to Judaism. When that is accomplished, the rest will not be difficult of realisation."

"SELF-EMANCIPATION."

This is the title of another contribution to the national movement which is going on so rapidly amongst the Jews. Dr. Pinsker, of Odessa, who died not long ago, was one of the leading Jews of Odessa, and his pamphlet, which was first published in Germany, has been translated into English. It is marked by quite exceptional power of thought and expression, and is entitled:—

"SELF-EMANCIPATION: THE ONLY SOLUTION OF THE JEWISH QUESTION."

"As recent events in Austria suggested Dr. Herzl's scheme, so Dr. Pinsker was impelled to issue his 'Monitory Appeal to his Kinsmen,' by the outrages which broke out in Russia, in 1882. Dr. Pinsker treated the question from a psychological rather than a sentimental point of view. He attributed the anomalous position which Jews hold in Russia and South-Eastern Europe to the fact that they have no fatherland of their own, though many motherlands. Having no national focus, no local centre of gravity, no Government to represent them, they are found everywhere, but are nowhere at home. Hence they cannot treat with other nations upon anything like a basis of equality or mutual esteem. To be respected by the world, they must again become a nation. They must acquire a land of their own. Whether in Palestine or in America, so long as it formed a safe and undisputed haven of refuge, and was a productive country, would not matter, though subsequent studies led him to prefer Palestine to any other country. The principal difficulty in the way of the realisation of his idea he felt to be, not so much the acquisition of such a territory, as the fact that the Jews themselves have not learnt the need of obtaining a national existence of their own. They are more or less satisfied to be tolerated in countries where they have acquired legal emancipation, though such an emancipation can never, in the nature of things, be followed by absolute social emancipation. Dr. Pinsker was convinced that it was in the power of the Jews to emancipate themselves, but they could only accomplish it by again asserting their national independence. It was not a total emigration of the Jewish people which he recommended, but merely an emigration of the surplus Jewish population from countries, like Russia and Roumania, where their numbers are too large to admit of their economic absorption into the general community."—*Jewish Chronicle*.

POLITICAL SIGNS.

THE NEAR END OF TURKEY.

LORD SALISBURY, at the opening of the House of Lords on Jan. 19, stated that it was not proper for him to mention

"The precise extent to which the various Powers have contemplated the possibility of having to apply material pressure in order to enforce reforms upon the Turkish Empire. My own conviction is strong that unless some very essential reforms in the conduct of the Government of Turkey are carried out the doom of the Turkish Empire cannot be very long postponed."

SOCIAL SIGNS.

INCREASE OF CRIME.

"It is generally supposed that, as civilization advances, and the nineteenth century with its knowledge and culture grows older and the 'Leaven' (?) of the Gospel continues to work in the mass, bringing it nearer and nearer to the millennium time—it is generally supposed that we ought to see crime of all kinds decreasing, and especially that human life should be regarded as more and more precious. But such is not the fact—on the contrary, the crime of homicide is increasing with frightful rapidity, even in the United States, the land that especially prides itself upon its civilization and culture. The statistics of homicides for the past ten years as collected by the 'Chicago Tribune,' are as follows:—

1886	1,449
1887	2,335
1888	2,184
1889	3,567
1890	4,290
1891	5,906
1892	6,791
1893	6,615
1894	9,800
1895	10,500

"These figures tell their own story. It is the story of decreasing regard for human life. It is the leading up to the last days, when 'Peace shall be taken from the earth.'"—*The Gospel Message*.

RELIGIOUS SIGNS.

HOW TO TEACH THE BIBLE.

THE *Daily Chronicle* of Jan. 12 thus heads a review of a book by various authors, entitled *The Bible and the Child*. It says of Inspiration:—

"The defenders of this venerable theological stronghold have been compelled to capitulate to the higher critics . . . scarcely anybody of any authority as a theologian or a Biblical Scholar now holds the views about Inspiration which only a few years ago were obstinately insisted on . . . In fact, from scores of pulpits to-day we have eminent preachers insisting that the Bible is not infallible, and in 'The Bible and the Child' we have a collection of utterances by prominent divines of different denominations urging that children *should be taught that Moses did not write the Pentateuch, that David only wrote a few of the Psalms, that the history of creation given in Genesis is a beautiful fable, that the Book of Deuteronomy was written hundreds of years after Moses was dead, that various books of the Old Testament formerly regarded as historical are merely legendary, and that the Bible is not a book, but a literature containing poetry, history, drama, biography, and philosophy, and covers a period of thousands of years.* It is important, as the writers of this volume insist, that children should be taught the truth about the Bible so far as we have been able to discover it. . . . All the discourses in this little volume, especially those by Dr. Lyman Abbot, Dr. Horton, Dr. Porter, Dean Farrar, and Dean Fremantle are excellent. The general drift of them is to urge upon parents and teachers the importance of teaching children Bible truths in the new light that has been thrown upon them, and in harmony with the enlarged conception of the sacred volume as the embodiment of the doctrine *not of the fall of man, but of his ascent and of the progressive revelation of the divine government of the world.*"

Can we have a more solemn sign of the times than that which is furnished by the appearance of this book, and this popular review and reception of it?

THE WORLD REBUKING THE CHURCH.

What have things come to when the *Daily Telegraph* has to administer the following rebuke?—

"Sunday, Nov. 1st, has been fixed by the Bishop of London as Lay Helpers' Sunday, and the clergy are asked to co-operate in the movement by inviting all Church workers in the parish to come together. There can be no fault found with the desirability of this intention. It is a most laudable object, and one, doubtless, fraught with much good to the parish, but it seems unnecessary to set aside a Sunday for it. We have already pointed out the serious encroachments made upon the few first days of the weeks which are in a year for special objects—anti-gamblers, anti-vivisectionists, anti-smokers, pro-museums and anti-museums, citizenship, and such like. Should this go on it will become necessary, nay, imperative, for a strong plea to be put before the Bishops to set aside *one Sunday in the year for preaching the Gospel* to the parishioners."

MODERN SERVICES.

IPSWICH has seen another attempt to provide "a religious service" on Sunday evenings, in which the singing is "led by an orchestra"; a bandsman gave "a fine rendering (that's the word) of *The Lost Chord* on the cornet"; "a quartette party sang the hymn *Jerusalem the Golden*"; and a local minister "gave a short exposition of the Parable of the Talents, illustrated by several beautiful lime-light pictures."

In the same town music has invaded even the "Spiritual-Life Gatherings" recently held there, for a Miss Ada Rose, R.A.M., was advertised to "sing the Gospel." Alas! It will be a poor spiritual life that is produced by such methods!

ANOTHER NEW BIBLE.

THIS time it is "the Polychrome Bible," *i.e.*, the Hebrew Bible printed on a background of seven different colours

according to the new ideas of dates and authorships! Though the colours are obvious and definite, the description of it, as given by Mr. W. T. Stead in the *Review of Reviews*, is far from definite. It is, as he honestly calls it, "a new theory"; an "opinion" which "may be right" or "may be wrong." The Higher Criticism as thus exemplified is compared to geology; and we all know what that is. The rocks keep just the same, though new theories about them succeed one another. So with the "impregnable rock of Holy Scripture," it still remains and speaks forth "the words of Jehovah," though man and his thoughts about it pass away and are no more.

PULPIT-DEGRADATION.

"There is a church in London whose Rector brightens his Sunday evening services with magic lantern slides, and who himself plays a silver trombone in the pulpit. This is the church of St. Mary-on-the-Hill, and the Rector is the Rev. Wilson Carlisle. Last evening the 'sheet' turned to account the inauguration of the new carriage, and entertained a vast congregation with scenes from the motor car procession on the road to Brighton. It is a topical service, and the magic lantern utilises every passing fancy of the day before. The Rector turned the point thus: 'We are all oil motors; the Holy Spirit is the oil, religious enthusiasm the electric spark.' Obvious comparisons were also drawn by the reverend gentleman between 'the faint-hearted ones who, through the mud, the gibes of the multitude, or the quality of their oil, abandoned their motors, and travelled to Brighton by train, and those who are moved to abandon their spiritual path at an early stage by the sarcasm of former boon companions.'"—(*Daily Paper*).

BIBLE IGNORANCE.

No speech or newspaper article is now complete without some quotation or misquotation from the Bible. A typical illustration was furnished by the *Daily Chronicle* on Jan. 14, where it supported its views by a reference to "the *Naboths who are stealing the vineyards of our Empire!*"

CHURCH ENTERTAINMENTS IN AMERICA.

In the *Forum* for December, the Rev. W. B. Hale describes at some length, and with many wry faces, the recent developments of popular recreation as a form of Church activity. He has been collecting newspaper notices of such things, and on looking over them he says:—

"My eye is caught by accounts of a Mock Town Meeting, a Poker Party, a Fancy Dress Drill, a Tambourine Drill (irrevocably described by the secular press as 'a winner'), a Dude Drill, a Great Moral Dime Show (introducing McGinty, a dwarf, and a petrified man), a Spider-web Party, a Mother Goose Market, and a Husking Bee. There are one or two announcements of 'Gymnastic Exhibitions,' and 'Athletic Exhibitions,' which I make bold to believe are euphemisms for sparring contests. It was in the *Boston Herald* of only a day or two ago, that I recognised in the name 'Ike Weir, the Spider,' committed to trial for brutal assault, that of a pugilist long disreputable, who has appeared in my own town of Middleboro', Massachusetts, in a boxing-match which was a feature of a Church fair. After having served his time, 'the Spider' will be an even more attractive personage for churches."

In some Church entertainments young ladies appear in fleshings, in others, young men in bloomers, while Mr. Hale exhausts his vocabulary in denouncing the Trilby Ankle Show, in which the young ladies of the Church stood behind a curtain which was raised just sufficiently to show their ankles. The young men who paid the highest price had the privilege of taking in the owners of the ankles whom they favoured to supper.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

REV. G. T., LONDON. Yes, we saw the cutting you kindly sent us from *The Christian*, giving an extract from *Evangelical Christendom*. It is not a question of the Teaching of Paul or Jesus, as it is called, but a question affecting Inspiration itself. The whole of Scripture comes from the Holy Spirit, and the last words of our glorified Lord in Heaven direct us to "Hear what the Spirit is saying to the Churches." There is no such thing really as "*Paul's Teaching*," and to use the term is to lower the whole doctrine of inspiration.

The great object of Satan's enmity is *the Word of God*, and we are "not ignorant of his devices." A few years ago he was using men like Bradlaugh and Ingersoll to oppose it. Now, there is a lull in the assault from that wing of his army. To-day he is using unfaithful ministers to deny its inspiration, and even faithful ministers to make it of none effect. One truth (out of proportion, of course) is being used to upset another truth. "The Teaching of Jesus" is being used to upset the teaching of God the Holy Ghost by Paul, notwithstanding the Lord's own promise thus to teach them things which could not then be taught. The Christ of the Gospels is being used to dethrone the Christ of the Epistles. And the "Nazarene" and "the Carpenter's Son" are the favourite titles by which the Lord Jesus is now popular in the world's press and social politics by those who know nothing of Him as being glorified, and exalted, and made "the Head over all things to the Church which is His Body."

We are ignorantly misrepresented by those who say that by "rightly dividing the word of truth," we are *robbing* any one of any portion of Holy Scripture. We rob no one. Every word is precious and necessary and "written for our learning." We presume that even those who thus misrepresent us would hardly *interpret* prophecies spoken of "Judah and Jerusalem" with reference to the Church of God! And yet if they do not, they are, according to their own accusation, robbing the Church; and if they do, they are robbing the Jew of his own prophecy.

We rob no one of any Scripture. We seek only to *interpret* what is written of those to whom it is addressed, whilst we *apply* it all in all its sweetness and preciousness to our own souls.

A PLAIN STUDENT, Croydon. We quite agree with you, but unless people are prepared to say, "Let God be true and every man a liar," it is useless to bring the matter forward publicly. Please note that the Editor's address is 39, Warwick Lane, E.C.

REVIEWS.

The Great Distinction between the "House of Judah" (the Jews) and the "House of Israel" in the "Latter Days," by Dr. Aldersmith. Nisbet's. Twopence.

The subject discussed in this pamphlet has given rise to our Editorial which will be found on page 98, in which we have given the words of the Lord, rather than our own thoughts about it. Those words will show that the whole Anglo-Israel theory which is built upon this foundation is like the house that is built upon the sand.

The Oldest Christian Church. By Henry Holme. Marshall Brothers. Price 2s. 6d.

To say that this is a fascinating book would give only a small idea of its interest and importance. It supplies the missing-link of centuries. It shows as a positive fact that the so-called "lost" ten Tribes are just where they were placed by the King of Assyria; that they were among the very earliest converts to Christianity; that they have retained their national character and independence, and are a standing witness against the delusions of the Anglo-Israelite theory. All lovers of Israel and of God's word should read it.

1834 and 1893. This is the title of a little pamphlet giving an interesting account of the "Society for Promoting Female Education in the East." It was written by the late Miss E. J. Whateley, her last effort in the interest of the work she loved so well. It was read at the Congress of Missions in Chicago in 1893, and we can commend it and the Society whose history and work it so truthfully describes.

The Field Lane Refuges and Ragged Schools.

The Fifty-fourth Annual Report of this praise-worthy work is full of encouraging facts. It is one of the many agencies which attempt to grapple with the problem of poverty. It is a difficult work, owing to the many and various causes of poverty and of the different effects of it. The managers believe that the supreme remedy for human degradation and misery is the Gospel of Christ, and while recognizing and using other means, they are all subordinated to this one great remedy. The offices of the Institution are at Vine Street, Clerkenwell Rd., London, E.C.

The Times of the Gentiles, by the Rev. Theodore Howard. London: Simpkin, Marshall & Co. Price sixpence.

This is a most useful little book on an important subject, and will be most helpful to those who desire to have further light on this department of prophetic truth.

Holy Scripture: The sole Authoritative Expositor of Divine Truth. By the late Dean Goode. Fourth Edition, edited by Rev. Dr. Bullinger. Jas. Nisbet & Co., price 6d.

No words can express the supreme importance of this pamphlet. No more powerful statement can be found within the same small compass; and no more terrible exposure of Rome's treatment of Holy Scripture.

ACKNOWLEDGMENTS.

	£	s.	d.
E. Stücker, Cheltenham (Free Distribution)	0	5	0
S. Field	0	4	3

BACK NUMBERS.

To enable us to make up complete volumes, we shall be very thankful for any back Numbers which friends can spare. We want especially Sept., Oct., and Dec., 1895.

THINGS TO COME.

Vol. III.

APRIL, 1897.

No. 10.

Editorial.

RIGHT AND WRONG DIVIDING OF THE WORD OF TRUTH.

IF the Apostle Paul was misrepresented in his day, we must not be surprised if we do not escape. In Rom. iii. 8, he had to complain that he and his fellow-teachers were "slanderosly reported"—to affirm that which they had never taught.

We also have to complain that some of our fellow-servants fail to understand what we have said and similarly misrepresent us and our teaching.

For example we are accused of "setting up the teachings of Paul against those of Jesus." This we have not done and could not do, for the simple reason that we know no such thing as the "teachings of Paul"! The very expression strikes at the root of Inspiration. *All* Scripture is the teaching of God the Holy Ghost. Every word comes to us as the words "which the Holy Ghost teacheth" (1 Cor. ii. 13). Christ's own words come to us on the same authority, and His last words from the glory in Rev. ii. and iii. contain His seven-fold injunction to hear—not what He said when He was upon earth, not what He says from the glory, but what "the Spirit saith (is saying) to the Churches." And what is the Spirit saying to the Churches, but that which is recorded in the epistles which the Spirit has specially addressed to them?

True, a certain ministry was committed to Paul; certain commissions were given to him; certain revelations were made to him, but to call this "Paul's teaching," as though it were his own and as distinct from the teachings of others, is to destroy the very foundations of the great doctrine of Inspiration, and to deny the one great Divine source of the whole, the Holy Spirit of God.

On this point, therefore, we are "slanderosly reported" to say that which we have not said.

Then, further, it is said, "There is such a thing as wrongly dividing, as well as rightly dividing the Word of Truth, and the worst of such divisions as these is that they tend practically to rob us of some most precious portions of Holy Scripture which are as much intended for us as for those to whom they were at first written."

Here again we are misrepresented; and we desire to correct the misrepresentation, not at all on personal grounds, but solely for the Truth's sake.

The charge is here very delicately made. It is not said that our teaching actually does "rob" others of the Word, but only that it "tends" to do so; and even this is modified in that it only "practically" tends. That means that it does not *really* even "tend" at all.

Others, however, are not so guarded in their language, and plainly and loudly "affirm" that we do thus "rob" others of a large proportion of Scripture.

The whole of this false charge arises from the fact that those who sit in judgment on us fail to understand our position. We "rob" no one of any portion of the Scriptures. There is not one single word that we could do without. Every word is "written for our learning," and we have nowhere said anything from which such an inference could fairly and legitimately be drawn.

Our critics seem unable to draw the distinction between *interpretation* and *application*, i.e., the primary reference to the context, and the secondary reference to ourselves.

If we maintain, for example, that the particular injunctions in Leviticus as to the offering of the sacrifices must be *interpreted* in connection with the time when, and place where, and the persons to whom they were addressed, and by whom the sacrifices were to be offered, we do not thereby deny that there is any *application* "intended for us" or any teaching for us now! No one reads those injunctions as if they were addressed to us to-day, or are to be *interpreted* of us now. No! They were addressed to Israelites with reference to their worship in the place which God had appointed, and they are to be *interpreted* accordingly. The New Testament Scriptures show us how far and in what way they *apply* to, and are "intended for us" to-day. The whole question is one of *terminology*, and because our fellow-servants fail to understand us, we are, forsooth, to be smitten and to be the subjects of their false charges.

True, there is not only a "rightly-dividing" and a wrongly-dividing, but there is too often *no dividing at all!* This is a matter not to be argued about, but to be condemned as open disobedience to the Divine injunction in 2 Tim. ii. 15.

Whether the Word of Truth is rightly or wrongly divided is a matter for fair and courteous discussion. It cannot be brushed on one side by a mere exclamation that it is "fanciful" or "seems" to have no authority in Scripture. Let it be shown and not "seem." If it be wrong, it is possible to show how and where and why it is wrong. And the Scripture evidence on which it is based must be examined and dealt with and respected.

In one case an attempt is made to deal with a definite passage, *viz.*, Eph. iii. 5. It is said of the Mystery that "the word which in other ages was not made known unto the sons of men, as it is now revealed, etc., points to the secrecy having been not absolute but relative, as H. C. G. Moule says in his commentary, that it was in some measure revealed is suggested by the phrase here—'as it is now.'"

Here is a sober argument which it is possible for us to discuss. And we submit that the position here assumed is untenable, because Eph. iii. 5 is not the only passage where

the statement as to the secrecy is recorded. If it were, there might be some ground for taking the words "as it is now revealed" as suggesting a "relative" secrecy. But this is not the case. The ninth verse declares that the secret "from the beginning of the world hath been HID IN GOD . . . to the intent that NOW" it might be made known.

There is nothing "relative" about this. It is absolute: "hid in God!" Neither is there anything relative in Col. i. 26, where we read that "the Mystery (or secret) hath been hid from ages and from generations, but NOW is made manifest to the saints." Neither is there in Rom. xvi. 25, 26, which says that the Mystery "was kept secret since the world began, but NOW is made manifest."

It is clear that the words "as it is now revealed" in Eph. iii. 5 must be explained by and be taken in harmony with Eph. iii. 9, Col. i. 26, and Rom. xvi. 26, and must refer to a *present* revelation in contrast with a previous absolute silence. The words can be quite naturally understood in this sense, but if they are forced, as is suggested, then they are put quite out of harmony with other Scriptures, as well as with their own immediate context.

The fact is "the Mystery" was the first great truth lost by the Church of God. In 2 Tim. i. 15, it is distinctly stated that the churches in Asia had turned away from it. And the seven messages to them (Rev. ii., iii.) confirm the sad fact. "Thou hast left thy first love" is the Lord's complaint against this very Church of Ephesus.

With this truth went necessarily the Lord's return as the blessed hope of His Church.

And then speedily followed the true doctrine of justification. All these three truths are bound up closely together, and the loss of them could not end otherwise than in the corruption and in all the darkness, error, and superstition of the Middle Ages.

Thank God, at the Reformation there was a recovery of Truth after many centuries. But it was only one, the third of these great truths which was recovered. Justification by faith was restored as the great central point of Reformation truth, and became the joy of the Lord's people.

But three centuries more rolled by before the hope of the Lord's coming was recovered. Not until about sixty years ago did the Lord's people in any great measure awake to this blessed truth. Since then it has become increasingly the mark of vital Christianity, the spring of missionary zeal, and is to-day a remarkable sign of the times.

But the truth which was the first to be lost has been the last to be recovered. It is the key to them all, and is the foundation-rock on which the others are built. If we are right here, we have a great safeguard against many errors. But if we are wrong here, we are holding on to the seeds of all the corruption, to the sources of all the error, and to the elements of all the confusion which have devastated Christendom.

If the Word of Truth were rightly divided, the Church would not be divided at all!

No wonder then that "the Mystery" is the truth which is most opposed by our great enemy. It is that which brings the Lord's coming for His people near and makes it their life-purifying hope.

No wonder that those servants who do not look for the Lord to come immediately, and who oppose the hope of His return as a daily expectation—no wonder, we repeat, that the servants who say, "My Lord delayeth His coming," should be the ones who are active in smiting their fellow-servants (Matt. xxiv. 47, 48), and who are foremost in opposing the recovery of the long-lost truth of the Mystery which brings such glory to Christ and such blessing and power into the hearts and lives of those who wait for Him.

"OBEDIENTIAL RIGHTEOUSNESS."

THOSE who put off the Lord's return as the blessed ever-present hope of His Church, are rebuked by the Lord and classed by Him with the "evil servant."

This "evil" comes out, and is manifested in three ways:

As regards the glorious Person and perfect work of the Lord Jesus, it leads to error.

As regards themselves, it leads to the assumption of practical infallibility, and

As regards others, this naturally goes on to smiting their fellow-servants, as the parable teaches (Matt. xxiv. 48-51).

Of the two latter, we have lately had sad exhibitions, giving painful evidence of the absolute truth of the Lord's words, which apply directly to all such.

But of the first, we have not yet spoken, and now give a few thoughts on this evil teaching which is summed up in the non-scriptural and unscriptural expression, the "obediential righteousness of Christ," asserting and maintaining that Christ atoned by His life as well as by His death, and that this was absolutely necessary and essential in procuring our righteousness.

From this error spring others which affect Christ's human nature. For if His obedience in life is to be our righteousness, He must necessarily have been capable of sin as those who hold this doctrine too often believe and teach. It is thus seen how all these errors are linked together and lead on from one to the other. The next error is that which is called "Union in Incarnation," which means that we are one with Christ in His life, instead of in His death. All forms of false religion seek to get rid of the fundamental truth that the Members of Christ's Body suffered and died for sin when He died, are quickened together, raised together, and seated together in heavenly places in Christ! In other words, the truth is union in death and resurrection and ascension, and not union in Incarnation. It is justification by blood, and not "obediential righteousness" procured by Christ's obedient life on earth.

Dr. Anderson has well said:—*

"To say that, although man has broken the law, God regards him as having kept it, is no solution of it. It is not an *answer* to the difficulty; it shelves it altogether. If a man keep the law, or, what comes to the same thing, if God deem him to have kept it, he is justified on that ground, and there is no room and no need for justification through redemption. If righteous living, whether personal or vicarious, can bring righteousness, then righteousness comes by law, and Christ need not have died. But righteousness on that ground is shown to be absolutely impossible, and

* "The Gospel and its Ministry," p. 101.

righteousness which is of God is revealed—righteousness on a different principle entirely. If God looks upon the believer as having kept the law there is an end of the whole matter, for to *declare* a person righteous who *is* righteous is simply a matter of course. But the great marvel of the Gospel, the great triumph of redemption, is that God can declare to be righteous those who personally are not righteous; that He can justify the sinner, not by deeming him a law-keeper, but even while He judges him as a law-breaker. It is not that, being justified by the life of Christ on earth, we are saved by His blood-shedding; but that, 'being now justified by His blood, we shall be saved from wrath through Him,' as now risen from the dead.† 'We are justified without a cause, by God's grace, through the redemption that is in Christ Jesus.'‡

Again, on p. 152, etc., he speaks of "justification by blood," and says:—

"Judicial righteousness is theoretically possible in either of two ways. The law-keeper is righteous as such; the law-breaker may become righteous through redemption. The law-keeper fulfils the demands of the law by his obedience; the law-breaker may fulfil the demands of the law by enduring to the full its penalties in the person of Christ. Righteousness on the first ground is shown to be in fact impossible, and it is set aside altogether. The sinner is therefore shut up to 'justification by blood.' Vicarious obedience is an idea wholly beyond reason; *against* it, I think, but clearly above it: how could a God of righteousness and truth reckon a man who has broken law to have kept law, because some one else has kept it? The thief is not declared to be honest because his neighbour or his kinsman is a good citizen. Punishment may be remitted on this ground, but that is not justification. The merits of ten righteous men would have saved Sodom, but God would not therefore have called Sodom righteous.

"But is not the thought of vicarious judgment as much beyond reason as vicarious obedience? Undoubtedly; but to accept what is above our reason, when revelation testifies to it, is the very highest exercise of reason; otherwise it is mere superstition. The bearing of judgment in the person of a substitute is a foundation truth of Christianity. Obedience by a substitute is a mere theory, and one of the strangest I know of in the entire range of human thought.*

"One poem may not constitute a man a poet, but one murder makes a man a murderer, one sin makes a sinner. Nothing but the gallows can expiate a murder; death alone can atone for sin. The law is a standard, so to speak, to which man is subjected—not his acts merely, but himself. If he comes up to it, he is *ipso facto* justified, justified by law. If he fails, he is *ipso facto* condemned, and law can never justify him; for a law that could justify an offender would be an immoral and corrupt law. The law has pronounced its sentence, and nothing remains but the fulfilment of that sentence. This is the natural state of the sinner under law. But here God reveals Himself a Saviour. He

† Romans v. 9.

‡ Romans iii. 23.

* Vicarious death was in order that the believer might live. Was obedience also made vicarious in order that he may disobey? Christ died: therefore the Christian need not die. Christ obeyed:—(am I to go on?)—therefore the Christian need not obey!

gives up His only-begotten Son to take the place of the condemned sinner, and die in his stead. He now points to that death as satisfying the righteous demand of law against the sinner, and on that ground He justifies him. Not that by virtue of His sovereignty, or by a legal fiction, as we say, He reckons the believer to be righteous, while leaving his condition in fact unchanged, but that He *justifies* him. The believer is 'justified from all things from which he could not be justified by the law of Moses' (Acts xiii. 39). God imputes the death of Christ to the believer.

"If it be demanded, how can this be? I answer, It depends upon the fact that God imputed the sin of the believer to Christ, and that He died under sin, and for sin. Not that the guiltless died as guiltless for the guilty, which would be horrible; but that the guiltless passed into the position of the guilty, and as guilty, died to expiate the guilt imputed to Him: 'He who knew no sin was made sin for us.' If the inquiry be still further pressed, and the question be insisted on, How could sin be imputed to the sinless as to make a vicarious death justifiable? men may seek to reason out the answer, but, as Bishop Butler says, 'All conjectures about it must be, if not evidently absurd, yet at least uncertain.' 'Nor,' he adds, 'has he any reason to complain from want of further information, unless he can show his claim to it.' Here it is that God retreats upon His own sovereignty, and the believer is satisfied with the divine 'It is written.' Reason bows before the God of reason, and the reasoner becomes a disciple and a worshipper.

"Moreover, though the revelation of the death of Christ as a sin-bearer is in truth a great mystery, it is by no means so incredible as would be the story of His death apart from sin. The thorough infidel is consistent in his unbelief, and the true Christian in his faith; but the most utterly unreasonable person in the world is the man who accepts the *fact* of the death of Christ the Lord of life and glory, and yet doubts whether it was a death for sin. That Jesus of Nazareth died upon a cross is mere matter of history; that He who did so die was the Christ the Son of God is entirely a matter of revelation. And, as I have elsewhere said, the great impossibility of the gospel is the stupendous fact that Christ has died, nor that that death was because of sin, nor yet that the sinner can be blessed in virtue of it."

This evil doctrine of "obediential righteousness" is based on a total misunderstanding of Rom. v. 18, 19, arising from ignorance of the force of the Greek word employed. "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The word "righteousness" in verse 18 is not the same word as verse 17.

In verse 17 the word is *δικαιοσύνη* (*dikaiousunee*) and means the state or quality or condition of him who is *δίκαιος* (*dikaïos*) or righteous.

But in verse 18 the word is quite different. It is *δικαίωμα* (*dikaïoma*), and denotes a righteous act, or requirement. It occurs elsewhere: in Rom. i. 32, where it is rendered "judgment," and means, of course, the righteous

sentence or judgment: in ii. 26, where it means the righteous requirements of the law, as it does also in vii. 4. Here, in v. 16, it is rendered "justification," but it means a *righteous act of acquittal*.

So in verse 18 "the righteousness of one" means the righteous act of one. Verse 19 shows what this act was. It was His obedience. And what was this great righteous act of obedience? It was His death. So Alford bears his testimony to the wonderful accuracy and perfection with which these Greek words are employed when he says of this very verse, "By means of one righteous act—the death of Christ viewed as the acme of His obedience" (See Phil. ii. 8).

It follows from all this that the believer is justified, not by Christ's obedient life on earth, but by His obedience unto death, even the death of the cross.

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

No. VII.—ALMIGHTY.

EL-SHADDAI, אֱלֹהִים שָׁדַי.

SHADDAI is in every instance translated. It is never treated as a proper name, but is always rendered "Almighty." As no other word is thus rendered, we need not give the actual references. It occurs forty-eight times. In seven of these passages it is combined with *El*, which, as we have already seen, means God with reference to power.

There is some difference of opinion as to the origin or root of the word, but all are pretty well agreed that *Shaddai* denotes the *All-bountiful* one rather than the *All-mighty* one. *Shad* is the Hebrew for breast, and it is used of the fields, whose manner of giving gives us the idea of bounty without wasting or losing their own treasure. Inexhaustible supply is the essence of the meaning.

The first occurrence of the name will supply us with the key to unlock its treasures. It is revealed first to Abraham, and at a critical moment in his life. For fifteen years there had been no appearance of God to Abraham, and no Divine communication made to him. Abraham had obtained an heir after his own will, and the silence of heaven during this period is the mark of the Divine displeasure, stamping these *fifteen* years as "*Lo-ammi*."* At length (Gen. xvii. 1) God appeared to him again to reveal the way in which He would give Abraham the promised seed, and to establish His covenant with him.

In calling Abraham to lean only on Him and to depend not on his own plans but upon Divinely sanctioned means and upon the Divine resources, He reveals Himself to Abraham by the title of *El-Shaddai*, saying, "I am

* Those fifteen years deducted from the birth of Abraham to the Exodus leaves 490 years. The ninety-three years of the captivity in Judaea leaves 490 from the Exodus to the Dedication of the Temple. The seventy years in Babylon deducted from the Foundation of the Temple to the "going forth of the commandment to restore and rebuild Jerusalem" (Dan. ix. and Neh. ii. 1), leaves another 490 years. And from that to the end of the Seventy-Sevens of Dan. ix. will be the last 490 years, deducting the present interval of this dispensation.

El-Shaddai (God the All-bountiful); walk before Me," &c. The lesson taught by this first revelation of the Name is that, when God was calling Abraham to walk before Him in the path of dependence upon His power to supply all his need, the Name He chose to use of Himself told Abraham of the relationship which He would sustain toward him, as one full of force to do all that He willed, full of power to give all that He willed to bestow.

It is very remarkable and very blessed for us to notice that when the same God calls His children now to come out from all evil associations, and to walk before Him as He called Abraham, the title chosen is the same in which He revealed Himself to Abraham. "Ye shall be My sons and daughters, saith *the Lord Almighty*" (2 Cor. vi. 14-18).

When Isaac would invoke a blessing on his son Jacob, and direct his faith to the One who would meet all his necessities, he said, "And *El-Shaddai* bless thee, and make thee fruitful, and multiply thee," etc. (Gen. xxviii. 3).

Under this name again God revealed Himself to Jacob in Bethel, and changed his name to Israel, renewing His covenant with him. "I am *El-Shaddai*. Be fruitful and multiply," etc. (Gen. xxxv. 11).

Israel afterwards invokes this name when Benjamin is sent with his brethren to Joseph: "*El-Shaddai* give you mercy before the man" (Gen. xliii. 14).

When recounting to Joseph the mercies which God had bestowed upon him out of bounty and grace, he says (Gen. xlvi. 3, 4): "*El-Shaddai* appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee," etc.

And in the blessing of Joseph (Gen. xlix. 25), Jacob says, "By the *El* of thy father, who shall help thee; and by *Shaddai*, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb," etc.

In Exod. vi. 3, all this is referred to to show that this was the revealed name to the patriarchs. The name *Jehovah* had been used, but it was not *known* in all that it meant and conveyed.

In one other place it is used in connection with *El* (making eight in all, if we include Gen. xlix. 25), viz., Ezek. x. 5: "The sound of the cherubims' wings . . . was as the voice of *El-Shaddai* when He speaketh."

In all the other occurrences (forty in all), *Shaddai* occurs without *El*.

The name therefore comes to us with the application made in 2 Cor. vi. 18, that as "*God Almighty*"—*El-Shaddai*—to us His sons and daughters now He has all-sufficiency of wisdom to direct us; all-sufficiency of power to protect us; all-sufficiency of loving-kindness and faithfulness to provide for us; all-sufficiency of grace to preserve us; and all-sufficiency of blessing treasured up in Christ the Head, for all the members of His Body.

All the references given above are connected with blessings, both temporal and spiritual; and therefore, as His "sons and daughters," we lay hold of this Title *El-Shaddai*, hear the inspired words of one who had tasted of the bounties of His grace and power speaking to our hearts, and saying, "My God shall supply all your need, according to His riches of grace by Christ Jesus" (Phil. iv. 19).

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 LITERAL INTERPRETATION OF SCRIPTURE.

BY DR. ROBERT ANDERSON, C.B.

(At the Mildmay Prophetic Conference, Oct., 1896.)

STANDING upon this platform, I assume not merely that we possess a revelation, but that it is contained in the Bible. And when I speak of the Bible as *containing* a revelation, I use the words in a sense far different from that of the Sacerdotalists. Mr. Sholto Douglas, this afternoon, touched upon the question whether the Church had given us the Bible. In distinguishing between the Book and the Revelation, I acknowledge that we owe the Bible to the Church, much in the same sense as we owe it to the printer. But it is not the Church that has constituted the revelation, for the Church is itself the creature of the revelation. And possessing the revelation we are dependent only upon God who, in it, and through it, speaks to every heart that is open to hear His voice. We do not judge the revelation by the Church: we judge the Church and its teaching by the revelation. Nor do we need to turn to the "wise and prudent" to interpret it for us, for has He not said that the great mysteries of our faith are hidden from the wise and prudent, while they are revealed unto babes? We are thus brought face to face with God, and, coming into His presence as little children, as little children we hear His voice, not to cavil or to criticise, but to believe and do. He is wise and good and gracious and loving, and would not mislead us, and, therefore, we may accept what He tells us *literally*. Thus, travelling by a wholly different path, we come back to the same goal—literalness of interpretation.

I think it would be mere quibbling to object that sometimes He uses the language of figure and symbol. Why, is not that precisely the language which children love, and which they understand? This is a further reason why we need not turn to the Pundits to interpret it for us. The typology of the Old Testament is the very alphabet of the language in which the doctrine of the New Testament is written; and as so many of our great theologians are admittedly ignorant of the typology, we need not feel surprised if they are not always the safest exponents of the doctrine.

And there is another reason. If we are to understand the Word of God aright, as Dr. Bullinger told us this morning, we must "rightly divide the word of truth." We must know something of what we technically describe as Dispensational Truth. You cannot easily exaggerate the importance of this. He, I fear, was misunderstood by some in regard to what he said, specially with reference to the Sermon on the Mount; but what he really meant is perfectly clear, perfectly intelligible and perfectly true. The great *principles* which are enunciated there, are principles for all time and for all places; but the special *precepts* were for the time in which they were spoken, and for the men to whom they were addressed.

There is another quibble, which needs a passing notice, that we have not the Bible, the Word of God, in the language in which it was given and, therefore, we are dependent upon

the Church, the skilful and the learned, who understand these things. It is a quibble by which the learned impose upon the ignorant. God has not a language. God is not a Hebrew or a Greek. It is perfectly true that, as we speak to one another we speak in the language in which we *think*, in the language in which our ideas have been framed, in which our minds are steeped; and if you translate our words into another language they may suffer. But it is not so with God. Time forbids of my enlarging upon this; but I would ask, Was it the Church that gave us our English Bible? It was Tyndale who gave us our Bible, in the very teeth of the opposition of the Church. I recall his words; I think I quote them correctly, though I quote from memory—"I will make it that the man who follows the plough in England shall know more of the Bible than the Pope of Rome." The Church's answer was to strangle him at the stake, and fling his body into the flames!

It is no less a quibble to ask us to turn aside to discuss rival theories of inspiration. We have got far beyond that in these days in which we live. Such controversies weigh little with practical men. We brush them aside and ask the plain question which underlies them all: "Have we a Divine revelation? Has God spoken, and has He spoken in such wise that we can hear His voice and know His will?"

The great controversy of all the ages is about the Living Word. All God's purposes centre in Christ. Our forefathers believed that the home of man was the pivot of the universe, and that the sun and stars moved round our earth to give us light, or to adorn our sky. They believed that the heavens were made for man. But Science has told us that this earth is but an insignificant planet, and that each one of those stars is itself a sun, the centre of a system which far transcends our own in greatness and in grandeur. Science has thus poured contempt upon the belief of other days. But I make bold to say that the belief of other days was right, save only in this—the misapprehension as to the Man for whom these things were made. It is not man the creature,

"Man, vain insect of an hour,"

as one of our poets has written; not the first man who is of the earth, earthy, but the Second Man, who is the Lord from heaven. By Him were all things created. For Him the universe exists, and in His power it is held together. This was my theme, the last time I spoke from this platform. But what I want now is to notice that the living Word has its counterpart in the written word. Why is Christ called "the Word of God"? It is because He is the expression of the mind of God. And just for the same reason the revelation that He has given us is called "The Word of God." I say they are perfect counterparts. Although He is now upon the throne, beyond the power of Satan's malignity, beyond the reach of the wicked hands of men, He is still the centre of the great controversy between God and man. But it is around the written Word that the battle rages now. Was He intensely, absolutely Divine, and yet intensely, absolutely human? The same is true of the written Word. The Bible is made up of "words proceeding out of the mouth of God"; and yet it is the most human book in all the world. Was He subject to every infirmity of human nature, sin excepted? So it is subject to every infirmity of human language, error excepted. Was He absolutely holy? It is absolutely true.

And remember this: you can only reach the person through the record. If this is true, as it is unquestionably true, of the historic Jesus of our critical theologians—if this is true, as it is unquestionably true, of the traditional Jesus of the Christian religion, it is still more true of the

Christ of Christianity, the Christ of God, our adorable Lord Jesus. You can only reach the Living Word through the written word. In proportion, therefore, as you lower the Bible, you lose Christ. Every attack upon the Bible is aimed at Him; not, of course—and I would guard my words—in the purpose and intention of the men who lead these attacks, for, although they think they are leaders, and lay claim to independence of intellect and judgment, they are but pawns upon the board; they are but puppets in the hand of an unseen power behind them.

But now, someone may say, "All this only serves to prove that you must settle the principles of inspiration before you can settle the principles of interpretation." Well, be it so, and let me test it, as I always like to do, at its weakest point. They urge upon us that there are different degrees of inspiration. Well, surely there is no revelation which would require such a low standard of inspiration as that of giving directions as to how to erect a building for public worship. Turn with me to the 1st Book of Chronicles, the 28th chapter. We there read in the 11th verse: "Then David gave Solomon his son the pattern of the porch and of the houses thereof, and of the treasuries thereof," and so on, "and the pattern of all that he had by the Spirit of the courts of the house," and so on. And then in the following verses, it goes into details. Well, how did David get the pattern of all these things? We read of it in the 19th verse. "All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern."

But I must not forget that this is a prophetic conference, and you may expect me to turn specially to prophecy. May I appeal to your imagination for a moment. Will you picture to yourselves a prophetic conference in Jerusalem, some 2,000 years ago, of those who were waiting for redemption in Israel. Will you imagine some Rabbi standing up in that meeting, referring to prophetic Scriptures such as the 22nd Psalm, the 69th Psalm, the 53rd of Isaiah, the 9th and following chapters of Zechariah, and kindred passages, and saying words like these: "We know that our Messiah is to come in glory. We know that He is to reign upon the throne of His father David. We know that all nations are to be subject to His sceptre; but though I cannot explain how it will be, I find here that He will be a suffering Messiah. He will be rejected. He will ride into Jerusalem upon an ass's colt in mock triumph. He will be sold for 30 pieces of silver, and the money of His betrayal will pass to the owner of a potter's field. Those who will take Him prisoner will divide His clothes among them, but they will hold a lottery over His coat. He will be hanged upon a tree, and His feet and hands will be pierced, but there will not be a bone of Him broken. He will have His grave appointed to Him with the wicked, but His body will be taken care of by some rich man."

May I stop for a moment and rescue for you the 8th and 9th verses of the 53rd chapter of Isaiah? Of the one I will give you the translation of the American Company of Revisers, and of the other I give you the rendering of Hengstenberg: "By oppression and judgment He was taken away, and for His life, who shall recount that He was cut off from the land of the living for the transgression of My people to whom the stroke was due. And they appointed Him His grave with the wicked, but He was with a rich man after His death, because He had done no violence, neither was any deceit in His mouth." Well, to resume. We can understand this Rabbi putting all these things before his brethren; and you can picture to yourselves the indignant contempt that they would pour upon his words. They would say, "It is a slavish following of the text of Scripture, to the sacrifice of the spirit of Scripture. It is

trifling with serious things to attempt to interpret the prophets thus": and so on, and so on. But the event has proved that this Rabbi would have been right, and that all the Pundits would have been wrong. And may I not say with these facts before us, with this example, which God has given us of what He means by prophecy and the interpretation of it, that we simply stultify ourselves if we refuse to take His words about the future as simply and as literally?

Let me apply this for a moment to two truths, both important, though not of the same importance—the coming of Christ, and the coming of Anti-Christ. As regards "the Second Advent," as it is called, the Church falls into precisely the same error that characterized the Jews in old time, an error that betrayed them into crucifying the Lord. They assumed that it was one single event that was referred to in every passage that spoke of His coming. Just so is it with the Church now. But the "second advent" is not one separate distinct event. We are told that He will come to take out of this scene His saints living and dead; that His feet will stand on the Mount of Olives as on the Day of the Ascension, and that then the mountain will divide to the East and to the West—not some mountain in the moon, but the Mount of Olives at the east-side of Jerusalem—and that there is to be thus a way of escape for that people when hemmed in by the armies of the nations round them. We are told that He will come to judge the living nations. We are told that He will come personally to destroy the Anti-Christ. We are told that He will come in flaming fire to take vengeance upon them that know not God and obey not the Gospel of the Lord Jesus Christ. These are not necessarily one event. There may be, I know not how many stages of that great event which is called the *Parousia*, the revelation, the coming of our Lord Jesus Christ. And so, with regard to the personal Anti-Christ. I ask any fair man whether the coming of a personal Anti-Christ is not foretold in the Old Testament, with as much definiteness as the coming of Christ. And when you turn to the New Testament it would be absolutely impossible to use words more simple, more plain, more unequivocal than those which describe it. And so I say we stultify ourselves when we put all these—to borrow a phrase from the lawyers—into hotch-potch, and get a general sort of impression that something or other is going to happen, we do not know what. Prophecy is history written in advance, and it is to be fulfilled absolutely and literally.

(To be concluded in our next.)

Selected Gleanings.

THE EARLY CORRUPTION OF THE CHURCH.

THE following is from Canon Bernard's deeply interesting and instructive volume, *Bampton Lectures*, 1864, and reads thus:—

"Who does not feel, on reading the latter Epistles, that some sense of disappointment grows upon him, and that dark shadows are gathering upon the scene? And when present things disappoint us, we turn more eagerly to the bright future, and look beyond the darkened foreground to the light which glows in the horizon.

"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 atmosphere charged with the elements of future tempest and death.

"Every moment the forces of evil show themselves more plainly. They are encountered, not dissipated; or, to change the figure, we see battles fought by the leaders of the band, but no security is promised by their victories. New assaults are being made; new tactics tried; new enemies press 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 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. Thus we arrive at this book [the Apocalypse] with wants which it is meant to supply. What is the meaning of this wild scene; what is to be its issue, and what prospect is there of the realisation of that which we desire? To such a state of things as this, and to the wants which it involves, this last part of the teaching of God is addressed."

THE KINGDOM.

"AND, lastly, the Bible gives to us a revelation of God's Kingdom, and by 'Kingdom' do not understand an abstraction of principles, the prevalence of ideas, not even the acceptance of Christianity. That is not meant by the Kingdom of God. The Kingdom of God means the Kingdom of God—God the King, Christ His Vicegerent, Satan His adversary, mankind the centre, the earth the territory, Israel the centre of the nations, the transfigured Church, with Christ the Son of Man come down to reign on the earth. We are waiting for the Kingdom when He who first came out of Bethlehem shall come down from heaven, His saints with Him, and Israel converted unto Him, and all the nations of the earth walking in the light of God, when His will shall be done on earth as it is in heaven. This promise, this hope, is traceable from the very first promise about the seed of the woman that should bruise the head of the serpent, to the 20th chapter of the book of Revelation, when that very serpent is mentioned again—how he shall be bound, and Christ shall gain the victory."—*The Divine Unity of the Scripture*, by the late Dr. Adolf Saphir.

BIBLE CONFIRMATION.

In the *Quarterly Statement* of the Palestine Exploration Fund (Jan., 1897), Sir Charles Wilson writes:—"The principal feature in this year's excavations has been the determination of the dimensions of the true Pool of Siloam: . . . Here we have, without doubt, the pool mentioned in the Bible."

Mr. H. A. Harper writes:—"Neh. vii. 4, says: 'Now the city was large and great.' Anyone consulting a map in the light of Dr. Bliss's discoveries, will, I think, admit that the city was indeed 'large,' and this increased size will also explain how it was possible for so many people to inhabit Jerusalem, as spoken of by later writers.

"In chapter iii. 15, we read, 'And the wall of the Pool of Siloam by the King's Garden, and unto the stairs that go down from the city of David'; and in chapter xii. 37, 'At the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastwards' (see also chapter ix. 4). Dr. Bliss has found a grand flight of steps (Jewish) leading from the Pool of Siloam up to the city. He will doubtless describe them in full, but probably we have the very 'stairs' Nehemiah speaks of, and those by which people were accustomed to go down to the Pool of Siloam in the time of our Lord."

ANOTHER INFIDEL THEORY EXPLODED.

The learned gentleman who presides over the Baptist University of Chicago, has informed a listening world that literary production was not possible in Israel until "the times following those of Elijah, Elisha, and Jonah," that is after 900 B.C. He is not original in this, for he borrowed it from rank infidels, like Keunen, Tom Paine and Voltaire. Prof. Sayce, who is still more learned, has proved by incontestable evidence that the assertion is all nonsense, for he has shown that writing was not only possible but very common at a period more than a thousand years before that time. And now comes another little reminder that the President is mistaken, so that it ought to bring him to his knees in confession.

"By the tablet Dr. Bliss has discovered at Lachish is forever demolished the theory of the 'Higher Critics,' so-called, that the Mosaic books must be of later date than was formerly supposed, because writing was unknown in Palestine at so early a day. This Lachish tablet is attributed by the highest authority to about 1400 B.C., and the writing on it, very much in the style of Genesis, shows a high development of the art of writing. This is near the time of Moses, and again the spade of the explorer is proving mightier than the keen sword of Wellhausen."—*Christian Scotsman*.

GOD WORKING FOR THOSE WAITING.

"Neither hath the eye seen, O God, beside Thee one which worketh for him that waiteth for him" (Isa. lxiv. 4, R.V. margin).

"Waiting is not easy. To go on praying, supplicating, agonizing; to look around and find no help, to look up and find the heavens as 'brass'; waiting as you see the days glide into years, and still no answer. Waiting as summers and winters come and go, and yet no response. Nay, answers seem further off than ever: gloom has deepened, shadows have thickened, hope well-nigh fled, and the lonely heart cries, 'O God, how long?'

"Blessed be God, though all this is true, there is a Divine workman at work for the tried, troubled, tempted soul. God Himself is in it all. Often we would have answers at once, quick and sharp upon our prayers. This is *not often* His way. He must prepare our hearts so that we can receive the answer. Ah, behind the curtained heavens the eternal God is shaping the blessed answer for our reception, at the same time shaping our hearts for the blessing. A working God (our Father) for a waiting child. How

blessed. How reassuring for the heart amidst the rush and roar of life's activities. Child of God, *be at rest*. Your interests are not forgotten. Deep down in your soul let this Scripture sink. It will calm its beating waves of unrest. It will still the murmur that may perhaps strive to come to our lips. It will bless you with a quiet happiness in your loneliness, and give you a peace passing all understanding.

"Trust Him, then, and trust Him *now*. Trust the skilled hand that works, trust the loving heart that plans, trust the wisdom that ever gives the best and at the best time. Trust and wait—wait and trust Him."—*Kingdom Tidings*.

THE WORD OF GOD.

"I do not say that the Bible *contains* the Word of God. I say that the Bible *is* the Word of God. I think it a most erroneous and dangerous thing to say that the Bible contains the Word of God. The Bible, with its history, with its laws, with its poetry, with its maxims, with its biographies, with its epistles, with everything that is in it, is the Word of God. I wish to notice the human element, the individuality of the men who wrote, the grand growth, the progressive manifestation of Scripture, in connection with the person of Christ, and the work of the Holy Ghost."—*The Divine Unity of the Scripture*, by Dr. Saphir.

TESTIMONIES OF REFORMERS AS TO THE PRE-MILLENNIAL COMING.

LUTHER.

"Some say that before the latter day the whole world shall become Christians. This is a falsehood forged by Satan that he might darken sound doctrine" (*Commentary* on John x. 11-16).

JOHN KNOX.

"To reform the whole earth, which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things" (*Treatise on Fasting*).

CALVIN.

"Christ is our Head, whose kingdom and glory have not yet appeared. If the members were to go before the Head, the order of things would be inverted and preposterous; but we shall follow our Prince then when He shall come in the glory of His Father and sit upon the throne of His Majesty" (*Psychopannychia*, p. 55).

WESTMINSTER CONFSSION OF FAITH *adopted by all the Presbyterian Churches*.

"Christ will have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come."

VAN OOSTERZEE.

"On the Lord's return, an earthly glorification is also to be expected by His faithful Church, a glorification which is the worthy manifestation of its inner development. Without yet being wholly overcome, the anti-christian power is bound for a certain time until a struggle leads to its complete overthrow, and therewith to the utter annihilation of every hostile power, finally also of the last enemy" (*Dogmatics*, p. 798).

Our Monthly Bible Study.

WAITING FOR CHRIST'S RETURN: HOW?

1. WITH EXPECTANCY: Sabar, Psa. cxlv. 15.
2. WITH AFFECTION: Chakah, Isa. lxiy. 4.
3. WITH YEARNING DESIRE: Yachal, Psa. lxiy. 3.
4. WITH PATIENCE: Gavah, Psa. xl. 1.
5. WITH SILENCE AND SUBMISSION: Damam, Psa. lxii. 1, 5.
6. WITH UNFLINCHINGNESS: Amad, 1 Kings xx. 38.
7. WITH VIGILANCE: Shamah, Num. iii. 10.

Christ Church, Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION NO. 129.

"Baptist," Cambs. "Romans xvi. 23. I notice here that the terrible word 'damned' as given in A.V., is discarded in R.V. for 'condemned.' Is this proved to be right? What is the root?"

Both words are from the same Old English root. *Damn* from the Latin *damnare*, to condemn, and *damnum*, the penalty, fine or loss. Hence, *condemn*, to pronounce guilty; *damage*, loss; *indemnify*, to make good a loss; *indemnity*, free from loss, unharmed. *Damnable* (2 Pet. ii. 1) heresies which lead to perdition.

Wickliffe renders Matt. xxvii. 3—"Judas that betrayed Him saw that He was *dampned*."

The words in 1 Cor. xi. 29, "damnation," "discerning," "judged," and "condemnation," all represent one Greek word κρίνω (*krinō*), to judge. In Wickliffe's version only one word is used as in the Greek. "He that etith and drinkith unworthili, etith and drinkith *doom* to him, not wiseli *demyng* the bodi of the Lord. . . . And if we *demyden* wiseli us silf we schulden not be *demyd*; but while we be *demyd* of the Lord we ben chastised, that we be not *dampynd* with this world."

QUESTION NO. 130.

A. M., Gloucester. "With regard to the Commission as given by Matthew, Mark and Luke respectively, considering each of these as led by the Spirit to write for different purposes, in what light are we to understand these Commissions? Are they all to be joined together? And what is their relation to the preaching of the Gospel to-day, and the Church of Christ?"

The commissions are distinct, given on different occasions, in different circumstances, and applying to different times for their fulfilment. Each Evangelist shews the time for the fulfilment of the commission which he records.

Matthew xxviii. 19, 20 was given on a mountain in Galilee, for it is the proclamation of the King of Israel who has left the city of Jerusalem (xxii. 37-39), until He returns in power to take the Kingdom (xxvi. 64). It is the

summons to the Gentile nations to submit themselves to the Lord Jesus as the King of Israel according to Psalm ii. 10-12, before the execution of the judgments that introduce the day of the Lord. It is the commission for the proclamation of the Gospel of the Kingdom for a witness to all nations immediately before the end (Matt. xxiv. 14; Rev. xiv. 6). It is wholly future in its application, and proclaims the judgment on the Gentiles for the final deliverance of Israel according to Psalm ii. 9, when ver. 6 shall be fulfilled.

Mark xvi. 15-18 was given when the Lord appeared to the eleven as they sat at meat; not watching for His appearing, for they did not believe that He was risen.

The Lord had given authority to His servants before He left them (xiii. 34). He told them to "Go into all the world, and preach the Gospel (proclaim the good news) to the whole creation." The fact that a man has risen from the dead is the proof that a man has overcome Satan, and can deliver the whole creation from his power. This they are to proclaim in all the world, that all things are ready for the Kingdom of God. Signs of power are promised to accompany their ministry, and he that believes their testimony, and by baptism submits to the authority of the risen man as Lord of all, shall be saved.

This Commission was fulfilled by those who received it, as it is written (ver. 20), "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

The Acts of the Apostles is the inspired history of the fulfilment of this commission, so far as is necessary for our instruction. It was given for the personal ministry of the Apostles, to be fulfilled before the destruction of the Temple.

In Mark xiii. the Lord Jesus spoke of the destruction of the Temple, and the disciples asked, "When shall these things be?" In His reply the Lord said, "The Gospel must *first* be published among all nations." This was done according to the commission of Mark xvi. 15-18, as stated in ver. 20. That work is finished, as the cessation of the signs proves to us.

Luke xxiv. 47 appears to have been given in Jerusalem, and in the evening of the day of the resurrection; it was given not to the eleven Apostles only (like Matt. xxviii. and Mark xvi.), but to "them that were with them also" (xxiv. 33). Thus it was not limited to an official ministry. The subject committed to them for them to proclaim was "repentance and remission of sins," consequent upon Christ having suffered and risen from the dead, to be proclaimed in His Name (by His authority) first at Jerusalem, and then among all nations. The Lord's prayer when on the cross was for the forgiveness of His murderers (xxiii. 34), His first act in resurrection was to issue its proclamation to them; such is grace. The fulfilment of this commission began on the day of Pentecost, when Peter preached "repentance and remission of sins" (Acts ii. 38). During the Apostle's ministry it was contemporary with the commission of Mark xvi. 15-18, for the blessing of the whole creation in the Kingdom of God was the result proclaimed in the Gospel (Acts iii. 21 and 25). But when the Apostles had fulfilled their ministry according to Mark xvi. 15-18, the

commission of Luke xxiv. 47 remains to this day to be acted upon "among all nations" during the time named in Luke xxi. 24, while Jerusalem is "trodden down of the Gentiles, until the times of the Gentiles are fulfilled."

It follows that of the three commissions, Luke xxiv. 47 is the only one that can *apply* to the present time, for Luke is the only evangelist who names these times of the Gentiles, while Jerusalem is trodden under foot; and the commission of Luke xxiv. 47 is the only one given to others besides the Apostles.

Luke xxiv. 47 apart from Mark xvi. 15-18 is in accord with Paul's discourse in Acts xiii., and with the Gospel committed by Paul to the Gentiles in 2 Cor. v. 18-21, though the latter goes far beyond Luke xxiv., in that it declares the Deity of Christ, and proclaims Him as the Sin-offering for the world.

QUESTION NO. 131.

M. M'c., Leith. "Will you kindly explain Matt. x. 23. 'Ye shall not have gone over the cities of Israel, till the Son of Man be come?'"

Matthew x. evidently speaks of a ministry within the land of Israel at the end of the age, so immediately before the Lord's return that before it shall have reached *all* the cities of Israel the Lord Himself will come. The ministry will be a continuation or a resumption of that sent out by the Lord in ver. 5, the present dispensation being passed over between vers. 15 and 16. It will be the ministry of inspired men (ver. 20), but the circumstances in the future will be in contrast with the past; weakness instead of power; compare vers. 16-18 and 21, 22, with vers. 8-10.

It may be contemporary with the mission to the Gentile nations in Matthew xxviii. 19, 20. No signs of power are named in connection with that commission, and both are evidently immediately before or at the end of the age.

QUESTION NO. 132.

F. H. L., Kingstown. "What does St. Paul mean by 'Jerusalem which is above. . . the mother of us all' (Gal. iv. 26.)? The foundations of the new Jerusalem were only being laid by the Twelve at the time he wrote."

The passage quoted, Gal. iv. 26, is parallel with "born from above" (John iii. 3, margin), "our house which is from heaven" (2 Cor. v. 2), and "our citizenship is in heaven" (Phil. iii. 20), to shew that the believer's life, and home, and destiny are not of earth, but of heaven, God's dwelling place.

The Churches of Galatia were gathered by the preaching of Christ as "the hope of Israel," and *association with Jerusalem* was a principle affecting all the Gospel work recorded in "the Acts" (Acts xvi. 4).

Separation from Jerusalem by union with Christ who was crucified "outside the gate," is the principle upon which the Church of God was established among the Gentiles (1 Cor. ii. 2). The epistle was written to establish the Galatians in this great truth.

They were the sons of God by faith in Christ (ch. iii. 20), therefore they were "Christ's"; therefore "Abraham's seed"; but their relation to Abraham was in spirit not flesh. Therefore, though possessing all the spiritual blessings that came to Abraham through faith, they were separated by the cross of Christ from all that was peculiar to Israel after the flesh. Peter was the Apostle to the

Jews, not to the Gentiles, as his conduct at Antioch proved. The Assembly at Jerusalem was not the pattern for the Church of God among the Gentiles, for they were in bondage (Acts xxi. 20), "all zealous of the law." To allow circumcision in the Church of God was practically to deny that Christ had suffered in the flesh; for circumcision typified the cutting off of Messiah. To place the believer under law is practically to teach that Christ has died in vain (ch. ii. 21). No religious rite avails anything but "a new creation in Christ" (ch. vi. 15) by the baptism with the Spirit into Christ, whereby Christ is put on (ch. iii. 27), where all are "one in Christ Jesus—" His one body.

QUESTION NO. 133.

J. M., Epsom. "Dr. Horton says, 'Look at the remarkable passage (Gal. iv. 21-31) in which the apostle tries to prove from the law, for the sake of those who wish to be under the law, that the law is insufficient.' To accomplish this, he takes the history of Hagar and Ishmael, and would have us believe that these stand for Israel, while Isaac, from whom, be it observed, the Israelites actually derived their descent, stands for the genuine believers in Christ."

The question is, Does Dr. Horton believe the words of the Lord in John viii. 33-44, and does he really understand the spiritual lesson of Gal. iv. 21-31? Ishmael and Isaac were both the natural seed of Abraham. Ishmael was not cast out *because* he was Abraham's seed, nor *because* Isaac was the heir of promise; but *because he persecuted the heir of promise*. It was the same with the assembly at Jerusalem; they would have brought the Gentile believers into the bondage in which they were (Acts xv. 10).

It is the same to-day; a legal-minded Christian or assembly always endeavours to bring others into the same bondage!

QUESTION NO. 134.

P., New York. "If the nation had repented at Peter's call (Acts iii. 21) how would it have affected the fulfilment of Dan. ix.?"

Are we justified in enquiring, "What would have been, if what has happened had not happened?" The Lord Jesus never answered curious questions (Luke xiii. 23, John xxi. 21). The prophecies prove to us two facts. First, that the Scriptures are the Word of God, for what they foretell has been fulfilled (Deut. xviii. 22, Jeremiah xxviii. 9). Secondly, that the God of Israel is the true God, declaring the end from the beginning (Isaiah xlvi. 9, 10).

We are not required to reconcile eternal counsel or purpose with human responsibility, but to rejoice in the love of Him who has made us the objects of it.

Signs of the Times.

JEWISH SIGNS.

MR. HOLMAN HUNT ON THE "SIGNS OF THE TIMES."

In the *Jewish World* (July 31, 1896), Mr. Holman Hunt, in a long communication connected with the restoration of Israel, wrote the following weighty words on the general signs of the times. It is very significant that such a subject should become the common newspaper topic of the day. Mr. Holman Hunt says:—

"My friend, Mr. Henry Wentworth Monk, whom I met first in the year 1854, in Palestine, has ever had the disadvantage of being far in advance of his age. People thought him a visionary then for proclaiming a vast idea, from which, since, more practical and limited men have plucked off branches, and claiming these as their own, have so made great reputations. It would take too long to particularise these, but your journal, many years since, published communications from him pointing out that impending troubles coming upon the world could only be met by the restoration of Judah. . . . It is true that so far the evils he has feared have not reached our doors here in England; and we are apt to doubt whether there is any sign of their ever coming to us—Jews or Christians in England—but practical cosmopolitanism enables me to know that the stories that we hear of Jew-baiting in Russia, Austria, Germany, and even in Paris, are true, and very sad signs of the times, and that the horrors that were being enacted against the Armenians, the Druses, the Cretans—that are indeed still being carried on—are as real as though they were transacted in our own streets, and seen out of our own windows, and cannot end without a sequel that will need the highest wisdom to keep them within the bounds of merely telegraphic knowledge to us. A country blessed like ours with great power has no right to stand by and see such iniquities committed, and say, 'we cannot interfere without danger of a European conflagration.' For this is contemning Heaven's wrath in favour of the friendship of the States that would circumvent it, and the policy will be sure to fail in the end. While war alone is the arbiter of the destinies of the world it must be used with care only, that it is in a righteous cause. . . ."

"ZIONISM."

This is the common title used to describe the Jewish national movement. In giving a list of Jewish literature for A.M. 5656 (A.D. 1895-6), the *Jewish Chronicle* says, with much significance:—

"Perhaps the most noteworthy point in the literature of 5656 has been the growth of 'Zionist' literature. The English Translation of M. Anatole Leroy-Beaulieu's 'Israel among the Nations' has shared with Dr. Herzl's pamphlet on 'The Jewish State' the honour of this revival of interest in Palestine. Among works on another phase of the same controversial topic may be named the Hon. Simon Wolf's, 'The American Jew as Patriot.' Zionism proper now possesses several organs, 'Palestina,' ably edited by Dr. S. A. Hirsch, being only one of many periodicals devoted to the colonisation of Palestine. This interest in Palestine has been far-reaching. It has led to the increase of the literary output in Jerusalem itself, and it has greatly enlarged the circle of those interested in the new excavations being conducted by the Palestine Exploration Fund. In no former year have so many works been published on the geography of the Holy Land."

THE HIRSCH COLONIES IN ARGENTINA.

"Herr David Feinberg, Director of the Central Emigration Committee at St. Petersburg, in connection with the Jewish Colonisation Association, has just returned from the Argentine, whither he was sent some months ago by the late Baron de Hirsch, together with Dr. Sonnenfeld, the Paris Secretary of the Association, to report on the state of the Colonies founded by the Baron. The following is the substance of Herr Feinberg's reports:—

"My general impression is most favourable to our colonists. It was with joy that, when I passed from one colony to another I was able to convince myself of the marvellous aptitude of our co-religionists for the hard work of the fields. It was I who selected the colonists in Russia. They were for the most part small merchants, subordinate employes, shopkeepers, and, in general, people who had never been engaged in agricultural pursuits. But evidently the fault, if fault there was, was not theirs. And the proof is that, when they have been given the means of cultivating the soil, they have shown a zeal and ardour which, in less than two years, have made them suitable agriculturalists. In the course of my journeys through the Colonies I came across several families whom I had personally known in Russia. I recognised them no longer. It was not the lean and pitiful-looking Jew, with hollow cheeks and bent shoulders, as though a heavy load pressed on him, with a visage full of an indefinable expression of sadness and constant care; in a word, it was no longer the man seeking his daily bread without ever gaining it, whom I saw before me. These people now cultivate their land, and every evening they make an inspection of their fields on horse-back, as though they were born agriculturalists. The free and healthy air of the country, physical labour, etc., have completely transformed them. It is comforting to observe how rapidly this assimilation has been effected. We know how much the legend,

that the Jew is hostile to physical labour in general and to agriculture in particular, is worth since we have in Russia itself more than 50,000 Jewish agriculturists who are excellent labourers, without taking into account the marvellous results obtained in Palestine, as is proved by the Palestine Section of the Industrial Exhibition in Berlin. But it is not useless once more to affirm the bad faith of our detractors. If these people wish to know the truth about the Jews, let them visit the Jewish Agricultural Colonies. But even among our friends, and I say it frankly, among our co-religionists, scepticism is often expressed when one speaks of the Jewish agriculturalist. This is absolutely unjust. My last voyage was conclusive to me on this point. As a Russian Jew, I had long ago absolute and irrefutable proofs. But even I did not believe that the Jewish pedlar could be so quickly transformed into an agriculturalist. To-day the doubt is no longer possible. And it is here that Baron de Hirsch's work is so grandiose. I will not hide the fact that there are some exceptions in the Jewish colonies, there are people who will not take to work. But this element exists only in the proportion of 10 per cent. to 15 per cent. We have made it a rule to eliminate this element from our colonies, and in this respect we are absolutely pitiless, for it injures the development of our operations, and everyone will agree that the general interest must be considered first. I may remark that several men excluded from our colonies have been engaged as labourers with the native farmers. I interrogated several of these farmers, who expressed themselves thoroughly satisfied with their Jewish employes. Thus, the results absolutely exceed our expectations. . . ." *Jewish Chronicle*.

"BY TRAM TO THE PYRAMIDS,"

AND

"A STEAMBOAT ON THE JORDAN."

"Where are we going to stop? A few days ago we heard of a tramway to the Pyramids, and now we are told that a steamboat is plying on the River Jordan. We shall learn next that the Dome of the Rock has been illuminated, or that the 'Double Cave' beneath the Mosque at Hebron has been lit by electric light for the benefit of travellers. The steamer is said to have made the journey from Jericho to Tiberias—that is, from the Dead Sea to the Lake of Galilee—in about five hours. This, if true, is very rapid travelling, for the distance is over seventy miles in a direct line, and is much increased by windings, while the fall is rather rapid."

Thus far *The Standard* (Feb. 20); but we see in these movements another evidence that "The Eastern Question" has its social and other aspects as well as its political side. All these are among the things to come which turn our eyes and our thoughts to the development of Palestine and the East.

RELIGIOUS SIGNS.

A FIN-DE-SIECLE PILGRIM'S PROGRESS.

Not only in Plays but in Novels are Religious and Biblical Titles now sought for and used by the world. The Play of the "Pilgrim's Progress" is started again, and now a French novel has been translated into English called "EN ROUTE."

Its design is to show the "route" to God and peace through mysticism! It sets forth man's "ways of salvation." In a long review of it, Mr. Stead discusses these "ways" and what "Salvation" is, viz.: "the joy of peace and of helpful service to their fellow men!" He says: "All churches are more or less manufacturers of saved souls—factories of holy lives, the output of which is good works." We fear this is too true.

"How is salvation effected?" Of course the world's religion answers, By man's efforts. And *En Route* is one of man's many "ways." It is boldly stated as "working from without to within." This is, of course, exactly the opposite of God's way.

The Hero, Durtal, passes through every stage of the manufactory from the "slough of despond" to peace. There is no remorse for, or sense of sin till after all is over

and he had "accepted" religion through its externals, "music," and "stained glass windows," and "the Sacrament."

Need we add that one of the objects of the book is to show, as Mr. Stead says, "the practical identity of the doctrine of the Roman and Protestant Churches?" Can we have a stronger proof that all this is the Devil's own master-piece of travesty, and a solemn sign of the times!

PAPAL DISPENSATIONS.

A good deal has been said about these from time to time, and though they have been questioned, the evidence produced by the late Dean Goode in *Rome's Tactics** has never been shaken.

The *Figaro* has evidently been furnishing recent independent proof of the presence of Jesuits in the Protestant Churches, for nothing else would account for the great changes which have recently taken place. It says:—

"I have received protests against my statement that perverts to Romanism are encouraged to remain priests of the Anglican Church. Of course I cannot mention names, but I had my facts on unimpeachable authority, and I may add that there are, or were, clergymen at Cheltenham and Cannes in a similar position to those I cited at Bath. A Cheltenham clergyman was asked by one of his congregation what he would do if he were on his death-bed. 'Why, send for a Roman priest, of course,' he replied. After all, I do not see what my Roman friends have to complain of. Do they not contend that the end justifies the means?"

WHITEWASHING JUDGE JEFFREYS.

After Barabbas and Satan himself, it is surely time for others to be whitewashed. The turn of Judge Jeffreys has come, and it is done in *The New Review*. True, he was known as "Bloody Jeffreys," and therefore the whitewasher, Francis Watt, does not shrink from defending the famous "Bloody Assize" of 1685, though it must be confessed he refrains from endeavouring to convert Jeffreys into "a first-class saint."

Truly the world is upside down, nor will it be set right until He comes to put all things right.

A VINDICATION OF EPICURUS.

The Quarterly Review takes up the whitewashing business and applies it to Epicurus. True he was the enemy of Religion, but he was "an Apostle of Temperance," "a great Philanthropist," and a "pioneer of science." Very likely. A man can be all that without being a believer.

THE HIGHER CRITICISM.

Following up the notice of "the Polychrome Bible" Mr. Stead is endeavouring to ascertain the opinion of leading theologians as to the advisability of familiarising the masses with the results of the Higher Criticism. Only one or two of the Bishops have committed themselves. They are dumb dogs, unfaithful shepherds, neither shielding the sheep, nor smiting the foe. Others have spoken out. We are thankful to see some who are not afraid to stand up for the Bible, such as Dr. Duff, Dr. Wall, and Thomas Spurgeon. But the great majority go against the Truth amongst whom are of course Dr. Watson, Dr. Marcus Dods, Dean Farrar, and, sad to say, Dr. Angus and Dr. Pentecost. The latter says he should be glad to see the thing "printed to the fullest extent."

* Nisbet & Co., Berners Street. Sixpence.

THE EMANCIPATED WOMAN'S BIBLE.

A FREE AMERICAN REVISION.

It has come at last, as it was bound to come—the Emancipated Woman's Bible. Since women took to higher education, and rights, and doctors' degrees, an attack upon that old storehouse to which prejudiced man has referred them for some of the most formidable arguments to justify the domination of his sex was some day inevitable. The wonder is it has been delayed so long. Naturally the onslaught comes from America, but some learned English ladies have been got to co-operate with the advanced American sisterhood in the revision of the text of the Bible in women's interests, with running comments from the women's point of view; and the first result is the production of *Part I. of "The Woman's Bible"* (London: Phoenix Press), dealing with the Pentateuch.—*St. James's Gazette*.

As may be imagined the revision is indeed "free." Women are everywhere rehabilitated, while much is made of the shortcomings of men. Fault is found not merely with the male translators, but "the Holy men of God who spake as they were moved by the Holy Ghost" are arraigned for covering their reference to women with "the pat use of the phrase, 'Thus saith the Lord.'" This is held to be not Inspiration, but a "masculine assumption." The Text itself is cut about with a free hand. Altogether the labours of "the Rev. Phœbe Hanaford, the Rev. Olympia Brown, the Rev. Augusta Chaplin and others" is not only "decidedly silly," but is altogether profane.

A NEW IDEA IN HARVEST FESTIVALS.

At a Harvest Festival Service, held at the Fisherman's Chapel, Folkestone, in addition to the decorations usual on such occasions, we learn that the building was embellished with a display of fresh fish, including cod, mackerel, plaice, soles and crabs. During the sermon one of the fine cod fish suspended from the ceiling fell amongst the audience! But this would only be one thing more to draw the attention away from that which alone is the worship which God accepts.

EXPIATION BY RE-INCARNATION.

This is the last effort of Marie Corelli in "*Ziska: the Problem of a Wicked Soul*." And this is the trash written by one who knows nothing about it, and is read and swallowed by thousands who reject what God has written and what alone is truth.

Editor's Table.

REVIEWS.

The Hebrew Monarchy, by Andrew Wood, M.A. Eyre and Spottiswoode, Great New St., London, E.C. 21s.

This is an important contribution to Biblical Literature. The complete history of the Hebrew Monarchy is given in the words of Scripture, with all the references from the Psalms and Prophets introduced in their chronological place and order. As the one often supplies the key to the other, the usefulness of the work can be imagined. There is a commentary given on each page, explaining specially the critical, linguistic, topographical, and chronological points. We do not, of course, bind ourselves to the comments bearing on prophetic interpretation, but, apart from this, we are compelled to give it unstinted praise.

It is scholarly, though it is not written for great scholars, but as a book to be used and studied by all intelligent Bible students. It summarises current knowledge as to the special period: and the whole of that period, as a complete unit of sacred history is brought into a single volume for study. It is not a mere commentary, but has some of the characteristics of a book in which the reader becomes interested as he reads onward.

Spiritualism: Its Origin and Character, by D. M. Panton. Holness, 14, Paternoster Row. 4d.

A most useful handbook for those who are seeking information on this important subject. Mr. Panton is well qualified to teach others, and he does it most effectually. We thank him for this pamphlet and heartily commend it.

Divine Healing, by William G. Carr, of Rochester, New York. This article by Mr. Carr has been reprinted in a separate form as a small twelve-page pamphlet, and is published by Mr. G. Stoneman, 39, Warwick Lane, E.C. Price 2d.; 1s. 6d. per doz.; 8s. per 100.

This will be found most useful to put into the hands of those who are troubled and perplexed about Faith-healing.

"*The Future of Europe Politically and Religiously in the Light of Holy Scripture*," by Alfred H. Burton. Partridge, 6d.

This awkward title does injustice to a most timely and valuable pamphlet. Some Christian students may not agree with every detail of interpretation; but all must welcome so devout and scriptural a message, summoning the Church to come out and be separate from the errors and worldliness of present-day religion, and warning the careless to flee from the wrath to come. Quite free from any attempt to "fix dates," etc.

The Claims of Rome. By Samuël Smith, M.P. Elliot Stock, 62, Paternoster Row, price 3d.

A masterly, yet simple setting forth of undoubted facts concerning the paramount question of the day for the English people. Would that there were a sufficient number of Members of Parliament to form a "Protestant Party" in the House of Commons. Acting together as the "Irish Party" has done, their power would be one which any Government would have to reckon with.

The Country Towns Mission (Fifty-ninth Annual Report). When we consider the terrible spiritual condition of our country Towns and Villages, we shall see at once the great importance of this Society. More of such work is greatly needed. The Vans of the Church Association have made that need more widely known, but few are aware of the useful work quietly carried on by the Country Towns Mission, whose one object is to promote the extension of Evangelical religion, without reference to denominational distinctions, among the poor and the working population in Cities and Towns, and the rural districts of England and Wales.

No one can doubt the worthiness of this object, or that it is faithfully carried out under the Committee of such well-known Evangelical Protestants. The Office is at 18, New Bridge Street, London, E.C.

Mr. Thomas Ryan's book on *The Apocalypse* is published by Pickering & Inglis, Glasgow, at half-a-crown.

THINGS TO COME.

Vol. III.

MAY, 1897.

No. 11.

Editorial.

THE DISPENSATIONAL PARABLES.

NO. I. THE UNMERCIFUL SERVANT.

Matt. xviii. 21-35.

THOSE who regard all the Scripture as referring equally to all persons and to all times do not interpret the Parables with regard to their dispensational teaching, but use them as though the application to present day Christianity was their one great lesson. They are looked upon according to the popular definition of a Sunday School child as "an earthly story with an heavenly meaning"; as, therefore, the simplest portions of God's word, and as teaching concerning the Church of God and individual Christians of the present day.

We do not deny that there is "teaching" in them for all, but this is not the same thing as the actual and primary *interpretation* of the Parables themselves.

The Lord who uttered them declares that He gave them in order to unfold "the mysteries of (*i.e.*, the *secret* things which had not hitherto been made known concerning) the kingdom of heaven," which only those whose ears had been specially opened could hear. See Matt. xiii. 11-15, 34, 35.

They are therefore among the more difficult portions of Scripture, and their lesson is rather a *heavenly story with an earthly meaning*, that is to say, a revelation from heaven concerning the working out of God's purposes on earth.

THE PARABLE OF THE UNMERCIFUL SERVANT

is the outcome of a question put by Peter. It begins with the word "Therefore" (Matt. xviii. 23). Consequently it can be truly interpreted only in the light of that question and its answer.

"Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say unto thee, until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants," &c.

The parable is concerning a king, it has therefore reference to Jerusalem, the city of the king, and to the government of God with His people in connection with that city.

When the Lord Jesus was risen from among the dead, He told His disciples that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem (Luke xxiv. 47). Hence, the most guilty were the first to hear the proclamation of forgiveness upon

the one condition of repentance. Three thousand at once accepted the offered mercy, and expressed their repentance by being baptized in confession of Jesus as the seed of David, made Lord and Christ. The proclamation was to "all the house of Israel" (Acts ii. 36), that on the repentance of the nation "God shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (iii. 19-21), according to the covenant of God with Abraham, "In thy seed shall all the kindreds of the earth be blessed" (v. 25).

The rulers, those responsible for the nation, "the council, and all the senate of the children of Israel" (v. 21-33) rejected the offered mercy. The company of those who accepted it, and by baptism in His name submitted themselves to the authority of the Lord Jesus, became the pattern of the future kingdom as a forgiven people. The earnest of it was seen and heard with them (ii. 33). The lame man leaped praising God (iii. 1-8), the sick were healed (v. 12-16), sin was dealt with by instant judgment (v. 1-11), angels ministered on behalf of the Lord's servants (v. 19). All things exhibited the character of the kingdom of God upon the earth under the hand of Jesus as the Lord's Anointed.

Thus those who owed ten thousand talents, the actual murderers of the King of the Jews, were forgiven by His authority, in the exercise of His royal prerogative of mercy.

But did this forgiven people act towards those who had sinned against them, after the manner in which God had had mercy on them? We may learn from Acts xxi. and xxii.

The many thousands of Jews which had believed are there seen, "all zealous of the law" (xxi. 20), and are not distinguishable from "all the city" (v. 30), who would have killed Paul on account of his mission to, and work among, the Gentiles (v. 30, 31, and xxii. 22).*

The Jews who believed, at Jerusalem, so clung to their national separation from the Gentiles; so identified themselves with the unbelieving nation in their opposition to the Gentiles, that they never in heart forgave them as they had been forgiven. Therefore, when Jerusalem was given up to desolation that the people might be scattered among all nations, the believers were scattered also and became "strangers" (1 Peter i. 1). When wrath came upon the nation to the uttermost (1 Thess. ii. 14-16), then judgment began "at the house of God" (1 Peter iv. 17). The assembly at Jerusalem ceased to exist; there was no longer any company on earth representative of the kingdom of God, as having the Divine authority and power committed to the apostles; and no individual or institution among the

* The same is seen in John viii., where the Jews who "believed on Him" (vv. 31, 32), are the same Jews whom He said "seek to kill Me" (vv. 37, 40), when He taught them and led them into deeper truths! Read John viii. 80-89.

Gentiles has succeeded to the Assembly at Jerusalem either in its position or in its character.

"His Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father also do unto you, if ye from your hearts forgive not every one his brother their trespasses."

The parable teaches that there will be no establishment of the kingdom of God upon earth; no fulfilment of that of which the assembly at Jerusalem had the earnest and was the pattern, until the Jews recognize the Gentiles as their brother, the fellow-servants of the King. "First be reconciled to thy brother, and then come and offer thy gift" (Matt. v. 24). When this comes to pass, "the indignation will be overpast" (Isaiah xxvi. 20), the Gentiles shall "rejoice with His people" (Rom. xv. 10). "There shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious" (Isaiah xi. 10). "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Malachi iii. 4).

The parable shews that forgiveness, an act of government, is not justification. This is exemplified in the case of Adonijah, and of Joab, and of Shimei, in 1 Kings ii. Judgment is not executed upon the forgiven servant, but he is left under law in responsibility, and the judgment may be executed in consequence of failure afterwards. That which is taught in the parable and proclaimed by Peter in Acts ii. is *the royal prerogative of mercy*, not justification through redemption by blood: the authority of the King, not the value of the Sin-offering.

The Divine estimate of the assembly at Jerusalem and the sentence of God upon it consequent upon its attitude towards the Gentiles is plainly stated in Gal. iv. 21-31.

"Abraham had two sons, the one by a bondmaid the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

This is the interpretation of the parable, and it fully proves its dispensational character. It shows the dispensational separation of the Church of God amongst the Gentiles from the assembly at Jerusalem. It does not touch the question of the individual salvation of believers now. Our forgiveness of others is neither the basis nor the measure of our forgiveness by God. Those living now who will be "delivered to the tormentors" will suffer for their own sins, not because they have not forgiven others their

trespasses, but because they have rejected the Saviour, the Sin-offering whom God has provided and whom His servants proclaim, and have not believed on the only-begotten Son of God.

Israel, as a nation, has been "delivered to the tormentors," but only for a time. It says "until," a certain time which answers to the "seventy-times-seven." Israel has been "cast out" as the son of the bondwoman, but Israel has not been "cast off" (Rom. xi. 1). And presently the "seventy-times-seven"—the seventy sevens (or weeks)—will have run their course and so "all Israel shall be saved."

And "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15).

"THE BODY OF CHRIST" AND "THE BRIDE, THE LAMB'S WIFE."

THE traditions of men die hard. In the professing Church this is particularly the case. Belief in the Historical Interpretation of the Apocalypse, belief in the Post-Millennial Advent, and belief in the Post-Tribulation Rapture, have shown their power to outlive their overthrow from Scripture by periods ranging at from forty to seventy years. But he would be indeed a bold man who would expect, during his sojourn here on earth, to see the expression, "the bride of Christ," expunged from the hymn-book, and replaced by "the bride, the Lamb's wife," and to see the neuter pronoun substituted for the feminine to express the Church.

The expression, "the bride of Christ," does not occur once in Holy Scripture, and the neuter pronoun is always used of the Church in our Bibles as an idiomatic translation of the original Greek, the feminine never. Yet through the Church of Rome, which professes to be "the bride of Christ," and through the loose ways of interpretation of Scripture prevalent in the Protestant Church sects, the belief is almost universal that "the bride of Christ" is a scriptural expression, and it has come to be thought as bad English to use the neuter pronoun for the Church as it would be for the sun, or for the moon, or for a ship. To use the feminine is to accept the above exposition at the hands of the Church of Rome.

The question, therefore, as to whether the Body of Christ and the Bride, the Lamb's wife, comprise exactly the same company, or whether any difference exists between them as to the individuals that have their part in them severally, can only be profitably considered by Christians who value the Word of God above all things, and who are obedient, as God may give grace to each one, to its injunctions to rightly divide it, and to distinguish between things which differ.

We praise God that, in days when the world is departing more and more from any belief in the Bible, the number in the Church is on the increase of those who crave for more and more accuracy in attention to the words of Scripture. It is to such we venture to address our remarks on this interesting subject.

If all the individuals who are members of the Body of Christ and all the individuals who have their part in "the New Jerusalem," "the holy city," the "Bride, the Lamb's wife," are the same, clearly they are one and the same

company. But if any or all (it matters not which) of the individuals found in the one are excluded from the other, then they are not the same company, but different companies.

We propose to prove that there will be in the New Jerusalem some individuals who are not members of the Body of Christ—in which case they are different companies.

In Revelation xx., three sets of men are named as reigning over the earth, and thus, according to the following chapters, having part in the holy city, the New Jerusalem, which is the Bride, the Lamb's wife.

Now, the third of these sets are those who, during the time of the manifestation of the Beast, refuse to worship him. But "the Beast" is "the Man of Sin" of 2 Thessalonians ii. ; and the Church, which is the Body of Christ, will be gathered to the Lord before that manifestation takes place. Therefore, that third set are not members of the Body of Christ. Therefore, although the first set, those sitting on thrones, include all the members of the Body of Christ, the Body of Christ and the Bride, the Lamb's wife, are not one and the same company, but different companies, because there are individuals found in the one company that are excluded from the other.

We might close our remarks here. But it is always as well to consider objections raised by godly men and true lovers of the Word of God.

Of such a character is one based on Ephesians v. 22 to 33.

But how does this bring in "the Bride," as currently supposed?

He would be a very superficial expositor who, on the mere ground of relationships being discussed between husband and wife, in a *practical* part of the epistle, would assume that the *doctrine* of "the Bride" is here being opened up for the first time—for it had never been revealed before. On the contrary, as the word *Agnion*, "the Lamb," is used of the Lord only in the Apocalypse, and "the marriage of the Lamb" was nowhere *revealed* as such in Scripture prior to the visions of Patmos, which were not beheld till after the death of the Apostle Paul, his reference in Ephesians v. 22 to 33 could not have been to the Bride, the Lamb's wife, nor could the Ephesians have so understood it of him. On the other hand, he distinctly refers it to the Body of Christ—which is just what he had been explaining in the doctrinal part of the epistle. The teaching is simple enough, if we read into it nothing from outside. Christ loved the Church—let the husband, as head of the wife, love *her*; the Church, which is His Body, is obedient to the Head—let the wife, therefore, be obedient to her *husband*. It does not say Christ is the *husband* and the Church His *wife*. It wholly avoids any such idea. It says Christ is the *Head* and the Church His *Body*.

The conclusion of the whole matter, then, is a very simple one, after all. We are all members of the Body of Christ, and we have all our part in the holy city, the New Jerusalem, which is the Bride, the Lamb's wife—which is all our personal concern. *Only*, as the Body of Christ is the subject of Paul's Epistles alone, and as the Bride, the Lamb's wife, is the subject of the Apocalypse alone, no lover of God's Word need mingle together the two thoughts, nor the two aspects in which the Lord Jesus and those He died to save are presented in these two very distinct portions of our Bibles.

It was through perversion of the Apocalypse that the Church of Rome has called itself (shall we say "herself"?) "the Bride of Christ," both adding to and taking away from the words of that prophecy, even to the extent that the New Jerusalem, as a city, was abolished at one sweep, and spiritualized away into a mere symbol for the Church. The Church of Rome *is* in the Apocalypse—only not as the Bride, but on the contrary. There is much in a name—in dealing with God's word, we shall find it profitable always to leave all non-scriptural names for things and all non-scriptural designations and expressions for things to unscriptural Churches. The Church is not feminine but neuter. While, on the other hand, "the Bride of Christ," but for the Church of Rome, for the professing Protestant Church institutions, and for our hymn-books, is an expression which would grate on our ears as harshly as would the expressions: "the Bride of the Word," "the marriage of the Son of God," and "the wife of the Son of man." "The Bride, the Lamb's wife," is alone correct.

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

IX.—ELYŌN.

THE MOST HIGH GOD.

עליון

THIS name is derived from the root עָלָה (*Ah-lah*) to *be high, lofty, uppermost, over all*. Hence, it is the title of God in Christ with reference to millennial rule as "God over all blessed for ever."

An examination of the various occurrences will soon convince the student that this is the case. Its *first* occurrence is Gen. xiv. 18-24 in connection with Melchizedek, who was priest of "the most High God, the possessor of heaven and earth." This first occurrence fixes the meaning, and tells us that it has special relation to God as possessor of heaven and earth and subduing the enemies of His people. The priest of God in this revelation of His character blesses Abram with reference to the earth, and received tithes of the earth as its rightful owner and Lord.

The first occurrence in the New Testament stands in connection with the same fact. To John the Baptist it was said, "And thou, child, shalt be called the prophet of the HIGHEST, for thou shalt go before the face of the Lord to prepare His way" (Luke i. 76).

Again, in Deut. xxxii. 8, it was as "the Most High" that He divided to the nations "their inheritance." He, as "the possessor of heaven and earth" alone had the right and the power to do this. In Ps. lxxxix. 18, He is called "the Most High over all the earth," and in Ps. lxxxix. 27, He is "Most High or higher (A.V.), highest (R.V.) than the kings of the earth."

Now, if the reader marks all the occurrences in his Bible, he will see how this thought throws its millennial light on

the context. Gen. xiv. 18, 19, 20, 22. Numb. xxiv. 16. Deut. xxxii. 8. 2 Sam. xxii. 14. Psa. vii. 17; ix. 2; xviii. 13; xxi. 7; xlvi. 4; xlvii. 2; l. 14; lvii. 2; lxxiii. 11; lxxvii. 10; lxxviii. 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, 27.

The title thus occurs thirty-six times (6×6 or 6^2),* twenty-two (2×11)* of which are in the Psalms.

Wherever it is used it has respect to power and blessing in the earth, and its first occurrence is associated with Melchizedek, King and Priest—Priest in connection, not with sacrifice, but with *blessing* and the *Throne* (compare Gen. xiv. 18 with Zech. xiv. 9), for "He shall be a *Priest* upon His *Throne*." In the days of the coming Kingdom this will be the one aspect of His character and His special millennial title. Priesthood and Royalty, blessing and power, will be the glory of His reign, when "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" (Dan. vii. 27).

Closely connected with this title is

X.—"THE LORD OF ALL THE EARTH" OR OF THE WHOLE EARTH,

which is used three times: Joshua iii. 11, 13 and Zech. vi. 5. It is first used when Joshua is taking possession of the land, and it will be the Lord's title when He takes possession. In each of the three instances it is in connection with *Adon*. Thus the special title corresponds with the special character. It tells of governmental power again assumed by the Captain of the Lord's hosts, when all power is given unto Him in heaven and in earth.

It stands out in marked contrast to another title

XI.—"THE GOD OF HEAVEN."

This is His title now, while the Shechinah glory has left the earth, while the Lord no longer acts for His people Israel from between the cherubim, but has withdrawn from earth to heaven.

He entered the land as "the Adon of all the earth"; but, on the dispersion of His people, Ezekiel saw the glory (the symbol of His presence) depart (Ezek. i.-xi.). Power was to be transferred to the Gentiles, and until He assumes it again "whose right it is," He reveals Himself by the title of the dispersion—as "the God of heaven." Twenty times and all in the five books of the captivity He is thus called.

But when the time comes again for Him to fulfil Rev. xi. Zech. iv., and vi. 5, then He will do so as "the Adon of the whole earth." Then He will take unto Himself His great power; then His judgments will be poured forth. And when they are, men will cry out in fear; they will cry out to "the God of heaven" (Rev. xi. 13), willing enough for Him to keep at a distance. But it will be too late. "The Lord of the whole earth" will then have come as "the Most High, the possessor of heaven and earth," and the kingdoms of this world shall "become the kingdoms of our Lord and of His Christ (Messiah), and He shall reign for ever and ever."

* See, for the significance of these numbers, *Number in Scripture*, by the same author. Eyre and Spottiswoode.

THE CHART OF THE IRON KINGDOM.

DANIEL II. 40-43.

By E.O.A.N.D.

THE consensus of opinion amongst students of prophecy in regard to Daniel's interpretation of the dream of Nebuchadnezzar, set forth in Daniel ii. 36-45, is that constant deterioration in the character of rule is the key to the similitudes of the materials of which the image is composed.

The words of the passage seem to bear this out entirely.

The first three verses indicate the Babylonian monarch as identified with his kingdom, and thus in a position for God to have, through a single mind and will, direct dealings in government with the earth. He was "a king of kings," and possessed "a kingdom, power, and strength and glory"—a high standard from which the kingdoms that arose after the fall of Babylon have regularly fallen further and further away.

There were seven distinct stages in the course through which these kingdoms were to pass—as we shall now endeavour to show. And we have, in this nineteenth century, arrived at the seventh—as we shall also try and prove.

The first stage passed away when Belshazzar was slain. Personal identification with the kingdom occurs no longer after the words in verses 38 and 39: "Thou art this head of gold, and after thee."

We notice that, in verse 39, in the words that refer to the Medo-Persian kingdom, the name of the metal, silver, is not mentioned, but the point is that the monarch's position is inferior. We understand, then, that inferiority of material means inferiority in "power, and strength, and glory" in the monarch. The Medo-Persian kings were not endowed with absolute power, and God had no direct dealings with them. They were troubled with unalterable laws to which they were themselves subject.

They occupied the second stage.

The third kingdom, Greece, is not *said* to be inferior to the second, but the principle once established, it was sufficient to name the metal—brass—a still graver deterioration. This stage was mainly occupied with the rivalries of the kings of the north and south, *i.e.*, of Syria and Egypt, known respectively to history as the Seleucidæ and Lagidæ. The king's position was far worse than ever before, for, if the king of the north was in the ascendant, there was always the uncertainty as to whether the king of the south would not strengthen himself against him; and vice-versâ, at such times as the power was in the hands of the king of the south, he always required to exercise vigilance as to the doings of his northern rival.

Here the third stage came to an end.

In verse 40, we come upon the fourth kingdom—which occupies the remaining four stages all to itself. Notice how briefly the first three stages are dealt with in the passage compared to the pause upon the fourth kingdom. Commencing with the last sentence of verse 38, down to the end of verse 39, the whole of the first three kingdoms are disposed of in 30 words of our Bibles, whereas 135 words are needed to describe the fourth alone. And so God would have us also view the matter; the fourth kingdom is the most important.

We may here remark that the proportions of the parts of the body of a man have no connection with chronological duration. We are not called upon, when God uses similitudes, to carry the point of the imagery beyond what is in the text. The order of the parts of the body and the effect of the stone falling on the feet of the image, are the whole point of the similitude of the figure of a man being seen. There is no idea of chronological duration in the chapter. For the sake of any who may dispute this, we may mention that the first three empires having passed away in 594 years, and the fourth having lasted for 1,928, the contrary view would make a man's legs and feet occupy three-fourths of his whole stature—which is absurd.

Again, do not let us touch upon the question of a man's body being divided when the legs are reached. Man is twofold from the crown of his head to the sole of his foot, and there were two arms and ten fingers in the imagery of the second kingdom, just as much as there were two legs and ten toes in that of the fourth kingdom. It is, in short, vital to a spiritual interpretation to keep strictly to the point of the similitude set forth in the text and not to go beyond it.

With these premises, we can proceed with our exposition.

Iron is inferior to brass. The emperor's *life* was seldom very safe, and the supreme power generally came by election rather than by heredity.

But now behold a new feature in the interpretation. The metal is explained by a further similitude. The fourth kingdom was to be "*strong*" as iron. The power of breaking everything is to characterize it.

We have here the legs of the image—iron. It is the empire of the Cæsars and Antonines—the undivided Roman Empire. Here the fourth stage ends, and with it the fourth part of the image—for the image itself is divided into five parts, not four (verses 32-33).

The 41st verse introduces a new element, which is not a metal at all, and we come upon the fifth part of the image. The three final stages are occupied with the workings of this element. We are told it is *brittle* (*vide* Keil and Tregelles) pottery-ware. If, then, "iron" be that which *breaks everything*, we are to understand by the "clay," the exact opposite, *viz.*, that which is broken by *everything*.

What, then, is to be the result of the mixture of the "iron" and the "clay" in the feet and toes of the image?

The first result that follows is that given us in verse 41. The kingdom would be divided, but would retain its strength, because the iron was there.

It was decided that, the work increasing, there should be two emperors, one in the East and the other in the West—a purely amicable arrangement, and for the sake of expediency and the good of the commonweal. Thus the empire was divided into two parts, but retained its pristine strength.

With that state of things, the fifth stage was occupied.

Verse 43 takes up the history from the fall of the Emperor of the West, Romulus Augustulus, in A.D. 476, down to the capture of Constantinople by the Ottoman Turks, in A.D. 1453.

The "clay" had worked still further. The kingdom was not merely divided—into East and West—but partly formed of strong nations and partly split up into small and

weak fragments. The kingdom was "partly strong and partly broken."

There was no great change in the aspect, from A.D. 1453 to A.D. 1774; for although the empire proper disappeared, the "strength" showed itself in the rise to eminence of Spain and Portugal, of Germany, France, and England.

The sixth stage then passed away.

Verse 43 shows the final effect of the working of the clay. "Seed of men" must be taken as a simile. If *kings* are the "iron," and have "strength," "seed of men," which is "clay," and has fragility, must indicate their *subjects*.

The picture, then, is that of the rulers, and the peoples trying to govern between them.

In the application, as Englishmen, we are tempted to look back to the Revolution of 1688, or to the days of the Commonwealth, or even to Magna Charta. But whatever germs these were of the present condition of things, they but affected England, not by any means Europe—and we have to look at the picture of Europe as a whole.

But after the French Revolution, the great change came. England individually approaches the equilibrium, the clay being, however, predominant; France rushes from one extreme to the other; Germany, Austria, and Russia are tyrannies, but in fear of the worst forms of socialism. The kingdom is still strong in parts, weak and fragmentary in others, and divided into East and West.

The nineteenth century, then, shows the seventh and last stage fully set in; "and whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave to one another, even as iron is not mixed with clay."

How near the end of the times of the Gentiles seems to be!

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 LITERAL INTERPRETATION OF SCRIPTURE.

BY DR. ROBERT ANDERSON, C.B.

(At the *Mildmay Prophetic Conference, Oct., 1896.*)

(Concluded from page 114.)

But I must hurry on. The question is, are these prophecies, as the critics tell us, men's words inspired by God, or are they God's words delivered through men? The Pundits draw distinctions between one part of Scripture and another, between one prophet and another. They tell us, for example, that Isaiah is a higher type of inspiration than Jeremiah. There is more of the Divine afflatus; and so on. Turn then to the Book of Jeremiah. I have taken the pains to count the passages in that book in which "saith the Lord," or kindred words occur, and how many times do you think they occur. I have done it hurriedly, and I do not know how many I may have skipped, but I have counted no less than 330. Turn to the Book of Ezekiel for a moment, mark the opening words: "In the fifth day of the month . . . the word of the Lord came expressly unto Ezekiel, the priest, the son of Buzi, in the land of the

Chaldeans, by the river Chebar, and the hand of the Lord was there upon him." Poor Ezekiel! His hand was indeed upon him! And it is not true only of the Prophet Ezekiel, it is true of everyone who yields himself to God to be a channel for the communication of His truth to others that he must learn to be crushed and brought down if he is to have any place in the service of God. Not only did God take from him all that he turned to and rested on, not sparing even "the light of his eyes"—his dearly-loved wife—but He struck him dumb, lest he should speak one syllable beyond the words which He gave him to speak. Not a word passed his lips that did not "come expressly" to him; and you read some forty-eight times in that book, "The word of the Lord came unto me, saying."

Turn to the New Testament. You remember the opening words of the Epistle to the Hebrews: "God who at sundry times and in divers manners spake in time past unto the fathers, by the prophets," or "in the prophets," "hath in these last days spoken unto us in the Son." The same God, the same voice, in the prophets and in the Son. Look at the 3rd chapter of the Epistle to the Romans: "What advantage then hath the Jew?" They had a magnificent shrine; they had a magnificent ritual; they had that Divine religion—the only Divine religion, remember, that the world has ever known, for Christianity is not a *religion*, it is a revelation and a faith. But what was their greatest advantage? It was not in any of these things. It was that God appointed them the custodians of this Book. The words are: "Chiefly that they were entrusted with"—mark the words—"the oracles of God." In the opening chapters of the New Testament you have again and again the prophets quoted, and how? "The Word spoken by God through the prophets"—not "by," but *through* the prophets. The word is *dia*. And remember we receive the Old Testament Scriptures from the hands of our blessed Lord Jesus Christ Himself; and what then was His estimate of these Scriptures? Turn to a passage which was briefly referred to this afternoon, the closing chapter of the Gospel of Luke. The Lord is there with the gathered disciples and we read at the 44th verse, how He told them "that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning Me." The Jews divided the Book into three portions, the Law, the Prophets, and the other writings, or the Holy Writings. The first book of the third division was the Psalms, which thus gives its name to the rest, and when the Lord Jesus used these words He meant the whole of the Old Testament. And the passage adds: "Then He opened their understanding that they might understand the Scriptures." As we read at verse 27, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Hear Dean Alford on this—one of our really Christian expositors:—"I take this to mean something very different from mere prophetic passages. The whole Scriptures are a testimony to Him: the whole history of the chosen people, with its types and its Law and its prophecies, is a showing forth of Him, and it was here the *whole* that He laid before them. This general leading into the meaning of the whole, *as a whole*, fulfilled in Him would be much more opportune to the place, and the time occupied, than a direct exposition of selected passages."

The Lord, I repeat, made no distinction between one book of the Bible and another. You remember how, in the account of the temptation, in the beginning of the Gospel of Matthew, we read that three times He answered the Tempter with, "It is written." And He spoke of the Scripture as "words proceeding out of the mouth of God." And what was it that He quoted from? The despised, dis-

credited Book of Deuteronomy! Again, in the 5th chapter of Matthew and the 17th verse, we have a statement to which we do well to take heed. The jot (or *yod*) was the smallest letter in the Hebrew alphabet; the tittle was the smallest stroke used in forming the letters; and yet He says, "Not one jot, not one tittle of the law shall fail." Such are the words of our blessed Master.

Then look at a passage in the 22nd chapter of Matthew, which we had before us to-day. The question is the resurrection. The 31st verse reads, "As touching the resurrection of the dead have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." "Oh," say the critical theologians—or they would say it if they dared—"that is a slavish adherence to the mere words of the book, and a trifling with Scripture, to make the whole argument depend upon the tense of the verb. What God meant was merely, 'I was the God of Abraham when Abraham lived; I was the God of Isaac when he lived; and I was the God of Jacob when he lived.'" But the word is "I AM the God of Abraham, the God of Isaac, and the God of Jacob," and to this our Divine Lord appeals, as proving the truth of the resurrection. We are free from the superstition of praying for our dead; but remember that the God we love and serve is the God of our loved ones whom we have laid in the grave as much as He is our own God. "I am the God of Abraham, and the God of Isaac, and the God of Jacob."

See again our Lord's use of the statement in the 82nd Psalm: "I said ye are gods." When, as recorded in the 10th chapter of John, He was reproached for making Himself equal with God, He quoted that Psalm, and added: "and the Scriptures cannot be broken." Here is an incidental statement in one of these Psalms, that are now held up to contempt and Christ says of it that it "*cannot be broken*." It is divine, eternal truth.

But someone will say—for these things—are said—that in all this the Lord was only pandering to Jewish prejudices. My friends, this would not only destroy our belief in Him as God, it would destroy our respect for Him as Man! Again, it is urged that this is merely a human record of words spoken by our Divine Lord; and the writers were Jews whose minds were steeped in Jewish prejudices. If I had time to enlarge upon this, I would insist that, if the Gospels be not inspired in the same sense in which the Old Testament is inspired, our whole belief in Christ is a sheer superstition: we have no foundation for our faith. And look what this implies. This dispensation of ours is the dispensation of the Spirit, and yet we are asked to believe that this is precisely the dispensation in which the Holy Spirit is of least account! We all know what it is to read the report of a political meeting in some remote provincial town that possibly we never heard of before, at which one of our leading statesmen addresses a few hundred provincial people. But he is not really speaking for the humble folk in the seats before him, his words are addressed to the civilized world. And so it was with the teaching of our blessed Lord. His words were not spoken for a few Galilean fishermen, or for the peasants of Judea. They were words for all the world; they were words for all times. His words are for us, and for us here and now. "The words that I speak unto you," He says, "they are spirit and they are life." And if so, they are not dead words, but living words; they are immortal words; they can never die. "Heaven and earth shall pass away (He declares), but My words shall not pass away."

And yet I do not wonder that the disciples of the historical Jesus, the traditional Jesus, taunt us that in speaking thus

we are putting the Bible above the Master, for the Jesus they believe in is the Buddha of their religion, who is removed from them by 1800 years of time. But the voice we hear is that of our adorable Lord Jesus, our living, though absent Lord in glory, who speaks to us in this open word, in all the power of the Holy Spirit Whom He has given to us to this end. And by Him we are comers to God, for by His blood we are made nigh, we "who by Him do believe in God that raised Him from the dead and gave Him glory." And this is our power for service; this our confidence, our peace, our joy; our safety in the midst of sin and failure here, in the midst of sorrows and temptations; in the midst of perils on every hand, perils by robbers that would filch the Bible from us; perils among false brethren who, even while they pretend to prize it and to hold it sacred, tear it to pieces and degrade it; our safety in days when the path of every true Christian is becoming so lonely; our safety in the hour of death; our safety in the day of judgment. By this word we reach a living Christ. And through Him we reach a living God, for "the Lord Jehovah is become our salvation," and in Him we are absolutely and forever safe.

Selected Gleanings.

CHRIST IN JUDÆA AND GALILEE.

THE following extracts from Darby's *Synopsis* effectually disprove from Scripture the teachings of Anglo-Israelites that the Lord's ministry was only among the Jews and not amongst the ten tribes of the house of Israel.

No. 1. VOL. III., p. 29, SUBJECT, MATTHEW ii.

"Herod now being dead, God makes it known to Joseph in a dream, commanding him to return with the young child and its mother, into the land of Israel. We should remark that the land is here mentioned by the name that recalls the privileges bestowed by God. It is neither [called] Judæa nor Galilee; it is 'the land of Israel.' But can the Son of David in entering it approach the throne of His fathers? No, He must take the place of a stranger among the despised of His people. Directed by God in a dream, Joseph carries Him into Galilee, whose inhabitants were objects of sovereign contempt to the Jews, as not being in habitual connection with Jerusalem and Judæa—the land of David, of the kings acknowledged by God, and of the Temple, and where even the dialect of the language common to both betrayed their practical separation from that part of the nation which, by the favour of God, had returned to Judæa from Babylon.

"Even in Galilee Joseph establishes himself in a place the very name of which was a reproach to one who dwelt there, and a blot on his reputation."

No. 2. VOL. III., pp. 49-50, SUBJECT, MATTHEW iv.

"John being cast into prison, the Lord departs into Galilee. This movement, which determined the scene of His ministry outside Jerusalem and Judæa, had great significance with respect to the Jews. The people (so far centred in Jerusalem, and boasting in the presence of the promises, the sacrifices, and the temple, and in being the royal tribe) lost the presence of the Messiah, the Son

of David. He went away for the manifestation of His person, for the testimony of God's intervention in Israel, for the poor and despised of the flock; for the remnant and poor of the flock are already in Chapters iii.; iv., clearly distinguished from the heads of the people. He thus really became the true stock, instead of being a branch of that which had been planted elsewhere; although this effect was not yet fully manifested.

"We may remark here that in *John's* Gospel the Jews are always distinguished from the multitude. The language, or rather, the pronunciation, was entirely different. They did not speak Chaldee in Galilee.

"At the same time this manifestation of the Son of David in Galilee was the fulfilment of a prophecy in Isaiah. The force of that prophecy is this:—Although the Roman captivity was far more terrible than the invasion of the Assyrians when they came up against the land of Israel, there was nevertheless this circumstance which altered everything, namely, the presence of the Messiah, the true Light, in the land."

No. 3. VOL. III., pp. 434-5. SUBJECT, JOHN vii.

"We see clearly the difference here between the multitude and the Jews—two parties always distinguished from each other in this Gospel. The former did not understand why He spoke of the desire to kill Him. Those of Judæa were astonished at His boldness, knowing that at Jerusalem they were conspiring against His life. His time was not yet come."

Our Monthly Bible Study.

HOW CHRIST IS PRESENTED IN PHILIPPIANS :

1. AS THE BELIEVER'S LIFE : ch. i. 21.
2. AS THE BELIEVER'S PATTERN : ch. ii. 5-11.
3. AS THE BELIEVER'S OBJECT : ch. iii. 7-15.
4. AS THE BELIEVER'S HOPE : ch. iii. 20, 21.
5. AS THE BELIEVER'S STRENGTH : ch. iv. 4.

Christ Church, Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION No. 135.

M. McC., Leith. "I would like an explanation of Matt. x. 23."

The eschatology of the Gospel of the Grace of God is not the result of the Lord's *ministry*, but the result of the Lord's *death*. It is dangerous to confuse the two; yet it has become very common indeed. The Gospel is obscured, and prophecy becomes a thick mist. The Lord's ministry was, to outward appearances, a failure, and He knew it must be so. The first prophecy of it, Isa. xlix., describes Him as declaring that He had laboured "in vain," and spent His strength "for nought." Even as regards the

Atonement, Isaiah, Daniel, and Zechariah, the only three "prophets" that predict it, all said in so many words that the people of Israel would reject that also. His trial as a man in the form of a servant was a real trial; He showed what faith is.

Then came the *Church*; and until that is finished, and we are all away, the fruits of His actual "*ministry*" will not begin to show themselves.

The fruits of His ministry imply the acceptance of His *person* as seen, heard, and touched. When He came in grace, that holy "person" was not received; but it will *have* to be acknowledged when He begins to act in heaven from the throne and temple, and plagues are upon the earth. In Matt. x. He is seen looking forward to that day; and dispensationally the chapter refers to the 144,000 of Rev. vii. who have the Seal of God, baptized by Him with the Holy Ghost from the glory, preaching the gospel of the Kingdom against His return as Son of Man.

QUESTION NO. 136.

F. H. L., Kingstown. "What does St. Paul mean by 'Jerusalem which is above, the mother of us all,' Gal. iv. 26?"

Women having been spoken of, the word "mother" is here a figure. So "Jerusalem" is not always in Scripture a mere geographical entity. It also means priests, Levites, and worshippers of Jehovah. So Isaiah prophesied concerning Judah and Jerusalem; Zechariah concerning Judah, Israel, and Jerusalem; and the Book of Ezra-Nehemiah speaks of "Judah and Jerusalem" returning from captivity in Babylon. The *New* Jerusalem, the heavenly city, will be the home of all the risen saints; and the apostle's meaning is, that we are to count ourselves there now, and not subject ourselves to earthly bondage through Jewish ordinances.

QUESTION NO. 137.

P., New York. "Who are the saints in light, Col. i. 12?"

Read: "Who hath made us meet, in light, to be partakers of the inheritance of the saints."

QUESTION NO. 138.

A. T., Liverpool. "Does Isa. lxiii. 1-5 refer to the first Advent or the second? If the latter, what is the force of the word 'alone'?"

To the Second Advent exclusively. The subject is expanded in solemn detail in Rev. xix. 11-16. It is the Word of God Who treads the Winepress—aid from the people could not be in question (cf. John i. 1-3). The Son of Man stood alone at the cross, stands alone in the judgment—that by Man, man may be judged, and that, in the retributive righteousness of His Father, His glory may, in place and character, in every way meet, as fitly as possible, the call for it created by His cruel sufferings at the hands of unrighteous men.

QUESTION NO. 139.

S. S., Glasgow. "What is meant by the 'falling away' or apostasy in 2 Thess. ii. 2, 3?"

The word translated "falling away" sometimes means "rebellion." The context shows it is so here. It is the rebellion of man against God, and culminates in Armageddon. We have in this chapter the Dragon, the Beast (1-6), and the False Prophet (7-12), who lead the rebels (Rev. xiii. 1-18, xvi. 12-16, xix. 19 to xx. 3); only all here is devoid of symbol, and written in a plain logical style,

in character with the Pauline Epistles, and made to suit the Western mind.

QUESTION NO. 140.

E. C., Gloucester. "Is the half-hour silence in heaven, Rev. viii. 1, past, or still to come?"

Still to come—as indeed all the prophetic action of Revelation iv. to xxii.

QUESTION NO. 141.

Nemo, London. "With respect to your remarks of February on the Teaching of the Twelve, in what sense would you read John i. 29, 'Behold the Lamb of God Who taketh away the sin of the world?' Was not that the offer of the Gospel in substance as preached by Paul?"

No. The proclamation there was to receive the Lord's person, and to hear Him, apart altogether from His death, which was not in question. He had power to forgive sins and to impart life eternal, and executed that power. Considering *Who* He was, where is the difficulty? But that is not the offer *now*. *Now* it is to believe God, as Abraham believed God, and in like manner to be justified by our faith. We are to believe that God set Him forth as a propitiatory by His blood on the principle of faith, and that God raised Him up from the dead, for our justification.

Note, in the text you refer to, "sin," as distinct from "sins," "the world" as distinct from the individual.

As the *agnos* or sacrificial Lamb, He had come to put the *world* on a basis upon which God could have dealings with it. Turning to chapter xii., in relation to the strong testimony that had just immediately preceded, we see the *world* (ver. 19) had gone after Him. But that did not suffice; He must die (ver. 24), or He would abide alone. Individuals might have life; but what of the *world*, and its continued unrighteousness? The world could not have the Kingdom without the Judgment preceding; and the Judgment would destroy the earth, if the Seed of Corn did not yield the harvest and produce inhabitants of the Kingdom, according to Matthew xiii., etc.

The sin of the world once atoned for, and the Church in heaven, the Lord is no longer *agnos*, but simply *arnion*; the Kingdom is taken by conquest, as commanded from the Throne (Rev. iv. 1 to xi. 18) and the Judgment sets in like a flood, sweeping away all evil, as commanded from the Temple (Rev. xi. 16 to xx. 6) ushering in the Millennium.

It accords with this that it is Hebrews, not the Epistles to which Paul's name stands, that sets forth the Lord as of the Melchizedek order of priesthood; that it is Peter's Epistles only that present the Church in the aspect of a Royal Priesthood; so that the Apocalypse naturally presents the actions from throne and temple in establishing the Kingdom and executing the Judgment.

QUESTION NO. 142.

E. B. H., New Barnet. "Does the Apostle Paul's teaching in Romans vi. 3 and 4 refer to baptism by immersion, if so, should it be administered in the name of the Lord Jesus only? Acts xix. 5."

Romans vi. 3, 4, was unquestionably written to persons who had been baptized. Wherever the manner of baptism is named in "The Acts" it is always in "the name of the Lord Jesus" only.

The latter part of this question shows the necessity for another. Is there any Scripture which gives authority to a believer from among the Gentiles to administer baptism?

QUESTION No. 143.

E. B. H., New Barnet. "Do the passages Acts xvi. 15 and 33 teach infant baptism?"

No. Acts xvi. 15 and 33 record the fact that only certain households were baptized. Paul practised baptism while he became to "the Jews as a Jew" (1 Cor. i. 14-16, and ix. 20), but he never teaches it, either in his preaching in "The Acts" (see ch. xiii. and xiv.) or in his epistles.

QUESTION No. 144.

E. B. H., New Barnet. "Is the baptism of the Holy Ghost an act apart from regeneration, because Acts xix. 6 seems to teach it?"

The baptism with the Holy Spirit is the act of the Lord Jesus, distinct from the new birth or regeneration. The new birth is before the baptism as regards order, though there may not be any conscious interval; "having believed ye were sealed" (Eph. i. 13). The sinner believes, and then the believer is baptized by the Lord Jesus; it may be at once, it may be years afterwards. The Lord is sovereign. Blessed be His Name. All who truly believed in the Son of God, when on earth, were born of God (John i. 12, 13). Jesus did not baptize with the Holy Spirit until He was glorified (John vii. 39).

QUESTION No. 145.

G. M. G., Dover. "(Mark xiii. 27). Are these 'Elect from the four winds'; also (Matt. xxiv. 40, 41) the one 'taken'; also (Rev. xii. 5) 'the man-child,' members of the Bride?"

The holy Jerusalem, the Bride of the Lamb, is not in question in any of the three passages to which you allude.

In studying the Four Gospels, the eschatology must not be interpreted of the Church, but of the Kingdom and the Judgment, the Galilee Ministry mainly applying to the Kingdom, the Jerusalem ministry mainly to the Judgment. The point involved is this: God's judgment is pure righteousness, and who shall stand? It is like a flood, and would leave nothing, as in the days of Noah. But there is the Kingdom, and it is that which leaves the earth peopled after the terrors of the great tribulation under Antichrist and God's righteous judgments that follow.

Thus Matthew xxiv. 40-41 refers to some being "left" on the earth, while others will be "carried along" to destruction in the tide of the flood, *i.e.*, of the Judgment. Similarly, Mark xiii. 27 points to the elect being gathered in from north, south, east and west, to take their places with the elect who escape alive out of the special trouble in Jerusalem, and with those in other parts of Judea who will have escaped to the mountains.

To complete the picture, it may be as well to point out that, though Israel will rule from Zion, and is thus specially dealt with and purged, the Gentiles will in the last days accept the Gospel of the Kingdom in great numbers, pass through the awful times of judgment unscathed, and stand before the Son of Man—on the renewed earth.

Doubtless, these are all saved people; but the point is they do not then die, but live through the judgments, and people the renewed earth.

As regards Rev. xii. 5, the Man Child is Messiah taken out of the way, into the glory, at the First Advent—an event prior to the prophetic action of the chapter. Noun and adjective are both in the singular; the current thought that a future rapture is taught in this place is without

foundation. See also the Editorial in the present number.

QUESTION No. 146.

A. T., Liverpool. "Would you please say if the great multitude in Rev. vii. 9-17 is the same as the souls under the altar in vi. 9-11, and Rev. xx. 4. Are they translated or resurrected, or are they a separate multitude?"

No; they are not the same. Nor are they either resurrected or translated, or in heaven at all. Else why should they need any assurance that they shall escape hunger and thirst and heat? Why, if in heaven, should they need to be "fed?" And why do they still require to be "fed" to fountains of living waters?

They have been roused out of worldliness by the first four Trumpets, and are in submission to God's Kingdom—able to stand in presence of His thunders from the throne. They thus pass through great tribulation and live. They have palms in their hands, indicative of keeping the Feast of Tabernacles, proving that the harvest and vintage are over at the time of their blessing, and they will have the privilege of worshipping God continually in the cleansed sanctuary on the renewed earth—saved, yet alive on the earth.

In them we behold the results of the teaching of the Seven Parables of Matthew xiii.—the new earth peopled (in spite of the Day of Wrath) through the break up of the present system—which is a settling down on the earth irrespective of the workings of God in His providence and of the very existence of Satan. It is the result of action from the heavenly throne, and the preaching of the Gospel of the Kingdom by the 144,000 Israelites who have the Seal of God, *i.e.*, the Holy Ghost, and to whom it is thus given to understand the mysteries of the Kingdom.

By judgment, the Son of Man roots out of His Kingdom all things that offend; these are those who shine as the sun in it. Matthew xiii. 40-43, xxiv. 40-41, and xxv. 34 and 41, all of them mean that what is good stands on the earth, while the world is being judged by the Son of Man, and that what is evil is swept away from off the face of it, and not—as currently taught of the two first named—*vice versa*.

QUESTION No. 147.

T. R., London. "Is there any truth in Dr. Kinns's explanation of Joshua x. 12 in a recent sermon at St. Paul's, Onslow Square? He said that the Hebrew word for 'stand still' was *Dom* and meant *be silent*, and therefore because Milton connected 'silence' and 'darkness,' therefore the explanation was that it might be dark and that the darkness might be prolonged."

There is nothing in this explanation whatsoever. It is true that *Dòm* (from *Damam*) means to be *silent*, and hence *to stand still*; but Milton's figurative use of the English word has nothing to do with the meaning of the Hebrew word. Indeed, ver. 13 is quite opposed to this novel explanation, for it says, "So the Sun stood still in the midst of heaven, and hasted not to go down about a whole day." Thus it was a case of prolonged *daylight*, and not of prolonged twilight or darkness!

The reply of a Jew in the middle ages, when called on to defend his Bible on this passage, is far more clever—viz., that until Joshua's day the sun moved and the earth stood still, but that since then the sun stood still and the earth moved! But we prefer the simple statement of the words of Scripture, and say in this case as in all others, "Let God be true and every man a liar."

One of the greatest proofs of inspiration, to our mind, is the fact that the Bible "stands still" in spite of all the "moving" and shifting explanations of its defenders. Yes, it will still stand after its defenders and its enemies have passed away, for "the Word of the Lord endureth for ever."

Signs of the Times.

JEWISH SIGNS.

A ZIONIST CONFERENCE.

A correspondent of *The Jewish World* writes:—

"I am desired to announce that preparations are being made for the holding of a representative Zionist Congress at Munich, on August 25th next.

"The preliminaries have been settled by well-known continental Zionists, prominent among whom is Dr. Th. Herzl, who, as many others, has been struck with the necessity for combining the several Zionist movements, and for giving shape and direction to their ideas.

"The details so far settled are that the representatives of all the countries in which Jews reside shall meet at Munich on the above-mentioned date, and during a session lasting three days, shall discuss the all important questions that so deeply affect Jewish interests, the Zionist ideals to which the masses of Israel so zealously and so persistently cling.

"Everything will be done to render this Congress, *the first to be held by Jews*, as imposing as its discussions will be of importance to Israel. In order to give the conferences a thoroughly representative character delegates will be invited from all Zionist movements, political or philanthropic, social or general, in their aims."

This is surely significant in the light of all other present-day movements. A Pan-Israelitic congress on such a subject is no light matter and we wait its result with the deepest interest.

"NOW OR NEVER."

Another correspondent writes on the above subject to *The Jewish World*:—

"It is time now for us Jews to put all petty differences and quarrels on one side and think about the future of Judaism. It is now time that Israel should awaken from his slumber, which has been a very long one, and see that his old beloved home is going to be let, and perhaps will be let to some unfriendly tenant, for a long lease, while we, the real owners of that home, are in lodgings, and some of our brethren even in common lodging-houses. It is time now that we should redeem our old mansions and that we should respectfully thank our old friends for the mercies they have rendered us. I cannot understand how people of the Jewish faith can, under present circumstances, settle down contentedly where they are. All their quarrels should be over now as to who is going to be president in the synagogue while at the same time reading in the papers of another Jewish persecution in Russia, of Jews left homeless in Morocco, of so many Jews insulted in Austria, and at the same time all the Governments considering the Jewish question. It is now time for the leaders of our community to show what they can do for our poorer brethren in all parts of the world."

PALESTINEAN PROSPECTS.

"We learn on authority that the present offers an excellent opportunity for the purchase of farm lands in Palestine. The Turkish Government, by reason of the existing political situation, is in need of money. It is, of course, well known that until recently the immigration and settlement of Jews in Palestine have been attended with many difficulties, and have even met with opposition. Turkish mistrust has been a good deal brought about by the secret immigration of Colonists into Palestine. Open and loyal negotiations with the Government of H. M. the Sultan for the purchase of tracts of land for the declared purpose of settling colonisation will, we are able to state, be met in a liberal and favourable spirit. It is undoubtedly the duty of those who are responsible for the emigration of Jews, and who have undertaken the establishment of agricultural colonies, thoroughly to investigate the possibilities these opportunities offer. Every day may be of importance, and it is therefore to be hoped, in the interest of colonisation in general, that this opportunity may not be neglected."
—*Jewish World*.

JEWISH EXPECTATIONS IN PERSIA.

The Rev. J. R. Potter, D.D., writes in *The Independent*, of a Jewish community in Persia who are expecting the Messiah. He says:—

"Demavand, forty miles east of Teheran, has had a Jewish community from ancient times. Coming to the palace on an evangelistic tour, permission was granted us to visit the synagogue and witness the reading of the Scriptures from the 'Roll of the Book'; so the party, including ladies, went over Saturday morning to the service. When the Scripture lessons were finished, the eyes of the congregation turned toward me, and I was allowed to speak, and for perhaps an hour to set forth some of the Old Testament marks of the Messiah, signally fulfilled in Jesus of Nazareth, His miraculous birth, divine and human nature, sacrificial death, time and place of His advent, etc.; and to show how the spiritual significance of the Mosaic ritual was realized in Him, and earnestly to urge their personal acceptance of Jesus as the predicted Messiah, the glory of Israel, and the divine Saviour of sinners. The question of absorbing interest with them is, 'When will the Messiah come?' Some venture an authoritative answer—in twenty-two years. This they deduce from Dan. xii. 12, by subtracting the present year of the Moslem era from the number of days mentioned in the verse: 1335—1313—22. When it was urged that the Messiah when He comes will be the very Jesus of Nazareth whom they reject, and that He comes for judgment upon those who will not have Him reign over them, one old man declared that he was perfectly willing to be lost for ever, if only Messiah would appear. Some of them think the long expected advent is now at hand, and even from this little town in Persia are getting ready to move to Jerusalem, and they say some families have already gone."

JEWS OF ABYSSINIA.

The following is a passage out of a letter which King Menelik wrote to Mr. Clarke, an English Missionary, not long ago. After saying that Christians in Europe offer a sad spectacle, the African King goes on:—

"Not only do European Christians practise violence outside their own countries, but even at home they persecute the Hebrews, who also are Christian souls and to whom we owe our Saviour. In my kingdom dwell many Jews, who enjoy complete liberty, and are loyal and industrial subjects. They never conspire, pay all due tribute, and respect our priests. If they are worse in Europe, it is because the Christians there are worse. Our Lord pardoned the Jews on the cross; then why should they be any longer persecuted?"

What an arraignment of so-called Christians! And yet what a truthful picture of many who profess the name of Christ!

A RAILWAY TO MOUNT SINAI.

According to the *Levant Herald* an English company is occupied with a project for a railway from Port Said to the Peninsula of Sinai, and through the Peninsula of Arabia to the Persian Gulf. The railway would considerably shorten the journey from Alexandria to Bombay. The line will run along the foot of Mount Sinai.

POLITICAL SIGNS.

Another marvellous fulfilment of prophecy comes upon us with startling effect in the following from *The Standard* of April 7th:—

"Hitherto the current coin of Abyssinia has been the Maria Theresa thaler, called by the Abyssinians *talari*. But King Menelek has determined to have a new coinage, and has entrusted its preparation to the Paris Mint. The standard coin will still be a *talari* of the nominal value of five francs, and it will have on one side the profile of Menelek crowned with a triple tiara, and bearing round the circumference the inscription:—'John Menelek II., King of Kings of Ethiopia.' On the reverse side will be a figure of the lion of Judah holding a cross in its paw, and the following motto: '*Ethiopia extends the hand only to God*,' with the year."

Read this in the light of Psa. lxxviii. 31,

"Princes shall come out of Egypt,

Ethiopia shall soon stretch out her hands unto God!"

Surely the "signs" are multiplying, and we do well to take heed to them.

SOCIAL AND RELIGIOUS SIGNS.

HUMAN PROGRESS.

The following figures are startling. Suicides and murders are largely on the increase in the United States. Taking 1890 and 1896, the figures are :—

Suicides, 1890, 2,640; 1896, 6,520.
Murders, 1890, 4,290; 1896, 10,652.

Of more than 10,000 murderers, only 122 suffered the penalty of death. I give these figures on the authority of the *Chicago Tribune*. Ninety-nine murderers out of every hundred go uncharged, and the crime has increased 250 per cent. in the past six years, and yet education without religion is passionately upheld as the only proper method.

CONVERTS BY TELEPHONE.

"A New Jersey revival preacher has been trying to make converts with the aid of the telephone. In isolated spots along the coast are scattered life-saving stations connected by long-distance wires. The evangelist called up the life-guards and exhorted them, and a musical helper afterwards sang revival hymns into the receiver!"—*Christian World*.

CHURCH BAGPIPES.

"An enterprising Scotch minister in Melbourne has arrayed his male choristers in Highland dress, while the ladies are attired in the costume of the 'Lady of the Lake.' The hymns are sung to the strains of the bagpipes, and the church is crowded!"—*The Universalist*.

SPIRITIST SIGNS.

THE DEVIL'S SIGNATURE!

"IS THE DEVIL'S SIGNATURE GENUINE?—Between the Cologne 'Volkszeitung,' next to the 'Germania,' of Berlin, the leading Roman Catholic paper of Germany, and the Catholic Director Kunzle, of Feldberg, in the Tyrol, a violent controversy is being carried on as to whether a signature claimed to have been made by the devil can ever be accepted as genuine. Kunzle is the head of the Congregation of Priests of Eternal Adoration, and is the editor of a theological journal, called 'Pelikan,' devoted to the cultus of the Eucharist. He now claims that the popular Cologne journal is untrue to Catholic teachings and traditions for denying that it is possible to secure a genuine signature of his Satanic Majesty. The controversy was occasioned by a small publication issued from the office of 'Pelikan,' anonymously, but evidently with the approval of Kunzle. It is entitled, 'Die Geheimnisse der Hölle nach Miss Vaughan, von Dr. Michael Germanus' (The Secrets of Hell, according to Miss Vaughan). According to this brochure, the devil Vitru appeared on October 18th, 1883, in a Freemasons' Lodge-room in Rome, and, accompanied by prominent members of the lodge, such as Crispi, Lemmi, and others, he made public declaration that Sophie Sapho, who was then present, would, on September 29th following, give birth to the grandmother of the Anti-Christ. In testimony of these facts, a document was then and there drawn up and signed by those present, on which document the devil then and there present signed himself as 'Sanctus Dæmon Primarius Præses' (first presiding holy demon). The signature of the devil Vitru consists of a number of symbolical signs, indicative of his various attributes and works, such as a cock, a fire fork, and the like. It is Kunzle's conviction that it is his duty to defend the genuineness of this devil's signature, because the teachings of the Roman Catholic casuists on the subject of morals admit the possibility of an allegiance with Satan, and maintain that such a covenant can be made in writing. The Cologne 'Volkszeitung' declares it superstition to believe in the genuineness of such a signature, although acknowledging that it is possible for wicked men to form a compact with Satan. Kunzle, however, has been able to appeal in testimony of his orthodoxy to a decision of the Cardinal Congregation of the Penitents (?) in Rome, which gives the priests the right in hearing confession to absolve those guilty of the sin of worshipping the devil or of having formed an alliance with him, but in the latter instance only the written documents of such an agreement have been handed over to the Church authorities to be burned. The controversy is spreading in Roman Catholic circles, and Prince zu Lowenstein, the stated president of the Catholic Congress of Germany, has given his decision in favour of Kunzle." (*Public Opinion*, Nov. 28th.)

LUCIFER.

THE spread of Theosophy in England two or three years ago, and its continued steady growth to-day, is certainly a factor showing the trend of men's mind towards the Satan-personified Antichrist. There seems to be an intimate connection between Theosophy and Spiritualism, and it is

remarkable that the former should have chosen for its organ a magazine called *Lucifer*. Who is Lucifer? In Isa. xiv. 12 we read, "How art thou fallen from heaven, O Lucifer," etc. The magazine's anti-Christianity is shown by its printed claim that it is "designed to bring to light the hidden things of darkness." The Bible tells us positively this is Christ's work; but here we are told it is Lucifer's. There seems to be a deliberate attempt to place Lucifer, or Satan, in the place of Christ—which is the very crux of the coming Antichrist's policy.

"SATAN WORSHIP AT BRIGHTON."

Under this heading *The Figaro* (Mar. 11, 1897) relates some "horrible ceremonies" for which it vouches, in spite of the recent attempts on the Continent to explain away the existence of this most solemn "sign of the times." We know from Matt. iv. and other Scriptures that this is Satan's object; and from Rev. xiii. that it will be accomplished for a short period. We are not surprised therefore to hear of these premonitory symptoms which furnish us with another proof that the end is near. The paragraphs are as follows :—

"The blasphemous orgies, which have exercised the Roman Catholic priesthood for some time in France and Italy, seem at last to have found an echo in this country. One has known for some time that decadent, end-of-century Parisians are in the habit of going to church to steal the Host at the Eucharist and then carrying it off to temples hung with black for solemn profanation with an elaborate ritual. But it is rather a shock to learn that this particular form of religious lunacy has crossed the channel.

"The method used at Brighton is to distribute handbills in the streets, advocating Satan-worship and inviting any one interested to join in the revels. Many would doubtless be attracted, if only by morbid curiosity, but for the conditions imposed. The worshippers are to send their names and addresses to certain initials at a London post office, and closed carriages will come to fetch them to the temple. They must consent to be gagged and blindfolded and must bring plenty of money with them for the offertory."

Many will doubtless be credulous as to the performance of these abominable rites, but the following letter written to and published by *The Figaro* in the same issue seems to set the matter beyond doubt. The object appears to be to travesty the Trinity, and especially to degrade the second person. A denial of the Deity of Christ is the sure and certain evidence of the Devil's hand whether in Theosophy or any of the forms of Spiritism which are all parts of the great anti-Christian system. The following is the letter :—

"TO THE EDITOR OF *Figaro*.

"SIR,—On reading your notice of 'Satan Worship in Brighton,' I thought my experience would be interesting to your readers so far as it can be described in a public print.

"I complied with the directions on the handbill and the closed cab duly arrived at a place I named. The blinds being drawn down I was gagged and blindfolded, but I have a good knowledge of Brighton, having lived over 26 years in it, and the distance being short I could form a pretty good idea of the locality, which for the benefit of the Public (now I am free) I will name as either in William Street, or a continuation of it near Edward Street, a low part and quite corresponding to the orgies I witnessed.

"The walls were hung in black and the 'temple' is not large, being only two rooms thrown into one. Of the outside appearance of the house I can give no conjecture, as my eyes were unbandaged only when inside.

"There was a sort of triangle table or 'altar' with blackened candles on it, and there was a blasphemous parody on the Christmas Mass.

"The usual formula of 'Father, Son and Holy Ghost' was quite seriously made a great part of the ritual, so called, and the dogma acted in the most obscene manner.

"A marriage ceremony took place between an old, old man who acted as the 'Father' and a young man who represented the 'Son.' They were actually married 'in the name of Father, Son and Holy Ghost.' Then a ceremony too indecent to relate, and then—but I cannot—it is impossible to speak of this.

"Afterwards a younger man was introduced as being the 'Holy Ghost—the offspring, of the loves of the Father and the Son.'

"All present were males, and the scene which followed was so horrible and filthy that I cannot speak of it. Certain symbols were befouled and trampled under foot and the Grand Master (Satan, I suppose) presented an object which I cannot name to be kissed by all—luckily not by me. Then the collection. For peace sake, to avoid any molestation, I gave a sovereign which I provided myself with in case of being called upon.

"It gave rise to painful reflections in my mind as to how far the ordinary religious idea was responsible for the orgies perpetrated 'in the name' of it, and this was increased when I remember how two images of a woman and of a female Trinity were trampled upon and spat on with howls of execration. The wafer, too, was blackened and befouled with spitting.

"The entire scene was most horrible, and truly Satanic and revolting.

"As I was left in a quiet road to find my way to my house I thanked God I had escaped with no more injury than marks of force applied to me to join in some of their blasphemous acts. I would certainly not recommend any one to venture on such an experience, and I hope the true account I have given so far as I am able will satisfy curiosity and save any who by this instinct of human nature may have felt or still may feel an inclination to gratify it.—Yours, W. LOPPS, Regent Square."

Editor's Table.

REVIEWS.

An Appeal to Spiritualists. By Mr. D. M. Pantou. Holness, Paternoster Row. Price 4d.

Another useful work. No. 2 of the "Present day Pamphlets." Mr. Pantou is well able to speak on this solemn and important subject, and he speaks with authority and power.

NOTICE.

The next Number (June) will complete Vol. III., and will contain an Index to the whole Volume.

Under our new management the Publisher will be able to supply any number of bound copies. Price Two Shillings. Postage 4½d. extra.

Cases for binding loose copies can be supplied for *One Shilling*.

MORE FALSE TEACHING.

A correspondent has called our attention to some more evil teaching, in *The Christian Leader*. In an address by Dr. Alexander Whyte on Daniel we have the following remarks on prayer:—

"The prophet Daniel became a great proficient both in penitential and in intercessory prayer as the years went on. And he came to that great proficiency just as a great proficiency is come to *in any other science or art*; that is to say, by constant, and unremitting, and enterprising *practice*. Lord, teach us to pray, said a disciple on one occasion to our Lord. But *not even our Lord with all His willingness, and all His ability, can teach any of us to pray*. Every man must teach himself this most personal, and most secret, and most experimental; this greatest and best of all the arts. Every man must find out the best ways of prayer for himself."

One word of God tears to pieces all this Arminian rubbish which exalts man, and is blasphemy against the Christ of God. It is this:—"We know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26).

ISRAEL AND THE GOSPEL.

Prediger C. T. Lipshytz of the Barbican Mission to the Jews, writes to us:—

"On all hands it is admitted that Gospel work among the Jews has its peculiar difficulties.

"Those who have long been engaged in the work will as readily allow that those difficulties are specially felt at the present time. The prevalent indifference to the claims of God has invaded the families and communities of Israel. The people to whom God made revelations by oracle and seer, and to whom in due time He sent His beloved Son, have found new confidences. The rich are in many cases given over to the worship of Mammon, while the poor rely on the arm of flesh, having, in fact, to a large degree, refused to retain God in their knowledge.

"Yet notwithstanding the difficulties, our duty is clear. We who have experienced the grace of God, must tell our brethren of the same; and by means of preaching and teaching, Bible class study and house-to-house visitation, we are spending ourselves for the Lord in Israel. If the work has difficulties and disappointments, it also has its joys, and from time to time men and women of the House of Israel come forward and profess the Lord in baptism. Young people in the full vigour of life, and persons of riper years, cheer our hearts when in the face of persecution and having counted the cost, they hail Jesus as the Lord's Anointed, and say—'As for me and my house, we will serve the Lord.'

"The present is a season of anxiety with us, by reason of the approaching expiry of the lease of the Mission House, 33, Finsbury Square, E.C.; the Committee have decided that, in these circumstances, it will be wise to place the work on a more permanent basis by securing premises nearer the East End Jewish quarter, and more suited for the Mission than the present rented house.

"The new House will be dedicated to the Glory of God, and to the memory of the late Prebendary Gordon Calthrop who was for several years President of the Mission.

"The undertaking will involve a considerable outlay, but we do not despair to raise within the next few months the sum of £3,000, which will enable us to proceed. By the blessing of God, the work has enjoyed a large measure of spiritual prosperity, and we trust that with the same devotion on our part and corresponding blessing from our Heavenly Father, still better days are among the 'things to come,' while we wait for the realization of 'that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ.'"

We heartily commend this work to our readers, as we know it personally, and well, and wish it success with all our heart.

PALESTINE NOTES.

A correspondent informs us that a hospital for the insane is to be built on Mount Lebanon, the first in Bible Lands. The poor idiots suffer fearfully at the hands of the populace. The rich hand theirs over to the priests who chain them up in churches and convents. They are well paid for their prayers on their behalf, and it is to their interest that they should remain in that state. The poor put them in caves where they "exist" on the morsels thrown in to them. Those who are not really dangerous are at liberty, but are so persecuted and hunted about that sometimes, from sheer desperation, they throw themselves over the precipices.

All interested in the East will be glad to hear of this "haven," and any who may wish to help could communicate with Sir Richard Tangye, of 35, Queen Victoria St., E.C.

THINGS TO COME.

Vol. III.

JUNE, 1897.

No. 12.

Editorial.

THE DISPENSATIONAL PARABLES.

NO. II. THE LABOURERS IN THE VINEYARD.

Matt. xx. 1-16.

FOR the kingdom of heaven is like unto a man an householder which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard," etc.

The parable is concerning the vineyard and its owner. It therefore refers to the land of Israel and the action of the Lord in connection with that land (Psa. lxxx. 8, 9).

Like some other parables it begins with the word "For," showing us that it arose out of some words or actions which called it forth. It is clear therefore that we cannot rightly interpret or understand it, unless we refer back and look at the Parable in the light of the words out of which it sprang.

In the present case, we have to go back to the previous chapter, to the Question of Peter in xix. 27.

In Matt. xix. 27, Peter said to Jesus: "Behold, we have forsaken all and followed Thee; what shall we have therefore? And Jesus said unto them, 'Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit on the Throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.'"

Thus the Lord Jesus made agreement with His apostles, that when He took the kingdom over Israel they should reign with Him.

"And he went out about the third hour and saw others standing idle in the market-place, and said unto them: 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went their way" (vers. 3, 4).

Here we have the action of the Lord on the day of Pentecost which was at "the THIRD hour of the day" (Acts ii. 15). Three thousand at once became hired servants of the Lord Jesus in His vineyard.

"Again he went out about the sixth and ninth hour, and did likewise" (ver. 5).

Here we have the action of the Lord Jesus at Cæsarea. The vision appeared to Peter about the SIXTH hour (Acts x. 9); and the angel of God appeared to Cornelius about the NINTH hour (ver. 3). Thus the Gentile household of Cornelius also became hired servants in the Lord's vineyard.

"And about the eleventh hour he went out, and found others standing idle, and said unto them: 'Why stand ye here all the day idle?' They say unto him: 'Because no man hath hired us.' He saith unto them: 'Go ye also into the vineyard, and whatsoever is right ye shall receive'" (vers. 6-8).

The eleventh hour is yet future. It will be immediately before the Lord Jesus returns to reward His servants.

The bringing in of the household of Cornelius is the last recorded action of the Lord by the Gospel in the land of Israel, His vineyard.

The parable shows, first, that the relation to the Lord Jesus of the apostles, and also of the converts at Jerusalem and of the Gentiles in the land of Israel, was that of "hired servants." They knew neither the relationship of sons, nor the liberty of free-men. They were under a law of commandments with regard to ordinances (Acts ii. 38 and x. 48).

The parable passes over in silence the whole period of Gospel ministry outside the land of Israel; the present period of grace to the Gentiles. It passes on to the *eleventh* hour when the people of Israel are again in their land at the end of the age, when the Lord again will work in His vineyard. It shows that at the end of the age there will be a Jewish ministry of the Gospel to those dwelling in the land of Israel, of the same character as that recorded in "the Acts"; and that those who receive that message of the Gospel will have the same relation to the Lord Jesus, as the first disciples, viz., "hired servants" (Matt. x. 23; xxiv. 14).

"And when they came that were hired about the eleventh hour they received every man a penny" (ver. 9).

It shows that those dwelling in the land of Israel, who hear and obey the Gospel of "the kingdom of God" preached in that land immediately before the Lord Jesus returns to reign as Son of Man in the Throne of His glory, will receive the same reward as the apostles themselves, they shall reign with Him (Rev. xx. 4).

It shows that the relation to the Lord Jesus and the final blessing of those who received the ministry of Peter (Acts ii.-x.) before the truth concerning the Church as the Body of Christ was revealed, are the same as the relation to the Lord Jesus and the final blessing of those who receive the ministry in the land of Israel at the end of the age (the eleventh hour), after the Church which is the Body of Christ is gone to be for ever with the Lord (1 Thess. iv. 17).

The "hired servants" in the vineyard and the members of the Body of Christ are two distinct companies; those who form the one cannot belong to the other.

NO. III. THE VINEYARD LET OUT TO HUSBANDMEN.

Matt. xxi. 33-41.

This parable shows that the Gentile believers at Cæsarea (Acts x. 48) cannot represent "the Body of Christ." For

the Son was cast out of the VINEYARD as well as out of the city (Matt. xxi. 39).

As recorded in the Acts, the Lord Jesus was not preached as "the Son of God" either in Jerusalem the City, or within the land of Israel, the vineyard. The preaching of Christ as "the Son of God" began at Damascus (Acts ix. 20*), and continued at Antioch (chap. xiii.). Compare Acts ix. 20 with Gen. xv. 2, 3.

"OBEDIENTIAL RIGHTEOUSNESS."

THIS is not our name for false doctrine. We merely quote it from those who hold that "the obedience Christ rendered to the law is imputed to all believers in order to 'constitute them righteous.'"

Our comments on this in a recent issue have been met by a long array of *human* authority, more than *ten* quotations from men's writings being given, of which it is necessary merely to say it is all *only theology*, and not Scripture. Is it not strange that one who sets out to act as a "monitor" of others, like another "Daniel come to judgment," should thus appeal to men rather than to God, after starting off by saying, "Let us see what Holy Scripture saith"?

It will hardly be believed that only four Scriptures are quoted, about *fifteen lines* out of seven 8vo. closely printed pages! All the rest is occupied with "the sayings of men." We claim all of these four passages as being opposed to the error above named, not one of them stating it or even implying it. Look at them:—(1) Rom. iv. 6-8, Righteousness is imputed to us without works. Of course it is. And how? The next passage tells us. (It is not quoted in full, but only a few words of it are given with a long comment consisting of "the sayings of men.") The whole verse reads:—

(2) 1 Cor. i. 30: "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This is far more than Christ's "obedience in life." It is Christ Himself who is our righteousness—the righteousness of God, and not His life apart from His death. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. It is not merely His "obediential righteousness" imputed to us, but we ourselves actually constituted righteous in Him.

(3) Rom. v. 19 is next quoted and translated "so as to give full force to the original Greek"; but it is translated rather so as to give *full force to the writer's theology* rather than to the original Greek, for it is a schoolboy's literal rendering without due weight being attached to the critical sense. The word "righteousness" in ver. 18 means *the righteous act*, and not merely righteousness. It is a different word from that so rendered in vers. 17 and 19†. And the words "disobedience" and "obedience" in ver. 19 denote the *disobedient act*, and the *obedient act*. The verses therefore stand, "As

* Acts viii. 37, "the Son of God" is mentioned, but, according to the note in the Revised Version, and Dr. Tregeller's Text, verse 37 forms no part of the Scripture.

† In ver. 16 it is rendered "justification," and there means righteous act or acquittal.

by the offence of one (margin, *by one offence*) judgment came upon all men to condemnation: even so by the righteous act of one (or *by one righteous act*), the free gift came upon all men unto justification of life. For as by one man's disobedient act many were made sinners, so by the obedient act of one shall many be made righteous."

Adam's original sin of disobedience consisted of one act, and Christ's obedient act, or righteous act was His obedience in death, apart from which we are all still under the curse. Moreover, the word *δικαίωμα* (*dikaïoma*) is *singular*, and cannot be rendered "righteous service" as including a life made up of obedient acts. His obedience was "unto death," and is expressly so defined in Phil. ii. 8. It is very sad, and worse than a quibble to say that this means "unto death, not merely *at* death," in the face of the sentence which is added, "even the death of the cross," showing that it was *at* the cross that His obedient act was wrought.

We confess we are surprised that one who is a "monitor" by profession should so mislead his readers by implying or allowing it to be inferred that the adverb *μέχρι* (*mechri*) means only *unto* in the sense of *until*. True, it does mean this, but only when it relates specially to *time* (and there are several examples of this). But this word has another meaning, equally important and equally true, and that is when it relates to *degree*! It is quite clear apart from lexicographers (who are of course with us), and is determined by the context that in Phil. ii. 8, 2 Tim. ii. 9, and Heb. xii. 4, we have three instances where there is no reference to time at all, but only to *degree*, i.e., *unto*, not *until*! Look at these, 2 Tim. ii. 9, "Wherein I suffer trouble as an evil doer, even *unto* bonds" (i.e., bonds marked the nature and degree of his "trouble"); Heb. xii. 4, "Ye have not resisted *unto* blood" (i.e., blood marked the character or degree of the resistance referred to). So Phil. ii. 8, "He became obedient *unto* death," means that it was His death which marked the nature, character, extent, and degree of His obedience, seeing His death was that of the Cross.

(4) The fourth passage is Isa. liii. 11, and a special translation is given in order to *separate* the bringing of righteousness from the bearing of iniquities, the word "and" being put instead of "for," and printed in capital letters. Yet in the face of this the writer immediately adds, "what God hath throughout His Word inseparably linked together, let none be found daring enough to part asunder." This is the very thing that the writer does! What we do is to link together the two things which God has inseparably joined, viz., the bringing of His righteousness and the bearing of iniquity in His death. And it is our "Monitor" who is "found daring enough to part them asunder"! What Isa. liii. 11 means is that Christ did procure righteousness for the many by bearing their iniquities in His death.

But this is enough. He next devotes himself, as we have said, to extracts from "the writings of men," where we are not concerned to follow him. Men may quarrel and quibble about their self-made Theological terminology, and talk of "originating sin," and "originating righteousness," and "obediential righteousness,"

but give us Christ in all He is, and all that He has, and all that He has done, made in Himself God's righteousness unto us, and we righteous in Him, and we have then something—not to argue about, and smite our brethren about, but something to satisfy our soul's great need, and to be the subject of God's eternal glory.

Contributed Articles.

THOUGHTS ON THE HISTORICAL INTERPRETATION OF DANIEL AND THE REVELATION.*

By E. O. A. N. D.

MODERN students of prophecy read their Bibles and make an honest endeavour to hear what God says before they turn to the world around for the application of it.

We feel, therefore, that we shall command their earnest sympathy when another book is brought before us which we would much rather have passed over in oblivion, but the wide circulation of which forbids such an easy course to us, and which, after all that has been said and done on the subject, from before most of us were born until now, again represents as the expression of the mind of God that strange adaptation of the prophecies to the Church of Rome still called by courtesy, the historical, presentist, and protestant "interpretation" of Daniel and the Revelation.

The character of the Bible and the root doctrine of inspiration are assailed by the Historical School of Interpretation, and therefore silence on such a subject in these days would be inexcusable.

Against the particular book before us we have nothing in any way special to say.

The book conforms to the general type of the School of the Historicists, and that type, now reappearing, calls for an examination of the very foundation of the essential principles of interpretation of the Prophetic Word in general and of the books of Daniel and Revelation in particular.

We shall, therefore, proceed to show that the Historical Interpretation is not an "interpretation" in any sense worthy of the name. In writing on Daniel, these authors are in the habit of almost completely discarding reference to God's "controversy" with Israel, to His faithfulness in fulfilling His promise to David, and in yet choosing Jerusalem, where He has set His name for ever, that through the Jew He may rule the earth in demonstration, as well as to *their* unfaithfulness in choosing as their messiah one who "shall come in his own name," and in setting up the abomination of desolation in the temple at Jerusalem. One may turn over page after page of their books and find next to nothing about that people who were the objects of Daniel's wonderful prayer. In place of them there is the Church—of which Daniel knew nothing; there is the papacy—which could be of no direct personal

concern to him; whereas such folk as the Heruli, the Ostrogoths and the Vandals, are very much in evidence, though of only less interest to Daniel than to the occupied people of the present day.

They thus violate the very first canon of interpretation, which is to the effect that the way in which the words of a Book of Scripture must necessarily have been understood by its original recipients, is the one which rules their meaning.

They see in the barbarian hordes which overran Europe, the ten federated monarchies of Daniel vii., and in the papacy, "the little horn." But it is certain that Europe has never yet resolved itself into a confederacy of ten monarchies—as required by the symbology of Daniel vii. 7-8, 19-28; that "federated law of Europe" is entirely a product of the wars and treaties of the century now closing; and that even the idea of "the European Concert" as a definitive piece of machinery for dictating the will of the great powers to all smaller and weaker states, treading down the whole earth, is only the result of the policy of Lord Salisbury, developed within the last two years. As for "the little horn" to come up out of the ten, so far from his being a power of the past, he is so much in the future as to be "beyond the range of practical politics."

Again, the periods of 1260, 2300, etc., "*days*" in Daniel, as they are according to God, are, according to these writers, *years*. Then follow some diagrams, applying the years so derived to the papacy. The dates they each fix scarcely ever coincide with those of their school that have preceded them.

So far as regards Daniel.

On the Apocalypse they write in the same strain, though God has pronounced a blessing upon him "that readeth and them that hear the words of this prophecy and keep the things which are written therein."

Take chapter vii. verses 1 to 8. The "words" are "144,000 of all the tribes of Israel." This is how they read such words, hear them, keep them:—James wrote to "the Church" when he wrote to "the twelve tribes of Israel": therefore, "the twelve tribes of Israel" in Rev. vii. mean "the Church," and not "the twelve tribes of Israel" at all. And this, notwithstanding the circumstantial elaboration of the tribes by name, as Judah, Reuben, Gad, etc., attention being rivetted on the total omission of the tribe of Dan, the omission of the name of the tribe of Ephraim, and the inclusion of the tribe of Levi.

The First Beast of Revelation xiii. is with them the papacy. This is their line of proof:—The Beast is Rome pagan (that they get from Daniel vii.—at least they think so); Rome pagan is Rome; but Rome papal is also Rome; things that are equal to the same thing are equal to one another; therefore Rome papal is Rome pagan; therefore Rome papal is the Beast—Q.E.D.!

Further, "Babylon," in Revelation xvii. is also the papacy. So the Beast is the Harlot, and the Harlot is the Beast. They are both Rome; and things which are equal to the same thing are equal to one another. Yet in the text of Revelation xvii. 16-17 the "words" are: "And the ten horns which thou sawest upon the Beast, these shall

* *Thoughts on Daniel and the Revelation.* Uriah Smith. Sixth edition, Fifteenth thousand.

hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire and give their kingdom unto the Beast."

It is easy, then, at this point to sum up their teaching:—The ten-horned Beast is the papacy; the little horn is the papacy; the Harlot is the papacy. Therefore, the papacy must hate the papacy, make the papacy desolate and naked, eat the papacy's flesh, and burn her with fire, and then give the papacy's kingdom to the papacy.

The above phenomenally irrational position comes about in the following manner:—They start with a theory, and then, reversing the legitimate order of procedure according to the natural constitution of the human mind, and in preference of royal roads to patient investigation, they work downwards from generals to particulars, and try and *force* the details of the text to fit into the general theory which they had adopted at the start. After a time the vivid impression of the whole abstraction becomes to them in the place of fact—in short it becomes an idol; they have been making guesses at God's thoughts, and, habituated to this, they unconsciously find themselves caricaturing holy things written in the Bible, in the way we have just shown.

Unhappily, in too many instances, the final stage with these writers has been that their books having been issued *after* the petrification of the whole in their hearts and minds, when they are told of the mischief they have wrought, and the pain they have caused to all true lovers of God's Word, they do not withdraw their books, and only get offended and offensive.

But perhaps their greatest trouble is over Revelation xviii. They see popery and ecclesiasticism there also. In the text it is unmistakably plain that *merchants* and *merchandise* are the main subjects set before us; the very items of the merchandise are given in verses 12 and 13, and in verse 3 we are told "the merchants of the earth are waxed rich through the abundance of her delicacies," *i.e.*, the "delicacies" of Babylon.

It is important in these days not to be misled about God's prediction of a rise of the power of wealth over that of kings, priests, soldiers, and peoples, just before the close of the age. Up to the present, "the merchants of the earth" have acquired their large amounts of CAPITAL as the outcome of the enormous stimulus to production given by the discoveries of Hargreaves and Arkwright, of James Watt, George Stephenson, and Sir Humphrey Davy, of Cooke and Wheatstone. It would greatly surprise Throgmorton Street, Lombard Street, and Wall Street to learn that ecclesiastical systems are what give vitality to the busy pens of their clerks and to the click of the typewriting machine.

Last year the boast went forward from the Stock Exchange that England alone could pay £100,000,000 annually in taxes in time of peace and not feel it, and could even raise on loan half that vast sum in the course of a single afternoon. Where do popery and the churches come in? Are these writers persons who, like Washington Irving's hero, have waked up after a prolonged sleep—not indeed of twenty years, but from the days of Titus Oates?

No, gentlemen and brethren; the merchants of the earth

will want something more solid, more real than popery and ecclesiastical systems, and will never believe that the living God has declared that any such are working successfully to produce another Hildebrand. They have no *time* to hear either jesuits or philosophers, or to turn up musty books on mediæval popery. They are men of action, and will not be taught by mere bookmen. They are godless, but are not to be deceived by popery, nor even by modern philosophy. Imposture (in the former) they regard with contempt; theory (in the latter) is, to the mercantile mind, flat-heresy. They are in constant direct touch with reality; their minds are from morning till night on the alert against imposture, and what they have outside business must be real, not fanciful. The childish mummeries and absurd pretensions of popery were never laid out to ensnare *them*, but to enslave the hearts and consciences of idler and more ignorant people than the world is again likely to see preponderant in number till steam and electricity are forgotten. It is the world's *pocket*, not its heart or conscience; it is the wealth of nations, or of houses of business, technically called "interests," that engages the solicitude of the greatest intellects of the day. And until it please God to send disturbance, the whole civilized world (save where grace is in action) must obey the dictates of *that* power, irrespectively of what each individual would now choose if he were asked. Manufacturers and their operatives alike, bankers, merchants, brokers and clerks, shipowners, captains and seamen, shopkeepers and shopmen, kings, statesmen, and armies—nay, the very clergy (for the purchasing power of their incomes, payable in gold) and Christian widow-ladies, with money in the funds, must now succumb to the sway of that invulnerable tyrant—political economy.

As with the system, so with the mind. The commercial spirit now reaches all classes. All is hurry, alertness, grit, incisiveness, decisiveness, directness, brevity—in a word, materialism, supported by a godless kind of wisdom, pervades the earth. Show these men that God has spoken; show them that Daniel and the Apostle John predicted the European Concert and the rise of the present commercial system as the predominating powers on the earth. Possibly they do not *want* to know the truth; but in any case they will not accept pedantry and fancy as the voice of the living God.

With nearly all the civilized world educated, and practically the whole earth knowing the news from the whole earth within twenty-four hours, and with the subjective and environment of the individual completely revolutionized, as the result of the discoveries and events of the nineteenth century, who out of dreamland believes it will be popery that will break down the universal obedience to political economy?

The man of to-day must have *fact*. He must have *miracle*. Is it, or is it not, the *fact* that the European Concert and Modern Commercialism are predicted in the Bible? He is not to be shown that? Very good. Then let him see a great conqueror that no one can make war with; let such conqueror apparently rise from the dead, a spirit (or spirits) from the abyss *actually* tenanted a body of one slain by a sword-wound; and then let some pseudo-Elijah

proclaim him "God" by bringing down fire from heaven, and behold an Antichrist that Jew and Gentile, be they never so commercialized, can believe in without difficulty! It will be a lie; but it will be what man can accept—objective reality in the form of miracle, a messiah who leaves heart and conscience untouched, and who, appealing in power to the pocket, can exact from all buyers and sellers, whether of Government securities, or of a humble twopenny loaf, the same obedience they now so complacently yield to political economy.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

XII.—THE LORD OF HOSTS.

JEHOVAH ZEBAIOTH—יהוה צבאות.

IN speaking of the Jehovah Titles we included only the special ones, omitting those that occur more frequently, such as Jehovah-Mechadeschem, Jehovah who sanctifieth, and Jehovah Zebaioth—The Lord of Hosts.

The latter, however, deserves a separate notice on account of its importance, and the frequency of its occurrence.

There are three variations of form:—

Jehovah of hosts, which occurs 229 times.

Jehovah God (*Elohe*) of hosts, which occurs 27 times.

God of hosts (with or without Jehovah) 7 times.

It seems indeed as if "the Lord of hosts" were an abbreviated form of "Jehovah Elohe Zebaioth," for the word Jehovah cannot be construed with a genitive. Hence the combination of the two words "Jehovah Zebaioth" is necessarily elliptical where the general term "God of" (*Psa.* lix. 6; lxxx. 5, 8, 15, 20; lxxxiv. 9, etc.) or *Adonai* (*Isa.* x. 16) is to be supplied.

The Title has given rise to much discussion, and learned treatises have been written upon it, especially in Germany.

Some take "hosts" as meaning the *stars*, others, the *angels*, and others *Israel*.

The first is soon ruled out by observing that the stars are always *Tzaba*, *host*, in the singular. (See *Gen.* ii. 1; *Deut.* iv. 19; xvii. 3; 2 *Kings* xvii. 16; xxi. 3, 5; xxiii. 4, etc.).

That it may include the angelic hosts cannot be denied.

But that it generally means the Lord of the hosts of His people is tolerably certain. Indeed, we have the converse in the opposite expression "the hosts of the Lord," and "the Lord's host" in *Exod.* xii. 41; *Josh.* v. 14, 15.

"The Lord of hosts" means therefore Jehovah of the hosts or armies of Israel, the supreme Leader, Commander, and Governor of His people.

An examination of the use of this Title will clearly show what meaning it is intended to include and convey. Its

first occurrence is in the Books of Samuel (1 *Sam.* i. 3, 11; iv. 4), where Israel is reduced to a low estate. The "Judges" had failed, and under the decrepit high Priest Eli who could not govern his own house, much less the host of the Lord, the Sanctuary was desecrated. God was blasphemed, and the Philistines are the oppressors of Israel.

In this helpless and apparently hopeless condition the godly Elkanah and Hannah remembered that though man had failed, Jehovah could not fail: that though Israel was without a human Leader and Governor there was still "Jehovah Zebaioth"—the Lord of hosts. If Israel was to be delivered and restored, a righteous judge must be raised up, and sin and idolatry must be put away. The call of Samuel was therefore associated with the announcement of judgment on the degraded priesthood; and the raising up of a prophet of the Lord (in the person of Samuel) was again associated with failure on the part of man. Judgment was to begin upon the house of Eli and the house of God (1 *Sam.* iv.), and afterwards upon His enemies (1 *Sam.* vii. 14), leading up through renewed failure (Saul) to the settlement of God's Covenant with David (2 *Sam.* vii.) for the coming of one who should rule His people in Righteousness (2 *Sam.* xxiii. 3, 4).

Thus Jehovah Zebaioth is the Divine Ruler and Leader and Commander of His people, and the first occurrence of the Title gives us the key to its interpretation.

We have said that the angelic hosts are sometimes intended. This is clear from *Gen.* xxxii. 2, where they are spoken of as "God's host." See also *Deut.* xxxiii. 2.

But it is in *Joshua* v. 14, 15, that we have the real connection between the two, showing that the one is the basis of the other. Jehovah Jesus appears to Joshua; He who was the Prince of the angelic hosts announces His coming as "the Captain of the Lord's host." He is Jehovah Zebaioth—and here is the key to the use of the Title in the Psalms and the Prophets. It is the title specially connected with the setting up of the true kingdom by the Divine King of Israel. And it is given at the moment of setting up of human kings to show us that the earthly monarchy of Israel was by no means to eclipse or supersede the invisible monarchy of Jehovah. The first occurrence in the Book of Psalms asks and answers the important question:—

"Who is the King of glory? (*i.e.*, the glorious King).

Jehovah Zebaioth—He is the glorious King."

Psa. xxiv. 10.

And the second is like unto it, where the true refuge in the midst of enemies and troubles is revealed:—

"The Lord of hosts is with us,
The God of Jacob is our refuge."

Psa. xlvi. 7, 11.

A reference to the other occurrences of this title will show the same connection and associate it with the Captain of the Lord's host, coming down to Joshua of old to lead His people in the secure and everlasting possession of their inheritance.

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.

"TILL HE COME."

BY REV. JAMES C. SMITH, OF HOYLAKE.

(At the Keswick Conference, 18th July, 1895.)

THE key to the whole subject is in 1 Cor. x. 32. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." I am not going to dwell on that verse, but call your special attention to it—especially the attention of those who may be beginners on this subject of the coming of the Lord. This text comes in by the way; but I think it is all the more powerful on that account.

Now please notice the plurals. It is not the Jew, and Gentile as if we were speaking of an individual, but the Jews as a people, and the Gentiles as a section of humanity—"Giving none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." Now that is the threefold division of humanity for the present dispensation. Before the time came that God called out a people for His name, there were only two great divisions of humanity—Jew and Gentile. Now you have a third. God is the Author of that division: it is no mere hap-hazard. He was the Author of the twofold division before, and now He is the Author of the three. It was He who called out Abraham, and made the Jewish people possible; and by that very act He made that distinction between Jew and Gentile that affected the whole of mankind, right on until a new thing began to happen—people began to be called out from Jew and Gentile (a levelling down and levelling up). God said, "You are equally sinners," and God began by His Spirit to call out a people for His name; an election of grace from amongst the Jews, and a people from the Gentiles, forming the one Body, baptised with one Spirit into one body. Then came out the glorious "Mystery" of the Body of Christ; and there you have the threefold division. The moment a man comes into the church, and is baptised into one Body, he ceases to be a Jew if he was a Jew before, and the Gentile ceases to be a Gentile, and they form together "the church of God." I hope that is clear. If we do not see this we shall see nothing.

The great difference between these three is seen in *their final destiny*, as well as in their standing before God.

"It is appointed unto MEN (Jew and Gentile) once to die." But those who are "in Christ" need not die! They have died in Christ and there is now absolutely no reason why they should ever die at all.

If the Lord tarries, they must "fall asleep." But they have a blessed hope, which neither Jew nor Gentile as such ever had.

The sky line of our present vision is the coming of the Lord to take us up to meet Him in the air. I do not believe the Bible allows the Christian to put anything between the heart and that hope. It is not that we do not know there is something beyond that sky-line: I know that beyond my vision there is a great deal of territory, the mighty sea, and all the rest. There is something beyond all we have been hearing. He will return; but that return is first *for* His people; and then *with* His people to come to deal with those Jewish questions, and the question of

the Antichrist. That is all beyond. But I see nothing before all that that is necessary to make that possible. God can deal with the Antichrist; God can bring in the Millennium; God can bring the great white throne; we know all this is beyond; but He will not bring anything in till we are first "caught up to meet Him in the air." "Go out of this," said the Lord to Lot, "for I can do nothing until you are come out." That is the instruction; and God will do nothing as to the bringing to pass of those great events for Jews and Gentiles in the world, until first of all we are caught up to meet Him. "Till He come, till He come, is the herald of day," and unless we see this clearly it is impossible to rightly divide the Scriptures which speak of His coming. We must divide off what is spoken with reference to the Jews, and what is spoken with reference to the Gentiles. If we read what is said of these into the Church of God there can be nothing but confusion.

Take for example Matt. x. 21-23. Here we have the Lord speaking to His disciples. "And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come." What a puzzle that has often been to Christian people! But put it in the heart of "the great tribulation" that is coming upon Israel, and see what a meaning it will have then; God's witnesses will go out from Israel to testify for Him after the Church is caught away. It will be literally so—they who endure to the end shall be saved. It does not refer to eternal life for me; eternal life does not depend upon my endurance; but it means literal, actual, personal life, physical life down here in the world, and except the days had been shortened, no flesh should be saved; but for the elect (Israel's) sake the days shall be shortened. Those who endure to the end of that tribulation, shall be saved, and shall come through it and enjoy the millennium on the other side of it: like Noah in his ark floating over the waters of trouble till the period was done, and then the new earth enjoyed, having been cleansed by God. "He that endureth to the end shall be saved."

What more does He say? "When they persecute you in this city, flee into another." O beloved, I wish we could see the principle, how when the King was rejected, the kingdom was put in abeyance as a matter of course. I believe that the testimony will be taken up by the witnessing remnant exactly as it was left in the four Gospels—they will take up the testimony just as Jesus made it, and then you will understand the 23rd verse: "But when they persecute you in this city, flee into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." That will be the second stage of the second advent; and they will have the hope of the coming of the Lord, just as we have for our portion to-day. That will be the vision of their horizon at that moment. We are waiting to be transfigured, translated. They will be waiting, when that verse is fulfilled, not to be transfigured and translated, but waiting for the deliverance of their nation, and of all the world.

In Luke xix. 13, we have another corresponding word. I believe we can *apply* this to our own selves, although I still hold this too will have its special interpretation with reference to the witnessing remnant in that day. "And he

called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." There is the sky-line again, "Till I come," do your work. We may take that into our own heart and life, and apply it to ourselves. But the interpretation is to the witnessing remnant. He will say to them, "Do your work till I come." No matter what stage of the second advent it is, it is true—Trade till I come. O child of God, see your responsibility in that; the Lord Jesus has given you some little talent or gift, trade with it till He come.

John xxi. 22: "If I will that he tarry till I come, what is that to thee? follow thou Me." All that needs to be said here is that the Lord makes a clear distinction between death and His coming. His coming is not death.

1 Cor. iv. 5: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." That is the day when secret things are coming out. We now may make a false judgment; but suspend your judgment till He come, and He will make it all clear—He will bring to light the hidden things of darkness. Is not that restful? Judge nothing till He come.

1 Cor. xi. 26: The dearest act of worship we can perform on this earth is "till He come." "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Here on earth we are standing witnesses to the Lord's death, and nowhere more than at His blessed table. You don't remember His death, but you remember Him, and you proclaim His death, you teach His death, you take your stand by the crucified One, and are not ashamed to sit down at that table and say before all the world, I stand for the crucified One and proclaim His death by taking the bread and the wine, and let all the world know I am on the side of Him whom the world has cast out. And it is only "till He come." No longer. We shall not need to remember Him when once He comes, and we shall have a better feast when He does come. Therefore ye do shew the Lord's death "till He come."

James v. 7: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Doubtless there is the Jewish interpretation of that passage, because it is written to Jewish Christians at all events; but here there is an application of it to us. You will have a strain put upon your patience; but be patient until the coming of the Lord. The husbandman has to plough his fields and scatter the good seed on the land, and he has many a long week and month to wait for the golden grain. Be patient like that, for the coming of the Lord draweth nigh: in your patience ye shall keep yourselves steady in the realization of the hope of His coming for you.

Rev. ii. 25: "But that which ye have hold fast till I come." He will make all right. The strain will be taken off you then; you will unbend yourself in His presence. "Hold fast that which ye have, and let no man take your crown."

In 1 Thess. i. 3, 9, 10, we have the three Christian graces, faith, hope, and love, all depending on and in connection with the Lord's return. We have an illustration of these three graces in David and his host. Our present position is very much like that of David and his followers in the cave of Adullam; for the Lord has forgiven every debt, and we are gathered around the person of our David.

In those followers we see ourselves, waiting for our David to be enthroned as King.

(1.) Jonathan who loved David so much, and whom David loved so much. Jonathan adhered to David as God's anointed king; and that is *faith* clinging to God's *anointed Christ*. Jonathan was in the secret that David was going to be king, and his faith clung to him, as my faith clings to-day to God's anointed. Jesus Christ God's anointed king, and I want to be with Him when He comes to claim His kingdom; and when God sets Him on the holy hill of Zion I want to be there and see the wonderful setting up of the King and kingdom.

(2.) Then you remember about Ittai the Gittite who loved David in the land of the Philistines; David brought him, and six hundred men, with him. The day came when Absalom's rebellion broke out, and David became an exile; he went out weeping as he went up the slopes of Olivet. Ittai began weeping, and said, "As the Lord liveth, and the king liveth, wheresoever you will be I will be, and die with you if need be." Here is *love* clinging to the *exiled Christ*. The world said, "We will not have this Man," and they cast Him out. And as Ittai clung to the exiled David, so Christian men and women are clinging to the exiled Christ to-day, and say, We will go with Thee, Thy fortune is ours.

(3.) Then what have you next? Poor Mephibosheth lame on both feet. Here is *hope* waiting for the *returning Christ*. Mephibosheth had not trimmed his beard, nor changed his clothes, nor washed himself, until the king came back again, and he was ready to receive him when he did come back; a type of hope waiting for the returning Christ. The Lord grant that these simple illustrations may help us to realize our present position as we wait for the first act of the coming of Christ—the rapture of the saints to meet Him in the air.

Selected Gleanings.

ON THE STUDY OF PROPHECY.

BY THE LATE DR. W. LEASK.

IT is melancholy to reflect on the amount of error that has been promulgated in the name of Jesus and His illustrious prophets and apostles. The holy oracles have been made more enigmatical than those of ancient Greece. The fine old prophetic formula, "Thus saith the Lord," with its positive certainty and Divine grandeur, has been exchanged for the shrill cry of "Thus saith the Sect," with its palpable uncertainties of human littleness. "The sure word of prophecy" was sent down from heaven with the sacred injunction, "Take heed to it:" but instead of walking in its serene light, the multitudes are climbing the mountains of vain speculation.

Devout thinkers, however, here and there, are giving more earnest heed to prophetic study than ever before, but the habits, prejudices and theories of churches and pastors are largely against them. "Meddle not with prophecy." "It cannot be understood." "Preach the Gospel." "Let prophecy alone." Such were the precepts of our theological teachers. Well, but we may ask, What *shall* we read if not prophecy? How much Bible will be left to us if all its predictions be excluded? Does it

honour the Holy Spirit to say that prophecy cannot be understood? Surely He is the revealer, not the concealer. Does not Paul speak of the guilt of the people and rulers of Jerusalem, in not knowing the voices of the prophets which were read every Sabbath day. Does not Peter say that "we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place?" Does not John, in his preface to the Apocalypse say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand"? Was it not by consulting the prophecy of Jeremiah that the captive Daniel understood that the years of captivity in Babylon were nearly expired? Does not our blessed Jesus, the Prince of the prophets, give us signs, and command us to watch them? Is not the testimony of Jesus the spirit of prophecy? Is not the design of prophecy to bear testimony to Him? How should we know that Jesus is the Christ but by comparing His life, doctrines, deeds and sufferings with the prophecies that described them so long before? As to preaching the Gospel, why, you cannot do that faithfully, nay, you *cannot do it at all*, if you resolve to have nothing to do with prophecy; for the Gospel is itself the fulfilment of one series of prophecies, and the utterance of another; the Gospel is the grandest prophecy in the world—a long, beautiful, and most sublime prediction, embracing heaven and earth in its mighty circumference, and resting not until earth shall be like heaven, and both shall be one in Christ. And, therefore, if we meddle not with prophecy, assuredly it will meddle with us, and the result will not be much to the credit either of our discernment or our piety.

Questions and Answers.

QUESTION NO. 148.

E. E., Blankenburg. "Many writers on prophecy say that a new Babylon will arise on the old site and gather to itself the wealth and commerce of the world, to be followed by the complete destruction of Babylon; would not *many years* be required to build up a great city and a world-wide commerce? and if its destruction is to be one of the results of the Wars of the Great Tribulation, can the war likely to result shortly from the break-up of the Turkish Empire be the war of the Great Tribulation?"

Clearly, time will be required both to build Babylon, and to make it the undoubted centre of the world's commerce. Besides that, when the city is built, the commercial system will be not merely godless, as hitherto, but a peculiar wickedness, now only present in germ, will have got into it.

That a substantial city has yet to be set up on the banks of the Euphrates, is clear from the wording of the Apocalypse. The contrast of Babylon and New Jerusalem in that book could not be more suggestive of invitation to comparison. See especially the wording of Rev. xvii 1, and xxi. 9. Both are cities: the one being the Harlot, and the other the Bride. If the one is a substantial city, so is the other—else there would be what in terms of logic is called "cross-division."

The Harlot, we doubt not, is the worst engine of wickedness the earth ever has known, or will know. There is no record in the Apocalypse of any rejoicing in heaven over the judgment of the Beast, *i.e.*, of the Antichrist—only over that of the Harlot.

She is Pseudo-Jerusalem, the first great persecuting power. Compare Isaiah i. 21, Matthew xxiii. 29-37, and Revelation xviii. 20 and 24. She is that city which murdered the prophets, the Lord Himself, the apostles and the saints, and will ultimately be found, not on the old site in Judea, but established in the land of Shinar, the name of Jehovah cast aside, and a centre chosen for the earth (in place of Jerusalem) where man first tried by co-operation to establish a name for himself instead.

If you will compare Revelation xvii. 4 and Exodus xxv. 1-9, you will notice that the Harlot has all the materials of the tabernacle except just those that symbolized the atonement and the work of the Holy Spirit; and the wording of Revelation xvii. 4 is apparently symbolic. There is added the "golden cup." That which murdered the Lord and has never repented, at the time of the vision is seen possessed of great wealth and doling out her financial favours to kings and states (xvii. 2; xviii. 3).

That the papacy has carried on the traditions of Pseudo-Jerusalem during the Church interval seems beyond question. But popery did not *begin* the persecuting system, and did not murder the Lord. Rome is not the MOTHER. Nor has that false church been the nation's loanmonger, so holding the sinews of war that the snaffle and curb in the mouth of the world-power yield to the motion of her hand.

QUESTION NO. 149.

E. E., Blankenburg. "The same thought occurs to me in reference to the founding of an Israelitish or Jewish State in Palestine, the re-building of Jerusalem and the Temple; would not *many sevens of years* be needed to build up and consolidate the State City and Temple, to make it an object for attack from a great military power? and if this attack is to occur during the wars of the Great Tribulation, can that war be about to commence as a result of the break-up of the Turkish Empire?"

There is not only no direct statement in Scripture to warrant such a thought as the imminence of the final wars predicted in Matthew xxiv. on the break-up of Turkey, but it is difficult to conceive how even a constructive case can be made out for it.

Not only must there be a Jewish nation in Palestine, but a soldiery, a police, and a magistracy must be imported at least equal to what we see in India and South Africa to-day, to ensure fulfilment of contracts and give security for capital. Then must follow the development of commerce and agriculture for the rise of her cities. Then there must arise, through similar means, and by the importation of a financially trustworthy population, the kingdoms of the North and South referred to in Daniel xi., whose contentions were interrupted in the days of Antiochus Epiphanes, as verses 40-45 still remain to be fulfilled. These comprise Asiatic-Turkey (except Palestine) and the Land of Egypt. They are the Assyria and Egypt of Isaiah, concerning which many important prophecies are still unfulfilled. Moab and Ammon, as well as Edom must reappear, and Libya and Ethiopia must again rise to importance.

Mixing up the Church and the Kingdom, so that the Lord's coming for His saints as Head of the Body in 1 Thessalonians iv., to take us away out of the evil (which may take place at any moment) is confused with His coming as Son of Man with His saints, in Matthew xxiv. to xxv., to root evil men out of the earth and leave the children of the Kingdom on it, is responsible for all this, and has removed a vast portion of unfulfilled prophecy from the consideration of God's children. For those who have written so confusingly, believing they are to watch for the Son of Man, do not like to think there are years (very many perhaps) yet needful before things will be ripe for His descent to the earth, the only "coming" they know of.

QUESTION NO. 150.

A. V. L., Singapore. "Please explain Heb. vi. 4-6. How would you reconcile these verses with John x. 28, and similar passages where the salvation of a believer in Christ is set forth as eternally secure?"

We look upon the question you have put as one of the most important that can appear in a Christian expository journal. The text in Hebrews calls for an explanation on its own proper basis, and people nowadays are not to be put off by explaining it away, or setting up some other Scripture against it.

We do not believe God has meant us to be independent of the historical aspect of the Epistles, or to omit taking most careful note of the various dispensational changes that took place while the writing of the New Testament was in progress. One result of the neglect of these things has been poignant distress of heart amongst God's children through a wrong direction it has incidentally given to the conscience.

The Epistle to the Hebrews was originally addressed to Christians who, according to the flesh, were of that race to whose "fathers" God had spoken in the wilderness, and whose whole record had been one of disobedience to that voice. God had Himself given them a system of worship suitable for man in the flesh, but He was now going to bring it into judgment and to destroy the temple (which was still standing), the "last days" of the system having arrived. In this light compare also (Jeremiah vii. 1-26, and Exodus xv. 28).

These Hebrew professors of Christ had not only made no advance from the first principles of the doctrine of Christ, but, as the temple was standing, were actually re-adopting the beggarly elements suited to a time of infancy (compare Galations iv. 1-11), when they ought to have been making progress in the doctrines of grace and teaching others.

To go back to the elements, was to give up their repentance for the crucifixion of Christ, for which the nation was responsible, and thus put Him to open shame before them. If that were done, how could there be any second repentance, and to what could they turn for salvation? The whole of their idea was as unspiritual as it was illogical. It was not only to deny the fundamental doctrine of Christian assurance, but presented a most evil testimony before the guilty nation.

Our Monthly Bible Study.

"CHRIST IS ALL."

(In Colossians.)

1. HE IS "ALL" IN CREATION (i. 16).
2. HE IS "ALL" IN PROVIDENCE (i. 17).
3. HE IS "ALL" IN REDEMPTION (i. 20-22).
4. HE IS "ALL" IN THE TYPES (ii. 17).
5. HE IS "ALL" IN OUR COMPLETENESS (ii. 10).
6. HE IS "ALL" IN THE OUTWARD LIFE (iii. 17-23).
7. HE IS "ALL" IN OUR FUTURE EXPECTATION (iii. 4).

Christ Church Lodge, Bromley, Kent. T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

THE JEWISH CONGRESS.

A writer in the *Jewish World* thus sets forth the present aspect and prospect of the Jewish National idea :

"Zionism has entered upon a new phase of its existence! A great thought that for centuries was the dream and the ideal of all Jewish souls, the Zionist ideal was crystallised some fifteen years ago. At the outbreak of the terrible persecutions of the Jews in Russia and Roumania, influence by Hess', Kalischer's and Pinsker's work and by the rapidly diffused, strongly developed Jewish literature, in all parts of the world there arose men whose eyes were opened to the idea of re-colonising Palestine. Everywhere groups were founded of men who united in crying 'return to the Holy Land.'

"Dr. Herzl on whom the sun of happiness has always smiled, a favourite in society, a favourite within the Austrian reading public, occupying a prominent position in the social and literary world, who seemingly had drifted far from Judaism, suddenly avows not only his race but his intention of striving for its cause and attempting to found a Jewish State. A short time passes, and then occur things that the most sanguine had not even dreamed of. Herzl finds adherents not only amongst the poor of the Ghetto, amongst the Russian Chassidim, but to his camp flock the Parisian Jew, Max Nordau, and the English Christian, Mr. Holman Hunt, and behind them are many who ten years ago would have embraced Christianity to prove that they had broken with Israel, and behind them stand thousands of Jews of the so-called 'lower classes' and the so-called 'orthodox,' who are moved not alone by reason and reflection but by sincere feeling and attachment to the nation.

"This is a short sketch of the development of Zionism. On the lips of many Jews comes now the question 'What is next to be done?'

"Now—is our reply—now is the time for all Zionists to organise themselves, to form common principles, to discuss their propagation and the possibility of the realisation of the ideal. To-day this is not only desired, it is indispensable, we need a central body whose voice shall be obeyed by all Zionists. We must elect a chief who is prepared to sacrifice, apt to command, one willing to be responsible to the whole nation for his every step. These we must have—if we wish to see success crown our efforts !

"Organisation is our next work—let us form a visible combination that shall awaken our zeal for further activity, and show our enemies the vitality of the Jewish national idea ; that we are not dead, but exist and live.

"To the call for organisation, first proclaimed by German, Russian and Roumanian Zionists, the Galician Jews join their voices.

"We accept Dr. Herzl's call for a pan-Zionistic congress as an extremely good one, as the beginning of a new development of Zionism, and we salute Dr. Herzl as the intrepid codifier of our principles. A meeting of all Zionists is indispensable."

A later issue of *The Jewish World* reports on the wide-spreading interest in what it calls

THE PAN-ZIONIST CONGRESS.

"It is remarkable and noteworthy, that throughout *Austria*, the Zionist movement is backed by the flower of Jewish cultured youth, and the opponents of the movement admit that the idea has excited similar sympathy in Germany. The *Galician* Jews early hastened to the support of the congress and the recent account of the meeting in *Sofia* has clearly demonstrated the attitude of the *Bulgarian* Jews, who were indeed amongst the first to recognise the nobility of Dr. Herzl's ideas. At the recent meeting of the *Roumanian* Central and District Committee of Zionists, which practically means a body representing the majority of the Roumanian Jews, has signified interest in the projected congress first by telegraphing to Dr. Herzl greetings and then it was decided to send as representatives to the congress able men who will have a mandate offering the fullest possible support towards realising those objects which the congress has in view.

"Private advices from *Constantinople* inform us that the greatest possible interest is there taken in the Zionist movement and especially great hopes are entertained that Dr. Herzl will speedily be able to bring his labors to a worthy success. At the same time equally favorable responses to the congress have been received from various parts of the *United States* and from British Jewish provincial centres.

"It can thus be seen, and the congress will undoubtedly demonstrate the fact beyond question, that Dr. Herzl's views as to the future lines on which the Zionist movement should work have received the support of the masses of Israel, *wholly so in Eastern Europe*. This fact is extremely noteworthy, for this is the first time that the masses of the Jews have been stirred to action on their own behalf.

"Readers of Dr. Herzl's pamphlet will remember that it was upon the attitude of the masses that he placed all his hopes and it is but fair to say that the masses have responded beyond his most sanguine expectations."

PALESTINE.

Palestina, the organ of the Chovevi Zion Association opens with an article entitled, "Three Acres and a Cow." It is proposed to give the Colonists "instead of three acres, from twelve to twenty times that amount, and instead of one cow, there will be two, three, or even four cows, besides two horses, two to four oxen, and all the implements necessary in the life of a husbandman." As Dr. Hirsch proudly and justly says, with a thought of the work already done, and the work to be done by the Chovevi Zion Society :—

The surface of the Holy Land is gradually assuming a garb differing from that which it presented to the eye for so long. The condition of the people changes with the land ; hunted down outcasts are being turned into sturdy peasants, their children have other prospects than

that of being ultimately compelled to grasp the staff of the wanderer. Those who were destitute strollers, not from choice, enjoy the blessings of a home ; a sublime idealism, ingrained in them by their religion and their history, upholds and enlightens them. What a vista of blessings is opened for our race !

The full text of Mr. J. Prag's report on "The Colony of Castinie" follows. Next comes an appreciation of the Jewish Peasantry by M. Elie Scheid, Director of the Rothschild Colonies in Palestine. The rest of the number contains reports of meetings.

RENEWAL OF ANTI-JEWISH EXCESSES IN RUSSIA.

Painful accounts received in London bring the news of another outbreak against the Jews. This time it begins at Minsk, the town where so many Hebrew New Testament's have been distributed. The significant fact is that it was led by the soldiery !

A JEWISH NATIONAL FLAG.

According to the American Press the Orthodox Jews of Chicago recently dedicated "a new Hebrew National flag." The flag is described as a white ground with the double triangle (the *Mogen David*) in blue, in the centre.

POLITICAL SIGNS.

The Godless Reign of Political Economy is a solemn and important sign of the times.

The *Daily Chronicle* of May 1st thus reports the satirical remarks of M. Maurice Talmeyr on that evil power now growing in strength with each successive decade that wishes to put God out of remembrance as in the rebellion at Babel :—

"France is treating herself to a new coinage, and controversy is raging as to the retention or rejection of the legend '*Dieu protège la France*,' upon the five-franc piece, which is the staple currency of the Republic. On this point M. Maurice Talmeyr has some apposite and trenchant remarks to offer. Why, he inquires, should God be entreated to protect French money, when *money is really the national God* ? The coin can surely take care of itself. If at this crisis Russia loves and assists France, religion has nothing to do with the matter. Money, and money alone, is the determining influence. If the protection of God were regarded in the present state of European affairs, the Powers would certainly be on the side of Greece, but *money takes the place of Deity*, and so they espouse the cause of Turkey."

Land and labour are the only two *primary* elements of production, and God divided the earth into kindreds, peoples, lands, and tongues ; but by steam and electricity, with enormous accumulations of capital, the *third* element, those divisions are being obliterated and Babylon is being revived on a scale never paralleled in the annals of man, and is intoxicating the whole earth.

Another aspect of the question is furnished by *The Daily Chronicle* of May 4th, which publishes the following from its Paris Correspondent :—

"Though tardy, the manifestation of French popular feeling in favour of Greece has been published in a score of papers. After a prelude referring to the shameful coalition of greedy financiers and implacable despots, the appeal continues :—

"France can now proclaim once more the force of Right in the face of that Europe which only believes in the force of Might. She can repeat that the cause of justice is ever just, and that she is on the side of those who fight for humanity. The German Emperor has his place marked by the side of a Sultan who has instigated the butchery of 100,000 Christians. He has pointed to his own heart. France must now point to hers.' The practical side of the present movement may be confined to subscriptions. But it is pleasing to note that the latent sympathy for Greece has at length found loud expression."

Very "pleasing" indeed to the friends of the victims! Where the "heart" of man is, can be gauged by the number of o's the amounts invested by the "greedy financiers" can place to the right of those raised by the sympathetic subscribers. For the word of a kingdom sown in the "heart," we must go to the teaching of Matthew xiii., not to the members of the European Concert.

Again we read (*Daily Chronicle* of May 7th):—

"A manifesto was issued yesterday by the Cretan Committee of the 'Liberal forwards.'"

After stating in general terms the contents of the manifesto, it concludes its representation of the situation according to the signatories of the document as follows:—

"The present situation was the direct and natural product of what went before in Armenia. Abject submission to the tyrants and the *loan-mongers of Europe* had produced the very effect which Lord Salisbury had professed himself most anxious to avoid. Only to-day came from Washington a renewal of the lesson that the coward's part is as unsuccessful as it is disgraceful, and that what is morally wrong can never be politically right."

Truly ignorance of God's ways covers the earth, as the waters cover the sea. The Gentiles have not continued in God's goodness. They have given up God and the Cross for the sake of political economy. Is it matter of wonder that they have now to work for dear life, with the ultimate result that the nations will pawn their power to those who murdered "the saints, apostles, and prophets," and who will repeat the offence again with the King's "servants"—as Zech. v., Matthew xxiii. and xxiv., and Revelation xvii. and xviii. plainly predict? The woman in the Ephah in Zech. v. represents the ungodliness of Jerusalem become corporate and lying concealed within the commercial system, as in the times we are living in, preparatory to fresh persecutions of godly Israelites who will be preaching the Gospel of the Kingdom at the time the seals are broken.

The *Daily Mail* of May 12th thus discusses the will of the powers regarding the war indemnity:—

"We concur in thinking that Turkey's right to this pecuniary indemnity is beyond dispute. But the exact figure may be expected to prove a knotty point for the Powers, who will be acting between three fires—Turkish claims, Turkey's bondholders' claim, and those of the holders of Greek bonds. It will prove, we have little doubt, a war of bondholders; with plenty of vituperation on the side of the Greek bondholders. For the state of Greece, financially, is as bad as the actual military position. This war, without a Turkish indemnity will leave her doubly insolvent, so that one cannot but pause in estimating the effects that an indemnity of even £3,000,000 would have on her bedraggled condition."

The plan of the nations, whether England, France, Germany, or Russia severally, or whether acting in concert, is to get all the land that God promised to Abraham into pawn from the Nile to the Euphrates, and the plan of the ungodliness of her that murdered the Lord, the prophets, and the apostles, is to get the nations themselves into pawn, and thus secure the blessing (cf. Deut. xxviii. 12). But the rule of the money-power is nothing without legal sanction; and the law depends on the sword. The "Ephah" is now "going forth"; but when it gets to Babylon, it will be set upon its "pedestal," the sword of the Beast, when "the ten kings" will have destroyed the Harlot, the "woman," which every student of prophecy ought to know lies concealed within the Ephah (see Zech. v., Rev. xvii. and xviii.). We hope to have an article on the Ephah in our next issue.

RELIGIOUS SIGNS.

ANOTHER GOSPEL PLAY.

The Paris Correspondent of *The Morning Post* gives a long account of a new stage-play recently brought out in Paris. As a Sign of the Times, when Religion has become worldly and the world is becoming Religious, it is very remarkable. We extract a few sentences which will give an idea of the whole:—

"'La Samaritaine,' a three-act Gospel play by M. Edmond Rostand . . . was produced at the Renaissance Theatre last evening. It is a play in verse of the most poignant interest and of immense dramatic power. . . . Great pathos is thrown into the simple story of Christ's meeting with the Woman of Samaria at Jacob's Well, and is kept up throughout the entire three acts. . . . Reproved by the Master, who teaches His doctrine of universal love, and tells the parables of the Good Samaritan and of the Wheat and the Tares, the disciples are sent to seek for food, Jesus remaining alone by the well. . . . The act finishes with Photine kneeling at Jesus's feet in an ecstasy of adoration. Madame Sarah Bernhardt's Photine is a splendid piece of acting, both as regards the portraiture of the vindictive woman delighted to avenge by an injury the scorn in which her race is held, and the subsequent religious mysticism. . . . She explains to the people that His Kingdom is the Kingdom of Heaven, and that faith and hope in a better life will brighten their earthly lot. Fervid enthusiasm seizes upon the people of Sychar. They catch up olive branches, and pour, singing, out of the city gate towards Jacob's Well. . . . The succeeding scene is one of supplications, the healing of the sick, and the blessing of little children, whose replies to Jesus's questions silence the carping and ambitious priest. Jesus is beseeched to remain for a time at Sychar, and consents to stay for two days, the piece ending with a lesson of humility given to the priest, and the teaching that prayer should be unostentatious and short, but sincere. The third act is thus almost entirely of a mystic nature. . . . 'La Samaritaine' is a *chef d'œuvre* of its kind. M. Edmond Rostand's object in confronting a woman of Samaria, full of love and faith, with a Christ of *mildness and pardon* has evidently been to include all the first part of the Gospel while yet the tragedies of betrayal and Calvary are in the distant future. His work consequently covers the period when Christ's teachings were all of *love, gentleness, and poetic parables*. The staging of 'La Samaritaine' is excellent and the scenery magnificent. The costumes were all chosen by Madame Bernhardt herself, and are modelled after Tissot's illustrations of the '*Vie de Jésus*.'"

This is enough to show the blasphemy of the whole proceeding, and to exhibit all that the wisdom of man knows of the things of God.

THE LATEST THING IN RELIGIONS.

A number of young people in very high circles indeed have been setting themselves to found a new religion, and we shall probably hear a great deal about it presently. Here are some extracts from a Manifesto, which has been printed on vellum for very private circulation:

"The Kingdoms of the Earth are unhappy, because they have forsaken the worship of their ancient Gods.

"When the peoples forgot those Gods, who had made the world beautiful and happy, the Gods, in their divine displeasure, quitted our planet, abandoning it to the outer darkness of despair.

"But their celestial mercy is infinite, and they have now condescended to lavish their divine effulgence once more upon the earth.

"And mankind shall be led back to the Gods of a great world, of great nations, and of great deeds; to the Gods of the divine Cæsars. . . .

"Let us then turn to Olympian Jove, Father of Gods and men, sublime upon his ivory throne; to Phœbus Apollo, the Lord of poetry and light, etc., etc. . . .

"Let us proclaim to the sons of men the glad tidings that their ancient Gods have returned to bless and sanctify the erring and disconsolate, to give new light to them that sit in darkness, to restore an age of golden happiness and plenteous joy.

"Given at the Chief Temple, which is in Britain," etc.

The High Priestess is a very charming and beautiful lady, who is quite one of the autocrats of society, and is likely to secure as much adoration as any of the gods and goddesses she seeks to proclaim. A very fine temple has

been fitted up near Holborn, and very pleasant little dinner-parties are given from time to time in honour of Bacchus.

As the new religion does not seek proselytes, but, being fashionable, waits to be sought out by proselytes, it should soon become the rage.

Editor's Table.

DEAN FARRAR'S NEW WORK.

THE Bible: its Meaning and Supremacy is a sad illustration of what comes of not "rightly dividing the Word of Truth." Instead of recognizing every part as inspired, and all equally true if interpreted of the persons and times and occasions, etc., to which they especially refer, the Dean lays down what he calls "a plain and simple rule that anything which is not in accordance with the love, the gentleness, the truthfulness, the purity of Christ's Gospel is not God's Word to us, however clearly it stands on the page of Scripture."

In another place the rule by which he bids us to interpret Scripture is the mind of Christ. He says, "It cannot be too distinctly understood that we are free to judge from the standpoint of Christianity every page and every verse of the Old Testament which falls below the rule which Christ set forth."

From this standpoint he judges the Old Testament in a manner which is simply startling.

Those who regard the whole of the Bible as though it were addressed to, and interpreted of every person at every stage of the world's history will have a difficulty in meeting Dean Farrar's exposure of the folly and error of such a principle. For it is this principle which inevitably leads men to regard the Bible not so much as a Book as a literature, and as not being throughout equally inspired and authoritative; which leads them to set aside large portions of the Old Testament as abrogated, and some portions of the New as not binding.

The true solution is that the whole is equally inspired and equally true, and no portion of the Word is to be set aside, but it is to be *rightly divided* and interpreted according to the Dispensation to which it belongs or refers.

It is this fundamental error which leads men like Dean Farrar to deny its inspiration, and it is this same error into which those fall who interpret every prophecy as referring to "the Church," or every reference to the Lord's coming as pertaining to one definite act and moment of time, instead of dividing it rightly and seeing what belongs to Christ's coming FOR His people, and what to His coming WITH them. Not thus to divide it leads to the Post-Tribulation Advent views, while the other gives us the Pre-Tribulation hope of waiting for God's Son from heaven as our ever and very present blessing.

REVIEWS.

Notes on the Prophet Jeremiah, for the use of Bible Students who believe the Bible, by the Rev. Dr. Waller, Principal of St. John's Hall, Highbury. Eyre and Spottiswoode. Price 1s.

We can give no higher praise for this book than to wish that we could reproduce the whole of it in the pages of *Things to Come*. If we have not space to spare this month, we will (p.v.) next month give a specially important gleanings from Dr. Waller's book.

The Approaching Apostasy and the Man of Sin: and The Great Tribulation—Who will pass through It? by W. W. Fereday. Alfred Holness, 14 Paternoster Row. 2d.

We commend this little book as maintaining very correctly that all the Scriptures are *for* the Christian, but are not all *about* him! and as contending that the Church will *not* pass through the Great Tribulation. We do not agree entirely with his interpretation of 2 Thess. ii., but the point is unimportant compared with the general truthful teaching of the book.

NOTES.

The St. Giles's Christian Mission issues a "Diamond Jubilee" Appeal for Annual Subscriptions. There can be no doubt, as to the quiet but effectual work it has carried on for thirty-seven years amongst discharged prisoners, and their families, and friendless Juvenile Offenders. This branch of its wonderful work is truly *national*; while, though it is called "St. Giles," it spreads out its net far and wide on true Evangelical lines. While money is being given by all to Hospitals and other objects which concern chiefly the body and temporal affairs, the Lord's people must not be unmindful of works which are truly spiritual in their objects and eternal in their results. Subscriptions may be sent to Mr. Wm. Wheatley, 4 Ampton Street, Regent Square, London, W.C.

The same may be said for the "Zenana Bible and Medical Mission," or Indian Female Normal School and Instruction Society, which employs 376 missionaries, teachers, and Bible women, etc., among the women of India. The existence of such a special agency is absolutely necessary if any Missionary work is to be done among women. If it were once realized that all ordinary Missionary Societies in India are for men, the question at once arises—Are we like the Chinese and care nothing for the souls of women and girls? Surely they are of *equal importance*, and therefore Subscriptions must be divided—and sent to W. T. Paton, Esq., 2 Adelphi Terrace, London, W.C.

NOTICE.

This number completes Vol. III. We shall present in our July Number four extra pages of Index for it, and shall be able to supply any quantity of bound volumes at 1s. 6d. per copy.

Our friends will be glad to hear of our progress, and of God's blessing vouchsafed to our efforts to make known His word and His will.

There is an increase of nearly one thousand copies during the last three months.

We beg our friends to continue their kind help, which they have so freely given during the past year.

NEW AND RENEWED SUBSCRIPTIONS

For the Monthly Parts of Vol. IV., commencing July 1st, should be sent to Mr. G. Stoneman, 39 Warwick Lane, E.C.

THINGS TO COME

A Journal of Biblical Literature,
WITH
Special Reference to Prophetic Truth.

THE OFFICIAL ORGAN OF PROPHETIC CONFERENCES.

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GEORGE STONEMAN, 39 WARWICK LANE, E.C.

✠✠ PREFACE TO VOL. IV. ✠✠

We thank God and take courage in closing our Fourth Volume of *Things to Come*.

Letters from all parts of the world testify to the deep thankfulness of many readers for its testimony: and for making the Word of God more clear and precious to them.

This, and our joy in God at being thus preserved in the Old Paths, and used by Him to help others to tread in them, is our only but sufficient reward.

No study brings such peace to the soul or happiness to the life as the study to show ourselves approved unto God (2 Tim. ii. 15). This alone will make us workmen that need not be ashamed.

✠ THE EDITOR.

39 WARWICK LANE.

LONDON, E.C.

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THINGS TO COME.

No. 37.

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Editorial.

THE DISPENSATIONAL PARABLES.

NO. III. THE TALENTS.

Matt. xxv. 14-30.

FOR *it* (the coming of the 'Lord', ver. 13) will be as a man travelling into a far country, called his own servants, and delivered unto them his goods. And to one he gave five talents, and to another two, and to another one—to every man according to his several ability, and straightway took his journey" (vers. 14, 15).

The parable evidently refers to the conduct of the Lord's servants during His absence, concerning the things committed to them. It refers to ministry committed to Jews, for He called "His own servants." The people of Israel were "His own people" (John i. 11).

"He delivered unto them His goods"—the things which belonged to Him as Man, in connection with His own people. These things are:—

- His Royal authority, as King;
- His Prophetic office, as Teacher and Leader;
- His Priesthood and Offering.

To Peter the Lord Jesus gave the "keys of the kingdom of heaven," Peter being the first of the twelve.

THE FIVE TALENTS.

Five is a number of grace, and is intimately connected with the deliverance of Israel and with David. The people came out of Egypt in ranks of five (Exod. xiii. 18). They put their feet on the necks of "five kings" in the days of the conquest of the land under Joshua (Josh. x. 24). David met Goliath with "five stones" (1 Sam. xvii. 40), and received "five loaves" from the hand of Abiathar (1 Sam. xxi. 3).

The five talents therefore represent the ministry committed to Peter and the apostles concerning Jesus as the King of Israel, the seed of David.

THE TWO TALENTS.

Two loaves baked with leaven were to be offered to the Lord on the day of Pentecost (Levit. xxiii. 17)—the first-fruits unto the Lord. The two talents may therefore represent the ministry of the twelve apostles with Paul, concerning Jesus the Messiah, the Prophet like unto Moses (Acts iii. 22), whereby the Gentiles were brought into

association with the saved of Israel, in confession of Jesus as the Christ and Lord of all.

THE ONE TALENT.

One talent expresses unity. The ministry to the people of Israel in the Epistle to the Hebrews, concerning Jesus as the One Priest after the order of Melchizedek and His one offering for sin. Now, with regard to the reckoning.

THE TEN TALENTS.

Ten is the number used in Scripture in reference to the Gentile nations (Zechariah viii. 23; Rev. xvii. 12). The testimony of Peter concerning Jesus as God's King has been received by the Gentile nations. The professing Church among the Gentiles to-day claims to be the kingdom of God. So the five talents have become ten.

Two is the number expressing the association of Jew and Gentile in confession of Jesus as Lord of all (Acts x. 36; Eph. ii. 15-18; Rom. i. 16).

The testimony of the apostles both Peter and Paul concerning Jesus as the Christ; the Teacher from God has been received throughout the four quarters of the earth "in all the world" (Col. i. 6).

So the two talents have become four.

"But he that had received *one* went and digged in the earth and hid his Lord's money. After a long time the Lord of those servants cometh and reckoneth with them."

The Lord commends the servant who had received *five* talents as faithful to his trust, for the nations of the Gentiles acknowledge the Son of David to be God's King.

The Lord commends also the servant who had received *two* talents as faithful over a few things; both these servants are to be made rulers over many things, and to enter into the joy of their Lord: to reign with Him.

The ministry of the twelve apostles within the land of Israel was fulfilled according to the mind of the Lord.

The ministry in the synagogues among the Gentiles by Paul in association with the other apostles was fulfilled according to the mind of the Lord; for Jesus is owned as the King and the Saviour by every professed Christian of all nations.

"Then he that had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine'" (vers. 24, 25).

The important lesson of the parable is in the conduct of the servant who received the one talent.

The last truth given by the Lord Jesus to His own servants, the Jews as His own people, concerning Himself, is that of His Priesthood, and of His One offering in the Epistle to the Hebrews. Unity is its characteristic, for He abideth a Priest continually in contrast with the many priests of the Levitical order, and His One offering is in contrast with the many sacrifices under the law.

But where has there ever been a corporate testimony to the truth concerning the Lord Jesus, declared in the Epistle to the Hebrews to be "made an high priest for ever after the order of Melchizedek;" all the ordinances of the Levitical priesthood being ended, having been fulfilled in the offering of the body of Jesus once, when He suffered without the gate, to sanctify the people with His own blood?

On the contrary, men professing to believe the Scriptures have continued a worldly sanctuary, an earthly priesthood, and ordinances upon the flesh in continuation or in imitation of the Levitical order; thus denying practically the Melchizedek priesthood of Christ, and the perfection of the believer as sanctified with His blood; hiding the results of the resurrection of the Lord Jesus, and of His appearing in the presence of God for us in the value of His One offering, under the imitation of the earthly things that belonged to the Mosaic dispensation.

The conduct of the wicked and slothful servant is seen in the ritualism of Christendom, of those "who say they are Jews and are not," who claim to possess authority given by the Lord to His apostles, and reject the grace declared in connection with His Priesthood and His Sacrifice.

The wicked servant judged the Lord to be a hard man, according to his own carnal mind; he knew nothing of the perfect love that casteth out fear.

The Lord did not disown reaping where He had not sown, nor gathering where He had not scattered; for He had been a sower in the land of Israel, the harvest is among the Gentiles; He is gathering among the Gentiles while Israel is scattered.

The blood of the covenant is treated as a common thing, and the Spirit of grace is despised, when ordinances administered by an earthly priest are credited with a result which can only arise from the one offering of Christ, and by the power of the Holy Spirit (Heb. x. 29).

The wicked servant who hid in the earth the things revealed from heaven (Heb. xii. 25) falls under the same judgment as those who rejected the Lord Jesus when on earth (Matt. viii. 12), and the man at the marriage supper without a wedding garment (Matt. xxii. 13), outer darkness, eternal judgment. To reject grace is a more fearful thing than to transgress law.

The one talent is given to him who has ten, for the unity which has not been manifested in the day of grace under the Melchizedek priesthood, will be manifested in the day of Christ's power, when He shall sit on the throne of His father David on God's holy hill of Zion, and all nations shall serve Him.

Contributed Articles.

THE FLYING ROLL AND THE EPHAH.

Zech. v. 1-11.

By E. O. A. N. D.

SELDOM has better service been rendered to the cause of prophetic study than when it was first shown us that the vision of the Ephah was a prediction of the dominating feature of the spirit of the Nineteenth Century, viz., the world accepting, in willing thralldom, the reign of political economy, preparatory to the centralization of the whole in that spot where man first rebelled against God.

But since that time events have rolled on. In 1851 (the date of the writings referred to) England, through the repeal of the Corn Laws, was being turned from a great agricultural country into a great industrial country, and an Exhibition of her wares was opened in Kensington, to which the whole world was invited. But in 1873, through the break-up of the Latin Union, which from the beginning of the century had maintained, by means of the legal sanction of a sufficient number of nations, the equilibrium of the two metals the world is using as coin, a change stealthily crept upon the country, which, in 1894, resulted, after a short and sharp conflict in the legislature, in the triumph of Lombard Street over Lancashire; and finance, cosmopolitan finance, now rises upon the ashes of the power of both national industry and national agriculture.

But a further development is in store. Finance needs the sword and the magistrate; else where is security? Is it to *Lombard Street* the sword of the world turns when it wants ready cash? Who took up Wellington's drafts when England could not meet them, and Where was the money found when *Threadneedle Street* had not the cash to buy the Suez Canal Shares? The *Judenhetze* in Russia and Germany is powerless from a political point of view when they recollect that the day they want to mobilize their vast armies, they must have recourse for a loan to the same people the crusaders did, but that in place of another York slaughter, "federated law of Europe," "national solvency," and the rest of it will stare them in the face when the bill comes due. Not the whole European Concert has the power of Cœur de Lion and Edward I. in such matters.

It is in this light that a closer attention to the teaching of Zech. v. becomes matter of deep personal concern to all of us, that we may discern the purpose of God that lies behind that weary consumption of our time and nerves under which we now groan, due to the ever tightening grip of the money-lender, while King Capital sits on the very soft throne they have made for him, and is there in the place of God—very kind if he gives employment to you or to me, seeing that there are twenty other applicants for the post.

Prominent in the teaching of the visions of Zechariah is

the indication of the manner in which God, in His providential workings, would bring to an end that confusion between the moral aspects of Jerusalem and Babylon, which was slaughtering the prophets (so that not one could die out of Jerusalem, and so that that Greatest of all prophets went up there to be crucified when His hour was come), which was no true seed of Abraham (John viii. 31-59), and being enemies of the Seed of David could not possibly be the Jerusalem in which Jehovah has set His name for ever in virtue of the covenant with David.

This will appear from the structure of the whole of

THE VISIONS OF ZECHARIAH :—

- A | i. 1-17. *False* peace under the kingdom of the Gentiles.
- B | i. 18-21. Providential workings to break up the empires of Daniel ii., and restore Judah, Israel, and Jerusalem.
- C | ii. 1-13. Deliverance of the *true* Jerusalem out of Babylon.
- D | iii. 1-10. Priesthood and Royalty remodelled. Jerusalem changed before *God* after the pattern of Messiah.
- D | iv. 1-14. Royalty and Priesthood remodelled. Jerusalem changed before *men* after the pattern of Messiah.
- C | v. 1-11. The evil of the *false* Jerusalem sent into Babylon.
- B | vi. 1-8. Providential workings to break up the kingdoms of Daniel vii., and restore Judah, Israel, and Jerusalem.
- A | vi. 9-15. *True* peace under the kingdom of Messiah.

We have to note the correspondences, or rather the contrast, between C and C. Our doing so should enable us to take a just view of the question of Semitism in relation to politics, and to rightly divide the Jew, as well as make further progress in rightly dividing the Word of God. The Psalms tell the Jew that the prosperity of the ungodly is for their judgment, and blessed is the man that has nothing to do with them.

The use of prophecy being to make us independent of the events that are going on around us (which but serve to fulfil God's purposes), lest our passions be moved into the arena of politics, this prophecy sets before us more than any other in Scripture the *moral* aspect of the living present, of the development of the nineteenth century out of the eighteenth (just as Daniel vii. teaches us the *political* aspect of the same period), and the preparations for the portentous twentieth century now before us.

Further, we have here God's mind regarding those who crucified the Lord of glory, and have never repented; and if on the one hand, as Christians, we may oppress neither them nor anyone else, on the other we are not called upon to indulge in any religious sentimentality with regard to them, but in watchful silence to stand in awe of the working of the curse, and to learn God's mind from Scripture, as to further development of the original evil, and reverence that mind accordingly.

The prophecy of Zech. v. is divided into two parts, the first of which shows the Jews just after the *First* Advent

and throughout the centuries as "a curse among the Gentiles," and the second of which brings before us a great change which was to come over their relations both towards God and towards the Gentiles previously to the *Second* Advent. The whole constitutes the attitude of the cast-off Jews in the interval between the Advents.

Let us proceed, then, with the exposition :—

To understand the chapter we need to see the full contrast presented with ii. 1-13.

We require to view Jerusalem and Babylon each as a people and a city, whose moral aspects have been intermingled, and are to be separated, the one for blessing, the other for destruction.

Whatever is good in Babylon (*i.e.*, the people whom Jehovah regards as the apple of His eye, the true Jerusalem) comes out of it for salvation—"Come out of her, My people"; whatever is bad in Jerusalem goes out of it for destruction. It goes to Babylon. It was in *fact* Babylon; it was no true Jerusalem at all. It was "the faithful city become an harlot." *Harlot* Babylon of Rev. xvi. 19 to xix. 4 is the Jerusalem that killed the prophets, that stoned the sent-ones of Jehovah, that slew the apostles, that crucified the Lord of glory, constituting the greatest engine of mischief that Satan ever has employed, or ever will employ, and over whose fall it is recorded that there will be rejoicings in heaven (cf. Matthew xxiii. 29-37, and Rev. xviii. 20 to xix. 4), which is not stated with regard to the Beast or the False Prophet.

In Zech. ii. the people of God are viewed not only as coming out of Babylon, but as coming out of a dispersion, world-wide as the four winds of heaven. It must be remembered that the bulk of the Jews remained in Chaldea, and that when the offer of the atonement was first made to them nationally, the word of faith was preached to them, "beginning in Jerusalem, through all Samaria, and unto the uttermost parts of the earth." Had they obeyed the Gospel, the kingdom would have been restored to them, and Jehovah would have gathered the dispersed of Israel, and the Lord would have gathered His elect from the four winds, from one end of heaven to the other. But Acts xiii. to xv. and Romans x. tell us they rejected the atonement and refused to repent—whence God cut them off. Deut. xxx. had been set before them to no avail. They must therefore come under the curses of Deut. xxviii., and go out amongst the Gentiles, there to be a curse and a reproach, a proverb and a by-word amongst all nations, to find no rest for the sole of the foot, at night to long for the morning, by day to yearn for the evening, and in their misery to become few in number. For sins, sin, and transgressions had gone mounting up till they reached unto heaven, when they said, "Crucify Him, crucify Him," of the One Who had said, "O Jerusalem, Jerusalem"; and as if that was not enough to bring down upon them the wrath of heaven, invoked upon themselves, in respect thereof, the curse of the book of Deuteronomy when they added the words, "His blood be upon us and our children!"

The prophet beholds a roll flying overhead. This the attendant angel explains to him represents "the curse that goeth over the face of the whole earth." The God of

Providence is "the Lord of the whole earth;" He works all things *together* to bring out the results of His purposes. It is the Jew that is in question, but the sphere is the whole earth, from one end of heaven to the other. The third commandment from each end of the ten is taken, the part for the whole, as representative of the two broken tables of the Law, and the curse falls upon Israel as it had never done before. More than that, there should be no escape; more than that, the continuance of the curse should be appalling. For, "it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." With these words the declaration ends; they are as lepers before God (cf. Lev. xiv. 45).

Awful indeed the scenes at the siege of Jerusalem, and what followed; fearful their history, when having increased again in numbers in spite of their previous decimation, the rough knights crusaders, exasperated at the usuriousness of a people existing uninvited amongst them, thriving cuckoo-fashion, who would not sit at meat with them, nor settle down to till the soil, nor engage in any industry, fell upon them from one end of Europe to the other, imprisoned them in the keeps of their castles, and left them to devour one another. They pleased not God and were contrary to all men.

And when a change came, what was it? The kindlier and more liberal spirit of the nations? The workings of Christian charity? Or perhaps some righteous propaganda of Manasseh Ben Israel? Those unsentimental historians, the compilers of the *Encyclopædia Britannica*, tell us:—"Sir Solomon Medina financed the Commissariat in the Duke of Marlborough's campaigns . . . German Jews began to immigrate in large numbers after the accession of the House of Hanover. English statesmen soon perceived what important contributions the business ability of the Jews was capable of rendering to the wealth of the country in which they settled" (Ninth Edition, Vol. 13, p. 684). Such were their calculations; recent history shows who is *getting* the wealth.

We had better proceed with our exposition. We had better learn the mind of God, and leave "removal of Jewish disabilities" to those who invented the euphonious expression, and have never read, "By the waters of Babylon we sat down and wept when we remembered thee, O Zion. As for our harps, we hanged them up upon the trees that grew therein."

This we trust to do in our next.

(To be concluded in our next).

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

No. XIII. THE SON OF MAN.

THIS is one of the most significant titles given to the Lord Jesus Christ.

It is difficult to define it, on account of all that it means, and all that it contains and teaches.

As applied, without the article, to men, it means merely a descendant of Adam—a human being.

But as used of Christ (with the article—"The Son of Man") it is different, for He was not a descendant of the first Adam, at any rate on the father's side. He was man "of the substance of His mother," but His generation was by the Holy Ghost. Herein lies the difference between Christ and mere man. He was "the Second Man—the Lord from heaven." We can never dissociate this thought from "the Son of Man." He is "the Last Adam"—not another man like all the other sons of Adam, but a different man. "In the likeness of sinful flesh" of course, with the "infirmities" of the flesh, but not with its sins! We must not confound "infirmities" with sins.

The first man fell by one sinful act, and the second man in righteousness and grace stood under more severe temptation, and by one act of obedience bore the penalty of sin at the Cross. Thus He became the head of a new race. He is the glorified man in resurrection.

Now, to understand the significance of the title, we must go to its *first* occurrence. In Psalm viii. we have it. And here we are taken back to Gen. i. and ii. We have God's purpose concerning man: "Thou madest him to have dominion over the works of Thy hands" (Psa. viii. 6). But man fell, and lost that dominion—yes, and lost it for ever had not God made a new provision in another—the Second Man!

With regard to the first man—who and what was he? "When I consider Thy heavens, the work of Thy fingers, the moon and stars which Thou hast created, What is man, that Thou art mindful of him?" As regards sentient beings, he trembles in the presence of an angel. As for the animals, the ox is stronger; the eagle more acute of vision, soaring aloft into the heavens while man creeps upon the ground; the lion can rend and tear him in pieces; the fish can go down as man cannot into the depths of the sea and live! and yet, marvellous purpose!—*dominion in the earth is for man!*

In the structure of the Psalms, Psalm viii. corresponds in subject matter with Psalm ii., but it stands in contrast with it. In Psalm ii. Man sets himself against the Lord's anointed. We see his thoughts and his counsels, and they are "against Jehovah and against His anointed." In Psa. viii. we have God's thoughts and counsels about man. He is nothing, and less than nothing. He has lost dominion in the earth, and now all is to be restored in Christ, "the Son of Man"—"the Second Man." He, too, was made a little lower than the angels, but He came to do the will of His Father, and He did it, and now all things in heaven and earth are put under His feet. In Him—"the Son of Man," "our Adonai"—man regains dominion in all the earth! In Him, God's purposes to exalt man above the earth and above the glittering heavens will yet be carried out; and it is this thought and the sight of this wondrous purpose which calls forth the exclamation, "Lord, what is man?" The question is not answered! We can only, like the same David, sit before the Lord and say, "Who am I?"

Psalm viii. thus contains and gives us the essence of the meaning of this title. It begins and ends with the words, "O Jehovah, our Adonai, how excellent is Thy name in

ALL THE EARTH." This is the point. The title, wherever it is used, has reference to Christ's right to dominion "in all the earth." It is His special title as "the Heir of all things." It is the title, in virtue of which "all things shall be put under His feet" in reality as well as in purpose.

"But now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels . . . that He, by the grace of God, should taste death for every* man" (Heb. ii. 8, 9). Dominion in the earth is in abeyance until He comes again to claim His rights.

In this view the first occurrence of the title in the New Testament is deeply significant: "The Son of Man hath not where to lay His head" (Matt. viii. 20). That is the first thing spoken of "the Son of Man." It refers to the earth in which "foxes have holes and the birds of the air have nests."

The second likewise refers to the earth, but it sets forth the fact that the Son of Man—"the second Man—the Lord from heaven," is God as well as Man, for "the Son of Man hath power on earth to forgive sins" (Matt. ix. 6). It is this forgiveness of sins that is the basis of all future blessing for man in the earth, and the secret of his restored dominion in it.

The third occurrence refers to the time when this forgiveness shall be proclaimed, and how that proclamation shall go forth and not be finished "till the Son of Man be come" (Matt. x. 23).

Thus in beautiful harmony the teaching is carried on. Every occurrence is worthy of deep and patient study. Our object is rather to point out the lines on which such study should be pursued.

The use of this title teaches us that it has nothing whatever to do with the Church of God, and only slightly with Israel. It has to do specially with the earth, judgment, rule and dominion in the earth.

As contrasted with the title, "Son of God," it is most significant (see 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!"

As the Son of Man He had not in this sense life in Himself. Before the hour can come when "the Son of Man should be glorified," that precious "corn of wheat" must fall into the ground and die" (John xii. 23, 24). But having died and brought forth much fruit in resurrection life and on resurrection ground—as "the Lord from heaven"—then all judgment is committed unto Him because He is "the Son of Man" (Acts x. 40-42). And "God hath appointed a day in which He will judge the world in righteousness by THAT MAN whom He hath ordained, whereof He hath given assurance unto all, in that He hath raised Him from the dead" (Acts xvii. 31).

Thus it is clear how carefully and divinely and exactly these titles are used by the Holy Spirit of God.

* i.e., Every man, without distinction, not without exception! Before His death the sacrifices were slain only for Israel. But His death was for all, without any such distinction or limitation.

How incongruous it would be! How confusing to the thought and the teaching if the title, "Son of Man," were used in connection with the Church of God, or with reference to Christ as the Head of the Body!

No, the fact is that it is never once so used! Not once in all the epistles! Only in Heb. ii. 7 is Psalm viii. quoted to prove that Ps. viii. is spoken of Christ.

The title occurs 84 times.* *Seven times twelve* (7 × 12). Twelve the number of governmental perfection and seven of spiritual perfection. Thus the number of the occurrences corresponds with the meaning and teaching of the title, for it will be as the Son of Man that His name will be excellent in all the earth, and that He shall judge the world in righteousness.

It is interesting also to notice how these 84 occurrences are distributed.

Out of the whole number, 80 are in the four Gospels! And the number in each Gospel is also significant.†

Then we have one occurrence in the Acts (vii. 56), one in Hebrews (ii. 6), and two in the Apocalypse (Rev. i. 13, and xiv. 14). It was "the Son of Man" whom John saw in the midst of the seven golden lamp-stands, showing that the Lord from Heaven was there in judgment and not in grace. And it is "the Son of Man" whom John saw, "having on His head a golden crown and in His hand a sharp sickle"—for the vision has reference to the time when it shall be said "*the harvest of the earth is ripe,*" "and He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped" (Rev. xiv. 14, 15).

Thus we see that the Lord Jesus, when He is first named as "the Son of Man" in Matt. viii. 20, "had not where to lay His head." Yet in this last mention of Him in the New Testament, that head has upon it "a golden crown."

Similarly significant are the first and last occurrences in each of the four Gospels.

In *Matthew*, where we behold the *King*, the first (viii. 10) shows Him as the Son of Man, with nowhere to lay His head, while the last (xxvi. 64) proclaims Him coming hereafter in the clouds of heaven.

In *Mark*, where we behold the *Servant*, the first (ii. 10) shows that He is no mere Servant, but is the Lord of all, and has power on earth to forgive sins, while the last (xiv. 62), as in *Matthew*, shows Him sitting at the right hand of power.

In *Luke*, where we "behold the *Man*," the first (v. 24) shows Him, as in *Mark*, to be God, with power on earth

* This is omitting with R.V., Matt. xviii. 11, xxv. 13, and Luke ix. 56.

† In *Matthew* it is 30, which is five times six. The number of grace and the number of man, for it was in perfect grace that the King had nowhere to lay His head.

In *Mark* it is 14, which is twice seven. The two of testimony and seven of spiritual perfection, for the Servant is spiritually perfect.

In *Luke*, which is the special Gospel setting forth Christ as the Perfect Man, this is balanced by the number 25, five times five, or the square of five—the number of grace.

While in *John* it occurs eleven times, a number which stands associated with Divine designs. It is the fifth prime number, and stands alone.

to forgive sins, and the last (xxiv. 7) the Son of Man proclaimed as betrayed, crucified, and risen again from the dead.

In *John*, where we behold our *God*, the first (iii. 13, 14), shows the Son of Man, which was in heaven, lifted up as Moses lifted up the serpent in the wilderness, while the last (xiii. 31) shows Him in the darkest hour of that last "night," saying, "Now is the Son of Man glorified, and God is glorified in Him!"

In the Acts, the only reference (vii. 56), Stephen sees "the Son of Man standing on the right hand of God"—the pledge that He will one day rise up to avenge the blood of His servants; while in the Epistles the only occurrence is, as we have seen, in Heb. ii. 6, where Psalm viii. is quoted to connect it with the Lord Jesus as the Son of Man.

In all this we have a key to and a help to the rightly dividing of the Word of Truth; and, if we heed the lesson thus taught us, we shall never be found interpreting of the church of God any passage (such as Matt. xxiv.) where this title is used. It is a finger-post pointing us to the fact that we are to interpret it of Christ as the One whose right it is to exercise universal *dominion*, and Whose name shall one day be excellent in all the earth, and His glory above the heavens.

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 COMING OF OUR LORD JESUS CHRIST: ARE THERE TWO DISTINCT PHASES IN HIS SECOND ADVENT?

BY THE REV. M. WASHINGTON, M.A., RECTOR OF
STAPLE FITZPAINE.

THE history of the world in regard to God's dealings with mankind—past, present, and future—is divided into four great periods. Each of these commences with blessing and closes with signal judgment.

- (1) From Adam to the deluge of waters.
- (2) From Abraham to the overthrow of Jerusalem.
- (3) From Pentecost to the great and terrible day of the Lord.
- (4) From the opening of the millennial reign of Christ over the earth to the judgment of the Great White Throne.

Our position in this 19th century is in the third of these periods, a period which commenced with the wonderful blessing on the day of Pentecost, and which will close on the great and terrible day of the Lord when He will be "manifested in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 8).

The great event that lies before us in this the third period of the world's history is the advent of our Lord Jesus Christ. The events in connection with this, and clearly indicated in Scripture are: The manifestation of our Glorified Lord in the heavens, accompanied by all His saints in glorified bodies; the resurrection of the

blessed dead, from Adam to the last saint who falls asleep in Jesus the moment before our Lord's return; the overthrow and judgment of the Antichrist and all the nations in confederacy with him; the conversion and restoration of Israel.

These events group themselves round one of the two divisions or phases of the Second Advent.

- (1) Our Lord's descent *for* His saints.
- (2) Our Lord's descent *with* His saints.

To illustrate the distinction, let us suppose there is a powerful monarch who holds sway over a large empire, consisting of many provinces. One province revolts from him and rejects all his messengers. At length, after repeated warnings, he gathers his armies together and marches at their head from the great centre of his empire to the borders of the rebel state. Here he halts for a while, and with the sound of a trumpet he summons to meet him all his faithful adherents who in this rebellious province have still preserved their devotion and fidelity to him. They flock out at once to join his standard. Then, when they are all collected, a feast of rejoicing and distribution of rewards afterwards takes place. After a halt for a little season, he pursues his march, accompanied by them to the capital of the revolted state. This he takes, puts down all opposition with a rod of iron, and breaks his enemies in pieces like a potter's vessel, and takes the reins of government into his own rightful hands.

Here we have a human illustration of the two phases or divisions in the future Second Advent of our Lord.

(1) Having left His throne in the heaven of heavens, He will descend into the air, accompanied by His mighty angels, and by the redeemed from Paradise, and will halt on the borders of this planet, either in the sidereal heavens, or in the atmosphere above this world. Then the trumpet of the first resurrection (not the trumpet of judgment) will sound, and the dead in Christ will be clothed in resurrection bodies, while all living members of Christ's body, then alive upon the earth, will in a moment be transformed into glorified bodies, and will be caught upwards to meet the Lord in the air. It appears that an interval of time will then take place before the second division in the Second Advent is manifested.

During which interval we can well imagine that the rewards for faithful service will be given, and the marriage supper, the feast of reunion, will be held. But *where* will this take place? Surely in the home of God's elect, the city for which Abraham and the patriarchs looked, the city which hath foundations, whose Builder and whose Maker is God (Heb. xi. 10, 16). The new world of transcendent beauty described by the beloved disciple as he saw it coming down from God out of heaven (Rev. xxi.), which is called "the Bride, the Lamb's Wife," evidently being the destined home of the Bride of the Lamb, the "Church of God," who as "a chaste virgin has been espoused to Christ" (2 Cor. xi. 2; Eph. v. 25, 32): the place to which our Lord alludes in St. John xiv. 2, "I go to prepare a place for you." This glorious home we may surely expect our Lord to bring with Him when He descends from the throne to the sidereal heavens. Thus on that day His redeemed church "with gladness and rejoicing shall be brought, and they shall enter into the King's palace (Psa. xlv. 15).

Within them will be the sweet harmony of heaven described in Rev. iv., v. Outside on the earth there will be the awful scenes described in Matt. xxiv. and Rev. vi. to xi. and xiii. to xviii.: "Distress of nations with perplexity, men's hearts failing them for fear, and for looking after those

things which are coming on the earth, for the powers of the heavens shall be shaken." *And then—*

(2) The second division of the advent will take place. The Lord will continue His onward march attended by His mighty angels and the hosts of the redeemed until His feet stand upon the Mount of Olives. Then He will overthrow His enemies, judge the living nations, and restore Israel. Thus I have endeavoured briefly to sketch the events which seem to distinguish two distinct phases of the Second Advent. The Second Advent is *one advent from heaven to earth*, but it embodies two divisions. Let us now examine how these two divisions are indicated in Scripture.

The advent of Christ is spoken of as *immediate*, without definite signs preceding it, and yet certain events are disclosed as necessarily preceding it.

(1) Passages referring to the Second Advent as immediate without any definite signs preceding it are as follows :

Luke xxi. 34, 35, "*Unawares.*" Heb. x. 37, "*A little while.*" 1 Thess. iv. 15-17, "*In a moment.*" Rev. xxii. 12, "*I come quickly.*" Mark xiii. 31-37, "*Coming suddenly.*"

(2) Passages referring to the Second Advent with certain events necessarily preceding it.

Zechariah xii. : Judah as a nation returned to their land, and

Luke xxi. 29 : The budding of the fig tree. The Jewish nation in their land.

Matt. xxv. 14 : "The Gospel of the kingdom preached in all the world for a witness unto all nations."

2 Thess. ii. 2, 3 : "The revelation of the Antichrist, the man of sin."

These and many other passages may be quoted. Surely these apparently opposing Scripture texts are at once harmonized when we accept the two distinctive divisions of our Lord's Second Advent. The first, which may happen at any time without any previous sign, an event for which all Christ's disciples in all periods of the Christian Church are to be always personally watching.

Mark how near to the believers in the early church is this glorious hope placed, as coming between them and the grave. Surely this is deeply significant, the Apostle Paul twice putting it within the possibility of his own life-time and that of those to whom he wrote : "*We which are alive and remain*" (1 Thess. iv. 15, 16), and "*We shall not all sleep, but we shall all be changed*" (1 Cor. xv. 51). Surely this points to the first division which Scripture seems clearly to indicate, while the second division is an after event in our Lord's onward progress from the air to the earth, after various signs and events have preceded it.

(3) Predictions of the Second Advent of Christ include in the same verses events placed in close juxtaposition, and yet a space of years intervenes between them. Thus the first division and second division of Christ's advent may be separated also by an interval of years. Take, for instance, the following passages which speak of Christ's advent : *Isaiah ix. 6, 7*, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders." Between the prediction of the "son given" and the "government placed upon his shoulders," which is evidently a reference to the millennial reign of Christ, an interval of more than 1800 years has already elapsed.

Again, *Isaiah lxi. 1-3*, "The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek ; He hath sent me to bind up the broken-hearted ; to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." While reading this passage in the synagogue of Nazareth, our Lord paused and closed the

book after the words, "the acceptable year of the Lord," for between this and the event indicated by the words that immediately follow there already lies an *interval* of more than 1800 years.

Again, *Zech. ix. 9, 10*, "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee ; He is just and having salvation ; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off, and He shall speak peace unto the heathen, and His dominion shall be from sea to sea, and from the river to the ends of the earth." Here again the interval of more than 1800 years comes in between the entering of Christ into Jerusalem, the cutting off of Israel, and the setting up of Christ's dominion in the millennial reign. Thus we learn this important truth in interpreting the prophetic word, viz., that

"Juxtaposition of announcement does not necessarily imply juxtaposition of fulfilment."

And that thus between the two divisions of the Second Advent an interval of years may take place.

(4) The comparison of various predictions of the Second Advent discloses different classes of events.

Compare, for instance, *John xiv. 2* and *1 Thess. iv. 15-17* with *Jude 14, 15*, *Zech. xiv. 1-5*, and *2 Thess. i. 7, 8, 9*. The first two passages connect our Lord's Second Advent with the reception of His church and the resurrection of the blessed dead. There is no trace of punishment or judgment.

The last two passages connect our Lord's Second Advent with His descent with all His saints, who, therefore, must have previously joined Him in the air, and the overthrow and judgment of His adversaries. The first two passages have to do with a meeting in the air, the last three with a descent upon the earth.

Surely, then, the division of His advent to receive His church in the air is distinct from and precedes the second division, His descent with His church to the earth.

(5) The divisions of the Apocalypse indicate two distinct divisions in our Lord's Second Advent.

This wonderful book, to the reading of which a special blessing is attached, gathers together and sums up all the truths of Holy Scripture, which have their beginnings in Genesis, and which, like threads, permeate the whole of God's Word.

The key to the interpretation of the Apocalypse is surely found in *Rev. i. 19*, "Write the things which thou hast seen, and the things which are, and (literally) the things which are about to come to pass after these things."

Here we have the three divisions of the book, "The things which thou hast seen," referring to the vision of the glorified Lord in chapter i. ; "the things *which are*," referring to the state of the professing church of Christ during the interval from Christ's ascension to His Second Advent, the present age, pictured by the description of the state of seven then existing churches, and

"The things which are about to come to pass after these things," referring to the stupendous events recorded in the following chapters to the end of the book, with the exception of part of the 12th chapter, which is historical and, therefore, *retrospective*. Thus the third division of the book gives us a graphic account of the awful judgments which will be poured out on the Jewish and the Gentile world during that period called the Day of the Lord, the interval between the two divisions of our Lord's Second Advent. Before these judgments are poured out what do we find? In the 4th and 5th chapters, the door of heaven is

opened, and St. John gazes within. What does he see? He sees the King Eternal on the throne of majesty and power.

He sees the second person in the blessed Trinity as a Lamb that had been slain and the seven Spirits before the throne. He sees twenty-four elders crowned as kings and priests. He gazes on the four living ones, the cherubim of glory in and about the throne. Emblematical of the Church of the redeemed. He listens to their song as the song of redemption, and thus he gazes on the Church clad in resurrection bodies with Christ in the Paradise of God. Thus the resurrection of 1 Thess. iv. has taken place. Thus the first division of the advent is over, and now the judgments of wrath are poured out on a guilty world until the final act in the solemn drama of this age takes place and chap. xix. 11 is fulfilled. And the Son of God descends from the air to the earth accompanied by all His saints. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns, and He had a name written, that no man knew, but He Himself, and He was clothed in a vesture dipped in blood, and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean; and out of His mouth goeth a sharp sword, that with it He should smite the nations, and He shall rule with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords." Here is the second division of the second advent. And here it is very significant to notice that passages concerned with the ascent of the saints to meet the Lord in the air do not suggest their immediate return to the earth, while those which deal with His glorious appearing and descent to the earth represent Him as followed *out of heaven* by the saints without any hint of the time or way in which the latter ascended thither. Compare, for instance, 1 Thess. iv. 17 and Rev. xix. 14.

But some may ask, If there are three divisions in the Second Advent of our Lord, why were they not foretold in the Old Testament Scriptures, and more clearly indicated?

Now, if we search the Old Testament Scriptures on this subject, we find they are full of the advent of Christ in power and glory, so much so indeed that the Jews overlooked the predictions which speak of His coming in weakness and humiliation. Thus the disciples before our Lord's death and ascension dwelt only in thought and conversation on the second division in His second advent, bound up as it is with the restoration of the Kingdom to Israel. But the first division in our Lord's second advent, they did not then understand, for it was bound up in a "mystery" (or secret) not yet revealed to them or to Old Testament saints—*"The Mystery of the Church."* The prophets in the Old Testament almost invariably foretell only the coming of Messiah Himself, and though one of them declares, "The Lord my God shall come, and all His saints with Thee" (Zech. xiv. 5), yet there is nothing here to indicate who these saints are. In the first three Gospels the two parts of the second advent are blended together, but in the fourth Gospel, though the mystery is not distinctly revealed, yet the return of the Lord *for His saints* is held out as a hope to cheer the hearts of His disciples. "In My Father's house are many mansions. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you (*παραλαμβάνω με ὑμῶς*) alongside of Myself" (John xiv. 3).

In the closing verses of St. John's Gospel our Lord first foretells Peter's death (chap. xxi. 18); then being asked what should become of John replies, "If I will that he tarry till I come, what is that to thee?" (ver. 22) Now this could not mean that John might live till the end of the age. Neither could it mean that John might go to be with Christ at his death. In this case how would he have differed from Peter or any of the others? On a solemn occasion Jesus tells His disciples that He will come to take them to Himself. Shortly afterwards He bids them not be surprised if one of them tarry till He comes. Thus our Lord taught His disciples that His advent for them, the first division, might occur during the life-time of one of them. So the disciples understood it, although they made the mistake of converting a statement that John *might* tarry into a prediction that he *would* tarry. In Acts i. 10, 11, the advent of our Lord for salvation and not for judgment is alluded to.

But it is in the Epistles that the "Mystery of the advent for the saints" is first distinctly revealed. The earliest of the Epistles is the first of those addressed to the Thessalonians. The apostle rejoices in their work of faith, their labour of love, and patience of hope. They were a church energised into full activity, and pressing missionary enterprise into all the surrounding country. What was the secret of their thus being ensamples to all that believe? They "were waiting for His Son from heaven." They looked for the immediate return of their Lord without any premonitory sign to herald its approach and they carried it to such an extent, that they began to neglect their daily duties. This the apostle rebukes, although he commends most heartily their waiting and expectant attitude. He also corrects an error in 2 Thess. ii. 1, 3 (*vide Revised Version*), in showing them that "the Day of the Lord," the period of awful troubles immediately preceding the second division of His advent was not "then present," because he tells them the man of sin must first be revealed—but this sign follows the first division of the Advent while it must precede the second.

In the Epistle to the Romans and the Epistle to the Hebrews, "the salvation" to be wrought at Christ's Advent is the change wrought in believers, when the first division of Christ's Advent takes place. How is this salvation spoken of? As a distant hope? No, but as a living hope which might be fulfilled *at any moment*, and in the near prospect of which vigilance and sobriety are urged as befitting the child of God.

And so through all the epistles. Thus I have endeavoured to answer the question: "Are there too distinct phases or divisions in the Second Advent of our Lord?"

(1) His descent from the throne to the air [or sidereal heavens] for the salvation of His Church, the redemption of their bodies, their reward and feast of reunion in the Heavenly Jerusalem, the City of God.

(2) His further descent, after an interval; from the sidereal heavens with His saints to the earth for the overthrow of Antichrist's awful confederacy of nations and the restoration and the redemption of Israel.

Who can contemplate this view of Christ's Second Advent without seeing that it forms the strongest incentive to holiness of life, watchfulness of demeanour, and active service for the Master at home and abroad.

Surely there is a danger amongst professing Christians to dwell on the glorious picture of the coming kingdom, when the earth shall be full of the knowledge of the Lord as the waters cover the sea, and also to dwell too much on the notable signs in heaven and on earth which will precede it, and thus to overlook the heart-searching and separating

truth, that the first division of Christ's Advent may occur at *any moment*, that there is no formidable barrier of unfulfilled prophecy lying between us as believers and the consummation of this glorious hope.

"For he which hath this hope in Him *purifieth himself, even as He is pure*" (1 John iii. 2, 3).

"Watch ye, therefore, for ye know not when the Master of the house cometh, at *even*, or at midnight, or at the cock-crowing, or in the morning; lest, coming *suddenly* He find you sleeping; and what I say unto you, I say unto all, *Watch*". (Mark xiii. 35-37).

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii. 20, 21).

Our Monthly Bible Study.

WHAT GOD IS TO US :

1. THE GOD OF PARDON : Neh. ix. 17.
2. THE GOD OF LOVE AND PEACE : 2 Cor. xiii. 13.
3. THE GOD OF PATIENCE AND CONSOLATION : Rom. xv. 5.
4. THE GOD OF HOPE : Rom. xv. 13.
5. THE GOD OF ALL COMFORT : 2 Cor. i. 3.
6. THE GOD OF ALL GRACE : 1 Peter v. 10.
7. THE GOD OF GLORY : Acts vii. 2.

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T. GEORGE

Questions and Answers.

QUESTION NO. 1.

J. D., Edinburgh. "Will you please explain the difference between 'the Gospel of the Kingdom' and 'the Gospel of the grace of God'?"

There are some who maintain that there can be only one Gospel. Such forget that the word Gospel means *good news*, and that news may be of various kinds, though it may concern the same person.

The difference between the good news concerning the Kingdom and the good news concerning the Grace of God may be briefly stated thus:—

In the Gospel of the Kingdom the Lord Jesus is proclaimed as the seed of David, the *Man raised up* and Anointed by God to reign over the people of Israel and over the Gentiles (Rom. xv. 12).

In the Gospel of the Grace of God, the Lord Jesus is declared to be the Son of God, the Man in whom *God came down* to put away sin by the sacrifice of Himself, that sinful men might be justified and sanctified, made fit for the presence of the glory of God (Col. i. 12).

The former was preached to the Jews and in association with Jerusalem.

The latter is the present testimony of God among the Gentiles while Jerusalem is trodden down of the Gentiles.

Jesus was born into the world, King of the Jews

(Matt. ii. 2), to reign over the house of Jacob (Luke i. 33). The kingdom which John the Baptist proclaimed as at hand was the kingdom foretold by Daniel the prophet (chap. ii. 44): "The *God of heaven* shall set up a kingdom." This kingdom is the literal and yet future reign of Christ over the earth when He "shall sit upon the throne of His glory" (Matt. xxv. 31), as "King of kings and Lord of lords" (Rev. xix. 16)—the time commonly spoken of as the Millennium.

This kingdom, which is the subject of all the Old Testament prophets (Acts iii. 24), was proclaimed to the Jews in four successive ministries; by John the Baptist, by the Lord Jesus, by the twelve apostles, and by Paul, from Matt. iii. 2 to Acts xix. 8.

The rulers of the Jews, those responsible for the nation rejected the testimony in all its phases; they crucified the Lord Jesus, and persecuted His apostles. Consequently as a nation they were cast out (though not "cast away") Jerusalem was destroyed, and testimony to Christ Jesus as the King, *as an official testimony from God* was ended.

There is no proclamation to the world of Christ as King, *with Divine authority and power* while the people of Israel are not a nation.

Through the fall of Israel "salvation is come unto the Gentiles" (Rom. xi. 11), and the grace of God is manifested to those who were "without God in the world" (Eph. ii. 12). This ministry of grace was not committed to the twelve apostles, whom the Lord sent to preach the kingdom (Acts i. 3), but to Paul. God revealed *His Son* to Paul "that he might preach Him among the Gentiles" (Gal. i. 15, 16). Immediately Paul preached Christ at Damascus "that He is the Son of God" (Acts ix. 20). Paul's first apostolic mission as sent out by the Holy Ghost is recorded in Acts xiii. 4, and his discourse declares the first principles of Christianity; the Sonship of Christ, forgiveness of sins and justification by faith, and the issue—eternal life (vers. 33, 39, 46).

But Paul's special ministry to the Gentiles could not be *fully* exercised, until the Jews had *finally* refused the kingdom. So Paul for a while was associated with the other apostles in preaching the kingdom (Gal. ii. 9; Acts xvi. 1 to xix. 21).

"*When these things were ended*" (Acts xix. 21) Paul began to write his epistles to the Gentiles, in which is committed to us the order for the Church of God among the Gentiles in separation from Jerusalem, and "the fulness of the blessing of the Gospel of Christ" (Rom. xv. 19). Christ is declared to be the Head of a New Creation and the Head of the Church which is His Body. "The Mystery hidden from ages and generations."

The Gospel committed to the Church among the Gentiles is concerning "Christ no more known after the flesh," *i.e.*, as the seed of David and as the King of Israel (2 Cor. v. 16), but as a Divine Person (ver. 19)—"God was in Christ reconciling the world unto Himself," and as the Sin-offering for us (sinners). "For God hath made Him to be sin for us, who knew no sin: that we might become the righteousness of God in Him" (ver. 21).

This is the Gospel of the Grace of God; to be preached

to Jew and Gentile alike *as lost sinners* while Jerusalem is desolate.

When 1 Thess. iv. 16, 17 is fulfilled; when the Jews are restored to their land and are again become a nation, then the Gospel of the Kingdom will again be preached by a Jewish ministry, a revived Apostleship, according to Matt. xxiv. 14; xxviii. 19, 20; and Rev. xiv. 6. It will be the proclamation to the nations that God is about to deliver His people Israel, according to Dan. xii. 1-3, to set His King upon His holy hill of Zion and to execute judgment upon His enemies (Psa. ii. 6-12).

This immediately precedes "the Day of the Lord," the subject of the prophecy of Joel, and the complete fulfilment of what began on the day of Pentecost (Acts ii.), but was not completed because *the nation* did not obey the call to repentance.

Signs of the Times.

POLITICAL SIGNS.

Just as Satan in Napoleon's day seems to have produced the principles of the *Antichrist* attempting to produce him, so, in the powers that overthrew Napoleon, he seems to have produced the principles of that which will immediately antecede the Antichrist, *the Harlot seated on the scarlet ten-horned beast*, and of late years, say during the last quarter of a century, great advances have to be recorded. Steam and electricity have been drawing all the world nearer together towards one great federation, the bond of which is to be Economics. He has not *yet* got his ten kingdoms, but the *attempt* is worth watching.

Political Economy is a hybrid—partly politics, partly economics. The end will be that the scarlet ten-horned beast will do the "politics," the Harlot the "economics." Meantime, however, the woman is *hidden* in the ephah, and until she emerges, the Christian can let the expression, "political economy" stand, waiting till these theorists tell us (what has been their great puzzle from Adam Smith's day till now) how and why that which "the image and superscription" on the recognized medium of exchange *represents* is not "Cæsar's." Napoleon is said to have thought it *was*, and to have aimed at the demonetization, in his intended universal empire, of both *silver* and *gold*, substituting his own *paper*.

All questions of weight and measure, all questions of adulteration, all validity of contracts, and above all, the distinction between money and barter by the compulsory fixture of a single medium of exchange for all commodities (upon which civilisation itself depends), are manifestly the functions of government pure and simple, in virtue of which it certainly has greater right to increase the quantity of currency, and thereby raise prices, than the random discoverers and workers of new mines have to do the same thing.

But to-day there is no Cæsar, no universal empire. Hence the hybrid between "politics" and "economics." When the British workman objects to importations of Russian Jews, and the United States refuses more "Chinese cheap labour"; when the sanitary arrangements of London are preferred to those of Amoy; when an Englishwoman is fined if her child fails to attend school; when the English operative wants an eight hours' day, and reckons wages by the hour, and looms are being sent to Japan, where 6d. per day of 16 hours is sufficient; what do they think is going to become of theory when the sluices are opened by the development of the land of Shinar, and labourers swarm into it from the land of Sinim, by canal and by rail, who want no public house, can herd together anywhere dress themselves from head to foot for two shillings, and feed upon rice the whole year round with a couple of chopsticks to eat it with, are intensely industrious, and indulge in neither strikes nor beanfeasts? Where will "politics" and "economics" meet *then*?

The following extracts will show how far the world bears out our report of its doctrines.

What with "the European *Concert*" and its "*federated law*"; what with "the Geneva *Convention*" prescribing how men may kill one another, and who may trade with whom; and in what articles while the killing is going on; what with "*federation*" of England and her colonies; what with "*international*" conferences on currency; what with a "*magnum opus*" on *political economy* in course of production, there seems enough evidence. Only let us remember that the Ottoman Empire still stands, and it is difficult to conceive, under *present* circumstances, how Constantinople can change hands without the hounds of war being unleashed, and that under still more terrible auspices than in Napoleon's day:—

The Standard of June 4th has the following paragraphs:—

(1) "The House of Assembly at Capetown has, by a unanimous Vote, accepted a Motion brought forward by Mr. ROSE-INNES, declaring that the time has arrived when steps should be taken to arrange some basis of contribution by the Colony towards the Imperial Navy, and requesting the PRIME MINISTER to enter into negotiations with Her MAJESTY'S Government, and report the result to Parliament next Session."

(2) "The example set by the Cape Assembly is one that we fully expect to see followed by all our Colonies in succession."

(3) "A moral aversion from avoidable war is one of the most striking characteristics of our time."

The Daily Chronicle of June 5th reports:—

"Mr. Henry White, First Secretary of the United States Embassy, leaves this morning (Saturday) for Paris, where he will confer with Senator Wolcott, General Paine, and ex-Vice-President Stevenson; the delegates whom President McKinley has sent to Europe to try and arrange for an *International Monetary Conference*. The delegates were received by President Faure on Tuesday, and were promised his moral support of their object."

The St. James' Gazette of June 4th contributes a review:—

THE DICTIONARY OF POLITICAL ECONOMY.

"Mr. Inglis Palgrave and a large staff of clever writers are carrying out a work which is admirable both in design and execution. They do not hesitate to give it the character of an encyclopædia of politics as well as economics; and in doing this they are constructing one of the most valuable books of reference now in circulation. It will be completed in three volumes, the third of which is now well advanced. . . . We have sought in vain for an article or contribution which shows want of care or completeness."

THE ROMISH CONSPIRACY.

In view of a decided disposition in high Roman Catholic quarters to bring about some modification of the Protestant terms of the Coronation Oath, and the Oath of Allegiance in its bearing on the Protestantism professed by the Sovereign, it is well to bear in mind that intimations of a desire for such change have from time to time found expression in the House of Commons. Thus, within recent years, two Papist M.P.'s—Mr. O'Donnell and Mr. Bellingham—have raised such questions as "whether the Cabinet had any intention of bringing in a Bill to alter the religious character of the Oath of Allegiance taken in that House, and whether in that case any steps would be taken to relieve the Sovereign of the necessity of taking the Coronation Oath?" also "whether, seeing that her Majesty's Government use as their main argument for the admission of Mr. Bradlaugh to this House, their desire to introduce absolute religious toleration in the government of this country, he [the Prime Minister] was prepared to advocate the abolition of all remaining religious checks at present existing, such as those which prevent a Lord Chancellor or Sovereign of Great Britain being a Catholic?" The omission from the approved Form of Thanksgiving for June 20th, of all reference to perils to the Throne from "conspiracies," is consequently the more deplorable. The significance of the omission is additionally serious, inasmuch as Convocation has taken steps to *make permanent* the use of the new Form in place of the thoroughly Protestant service for the Queen's Accession, which, for sixty years, has been provided in the Book of Common Prayer.—(*British Protestant*).

RELIGIOUS SIGNS.

THE NEW GOSPEL.

Among the "notable books of the month," *The Review of Reviews* gives a long notice of one entitled *Social Meanings of Religious Experience*, by Professor Herron of Grinnell University. We do not further advertise it, or place it among our "Reviews," but rather among our "Signs of the Times," because it preaches the new

"GOSPEL OF SOCIAL DUTY"

as the "True Religion:" and the true Gospel: but it is "another Gospel"! It is the Gospel of Antichrist rather than of Christ. It deifies man, and it is intended to "glorify humanity." Indeed it boldly puts forth in so many words

"HUMANITY AS THE INCARNATION OF GOD."

"The universe is an eternal development of the life of God through sacrifice; it is the eternal becoming of God in obedience to the law of His being."

Again, he says in his work on *The Duties of Man*:

"God has placed beside you a Being whose life is continuous: whose faculties are the results and sum of all the individual faculties that have existed for perhaps four hundred ages; a Being who, in the midst of errors and crimes of individuals, yet ever advances in wisdom and morality; a Being in whose development and progress God has inscribed, and from epoch to epoch does still inscribe, a line of His law. *This Being is Humanity, and Humanity is the successive incarnation of God.*"

Professor Herron has of course got his own panacea for the effects of the curse. He has not much faith in the Churches (and we do not wonder at it). Indeed he looks upon the influence of the Churches with dread, so far as regards the hope of bringing in

"A NEW HEAVEN AND A NEW EARTH."

"The new order of things will not be brought about by great men, it will be the political outgrowth of a religious evolution of the common life."

"They who prepare the way of the new social kingdom will be quickening spirits, rather than political and religious reformers; and through them the regeneration of society will proceed without observation, while the politically and religiously wise are mocking their impracticability."

This seems all very "good" to those who have not

"heard the joyful sound of the Gospel of God." But this is the Gospel of man. It begins and ends with man. By this sign it may always be known, for God's Gospel is "concerning His Son Jesus Christ" (Rom. i. 3, 4).

While some are attempting in this way to

"GLORIFY HUMANITY,"

man is seen to be reverting to his original type—and that type is *Fallen Man!* He will soon see the Devil's Millennium, and have enough of man and all his works. No! there is no hope for man but in the Son of Man—the Second Man, the Lord from Heaven, and He alone can make this earth the Paradise of God.

Others are adopting different methods. Those who expect the Millennium to come from "civilisation" will do well to read some comments, not ours, but those of *The Daily Mail* of May 17th last:—

"Scratch the Russian and you will discover a Tartar," remarked Napoleon I. This expression slightly altered may apply to *civilised man* at the present day. Even the crust of civilisation which has gathered on some families for many centuries is incapable at times of restraining the primal barbarism which is latent in most. Some of the fine flower of French nobility was gathered at the *Bazar de la Charité* in the Rue Jean-Goujon on the day of the terrible fire, and in the panic that ensued gave way to bestial passion. About 120 men, it is now said, were present, and they fought with the weak and helpless women for places of safety. With sticks and fists they struck out, not caring whom their blows reached in a shameful struggle for life. *Alas! for poor humanity.*"

Scientists tell us that after all cultivation, whether of animals or plants, there is a law which causes them "to revert to the original type" as soon as artificial means are cut off. It is, and will be so with man, after all his civilisation and cultivation, when the Church has been gathered unto the Lord, and the salt has been removed.

EVEN THE WORLD IS ASTONISHED!

After describing the recent re-opening of the Restored Chapter House of Canterbury Cathedral, *The Daily Telegraph* records a service of a very different character which followed it a few hours after and says:—

"Instead of processions and prayers, hymns and blessings, gilt crosses, and white-robed choristers, courteous canons and scarlet-robed mayors and sheriffs in fur-robed gowns, white-wigged recorders and stewards adorned with Royal purple badges, lovely children with still lovelier women beautifully dressed, 'men of Kent' side by side with 'Kentish men,' an Archbishop leaning on a pastoral cross, and a lily-adorned Dean, with the faint suggestion of a crimson cardinal on his robes, we shall see 'a well-graced actor' reciting a stage play for the first time in the world in the Chapter House of Canterbury. And why not, when a Dean is in the chair, when the Sermon House has been secularised, when the actor is Sir Henry Irving, and the stage play is the beautiful 'Becket' by Alfred Lord Tennyson? Canterbury will have done wonders in these two memorable days, when Royalty and ecclesiasticism, the Church and the Canon, the Chapter House and the Stage, the Dean and the Drama have clasped hands in friendship and goodfellowship. A memorable occasion and a record indeed. A stage play recited under the 'pictures in little' of a series of Archbishops ranging from St. Augustine to Edward Benson, and an actor's mission unknown in the days of Queen Bertha receiving ecclesiastical recognition in the glorious reign of Queen Victoria!"

Other newspapers describe the applause and the waving of handkerchiefs, and the several actors and actresses whose presence helped to complete the "Union of the Church and the Stage!"

And all this in the name of Christianity, and in part commemoration of its introduction into England!

ICHABOD!

The Romish conspiracy must be nearly complete when we have to call attention to a recent letter written conjointly by the Archbishops of Canterbury and York to the ecclesiastical dignitaries of the Russian Church.

It commences thus :—

“London, Lambeth Palace; on the day (New Style) of the Annunciation of the *most holy Mother of God and ever Virgin Mary*, in the year of our Salvation, 1897.” This is a title which has no warrant in the Word of God, or in the formularies of the Church of England.

The *Globe* very truly remarks that “The communication is dated in a style which will not commend it to those who have charged them with betraying English Protestants.”

Not only will it “not commend itself,” but it will be regarded as one of the most ominous of signs to those who “know the times,” and observe the rapid strides which apostasy is making.

What are we to say when archbishops and bishops openly side with the “blasphemous fables and dangerous deceits,” which they are solemnly pledged to “banish and drive away;” while they are at the greatest pains to devise means for crushing all true witnesses for Protestant and Reformation truth and practice?

ARMINIAN TRICKS AND SHIFTS.

When men cease to depend wholly upon the Spirit of God for Spiritual results there is no limit to the means which may be adopted. The cry is, “Get the people in,” but the question is, what is done by those got in?

In order to “get them in” there is a growing catch-penny style of announcement either of the subject or of the character of the service.

The Christian Register recently called attention to a notice running thus :—

“A Bright, Brief, Breezy, Brilliant, Brotherly service is advertised.” Whereupon *The New York Observer* comments: “That will do for the *men*. Next we should have Short, Sweet, Suggestive, Sunshiny, Sisterly services for the *women*, or as Dr. Parker, of London, once suggested, something of a Meek, Mild, and Motherly order.”

All this betrays a loss of faith in the *Power* of God's Word to accomplish God's purposes, and is the direct outcome of the loss of faith in its *truth*.

JEWISH SIGNS.

ZIONISM AND NATIONALISM.

Both these terms are in common use to-day in speaking of the popular and significant movement in the Jewish Nation. The former is the more ancient, the latter the more modern.

The love of Zion possesses a wonderful hold on the Jewish heart. Zionism and Nationalism are not identical. The one turns to the past, which it would feebly restore, the other looks to the future, which it would strengthen and idealise. The one seizes on the passing phases of Jewish

life, the other fastens on the eternal phases. The one thinks of restoration, the other of accomplishment. The one lives on memories, the other on hopes. The one throws itself on the material and the physical, the other on the spiritual and the religious.

AMERICAN SUPPORT FOR THE ZIONIST CONGRESS.

An important meeting has been held at Liberty Hall, New York, which was well attended, to consider the formation of a new Zionistic Society in that city. Amongst those present were ex-Register Ferdinand Levy, Dr. Pereira Mendes, Rabbis Kopfstein, Klein Drachmann, Dr. G. Appel, and Herr M. Singer, Editor of the *Toleranz*. It was resolved amid great enthusiasm to form the new society which shall co-operate with the European societies, and that the movement shall be adequately represented at the Munich Congress, and that the Society will labour on the lines indicated in Dr. Herzl's “*Judenstaat*,” eschewing all local political questions.

A weekly Zionistic organ *Die Welt* is about to make its appearance in Vienna. This journal will support the forthcoming Zionist Congress in Munich.

Editor's Table.

VOL. IV.

With this Number we commence Vol. IV. and present our readers with an Index to Vol. III.

VOL. III.

Vol. III. can now be obtained separately bound up with Title Page, Preface and Index. We have a goodly supply, and under our present publishing arrangements our readers will not be disappointed in the execution of their orders. By an oversight last month we announced the price as being 1/6. This was a mistake, the price will not be altered, but like the other volumes will stand at 2/- (postage 4½d. extra).

VOL. II.

We regret to say that, though friends have been very kind in sending us some back numbers, we have not been able to satisfy half the orders for Vol. II., and now have but little hope of doing so.

“THE LITERAL INTERPRETATION OF SCRIPTURE.”

The address by Dr. Robert Anderson, C.B., contained in our April and May Numbers, has been reprinted and published separately. Copies may be obtained from Mr. G. Stoneman, at the office of this journal, 39 Warwick Lane, London, E.C. Price One Penny.

THINGS TO COME.

No. 38.

AUGUST, 1897.

Vol. IV. No. 2.

Editorial.

THE DISPENSATIONAL PARABLES.

IV.—THE MARRIAGE OF THE KING'S SON

(*Matthew xxii. 2-14*).

"The kingdom of heaven is like unto a certain king which made a marriage for his son."

THE parable is concerning "the king's son" when about to receive his bride and to enter into possession of his inheritance. It refers to the fulfilment of Psa. ii. 8-12.

The guests had been bidden by the preaching of John the Baptist that "the kingdom of heaven is at hand."

To these "bidden" guests the Lord Jesus sent out His twelve apostles still to preach, saying, "The kingdom of heaven is at hand" (*Matt. x. 7*).

After His resurrection the Lord Jesus sent His apostles to preach "the things pertaining to the kingdom of God," that "all things are ready"; for the Scriptures concerning the sufferings of Christ had been fulfilled (*Acts iii. 18*). All things were ready for His return in power, when His foes should be made His footstool. Although the heathen did rage, and the people imagined vain things. "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ" (*Psa. ii. 2; Acts iv. 26*). Christ being raised from among the dead to sit upon the throne of David, as God had sworn; all things were ready for God's King to be set upon the holy hill of Zion (*Psa. ii. 6; Acts ii. 30-33*).

But the nation through its rulers at Jerusalem rejected each successive invitation. Not only so, they took His servants and entreated them spitefully and slew them. For the record of the Gospel testimony at Jerusalem ends with the death of Stephen (*Acts vii. 59*).

"When the King heard thereof He was wroth, and He sent forth His armies, and destroyed those murderers, and burned up their city."

From the destruction of Jerusalem, *i.e.*, the burning up of their city, the parable passes over the time during which the Lord is sitting in the heavens, and is being declared as the Son of God among the Gentiles (*Psa. ii. 4, 7*), unto the time of *ver. 8* when He shall receive the heathen for His inheritance, and the uttermost parts of the earth for His possession. Jesus "having received the kingdom" sends forth His apostles first to the nations to claim their submission to His authority. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage" (*ver. 9*).

This bidding to the marriage is parallel with *Psa. ii. 10-12*, *Matt. xxiv. 14*, and *xxviii. 19, 20*. The proclamation of Christ to the Gentile nations, as "the Son of God" and "the King of Israel" by a Jewish ministry, a revived apostleship, *at the end of the age*, calling the Gentiles to submit themselves to His authority before the great day of His wrath; that they may be spared when His foes shall be made His footstool; to share the joy of the bridegroom, and to be blest in His kingdom.

The Gospel whereby the nations will be bidden to the marriage feast will have its own special characteristics. Its subject will be the authority given to the King's Son: "All power in heaven and in earth" (*Matt. xxviii. 18*), the Son having received the heathen for His inheritance. Those who receive it will be baptized in the name of the Father, and of the Son, and of the Holy Ghost; thus confessing the God of Israel in each Divine person as dwelling with His people from their deliverance out of Egypt to the day of Pentecost (*Exod. xxix. 46; Matt. i. 23; Acts ii. 4*).

Each Divine person has been manifested as dwelling with His people and in Jerusalem. It was as "*The Father*" that God was known to Israel dwelling in the temple built by Solomon (*Isaiah lxiii. 16; Jer. iii. 19; Mal. i. 6*). *The Son* was manifest in flesh, and dwelt in Nazareth and Capernaum, and was declared as such in Jerusalem (*Mark xiv. 61, 62; John v. 17, 18*). *The Holy Ghost* came down on the day of Pentecost, and His presence was manifest in the miraculous gifts. At the end of the age those who receive the testimony will be baptized in confession of each Divine person as manifested to Israel, to be the true God, the God of Israel; in contrast with the Man of sin, the Antichrist then sitting in the temple of God in Jerusalem, and shewing himself that he is God (*2 Thess. ii. 4*).

This parable shows very clearly the peculiar character of the Gospel by Matthew as looking onward to the time of Israel's deliverance as a nation, at the end of the age, and not at all to the present time of grace to the Gentiles. There is absolute silence as to all that takes place between the destruction of Jerusalem ("the burning up of their city," *v. 7*) and the gathering of the "guests for the King" immediately before His return at the time of the wedding-feast (*vv. 9-11*).

The same silence as to the present time of grace is apparent in *chap. xxvii. 50-53*. As soon as the Lord's death is announced, it is immediately connected with His death and His resurrection and with the circumstances that accompany the deliverance of the nation at the time of the Great Tribulation (compare *Matt. xxvii. 50-53* with *Dan. xii. 1, 2*), and from that point to the end of the Gospel there is not a word of reference to the Lord's absence from the earth or to the presence of the Holy Spirit, the two great facts which characterize the present time.

It was on a mountain in Galilee that the Lord proclaimed to His disciples the coming kingdom and its principles (chaps. v.-vii.); it was also on a mountain in Galilee that after His resurrection He gave the commission to His disciples to proclaim Him as the King of Israel to the nations, for use at the end of the age. He spoke to them prophetically as having already received the kingdom, "all power in heaven over the earth" and as come to take possession of it by power.

The subject of the Gospel is Christ the Son of David, Emmanuel, God *present* with His people Israel for *their* salvation (chap. i. 21-23). Therefore the time of His *absence* and of the desolation of Jerusalem and of grace to the Gentiles is passed over in silence, except as it is referred to in some of the parables, but never the subject of the Lord's direct teaching. The last words in chap. xxviii. 20 show that the application of that commission is at "the end of the age."

The sequel to the Gospel by Matthew is the Book of the Revelation.

Then the Gentile disciples are to be taught subjection to the rulers of the Jews. "Teaching them to observe all things whatsoever I have commanded you." The Lord Jesus commanded His disciples to "observe all things whatsoever the Scribes and Pharisees bid you observe"; for they "sit in Moses' seat" (Matt. xxiii. 2, 3). These things the Gentile disciples are to be taught to observe (Matt. xxviii. 20). To recognize the authority of Moses in the Scribes and the Pharisees. The Gentile nations are to be subject to Israel as a nation, for the Lord has said concerning Israel, "The nation and the kingdom that will not serve thee shall perish" (Isa. lx. 12).

"And when the King came in to see the guests, He saw there a man which had not on a wedding garment."

The authority of the King is the subject of the Parable, but it is associated with the grace of the Son of God. A "wedding garment" (justification in Christ) is provided for each guest. For truth once revealed is not withdrawn however ordinances may change. But the guests are bidden, and are not *compelled* as in Luke xiv. 23. The invitation is addressed to the responsibility of those bidden, and may be accepted feignedly or in truth. Some will accept it professedly and yield feigned obedience (Psa. xviii. 44, and lxvi. 3, and lxxxi. 15), as did Simon in Acts viii. 13, and will obey a command without a new heart. The Lord can discern between subjection to ordinances to fulfil a legal righteousness, and the heart that accepts and responds to the word of His grace.

The false professor is judged as the avowed unbeliever, is cast into outer darkness, that is, eternal judgment.

The difference between those who are gathered from the highways in Matt. xxii. 10, and those who come in Luke xiv. 23 is the difference between being *bidden* and being *compelled*.*

In the future ministry indicated in Matt. xxii. the guests are bidden as the Jews were by the ministry of John the Baptist, and also by the Lord's disciples (Matt. x. 7). The

people are addressed as under law, and the responsibility is theirs to accept or to reject the invitation. It was the same in the ministry of Peter in Jerusalem (Acts ii., and Matt. xxii. 4). In Luke xiv. 23* the present time of grace to the Gentiles is referred to, and those who are compelled to come are those ordained to everlasting life, whose faith is the result of the action of the Holy Spirit, the Spirit of life in Christ Jesus; among such there is no one without a wedding garment (Acts xiii. 48).

The principle in Matt. xxii. is government.

The principle in Luke xiv. is grace.

"BY ME KINGS REIGN."

A Sermon on the 60th Anniversary of the Queen's Accession.

BY THE REV. DR. BULLINGER.

Prov. viii. 15. "By Me kings reign."

IN few things is it more conspicuously seen that man's thoughts and man's ways are the very opposite of God's than in this.

Man's thought is, that power exists in himself—power for government in temporal things; power for salvation in spiritual things.

Man's "wisdom" culminates here—that the source of all power, and the channel of it too, exists in, and is derived from the people; and that power for salvation exists also in himself.

Now, He who "knows what is in man," has forewarned us of this, and foretold us of it.

When God was about to commit power into the hands of the Gentiles, He took the greatest possible pains (if we may so speak), to impress upon the first recipient of that power (Nebuchadnezzar), and upon us through him, that which Daniel already knew (ii. 21):—"He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding."

To teach Nebuchadnezzar this, He afflicted him, and humbled him for seven years, until He made him a penitent worshipper and a royal preacher; until his throne was turned into a pulpit, and his state-paper into a sermon; and he was made to acknowledge this great truth. Thus the decree went forth, "And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." And thus it came to pass. "And at the end of the days, 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, Whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the 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: and none can stay His hand, or say unto Him, what doest Thou? . . . Now I

* See October Number, 1896, p. 37.

Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works are truth, and His ways judgment : and those that walk in pride He is able to abase " (Daniel iv. 32, 34, 35, 37).

God would not delegate power in the earth, without making it perfectly clear that He was not parting with it. Therefore, at the very same time He describes this power in its origin, its history, its character, and its end.

And you will notice also that in this Revelation, He shows us that in the case of Power, as with everything else ever entrusted to man, there is a deterioration. Man has ever perverted the best gifts of God!

Man claims indeed that he is ever advancing; political economists and statesmen assure us that progress is everywhere visible, and so it is: but it is a progress ever and everywhere downwards.

This power in the earth began with Gold, but it ends in the mud!

God sees it in its ever-tending, never ceasing, downward course. First, *gold*; the next stage, *silver*; the third which man looks back to as the golden age), *brass*; and, then came the fourth, *iron*,—mingled in its later stages with miry clay, until now we have very much more mire than metal.

And as God foretold, so it has been.

Babylon was an absolute monarchy, and as such, God likened it to gold.

Persia was a monarchical government by king and nobles, and God likened it to silver.

Greece was an aristocracy, not of birth, but of intellect, and God likened it to brass.

Rome was at first a democratic Imperialism, and God likened it to iron. In its later stages of to-day, it is divided up into constitutional monarchies, and more republican forms of government, and God likens it to the mire of clay and the brittleness of pottery, which may be mixed up with iron, but can never really combine with it.

And what comes next? Ah! God has not left us in darkness. The next is to be the kingdom of universal power; and, because it is to be the kingdom of Christ, God likens it to a Stone which became a great mountain, and filled all the earth, because it is from the mountain that gold and silver and brass and iron are themselves derived and obtained. He who has "all power committed to Him in heaven and in earth," is presently to take unto Himself His great power and reign, and the kingdoms of this world are to become the kingdoms of our God, and of His Christ.

All history is but the fulfilment of what Jehovah has foreseen, and provided for, and provided against. Whatever motives may actuate and sway its actors, the counsel of God shall stand. Let us therefore do our duty, but let us never forget that there is a God in history.

"God" (said St. Paul, when he stood in the capital of the Third Empire), "God that made the world and all things therein, seeing He is Lord of heaven and earth . . . hath made of one blood all the nations of men for to dwell upon the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

In these words, we are taught that God is the Supreme Ruler and Over-ruler in history, giving to nations, as well as to individuals, their appointed times and bounds.

To the eye of sense, indeed, God's ways are unnoticed and unknown, but to the eye of faith a divine plan is seen running through the history of the past. With all the distracting events passing before him, the man of God, with the Chart of God's Word in his hand, the "more sure word of prophecy" in his heart, and the "law and the testimony" as "a lamp to his feet and a light to his path"—is enabled to estimate at their real value the tumult of sights and sounds by which he is surrounded.

He knows that his salvation is nearer than when he believed. He sees that empires and kingdoms have faded out from the recollection of the people that have come after; that the place of the mightiest dynasties knows them no more. But "in the volume of the book it was written" for peoples then unborn, so that, to the very ends of the earth, it might be made known that "there is a God in heaven:" "He changeth the times and seasons: He removeth kings and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding" (Daniel ii. 28, 21).

As a nation, dear brethren, we pride ourselves on our wisdom and our understanding; but—Are we not ungratefully putting away from us more and more the remembrance, that our forefathers purchased our liberties for us with their blood?

Have you ever really considered the source of our present liberties? Have you ever reflected, that it was the entrance of God's Word which gave us light, enabled us to understand what true liberty is, and finally broke for us the bonds of tyranny and arbitrary power in which so many nations, ignorant of that blessed Word, still groan without any real hope of deliverance.

Everywhere we see discontent. Good government is the one universal want of the world. The fires of socialistic anarchy are ready to break forth in a vain attempt to secure it. But not so were our liberties gained. Our national freedom has gone hand-in-hand with that freedom where, with Christ makes His people free. Our liberties are identified with the cause of Protestant Evangelical truth.

Many to-day have much to say concerning the growth of our Empire, the extension of our Colonies, the wonderful advances in Arts and Sciences, discoveries and inventions. We have had 60 years of the drama, 60 years of philanthropy, 60 years of literature, 60 years of everything.

But what about 60 years of Protestantism? Are our liberties more secure than they were 60 years ago? How many of our safe-guards have gone? How many of our bulwarks have been bartered away? How many of our defences have been removed?

Mid-way in these 60 years the service for Nov. 5th was abolished out of deference to man, and out of a false charity to our enemies, we ceased to thank God for His merciful deliverances to our Throne and Church and Nation.

I stop not to speak of the increase of Popery in and out of Church, the decrease of true Evangelical truths.

Its influence is seen even in the very service appointed for use on this day.

Unlike the old service which it supersedes for to-day* there is no reference to enemies, conspiracies and plots. No prayer "for God's protection of the Queen against all her enemies" in which special petitions to "weaken the hands, blast the designs, and defeat the enterprises of all her enemies, that no secret conspiracies, nor open violences, may disquiet her reign."

The very service for June 20th has dropped out for some years past, and in very few Prayer-books does it find a place. No wonder the Queen and nation have time after time been subject to secret conspiracies and open violences.

Even in the many proposed new versions of the old National Anthem, whatever may be the merit or demerit of the proposed new verse, all are agreed in omitting the verse which prays:

"Confound their politics,
Frustrate their knavish tricks."

This is too plain and palpable for the modern false toleration and charity which prevails in our day.†

The voices of the sentimentalists and the counsels of the Jesuits have prevailed.

The observance of these solemn days of thanksgiving was abolished! But is Rome pacified? Is she not as deadly hostile to England and to religious freedom as ever she was?

We may thank God we live to see a revival of the service for the 20th of June—thus publicly acknowledging the truth and teaching of our text. The opening sentence gives it its keynote—(1 Timothy ii. 1, 2, 3), "I exhort first of all that supplications, prayers, intercessions, and giving of thanks, be made for all men—for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour."

Thus it is not urged as our duty, but in our own interest; that while we pray for our Sovereign, we at the same time promote the continuance of our liberties.

The command of God to His ancient people is still more explicit (Jeremiah xxix. 7): "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." What motive could exist to bind the Jew to a compliance with this command which does not lie with tenfold weight on every subject of our empire?

For in spite of all that there is to deplore, there is much that we may truly praise God for. In offering up to-day our prayers and thanksgivings, we are doing His will, obeying His commands as recorded in 1 Tim. ii. 1-3 & 1 Pet. ii. 13-15. And if these exhortations were given when Nero was Emperor, how much more may they be given in our day!

If when Nero was destroyer of the faith, Christians were

*We hope the design to perpetuate the change will be frustrated.

†We are thankful to note that in compliance, as was generally understood, with Her Majesty's own wish the good old habitual text of "God Save the Queen" was faithfully maintained. In sturdily chorus the well-established verse rang out, of those who be our enemies:

"Confound their politics,
Frustrate their knavish tricks."

(—Daily Telegraph, June 21, 1897).

to submit and pray, how much more when Victoria is defender of the faith!

We have only to reflect on what our position to-day would have been if we had experienced 60 years of Queen Mary instead of Queen Victoria!

This reflection must surely bring even the most exclusive of Christians to his senses, and it exalts our service on to the very highest ground. It ennobles our loyalty to our Sovereign. It lifts it out of mere political partisanship, sentimental feeling, or servile flattery. It bids us to count up our mercies, national mercies and ecclesiastical privileges, which enable us to worship according to our conscience, without let or hindrance, none daring to make us afraid.

In estimating the cause of all our national mercies and greatness, men dwell on physical peculiarities, military and naval prowess, geographical position, natural resources and products.

But other nations have had these, and have passed away as a dream.

No, these are not causes, they are conditions in which cause works.

The cause is God's blessing, and apart from this, all other things are nothing worth. The world may go on as it will, the "strange children" may utter their lies and "speak vanity," and say that national happiness consists in outward prosperity, but we reply, Nay. "Happy is that people whose God is the Lord." (Ps. cxliv.)

Contributed Articles.

ISRAEL'S HOPE.

A Bible Study on Psalm cxxx.

BY REV. DAVID BARON.

THE 130th Psalm is one of the psalms of "degrees," or psalms of ascendings. They have been called the little Psalter. There is a tradition that between the outer and inner court of the temple there were fifteen steps, and that on each of the steps the people used to repeat one of these psalms. We do not know whether this was so, but we see steps not to a literal Jerusalem, but the steps by which Israel will ascend to communion with God.

Psalm cxxx. begins, "Out of the depths have I cried unto Thee, O Lord." That is the first step of ascent to the mount of communion. We must descend first. Pride is the great hindrance with Israel, but they will be humbled. The previous psalm tells of outward deliverance in spite of their enemies. They cry: "Many a time have they afflicted me from my youth," but the outward trouble is one of the things God will use to bring them down. The 130th Psalm speaks of inward deliverance.

Whenever a man or a nation is brought down he is very much in earnest and wants to be quite sure that he has God's ear. This is what we have in the second verse: "Lord, hear my voice: let Thine ear be attentive to the

voice of my supplications." Throughout the psalm there is a frequent repetition of the name of God, eight times over they use one of His titles, and this is always a mark of earnestness, as though they could say nothing but "O Jehovah, covenant Lord, O Adonai, sovereign Lord, O Jah, eternal God."

"If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" There has been only One who could stand before God on the ground of His righteousness. "Iniquity" is sin in the radical sense, not what we do, but what we are, yet this is the word used in Psa. xxxii.: "Blessed is the man to whom the Lord imputeth not iniquity." Israel tries to stand before God on their own merits, or on the ground of the merits of their ancestors, on anything but on the ground of His grace.

"There is forgiveness with Thee." The definite article is here used: "There is *the* forgiveness," as if when God opens their eyes to see Messiah's pierced side they see the one redemption. We learn to read forgiveness written over Calvary's cross for as many as will put their trust in Him, "in whom we have *the* redemption through His blood."

"I wait for the Lord, my soul doth wait." There is similar language in Isaiah xxv. 9, and xxvi. 8. The 24th chapter and onwards deal with the events of the last day. In the midst of the depths of darkness and trouble during the great tribulation they will wait for the Lord, and the psalm goes on to say what is the ground of their hope. "In His word do I hope." *We* must take care ourselves that for whatever we wait, we too have God's word.

"My soul waiteth for the Lord more than they that watch for the morning." I believe that this has reference to the custom well known in connection with the temple ritual. The morning sacrifice had to be offered between the first indication of dawn and the actual rising of the sun. A party of Levites used to be stationed on one of the highest parts of the temple, and when they saw the first streak of dawn they called to the priests standing by the altar. The words of their cry have come down to us, "The sky is lit as far as to Hebron," and when this cry arose the morning sacrifice was slain, and the daily ritual of the temple began. We too are watchers, we also are looking, hoping: "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus in this passage speaks of the two advents, the first marked by grace, and glory characterising the second. I wonder if we are like these "watchers for the morning," straining our eyes to see those indications that morning is approaching.

"Let Israel hope in the Lord." This shows that the previous speaker is Israel. "For with the Lord there is *the* mercy," again the definite article is used. It is all concentrated in the person of Jesus Christ. "And with Him is plenteous redemption." The promises were not exhausted when they were brought out of Egypt and Babylon.

"And He shall redeem Israel from all his iniquities." There is no *if*. It is a wonderful prophecy and promise combined.

At the end of the 25th Psalm, David looking on Israel sends up a prayer, "Redeem Israel, O God, out of all his troubles." That is how we pray. There seems no end to the trouble, and we pray "send deliverance." The answer is here. God puts it in the right way. "He shall redeem Israel from all his *iniquities*." The underlying cause of Israel's trouble is his iniquity, and so God begins at the right end. He always puts first, first. In the 103rd Psalm there is a catalogue of blessings and that which heads the list is forgiveness. The greatest need of Israel is to know the forgiveness of God.

"THE SON OF DAVID."

BY REV. J. C. SMITH, HOYLAKÉ.

THE Lord Jesus has a threefold sonship, according to the writings of the New Testament. He is called the "Son of God": a title which surely tells of His true Deity. He is, also, called the "Son of Man": a title implying His true humanity and mediatorial dignity. And He is, moreover, called the "Son of David": a title unmistakably pointing to His royal relation to Israel. Thus it appears that our Lord bears a special relation to God: a special relation to the human race: and a special relation to the chosen nation of Israel.

It is a notable fact that David is the first human name, and also the last human name in the New Testament. (See Matt. i. 1, and Rev. xxii. 16). Christ owns the double relation He held to David when He says: "I am the root and the offspring of David," a double relation long before indicated in the 110th Psalm. He was indeed "made of the seed of David according to the flesh": but He was also David's Lord, being the "Son of God with power . . . by the resurrection from the dead." It was this relation, to David, of Lord by which He silenced the opposing Pharisees. "If David then call Him Lord, how is He his son?" That was, and is final. They admitted and admit still that Messiah is son of David, but they refuse to admit that He is David's Lord.

But both are true: and they can only be explained by the mysterious union of Godhead and manhood in the person of the incarnate "Word of God."

Now, let us ask, where, in the New Testament, is Jesus called son of David? Only in the Synoptic Gospels: not in John's Gospel. And only, in Mark and Luke, on two occasions, namely, when blind Bartimeus received his sight, and when Christ questioned and silenced the Pharisees. (Mark x. 47, 48; xii. 35; and Luke xviii. 38, 39; xx. 41).

It is in Matthew where we find the title used so fully as to be a key to unlock truth. It occurs in Matthew at least nine times (*ten*, if xxii. 45 is included, which it may rightly be), and on seven different occasions.

1st. In i. 1: "The book of the generation of Jesus Christ, the son of David." In these words the Holy Ghost gives us the key to the Gospel of Matthew. Only in this writing do we get the question, "Where is He that is born King of the Jews?" Matthew is the kingly, royal and

Davidic Gospel: and hence the genealogy is traced back no farther than the fountain of the Jewish people, namely Abraham. The title, "son of David," connects Christ with all the special promises given to David as God's chosen King. Very fitly then, the above verse stands as a heading to the whole New Testament, and is the deeply significant contrast to Genesis v. 1, "This is the book of the generation of Adam." And thus we come into view of the two books and the two men God ever has before Him in bringing to pass His glorious purposes. The royal and now risen "son of David" secures and guarantees the fulfilment of every prophecy and promise.

2nd. In ix. 27-31: "Two blind men followed Him, crying, and saying, Son of David, have mercy on us."

These men, representing the Jews, in their blindness, recognised the Messiah in Jesus Christ and appealed to Him as the Son of David. Christ owned the name and acted in accordance with it. He questioned them, encouraged their faith and granted their request. He acted like a King and dispensed His royal favour readily. He would have done the same for the nation if they had come to Him. They will seek David their King in the latter day, and then they will receive their sight.

3rd. In xii. 23: "And all the people were amazed and said, Is not this the Son of David?" The occasion which called forth this recognitional inquiry was when He healed the man possessed by a demon, blind and dumb.

Israel is seen here again. Not only blind, but dumb and under satanic power. Israel had lost the language of light and her utterances were the mutterings of demons. See the next verse, in proof thereof. The unclean spirit of idolatry has gone out of Israel, but that spirit has returned, with seven others, to the garnished house, and now her state is worse than before: the spirits of pride, legalism, self-righteousness, bigotry, and avarice holding her in chains. The day will yet come when God will cause false prophets and the unclean spirits to cease out of the land and out of the people, and then will come amazement and national recognition of Christ as the Son of David.

(To be concluded.)

THE FLYING ROLL AND THE EPHAH.

Zech. v. 1-11.

By E. O. A. N. D.

(Concluded from page 4.)

THE prophet lifts up his eyes again—to the region where he had seen the roll flying about. But in place of it he beholds an ephah going forth.

There had been a change; what was it?

Why an ephah? What is an ephah? Principles of exegesis require that we decide this question before reading any further on in the chapter. It is early yet to consider either the contents of the ephah or what becomes of the ephah. We shall come to that in due time. But we are not there yet.

An ephah is a standard measure corresponding to about a bushel. Its use was to measure dry goods, mainly corn,

and of corn, mainly wheat. Wheat is the representative of commodities throughout the world, and is the leading one of those commodities selected by economists as together averaging values with or without relation to the precious metals legalized as coin, or money, by the superscription of the various governments of the nations of the earth. A bushel of wheat is therefore the emblem of

VALUES.

The ephah, then, is an admirable; a Divine representation of all that is comprised under the head of Economics, of the Mercantile and Banking Systems, and of those markets for public securities called the Stock-Exchange or the Bourse.

The angel adds the words, "This is their aspect through all the earth."

Let us dwell on every word of so practical a prophecy! "Their aspect," *i.e.*, neither agricultural nor industrial, but with a grip on the medium of exchange.

Such would be the unrighteous Jews; but the thought here, as we shall presently see, is that while *God's* thoughts, which close chapter iv., as "Lord of the whole earth," are on the Advents, the priesthood and royalty of Christ, *man's* thoughts as a whole, Gentile as well as Jew, are neither on priests, nor kings, nor churches (in any vital sense), nor nationalities, but on that which, once endowed with universal power, makes kings, priests, nobles, and yeomen its pawns, and tends to disturb the relations between the soil and the population that the centuries had settled upon it.

Following the Revolution of 1688 came the discovery of Rotation of Crops in England; there then emerged the Modern Banking System; Adam Smith wrote his "Wealth of Nations," and gave birth to the science of Political Economy; conquests in the Far West and East brought first the West India Planter and then the Indian Nabob. The result was that to the primary elements of production, Land and Population, had been added a third, Capital, and through Finance Napoleon was brought to his bearings as the result of the war-ministry of Pitt, with the Jewish money-lender coming in from the background as the saviour of our country's commercial honour—on the usual terms.

Then a new impetus was given to the power of capital, whereby other natural resources than those of land were placed at the disposal of fallen man, by the discoveries of science, steam and electricity as applied to the arts, and behold this boastful Nineteenth Century!

No more powerful disintegrator of the relations between man and the soil, to which every tie of kindred, of national association, of love of home, and of adherence to the mother tongue which every man prefers, could be found than the iron rule of capital.

In Israel, the Mosaic Law prevented the dissolution of these ties by prohibition of the interest charge, and by surrender of the land to the family in the year of jubilee. The ephah was against God's purpose in Israel, and the ports of Palestine were worthless as harbours for ocean-bound vessels.

The student of the Semitic question might profitably compare the Mosaic prohibition with the *causes* of the Jewish expulsions from the various countries of Europe to which we have already referred. *Encycl. Brit.*, ninth edit., vol. 14, pp. 430-1 records: "They devoted themselves to trade . . . the market was completely in their hands. . . . The popular aversion rested by no means exclusively on religious considerations: worldly motives were also present. The Jews of that period had in a still higher degree than now the control of financial affairs in their hands; and they used it without scruple. The Church herself had unintentionally given them a monopoly of the money market, by forbidding Christians to take interest. . . . In countries where the feeling of nationality attained to a vigorous development, the spirit of toleration was speedily exhausted; the Jews were repelled by act of the state. England was the first kingdom [readers of *Things to Come* know, of course, that Edward I., the reigning monarch, was one of the most politic consolidators of our own nationality that ever sat on the throne] in which this occurred—1290; France followed in 1395, Spain and Portugal in 1492 and 1495."

Next, the prophet is granted a closer inspection of the ephah, and the action of the vision commences. May we, too, by the light of that Holy Spirit Who inspired him, just make a little closer inspection of it, and withdraw from the natural influence of our "entourage" upon the subjective of each of us, that we may see what *God* thinks of it all, and how He will work it to the restoration of the families of the earth to their original homes, that after wailing because of Messiah, they may ultimately find blessing through Abraham and his Seed!

Zechariah sees a disc or plate of lead lifted up—it is irrelevant from whence, but clearly not from the ephah. A woman is seen seated in the midst of the ephah; her head would be above the ephah for her to be visible. She is then cast down into the midst of the ephah, and the leaden plate forced on the mouth of it as a lid, that there may be no escape for her till the purposes of God with regard to her are accomplished.

Of her the angel says, "This is the ungodliness" (Heb.—see Keil, *in loco*); also, "This is one woman sitting in the midst of the ephah"—for it is a numeral, not the indefinite article (Keil, *in loco*).

The meaning, then, appears to be this: the unrighteous Jews, seen as become a corporate mass, unrepentant after the curse of the broken law, come further under the wrath of God revealed from heaven against all unrighteousness and ungodliness of men, by joining in the agnosticism which the eighteenth century prepared and the nineteenth developed, give up all thoughts of Zion and of Jehovah, and make common cause with ungodly sinners of the Gentiles. Not that they would settle down to till Gentile soil and sit at meat with the clergy, nobility, gentry, and peasantry of the so-called agricultural districts; but perceiving that the Gentiles had welcomed the power of capital, which had for so many centuries been *their* only resource as a population with no soil

of their own, Jew and Gentile are of one mind to go with the stream, and bow to the Frankenstein thus ungodly raised in the power of capital, what though kindred, truth, home, nationality, creed, nay, the knowledge of God Himself, disappear in consequence from that earth, all the kindreds of which He will yet bless in the lands He gave them according to Genesis x. to xii., through the redemption of Israel.

The ephah once closed, further action with regard to it is revealed. Seeing where we are to-day, it is important to know that an event of a sudden and startling character is to take place in the future—whether in the near or distant future, who shall say?

A *third* time the prophet gazes into the heavens overhead. He sees two women come out and wind in their wings. An explanation is added for women having wings, and those of a character to serve them as sails. They *have* wings, and the wings are like those of a stork. Breadth of pinion would make the wind effective. Velocity, resulting from favourable circumstances, is the thought. There is no thought of what a stork is in itself, *i.e.*, as an unclean bird, fond of its young, and a bird of passage; the text limits us to the wings. These women "carry the ephah between the heaven and the earth," *i.e.*, through the air (Keil).

Zechariah's thoughts are now naturally on the ephah and on the journey that lay before it. So he makes enquiry as to its destination. He is then told that it was to be carried to the Land of Shinar, that it would be no more in motion as at the first, but set fast and placed upright upon its stand, or pedestal (Keil).

We understand, then, that the whole Land of Shinar, with Babylon as its centre, will be tricked out as an Eden for fallen man, as the embodiment of wealth and expenditure, and as the natural commercial and financial centre between the four winds of heaven, for which Jerusalem was geographically unsuited, Palestine (doubtless in God's purpose) not possessing a single first-class harbour.

It then no longer "goes forth," but rests upon its "stand," *i.e.*, upon what alone can give it force, the sword of the ruler and the laws he promulgates, which, in this case, means that "the ten kingdoms" will finally overthrow the "woman," and all buying and selling will then rest with the will of the Antichrist. His ideas of what constitutes "legal tender" will show the fallacy of the world's present doctrine that hearts and passions can find permanent rest under the cold abstract laws of political economy. Meantime, the nations of the "concert" are in *this* miserable plight: the one that dared impose restrictions on capital, would "drive it out of the country"—for the benefit of its rivals. So they all coax it. Under a universal monarchy, the whole force of the objection disappears, as a moment's reflection will show.

To sum up the foregoing, and as an aid to the memory, it may be convenient to set the structure of the passage before the eye:—

THE STRUCTURE OF V. 5-11.

- A | a | 5-6. The Ephah in motion ;
 | b | 6. The Ephah ubiquitous.
 B | 7-8. Internal action with regard to the Ephah.
 B | 9-10. External action with regard to the Ephah.
 A | b | 11- The Ephah localized ;
 | a | -11. The Ephah fixed.
 The expansion of B (verses 7 and 8) may be thus set :—
 a | The leaden disc raised.
 β | The woman seen in the midst of the Ephah.
 γ | The ungodliness declared.
 β | The woman cast down into the midst of the Ephah.
 a | The leaden disc shut down over her.

Yes, this woman is *concealed* ; but she will emerge from her hiding-place and repeat her old tricks (Rev. xvii. 6). Let us rightly divide the Word of Truth, lest we be found among the increasing number of Christians who are white-washing her. Let us preach the Gospel to the Jews from the standpoint of the Epistle to the Hebrews, *i.e.*, as to those who crucified the Lord, not as to those whose intrinsic value the Church is beginning to discover, following the example of the world-power ! Why wait for the day of her power to say, "Come out of her" ? The first two Psalms are a great key to the Apocalypse. Every convert should be got to learn their meaning. This woman now in the Ephah derided Messiah for being "a king," and clothed Him in "purple" and "scarlet" (Mark xv. 17 ; Matt. xxvii. 28) when she was charged with "extortion" (Matt. xxiii. 25). How terrible the laughter of God, as explained by Revelation xvii. and xviii. ! She "sits a queen," is "no widow," has her fill of gold, and is "clothed in purple and scarlet," only to fall a victim to the last outburst of *Judenhetze*, at the instance of God Himself, when caught redhanded in the murder of the saints.

Examples of Bible Structure.

THE STRUCTURE OF MATTHEW VI. 19-34.

- A | 19-21. No laying up of riches against the future.
 B | 22-24. Service of two masters impossible.
 C | 25. No solicitude regarding eating, drinking, or clothing.
 D | 26. Food provided by God. No agricultural operations on the part of birds.
 E | 27. Impossibility on the part of man to prolong the span of life.
 D | 28-30. Raiment provided by God. No industrial operations on the part of flowers.
 C | 31. No solicitude regarding eating, drinking, or clothing.
 B | 32, 33. Service of two masters needless.
 A | 34. No solicitude regarding the future.

There is a great moral lesson discernible through the structure.

Those who know not God regard accumulation of treasure not only as their hope, but as a protection against want—the only protection they know of. They are afraid both for to-day and to-morrow. Their joy is of to-day and to-morrow. One function of a god is to deliver from evil—another is to give joy. The service of Mammon is thus shown by the structure to refer to both functions, and not as is commonly supposed *only* to accumulation of wealth. Here we are shown then, the untrustworthiness of this god, and that if with a *single* eye we serve God, and turn our attention to the *heavenly* hope, God will Himself provide *not only* the heavenly treasures in their time, but add all the earthly things really needed. This greatly increases the force of the teaching to have no solicitude about our needs for food and covering either for to-day or to-morrow. Evil there may be, but God will always deliver those who seek Him. We cannot attend to *both* services with thoroughness. The eye must be directed on one only, and not see double. If we select the heavenly service and lay up treasures in heaven, having our heart there, then our Father (rather than Master) there will feed us and clothe us Himself. The promise is absolute ; there is no other condition. The *seeking*, moreover, is sufficient ; we are not to be troubled as to whether or not we have succeeded. We know if we seek or not. Thus, the broadest ground is covered. With this before us, we can very well leave the principles of political economy (Mammon) to those who have invoked the aid of that generation of Jews from which the Lord was teaching the remnant to deliver themselves.

Our Monthly Bible Study.

PSALM CXIX.

ITS LEADING LESSONS.

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|---|-------|----------|
| 1. THE HAPPINESS OF THE GODLY : | Vers. | 1-24. |
| 2. THE METHOD OF SPIRITUAL GROWTH : | " | 25-48. |
| 3. THE PLACE OF CONSOLATION IN TRIALS : | " | 49-72. |
| 4. THE NEED OF MAN AND THE SUFFICIENCY OF GOD : | " | 73-96. |
| 5. THE WORD OF GOD LEADING TO ACTIVITY : | " | 97-120. |
| 6. THE DELIGHT OF THE BELIEVER IN GOD'S WORD : | " | 121-136. |
| 7. THE SEEKING WITH A WHOLE HEART : | " | 137-160. |
| 8. THE EXPERIENCE WHICH IS INCOMPARABLE : | " | 161-168. |
| 9. THE HUMILITY OF THE GODLY : | " | 169-176. |

Christ Church Lodge,

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T. GEORGE.

Questions and Answers.

QUESTION No. 2.

We have had several Questions addressed to us on the following important subject :—

THE INSCRIPTIONS ON THE CROSS.

These have always been a source of perplexity to many a Bible student.

It is well known that four different forms are forced on our attention, being for some reason usually printed in large capital letters, as follows :—

Matt. This is Jesus the King of the Jews (xxvii. 37).

Mark. The King of the Jews (xv. 26).

Luke. This is the King of the Jews (xxiii. 38).

John. Jesus of Nazareth the King of the Jews (xix. 19).

Some explain the apparent discrepancy by assuming that there was one full inscription ("This is Jesus of Nazareth the King of the Jews"), and that each evangelist selected the words which best accorded with the character in which Christ was presented in his gospel. This is ingenious, but it affords too wide a scope to human instrumentality in Inspiration to please or satisfy us.

Others assume that as it was written in three languages, there might have been some variation in each of the three, and that each evangelist gives one of the three versions. This, we believe, is the more popular or general explanation of the difficulty.

But is there a difficulty? If so, is it in the Text, or do we put it there by *starting* with the assumption that there was only *one* Inscription? If there was only one, then of course there cannot be several different forms of it and each be correct. One must be right and the others wrong. This is where the difficulty lies, and our belief is that it is created by the readers and not by the writers.

We answer the question therefore by asking another :— Was there only one Inscription; or were there more? Let us look and see.

First, with regard to Mark, we may put him aside for the moment, because he does not profess to give a version which he or anyone else had seen. He merely mentions "*the accusation*" or *bill of indictment*, which may or may not have been the same as "*the title*" of which the others speak.

If it were, then it is sufficiently like Luke's to be identical with one of the Greek, Latin, or Hebrew inscriptions which he gives.

Secondly, as to time :—In John xix. 19 we read that "Pilate wrote a title and put it on the cross." Whether written by Pilate's own hand or by some person acting for him, it was undoubtedly written in Pilate's presence and put then and there upon the cross before it left Pilate. For the act is recorded in connection with his delivering Jesus to the Jews and His being "led away" to be crucified. This was written, not like Luke's in "Greek and Latin and Hebrew" characters, but in "Hebrew and Greek and Latin." Pilate would certainly have written in the official language—Latin—and therefore the last was evidently regarded by him as the place of authority. This would

distinguish it from Luke's in which the Hebrew was put last. In any case it was put on the cross itself, and that before it left Pilate's presence and before it arrived at Golgotha.

We know that the Jews objected to this particular title, and tried to induce Pilate to alter it. Pilate merely replied, "What I have written, I have written" (John xix. 22). He implies that he is not disposed to alter it: but there is nothing to make a subsequent alteration impossible. We cannot tell how earnestly or pertinaciously the objections were urged, or with what success they met: we are told, however, of the commencement of the altercation.

We only know that some time after Jesus was put upon the cross, and after the garments were divided, and after they had cast lots upon His vesture, that they then sat down and watched Him there (Matt. xxvii. 36), while they were watching "they" then and there "set up over His head" another inscription. By what means it was obtained we are not told, or by what authority. It may have been without authority, for it appears as if it were in only one language (probably Greek).

This Inscription may have taken the place of Pilate's, or have been added to it, being placed "over His head." But it was put there, not by the "soldiers" who nailed Him and parted His garments, but by "they" who had crucified Him.

The official mockings followed the setting up of this title (Matthew's: compare Matt. xxvii. 37-43 with Luke xxiii. 35-37); and then, after the mockings of the "rulers," Luke tells us that another three-language title was put up or written over Him.

So that it would appear (1) that Pilate's was the first official title, put on the cross in his presence; (2) that while the arguments were being pressed, the title recorded in Matthew was put up in addition to it or in substitution for it, and was intermediate until (3) the one mentioned by Luke was brought in official form, modified according to the request of the Jews in John xix. 21. This was seen about the sixth hour (Luke xxiii. 44).

There is nothing unreasonable in our explanation. We know that there were altercations, but we are not told how the tide of victory fluctuated or what was the result; we submit that these three different titles are the evidences of that conflict and mark its various stages and its final issue.

In any case, those who may hesitate to accept our explanation, have got to account not only for the variation in the words, but for the differences of the times and occasions.

QUESTION No. 3.

Nemo, London. "How shall we reconcile such passages as Matthew xxiii. 34-36 and Rev. xviii. 24 with Luke xxiii. 34? How was the prayer on the cross answered?"

As in Acts ii. 22-40, and not as the religious world teaches.

There was no petition for indiscriminate forgiveness whether they wanted or not; it was a request, under plea of their ignorance of the full extent of the wickedness they were consummating, that judgment might be suspended and that door re-opened for mercy which Israel and her rulers had closed by the murder of the Root and Offspring of David, the Holy One of God, the nation's Lord and Messiah. With the seventy weeks running out,

what could save Jerusalem from instant destruction? But for the covenant with David, nothing stood between Jehovah and Israel to ward off the curse for the broken law. The sacrifices had only been restored for seventy weeks, and only for the express purpose of presenting the Son of David, *i.e.*, Messiah, to the nation. They were back where they were in 2 Chron. xxi., having neither the house of David nor sacrifices to stay the sword of Jehovah; for, whether the *king* broke the covenant or *they* destroyed the line of David, the practical result to them was the same.

But that prayer was sufficient.

The distinction between God's purpose and man's responsibility clears all up. It was open to every individual Pharisee, to every individual scribe, to every individual chief priest; nay, to every individual Israelite by repentance to deliver himself on the day of Pentecost from that evil generation of Jews which the Lord had said should not pass away till vengeance should overtake it for all the righteous blood shed upon the earth. It was called "Jerusalem" in *those* days; but its *true* name is "Babylon," a name which will be openly stamped upon it at some time between to-day and the commencement of the Apocalyptic judgments.

The offer of "Messiah" was repeated as a result of this prayer; but at the stoning of Stephen, the Lord had again exchanged this title for that more comprehensive one of "Son of Man," which, now that He had been "lifted up," was the sign of impending judgment. Stephen's prayer, however, further availed to ward off the judgment—as the continuation of the Book of Acts proves. But at last came the destruction of Jerusalem; and the curse for the broken law fell upon the Jews. The "Son of Man," however, did not descend. That was owing to God's most gracious purpose in calling the apostle Paul; so that from Acts viii. and thenceforward, the title "Son of Man" does not occur again in Scripture until, in view of the completion of that purpose by the rapture of the Church, the question of judgment is re-opened in the Apocalypse.

The basis of these is clear enough from Daniel. The *Chaldee* portion of the Book closes with a reference to the Lord under His comprehensive title of "Son of Man." Daniel was puzzled. So he is afterwards told in the *Hebr. w.* portion that "Messiah" would be rejected and cut off, and Jerusalem destroyed—which explains the position.

Signs of the Times.

JEWISH SIGNS.

DR. HERZL ON THE COMING ZIONIST CONGRESS.

In the first number of the *Welt*, Dr. Theodor Herzl's new Zionist paper, he boldly expresses his opinions on the coming Congress and what it may effect. He points out that the Congress has not been summoned to raise an anti-Christian agitation, but to enable Jews to consider a purely Jewish question—the solution in many countries of a difficult problem.

"We do not," he says, "hide our heads in the sand; the Jewish question exists, and it is becoming worse from day to day; where it is not to-day it will establish itself to-morrow." How wide are the effects of persecution, and how bad the situation actually is, cannot be accurately known. These are the facts that are being brought together, and these facts the Congress will review in order to arrive at a correct solution of the difficulty. Of course, the central idea will be the return of the Jews to their fatherland, and this is to be done by negotiating with the Sultan, and the support of the powers, not troubled by Jewish difficulties, for the settlement of the Jews and the cultivation of Palestine on an ordered plan. To accomplish this the Congress will have to devise proper plans. Nothing is to be done in haphazard fashion, and whilst it is impossible to foreshadow what the Congress will resolve, we do know that it will be actuated by the knowledge that it is supported by the masses of the Jews, that its delegates come from all parts of the world, that it is an assembly convened to afford even the poorest Jew a happy and a wider horizon than has hitherto been his lot."—*Jewish World*.

THE DAMASCUS RAILWAY.

"The railway from Beirut to Damascus, and thence into the Hauran, is now completed, and is one of the most remarkable in existence. The country through which it passes is of the highest historical interest, and the engineering difficulties which had to be overcome were exceptionally great. The distance traversed is about a hundred miles, and the two mountain chains of Lebanon and Antilebanon have to be crossed before Damascus, 'The head of Syria,' and the oldest city in the world, can be reached."

GREAT NUMERICAL REDUCTION AND INCREASE OF ISRAEL.

"Ye shall be left few in number among the heathen." Basnage estimated that about 200 years ago there were only about three millions of Israelites in the world, though in the palmy days of their kingdom there were probably seven or eight millions in the land. It is surely a sign of the times that within the last fifty years there has been a rapid and great increase of Jewish population everywhere. Kellogg, in his very able work published *thirteen* years ago, tells us that the then *lowest* estimation of the Israel nation he could find was between six and seven millions; but he goes on to say that, according to the high authority of Herzog's *Real-Encyclopadie*, the whole number of the present Jewish dispersion is to be reckoned at no less than *thirteen* millions. And this was written more than thirteen years ago, while the increase is continuing by leaps and bounds, the increase being in a much greater and more rapid ratio than the Gentile population among whom they have been scattered. Truly the day of Israel's redemption is at hand."—*Rev. David Baron*.

RELIGIOUS SIGNS.

JUBILEE SERMONS

were significantly marked by the new Down-Grade Doctrines, and by Romish innovations.

THE BISHOP OF LONDON,

taking for his text the words of St. Peter, "Honour all men, love the Brotherhood. Fear God. Honour the King," proceeded to explain that the admonition to honour all men was a sort of forecast of *the worship of humanity*, of which Christianity is undoubtedly the author. He then pointed out that mankind if left to itself was useless; to be led with excesses of reverence for humanity was not accompanied by reverence for constituted authority. "No ideas," he declared, "really ever could influence man, save what are capable of being exhibited in a person." Thus, "Honour all men" is inseparably connected with "Honour the King." After this exposition of the relations between altruism and loyalty to the Crown, Dr. Creighton entered into a lengthy disquisition into the inner significance—if I may use the word—of the Jubilee Commemoration. If I understood him rightly, he endeavoured to show that what we had to commemorate was not the growth of our material prosperity during the Victorian era, not the extension and consolidation of our Empire, not the advance made by scientific discoveries; but the gradual recognition of the truth as exemplified and illustrated by her gracious Majesty's reign that England must have "a growing consciousness of a universal mission founded on a general belief in justice and righteousness."—(*Daily Telegraph*, June 22nd.)

At the same service (*The Daily Telegraph* Correspondent records)

"For some reason or other it was deemed necessary that the Thanksgiving Service should be followed by the celebration of the Holy Communion. On every seat in the Cathedral outside the Choir a printed notice was placed to the effect that 'It is not desired that a large number of persons should communicate.'"

And by this simple process the Communion Service was converted into the Mass! As a matter of fact the majority remained, but

"No opportunity was afforded to others than the occupants of the stalls to take part in the service. One unhappy lady, who was believed to be out of her mind, insisted on presenting herself at the Table before the administration of the sacred elements had commenced, and had finally to be removed by force, the services of a policeman being called into requisition for the duty.

"But with this exception no member of the general public either came forward as a communicant or, in as far as I could hear, was invited to come forward. The participants were the clergy of the cathedral and one Judge, who had remained in the stalls. The result was that the celebration of the Communion bore a striking resemblance to High Mass in a Catholic cathedral. The Bishop of London wore a golden mitre and vestments, so covered with gold that it seemed as if they would stand upright of themselves. He and the two officiating priests remained during the greater part of the service standing before the altar, with their backs to the congregation. Owing to the distance of the altar from the nave the words spoken by the Bishop and his coadjutors might as well have been spoken in Latin, for anything the general public could hear; and if there had only been a bell rung I should have thought, had I not known otherwise, that I was assisting at the Elevation of the Host. Possibly from a Protestant's point of view the resemblance of this ceremony to a performance of the Mass might be deemed objectionable, but from a spectacular point of view the resemblance was an advantage."

THE ARCHBISHOP'S

highest measure of 60 year's religious progress was "the progress in moral conduct, and in the standard by which man lived." That, on the whole, the world was getting better because "there was a growth of kindness of heart, an increase in the welfare of one another."

And that is all! Nothing higher than this! No reference to human depravity, the blood of Christ, the new creation, or the grace of God. These precious verities form no part, alas, of Modern Christianity!

"NEW-LAID EGG SERVICE!"

And why not? And why stop at eggs? And why not every Sunday? If our God can be honoured and worshipped in this way, where is the limit at which to stop? Truly, as we have before said, wherever the *flesh* is concerned "the dose has to be increased"!

The Record, June 25, gives the following news quite seriously and gravely, and without comment:—

"A unique service was held at St John's, West Streatham, last Sunday afternoon. For the past four years the Curate-in-Charge has asked for contributions of new-laid eggs at the afternoon service on Hospital Sunday. Last year 1,618 eggs were presented. This year, as Hospital Sunday fell on the day of national thanksgiving, this service was made as widely known as possible, as a *unique way of marking the Jubilee*. Altogether 300 donors were represented at the service, but of these no less than 257 made their offerings of new-laid eggs in person. The total number of eggs given or sent was 5,092, of which about a hundred were broken before they came to the service through the railway or parcel post, and only twenty after they reached St. John's."

THE HANDEL FESTIVAL.

Could Lamech and his son Jubal, "the father of all such as handle the harp and organ," have been amongst us to-day, it would have rejoiced their hearts on opening *The Standard* of 19th June to have seen the account of the "performance" of *Israel in Egypt* at the Handel Festival at the Crystal Palace.

When Jubal read that "the visitors numbered 16,777," that "the general arrangements were in all matters satisfactory," that the leading solo was "grandly delivered," and that "'the hailstone chorus,' and the duet, 'The Lord is a man of war,' were both finely rendered," he would

probably have remarked that it was most gratifying and did him credit, whereas, recognizing that it would be unfair to expect absolute perfection, he would have overlooked, with fatherly leniency, the circumstance that "the usually well-applauded items in the colossal oratorio fell decidedly flat."

Lamech's satisfaction would perhaps have been felt but not expressed. No reference having been made in the whole account to what was on the lintels and the two side posts of the doors of the houses of the Israelites who came out of Egypt, or to the spiritual signification of anything whatever, would have exactly tallied with his own view of the use of God's words (something for man to glorify himself with), though haply his critical acumen would have preferred some plan being devised, by which, even in an oratorio, mention of the name of God could have been avoided—as more in accordance with the spirit of the age. For, Lamech thought nothing of what the blood of Abel was to God, or of the fact that God visited Cain with a heavy punishment *though* tempered with mercy; all he saw in the record was something on which to build some sort of theory of the indifference of the Judge of all men to Abel's sufferings and Cain's blood-guiltiness in order to justify similar conduct of his own. God was "une quantité négligeable," and His name was consistently omitted from the burden of his song.

It needed *another* "the seventh from Adam" to draw the world's attention to the mistake, and set them right as to these points (Jude 14-15). Yes; and the day will surely come when Jehovah will *answer* the cry, "How long, O Lord, *holy and true*, dost Thou not judge and avenge our blood upon them that are settling down upon the earth?" There will be "hailstones" then that are destined never to be made to serve as subject-matter for oratorios; the harping will be on the other side when "the Lord" again appears as "a man of war," and the "song of Moses" is once more sung; while what will fall "decidedly flat" will, on that occasion be "the cities of the nations."

THE WORLD'S USE OF THE BIBLE.

The St. James' Gazette of June 4th has the following:—

FIREWORKS AT THE CRYSTAL PALACE.

"The display of fireworks at the Crystal Palace last night was exceedingly fine. It was the opening night of Messrs. Brock's thirty-third season, and this enterprising firm deserves high commendation for the way in which for a third of a century they have successfully catered for the amusement of the public. . . . Undoubtedly the most beautiful items on the programme were the clouds of myriad coloured stars which ever and anon illuminated the heavens. *The tongues of living flame inevitably recalled the Pentecostal blessing.*"

It has come to this, then: the descent of God to this sin-stricken earth is compared to a "display of fireworks" for "the amusement of the public"!

One can scarcely take up a newspaper nowadays without finding the Scriptures drawn upon to furnish similes for their articles. They tap them to flavour any subject, just as they do the legends of Greek mythology and the character-sketches of the late Mr. Charles Dickens.

This comes from the Divinity-lesson taught in the world's schools, without the heart and conscience being appealed to in it.

It is the sort of spirit in which we may conceive them one day saying, "Don't you remember Christ couldn't produce Elijah or give the sign from heaven? He said John the Baptist was Elijah! How could He have been the true Messiah? Where was the prophet to bring down fire from heaven and proclaim Him 'God'? But *here* is God in His temple; only look at the fire coming down from heaven—what more proof do you want? Antichrist is God, and Pseudo-Elijah is His prophet!" They will remember "the story" of Elijah, just as they do "the story" of Joseph's coat of many colours and "the story" of Daniel in the lions' den.

ROME'S JUBILEE TACTICS.

"The Papacy, as might have been expected, has not been slow to make capital out of the Queen's Jubilee. . . . The 'Pastoral Letter' of 'Cardinal' Vaughan is couched in his most offensive style: full of vain-glorious boasting and self-advertising. What greater insult to this Protestant nation can be conceived than to describe the Pope as 'the great Father of Christendom,' and 'the greatest moral power in the world'? Would that Englishmen took pains to let 'Cardinal' Vaughan and his master, Leo XIII., understand that the black history of the Papacy has not been forgotten by them, and that, as believers in the Bible, they still look upon the Romish system as 'the masterpiece of Satan.' But, unhappily, the leading men in the church of England, instead of glorying in its Protestant character, seem only too ready to ignore it, and delight instead to array themselves in the borrowed plumes of Rome."—*English Churchman, June 27.*

Editor's Table.

"OBEDIENTIAL RIGHTEOUSNESS."

To the Editor of "Things to Come."

DEAR SIR,—Allow me to express my gratitude (and that of many other believers) to you for your sturdy defence of Scriptural Truth.

I write for the purpose of drawing attention to John Bunyan's view of what is the Truth concerning the imputed righteousness of Christ.

It will be found as an interesting dialogue between Greatheart and Christiana.

She remarks, "But, if He parts with His righteousness to us, what will He have for Himself?"

To which Greatheart replies that "He has more righteousness than you have need of, or than He needeth Himself."

And at Christiana's request he proceeds to explain:—

"Christ has three righteousnesses which He requires for Himself, and with which He cannot part, they being essentials of His natures.

"But there is a fourth which 'standeth, in performance, or obedience to a revealed will; and that is it that He puts upon sinners, and that by which their sins are covered.' Wherefore He saith,

"As, by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous."

Bunyan thus proceeds to show that this fourth righteousness was obtained "by deed" . . . "by way of redemption . . . and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions.

"Thus has He ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness, for the sake of which God passeth by you,

and will not hurt you when He comes to judge the world."

Thus Bunyan evidently saw the beautiful antitypical Truth.

For in olden times the lamb was ordered to be without spot, and without blemish, and to be kept up for three days for public inspection previous to its being offered.

Thus our blessed Lord, God's Lamb, presented Himself to the people and priests of Jerusalem before His sacrifice, of whom it was officially announced, "I find no fault in Him."

Our dear friends fail to see that the personal life-righteousness of Christ was legally required.

Of which righteousness Bunyan says:—

"The righteousness that standeth in the union of these two natures to His office, giveth authority to that righteousness to do the work for which it was ordained:

"Thus if our Lord had parted with this righteousness, He would have parted with what He legally required to become our ransom.

"Truly He 'learned obedience' during His life-time, in order that at the supreme crisis He might be made perfect (Heb. ii. 10; v. 8, 9), that perfect, spotless Lamb of God which taketh away the sin of the world; and, so, by His obedience unto death fulfilled the one act of obedience, and opened unto us the gate of everlasting Life.

"So according to typical and antitypical Scripture, we are not justified by our Lord's righteous life of perfect obedience, but rather through, and in, that righteous act which was consummated on the Cross."

But again our friends fail to see a most important and essential point recognised by Peter, when he said,

"Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it."

Now Death is the penalty of not doing, or living in, the will of God.

But our Lord in His righteous life of obedience perfectly fulfilled that will (Heb. x. 7; v. 7; Jno. iv. 34); He put Himself into subjection to the law and will of God as regards the penalty of sin; yet He Himself, having lived a life of "obediential righteousness," was not subject to death as a state, therefore His flesh could not see corruption.

If thus He had parted with His "obediential righteousness," He would have parted with that which was necessary to His resurrection.

As Greatheart says to Christiana, "If He parts with His third (righteousness, that of the union of both natures), He parts with that perfection that capacitates Him for the office of mediation."

We are driven then by Scripture and logic to understand that our Lord by His own essential righteousness obtained for us another righteousness which He presents to us as a free gift.

Thanks be unto God for the unspeakable gift of His dear Son.

Yours faithfully in Him,

EDWD. W. FORSTER.

Malvern Link.

ACKNOWLEDGEMENTS.

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PUBLISHING NOTICE.

GLASGOW.

We are happy to announce that Messrs. R. L. Allan and Son, of Sauchiehall St., have been appointed our Agents for Glasgow.

THINGS TO COME.

No. 39.

SEPTEMBER, 1897.

Vol. IV, No. 3.

Editorial.

SOME DISPENSATIONAL PARABLES.

V.—THE POUNDS.

(LUKE XIX. 12-27.)

A CERTAIN nobleman went into a far country to receive for himself a kingdom, and to return.

“And he called his ten servants, and delivered them ten pounds, and said unto them, ‘Occupy till I come.’”

“But his citizens hated him, and sent a message after him, saying, ‘We will not have this man to reign over us.’”

The parable points to the glory and exaltation of the Man Christ Jesus, for it was a man of noble birth who went away “to receive for himself a kingdom.”

His *ten* servants refer to His glory among the Gentiles, for *ten* is the number used in Scripture for the Gentile nations.

Each servant received one pound. One testimony was committed to each, to be used after the people of His city had refused Him to reign over them. That is after the martyrdom of Stephen.

The glory of the Lord Jesus has been declared in three distinct degrees, thus—

His *official* glory as “Lord of all.”

His *personal* glory as “the Son of God.”

His *divine* glory as “the Man Christ Jesus” in whom dwells all the fulness of the Godhead bodily.

The *first* recorded proclamation of Christ to the Gentiles was after the death of Stephen, by Peter to the household of Cornelius (Acts x.) Peter preached Jesus as “Lord of all” and the Judge of quick and dead. The Man anointed of God with the Holy Ghost and with power, to give remission of sins.

The *second* recorded ministry of Christ to the Gentiles is that of Paul at Antioch in Pisidia to both Jews and Gentiles in the synagogue preaching Jesus as “the Son of God,” by whom all who believe are justified, and receive everlasting life (Acts xiii. 32-48). The word of salvation is sent to all who fear God (v. 26). The doctrine preached by Paul among the Gentiles is given to us more fully in the Epistle to the Romans. It was concerning Jesus as “the Son of God,” proved to be such by resurrection from among the dead; in whom the believer has, through faith in God, justification from sins, deliverance from the dominion of sin and of the law of Moses. Association with Christ in His relationship to God as sons of God, and assurance of eternal glory, Christ being exalted at the right hand of God to

make intercession, so that nothing can separate the believer from the love of God in Christ Jesus our Lord.

The *third* ministry of Christ to the Gentiles is contained in Paul’s epistles to the Gentiles after his preaching in the synagogues is ended. These epistles commit to the Gentile believers the truths peculiar to the present dispensation of grace to the Gentiles, and which were never declared either at Jerusalem or in the synagogues, because separation from Jerusalem and from Israel, as a nation, is essential to their manifestation. These epistles declare Christ to be “Head over all to the Church which is His body” (Eph. i. 22-23). The Head of every man is Christ (1 Cor. xi. 3). “Now, ye are the body of Christ, and members in particular” (1 Cor. xii. 27). “He that is joined to the Lord is one spirit” (1 Cor. vi. 17). The union of the believers to Christ as the Head and to one another by the Spirit given by Christ, is the basis of all the practical teaching of these epistles. “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. 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” (1 Cor. xii. 12, 13).

The Gospel committed to the Gentiles is concerning the Godhead of Christ, and His death as an offering for sin. “To wit, that God was in Christ reconciling the world unto Himself. . . . For He hath made Him, who knew no sin, to be sin for us: that we might be made the righteousness of God in Him” (2 Cor. v. 19-21).

The exaltation of Christ “at the right hand of God, far above all principality, and power, and might, and dominion, and every name that is named,” as the Head of the Church which is His body, is further taught in Eph. i. 21-23 and in chap. ii. 15, the fact of His “having abolished in His flesh the enmity, the law of commandments contained in ordinances.”

In the Epistle to the Colossians the Godhead of Christ is stated in connection with His headship of the Church: “all things were created by Him and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the Church” (chap. i. 16-18). This is repeated in chap. ii. 9-12, together with the fact that the ordinances of circumcision and baptism were fulfilled in His crucifixion and His burial. “In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the flesh in the circumcision of Christ: buried with Him in the baptism, in whom also ye are risen together through the faith of the operation of God who hath raised Him from the dead.”

Thus Scripture shows us three successive ministries to the Gentiles concerning the glory of Christ, answering to the

three servants named in the parable ; each ministry surpassing the previous one in the declaration of the glory of the Lord Jesus Christ ; the Judge of quick and dead—the Son of God, the justification of the believer and Giver of eternal life ; and lastly, the Man in whom dwells all the fulness of God, the Head of His body the Church, in whom all His members are complete. All the glory of God being revealed in the face of the risen and ascended Christ, in whom believers are risen together with Him. The first and second of these ministries have accomplished the purpose for which they were given ; for, throughout the whole world wherever the Name of Jesus Christ is acknowledged, it is acknowledged “that He is ordained the Judge of quick and dead.”

So also wherever Protestant Christianity is known it is acknowledged, at least in doctrine, that Jesus is the Son of God, the justification of the believer and the Giver of eternal life.

But where is there or has there ever been any corporate testimony, either ecclesiastical or national, to the truth committed to the Gentiles through the epistles of Paul? Confessing Christ only as the One Head of the Church which is His body—confessing the Deity of His person, and His One offering as the One sacrifice for sin, and the Holy Spirit given by Him as the One Baptism, by which alone every believer becomes united to Himself in resurrection in the perfection of His person?

But to return to the Parable :—

“And another came saying, ‘Lord, behold, here is thy pound, which I have kept laid up in a napkin, for I feared thee, because thou art an austere man ; thou takest up that thou layedst not down, and reapest that thou didst not sow.’”

The important lesson in the parable is in the conduct of the third servant and in the Lord’s dealing with him.

The napkin is spoken of only twice in the Scripture, it was bound about the face of Lazarus (John xi. 44), it was about the head of the Lord Jesus when He lay in the grave (John xx. 7). When He rose from among the dead, “He wrapped it together in a place by itself” ; *it was laid aside for ever*, for it was the symbol of death and burial, and “Christ being raised from the dead dieth no more” (Rom. vi. 9). “The head of Christ is God” (1 Cor. xi. 3). When the Lord Jesus lay in the grave the glory of God was veiled, for “the Living One” had become dead (Rev. i. 18) ; but when He rose from among the dead, all the glory of God was unveiled, revealed in the face of the Risen Son of God, never to be veiled again ; *the napkin was done with for ever!*

The servant took up that which the Lord Jesus laid aside as having no further use, and used it to keep in concealment the one thing that the Lord had committed to him to use in His service!

Christendom has done likewise ; so long as the Church was connected with Jerusalem, Christ being preached in the synagogues as the hope of Israel, “to the Jew first and to the Gentile also,” the stand-point of the believer was association with Christ in His death, as being freed thereby from the dominion of sin and of law (Rom. vi. 11 and

vii. 4). Baptism with water, a figurative burial with Christ, was a suitable illustration of such a stand-point, it was also the ordinance appointed by the Lord for the outward and visible association of the uncircumcised with the circumcised in one company as confessing Jesus to be Lord of all ; both Jew and Gentile who believed “were planted together in the likeness of His death” (Rom. vi. 5).

But when the Church of God was set in order among the Gentiles, in separation from Jerusalem and from the hope of Israel *as a nation*, further truth was made known to the saints which gave them an entirely new stand-point in their relation to God through faith.

Christ was declared to be the sanctification as well as the justification of the believer (1 Cor. i. 30) ; the bodies of the saints were declared to be the members of Christ (chap. vi. 15) ; Christ being the Head of the Church which is His body. “He that is joined to the Lord is one spirit” (v. 17). Therefore the confession of Jesus as Lord henceforth does not stand in connection with the flesh, but by the manifestation of the Holy Spirit, for “no man can say that Jesus is Lord, but by the Holy Ghost” (chap. xii. 3). The Holy Spirit given by the Lord Jesus being the “One Baptism” administered by the Lord Himself, whereby all His members are united to Himself the Head (1 Cor. xii. 12, 13).

Henceforth the stand-point of the believer before God is union with the Man whom God has raised from among the dead and exalted at His own right hand, and made Head over all things. The Man in whom dwells all the fulness of the Godhead bodily ; who has “abolished in His flesh the enmity, even the law of commandments contained in ordinances : for to make in Himself of twain one new man.” Circumcision and baptism having been fulfilled in the death and burial of the Lord Jesus, in whom the believer is risen through faith (Col. ii. 11, 12), the believer is “COMPLETE IN HIM,” being united to Him in resurrection in all the perfection of His own person before God : “Accepted in the beloved.”

But Christendom, throughout, obscures this precious revelation of the glory of Christ. Like the wicked servant it hides the Lord’s money in the napkin which the Lord had “folded together and laid aside.” Christendom has continued to obscure the truth that the believer is risen with Him through faith, and uses the symbol of death to set forth a dead Christ, thus hiding the truth of a risen Christ, as it were in a napkin. The servant esteemed His Lord an austere man. So, by subjection to ordinances, the “One Baptism” with the Spirit administered by the Lord Himself in infinite grace is obscured, if not actually denied.

The Lord does not reject the charge of taking up that He laid not down and reaping that He did not sow, for the Lord laid down all that belonged to Him as Man and as a Jew. He was buried as the manner of the Jews is to bury. He rose the Head of a new creation, the first-born from the dead. He sowed the word of the kingdom, He gathers fruit from the word of His grace (Col. i. 6).

“Take from him the pound and give it to him that hath ten pounds.”

When the Lord Jesus returns, "having received the kingdom," the testimony to His exaltation is taken from the Gentiles and given to a Jewish ministry as at the beginning of the Gospel; this revived apostleship will fulfil towards the Gentile nations the commission given in Matt. xxviii. 19, 20, proclaiming the Lord Jesus as the Son of God, the King of Israel, according to Psalms ii. 9-12 about to sit upon the holy hill of Zion and to judge the world in righteousness.

"But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

When the Jewish ministry to the Gentiles is resumed, proclaiming the Lord Jesus at His return to take the kingdom which He has received, then judgment begins to be executed upon Jerusalem, and "the Great Tribulation" commences (Matt. xxiv. 15-22). The Lord will be present with His disciples during these days according to His promise: "Lo, I am with you all the days, so long as the end of the age." The days of the Son of Man (Luke xvii. 26).

The standpoint of Matt. xxviii. 19, 20 is shortly before the days which constitute the end of the age. The Lord's presence will be until and through the continuance of those days.

"THE LOGIA (OR SAYINGS) OF JESUS."

MOST of our readers have heard of the recent discovery of a small Greek Papyrus in Egypt, containing some seven sentences purporting to be sayings of our Lord.

A learned disquisition has been published discussing the various problems connected with them. The date of the writing seems to be pretty certainly fixed at the end of Cent. II. or the beginning of Cent. III.

They present no difficulty to one imbued with the language of the Gospels or having an insight into the history of the early ages of Christianity.

On the one hand we have to remember that before the death of the Apostle Paul the professing church had departed from his teaching: and that the last words of Christ from the glory to the individual overcomer were to "hear what the SPIRIT is saying to the Churches" in the epistles specially addressed to them. On the other hand we must remember that the Church took up with and corrupted "the teaching of the Twelve" and soon confined its attention to ordinances and morality.

So that the Epistles became neglected for the Gospels; and the testimony of the Spirit who came to form and teach the Church, gave place to the testimony of Christ who "came unto His own" in fulfilment of old Testament prophecy.

The sayings of Christ soon became perverted, as did the teaching of the Twelve, or these Logia would never have been written down or received as being authentic.

Genuine they are, being what they purport to be as to date, &c., but authentic they cannot be except so far as any of them may reflect the actual inspired words of the Gospels, as some of them do. Who, for example, could

ever imagine the Lord Jesus as saying, "Except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father"?

But we can understand modern Christianity readily receiving such a "saying" and using it to support its own departure from the primitive teaching of the Holy Spirit by Paul.

"RUSSIA'S DESTINY BY THE LIGHT OF PROPHECY."

THE pamphlet published under this title is no product of the usual text-garbler, with money to throw away on airing his nostrum, and designed to tell us about the Eastern Question. It is the thoughtful effort of a spiritually-taught Christian to further the knowledge of God's children as to His plans for the government of the earth—from a practical point of view.

The author has evidently availed himself of Darby's voluminous writings in his studies. He has regarded in its proper light the fact that God gave the leading keys of the recovered truth that for seventeen centuries had been lost, to Mr. Darby, *i.e.*, he sees God in the matter, not man.

When, however, he wishes to persuade us that the Gog of Ezekiel is the Assyrian of Isaiah, and by making a vassal of Turkey represents the empire of Russia as at present constituted, we cannot accept the conclusion. It will not bear close criticism.

Nothing is to be founded upon the analogy between Isaiah in x. and xiv. 24-28 and Ezekiel in xxxviii. and xxxix. Because the Assyrian and Gog are alike destroyed upon the mountains of Israel, that does not prove Gog to be the Assyrian. There is "false analogy" arising from what is known in terms of logic as "undistributed middle"—*i.e.*, the inference of identity of two or more objects on the mere ground of their having some qualification in common. The chapters themselves show *distinction* between Gog's onslaught and that of the Assyrian. The Assyrian has a yoke over Israel which needs breaking, whereas Gog comes upon the scene at a time when they are under *no* yoke, but dwelling comfortably in unwall'd villages and free as air.

But there is a radical difference between Gog himself and the Assyrian. The former is raised up by God as the rod of His anger, being the opponent of the house of David, the unbelief of Ahaz being the *immediate* cause of the decree, and consequently his yoke is finally broken by Messiah, the Son of David, the deliverer coming out of Zion; whereas the latter is raised up by Him according to His purpose that the Gentiles should know that He sanctified Israel. Let anyone compare the *argument* in Isaiah vii. to xiv. with the *argument* in Ezekiel xxxvi. to xlvi., and the fallacy will become manifest. *Messiah*, the main subject of Isaiah, is not in question in the prophecy of Ezekiel, is not even named. Ezekiel's mission was based upon the fact that God had not been sanctified in

the presence of the Gentiles by the nation of *Israel*, and that this purpose of His was not going to fail. Ezekiel xxxvi. to xlvi. reads simply enough if we consider the interval that is to elapse between the close of the Apocalyptic judgments and the full establishment of Israel over the Gentiles.

Russia is clearly a member of the European Concert, and has part in the clay-iron of the feet of the image of Dan. ii., which passes away under the Apocalyptic judgments. Very likely Meshech and Tubal were the ancestors of the people of Russia; but as the *families* of the earth are to remain after the destruction of the image, that argument has no bearing on the case. We cannot close without alluding to another fallacy, which is almost universal amongst authors of books on prophecy, viz., the supposed identity between the kingdoms of Dan. ii. and those of Dan. vii. The keenly discriminating legal mind of Dr. Anderson has exposed it in *The Coming Prince*, and we refer our readers to his remarks.

Our own observations are these: To argue that because the kingdoms in the former chapter are four, and those in the latter chapter are four, and because the same prophet predicts the rise in each case, they are necessarily the same identical kingdoms, from the first to the fourth, is another instance of what is called in Logic, the "undistributed middle." Here again the chapters themselves show *distinction*. The kingdoms of Dan. ii. follow one another in succession, whereas those of Dan. vii. all arise together; the kingdoms of Dan. ii. all pass away at the judgment, whereas some of those of Dan. vii. remain afterwards "for a season and a time." A full understanding of the Book of Daniel must be hopeless until current expositions of Dan. vii. have been thoroughly overhauled, and the present aspect of the Eastern Question will not become clear by the light of prophecy meanwhile.

Limited space prevents our saying more about the matter at present. Students of prophecy who wish to discern the danger of relying upon an *analogy*, or a congeries of analogies, to prove identity, without first scrutinizing the text by searching to see if there is not also *distinction*, should analyze Anglo-Israelite publications, where the "undistributed middle," appearing in its grotesque and exaggerated form, is more clearly marked. The authors of them make it their practice to search for a qualification common to England and the Israel of prophecy, and call it an "identification."

THE SON OF DAVID.

BY THE REV. JAS. C. SMITH, OF HOYLAKE.

(Concluded from Page 18.)

FOURTH. In Matt. xv. 22. "And behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, son of David! my daughter is grievously vexed with a demon."

The name of David was known far and wide, and it must have been fairly familiar in the regions of Phœnicia. Hence it became a link, and this distressed Canaanite laid

hold on it and appealed to Christ by means of it. She recognized the new prophet as a true descendant of David, and as possessed of royal rights; yea more, she appealed to Him as Lord, thereby owning that He had power to deal with the demoniac spirit which was afflicting her daughter.

She confessed that the blessings of God—"the children's bread"—of right belonged to Israel, and that they could only come to her by the merciful grace of "the Son of David." Thus the truth was conserved and the overflow was shared in by this Gentile "*dog*." Thereby this "woman of Canaan" became, like the centurion, a representative of the "many" that should come from north and south, and east and west, and take their seats in the Kingdom, in a later day, gathered round the person of the "son of David."

5th. In xx. 30, 31: "Behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, son of David!" And as they were told to desist they cried the more, saying, "Have mercy on us, O Lord, son of David!"

The Son of David could not be deaf to such a persistent request. "And Jesus stood still." We read of an old-world miracle when sun and moon stood still at the bidding of a man; but here the Lord of sun and moon "stood still" at the voice of needy men who, in their blindness, appealed to the son of David. So He called them, questioned them to bring forth a confession of the trouble, and then, of His royal bounty, granted their request. The two blind men are illustrative of Judah and Israel, and the day is coming when both parts of the nation will have opened eyes to look upon and confess Jesus as the "son of David."

6th. In xxi. 9, 15: "And the multitudes that went before and that followed, cried, saying, Hosanna to the son of David!"

It was when the chief priests and scribes heard this cry that they were "sore displeased." And they are sore displeased to this day as they hear the multitudes of Jews and Gentiles singing the song of "Hosanna to the son of David." Let the children sing it! Forbid them not. For if they should hold their peace surely the stones would cry out and echo back the Hosanna of the children's welcome song. We call it the triumphant entry. Well, let it stand, with reservations. The true triumphant entry is in abeyance until He comes again, and when, without reserve, He will be welcomed by the humbled nation with the shout, "Blessed is He that cometh in the name of the Lord!" "Hosanna to the son of David!" God speed the glad day!

7th. In xxii. 42: "Jesus asked them, saying, What think ye of Christ? whose son is He? They say unto Him, The son of David." They would not admit that He was the son of God. And yet David calls him *Lord*: and Christ asks, "How is He then his son?" And no man was able to answer Him a word. And no Jew is able to answer that question to this day. The real difficulty is His humanity, not His divinity. How is He then David's son? And hence it is that to heartily and wholly own Him as the "son of David" is to accept Him as the One

possessing saving grace and sovereign power: as having "the Key of David," a key to unlock many bolted doors, the key of divinity and humanity, and who can therefore set before the needy, trusting soul an open door which no man can shut. The test question abides, "What think ye of the Anointed One? Whose son is He?" Blessed is he who can combine true confessions and say, Thou art the Son of God, Thou art the King of Israel, Thou art the Saviour of the world! Hosanna to the son of David!

Contributed Articles.

IS THE CITY OF REV. XXI. THE CHURCH?

BY GEO. F. TRENCH.

IT is proposed in the following paper to answer the question which has recently become one of general interest, *viz.*, To what company does Revelation xxi. refer, where we read, "Come hither and I will show thee the Bride, the Lamb's wife"?

There are just seven signs that this is not the Church, but that here the seer is shown the restored, regenerated people of Israel under a figure familiar to all students of the Old Testament.

Let us briefly enumerate them:

(1) Christ is described as "The Lamb."

The origin of the title is essentially Jewish, and, therefore, though precious to every soul redeemed by blood, foreign to the Lord's relations to the Church, in a dispensational sense. For it refers to the passover and to the daily sacrifice. Therefore, John the Baptist, whose mission was wholly Jewish (Luke i. 16, 17, 77, 80), addressing those to whom the rites of the law were familiar, cries, "Behold the Lamb of God." The title as such disappears from the time of the Holy Spirit's descent, until in the Book of the Revelation, Israel is once more in view, prophetically. (The allusion in 1 Peter i. 19 is addressed to Jewish converts, and is used illustratively, "as of a lamb.") In the Revelation our Lord is called "The Lamb" about twenty-six times, not merely as accomplishing redemption, but also as receiving honour, glory, power, and even executing wrath, and waging war.

(2) The company is described as the Bride, the Lamb's wife.

These are, both of them, Old Testament figures of Israel, and seem to be taken from Isaiah lxii. 5: "For as a young man marrieth a virgin, so shall thy sons (or thy Restorer) marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Again, in chap. lxi. 10, we read: "He hath clothed me with the garments of salvation . . . as a bride adorneth herself with her jewels."

In the beautiful story of the bride Rebekah we have this relation foreshadowed, for, unlike the wives of Joseph,

Moses, and Boaz, who all were of Gentile blood, in Isaac's case the servant was solemnly sworn, "Thou shalt not take a wife to my son of the daughters of the Canaanites." Rebekah was thus a type of the nation of which she was also to become progenitress.

Israel is therefore the bride of Jehovah, and John the Baptist, who, as we have seen, had no mission to Gentiles, beholds with great joy in the pure souls of the elect remnant who had even then grouped themselves around the Lord, the nucleus of the regenerate nation, and says: "He that *hath the bride* is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled."

It is said that the term bride cannot be applied to a people like Israel, who had been "married" ages before to Jehovah, and had fallen away. But would not the same argument apply to the Church whose history is not less but more disgraceful than that of Israel? But in truth the figure is used to show that the Israel of the future will be regenerate, born again, partakers of the divine nature, created in righteousness and true holiness, endowed with a truly bridal nature as undefiled and impeccable as if enclosed in angelic and not human forms. For "all Israel shall be *saved*." Thus Israel will combine the two characters—"the wife," because ages before chosen, loved and nationally married to Jehovah; "The bride"—because in her future relation she shall be a new creation, old things all passed away: "wife" in God's unfailing faithfulness, "bride" in Israel's new life, and love, and spotless purity in Christ.

(3) It is a city, a holy city, which John is shown. Now the Church is specially revealed as a body, a human body, and when the bride's appearance was announced, what would have been more simple, appropriate, and natural than, if the Church was meant, to present her in human form, as Eve was brought to Adam, bone of his bone and flesh of his flesh. But no; it is a city, and that city the New Jerusalem. This fact excludes the Church—not, be it observed, that the Church is excluded from the city. We know from Hebrews xii. 22 that "we are come to Mount Zion, the city of the Living God, the Heavenly Jerusalem," in the sense of access, enjoyment, and communion. But to have access to the city is one thing; *to be the city* is quite another thing. We are also said to come "to the innumerable company of angels," and yet we are not angels. No. The city proves that the bride is Israel. It was Abraham's hope (Heb. xi.), revealed, no doubt, in vision to him long ages before John beheld its glory. It was foretold in Isaiah lx. 14, 19, 20, and liv. 11, 12, for Israel's earthly millennial city will in many respects be its type.

Its very name ought to settle the question.

Our first lesson, as young Christians, was to understand, in prophetic study, by Israel, Israel; by Jerusalem, Jerusalem; and to beware of appropriating to the Church or to ourselves the good things foretold for the beloved nation. The Church is never called a city, and is never called Jerusalem. No doubt she is called a Temple, but then

John says, "I saw *no temple* therein." And Jerusalem, which is above, is called the "mother of us all," because we have received through her the Word of God, by which we were born of God. But this is a future city, not our *mother*, which must be something in the past, viz., the spiritual Israel of past ages, her prophets, and singers, the writers of Old Testament Scripture.

If we were of the number of those who altogether deny the literal fulfilment of the prophecies of Israel's national salvation, the diversion of Rev. xxi. into church channels might be intelligible and excusable, but how anyone who admits the absolute certainty of their fulfilment can fail to see in the new, the great, and the holy Jerusalem city, the regenerate nation's glorious home, passes comprehension.

(4) The city *comes down out of heaven* from God, and lights upon the new earth, for the nations of the saved to bring their glory and honour into it (Rev. xxi. 24).

But the Church is destined to a heavenly, not an earthly abode. If Eph. i. 18-23 is examined it will be seen that the hope of God's calling of the Church is that the Head and Body united in *heavenly places*, should rule over all things created in the age to come. When it is said, as it is said, that "the one figure of speech (the Body) relates entirely to *present condition*, the other (the Bride) describes things that are to come," surely Eph. i. must have been forgotten where the Body is connected with Christ's future glory, and 2 Cor. xi. 2, 3, where the Bride is connected with present Church purity and loyalty to the Lord.

(5) "The city had a wall, great and high." This at once recalls the wall of Eph. ii. 14, which is a figure used by Paul to convey the separateness of Israel, her distinctiveness, even exclusiveness, as regards Gentile approach or encroachment upon her national privileges.

"Broken down" during all this present time of the one Body, in which both Jew and Gentile have been made one, when the new earth shall have been prepared, the wall of partition re-appears, not indeed repulsively as regards the saved nations, for on every side it is pierced by gates of access; but yet there it is, "great and high," and every gate bears the name of one of the tribes, to show that the purposes of God's election stand unchanged, that Israel "shall not be reckoned among the nations."

(6) This appropriation of all the gates of the New Jerusalem to the tribes of Israel ought to settle our question, one would think, beyond yea or nay. For who ever heard of tribes in the Church? And mark, it is not that Israel's tribes have access to the Church's glory, as some seek to show. The gates are Israel's gates to Israel's Jerusalem. If the Church is here at all it might, with more show of reason, be contended that she is included in the nations of the saved (though that too could easily be refuted), but signs of the Church in the city there are none.

(7) The names of the twelve Apostles of the Lamb are inscribed in the foundations of the wall.

We have already seen that the title, "The Lamb," is one which obviously originated in our Lord's connection with Israel. In none of the Epistles are the Apostles described as the Apostles of the Lamb. That title would not correctly describe the Apostle Paul. He was the Apostle of the

Mystery. The Apostle of Christ. The Apostle of the Gentiles. A Minister of the Church (Col. i. 25). But the "Apostles of the Lamb" are the twelve (including Matthias in Judas's stead), whose qualifications were that they "companied" together "all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that day that He was taken up from us" (Acts i. 21, 22). The Apostle Paul was not qualified, therefore, to take Judas's place. He was called from heaven, by Christ in ascension, to receive and preach the revelation of the Mystery of the One Body, and "that he should be a minister of Jesus Christ to the Gentiles" (Rom. xv. 16). And yet Paul's name, the Apostle of the Church, is not found in the city which is said to be the Church!

But in the great, New Jerusalem, we see the fulfilment of Christ's promise to the twelve, in Matthew xix. 28, "Ye that have followed Me, in the regeneration (the new heavens and new earth and new nation), when the Son of Man shall sit on the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." The city's wall with its tribal gates and apostolic foundations is a plain, unmistakable fulfilment of the promise.

In conclusion, I might ask, if the city be the Church, where is the Israel of the regeneration? The city cannot do duty for both, as is evident. The saved nations cannot include Israel. And so by that theory Israel is obliterated, extinguished, lost sight of, forgotten—no place found for her.

On the other hand, if it be asked where is the Church if this be Israel, I point to Ephesians i. 22, 23, and answer, the Christ of the dispensation of the fulness of times is multiple, the Head is Head over all things *to the Church* which is His Body, the fulness of Him that filleth all in all. "*Ubi Christus ibi ecclesia*"—Where Christ is, there is the Church.

THE THREE WELLS OF GEN. XXVI.

IN Genesis xxvi. 15-22 we read of three wells dug by Isaac.

Genesis is a book of beginnings and germs of God's ways with man.

The number three also is one which the Holy Spirit often uses for our instruction (*ex. gr.*—the Trinity, or three persons of the Godhead).

There are also three dispensations specially taught in His dealings with Israel, as typified by the Three Feasts in the year, viz., (1) Passover, or paschal times, now over; (2) Pentecost, or spiritual times, now present, and (3) Tabernacles, or millennial times, yet to come.

We find this same truth also taught us by the three wells of Isaac.

(1) Of the first we read (ver. 19), "Isaac's servants digged in the valley and found there a well of springing water, and the herdmen of Gerar did *STRIVE* with Isaac's herdmen, saying, The water is ours; and he called the name of the well Esek (contention or strife), but they strove with him."

Such has always been the case. In former times we see how God's people were striven with by those around them,

who were strangers, like these herdmen of Gerar contending with the servants of Isaac. The Philistines were continually striving with Israel. And man's natural heart has always been in opposition to God, as shown at the cross of Christ.

(2) But Isaac, illustrating the grace of our Lord Jesus Christ, sends his servants, "who digged another well," this second well, which is antityped by the gift of the Spirit at Pentecost, "and they strove for that also." Was not this just repeated? Witness the persecutions which began against the apostles at Jerusalem, and "he called the name of it 'Sitnah'"—hatred. Yes, His Truth, His name, and His ways were, and always are, hated. The flesh and spirit are "enmity" against one another.

(3) "And he removed thence and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, 'For now the Lord hath made room for us, and we shall be fruitful in the land.'" And this brings us to the third and last well, or millennial times when there will be no more striving, but there will be room. Room for the tribes of Israel to be planted in their land, and room for blessing and the outpouring (as of the latter rain) of the Spirit from on high.

Truly we find precious pearls of truth to be gathered up from what is so simply narrated of these wells of water, and it is good for us to bear them in mind in studying God's dealing with men, and especially we may say with Israel.

G. F. W.

MARIOLATRY.

THE two Archbishops of the world-wide Church of England, having in their official letter to the Russian Greek Church, gone out of their way to give the title of "the ever Virgin Mary," to the mother of our Lord; it seems as well to restate the evidence shewing that this is an entirely unscriptural title.

It might be noticed, when dealing with such an important, official document as this, from one great Church to another, that even the name is erroneous.

Accurately speaking there is no such person as "Mary" in the New Testament. The name given to Joseph's wife by the Evangelist is "*Mariam*." But as she was of pure Hebrew descent, there is no doubt that her real name was the same as that of Moses' sister—*Miriam*. And being in the lowly position of the humble wife of a village carpenter, she was no doubt ignorant of Greek, and so would not spell her name *Mariam*. And the term of "Virgin Mary" is never applied to her in Scripture, though *mother* often is. It appears from the Gospels, that *Miriam* was the mother of four sons, and of at least two daughters (Matthew xiii. 55, 56).

The names of the sons were James, Joses, Simon, and Judas; those of the sisters are not given: After the birth therefore of *her first-born Son* (Luke ii. 7), she became the honoured mother of at least six children, making in all, a family of seven, whom when young, she doubtless endeavoured to bring up in the fear of the Lord.

Under the influence of paganized popery, various attempts have been made to overcome the direct and plain statements of the written Word; but all have been exposed.

The most usual is to affirm that they were the children of an imaginary sister of *Miriam*, who bore the imaginary name of *Mary*. Passing by the untenable idea that two sisters should be named exactly alike; it seems that if these were cousins of our Lord, then at least three of them were apostles. But this contradicts John vii. 5. So they cannot be cousins.

Others, seeing this insuperable difficulty, have fallen into another, in order to escape the manifest declarations of Holy Writ. They have affirmed (but with no more proof than the others) that these were the children of a former wife of Joseph's. This is impossible also, because if so, then the Son of *Miriam* was not the legal heir to the throne of David.

The fact that they are always found with *Miriam*, instead of with their imaginary mother, and always being called "brothers," instead of any title equivalent to cousin or relation, confirms their actual relationship.

This unscriptural theory so prominently put forth in the Lambeth Letter, is also equally unhistorical. It does not seem to have been held prior to Jerome (A. D. 370) the ascetic Monk of Bethlehem, and even he seems to have abandoned it, after leaving Palestine, as untenable.

Of course the true prototype of the Archbishops' "ever Virgin Mary," is the "ever Virgin" Mylitta of Babylon, who was reproduced in Egypt as Isis the virgin mother, and in Athens as Athene the virgin goddess of the Parthenon. And in the stone virgin over the restored Westminster Abbey doorway, and the marble virgin in St. Paul's reredos, we see the actual re-establishment of the commencement of the return to the ancient Mariolatry of pagan Babylon, and papal Rome, in the professed Protestant Church of England.

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.

ARE THERE TWO DISTINCT PHASES IN THE SECOND COMING OF OUR LORD?

By JOHN WOOD, ESQ.

(At a Prophetic Conference, 1897).

MY answer to this question is an affirmative one, and I believe our Lord's ascension will probably give us a clue.

In John xx. 17 the Lord Jesus said to *Mary*, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God," whereas eight days later the Lord said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing."

I can only suggest one way of explaining this mystery. Our Lord appears to have fulfilled Levit. xxiii. 11, the

"Wave sheaf," this was presented as a type of Christ in Resurrection *the day after the Sabbath*, and was fulfilled if our Lord ascended and presented Himself to the Father. It is unnecessary to my present purpose to point out the significance of the fifty days which we know pointed to Pentecost, or the "two loaves of fine flour baked with leaven," which we know represent the Church. Suffice it to say, that as our Lord before His ascension (as we commonly understand the phrase) fulfilled the wave sheaf type, so, I believe, He will come *for* His Church, before He comes in glory "with all his saints." Is there any other way of accounting for the words, "Touch me not?" and also "I ascend?" seeing that Thomas was so differently dealt with from Mary? and the ascension was some distance off when the Lord spoke to Mary?

To a thoughtful mind it is almost impossible to understand or to reconcile verses of Scripture unless we grasp "the two phases;" for example, take such a verse as "This same Jesus . . . shall so come in like manner as ye have seen Him go into Heaven" (Acts i. 11). How different from 2 Thess. i. 7—"The Lord Jesus shall be revealed from Heaven with His mighty angels in flaming fire, taking vengeance on them that know not God." Or again in Amos v. 18, we have "Woe unto you that desire the day of the Lord." In 1 Thess. iv. 18, "Comfort one another with these words."

Let me however, clearly say that I have no wish to prove:—

(1) That a *monopoly* of wisdom is vested in those who hold certain views, be they "historic" or "futurist."

(2) I am not of necessity going to teach a "secret" rapture.

To many minds the phrase—"The Second Coming of the Lord" implies several clearly marked events, which, of necessity, imply a considerable space of time. For example:—

(1) We have "the Rapture" clearly taught in 1 Thess. iv. (this I hope to show means the removal of the *complete* Church to meet the Lord in the air).

(2) We have also the scene on earth depicted after the Church is taken (in Rev. vi.) by the breaking of "the seals" of the seven sealed book.

(3) Also, the reign of a last personal Antichrist, who is known as "the man of sin," "the Beast," the wilful king, etc.

(4) The gathering of a great multitude who are seen in Rev. vii., and who are declared to have been brought out of "the Tribulation, the great Tribulation," but who have no "crown," in the description given them.

It seems impossible that these should belong to the Church, the body of Christ.

(5) The gathering of the Jewish Remnant to their own land (see Zech. viii. 12 and other Scriptures), that they may be at the appointed place to meet the Lord when He comes in glory "with all His saints," to be seen of those who pierced Him, to destroy His arch-enemy, "the man of sin," and to fulfil the second psalm, establishing the Kingdom on earth which will last 1,000 years.

Now let us deal a little more in detail with these points. There is to be "a glorious appearing," and undoubtedly a multitude of redeemed sinners will "meet the Lord in the air"; *all* can say "yes" to this, but now alas, we part company, for many think that:—

A. A favoured few are to be caught up whilst the majority, on account of worldliness or spiritual deficiency, are left to go through the tribulation.

B. Others think that the whole church on earth, *i.e.*, those who have not fallen asleep in Jesus during past centuries, will go through the tribulation, and that "the Rapture" of necessity takes place after the tribulation (unless they get out of the difficulty by teaching "a first-fruits ascension"); whilst a third section believes:—

C. That the Church will *not* go through the tribulation; to this latter view I absolutely and firmly adhere for the following reasons:—

(1) The Apostle Paul said, "Christ the firstfruits, afterward *they that are Christ's* at His Coming" (1 Cor. xv. 23). (2) He also said, "WE which are alive and remain shall not prevent those who are asleep"; does he in these words hint at any sub-division? (3) So long as grace is grace, and so long as grace and works *as a title* must be kept separate and distinct, who can believe that works, or experience, or faithfulness can add to the Title? What would be our Title on a dying bed to-day? Surely the Precious Blood? If that does not secure "an abundant entrance," what will? True, the Irvingites, the Christadelphians, a certain few Romanists, and other individuals far more deeply taught in the Word, severally teach that the "translated" are the few, and each in turn teaches the translation of the coterie to which he belongs! Did I share these views, modesty would compel me to omit myself from the faithful and distinguished few! The idea seems utterly foreign to Scripture.

Are there not foreshadowings of the glorious appearing?

I think so? Look, for example, at Heb. xi. How are we to account for the Divine order, and the Divine omissions of that chapter? Why does the Holy Spirit begin with Abel and then mention Enoch, the *seventh* from Adam? Why go from Enoch to Noah? Surely Abel shews the truth concerning the first appearing of our Lord "to put away sin by the sacrifice of Himself," whereas Enoch shews the truth of the second appearing "without sin unto Salvation." Enoch was caught away, he was not, just as we shall be, caught up or raptured. Enoch was taken immediately *before* the flood (the tribulation which our Lord uses in Matt. xxiv. to point on to another tribulation yet future). Surely the inference is strong! but see how it is supported by another instance.

The cities of the plain are doomed, where is Abraham? In Gen. xix. 27 we are told that Abraham was "standing before the Lord" when the judgment fell! Then he was safely out of the tribulation which fell upon the doomed cities. "As it was in the days of Lot so shall it be."

Yea further, what about Lot himself? Surely his experience was not such that on the ground of grace plus works he was delivered? Yet the Lord "delivered just Lot." He could not do anything "till Lot be come thither." Why not? Because it would have been contrary to a Divine principle witnessed through Scripture, *viz.*, that judgment can never touch one of the Lord's own people. We all remember about the saints at Jerusalem escaping to Pella before the overthrow by the Roman armies.

The Rapture then means the translation of *all* the saints then alive, to meet those who have been asleep in Jesus, their Title being "the Blood" alone—Sovereign grace.

I hesitate to give foreshadowings of "the day of the Lord," they are so numerous—the overthrow of Pharaoh at the Exodus is perhaps the most significant.

So soon as the Church is gone, the seals of the seven-sealed book are broken, and Antichrist in Rev. vi. is seen on "the white horse" going forth conquering and to

conquer, followed by war, famine, pestilence, martyrdoms for the Word of God, and the great earthquake. This we get in Rev. vi. after we have seen the Church in glory in Rev. v. Some are looking for Antichrist, but I know of no verse to warrant their doing so. We are "to wait for *the Son from Heaven*," and to look for *Him*. We must not confuse those who sing the new song in Rev. v. with those who cry for vengeance in chap. vi. 10.

When is the Rapture?

It may be *at any time*. The Lord says, "Behold, I come quickly," the words were uttered many centuries ago, but they were uttered *in the right place!* Such words could not have been used to the Churches of Ephesus or Smyrna, which *mystically* represented early church days, but one of the seven "Lampstands" represents (mystically) *our own day*, viz., the Philadelphian, and, of course, it is to *that* Church that the Lord says, "Behold, I come quickly," and to the same Church we have that remarkable verse, "Because thou hast kept the word of my patience, I also will keep thee from (*i.e.*, out of) the hour of temptation which shall come to try them that dwell upon the earth."

Strongly do I believe that we escape that "hour," equally strongly do I believe that the "quickly" should be caught by every hearing ear.

In *every* passage of Scripture careful discernment will shew that the promise is in beautiful sequence with the lapse of time, and that "the time of the end" is strictly in view, wherever the word "quickly" is used. I have omitted all reference to the deeply interesting *Jewish* topic. God's purposes are ripening fast in the East, and never were newspapers scanned with greater eagerness than now, especially by those who "lift up their heads knowing that their redemption draweth nigh."

It is, however, not necessary that the Jews should go back before the Rapture. I look only for "a remnant" to return to their own land, and statistics are already interesting and suggestive. It is enough for us to know that the "Times of the Gentiles" have nearly run out, that *then* blessing reverts to Israel, but not prior to the Church's removal, for surely all uncertainty would be at an end if we saw Israel in possession of the heritage given to Abraham. The eleventh chapter of the Epistle to the Romans is not difficult, nor is Matt xxiv., if we keep in mind that the latter chapter refers to events (entirely, after the Rapture, except in-so-far as Jerusalem's overthrow by the Roman armies was a foreshadowing of that greater tribulation referred to in ver. 29. Nor does Luke xxi. afford any disproof of this opinion.

The pivot words of these chapters have lead me to this conclusion; notice them, "Temple," "Mount of Olives," "Abomination of desolation," "Holy place," "Judea," "Sabbath day," "Fig tree," "This generation," "Synagogues," etc., surely these words do not take our thoughts to the Body of Christ which is the Church?

We do well to cease looking for *signs* except in-so-far as we discern the general aspect of the days, "the Signs of the Times" *generally*. St. Paul fully, in his epistles, (for example, 2 Tim. iii. 1) has given us *leading characteristics*, they are sufficiently clear to warrant our belief that "the night is far spent, and that the day is at hand." How many choice servants of the Lord have gone home who *knew* this! Were they wrong? I believe not! Was it not their incentive to godliness; to zeal in evangelistic, pastoral, and missionary work? Shall it not be ours? If careful comparisons of Scripture lead us to the conclusion that the time is indeed short, surely our conduct must be regulated by such a solemn consideration, and by such a "blessed hope."

Selected Gleanings.

"THE TEACHING OF JESUS"

NO subject is more important or requires more careful attention than that which is raised by the above modern title.

The last words of Christ from the glory were to call the attention of the church seven times to the words of the Holy Spirit addressed to us in the Epistles. "He that hath an ear let him hear what the Spirit saith (or is saying) to the Churches."

The aim of the enemy, therefore, is to divert our attention from that all important instruction for us. The most effectual way of doing this is not by denying it or perverting it, but by setting up something above it, by setting up the teaching of Christ above the teaching of Paul and thus *using one truth to destroy another truth*. This is much more subtle and therefore more dangerous than meeting truth and opposing it by error (which is of course another of the enemy's tactics and often resorted to).

Moreover, it is a side-blow at Inspiration, for, on the one hand, it is meant to lower Paul's teaching by treating it as merely human, and opposing it to the divine teaching of Christ; and, on the other hand it lowers Christ's teaching by putting it in opposition to Paul's.

"We are not ignorant of his (the enemy's) devices." For we know that both teachings are true, perfect, and equally divine, but we rightly divide them and read them with reference to the Dispensations for which they were respectively intended, and thus see not opposition but wondrous perfection and beauty.

It is helpful to note that others adopt our conclusions without knowing our premises. The testimony of such is useful. We therefore give a few extracts from an article in *The Expository Times* for July entitled "Paul and Jesus." We do not like or approve of the title, or the use of the name "Jesus" in such a connection, and so frequently as the writer (the Rev. Arthur Hoyle of Leeds) employs it. We make this our protest at the outset as we cannot alter the wording of Mr. Hoyle's article.

Approaching the subject from quite another direction, Mr. Hoyle says:—

"A good deal of the depreciation of Paul the Apostle may be traced to the revolt against supernaturalism that has marked the latter half of this century. It is a new development of an old position, and, partially, a strategical movement to the rear. The ultimate goal of these assailants, for the most part, is everything miraculous. If Paul can be got out of the way, then the rest are easily put aside. Paul has elevated supernaturalism into a system, made every Christian in some sense a miracle, and linked the Personal intervention of a Personal God to the deepest facts of our spiritual consciousness. So long as this system is accepted, even in its broad outlines, supernaturalism is safe. But get this out of the way, and, with flying banners,

the assailants will march over all the rest. There is a show of retreat. Twenty years ago, all theology was of chaos and black night; now this position is somewhat modified. We may keep our theology, provided it has no mysterious depths and awful outlines; that is to say, provided it is no theology at all. Then Jesus is held up to us, but a Jesus one can hardly recognise. His life is a poem, dear and refreshing to the heart of man. He is the great unveiler of ethics. Simplicity and gentleness and intellectual beauty are His distinguishing characteristics. About Him is nothing polemical or dogmatic, but the sweet seduction of an entirely human sentiment, so penetrative and so persuasive, that one feels, when putting down these accounts of Jesus, as a certain woman did, 'what worries me is that it doesn't wind up with a wedding.'

"Such a Jesus as that Paul never knew. Such a Jesus as that has no sort of connexion with the teaching that 'it is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.' If we think other than thus about Him, we may at once put down Paul's Epistles. They are of no further use. They are plucked up by the very roots. But *was* Jesus just a Teacher with a handful of charming precepts? Had He *no* system? Had His system no mysterious depths, no awful outlines? I cannot dwell long on this, but I have observed that, just as those who object to theology do not really object to theology at all, only to some other person's theology, so those who say that Jesus has no system, usually have no system of their own. Jesus *had* a system. Every man whose life is at all based on reason *must* have a system. He cannot help himself. A man can no more escape a system and base himself on reason than he can escape the bones of his own skeleton and be a man. Wendt and Beyschlag have *shown* us the system of Jesus, only they have ignored the gulf, and skidded over the depths on the thin ice frozen there by their own negations. If there be no pre-existence and no resurrection and no miracles, Jesus is not the Jesus of Paul, but another. Then His teaching *can* be crammed into an intellectual comfit-box, and made to do service in drawing-rooms and give a sentimental aroma to the tents of the proud. It is from these great and awful facts that the system of Jesus takes on its great and awful aspects. It was the Jesus of the great facts that Paul knew and preached."

Mr. Hoyle then goes on to discuss the teaching of the Holy Spirit by Paul, and to deal with certain objections against it. Both the objections and the answers make too little of Inspiration and treat the whole subject from too human a stand-point, so that we content ourselves with the following brief extract.

The objector says, "But there is not the serenity and sweetness about the system of Paul, not the charm that there is about Jesus."

To this Mr. Hoyle replies that it is "an objection worthy of 'an erudite and elderly butterfly.' I acknowledge that in the Epistles you are at once in another atmosphere, another and a very different, and not so sweet and gracious. But, then, it is only a question of atmosphere, and who

made that atmosphere? Certainly not Paul. You may quarrel with the form of the message as much as you like, but the last question of all, and the only really important question, is this, Is the message true?"

Our Monthly Bible Study

THE SECOND ADVENT IN 1 AND 2 THESS.

1. ITS HAPPY RESULTS: 1 Thess. i. 9, 10.
2. ITS REWARDS: 1 Thess. ii. 19.
3. ITS UNITING POWER: 1 Thess. iii. 12, 13.
4. ITS COMFORT TO THE SORROWING: 1 Thess. iv. 13, 14.
5. ITS SANCTIFYING EFFECT: 1 Thess. v. 23.
6. ITS JUDGMENTS: 2 Thess. i. 8 and ii. 8.
7. ITS TWOFOLD ACTION: 2 Thess. iii. 5.

Christ Church Lodge, Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION NO. 154.

H. H., Harrow. "Are we not misled when we apply Rev. xx. 4-6 to the Church of this dispensation? Does it not rather apply to Israel? See Matt. xix. 28, Dan. vii. 9 and 27, etc. Should we not regard the Church, which is one body and perfect man in Christ, as so closely connected with Christ that it is hidden in Him in the Revelation?"

Your suggestion is attractive only at first sight, and what it propounds cannot long be held comfortably in the heart. The fallacy underlying it is the very same one as has entrapped those who mix up the Body and the Bride, mutually repellent as those two views appear. Discernment of the relations subsisting between what is corporate and what is individual, *i.e.*, between any given whole and its parts, disposes of both views at once.

Their mistake is the hasty assumption of the identity of two corporate communities without their previously resolving each of them into its constituent elements, and comparing those elements accordingly. What *your* suggestion would do is import something corporate into a text that treats of individuals only. The essential character of the passage is that it gathers together, for purposes of summing up, in order to a specific result, individuals previously dealt with in Scripture in other aspects—we must neither say, gathers together individuals *plus* something corporate, or treat "Christ" here as *involving* the corporate when He is manifestly regarded in His individuality only. Note further, we are never said to reign "*in* Christ," but "*reign with Him*" (2 Tim. ii. 12), the very words used in Rev. xx. 4-6, and we never speak of "the reign of the Church," "the reign of the *saints*" being the only truly scriptural phrase.

The conclusion of the whole matter, then, is that as the

text in Timothy concerns *individuals* only, and the one in Revelation also concerns *individuals* only, in our study of the latter we have a proper basis to start with, and thus both fallacies can be avoided.

Those seated on thrones are we therefore, apprehend, the saints composing the Church and the Old Testament saints (cf. Heb. xii. 18-24), together with the 144,000 of Rev. vii. to xiv. There are then enumerated two further collections (to complete the heavenly company), the former comprising those slain since the opening of the Seals (which are the wars and pestilences of Matt. xxiv. 7-9), being those martyred by Pseudo-Jerusalem, the Harlot, that (in the purpose of God) she may be caught redhanded at her old crimes, and the latter consisting of those who, after the overthrow of the Harlot, are murdered for refusing to worship the Beast. The whole make up the collection of individuals who will have part in the resurrection of the righteous.

This, you will see, does not bring the Church in corporately, as such; it merely leaves room for an application of the promise in 2 Tim. ii. 12, and does so in a natural manner, with all respect both to canons of interpretation and canons of logic.

Signs of the Times.

JEWISH SIGNS.

"THE ADVENT OF THE NEW MOSES."

Such is the title of a long article in *The Pall Mall Gazette* of July 30th, giving some significant telegrams from Vienna, and recording an

INTERVIEW WITH DR. HERZL.

The Correspondent of the *Pall Mall Gazette*, after describing the man and his surroundings, says,

"He means he found a colony up-to-date, which will know nothing of the solitary unaided pioneer or of a virgin country without civilization, law, and rational government. Sheridan exclaimed that he had finished his play when he had found his plot—he had only to write it. In the same way Dr. Herzl will have acquired and opened up the land before the colonization proper takes place.

AN IMPROVEMENT ON RHODESIA.

"For founding the Jewish State," said Dr. Herzl, "my plan might be styled a Jewish Rhodesia, but with this difference, that within a year or so of Palestine being acquired from the Turk I shall have a million colonists in the country."

"How is that possible?"

"We shall first send an exploring expedition, equipped with all the modern resources of science, which will thoroughly overhaul the land from one end to the other, before it is colonized, and establish telephonic and telegraphic communication with the base as they advance. The old methods of colonization will not do here. It was in Paris, three years ago, while I was the correspondent of a Vienna paper, that I first hit on the idea. I had no hopes then of ever realizing it, but on my return to Austria I was very much like the man with the anaconda in a box, who was surprised to find that it had grown out of all proportion to its surroundings."

"Then it is a case of greatness being thrust upon you? They have already dubbed you the new Moses."

"Oh la-la-la!" said the worthy doctor, with a kind of French shrug; "I do not lay claim to any inspiration, though thereby hangs

a tale. I remember revealing my plans about two years ago to a well-known Berlin banker and the Chief Rabbi of Vienna. The latter having heard my story, spread out his arms and exclaimed 'Moses!' It is significant that this same Rabbi has since written a brochure against me and my work.

"But the movement is bound to succeed. Our organization is established throughout the world, and every day I get reports giving particulars of people who are ready to go to Palestine. See here," and he showed me a goodly sized book which may find an honourable place, a hundred years hence, in the future museum of Jewish Jerusalem. "This is one of the four books which contain the records of the movement—the log books of the *Mayflower*," added Dr. Herzl, with a chuckle. "That one watchword—the 'Jewish State' has been sufficient to rouse the Jews to a state of enthusiasm in the remotest corners of the earth, though there are those forming the so-called philanthropic party who predict that that watchword will provoke reprisals from Turkey. Inquiries in Constantinople and Palestine show that nothing is further from the truth. Moreover, the Turkish Ambassador in Vienna has given me full authority to flatly contradict such a statement."

A CAPITAL OF A BILLIARD OF MARKS.

"And your plan, Doctor?"

"My plan is simple enough. We must obtain the sovereignty over Palestine—our never-to-be-forgotten, historical home. At the head of the movement will be two great and powerful agents—the Society of Jews and the Jewish Company. The first-named will be a political organization and spread the Jewish propaganda. The latter will be a limited liability company, under English laws, having its headquarters in London, and a capital of, say, a milliard of marks. Its task will be to discharge all the financial obligations of the retiring Jews and regulate the economic conditions in the new country. At first we shall send only unskilled labour—that is, the very poorest, who will make the land arable. They will lay out streets, build bridges and railroads, regulate rivers, and lay down telegraphs according to plans prepared at headquarters. Their work will bring trade, their trade the market, and the markets will cause new settlers to flock to the country. Everyone will go there voluntarily at his or her own risk, but ever under the watchful eye and protection of the organization."

"Then all you have to do is to get the country?"

"Just so, and I think we shall find Palestine at our disposal sooner than we expected. Last year I went to Constantinople and had two long conferences with the Grand Vizier, to whom I pointed out that the key to the preservation of Turkey lay in the solution of the Jewish question. That the Sultan has taken no unfavourable view of my proposals is proved by his having decorated me. Turkey's finances are disorganized, and she will never get a penny from Greece. She is in a state of constitutional decomposition, and threatens the health of the whole of Europe. Either sanitary remedies must be applied or she must be removed. The maintenance of order in this corner of the Orient is a *sine qua non* if Christians are to live unmolested there. We cannot look to weak Turkish Governments to do that. The great fault of the Turks is their inability to keep pace with European civilization and advancement, and England placed the first nail in her coffin when Stephenson's invention introduced a new era of progress. The Jews in exchange for Palestine would regulate the Sultan's finances and prevent disintegration, while for Europe we should form a new outpost against Asiatic barbarism and a guard of honour to hold intact the sacred shrines of the Christians."

"And if Turkey rejects your proposals?"

"We can afford to play a waiting game, and either take over Palestine from the European Congress called together to divide the spoils of disintegrated Turkey, or look out for another land such as Argentine, and say, 'Your Zion is there!'"

A CONGRESS TO BE THE NEW REDEEMER.

"It is to confer over this point that a congress has been arranged for at Basle on August 29. I am told that among the Bulgarian Jews there is a belief that on that date a Messiah will arise; but whatever may happen, there is no doubt that that congress will be the Redeemer of the Jews. The immediate results of the Zionist movement have been to unite the most antagonistic Jewish elements, and to bring into actual life a new school of Jewish literature."

"You rely, then, upon the Jew making a good colonist?"

"I am sure of it, and that he is even a better colonist than the Englishman. There are already colonies of Jews in Palestine, and I have on my table an excellent Bordeaux, Sauterne, and cognac grown in that country. It is well known that in Galicia and the Balkans the Jews perform the roughest kind of manual labour. There the wealth he brings is not his money, but himself."

"And how far do you propose to solve the social problems in the New State?"

"I am not in favour of anything savouring of the Utopian element and the Socialist's dream. Personally, I incline to a democratic

monarchy and very much of what is best in English institutions. But the Jew in his new country will know nothing of the misery of his European surroundings."

The chief significance of this sign lies in the fact that the movement is confessedly not Religious or Scriptural but purely National and Commercial; and that the *Pall Mall Gazette* should speak of it as "the biggest idea in creation!"

POLITICAL SIGNS.

THE PROSPECTS OF THE TEN KINGDOMS.

We reproduce the following from the *Daily Mail* of August 9th:—

FRANCO-RUSSIAN ALLIANCE WEAKENED.

"The majority of the papers here (Vienna) comment on the significance of the German Emperor's visit to St. Petersburg. The semi-official *Fremdenblatt* simply describes it as a token of peace, which will be observed with sympathy in Austria, but in other quarters it is regarded as a sign that the triple and dual alliances now form a coalition hostile to England. Others again describe the German Emperor as paying homage to the Czar, and consider the visit a proof of the absolute predominance of Russia in European politics.

The *Neue Freie Presse* points out that Russia is now on the best of terms with the Triple Alliance, and that her connection with France is no longer necessary to preserve the balance of power. The full recognition of this by Russia may produce startling changes in the aspect of European affairs."

The nations of the so-called "European Concert" have been grouping and re-grouping themselves, in wars and preparations for wars, ever since, at the close of the last century, a single nation, France, attempted to seize the predominance. It is like the surging of the great sea when the four winds are striving for the mastery. Is not this what is alluded to in Daniel vii. 2?

Till the kingdom of God is established, it seems the world will be distraught by the working of two contrary principles, the one symbolized by "the sea," as representing an unsettled state of things, and the other by "the earth," or settled state of things. To the former class belong the rivalries of the nations, and to the latter the bonds that, on the other hand, tend to draw them together. "The four winds of heaven," as symbols, are only named three times in Scripture, *viz.*, here in Daniel vii., in Zechariah vi., which carries on the narrative, and finally in Revelation viii., and the inference is that they are the agencies of God in His providence to upset man's attempt "to settle down upon the earth;" whereas Zechariah v., in connection with Revelation xvii. and xviii., shows man endeavouring to use those who murdered the Lord (and who, being *nationally* not individually under the curse, are a kindred, a people, and a language, but not a nation), as convenient arbiters on that account to maintain international material prosperity, and secure the earth and its fulness for man. But it is when the "Harlot" is destroyed that Satan's great effort to work both principles together will reach its climax. In Rev. xiii., the "First Beast," or Antichrist, arises from "the sea," or unsettled state of things, the surging of the Nations, the "Second Beast," or False Prophet from "the earth," a Jew, a false Elijah.

RELIGIOUS SIGNS.

"THE FACTS OF SCIENCE."

"The Darwinians will have to make their peace somehow with Lord Kelvin, and we shall be curious to see how they will do it. He will not allow them a solid earth for more than thirty, or more probably twenty, millions of years in which to work out the problem

of evolution. This, at what is supposed to be the present rate, is confessedly not enough, and either Lord Kelvin has to be disproved or a new factor introduced. The result must in any case be a valuable lesson against that 'cocksureness' which is the bane of modern science." (*Daily Paper*).

What a come down! Only a miserable trifle of twenty millions of years for the descent of man from a nebula! It is too unkind. What would have been the feelings of the town-crier at Ephesus if he had been told that the divinity of the great goddess was open to dispute? Can we imagine the expression of his countenance, had anyone had the hardihood to make the untoward suggestion? And modern philosophers are in that position today.

But here is a still more bitter pill for them to swallow. Inductive Logic, upon which the biological theory of Darwin, the geological theory of Lyell, and the astronomical theory of Sir Isaac Newton himself stand or fall, is challenged by so great an authority on Logic that the work is now placed amongst the standard literature of the day for constant reference in the Reading Room of the British Museum Library. We refer our readers to the authority mentioned, *viz.*, *The Principles of Logic*, by F. H. Bradley, LL.D., page 329.

A NATURAL MAN'S VIEW OF PAUL.

Another "Life of St. Paul" is given to us; this time by Mr. Baring-Gould. The line he has adopted is "that of a man of the world, a novelist with some experience of life," etc. No wonder then that Paul is brought down from the "seventh heaven of invention in which theologians have placed him," and that the usual view of Paul is reversed.

It is sadly instructive to notice how human wisdom is wholly at fault when dealing with divine and spiritual things. Mr. Baring-Gould sees that Paul only holds his prominent position, owing to the fact that he had in Luke an enthusiastic admirer and biographer! He says the other apostles were *the true founders of the Church!* And he speaks truly if he means the popular Christianity of Christendom. For as we have often said the special teaching of the Holy Ghost by Paul was soon forsaken for that of the Twelve.

Mr. Baring-Gould can see that Paul's teaching was different from that of the Twelve, and that, failing to receive it, he considers it illogical and untenable! The utmost he can see in Paul's special ministry and teaching, as to the true nature and standing of the Church of God is, as expressed by another worldly reviewer, that Paul "was a great instrument in the Divine process of the education of the world." That is all! So much for the wisdom of natural man. Truly it is "foolishness with God."

RELIGIOUS COMPETITION.

"Everybody knows that the uncompromising simplicity of Non-conformist services has been severely encroached upon of recent years; but we were hardly prepared for this—stated in an article in *The Times* on 'The Position of Nonconformity':—'At Paisley there is a Baptist Cathedral, with a surpliced choir—of both sexes. In a Glasgow Congregational church a liturgy is used, with choral responses, including the Ten Commandments and the chanted psalms; the lessons are read from a lectern; daily services are held, and over the altar or communion table stands a large gilt cross. English Non-conformity, which alone this article attempts to describe, has not yet gone so far, but it is feeling its way.' What next?—*British Protestant*.

THINGS TO COME.

No. 40.

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Vol. IV. - No. 4.

Editorial.

NOTES ON THE ACTS OF THE APOSTLES.

THE Acts of the Apostles is, we believe, one of the most difficult books to understand, of all the books in the New Testament.

We are not satisfied with any of the commentaries on it which we have ever seen, because all expositors treat it as though it stood by itself, and consider it without any regard to its context, *i.e.*, its relation to the other books which precede and follow it; in short, the book is generally considered without reference to the place where we find it, and the order in which it comes to us and is presented to us in God's providence. We hold this to be as important as the consideration of the words of which it is composed.

We have to rightly divide it, not merely as to its contents, but also as to its dispensational position. Unless we discern the latter we cannot understand the former, for we lack the key and the guide to its interpretation.

The book is usually read in the light of subsequent revelation and of Church history. These are read into it as though it were the commencement of ecclesiastical history rather than the conclusion of Old Testament history.

It would perhaps be more correct to say that it is neither the one nor the other, but is partly an overlapping of the two, or transitional between them.

The persons who move, and speak, and act in this book knew nothing of what we know, either as to subsequent revelation or history. God's dealings with them in the development of His purposes must, clearly, have been understood and interpreted in the light of the past rather than that of the future, and if we would understand it aright we must put ourselves as far as we possibly can in the position of those whose actions and words are described, and thus rightly divide it off from all that was then immediately future, and read it as though we were (for the moment) ignorant of the Epistles (except as they were written from time to time), and of the history of the Church which followed.

The "Acts of the Apostles" is the last chapter in the inspired history of the dealings of God with the people of Israel as His people.

"The Acts" occupies a place in the New Testament similar to that occupied by the book of "Numbers" in the Old.

"Numbers" is the history of the people of Israel from the shore of the Red Sea, which they had recently passed through, in their journey through the wilderness to the borders of the Promised Land, preparatory to taking possession of their inheritance.

So "the Acts" shews us a saved remnant of the people of Israel, first in Jerusalem, then in the synagogues among the Gentiles, believing Gentiles being associated with them; it afterwards shews the believers both Jews and Gentiles separated from the synagogues preparatory to their receiving the truth sent to the Gentiles whereby they were to be established and set in order as the Church of God, wholly apart from the synagogues and from Jerusalem.

That the company of believers as seen in "the Acts" was the antitype of the camp of Israel in the wilderness is plainly taught in Scripture, for the Hebrew believers are written to as such in Hebrews iii. and iv., and are warned lest they "fall after the same example of unbelief." The Gentile believers at Corinth are written to as such in 1 Cor. x. and are assured that God will not suffer them "to be tempted above that ye are able." Thus the two companies of believers, Jews and Gentiles, are addressed each separately, though associated in the one confession of Jesus as the Messiah, to show them that up to that time their position was the same in character as that of the camp in the wilderness. "The Acts" then is the history of "the camp" as regards the revelation of Christ among the Gentiles, as "Numbers" is the history of the camp as regards the Nation of Israel.

Chapter i. forms the introduction to the whole book.

I. *The Introduction* [Chapter i.]

The first chapter shews the character of the book. The resurrection and ascension of the Lord Jesus are the facts upon which all that follows depend. These facts were attested by infallible proofs during forty days of His presence among His apostles who were eye-witnesses also of His ascension.

The ministry committed to the Apostles was the continuation of that which the Lord had begun; "the Word which began to be spoken by the Lord was confirmed unto us by them that heard Him" (Heb. ii. 3). Jesus spake to them of "the things pertaining to the kingdom of God." He had been crucified as "the King of the Jews." When risen from among the dead, He sent His disciples to continue the ministry which He had begun, "preaching the Gospel of the kingdom of God" (Mark i. 14).

Jerusalem is the city which God has chosen to place His Name there. Whenever the kingdom of God is established in the earth, "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it" (Jer. iii. 17). Therefore "the preaching of the kingdom," how far soever it might extend, was to commence at, and to be associated with, Jerusalem. The apostles were to "wait there for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." "But ye shall

receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

The ministry committed to His apostles by the Lord Jesus may be summed up briefly thus. Their testimony was to be concerning His person as the Messiah whom God had raised up from the dead, and in His relation to the kingdom of God, and to Jerusalem as the city where His power is to be manifested, and where they were to receive power to fulfil the ministry committed to them.

"The Acts" is the inspired record of the fulfilment of their ministry.

While waiting for the power whereby they were to exercise the authority already conferred upon them, they acted according to the Scriptures which the Lord had opened to them; depending on God by prayer, they chose by lot Matthias to fill the place of Judas; so restoring the number of apostles to twelve, according to the will of the Lord for government in Israel.

So far, it is clear, we have nothing here relating to "the Church of God" as subsequently revealed in the Epistles. Nothing which is to be interpreted of it. It is written FOR the Church of God, but it is not necessarily ON that account ABOUT the Church. It is history. The history of a transitional period leading on from one dispensation to another. The old dispensation had not yet passed away. The Temple was still standing. The Jewish Priests still offered the appointed sacrifices. The Feasts of the Lord were still celebrated. The Apostles themselves "continued with one accord in the Temple," and from all we can gather still observed the ordinances and kept the Feasts (Acts ii. 46; iii. 1, etc., etc.).

As yet there is nothing said about the "Church" as such. There was the "Assembly" of those who feared God, but not yet was the Ecclesia or Body of Christ revealed. The word Church in ch. ii. 47 is without manuscript authority, and must go out, as it does in the R.V. and all the critical Greek texts. (To be continued.)

Contributed Articles.

FIRST AND LAST WORDS IN SCRIPTURE.

BY DR. BULLINGER.

WE have often called attention to the first and last words, or occurrences of words, as being important and full of instruction.

The first words of the Serpent (Gen. iii. 1), "Yea, hath God said?" called in question the Word of God. This directs our attention to the great fact that the Devil is the great enemy of the Word—the Living Word and the Written Word. From that moment to this the peculiar enmity of the great enemy has been manifested against

what God has said. When the Living Word came into the world and the voice of the Father had scarcely died away which declared, "This is My beloved Son" (Matt. iii. 17), the Serpent speaks again, and his first recorded words in the New Testament are, "If Thou be Son of God" (iv. 3).

So with the first words of Christ, both ministerial and unofficial.

As to His human nature, He must have spoken from the time that all children speak. But not until twelve years had rolled by does the Holy Spirit put down one word that He uttered. When, therefore, He singles out certain words and records them, they must be full of significance, and so they are; "Wist ye not that I must be about My Father's business?" (Luke ii. 49). How wonderful is this as a comment on the object of His coming—"Lo, I come to do Thy will, O God." And when He yielded up His spirit, His last words as the Son of Man were, "It is finished." What was finished? The "Father's business" which He came to be about, and the Will of God which He came to do.

So with His ministerial words as He fulfilled this office of Prophet. His first words were, "It is written," three times repeated; and in His last official words in John xvii., where He commended Himself and His work to the Father, there is the same three-fold reference to the Written Word. In ver. 17, "Thy word is truth"; ver. 14, "I have given them Thy word"; and ver. 8, "I have given unto them the words which Thou gavest Me." Truly, if we have ears to hear, this fact speaks to us and says—*The beginning and the end of all ministry is the Word of God.*

This takes us back to the first words of the woman, our first parent, who "being deceived was in the transgression," for "Adam was not deceived" (1 Tim. ii. 14). How, and in what respect was Eve deceived? With reference to the Word of God! And her first recorded utterance is a corruption of that word. There are only three ways of corrupting it—(1) by *omitting* something from it, (2) by *adding* something to it, and (3) by *altering* something in it (Deut. iv. 2; xii. 32; Josh. i. 7; Prov. xxx. 6; Rev. xxii. 18, 19).

In quoting to the Serpent (in answer to his question) the words of God, she first omits the word "*freely*," thus making God less bountiful (compare Gen. iii. 2 with ii. 16). Next she adds, of the tree of knowledge, "neither shall ye touch it," making God more harsh than He was (Gen. iii. 3, and ii. 17); and finally she changes a certainty, "Thou shalt *surely* die" (ii. 17) into a contingency, "*lest* ye die" (iii. 3). Thus was the way prepared for the Fall of Man, with all its consequent misery, sin and death, by dealing deceitfully with the Word of God.

Again the Old Testament ends (according to the Hebrew Canon) with the command of Cyrus to Israel to build the house of the Lord in Jerusalem, saying, "Let him go up." The New Testament ends with the prayer of the Church for Christ to come down, saying, "Even so, come, Lord Jesus."

Genesis begins with the words, "In the beginning God created the heavens and the earth," but after the fall, when death was brought in through sin, the book ends with the significant words concerning Joseph, "He was put in a

coffin in Egypt." Yes! but Joseph was the most remarkable example of faith's power to wait for the fulfilment of God's promise (Heb. xi. 22). "By faith Joseph remembered (margin) the departing of the children of Israel, and gave commandment concerning his bones." And so firm was his faith, that though he "was put in a coffin in Egypt," Joseph believed that He who had created the heavens and the earth would surely visit His people and bring them up out of Egypt. His faith is expressed in those beautiful and emphatic words, "God, when He visiteth, in visiting will visit you.*" The first and last words of Genesis being thus at once connected and contrasted.

The subject is an interesting one, and the study of it may be pursued with spiritual enlightenment and profit.

THE STRUCTURE OF THE BOOKS OF THE BIBLE.

BY THE REV. DR. BULLINGER.

WE have on former occasions pointed out that every portion of God's Word is Divinely constructed. Not only are the words and statements perfect, but even the very way in which they are put together and presented to us.

Each separate book is formed upon its own plan, and each part of it and each member of each part is arranged according to some perfect pattern.

We denote these members by using, arbitrarily, the letters of the alphabet in Roman and Italic types; the subject of the member marked with an *Italic* letter always corresponds to the subject of the member marked by the same letter in *Roman* type.

The use of this in interpretation can scarcely be over-rated: because what is obscure in a certain member may be clearly stated in the corresponding member—and thus the key is given to the other.†

Now the Books of the Bible have come down to us in a certain order, as well as with certain names. In these pages we have shown that man has altered both the one and the other. Man always thinks he can improve on what God has done, and he is ever attempting to do so. So here he has not only changed the names of most of the books, but has arranged them in a different order altogether from that in which they have been preserved in the Hebrew Canon.‡

This change was begun by the Translators of the Septuagint Version, continued in the Latin Vulgate, and copied from that by Wycliffe. The wrong and false order thus became so stamped and stereotyped that neither

* This figure is called *Polyptoton*.

† For further information see *The Key to the Psalms*, by the late Rev. Thos. Boys. Edited by Dr. Bullinger. Published by Eyre and Spottiswoode, Great New Street, London. Price 5s.

‡ It ought to be added that the whole Church is indebted to the late Rev. Thos. Boys, who, under God, set us upon the path of Scripture Correspondences. He in turn owed something to Bishop Jebb and Lowth for their development of *Scripture Parallelism*, and these again were indebted to the older Jewish Commentators and Bible Students.

§ See *The Names and Order of the Books of the Old Testament*, by the Rev. Dr. Bullinger. Eyre and Spottiswoode, Great New Street. Price 4d.

Tyndale, nor the Translators of the A.V., nor the Revisers of the R.V., felt able to follow the order of the books which they translated or dared to revert to the order of the Hebrew Canon.

In studying, then, the structure of the Books of the Bible, it is clear that we must follow the ancient order in which these books have come down to us. We have no more right to alter the *order* of the Books than we have to alter their contents. We must not change either the one or the other. We are bound to follow the Original Text in this matter, and not any Translations of it. The Original alone is Divine: while the Translations are human; and this is true of the names and number and order as well as of the contents of the several Books which make up "the Scriptures of Truth."

So we shall follow that order, of course, in presenting our view of its design.

The structure of Scripture is of three kinds; or, more strictly, of two—the third being only a combination of these two.

In the one the members are *alternately* arranged and noted thus:—

$$\begin{array}{l} A | \\ B | \\ A | \\ B | \end{array}$$

In the other the members are *introverted*, or arranged in an *Epanodos*; thus:—

$$\begin{array}{l} A | \\ B | \\ C | \\ B | \\ A | \end{array}$$

In this case the first member (A) corresponds with the sixth (A); the second (B) with the fifth (B); and the third (C) with the fourth (C).

The third form is a combination of the other two, thus:

$$\begin{array}{l} A | \\ B | a | \\ B | a | \\ A | \end{array}$$

Here, while A, B, B, A, are arranged as an *Introversion*, B and B are internally made up of an *Alternation*: a, b, a, b.

It is impossible to say which form is used more frequently in the Bible: but *the Books* themselves seem to be arranged as an *Introversion*; which is certainly the more formal, grand, and stately presentation, impressing us with a sense of importance and dignity.

The Old Testament is divided into three parts in all Hebrew MSS. and Printed Texts: thus preserving and following the division announced and sanctioned by the Lord Jesus, when He spoke of "the Law of Moses, the Prophets, and the Psalms" (Luke xxiv. 44).

We must regard these three divisions separately; and, though we use the popular names of the Books, the structure is influenced by their names in the original as well as by their order:—

I.—THE LAW.

- A | GENESIS. The beginning. All produced by the Word of God (Gen. i. 3). Israel as a "family" (Gen. xv. 1).
- B | EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."
- C | LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His people.
- B | NUMBERS. History. Israel, now a "Nation," numbered, and blessed, as such (xxiii., xxiv.)
- A | DEUTERONOMY. The end. All depending on the Word of the Lord. Israel regarded as in the "Land."

Here, note the exquisite beauty of the arrangement of these five books:—

The *first* and *fifth* correspond. The Word of God is the great central governing factor in both of them. It was that Word which created all things. It was "the Word of Jehovah who appeared to Abram, and made the great unconditional covenant with him (Gen. xv. 1); while the book of Deuteronomy is called in Hebrew "the words," not only because it is composed emphatically of "the words of Jehovah," but also because the Word of Jehovah is represented in it as being the source of all blessing; and obedience to it the People's safety, security, and happiness.

The *second* and *fourth* correspond in like manner. Both are History. Both describe the calling and the formation of the families or tribes into a Nation. Exodus begins with the "names" of the Tribes; and Numbers, with the "numbering" of them. Pharaoh's oppression is used in the one as the cause of the development and deliverance of the People; while Balak's attempted cursing is used in the other as the cause of the proclamation of national blessing, even to the final consummation, when "Israel shall do valiantly," and "out of Jacob shall come He that shall have dominion."

Then, in the central Book, we have the central truth. Jehovah declares how He will be approached and worshipped. Here, the foundation of all blessedness is seen, and the fountain whence all blessing proceeds. Here Jehovah declares, "I will be to them a God, and they shall be to Me a people." Jehovah "in the midst"—as shown in this central book of the Law which is in the midst of the Five Books—this is the secret of final and eternal blessing for Israel.

Finally, notice that the fourfold division of Israel corresponds to the four divisions of men in Gen. x.: "families, tongues, nations, lands." In Genesis we see Israel in their "*families*": in Exodus, as a People of a different "*tongue*"; for here they are first called "Hebrews," a term which refers to language; in Numbers, we see the "*Nation*" complete, and blessed as such by Jehovah (chaps. xxiii. and xxiv.); while in Deuteronomy we see Israel regarded, as being in the "*Land*," and addressed as to the grace which put them there, and the conditions on which alone they could remain there.

(To be continued.)

THE PEOPLING OF THE RENEWED EARTH.

By E. O. A. N. D.

APRES moi le déluge is a proverb which, in the things of this world, and according to the fashion of this world, may not be wholly useless in application; but from the standpoint of Christianity such a policy defeats its own object.

It seems to be the aim of certain Christian writers just now to prove from Scripture that they can be caught up to heaven without passing through the portals of death, and yet, while engaged in the exegesis, save themselves the trouble of studying the teachings of the only inspired writer to whom it was committed as a testimony, and through whose letter to the Thessalonians the Church rediscovered it after having forgotten it for seventeen centuries.

So, forsooth, the eschatology of the closing chapters of the Synoptic Gospels and the first five verses of the Fourteenth of Revelation must be annexed for the purpose, and a case made out from them for a partial rapture of the Church.

In doing this, they virtually say, "Only let *me* get away from the earth, and how the world is to go on afterwards is not my affair; let the Flood come." From their own unelevated point of view, they cut away from themselves one of the very things they think they are securing, *ie.*, the kingdom; for, if the prophecies affecting the kingdom in those passages teach the rapture of the Church and predict, as they would lead us to believe, the earth's privation of its preservative salt, there will be no kingdom on earth, and, therefore, no one left on it for them to reign over when they are in heaven.

One is further puzzled at their lack of humour in thus resisting the truth and annexing the eschatology of the scriptures referred to rather than study the Epistles, seeing that they well know their doing so opens up belief in the possibility of their themselves passing through the great tribulation. Nay, as one great error brings others in its train, they are like wheels without axles, limbs without a head, and the nett outcome is mental and spiritual obfuscation all round. Depreciating the fundamentals of Christianity, they have de-centralized the Bible.

They evolve the doctrine concerning the mystery from the Gospel of John, entirely ignoring the apostle's line of argument in Romans v. 12 to viii. 39, which is the great foundation of all our knowledge of the mystery of the Church and its coming rapture.

It is interesting to ask how, according to these teachings, any Gentiles will be left on the earth after such terrible judgments. For, the Apocalypse tells us that of the men then found settling down upon the earth, God is going to kill all the worshippers of the Beast in the judgments, and that these comprise all those whom the Beast does not kill. The said "earth-dwellers," we know, from the words of the petition under the Fifth Seal, are those who are content to enjoy the earth as it is, and to leave unpunished the shedding of the blood of the Lord Jesus and of the children of God from the days of Abel—the cry of which for vengeance is but suspended, not thrust aside for ever. The plagues of the Trumpets, we know, are the

commencement of the reply (Rev. viii. 2-6). The point, then, is, Do any of these "earth-dwellers" *repent* of this attitude before the Beast comes on to the scene, and so remain to people the earth, and get it on *God's* terms?

All they seem to find in Rev. vi.—viii. is summed up as follows: These chapters "describe the appalling culmination of wickedness in the last seven years; they also foretell the judgments by which those who corrupt the earth shall be destroyed, while the remnant of Israel being purged and delivered from the oppression of the world by such fearful signs, and wonders, and plagues, that it shall no more be said, 'The Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north and from all the lands whither He had driven them.'" Only Israel then, remains on the earth—no Gentiles at all!

If this be so, what has become of the "great multitude, which no man could number out of every nation, and families, and peoples, and languages" who "come out of the great tribulation?" Rev. vii. 9-17. Surely *these* are Gentiles—blessed in Abraham and his Seed? To avoid this difficulty this scene is supposed to take place in heaven, and not on the renewed earth at all, and these are even believed to be members of the Body of Christ!

As there is no temple in the heavenly home of the saints, which is the New Jerusalem, and these are privileged to serve God continually in His temple, is it not clear that the said "temple" is simply the sanctuary on the renewed earth? The utterance recorded by them is by no means of a deeply spiritual character, "Salvation to our God that sitteth upon the throne and to the Lamb!" It is not what we look for in Christians in heaven, lost to self in worship of God and in contemplation of the person of Christ. It is, on the other hand, the appropriate word of praise from "earth-dwellers" who have (read Rev. viii.) been suffering from hunger and thirst and heat of the sun, through the herbs and fruits of that earth, whose fulness they had previously been *claiming*, being destroyed, and through wells and rivers and reservoirs being poisoned, and through the direct scorching of the solar rays, thanking God and the Lamb for delivering them out of it all; and their washing their *robes* only in the blood of the Lamb arises from no *Christian* position, but is merely the act of "earth-dwellers" remembering the voice of the blood (which is the point and efficient *cause* of the plagues) and repenting, because the Lamb of God, Who taketh away the sin of the *world*, was now making that act of sacrifice *effective* in the midst of the throne, saving the world by sweeping away evil-doers, and thus putting it on such a basis that God could have dealings with it.

These teachers also fail to notice that this company is not said to be seen *around* the throne, like the elders, the living creatures, and the angels, but simply to "stand *before* the throne"—which is a very different matter, and does not necessarily mean that they are in heaven.

In short, in order to prove that the great bulk of the Church go through the tribulation, they cut out of the Apocalypse the only allusion the Book contains to any

Gentiles remaining on the earth through the judgments. With all this school of interpreters, it is, as we have said, *Après moi le déluge*.

What a fantastical web it is, to be sure, they have woven out of the texts of Scripture, thus shorn of their natural organic consistency! These writers first ingeniously distinguish the 144,000 of Rev. vii., whom they *know* to be Israelites, from the 144,000 of Rev. xiv., because they require the second of these two passages to represent their watching Firstfruit of the Church (*sic*), the main body, according to the web, being the harvest, and left behind to go through the tribulation and be taken to heaven afterwards.

And now let us see how Rev. vii. works in with other parts of the Word which treat of peopling the renewed earth.

We assume that it is common ground to say that God divides men upon earth to-day into three classes, viz.: "the Jews, the Gentiles, and the Church of God." And we assume that it is common ground to say that, but for the cross, there could be no Church of God, that Israel must remain in her grave, and that the world cannot go on.

Those are our premises.

Now, the Lord is the HEAD of the Church, which is His Body; He died for it under that aspect. For Israel He died as her MESSIAH. For man at large, He died as THE SON OF MAN.

Why not keep these three titles clear, apply them severally to the three aspects under which He died, and then, "rightly dividing the Word of truth," search out those portions of the New Testament in which we find the record of each of them, and then keep strictly to them?

That being so, in what portions of the inspired record do we find Him as the Head, loving the Church and giving Himself for it? In the Gospels? No; the mystery of the Church was not revealed there, nor is there a word there of His being the "Head." No; there is one simple reply to the question. *We* know the Lord as "the Head of the Church, which is His Body" according to that mystery which was hidden in God until it was revealed to the apostle Paul, *only in the Epistles*. Further, the Church is entirely heavenly, and the title appropriated to it, viz., the "Head," is also entirely heavenly.

Contrasted with this is the Lord's title of "Messiah"—One anointed for and "sent" to Israel, an earthly people, and *with* them on earth. This is not His title anywhere in the Epistles, but is found in the Gospels.

Similarly, the title, "Son of Man," is not mentioned once in the Epistles from Romans to Philemon, and has, therefore, no more connection with the Church of God as such than has His title of "Messiah." It is a title embracing a much wider sphere than that of Israel's "Messiah."

Both "Messiah" and "Son of Man" are Old Testament titles, and relate especially to the earth. Consequently they are used *together* in prophecies concerning the *the earth*. Notably in the Psalms, Daniel, the Gospels, and the Apocalypse. We first see them together in the Psalms, *i.e.*, in Psalms i. to viii., the key to the whole of the

142 Psalms which follow. Psalms i. and ii. are a pair, showing the godly remnant of Israel (corresponding to those who afterwards became the Lord's disciples) separating themselves from the ungodly mass of the nation, and remaining rooted to the earth, whereas the ungodly do not "stand" in the judgment, but are blown away as chaff. The Lord takes His place amongst them as "Messiah," but is rejected by the ungodly. Psalm viii. presents this remnant as strong in the Lord (cf. Matthew xi. 25-27) as "Son of Man," and entering into His Kingdom. The order is precisely the same in the Psalms as in the Gospels; for the fulfilment of Psalm viii. follows that of Psalms i. and ii. in chronological order, such order being centrally though not circumferentially considered.

Next we turn to Daniel, and there we see the kingdom and the judgment committed in so many words to the Lord as "Son of Man" (vii. 7-28), which is made clear to the prophet (ix. 20-27) as one of the results of His rejection by the nation as their "Messiah."

This is precisely the claim He presents in the Gospels after the imprisonment of John the Baptist, all judgment committed to Him "because He is Son of Man," and finally as "Son of Man coming in His kingdom." There also those who "stand" enter into the kingdom, remaining rooted to the earth, like the tree of Psalm i., and those who do not "stand" depart from Him (Matt. xxv. 41), being burnt up, and are as the chaff (Matt. iii. 12), just as the ungodly in Psalm i. When the Flood came (Matt. xxiv. 37-41), Noah was not "carried along" by it, but was "left" on the renewed earth—the ungodly perished. So here, there is no hint at any rapture of believers, but a promise to remain and shine as the sun in the Father's kingdom (Matt. xiii. 40-43). Yet the whole of this precious truth has been studiously inverted by these writers interpreting the parables and the Lord's address to the remnant on Olivet of the Church of God. How, then, shall the earth have any inhabitants after the judgment? For, according to their web, those who are "taken" when the Flood comes go to heaven, and in the text we are told the Flood carries away all those who do not "stand before the Son of Man." So, *Après moi le déluge.*

(To be continued in our next.)

Our Monthly Bible Study.

THE FOUR "I COME QUICKLY" IN THE APOCALYPSE.

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|-----------------------------|---------------|
| 1. A CALL TO FAITHFULNESS : | Rev. iii. 11. |
| 2. A CALL TO APPRECIATION : | " xxii. 7. |
| 3. A CALL TO REWARDS : | " xxii. 12. |
| 4. A CALL TO EXPECTATION : | " xxii. 20. |

Christ Church Lodge,
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T. GEORGE.

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.

FULFILLED PROPHECY AND GOD'S WORD.

UNDER the auspices of the Prophecy Investigation Society, an interesting lecture on the above subject was given by the Rev. W. H. Hechler, British Chaplain at Vienna, on Friday afternoon, April 30th, in St. Paul's Church Room, Onslow Square, the Rev. Prebendary Webb-Peploe, who presided, having introduced the lecturer as a man whose deep study of this particular theme had been widely blessed of God.

The Rev. W. H. Hechler said:—Mr. Chairman and dear friends, God is in the present day speaking to us through history, and is making the wrath of man to praise Him. When in Paris the other day, I visited the Louvre and saw the Moabite stone and other marvellous discoveries, which different distinguished excavators have brought to the light of day. We are, I think, living in a time when the words of the prophet are being fulfilled, for even the very stones are crying out. I can remember that thirty years ago, Strauss and Renan and other such men were held up before public estimation as demi-gods; and it was then that I used to go about in my little study at Heidelberg, in Germany, praying God to shed more light into my soul. Let me explain what I mean. Where, for instance, would we be in geography if we had never seen a map? Of course, we would be able to talk of St. Petersburg, Vienna, Paris, Berlin, and other large centres, but we would not see them in their respective positions in the world. And so it is in regard to history. Without you know history you will not see such men as Nebuchadnezzar, David, Abraham, Noah, or Alexander the Great in their various places as time has advanced.

This is a chart, proceeded Mr. Hechler, from which our Sunday School children in Vienna are learning Bible history. The chart is one which I want to hang in every school. Over and over again we have been told that Moses could never have written the history of the creation. I want to show you that Moses was perfectly able to write it. From the time of Adam to the birth of Moses there was a continuous line of communication between those various families. For example, when Adam died, Methuselah was 243 years old, and so forth down to the time of Israel's great leader. Throughout the whole of that time only five links are necessary, that is, the ages of five of the patriarchs extended over the entire period. And do we not know what took place five generations since?

Now let me here show you an interesting fact. We know that the birth of Isaac took place in 1897 B.C., or in other words, the first Jew was born into the world just as many years before Christ as we are now living years after Christ. Is it not a curious coincidence that thirty years prior to the birth of Isaac, the exodus of Abraham out of Ur of the Chaldees, from which place he directed his steps towards the land of Canaan, took place, and that at the present time, about as many years after Christ, the Jewish people are trying to get back to the land of their fathers?

There is another objection raised against the veracity of a portion of Bible history which I should like to refer to. Certain Egyptologists have stated that 10,000 B.C. is the

probable date to which the Pharaohs reached back. Now I have looked into the matter very carefully, and I can see nothing of the kind. These gentlemen are very fond of talking about their thousands of years. I can remember the time when it was deliberately stated that the Pharaohs went back even to 20,000 years before Christ, and then they came down to 10,000 B.C., and then to 7,000 B.C., and then to 4,000 B.C. I once showed an eminent professor in Berlin a summarised history of all the Pharaohs, and of the kings of Babylon and Assyria, on this chart, and I said to him, "Professor, I wish you good people would not be so reckless with your thousands of years. Just look at this history." After inspecting the chart, the professor remarked, "You may be right, after all; I never looked at it in that way." On another occasion I showed the chart to a celebrated philosopher, who made the observation, "I had no idea you could draw such figures from the Bible."

Some people assert that the books of Kings and Chronicles do not harmonise. Well, I assert that they do harmonise, and if you will take the trouble to examine this chart you will see that every synchronism falls into its proper place. We have often heard it said that the Captivity did not last for seventy years, but I say that it did last for seventy years exactly. Then there is the book of Daniel. I have interested many, to whom I have shown the chart, with the question, How old was Daniel when he was thrown into the lions' den? Daniel had lived through the Babylonish Captivity up to the year before the end, that is sixty-nine years. He must have been fifteen or twenty years of age before taken captive, and therefore he must have been eighty-five or ninety years old when thrown into the den of lions.

Then again, there is the Bible statement, disbelieved by many, as to the time when the Jews entered Palestine. Well, a number of Tel-Amarna inscriptions have lately been found, and what do they tell us? They state that about the year 1450 B.C. a certain race of people were in Palestine, and that the kings and governors of Assyria were writing to the Pharaohs, "Send us troops, because these people are taking one town after another."

A day or two ago I read a splendid article on these Tel-Amarna inscriptions, acknowledging that those people invading Palestine at that time must have been the Jews; and I venture to say that if these inscriptions are correctly read they will show that the Jews were in Palestine at the time the Bible states they were. If you will compare the translations of those inscriptions, with the books of Joshua and Judges, you will see that they all represent one and the same event. The Jews entered Palestine about the year 1453 B.C., or 1450 B.C. The Tel-Amarna inscriptions are acknowledged to have been written about 1440 B.C.

According to the inscriptions, Thothmes, the great Napoleon of his age, was reigning in Egypt in 1500 B.C. The full name given to Thothmes by the Greek historians is Thothmoses. Now it is very curious that there should have been in Egypt at that time a Pharaoh who had the name of Moses. The fact has always been startling to me.

Then there is an Egyptian princess spoken of in the inscriptions who I can imagine to have been just such a princess as she who is spoken of in the Bible must have been. I can imagine her going one day to the river-side, and finding a pretty little babe, and going home to her father and saying to him, "You are called Thothmoses, (that is, *the child of Thoth*); I will call this babe my Moses, my *child*." She actually chose the name which in Egyptian means *child*; though, of course, it also means, in the Hebrew, *drawn out of the water*.

In this connection may I just give you what I consider to

be the right explanation of those words of Scripture, "The Lord thy God will send the hornet among them," words which, you will remember, were spoken by Moses to the Israelites. If you look into commentaries you will find all sorts of explanations given of that *hornet*. But you who study the Egyptian hieroglyphics will know that one of the royal signs of Egypt, was the hornet of the Pharaohs. Now according to the Tel-Amarna inscriptions, Thothmoses made an expedition into Palestine just at the time when the Jews were wandering through the desert. The royal hornet was at that time up there fighting the tribes, and depriving the country of a good deal of the power which it had hitherto enjoyed.

The lecturer went on to speak of the expression, used in Scripture, "A child shall be born to thee out of thy loins," as being also an expression which the Pharaohs of Egypt made use of. At this point several photographs which Mr. Hechler had in his possession, including one of Rameses the Great, and two of this Rameses' father, were sent round for inspection by the audience.

It has, continued the lecturer, always been a curious fact to scientific men how it was possible, in the days of David and Solomon, for the kingdom of Judah to spread right up to the Euphrates and right down to Egypt. The truth is that at that period the Ethiopic dynasty had come into power in Egypt, and there were no more great conquerors like Rameses and Thothmes.

As one important fact which goes to prove that the exodus from Egypt took place at the time mentioned in Scripture, Mr. Hechler drew the attention of his audience to a picture which had been copied, he said, from an important work on Egyptology, and represented several Semites, or descendants of Shem, and Egyptians, making bricks, the original picture dating from about the times of Thothmes III., or Thothmoses III.

Next followed a recital by the lecturer, from another of his charts, of the principal historical events dating from 1100 B.C. Having arrived at the *Maccabean* period, he said: This name has been given to the movement that has recently been got up by the Jews to take them back to their own land. As a result of Dr. Herzl's book, entitled *The Jewish State*, the Jews determined to send an expedition to Palestine, and it has been called the Maccabean Pilgrimage. Those taking part in that pilgrimage are now in Jerusalem. I consider the Maccabean Pilgrimage to be one of the startling signs of the times. The other day, in Vienna, I attended a gathering of the Maccabean Society to which I had been invited. At that meeting I said to the Jews who filled the place: "I cannot help thinking of the prophet's vision of the dry bones which came together and united. It strikes me that we are living in those days in which that prophecy is being fulfilled. If you, dear children of Israel, could only see it, God is now speaking to you in Vienna through this bitter anti-semitic movement." There seems to be a determination to turn the Jews out of Austria. They know they must go, and hence the longing to get back to the land of their fathers. I may say that Dr. Herzl has received thousands of letters, and hundreds of thousands of signatures from all parts of the world, asking him to place himself at the head of the movement. I think he has three times refused to do so, but since I left Vienna, two weeks ago, he has been acknowledged as the pioneer of the movement. Last night I received from Dr. Herzl, who himself is a Jew, a printed notice of the World's Congress of Jews which is to be held on the 25th, 26th, and 27th of August of this year at Basle. People are to meet together there from Paris, Vienna, Berlin, and other more distant places, including Australia, America, China,

and, of course, Palestine, to discuss the plans in connection with the movement. I hope some of you who are taking an interest in this Jewish movement will try and be present at that World's Congress of Jews. The speaking will be in various languages of the people. Well, here is this movement going on. I am not going to pretend to predict what God is going to do within a year or two, but we are told to watch the signs of the times. Therefore, let us watch, and, above all, humbly ask God to guide us and show us His will.

Proceeding further with the recital of events, Mr. Hechler, on coming to the time of the break-up of the Saxon Heptarchy, when Egbert denominated himself King of England, paused and alluded in an interesting way to Queen Victoria. Her Gracious Majesty, he remarked, is the sixtieth ruler of England since Egbert's time, and she has also ruled sixty years. In her descent from William the Conqueror, leaving out Cromwell, she is the thirty-sixth ruler (six times six) and she is the sixth who has been called Queen of England. Then again, have you never thought that it is exactly one thousand years this year since Alfred the Great beat the Danes, so that the year of Her Majesty's Diamond Jubilee is also a year of millennial rejoicing? I cannot help thinking that with her Majesty's Jubilee there ought to be some reference to this millennium during which England has been a naval Power. I was mentioning this fact the other day in the Admiralty to some one, and that person said, "Do not bother us with millenniums."

Mr. Hechler closed his address with a reference to a remarkable book containing Satan's signature, which was published in Austria last year, and had been spread by the thousand. There is, he said, on the last page of that book professedly the date of the birth of Anti-Christ on the 29th of September, last year, at 3 o'clock in Jerusalem. Of course, it is all untrue, but have you ever thought that when Christ first came it seemed as if the Devil had put out his power, for ever so many people were possessed with devils, and Christ had to cast them out. The Devil knows much better than we do that we are near to Christ's return, and he is now again putting forth his power. And I want to know whether that statement I read yesterday in the papers, that there is Devil worship in Brighton, is true; for if this thing is coming to England, I ask whether your Judges and those in authority are doing their duty to allow this sort of thing to go on?

The Rev. J. Gossett-Tanner (Hon. Sec.) stated that Mr. Hechler was desirous, if possible, to publish his charts, of which there were three, one dealing with the history of the world, another with the history of the Bible, and another with the history of literature and music. The cost of publishing them all would be about £1,000, while that one on the Bible could be published for about £150. If a guarantee of £150 or £200 could be obtained from various friends, the Biblical chart might be published without delay, and put into the hands of every Sunday School teacher in the Kingdom. Mr. Gossett-Tanner added that the charts had cost Mr. Hechler many years of painstaking and labour, and that the lecturer had much more in his head bearing out the truth of the Bible than what he had communicated to them that afternoon.

The meeting closed with a hearty vote of thanks to Mr. Hechler for his entertaining lecture, and to the chairman for presiding, and having kindly granted the use of the room for the occasion.

Questions and Answers.

QUESTION NO. 155.

"J," London. "(a) The translation of Enoch and Elijah: Did this prefigure the rapture of the Church, and if not, what? (b) Was not Joseph taking to himself a wife of the Gentiles a type of the Church? (c) John xv. 4, etc.; 'Abide in Me.' Does this refer to abiding in Christ mystical, i.e., the Body of Christ? (d) John xiv. 3: 'I will come again and receive you unto Myself.' Does this refer to Christ coming for His saints? (e) 2 Cor. vi. 2: 'Husband.' Does this word refer to Christ?"

These are all matters involving logical considerations. It has pleased God to address the heart and conscience through the medium of the mind, language being the vehicle.

We will, therefore, try and deal first with the general issues raised by your questions, and then apply ourselves to such of the details as our limited space and the general expediency will permit.

We premise that the statement of the apostle Paul that the mystery revealed to him (Christ the Head and the Church His Body) was an *absolute* secret up to the time of his apostleship, be implicitly believed, and without any reservation whatsoever. If so, there is common ground for us to consider passages which at first sight have appeared to contradict him, but not otherwise.

As regards (a) and (b), these cannot be types of the Church as such, because in such case the secret would not have been absolute. The same applies to (c). There were types of the Bride in the Old Testament. If the Body of Christ and the Bride be identical, then there *were* types of the Church, and the secret was *not* absolute.

The reply to (c) and (d) is that the Lord Jesus Christ in His ministry did not reveal the mystery of the Church, but the Apostle Paul *did*—in the grace of God that was given to him.

We must distinguish between types and illustrations.

Our duty is to begin with fully revealed truth, and then if the historical facts of the Old Testament really do illustrate them, it is lawful to use the illustration. But not otherwise.

Enoch comes in as an illustration of truth revealed concerning the period elapsing between the murder of the Lord and the close of all vision and prophecy, as is pointed out in answer to question No. 156; not only is the Church to be caught up, but subsequently the 144,000 living Israelites are to be caught up to heaven after preaching judgment. The Church escapes *all* the troubles, but the 144,000 at least behold the *first instalments* of them. How could this be perfectly represented in a single man? Yet how delightful, how instructive the lesson we have in Enoch!

Elijah's earthly career was not finished when he was caught up, is not finished now. Why should his rapture be a type at all? No one is *necessarily* a type. Joseph's taking a wife of the Gentiles, of course, could not prefigure the Body of Christ, which is neither "Jew nor Gentile," but "taken out of Jew and Gentile"—even if the apostle Paul had not expressly told us the Church was a secret, and even if types could safely be considered before the

substance was fully revealed. What was temporarily *transferred* from Jew to Gentile was the position of privilege on the *earth* under the Abrahamic covenant.

(c) As regards the word "Husband" in 2 Cor. xi. 2, the Apostle is simply explaining to living persons in the City of Corinth that the unchastity he had formerly complained of in them was wiped out, and the *figure* of a chaste virgin going to be presented to her betrothed husband seemed appropriate to him. They had been sitting in judgment on his apostleship, at the instance of false teachers that Satan had sent in for the purpose of beguiling them from a proper walk; but as there had been repentance of the guilty party, the Apostle now explodes the whole of their folly, and points out to them that if they were logical, they would see that their own conversion settled his apostleship as far as they were concerned; he unbosoms himself of his pent-up love for them, and the mystery (see 1 Cor. ii. 1, and read Greek *μυστήριον* for *μαρτύριον*), which he would not reveal before on account of their then carnality, he now reveals in its highest essence and sublimest aspect—the saints (2 Cor. iii. and iv.) in the mind of God seated together in the glory in Christ. As we have before pointed out, the historical aspect of all the Epistles needs careful separation from the moral and spiritual teaching. We are not living in the First Century, and have never seen Paul.

QUESTION NO. 156.

Nemo, London. "As Enoch is commonly held to be a type of those who will be 'caught up,' and 'had this testimony before his translation,' according to Hebrews xi. 5, 'that he pleased God,' may there not be some lesson here for us to imitate in his testimony, as summed up for us in Jude 14, 15?"

We will submit a few facts for consideration.

In 1 Timothy, which relates to the *establishment* of the Christian assembly, the testimony was corporate, and God was to be set forth before the world as its Saviour-God, the Creator and Preserver of all mankind. Prayers for kings, and deference to respectability in the choice of church-officers would show this. But just as Israel's fall in the days of her kings brought the Gentiles nearer their judgment, so in the Apocalypse, when the assembly had *fallen*, John sees "the Son of Man," and the testimony of the assembly to the world was accordingly changed to that of a God of Judgment.

Hebrews xi. 1-7 sets before us three testimonies which may be used as illustrations—Abel's, Enoch's, and Noah's.

Two of them are expressly referred to by the Lord in Matt. xxiii. and xxiv. You have named the one that is conspicuous by its absence—because those chapters have no reference to any rapture.

Connecting Abel and Noah with the teaching of Matt. xxiii. and xxiv., Heb. xi. 1-7 teaches the following:—

First, we see, in CAIN, the self-righteous Jews murdering "saints, apostles, and prophets," including "That Prophet," and then "a fugitive and a vagabond" over all the earth. The blood of Christ at present speaks in grace; but when the prayers of the martyrs under the Fifth Seal for vengeance are answered, it will be from the *altar* that acquiescence in the judgments will go forth when inquisition for blood will be made. The blood of ABEL will then again cry out for vengeance.

In NOAH, offence was offered to the world by his building the ark. It was a practical act of condemnation. There was to be judgment; he was a preacher of righteousness. He would pass through the judgments unscathed, by means of the ark, and find rest on the renewed earth. This is what is taught in Matt. xxiv., in the words, "As it was in the days of Noah," and being "left" when "the Son of Man" comes. Noah was not "taken," nor "caught up"; neither will those be "taken," nor "caught up," when the Son of Man comes, and are found watching, but "left"—as Noah was, to find rest on the renewed earth.

The central position is ENOCH'S. The world was not bad enough for instant destruction. It was not offended by the sight of any such practical token as the ark. Apparently it had been doing uncommonly well. There had been plenty of "progress." Thanks to the family of Cain, they not only had cities, but the arts had been put into a flourishing condition. Manufactures, the fine arts, and literature were then, as now, the comfort of man. Their poetry duly exalted bloodshed when indulged in on a large enough scale, and the idolatry of woman glorified the opposite sex. In the refrain of Lamech and the names of his wives, we seem to hear them "sing of arms and the man" and also praise the beauty of Chloe.

It was in the midst of such things as those that Enoch preached only judgment. In the brief synopsis of his testimony, the word "ungodly" occurs four times. He did not attempt the feat of running with the hare and hunting with the hounds. He was not deceived by "progress." Were he amongst us to-day, he would have had no word of congratulation for any of our kingdoms, but would have told us plainly that the one noticeable feature of them all during the last half century, is their abandonment of their former teaching that "the worlds were framed by the Word of God."

Enoch was the first teacher of prophecy, and judgment coming on the world for its ungodliness is the foundation of everything we can have to say about it. If we abandon that position by so much as a hair's breadth, we open the door for the destruction of the whole modern school of prophecy.

In conclusion, the comparison between Noah's testimony and Enoch's conveys the deepest moral lesson to us. Whereas Noah condemned the world, and told the "earth-dwellers" they were going to lose the earth and he would keep it, and they actually saw miracle, the animals, wild and tame alike, going into the ark, Enoch's testimony was a matter of the *heart*, which is what God asks us for to-day, and it was the *sin* of the world, not its *punishment*, that drew forth his thoughts towards God; for, he was disgusted at their sitting down comfortably and enjoying themselves in their great cities before the voice of the blood that spoke from the earth had been fully answered: and he knew too the mercy and the patience of his God. Enoch had no part with the earth, and that was why he was caught up *out of it* before the violence and corruption had come to a head.

QUESTION NO. 157.

M. N., Singapore. "If the expression, 'the breaking of bread,' in the Acts of the Apostles, was and is 'the common and universal Hebrew idiom for partaking of an ordinary meal' (*vide* 'The Mystery')

p. 47), will you please give the point and sense of the phrase as used in ii. 42, 'they continued steadfastly in the apostles' doctrine and fellowship, in partaking of their ordinary meals, and in prayers?'

You must not separate verse 42 from verse 46, where you read, "And they, continuing daily with one accord in the Temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart."

As they lived together and had sold their possessions, and had all things common (ii. 44, 45; iv. 32, 34), they continued steadfast in the apostles' doctrine and fellowship, and necessarily took their meals together and worshipped privately together, as well as continually daily in the Temple. "From house to house" is also an idiom, meaning *privately* or *at home*. Those who wrest the common idiom, "breaking of bread," and force the literal words into a usage which they never had, ought not to take these words and ignore the others about "continuing in the Temple." We can understand, of course, why some do this to-day, because it would prove too much and show that the disciples in Acts ii. and iv. countenanced and attended the services of the established religion. To avoid this awkward dilemma, the one practice of the disciples is quietly ignored, and the other is perverted from its ordinary meaning! Far better to leave both to those of whom they are written and interpret the words of the particular persons, time, and dispensation to which they belong. This mistake affords an instructive lesson, and shows how errors and erroneous practices creep in by interpreting of one dispensation what belongs to another, and not "rightly dividing the word of truth."

Signs of the Times.

JEWISH SIGNS.

THE LATE ZIONIST CONGRESS AT BASLE

has come and gone. It is an event which will make a deep and indelible mark in history. How far reaching it may be, no one can yet see.

For three days Jews assembled from all parts of the world and discussed the great problem of their near future, giving rise to prominent "head-lines" of the world's newspapers, such as, "The Return of the Jews to Palestine," "Jerusalem for the Jews," "The New Jerusalem Congress," etc., etc.

The mere fact, quite apart from what was said and done, is most significant as a "Sign of the Times." It is quite impossible to devote sufficient space to give our readers even an idea of what took place. It must suffice for us to chronicle the final results.

I.—A central Executive Committee of 23 members is to sit in Vienna.

II.—A "National Fund" of Ten Millions is to be created.

So great was the enthusiasm that a special

ZIONIST POST CARD

was prepared. On the left side is a picture of the wailing-place at Jerusalem, on the right is a Jewish sower casting seed into the ground, while the centre is reserved for the address.

A ZIONIST BADGE

was also issued. It consists of a shield of azure blue, with a red border, bearing the following inscription in German: "The Organisation of a Jewish State is the only possible Solution of the Jewish Question." Twelve stars (representing the Twelve Tribes) surround a "Shield of David," in the centre of which is a "Lion" rampant, the crest of Judah.

The *Pall Mall Gazette* gives the following account of the closing scenes:—

AN historic and unique congress ended this evening—historic because it will undoubtedly influence the Jews, unique because it has been unanimous in its views. For the first time in Jewish history the dispersed members of Israel have been momentarily united, and the closing scene illustrated well what this meant. Despite the slow progress made at the earlier sittings, the work was practically completed within the six sittings, and during the many hours of debate only for one quarter of an hour did human passion prevail over idealism and lofty enthusiasm. And then, tell it in Gath, peace was restored by an appeal from a Palestinian Jew. Herzl and Nordau in turn occupied the chair during this spell of uproar, and the philosopher makes an excellent chairman. But the final scene was worthily dramatic. First the local Rabbi, one of the band who have hitherto opposed the Zionist movement, came forward. The tribune was to him the confessional, and consequently he was greeted with shouts of "Sehr gut." Then Herzl himself, whose labours have been immense, made his farewell speech. It was a simple, unaffected speech. It was strange to the apologetic words—to this Jew, with his aristocratic manner, his proud bearing—to this leader, offering humble excuses for possible presidential mistakes. Then he raised the note slightly: the Congress had been worthy of itself and worthy of Israel, it had been unanimous, it had been enthusiastic, from the ends of the earth they had gathered together, the brotherhood of Israel was a reality. They dared not read the future, but their programme augured well; by their efforts they would realise all their desires.

TUMULTUOUS ENTHUSIASM.

Further words were drowned in applause, the silence maintained gave way suddenly, men mounted chairs, the ladies rushed forward. Israel Zangwill, who had been silently sitting at the reporters' table, sprang up, his face aflame with enthusiasm, cheering, and waving his handkerchief with energy. Doctors and jurists, Russian and English, German and Palestinian, cheered, even the gallery caught the infection; it was a scene better seen than imagined. Then came silence again. A vote of thanks was passed to Herzl and Nordau. This time the cheering was for Nordau, heartier if possible, until the opponent of the conventional, recognizing that his brethren had not degenerated, and realising that this was an earnest impression of love, turned white, halted in his bowing, and resumed his seat in silence—overcome.

"The congress is at an end." Men looked at each other with solemn faces and tear-dimmed eyes. The last handshake, the last greeting, the barely united were to be re-dispersed. The breaking up of a large family, and that, as it were of a sudden, was affecting in the extreme. Herzl and Nordau shook hands with everyone in turn; men invited each other to homes at the four corners of the globe. They kissed each other affectionately; even journalists felt that this was no common parting. "To the next congress," "Next year in Jerusalem;" no one dared say more than "To our next meeting;" farewell was too harsh a term.

So, slowly, group by group dissolving, individuals returning and again returning, so the first Jewish Congress came to an end.

WHAT THE CONGRESS HAS ACHIEVED.

What has the Congress meant, what has it achieved? In the first place the Congress had as its object the obtaining of an expression of opinion from Zionists in all lands in favour of the establishment of a Jewish common centre, next the formation of machinery to carry out this idea. It achieved both by acclamation after seven open sittings and many meetings of the various groups. It may be truly said that every individual rose to the height of a great event in Jewish history—no mean fact in the record of a people who hold themselves to be the most individualistic, and therefore the most self-opinionated of all people. The political world will have to reckon with this movement in the very

near future. The Jews are not yet in Palestine, but the earnestness of the gathering promises much for the realisation of the two thousand year old dream of Israel. The world of philosophy also will have to take note of this congress, for Hebraic thought has through it, taken a step forward, and a new literature—new to the world at large—Hebraic nationalism mingled with the purest Hellenisticism—will demand attention. Many things, indeed, are entangled in the skein of Jewish Zionism.

The following telegram from Rome, sent by the correspondent of *The Daily News*, closes one of the most important "Signs" yet printed in our pages:—

THE RETURN OF THE JEWS

OPPOSED BY THE POPE.

FRANCE APPEALED TO.

Rome.

The Pope, being uneasy at the extent of the Zionist movement for the return of the Jews to Palestine, and the statement that promises have already been made in their favour by the Sultan, has called Mgr. Bonetti, Apostolic Delegate at Constantinople to Rome, to devise means for opposing the Jewish plans, which are naturally regarded with horror by good Catholics. In fact, this project interferes with the Pope's own desire to collect the necessary money to redeem the Holy Land from the infidel. The Vatican has also made representations to France, which has the protection of Catholic interests in the East.

PALESTINEAN EXHIBITION AT HAMBURG.

"A Palestine Colonisation Exhibition was recently opened at Hamburg in connection with the local horticultural and agricultural exhibition held in that city. The Palestine Exhibition aroused great enthusiasm and the local experts were, states a newspaper report, amazed at the quality of the Palestine products. Streets of the colonies of Jerusalem and colonists' home are the framework of the exhibition. Besides the wood carving on sale, all kinds of wheat, barley, sesame, beans, lentils, and potatoes were exhibited, as well as olives, honey, eau de cologne, wines, wine-grapes, liquors, and fruit syrups. The Hamburg newspapers mention the Palestine exhibits as remarkable in quality and are full of praise of the work done by the colonists."

POLITICAL SIGNS.

THE CLAY AND THE IRON.

The *Daily Mail* of 25th May, has the following paragraph:—

"In noting the reception accorded to Prince Hohenlohe's Political Assembly Bill, practically prohibiting free discussion at political meetings, and the sinister revelations of the Von Tausch trial, it is easy to realise that Germany is sowing for a very ugly harvest. Tyranny is an antiquated cure for social discontent, and the German people are beginning to grasp the fact. There is too much police and too little personal and political freedom in the Emperor William's dominions, and even a German worm will turn."

We are reminded of the method of the town-crier at Ephesus—"Seeing, now that these things cannot be disputed." Though "nothing if not practical," England's utterances for the first half of this century were of the nature of theory and even prediction. The world was to meekly imitate her form of government, and be only too happy to leave her undisputed mistress of the seas, the protectress of a commercial system of which London was to be the centre, and bask in the sunshine of her smiles. She had all the coal, all the inventors, and iron in abundance! Hers, therefore, all machinery, all the mills. She had capital, and the Jews would bring theirs over here and settle down—(Fancy the Jews settling down!—so the sole of the foot would find rest in "the home of the brave and the free"!). The States *must* send their cotton over here, and the world *must* come to England to buy the finished article, and take it or leave it on her terms. That was in 1851. In 1897 we read of "that able man, but singularly unfortunate prophet, Mr. Cobden!"

As for the British workman, the repeal of the Corn Laws was to make him satisfied with his wages. But lo! the great coal-strike, the establishment and legalization of trade-unions, and the suffrage virtually given over to workmen *here*, while the iron hand of *continental* rulers has kept wages under at the very time when their mines were being opened up as a result of that strike.

But still one prophecy of England's remains. We ourselves prefer Daniel, when it comes to prophecy. England, France, and Italy, the three western powers, today show the "clay," or democratic, element, predominant; while in the three eastern powers, Germany, Austria, and Russia, the "iron," or monarchical element preponderates. Where, we ask, have England, France, and Italy been with regard to Turkey in the Armenian and Greek questions? Where was the "clay"? It has had a run for a time. There is no cohesion between the iron and the clay; perhaps the "iron" is going to have a run—who shall say? Yet it is "not to be disputed," says England, that liberty must prevail.

SOCIAL SIGNS.

MODERN MILLIONAIRES.

One of the inevitable products of political economy, as at present taught, is the modern millionaire. The following object lesson comes from *The Daily Telegraph*. It is an extract from an article on the tragic death of Mr. Barnato:—

"The philosopher stands aghast in the presence of a man who, having accumulated a fortune more than sufficient to enable him to gratify every desire that money can satisfy, still persists in passionate endeavours to increase his riches even at the risk of losing what he has already acquired. The strain of that fierce gambling in finance which has success rather than wealth for object is calculated to wear out the strongest nerve, to upset the healthiest brain. Mr. PEABODY, the philanthropist, himself a millionaire, was accustomed to say that half of those who made immense fortunes in his father's time died in mad-houses. The desire to pile million upon million is itself a sort of mania, especially in the case of men like Mr. BARNATO, who would have never believed that he should be rich beyond the dreams of avarice had anyone told him, when he set sail for South Africa, that some day he would be worth a thousand a year. It is a wonderful and melancholy story which closed so tragically off Madeira—a story which those who run in the race for colossal wealth may read, but which they never will read."

We make the world's newspapers a present of this suggestion: Heading for correspondence column; "Does Millionaire Pay?" To fill the pocket, there must be the pocket, and to have a pocket, one needs to exist. Whether you are shot with a pistol, or fall down dead in the middle of a stock-exchange bargain, in America, or die in your office here in Gracechurch Street, or fall a victim to grief in Germany because some comparative trifle spent on charity failed in its object, or cast yourself into the deep sea, you have not by your anxious care added the smallest measure to the span of your life.

RELIGIOUS SIGNS.

ANOTHER REPROOF FROM THE WORLD.

We take the following from *Land and Water*, to show that even the world can see that the line must be drawn somewhere:—

"If an author or writer of plays cannot find enough matter or characters around him on earth without going to the Old or New Testament for them it bespeaks want of observation. A play has just been prohibited in Germany, which was looked forward to as one of

the dramatic events of the forthcoming season; the reason for its prohibition is because it is based on the story of John the Baptist. The dramatist has appealed against this decision, and he is going to give recitals of his drama before an invited audience of literary men. The police, in the order issued by them, state that pieces taken from the Old or New Testament will not be allowed to be performed. Quite right, too!

THE WORLD'S VIEW OF RELIGIOUS BURLESQUE.

Apropos of our remarks in a recent Number, *Modern Society* ridicules the "New-laid Egg Service" and asks, "Why not a jelly service, a port wine service, a chicken-broth celebration and so on?" The world can see that all this kind of thing is a burlesque of religion, if the church cannot, and can make a laugh at that which brings so-called "charity" into contempt!

"THE OLD JONAH STORY."

This time it is Professor G. Adam Smith, who lectured on this subject in Glasgow "to a delighted audience." He said:—

In dealing with it as history we labour under a disadvantage through our modern sense of humour, for the details are grotesque; but if regarded as a parable, these features are in perfect unity with the parabolic teaching of the time, and we can appreciate them. It does not claim to be the work of Jonah or even of a contemporary. *It is a story, not only extraordinary in itself, but apparently woven from a myth well known to the Jews. It is mere legend, and we absolutely sin if we take it for history.*

No wonder the newspaper adds—

The lecture held for nearly an hour and a-half the close and appreciative attention of a large audience.

For this is just what the natural man likes and desires. If he can get rid of the truth of the history, it is easier to get rid of God's warnings against and punishment of sin. Man is always against the Bible because the Bible is against man.

"THE NONCONFORMISTS AND THE POOR."

A correspondent of *The Baptist* enlarges upon the text that the poor are neither wanted nor welcomed in Nonconformist places of worship. He calls them "churches," and the minister a "parson"; but this is now a habit of Nonconformity. He heads his letter, "The Poor Man," and proceeds:—"Where shall he worship? In the churches of the present day he is neither wanted nor welcome. The choirleader doesn't want him; so he fixes on tunes with which the 'poor man' is not acquainted, lest he should join in and 'spoil the singing.' The parson does not want him, for he aims 'over his head,' and adopts a style of preaching which is beyond 'the poor man's' comprehension; for he must, of course, 'keep abreast with the age,' and preach up to 'the style of the current magazines.' And the deacon doesn't want him, for deacons don't want sitters who are 'too poor to pay.' They 'look at matters with a business eye,' and 'with an eye to business.' Neither can 'the poor man' sing. If he attempts to do so he awakens the humour of 'the young people' in some neighbouring pew—if their bad humour they look 'black,' and if their funny humour they giggle. They catch his 'false note,' or they perceive that he 'sings flat.' This is enough; he has committed the unpardonable sin, and is past recovery. A collection (I beg pardon, 'offertory' is coming to be the correct word now) at every service, with pew-rents into the bargain, is more than even well-to-do persons can manage to negotiate. What, then, is to become of the man whose pockets are always empty? (And let us remember that multitudes of our fellow countrymen have not only empty pockets, but empty stomachs as well, and have not a second suit of clothes to put on, nor brushes to shine their boots.) I speak not now of the rich man's 'church,' but of the churches that profess to be doing what the rich man's church leaves undone. But 'an ounce of fact is better than a pound of,' &c."

Editor's Table.

PROTESTANT INFALLIBILITY.

We thank the many friends who have written to sympathize with us on account of the persistent attacks of the

new Protestant Pope of West London. We can assure them that we are wholly unmoved by his fulminations and his self-constituted and arrogant claims to infallibility. Our feelings towards him and his party are those of Job in chap. xii. 2, 3.

HELP.

We do not trouble our friends with constant "urgent appeals," but we must not on that account allow it to be felt that we can do without continued support. While we have every reason to be encouraged with the steady increase of *Things to Come*, we are depending on the renewal of the contributions so kindly and liberally sent to us during the last year.

ACKNOWLEDGMENTS.

From Anonymous. Ten shillings, with prayer for God's blessing on the circulation of *Things to Come*.

BARBICAN MISSION TO THE JEWS.

Among the well-established works for the evangelization of Israel is the Barbican Mission, which, for several years past, has been under the direction of Preacher C. T. Lipshytz. For some time the work has been steadily expanding, and much spiritual fruit has been gathered through the labours of the missionary and his helpers. To know the work is to become interested in it, for it combines definite evangelical principles with methods that take shape and form from a thorough sympathy with the Jews in their prejudices and religious distress. While open discipleship is aimed at, great caution is exercised, so as not to tempt Jews to profess what they do not possess; and all the while efforts are put forth to befriend the Jews in the name of Christ, and show pity for them in their temporal need and spiritual hunger.

For the past six years the Mission has been domiciled at 33 Finsbury Square, E.C., a house that was kindly taken by a friend of the work for a period of seven years, rent and rates paid. This provision has gone a long way to promote the development of the work, and year by year the staff has grown, and the number of supporters increased. The entire round of work, religious and social, has gone forward, and the director and his wife have experienced joys deeper and wider than all the anxieties incidental to maintaining the Mission.

In about a year's time the lease of the Mission House expires, and the committee under whose guidance the work proceeds has determined not to renew it, but that a home shall be sought in a district more distinctly Jewish and in a building more suited to the special requirements. This involves a great undertaking, but as the Director has resolved to live and labour in the midst of his brethren in East London, it is felt that financial difficulties will be solved as the project takes shape. It is needful to build in order to secure such accommodation as is needed; and this will, it is felt, put the work on a more permanent basis, and provide conditions indispensable for future development. To purchase a site (there is one in view) and proceed with the building at least £3,000 is required. It is proposed to call the Mission House the "Gordon Calthorp Memorial," in remembrance of the good man who was for years president of the Mission, and helped it in many ways.

The director of the Mission has issued a booklet, in which he gives some account of the work and sets forth the present need. Copies may be had by addressing Herr Lipshytz, at 33 Finsbury Square, E.C.

THINGS TO COME.

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Editorial.

THE APOSTOLIC TESTIMONY TO JERUSALEM; OR THE TRUE PLACE OF PENTECOST.

BEARING in mind what has already been said as to the unique position of the Acts of the Apostles in our last issue, we come to the second chapter, which we must consider in the light of the past and what was then present, rather than in the light of what was then future—as the subject of subsequent revelation, and history.

In verse 16, Peter says

“THIS IS THAT.”

The real question is—What is “this”? and What is “that”?

Until we answer these questions we cannot form a right judgment as to the true place and meaning and teaching of that particular Feast of Pentecost, the events connected with which, and springing from it, are recorded in Acts ii. and following chapters:

The Gospel history had not yet closed. For forty days the Lord Jesus had been engaged in “speaking of the things pertaining to the kingdom of God.” “The keys of the kingdom” had been committed to the apostle Peter, and Peter was now about to use them.

The Spirit, in whose power the kingdom was to come and be set up, was about to be given. It had been foretold in Old Testament prophecy (Ezek. xi. 19; xxxvi. 24-31; xxxvii. 14, &c.). The Father had repeated the promise and the Lord Jesus had spoken of it. He had told them that the kingdom was to be restored and their question was, Will it be “*at this time*”? (ver. 6.) After forty days of instruction about the kingdom this was now the one outstanding question. The Lord does not say it is not to come at all. But, merely, “It is not for you to know the times and seasons.” They knew the promises, but not the time of their fulfilment. They waited (ver. 4), and “not many days hence,” the promise was fulfilled.

When the day of Pentecost had fully come the twelve apostles were all with one accord in one place, and “suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

In what circumstances did this take place, as regards the nation of Israel?

“There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together” (vers. 5, 6).

The multitude who came together were not Gentile sojourners or strangers in the city, who had recently come to keep the feast. They were the pattern of a restored nation, according to Deut. xxx. 2-5. They had come out of every nation under heaven, having been born as outcasts, from Elam on the borders of India to Lybia in the north of Africa.

Jehovah foreseeing that the people might forsake the covenant of the Lord, and therefore be rooted out of their land and be cast into another land, had declared that if they should return unto the Lord—“that then the Lord thy God will turn thy captivity—and if any of them be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it.”

These Jews who had been born in every nation under heaven had “returned unto the Lord their God”; they had become “devout men” and the Lord had fulfilled His promise to “bring them into the land which their fathers possessed”; they had become dwellers in Jerusalem; householders in the city. “The miracles and wonders and signs which God did” by Jesus, were wrought in the midst of them, “as ye yourselves also know” (Acts ii. 22). These devout Jews being come together were amazed and say to one another, “What meaneth this?”

Peter’s address is very definite in its statements; addressing “the men of Judea and all that dwell at Jerusalem,” he said, “This is that which was spoken by the prophet Joel.” There was nothing vague or uncertain in this declaration; the Spirit, which Joel had foretold should be poured out upon all flesh in the last days, was actually present with the apostles, the proof of which they saw and heard (ver. 33). Let us compare the circumstances with the prophecy.

Joel ii. 27. “And ye shall know that I am in the midst of Israel, and that I am the Lord your God and none else: and My people shall never be ashamed.”

Before the Spirit could be poured out upon all flesh, Israel must be gathered to their land. As regards the multitude who had come together, this had been so far already accomplished, and the Lord their God in the person of the Holy Spirit had come “to dwell in the midst of Israel.”

“And it shall come to pass in the last days (*i. e.*, after the restoration of Israel to their land is accomplished), I will pour out my Spirit upon all flesh.” The Holy Spirit

by Peter declares that the Power is already present in Jerusalem whereby Israel is to be established in safety in their land, and blessing to be "afterwards" extended to all flesh.

Thus Scripture shews us, in the events of the day of Pentecost, a pattern of the future restoration of Israel and the presence of God with His people in "the last days."

As we follow the history we find, during the ministry of Peter,

A PICTURE OF THE FUTURE MILLENNIAL KINGDOM,

the kingdom of God upon the earth, according to the prophets.

The discourse of Peter in Acts ii. was based upon the covenant of God with David, who "being a prophet and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." (vers. 30, 31).

The resurrection of the Lord Jesus proved Him to be the seed of David, chosen of God to sit upon his father's throne. The presence of the Holy Spirit with the apostles proved that Jesus had ascended to the right hand of God. "Therefore," said Peter, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (*i.e.*, the Messiah, ver. 36).

"When the multitude heard this," they were pricked in their heart, and said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" (ver. 37.)

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

When Christ went forth to be crucified He had prayed, "Father, forgive them, for they know not what they do." Now that He was exalted to the right hand of God, the first expression of His authority was *the proclamation of forgiveness* to those who had been His murderers. There was one condition laid upon them, *viz.*, repentance of their sin, and that repentance was to be expressed by baptism in confession of His Name as the seed of David, made Lord and Christ, and in subjection to His authority.

By the baptism of three thousand, who believed the apostles' testimony on the day of Pentecost, *a new company was formed in Jerusalem*. They were a forgiven people in the midst of a nation under judgment; they had the promise of the gift of the Holy Spirit which had already been given to the apostles, and were assured of salvation in "the great and dreadful day of the Lord," of whose approach further signs would yet appear. (These signs are, of course, now, still future, for "the Lord still waits that He may be gracious." Isaiah xxx. 18, 2 Peter iii. 15).

The *third* and subsequent chapters must stand over for our next issue.

"THE SILENCE OF GOD."

NO more remarkable book has for a long time issued from the press than that by Dr. Robert Anderson, C.B., under the above title.* It explains the greatest mystery of our existence—"A silent Heaven"!

How God can keep silent? and Why it is that He has not spoken or intervened in the affairs of this world for more than 1,800 years? are questions which infidels trade upon, and which the thoughtful are perplexed about. If there be a God, almighty and all good, why does He not use His power to deliver His people and confound their oppressors? The answers usually offered by the Christian apologist fail either to silence the opponent or to satisfy the believer. But this book at once crushes the objection of the infidel and comforts and satisfies the heart of God's children. It is an answer which all will welcome. It must afford food for the thoughtful and the intellectual; it disposes of numerous popular fallacies by the way; it sets at rest questions which have agitated the human heart and been the battle-ground of Controversialists. Dr. Anderson writes as though he held a brief for God versus man; for Christ and Christianity versus Religion; for the Bible versus Theology. And as the case proceeds the reader realizes the overwhelming power of the evidence, and passes a judgment against which there can be no appeal.

The following will be at once a specimen both of the author's line of argument and of the trenchant style in which it is conducted:—

"The chief end of man is to glorify and enjoy himself for ever.' Such is the present-day reading of the first great thesis in the Catechism of the Westminster divines. And to attain this end man wants a religion and a god. . . . God claims our homage, and we offer Him our patronage. He claims the undivided devotion of our life, and we offer Him religion and morality. But God does not want our patronage; neither does He want either our morality or our religion. 'Monstrous!' the reader will exclaim, preparing to throw down the volume. 'Is it a matter of indifference whether we are moral and religious or not?' By no means a matter of indifference as regards ourselves; not even as to our life on earth, to say nothing of judgment to come. But of supreme indifference to God. The man who struts about, inflated by the conceit begotten of humanity-gospels, is like the Jew who supposed he was doing the Most High a benefit, when he piled 'the fat of fed beasts' upon His altar—the altar of the 'God who made the world and all things therein!'

"Strange though it may seem, God has a purpose and a will; and He is so unreasonable as to require the recognition of that purpose, and compliance with that will. But these are matters of revelation; and, therefore, here once again the ways divide. Human religion in every phase of it is of interest to men, and books about it will be read, noticed, and discussed. But Christianity is a Divine revelation, and therefore to use a popular vulgarism, it is 'boycotted.' But in the great truths of Christianity, now so little known, is to be found the only true philosophy, the

* Hodder and Stoughton, price 6s.

only true solution of the deeper problems of life, which so perplex and grieve us."

The line of argument of Dr. Anderson's book is as follows:—Chapter I. states the sins and sorrows and crimes and lamentations of the world, and sets them over against a brazen heaven and a silent God, which leads many to feel that a God who can remain entirely passive amid such scenes of suffering, and is always *unavailable*, is for all practical purposes non-existent!

The succeeding chapters show how the sages and Philosophers of this world and Theologians and Divines utterly fail to explain the mystery. And how on certain great questions the Infidel is more right in his argument than the Christian, because the latter fails to understand or to rightly divide the word of Truth.

Then he proceeds to show that, though the true solution must be found in Scripture or not at all, it can be found, neither in the Old Testament, nor in the Gospels, nor in the Acts of the Apostles, but only in the Pauline Epistles. Here the key to the mysterious problem is revealed, and here Dr. Anderson is at his best, rightly dividing the Scripture according to its dispensational teaching, which is summed up in the word "GRACE."

"A Silent Heaven" indeed, as chap. xiii. commences. Yes, but it is not the silence of callous indifference or helpless weakness: it is the silence of a great sabbatic rest, the silence of a peace which is absolute and profound—a silence which is the public pledge and proof that the way is open for the guiltiest of mankind to draw near to God. When faith murmurs, and unbelief revolts, and men challenge the Supreme to break that silence and declare Himself, how little do they realize what the challenge means! It means the withdrawal of the amnesty; it means the end of the reign of grace; it means the closing of the day of mercy and the dawning of the day of wrath.

And then this present day of grace is beautifully illustrated by that one day in the week when all our courts are closed, when the seats of judges and magistrates are vacant, and the police alone are on duty (though some would like even them away too), but even they are powerless, beyond holding a prisoner over till the morrow! Just so it is now. Grace reigns! Those who reject it are surely in safe custody, reserved unto that judgment which will open when the day of grace shall close.

The Cross and the day that man finally rejected Christ crucified altered the whole attitude of God with relation to the world. He who often before spake and intervened "in divers ways and sundry manners" has since that day kept silence, and He keeps it while grace reigns. He will not break it—no more than our courts break their silence on the day of grace now—until the appointed day when the High Court of Heaven shall open—and then He will speak once again, and all men will know that the long silence has been at last broken.

We earnestly exhort all our readers to procure a copy of this remarkable book and see that it is placed in the hands of all their thoughtful and intellectual friends. We can say this of the book as a whole without referring to one or two points on which we cannot altogether agree with the author.

Contributed Articles.

"OBEDIENTIAL RIGHTEOUSNESS."

BY DR. FORSTER.

THE following is an open letter written, in reply to Mr. J. C. on receipt of letter and militant literature. It is worthy of a place in our pages, as a contributed article:—

DEAR SIR,—I have delayed a reply to the above, so that I might have time for consideration.

The second paragraph of your letter contains two errors, I trust, of inadvertence.

You say, "I felt sure that Bunyan could never have written words you erroneously attributed to him."

Now, firstly, when these words were penned by you, sir, it had already been explained to you that during type setting a few lines had mistakenly been placed within inverted commas, nevertheless you coolly attribute the error to me.

This is somewhat serious.

But, secondly, you in an off-hand and wholesale style deny that any of the quotation belongs to Bunyan.

But you, sir, know well that these words within those inverted commas are Bunyan's, viz., "The righteousness that standeth in the union of these two natures to His office, giveth authority to that righteousness to do the work for which it was ordained."

Thus likewise of the remaining quotations, which any reader can verify for himself.

You, therefore, do greatly err in your ethical position, as well as in your critical standing.

You have written a tract on Bunyan *re* "Imputed Righteousness."

As your premises are unsound, I have not been surprised to find that your conclusions are illogical as regards Bunyan's position, as they are certainly as regards Holy Scripture.

I regret this, because a believer having your talents, but devoid of the true judicial faculty, being possessed, too, of a resolute spirit, is very apt to become a Diotrephes in the Church of Christ.

I must deny having "misrepresented Bunyan's views": the words already quoted bear out the Truth, as Bunyan would have us remember, that our Divine Master could not impute to us the righteousness of His spotless life, for, says Bunyan, this "righteousness standeth in the union of both natures, and may properly be called the righteousness that is essential to His being prepared of God to the capacity of the mediatorial office, which He was to be intrusted with."

"If He parts with His first righteousness, He parts with His Godhead; if He parts with His second righteousness, He parts with the purity of His manhood; if He parts with His third, He parts with that perfection that capacitates Him for the office of Mediation."

If this be so (and we strongly hold with Bunyan that it is Biblical doctrine), then if our Lord had parted with this righteousness, He would have parted with what He legally required to become our ransom—as per Old Testament types.

Now it is around this “third righteousness,” as Bunyan expresses it, that our contention circles.

And Bunyan declares, and we hold it to be biblically and antitypically correct, that our Lord could not part with this righteousness by imputing it to sinners, for that He Himself required it “to capacitate Him for the office of Mediation,” that is to say that He would have parted with what He *legally required* to become our ransom.

So Greatheart tells Christiana, and us, if we will receive it, that, “the righteousness that standeth in the union of these two natures to His office, giveth authority to that righteousness to do the work for which it was ordained.”

Now, what is the righteousness that thus “giveth authority,” but very plainly that one (the third) that characterised the Lord as having lived in the whole will of God, in complete subjection to all the immutable laws of the spiritual and natural worlds.

Here, then, in His obedience unto Death, we have a fourth righteousness “that Christ, as God, has no need of; for He is God without it. Here is a righteousness that Christ, as Man, has no need of to make Him so; for He is perfect Man without it. Again, there is a righteousness that Christ, as God-Man, has no need of; for He is perfectly so without it.”

In reply to Christiana, Greatheart had already explained that these three righteousnesses being essential to our Lord’s natures and office, cannot be communicated to another, “yet it is by virtue of them that the righteousness (the fourth) that justifies is for that purpose efficacious.”

Our Lord’s death was not for Himself, nor to work out any righteousness for Himself, being already perfect in all His natures and offices.

It was for us sinners that He bore the penalty due to sin, and became obedient unto Death, even the death of the Cross.

As touching the fourth righteousness Bunyan quotes Rom. v. 19.

What, then, is to be our interpretation of the Apostle’s mind as stated in this passage?

The legitimate inference is found in the preceding verse, which focuses our attention on the *disobedience* and the *obedience* in relation to our guilt and justification. “So then as through *one trespass* the judgment came unto all men to condemnation; even so through *one act* of righteousness the free gift came unto all men to justification of life.”

Man is by nature naked before His Maker; his unrighteousness is his nakedness before the Judge.

But, by grace are ye saved; and, the Lord God made for Adam and his wife coats of skins, and clothed them.

But these skins and coverings were *from the victims slain*, whose blood had *already been poured out* before the Lord.

Even so the imputed righteousness with which we very sinners now are clothed is out from that “one act of

righteousness” which was effected by Him of whom it is witnessed, “I find in Him no fault at all.”

Thus, on the basis of His spotless and unblemished life, a perfect righteousness, THE ANTITYPICAL BURNT-OFFERING, He became our substitutional sin-offering and our representative sin-bearer; compare Exod. xii. 5; Lev. xii. 19, 21; Deut. xvii. 1 with Lev. iv. 12, by which we are taught, if teachable, that the sin-offering was not accepted but on the basis of the burnt-offering. For the “ashes” are those of the burnt-offering, His blameless life; so that the ashes of the sin-offering rested upon the ashes that *had been brought from the altar*.

Our Lord’s spotless life is thus shown not to have been imputed to us, but to have been expended in His one oblation of Himself once offered.

“For if, while we were enemies, we were reconciled to God through the death of His Son; much more, being reconciled, shall we be saved in His Life,” *Zan. l.c.*, resurrection Life.

You, sir, hold “that the life obedience and sacrificial death of Immanuel unite to furnish the only justifying righteousness.”

The point of your proposition lies in the word “unite.”

We, on our part, hold that it was in, and through, His sacrificial death resting upon the basis of His perfect life obedience that made the great oblation effectual, and secured for us the righteousness of God, and the grace of Life.

As already remarked, your pamphlet on “Justification by an Imputed Righteousness” being based upon misconceptions of Bunyan’s language, as also upon a gross misunderstanding of biblical terms and types, is like theology in general, which befogs and darkens that of which it treats and is no light in a dark place.

For instance, in your preface you refer to “deeper teaching” as follows: “I refer especially to what is said as regards the oneness of the believer with Christ in His life, death, resurrection, ascension, and glorification.”

You have unwarrantably inserted the word “life,” which is not even hinted at in Eph. i. 3-7, to which you refer. And in Rom. vi. the *oneness* and the *together with* begin with our Lord’s *death*, taking us from thence to our new and risen Life.

The biblical teaching which shines through type, antitype, and doctrine, simply and luminously held forth by Bunyan, is that through the grace of the Father, Jesus having fulfilled all righteousness, even unto death, thereby merited eternal Life.

But seeing that He hath no need of this merit He giveth it unto us which believe in Him.

“By whose stripes ye were healed.”

“Him who knew no sin He made to be sin (in the Hebrew, sin and sin-offering are denoted by the same term) on our behalf, that we might become the righteousness of God in Him,” in resurrection doubtless, for this follows as a logical sequence.—I am, yours obediently in Him,

EDWD. W. FORSTER.

Malvern Link.

THE STRUCTURE OF THE BOOKS OF THE BIBLE.

BY THE REV. DR. BULLINGER.

Second Paper.

II.—THE PROPHETS.

This division consists of eight books:—four former prophets and four latter. These again are seen to be arranged as an *Introversion*. No other arrangement seems possible.

- A | JOSHUA. "The Lord of all the earth" giving possession of the Land.
- B | JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. "No king."
- C | SAMUEL. Man's king "rejected"; God's king (David) "established."
- D | KINGS. Decline and Fall under the kings.
- D | ISAIAH. Final blessing under God's King.
- C | JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up."
- B | EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of God's Land and city "Jehovah-Shammah."
- A | MINOR PROPHETS. "The Lord of all the earth" giving restored possession of the Land, and foretelling final and unending possession.

A careful study of the above eight members will show very clearly how the correspondence works out. The leading thought of the *first* and *eighth* (A and A) is "The Lord of all the earth,"—for this title occurs only in Joshua and the minor prophets (Josh. iii. 11, 13 and Zech. vi. 5).

In the *second* and *seventh* (B and B) the leading fact is that in Judges, the key-word is "no king," four times repeated (chaps. xvii. 6; xviii. 1; xix. 1; and xxi. 25). In Ezekiel, God's King is seen subduing all His enemies, and reigning in a glorious peace. Amongst the last words of the Book of Judges we have the words "no king"; while the last words of Ezekiel are *Jehovah-Shammah*—"the Lord is there."

The *third* and *sixth* (C and C), Samuel and Jeremiah, are contrasted. Samuel means "*asked of God*." Jeremiah means "*appointed by Jehovah*." In Samuel we see God rejected as King and David raised up; and in Jeremiah a righteous Branch raised up unto David (chap. xxiii. 6).

The *fourth* and *fifth* (D and D) show us, in the Books of the Kings, the record of their Decline and Fall; while, in Isaiah (*Jehovah's Salvation*), we have the prophecy and promise of God's King "reigning in Mount Zion, and in Jerusalem, and before His ancients, gloriously."

Thus the second great division, the Prophets, is, like the first, an *epanodos*; and this, we shall find, is the structure of the third great division also, called by the Lord Jesus in Luke xxiv. 44

III.—THE PSALMS.

This division is so-called because the Psalms form the first great Book. The Jews call this third division *Kethuveem*, or "the (other) Writings," or simply "the Scriptures."

It consists of eleven books, which may be arranged thus:

- A | PSALMS. *Tehilleem*. "Praises," God's purposes and counsels as to His doings in the future.
- B | PROVERBS, *i.e.*, Rules: Words which govern or rule man's life. God's moral government set forth.
- C | JOB. "The end of the Lord" shown in Satan's defeat, and the saint's deliverance from tribulation.
- D | CANTICLES. Virtue rewarded. Read by the Jews at the Passover: the Feast which commemorates the deliverance from Pharaoh, the Jews' oppressor.
- E | RUTH. The stranger gathered in to hear of, and share in God's goodness in Redemption. Read at Pentecost, which commemorates God's goodness in the Land.
- F | LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the *Fast* of the ninth of Abib.
- E | ECCLESIASTES. "The Preacher." The People collected to hear of man's vanity. Read at the Feast of Tabernacles, which commemorates God's goodness in the wilderness.
- D | ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy."
- C | DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."
- B | EZRA-NEHEMIAH. Men who governed and ruled God's People in their re-settlement in the Land.
- A | CHRONICLES. *Divrai*. "Words of the Days"; or, God's purposes and counsels as to man's doings in the past.

In these *eleven* books, we again see the correspondence between the leading thoughts of each.

In the *first* and *eleventh* (A and A), we have the purposes and counsels of Jehovah—in the Psalms, as to the uses of the future; in the Chronicles, as to "the days" that are past.

In the *second* and *tenth* (B and B), we have God's "rule" in the earth; in Proverbs, by words; in Ezra-Nehemiah, by men.

In the *third* and *ninth* (C and C), we have two men who are linked together four times by the Holy Spirit, "Daniel

and Job"; in Ezek. xiv., twice (named) in verses 14 and 20, and twice (unnamed) in verses 16 and 18. Two men in whom and through whom we learn "the end of the Lord," in delivering His people from the tribulation wrought by their great adversary.

In the central members, we have the five "*Megilloth*," or "small scrolls," which were (and still are) read at the great Assemblies and Commemorations of Israel: *four* Feasts, with one *Fast* between them; two Feasts going before, and two following it.

In the *fourth* and *eighth* (D and D) (*i.e.*, the first and fifth of the "*Megilloth*"), we have Canticles and Esther, connected with two women; one read at the *Passover*, which tells of God's goodness in delivering from Pharaoh, the oppressor and would-be destroyer of the People; the other read at the Feast of *Purim*, which tells of God's goodness in delivering from Haman, "the Jews' enemy," who, like Pharaoh, would have destroyed the whole Nation.

In the *fifth* and *seventh* (E and E) (*i.e.*, the second and fourth of the "*Megilloth*"), we have Ruth and Ecclesiastes: setting forth the goodness of God in Redemption, and man's vanity and *need* of Redemption. The former read at *Pentecost*, which tells of the blessings of the harvest into which Israel, like Ruth, was brought; the latter read at the Feast of Tabernacles, which tells of God's providence in the wilderness where Israel wandered, and yet was satisfied, while man wanders where all is vanity with nothing to satisfy his heart.

In the centre itself comes the *sixth* book; telling of the ruin wrought by man (for *six* is the human number, the number of man) and pouring forth "Lamentations" because of it. It is the one book read at the one *Fast*—a Fast appointed (apparently) by man, on the ninth of Abib, for mourning over five great calamities which befel the Nation: (1) the Return of the Spies, and the consequent wanderings; (2) the Destruction of the Temple, by Nebuchadnezzar; (3) the Destruction of the second Temple, by the Romans, under Titus and Vespasian; (4) the Taking of Bether, by the Romans under Hadrian; and (5) the Ploughing of Zion like a field, in fulfilment of Micah's prediction, found in Mic. iii. 12, and recorded also in Jer. xxvi. 18. The Book consists of five elegies; corresponding, in number, to these five calamities, though written long before some of them occurred.

We have thus seen the general Structure of the Books of the Old Testament. For further particulars as to their Order and Names, we must refer the reader to our book on *The Names and Order of the Books of the Old Testament*,* in which more details may be seen.

Enough has been said, there and here, to show that, in the Hebrew Canon, we have no mere haphazard putting together of the books of the Bible by man; but an arrangement which was certainly in the hands of Christ when He was upon earth, and which, as we have seen, received His sanction:—an arrangement which shows both supernatural design and spiritual significance.

We propose to conclude this subject in our next issue in giving the structure of the books of the New Testament, and afterwards to publish the three papers in a separate form.

* Eyre and Spottiswoode. Price 4d.

THE PEOPLING OF THE RENEWED EARTH.

By E. O. A. N. D.

Concluding Paper.

TURNING to the Apocalypse, the Lord is again seen there as "Son of Man" and "Messiah"—never "the Head of the Church, His Body." The testimony of the Book is the eschatology of the Old Testament and the Gospels, *i.e.*, "the Word of God and the witness of Jesus Christ." John, in the opening vision, had his back turned on the leavened assemblies, being in spirit in the day of the Lord Jesus, a day connected with His taking the kingdom and judging the earth as "Son of Man." John had to *turn round* in order to see the imagery of what remained of the Church dispensation, during the *present* "day," and prepare to deliver to the assemblies a final prophecy in liquidation of everything, adding nothing in the way of doctrine, but simply referring them for that to what the Spirit had already revealed to them in those scriptures which were specially given them for the purpose, *viz.*, the Epistles.

Now, the Lord's "servants" in the Four Gospels correspond eschatologically to the Lord's "servants" in the Apocalypse. They are the preachers of the Gospel of the Kingdom, and to them it is given to understand its "mysteries." They are *Israelites*, and go out into all the world to preach it. In the Gospels they are *represented* by "the twelve" and "the seventy." The unfulfilled portion of Matt. x., and of Luke ix. 1-6, and x. 1-20 *will become history after the seals are broken*, a time when to receive these godly Israelites will be counted as receiving the Lord in person, and when God will be again appealing to the heart and conscience by the sight of *miracle*, as when the Lord healed the sick and cast out demons, when faith will not be exercised in the same degree as at present, and as for the last seventeen centuries, *i.e.*, amidst His *silence* as to the earth—nay more, *those* miracles will appeal to man's *fears*, at the time the *preaching* is directed to the heart and conscience, so that conviction should be easier still.

In Rev. vii. we see the Lord's "servants," the preachers, as the 144,000 Israelites, whereas their converts are the "innumerable multitude," in the same chapter, from all the nations, who cry, "Salvation to God and the Lamb," thankful that they are preserved alive amidst God's plagues, and will no more hunger, nor thirst, nor suffer the scorching heat of the sun, *being miraculously protected on repentance*, but after serving God in the temple on the renewed earth, will ultimately go the way of mankind and then find *their* home too in the heavenly city, the New Jerusalem.

The 144,000, however, are the same as the saints of Psalm xci., miraculously preserved from the *first* against the effect of the plagues, and of course, they also correspond to the Lord's "brethren," those who "stand on God's holy hill of Zion" referred to in that wonderful triad, Psalms xxii. to xxiv. So we must further trace out their career. "Standing on the Mount Zion" is a figurative expression distinguishing the kingdom in *Israel* from the judgment, of which Mount Sinai is the antithetical figure, and is never used in Scripture of others than those of Hebrew

parentage according to the flesh, the signification of it being salvation amidst ruin through God's mercy in the King of Israel. "Yet have I set My king upon My holy hill of Zion," is a phrase which began to take effect when the Lord rode into Jerusalem, and is only suspended during the times of the present Church interval—at the conclusion of which it will again be made effective. Thus, when the world is going to worship the Beast, who will sit as God in the temple (which is after the first six Trumpets have sounded), the Gospel of the Kingdom is no more preached, but another Gospel is substituted, viz., to "give glory to God" amidst all this profanation, God in His goodness ever accepting less and less from man in proportion as the pressure from without gets more and more virulent. Compare, then, in the following order, 2 Chron. vi. 5-6, 14, 21, 23, 25, 27, 30, 33, 35, 39, Rev. xiv. 7, Rev. xiii. 4-6, Rev. xi. 13, and Rev. xv. 4. The 144,000 are then, *i.e.*, after the fulfilment of that plague under the Sixth Trumpet called "the Second Woe," caught up, their service being ended, "away from the earth" (Rev. xiv. 1-5).

This new Gospel must be preached by angels, not by men, as Satan and *his* angels will then be upon the earth, he and they being cast out upon the earth as "the Third Woe," awaiting the proximate sounding of "the Seventh Trumpet." Some accept this, but they must all meet death, death in the Lord (Rev. xiv. 7-13). The guerdon of these, then, is not the same as that of the multitude of Rev. vii. 9-17, to remain alive on the earth; they (we say it under leave of Christians whose jealousy believes no one but the Church can do so) further people heaven. Then follow the vials; and then, as men *blaspheme* the God of heaven instead of giving Him *glory* (Rev. xvi. 9, 11, 21), the Lord descends as "the Word of God," as "King of kings," and as "the Son of Man," *with all His saints*, and sweeps away all evil-doers that remain from the face of the earth.

Yet the teachers to whom we have referred, in that callousness as to the fate of others that throughout characterizes their inorganic exegeses, by annexing the promise given to the 144,000 in Rev. xiv., put God into the position of caring for the 144,000 of Rev. vii. during the *minor* plagues under the Trumpets and then leaving them without any knowledge as to what is to become of them during the *major* plagues under the vials!

Let us, then, distinguish between the Church and the Kingdom, rightly applying to the Jew, the Gentile, and the Church of God those titles of the Lord which God in His Word has set apart for them, and let us keep the *eschatology* of the Epistles distinct from that of the Gospels and the Apocalypse, while preserving intact the organic unity of the whole *doctrine* of the New Testament, and its whole spiritual and moral application to ourselves, and may it please God to deliver from this foolish First-fruit Theory those of His children who have been ensnared by it! For such is His inestimable grace—blessed be His holy Name—there is not a single Christian that has not now "sonship-spirit" emanating from Christ, that "life-giving spirit," and who will not *immediately* enjoy "adoption-to-sonship of the *body*" when the Lord Jesus descends into the air accord-

ing to God's holy Word to the apostle Paul recorded in 1 Thess. iv. 13-17. Wherefore, let us take no part with those who would *frighten* one another about the great tribulation, but *comfort* one another with the words he was inspired to deliver, adding nothing to them and taking nothing from them; and thus avoid annulling the force and bearing of other necessary and precious passages in the Word of Truth!

Conference Addresses.

"THE HOPE OF HIS CALLING."

BY REV. E. W. BULLINGER, D.D.

(At the Mildmay Prophetic Conference, Oct., 1896).

IT is impossible, dear friends, that we could have heard the words which have been spoken to us* without being impressed with the wonderful difference between what is written in the Epistles and what is written in the Prophets. It is impossible to read of Paul's ministry without noticing the difference in the character of the commission which he was called to fulfil. He is constantly speaking of it as "my gospel." Some parts of the good news were specially committed to him in such a way and in such a sense that he could speak of it truly as "my gospel." He laid great stress upon the fact that he did not receive it "of man," and his independence of the other Apostles he always and everywhere insisted upon. You have only to read his call in Acts ix., and to read his Commission there given to him as supplemented in chapters xxii. and xxvi., to be struck with this wonderful difference. He says, in Galatians i. 12, for example, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And the wonderful central point of his teaching was this, the character and the aspect in which the Lord Jesus Christ was presented to the hearer and the reader; not merely Christ as the "Messiah," not merely Christ as "the Son of Man," the appointed judge of this world, but the Christ as "the Son of God," as "the Head of the Body," as the head over all things, as the head of a new race, as "the Head of His Body, the Church."

When we speak of "the Body of Christ," we should be quite clear as to what we mean by it. We use the expression, "Christ's Mystical Body," or "the Mystical Body," not that it is a scriptural term, though it is a term according to Scripture, and it expresses scriptural truth. We really need a word to express that wondrous fact when He and the members of His body are called "the Christ." Of course, with this, as with everything else, the devil is ready with his travesty, and you have the travesty of "the body of Christ" in the Church of Rome. We have only to read the statements made by the Pope in his recent official utterances, to see how he adopts and uses this very expression that the Church of Rome is "the body of Christ," and that he—the Pope—is the "head" of it. I say that this is the devil's travesty of "the Body of Christ." And Man perverts the term too. To man, *humanity* is this Body, and all mankind are members of this Body. Indeed, Theosophy goes so far now as to say that everyone is, or may be, "a

* Mr. Alexander Stewart, of Glasgow, on "God's Earthly People, Israel."

Christ." But is this what God has revealed? Surely not. What He has revealed has to do with the very essence of the Christian position, the very essence of Christian standing. All, and only those who are regenerated by the Holy Spirit are declared to be "in Christ." This very Epistle to the Ephesians is written to "the saints and the faithful in Christ Jesus," and this fact "in Christ," is the great subject of the Epistle. And in this Epistle to the Ephesians I want you to notice in passing, for a moment, two prayers which you have; one in the 1st and the other in the 3rd chapter. They are very different and yet in many respects they are very similar. You have the same truth from two different standpoints.

The first prayer is from God's standpoint, with regard to His purposes. And then the second prayer is similar, but from our standpoint and in connection with our blessing, and that is why the prayer in the 1st chapter, as you will notice, is addressed to "the God of our Lord Jesus Christ," while the prayer in the 3rd chapter is addressed to "the Father of our Lord Jesus Christ."

And these titles exactly suit the character of each prayer. In the first you have "the exceeding greatness of His power," in the other you have the greatness of His love: love "which passeth knowledge."

In both the prayers you have "the riches of His glory." In the first prayer, it is the riches of His own glory in "His inheritance in the saints." In the second prayer you have the same riches of glory in accordance with which we are to be "strengthened with might by His Spirit in the inner man."

Christ is the great subject of both the prayers, but, in the first prayer it is His dwelling in heaven—exalted there at the right hand of God. In the second prayer it is His dwelling upon earth—dwelling in our hearts by faith.

And "knowledge" is the subject of both prayers, but in the first prayer it is that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. In the second, the prayer is that we might know the love of Christ to us, which passeth knowledge.

In both the prayers, you have "power," but in the first prayer it is the power of God which He wrought in Christ when He raised Him from the dead; and in the second prayer it is the power of God which worketh in us—"Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us," while in the first prayer it was the power which He wrought in Christ when He raised Him from the dead."

And what does it all culminate in? What is the central point of these blessed and wondrous truths? Why the fact that we who "were dead in trespasses and sins," have been quickened together with Christ, raised up together with Him and made to sit in heavenly places in Christ. But the power that was necessary to do this for us is the same power that raised Christ from the dead. If you look at the close of the 1st chapter you will see that it is the same power which can alone quicken those who are dead in sins and raise them up to that wondrous position which God has given them in Christ.

Now this is "the hope of His calling" and this is the prayer; "that He may give unto you the spirit of wisdom of revelation in the knowledge of Him, the eyes of your understanding being enlightened that ye may know what is the hope of His calling." Now do we all know what this calling is? Here is the prayer which we certainly ought to offer for ourselves which is offered for us here; and surely our presence here testifies to our desire that this prayer may be answered in our experience "that we may know what

is the hope of His calling, and what the riches of the glory of His inheritance in the saints." In the 11th verse it is put in another way, viz., that we may know Him "in whom also we have obtained an inheritance." So we have this double inheritance to learn about, our inheritance in Him and God's inheritance in us. And this is the central truth and fact that is opened up in the teaching concerning "the Body of Christ"—that "as the body is one and has many members and all the members of that one body being many are one body, so also is Christ," lit., "the Christ"; "for by one spirit are we all baptized into one body." And this blessed work is done "according as it hath pleased Him"; not according as it hath pleased us. There are very few members in Christ's body who are where they think they ought to be, but it is "as it has pleased Him," and when we read in 1 Corinthians xii. 21, that "the head cannot say to the feet, I have no need of you," we are to think of the great Head of the Body in heaven, in glory, not being able to say to the weakest, the feeblest, the humblest member upon earth, "I have no need of you." There is one body. You have it in Ephesians iv. "There is one body and one spirit, even as ye are called in one hope of your calling, one God, and Father of all" (that is of all the members of the Body, of course), "who is above all and through all and in all." No! there is nothing of this ever revealed before. You find nothing like this in those Old Testament Scriptures, which have come before us this evening. Such language as this could not be used of God's earthly people Israel. No; it was kept secret until Israel had finally rejected the King and the kingdom, after the ascension of the Lord Jesus into heaven. That is why it was kept a secret. That is why it is called "the mystery." The word "mystery" means secret. It is called "the mystery," it is called "the great mystery," or the great secret, because there were other mysteries or secrets besides; but this is the great one. It is called the "mystery of God," because it was "hidden in God," because it had its origin in God. It is called "the mystery of Christ," because it is the great secret which relates to Christ. And, I repeat, this secret was not revealed in the Old Testament. It was not revealed until the Apostle Paul received it direct from the Lord Jesus Himself. We are not to forget that God spoke at sundry times and in divers manners; that is to say, in sundry dispensations and in divers revelations; and His speaking differs according to the dispensation in which He spoke.

Take, for example, that glorious chapter, Ezekiel xxxvi. The interpretation belongs, as we have heard, to Israel. It must belong to Israel because it says, "Then will I sprinkle clean water upon you." When? The verse before gives the answer: "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 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 an heart of flesh."

Now, those words are often interpreted of the Church and of the members of Christ's body. We can, of course, apply the eternal principle. For example, the eternal principle that is stated in the 22nd verse is equally true of the Church as it was of Israel, because we have it also clearly revealed there. Thus saith the Lord, "I do not this for your sakes, O house of Israel, but for My holy name's sake." That eternal principle is equally true of the Church and that principle can be applied to the Church; but the interpretation of the passage belongs to Israel.

(To be continued.)

Selected Gleanings.

COMFORT.

HERE are few of us who have not been tempted, at times, to say, 'I fear I am absolutely and finally forsaken.'

"Why so? Do you find the characters of such a desertion upon your soul? Examine, and tell me, whether you find a heart willing to forsake God? Is it indifferent to you whether God ever return again, or no? Are there no mournings, meltings, or thirstings after the Lord? Indeed, if you forsake Him, He will cast you off for ever: but can you do so? 'Oh, no, let Him do what He will, I am resolved to wait for Him, cleave to Him, mourn after Him, though I have no present comfort from Him, no assurance of my interest in Him; yet will I not exchange my poor weak hopes for all the good in this world.'

"Again: you say God hath forsaken you, but hath He taken away from your soul all conscientious tenderness of sin, so that now you can sin freely, and without any regret? If so, it is sad token indeed. Tell me, soul, if thou, indeed, judgest God will never return in loving-kindness to thee any more; why dost thou not then give thyself over to the pleasures of sin, and fetch thy comforts from the creature, since thou canst have no comfort from thy God? 'Oh no, I cannot do so; even if I die in darkness and sorrow, I will never do so; my soul is as full of fear and hatred of sin as ever, though empty of joy and comfort.' Surely these are no tokens of a soul finally abandoned by its God.

"Did God forsake His Own Son upon the cross? Then the dearest of God's people may, for a time, be forsaken of their God. Think it not strange when you, that are the children of light, meet with darkness; yea, and walk in it; neither charge God foolishly, nor say He deals hardly with you. You see what befell Jesus Christ, whom His soul delighted in. It is doubtless your concernment to expect and prepare for days of darkness. You have heard the doleful cry of Christ, 'My God, my God, why hast Thou forsaken me?' You know how it was with Job, David, Heman, Asaph, and many others, the dear servants of God, what heart-melting lamentations they made upon this account; and are you better than they? Oh, prepare for spiritual troubles. I am sure you do enough every day to involve you in darkness. Now, if at any time this trial befall you, mind these two seasonable admonitions, and lay them up for such a time.

"Exercise the faith of adherence, when you have lost the faith of evidence. When God takes away that, He leaves this; that is necessary to the comfort, this to the life of His people. It is sweet to live in views of your interest, but if they be gone, believe and rely on God for an interest. Stay yourselves on your God when you have no light (Isa. l. 10). Drop this anchor in the dark, and do not reckon all gone when evidence is gone. Never reckon yourselves undone whilst you can adhere to your God."—From Flavel's *Fountain of Life*.

Our Monthly Bible Study.

THE GLORIES OF OUR COMING KING IN PSALM XLV.

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|-------------------------------------|------|------|
| 1. HE IS TRUE AND FAITHFUL : | Ver. | 7. |
| 2. HE IS A PERFECT CONQUEROR : | " | 5. |
| 3. HE IS A SUPREME KING : | " | 6. |
| 4. HE IS ABSOLUTELY BEAUTIFUL : | " | 2-8. |
| 5. HE IS UNIQUELY GLORIOUS : | " | 4. |
| 6. HE IS RADIANT GLADNESS : | " | 7. |
| 7. HE IS TO HAVE PERPETUAL PRAISE : | " | 17. |

T. GEORGE.

Christ Church Lodge, Bromley, Kent.

Questions and Answers.

QUESTION No. 158.

T. D. S., Coatbridge. "Why is Ezekiel given the title, 'Son of man,' and with such frequency?"

Ezekiel is an important personage, and occupies a unique position. He is "thou son of man," but not "THE Son of Man." In the mediatorial position of the prophet, his heart lacerated by his terrible sufferings, he is a type of the Lord Jesus as the Son of Man. Note particularly, the title "the Son of Man" was assumed after He had been rejected as "Messiah"—and He would not even allow His disciples to proclaim Him as "Messiah," when He had shown them that "the Son of Man" was to suffer.

Accordingly the throne of God is not seen in Jerusalem, but by the river Chebar, where the prophet then was, and which had no association with His promises to Israel in Messiah; for, He takes up a position beyond them all, in the exercise of His intrinsic sovereignty, the vision having for its ultimate end that further communication between God and man which the Book contains.

QUESTION No. 159.

M. A., Carlisle. "(a) If Israel is to be the object of government according to Luke xxii. 30, how can they be, at the same time, seated upon thrones, and judgment given unto them? (b) Are the 144,000 not an earthly company in sympathy with Christ's sufferings and waiting for His kingdom? If so, who forms the Bride, married previous to His return from heaven in Rev. xix.? (c) Does John the Baptist include all the Old Testament saints, when he says that he is not the bride, but the 'friend' of the Bridegroom (John iii. 29)? And do these form the company 'called' to the marriage supper of the Lamb in Rev. xix.?"

In our September issue, pp. 27, 28, we drew attention to a vicious system of interpretation now widely prevalent, which, shirking the arduous task of ascertaining the line of argument of the various books of Scripture, and explaining each passage in strict accordance with the same, relies upon mere analogies to prove identity, in extreme cases (which alas! are not infrequent), even stringing together texts and passages which are not in any way interrelated. The result is that a lively brood of "false analogies" is to-day to be found in books, journals, and pamphlets that are being read

by God's children. It would be difficult to find any more flagrant instance of the mischievous character of this method, or rather want of method, than that which is responsible for the current superstition that "*the Bride*" is a name for some definite entity treated of throughout Scripture from Genesis to Revelation. No one need do more than write out a synopsis of the various texts in which bridal relations are named in connection with Jehovah and Christ in order to see the absurdity this involves. Are Israel, Judah, Ephraim, Jerusalem, Samaria, the heavenly Jerusalem, and the Church all one and the same thing? That is what it comes to; that is what "false analogy" has done; there is no escape from the position.

The fact is, the marriage relation when named in such connections appears throughout Scripture as a *simile*—it is not a *symbol*—and must be interpreted in each individual instance according to its immediate context. It often indicates the closeness of the bond existing between the Lord and His people.

The foregoing is offered in answer to the main thought that runs through your questions. A few words only as to the details remain to be added. As regards (a) there is no logical objection to Israelites being on the thrones, and *Israel* the object of government; (b) was answered in September under Question No. 154; (c) is simple enough. John the Baptist is but illustrating the honour due to the Lord Jesus, and his own position in relation thereto, using Jewish marriage feasts as a *simile*.

QUESTION No. 160.

Nemo, London. "Explain Isaiah liv. 11, 12; is the jewelled city of Rev. xxi. and xxii. after all only a glorified Israel?"

Certainly not. Consider the *argument* of Isaiah's prophecy, and the place of chaps. liii. and liv. in relation to it.

We have here before us Messiah and the earthly Jerusalem. She has rejected Messiah, and is desolate. But such is the infinite mercy and goodness of Jehovah that in the day of her restoration, He will *count* to her all those gathered to His name during the interval of her desolation. Thus, the heavenly jewelled city of the Apocalypse is called by her very name. Israel during the millennium will be "the people of the saints of the Most High" (Dan. vii. 27).

QUESTION No. 161.

Anonymous. "Why will the offerings given in Ezekiel for the temple in the millennium be necessary, since the Lord Jesus has come and fulfilled all sacrifice? (Ezek. xlili. 18-27; Heb. x. 14)."

Difficulties of the nature indicated in your question can generally be met by reference to the scope, general argument, and construction of each of the books of Scripture from which the quotations are extracted.

In Hebrews the main thought is the personal call to salvation of *individuals* of that race to a *heavenly* Jerusalem at a time when, through the *national* guilt, destruction of the *earthly* Jerusalem was imminent. In Ezekiel, the thought is not *individual* but *national*, viz., the fulfilment of God's set purpose that Israel should be a holy nation, a peculiar treasure among all the nations upon earth, sanctifying the name of Jehovah in the *earthly* city, where the Shechinah would once again be the token of His

presence, that both Israel and the Gentiles should know that He was the Lord.

Interest, then, centres in the *application* of "the one offering" to the national worship, and this is best ascertained by making comparison with Leviticus. There will be no Day of Atonement, and there will be no Feast of Pentecost—the Spirit's testimony to an absent and nationally-rejected Messiah not being in contemplation; for, the national guilt, prominent in Hebrews and the Acts, has been put away for ever by "the one offering," and the nation is holy—it is for the sinner to see that he be not cut off, and the remedy lies before him.

Signs of the Times.

JEWISH SIGNS.

I. H. C. writes: "Several short, but interesting, articles in this month's 'Things to Come,' headed 'Jewish Signs'—'Political Signs'—and articles on the distinct phases in the second coming of our Lord in connection with the Heavenly calling of the Church in contrast with the earthly calling of the Jews, enhance the value of this publication, and make it increasingly instructive to Christians, and a warning to unbelievers; for, no doubt, the Jewish Congress just held at Basle, and the report of an interview with Dr. Herzl as announced in this month's number, together with the account in the Jewish Chronicle of September 3rd of the Zionist meeting and programme, will lead many to consider what the Scriptures open up to us concerning the return of the Jews in unbelief to Palestine, and of their being in time restored to God's favour, and being as a nation blessed in millennial times.

"Certainly I did not expect to read such speeches being uttered, nor of such a Zionist movement, the aim and object of which appears *not* to be to further the fulfilment of Scriptures, but with the knowledge we have of God's purposes of again blessing His ancient people, and of the Lord reigning over them and being glorified in their midst, any intimation and proposed desire on their part for a settled *Home* in Palestine awakens in Christians praise, knowing from God's Word what the result will be, when the Jews, as a nation, will be redeemed, and when grace is poured out upon them in Jerusalem.

"The assembly at Basle was very remarkable, and considering that £10,000,000 are proposed to be collected to create a specifically Jewish Bank for the purpose of furthering agricultural, industrial, and mercantile undertakings of Jewish Colonists in Palestine and Syria; also with at least one daily or periodical paper, which would treat partly in a polemical—partly in a scientific sense; we know that their human schemes will be overruled for blessing when 'the fulness of the Gentiles be come in,' and all Israel shall be saved according as it is written in Rom. ix. 27—'The Deliverer shall come out of Sion; He shall turn away ungodliness from Jacob, and this is the covenant unto them when I take away their sins.'

“Dr. Birnbaum at the Congress said no country is so fitted as Palestine with its proximity to Europe as being the inevitable station on the railway to India, and I add, which probably will be built in a few years, when the whole face of the country between Constantinople and the Persian Gulf would be changed, as an alternative route to the Suez Canal is needed.

“The Jerusalem Railway now running will be convenient for the assembling of the Jewish Congress next year, where it is proposed to assemble. What a glorious time is in store for Israel, when ‘swords will be beaten into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more’ (Micah iv. 3).

“What a glorious time is in store for the Jews, when they will not only be millennially blessed, but become channels of blessings to others!

“Lately we have had the Turkish persecutions and war with the Greeks, and now war on the frontiers of India, but shortly when the Lord reigns, wars will cease, and during the millennium Jesus will be owned as Lord by them, also to the glory of God the Father. May God hasten this period in His own way and time.

THE ZIONIST MOVEMENT.

“The Executive Committee appointed by the Basle Congress, has set to work. In a few days, a circular will be sent to all members of the Congress, requesting them to proceed with the ‘Shekel’ Collection, i.e., the contributions from adherents in each country. Concurrently therewith the agitation is being carried on. In several towns of Galicia, meetings have been held to receive reports on the Congress. Dr. Lippe, of Jassy, on his way home, stopped at Przemysl, where he addressed a large meeting. Dr. Landau discussed the results of the Congress at a great meeting on Sunday in the Third District of Vienna, and Dr. Muntz will do the same next Tuesday in the Tenth District.”

Enthusiastic meetings have been held in London, Paris and other large centres, and Rabbis in various countries who at first stood aloof are now preaching in favour of it, and are being carried along by the rushing stream.

ALARMING SITUATION OF THE JEWS IN PERSIA.

Side by side with the signs of the gathering of Jews to their Land, there are others which show that they are “a burdensome stone” in other countries, which are making their life unendurable, and so helping to thrust them out.

Official information has reached London of the alarming situation of the Jews in Teheran, Persia. Part of the details given refer practically to the normal condition of affairs in Teheran, to improve which several memorials have within recent years been submitted to the Foreign Office.

Sayid Rayhan Allah, one of the petty Mostahed of no popularity or distinction, has planned a plot for the extermination of all the Jews in Persia. Recently he summoned the Chief Rabbi and informed him that either all the Jews must accept the Mohammedan faith, or he will do all he can to oppress and exterminate them should they refuse his offer. All that could be done was done to quiet him, but with no result. He has now formulated the following restrictions to oppress the Jews:—

1. That every Jew must have all the hair of his head cut off.
2. That the Jews must never ride any animal throughout the city or elsewhere.
3. That a Jew is not to wear nizam (a European style of dress).
4. That every Jew must wear a mark on his clothes so that he may be distinguished from a Mohammedan.
5. That no Jewish woman must put on a veil.
6. That a Jewish woman is not to wear chador or chaghchoor (an outdoor dress which the Persian manners and etiquette expect every woman to wear out of doors).
7. That a Jew must not build a house higher than that of a Mohammedan neighbour, and that the entrance to his house must be

so peculiarly constructed as to be distinguished from that of a Moslem.

8. That no Jew is to come out of his house on a rainy day.
9. That no Jew is to touch any articles of food.
10. That when a Jew dies, any relative who has become a convert to Mohammedanism may possess all his property.
11. That any Jew who, having once accepted Islam, renounces it, is to be put to death.

The Government has been appealed to for protection, and the Jewish quarters have been for the last nine days guarded by soldiers despatched by the Authorities. The persecution has grown so terrible that it seems to be almost beyond the power of the Government to protect us. We are left at the mercy of these fanatics. We, helpless and hopeless, lying in sackcloth and ashes, cry to Heaven for help. . . . The present situation is considered so grave in official circles that the Shah has abandoned his intention of coming to Europe, and the Government has ordered a mark with the word “Moosa'ih” (a follower of Moses, a Jew) written on it to be worn by every Jew, to distinguish him from a Moslem.

RELIGIOUS SIGNS.

MORE FORESHADOWINGS OF ANTICHRIST.

Preaching recently in St. Bernard's Parish Church, Edinburgh, the Rev. Mr. A. F. Crauford, M.A., Oriel College, Oxford, took as his subject the difference between original and ecclesiastical Christianity. Atheism, he said, was never likely to be accepted as the belief of men, but Calvin had done more to warp the religion of Jesus than a thousand Mr. Bradlaugh's. . . . Christ's religion was a pre-eminently simple one. . . . Christ's religion was profoundly natural, and not metaphysical. . . . The churches preferred the wax flowers of an artificial creed to the living flowers of natural piety. Christ was thoroughly opposed to asceticism. Christ encouraged friendship. The churches usually warped friendship by making religion an essentially selfish matter. Our social nature was the very root of conscience, from which we could no more sever ourselves than a plant from its natural environment. The idea of the Puritan churches somewhat resembled Lot's wife after her transformation. But, oh, how much more interesting she was when a living sinner than a sinless pillar of salt! Speaking of the doctrine of regeneration, the preacher evoked audible amusement by telling Dean Ramsay's story of the boy who did not wish to be born again for fear he might be born a lassie. Just so many young men did not wish to be “born again” after the manner of the Rev. Mr. Stiggins, lest they should find themselves born fools. The preacher went on to attack the doctrine of eternal punishment, telling a story of a clerical friend of his in East London, who heard a knot of women refusing to go and listen to them “parsons' lies,” and them “parsons' lies” that doctrine assuredly was. The approaching fall of the orthodox churches was a matter to be looked at without dismay, because through the crash of their fall the divine voice would be heard bidding the true Christianity, “Arise! shine!”—*Edinburgh Evening News*.

A NEW RELIGIOUS SOCIETY.

At the Steinway Hall, recently, an inaugural address was delivered by Dr. Washington Sullivan to the members of, and those interested in, the newly formed “Ethical Religion Society.” This body has come into existence with the purpose of realising a sentence of Emerson's which it takes for its motto, “There shall be a new church founded on moral science, the church of men to come.” . . . They are one in the resolve to live their lives to the best possible advantage for themselves, those who are dependent upon them, and the community of which they are a part. It will appeal to its members in the name of Conscience, Duty, Justice, the Higher Life, Sacrifice for others, and Morality in all its aspects.” Broadly speaking, therefore, the new organisation will promote as far as it can, the tenets of Kant, Emerson, Carlyle, and the more Idealist school of philosophical thinkers of this country and Germany. . . . He proposes to hold meetings regularly on Sunday mornings at Steinway Hall, and has secured the assistance of a well-trained choir. It is evident that his effort has awakened much interest in thoughtful and cultivated circles, as the hall was filled to its utmost with a highly attentive audience. Dr. Sullivan is an eloquent and impressive speaker, and traced how dogma and Athanasianism had gradually come to be accepted in place of true Christianity. . . . He thought that they could not fail to appeal to an enormous congregation, for they were proclaiming no dreary creed about the whole world lying in wickedness, but, on the contrary, that it was full of goodness and worthy emotions, could these be but inspired. . . . He had already been promised addresses from men well known in literature and science, and they hoped to invoke both art and music for their gatherings.

RELIGION VERSUS CHRISTIANITY.

“In the hall of the Students' Union, Edinburgh, recently, a lecture on the

UNIVERSAL RELIGIOUS CONFERENCE TO BE HELD IN 1900 in Paris was given by the Abbé Charbonnel. Professor Geddes

presided over an audience of about 400 persons. The Abbé explained that in effect the proposed conference would be a continuation of the Parliament of Religions held in Chicago in 1893, though with somewhat different aims and a somewhat different constitution. It will be a Congress of religious men, not a Congress of representatives of religions or forms of religions. The aims of the proposed Congress were (1) to affirm the educational value and social power of religion for the gradual realisation of the human ideal; (2) to proclaim religious liberty—the law that the conscience of every man is entitled to tolerance and respect, and to protest against all fanaticism of either race or religion; (3) to seek, in default of doctrinal unity, the *fraternal unity of all men, established only by the fact that they are religious*, and to raise above the doctrinal differences of sects the principles in which they are all united. The Congress will include, it was hoped, representatives of all the great traditional religions, and during its sittings meetings will be addressed by speakers on the general philosophy of religion.”—*Edinburgh Evening News*.

RE-WRITING THE BIBLE.

Profiting by the example set by the higher critics, *The Daily Mail* records an interview with a man who contemplates nothing less than a new era, which will result from his new Bible. He says:—

“I am convinced that a reunion of the higher thought of the various religions will be attained by the reduction of all foreign idioms to English. In my version, the Book of Job will be headed ‘Afflicted,’ and Isaiah will be known as ‘The Spirit is Safe.’”

“I expect that the re-written version will give enormous stimulus to spiritual energy throughout the land.”

“Oh, yes; it may take a little time to become popular, but I believe there are thousands and thousands who only require to be shown the proper road. My version of the Bible will, I hope, point the way.”

SCIENTIFIC CATHOLICISM.

Rome, the first great enemy of inspiration, has entered on a new phase of its opposition by joining hands with the higher critics, and has recently been holding an “International Congress” at Fribourg. The numbers of the New Congress reach 4,000, and some 700 of them assembled in the pretty Swiss town, representing the highest as well as the most cultured dignitaries, professors, &c.

This, like all other “modern” and religious movements, is making for the coming Antichrist, and for the dethroning both of “Christ and the Scriptures.”

The newspaper report says that

“By the general consent of the members, the one conspicuous thing about them has been the frankly ‘modern’ and ‘advanced’ tone of the whole. . . . At the same time the most biased observer could not fail to see that the members were absolutely loyal both to ‘the faith’ and ‘the church.’ . . .

“One of the most remarkable evidences of this was the election of Dr. Zahm as the president of his section. An ardent Catholic, and in fact one of the chiefs of a religious order, Dr. Zahm has made himself conspicuous by his declaration that there was no reason why a loyal and orthodox Catholic should not also be a thorough-going Evolutionist. . . . He said ‘To those who supposed that the Catholic teachers of to-day were hidebound upon this and similar subjects, all this was a little startling;’ but what was still more remarkable was the fact that of the audience *only one cleric* raised his voice to suggest that this was going too far; and that luckless abbé, when he read a paper in the contrary sense, was literally smothered in refutations.”

After most revolutionary papers and addresses by Padre Semeria and Père Legrange,

“A well-known prelate remarked to the reader, in an audible aside, ‘*Nemo te condemnat*,’ and the assembly dispersed in the conviction that they had assisted at a conference which would be memorable in the history of religious thought. . . .

“Altogether the Congress has been a most remarkable and successful gathering, and the sanguine spirits separated with the resolve that the next one, which is agreed upon for the year 1900 at Munich, will be as great an advance on 1897 as the present assembly is on those which have preceded it.”

PAPAL PROFANITIES IN VENICE.

A. R. writes in the *English Churchman*, of Sept. 2nd, concerning a recent “Eucharistical Conference” held in the Church of San Giovanni and Paolo. The word “Eucharistical” had reference as A. R. says

“only to a piece of corruptible bread, which is all the Christ

the Papal Church knows, or wants to know. As a speaker explained at the Conference, the Papal Christ has two natures—his human is found in a bit of bread, and his divine is found in the Pope. Therefore, submit yourself to the priest and the Pope, and that is all you have to do. Well, at this Eucharistical Congress the nave of the church was boarded off, and arranged like a theatre for the speakers, leaving a clear passage round before the side altars and side chapels. One of these chapels is the famous *Rosario*. Most of these side altars were turned into what were practically shops, but the *Rosario* was made an eating and drinking saloon, especially a drinking one; and here, after the Conference, when the loyal Roman Catholic public were admitted, drinking went on to such an extent that the noise and brawling and general jollity, and at last the drunkenness, became so disgraceful that the civil authorities stepped in and shut it up! There were present at this Congress Cardinals, Archbishops, Bishops, and priests and monks in abundance, and not one had a word to say against it. Only one absent Bishop, the Bishop of Cremona, protested against the profanation, and I have no doubt he will be dealt with. Paganism is a mild term to apply to the Papal Church.”

The secular newspapers made use of the good opportunity thus afforded them by showing up the iniquities of the Papacy, and asking, “Who, after this, will believe in this religion but idiots?”

Editor's Table.

ACKNOWLEDGMENTS.

M. V. Maintenance Fund

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REVIEWS.

PUBLICATIONS OF MR. G. STONEMAN, 39 WARWICK LANE, E.C.

Mr. Stoneman (who is the publisher of “Things to Come”) has sent us specimens of his new literature. Chief among them comes

Bright Eyes (crown 4to, 284 pages, profusely illustrated, suitable for the little ones, full of short and interesting stories. It is published in picture boards, 2s. 6d., and cloth, bevelled, gilt edges, 4s.

The Little Browns of Hollow Glen and *Grannie's Chickens* (No. 1 of the “The Little Bright Eyes Series”), by Mrs. L. Shorey, and No. 2, *Scraps' Charge* and *Ellie's Childhood*, by E. M. Neale. Tastefully bound in cloth, 1s. each.

The “*Saved Children Series*” or the *Priority Tracts*—100 assorted little books for one shilling.

Heaven's Open Door, 3rd edition, by John Waite, price 1d.
The Protestant Almanac, a useful penny sheet almanac, illustrated.

Commonly Misquoted and Difficult Texts Explained, by Rev. John Mitchell. Our readers will judge of the value of this when we state that “*heaven*” is explained as meaning that which is *good*. We note that many of the explanations are from the ordinary standard commentators.

Mr. W. Wileman, of 27 Bouverie Street, sends us a book suitable for the Protestant month of November, entitled, *The Story of Some Famous Bonfires*, by W. Stanley Martin. Price 1s. The introduction is by Mrs. W. R. Arbuthnot, President of the Women's Protestant Union. The book is a valuable illustration of our Bible and our liberties, and what they cost.

Mr. C. J. Thynne, 6 Great Queen Street, W.C., sends us *The Divine Ambassadors from Earth to Heaven*, price 6d. This is a revised edition of *The Essential Absence of Our Ever-present Saviour*, consisting of remarks on John xvi. 7, with notes and explanations by Laurence Bomford, M.A.

Is the Reformation a Blessing? By the late Dean Goode. This is a new penny pamphlet on a most important subject, and we commend it to our readers as most suitable for distribution during this month so full of Protestant memories. It is published by Mr. G. Stoneman, 39, Warwick Lane.

THINGS TO COME.

No. 42.

DECEMBER, 1897.

Vol. IV. No. 6.

Editorial.

THE APOSTOLIC TESTIMONY TO JERUSALEM.

(Concluding Paper.)

CONTINUING our remarks on this important subject, we note that

Acts iii. exhibits still further the goodness of the Lord. The healing of the lame man, more than forty years old, not only answers to the prophecy in Isaiah xxxv. 6 : "Then shall the lame man leap as an hart," but it intimates that "all things were ready" for their blessing. *The repentance of the Nation is all that is needed*, "that your sins may be blotted out, so that the times of refreshing may come from the presence of the Lord, and He shall send Jesus Christ which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (iii. 19-21).

This proclamation of blessing was based upon the Word of God, that He would raise up for His people Israel a prophet like unto Moses, one of their brethren ; and upon the covenant of God with Abraham that in his seed all the kindreds of the earth shall be blessed (vers. 22-25).

By the evening of the day of Pentecost the number of believers had increased to about five thousand, but the apostles Peter and John were in the custody of the captain of the temple to be brought before the rulers and the chief priests, *the representatives of the nation*, on the next day.

When set before the rulers, Peter, filled with the Holy Spirit, charged them with having crucified Jesus Christ of Nazareth, whom God raised from the dead, and proclaimed Him as "the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we (*i.e.*, the nation of Israel) must be saved."

In the person of the lame man, now healed, the rulers were confronted with evidence which they could not withstand, and finding nothing how they might punish the apostles, because of the people, they threatened them and commanded them not to speak at all or to teach in the Name of Jesus.

Being let go, the two apostles went to their own company, that is, to the other ten. The whole twelve with one accord lifted up their voice to God in praise to Him who had done

according to Psalm ii. 4-6, and in prayer that He would still further work by the Name of His holy child Jesus. The place was shaken ; they were all filled with the Holy Spirit, and they spoke the Word of God with boldness, for the Spirit which was upon them was given them for power (Acts. i. 8).

The character and condition of the multitude of believers answered to that of the year of jubilee in Deuteronomy xv. There was no one among "them that lacked : for as many as were possessors of lands and houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet : and distribution was made unto every man according as he had need" (see Deut. xv. 1-11).

In Acts v., we see a striking

PATTERN OF MILLENNIAL GOVERNMENT

as regards both judgment and blessing. As soon as actual sin was manifested in the lie of Ananias and Sapphira, they fell dead at the word of Peter, according to Psa. ci. 7, 8 : "He that worketh deceit shalt not dwell within my house ; he that telleth lies shall not tarry in my sight. I will early (*marg., morning by morning*) destroy all the wicked of the land ; that I may cut off all wicked doers from the city of the Lord." Jerusalem was the city of the Lord ; and to Peter the King had committed the keys of authority in this His kingdom.

The power thus manifest in judgment was manifested also in blessing. "By the hands of the apostles were many signs and wonders wrought among the people. . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them that were vexed with unclean spirits : and they were healed every one" (Acts v. 12-16). Thus it was seen, as it is written in Isa. xxxiii. 24 : "The inhabitant shall not say, I am sick ; the people that dwell therein shall be forgiven their iniquity."

But as the power and authority of the Lord Jesus were manifested in increasing blessing, so the malice of the rulers of the nation increased also. "They laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life" (vers. 17-20).

This display of angelic power on behalf of the apostles led to the gathering together of the whole of *the official representatives* of the nation to take a final decision what to do with the apostles. "The high priest came, and they

that were with him, and called the *council* together, and *all the senate of the children of Israel*" (ver. 21).

When they were set before the council, Peter and the other apostles answered and said, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged upon a tree. Him hath God exalted with His right hand, a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are His witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey Him" (vers. 29-32).

The response of the council to

THIS LAST CALL TO NATIONAL REPENTANCE

and proclamation of forgiveness from the ascended Lord and Saviour, whose authority and power had been so manifested before them with the presence of the Holy Spirit, was to slay the apostles; they were kept from actually doing so by the speech of Gamaliel, and having beaten them repeated their command that they should not speak in the Name of Jesus.

It is remarkable that Scripture does not record any laying on of the apostles' hands to communicate any spiritual gift upon the disciples at Jerusalem; it would seem that on their baptism in confession of Jesus as Lord and Christ they received the assurance of forgiveness *as an act of government*, and *waited* for the gift of the Holy Spirit until the repentance of the nation should introduce the "times of refreshing from the Lord" (chap. iii. 19, 20).

It is important for us to note that the laying on of the apostles' hands upon the seven who were chosen to attend to the daily ministrations, did not qualify them for the office. They were chosen *as already qualified* by the Lord, as were Bezaleel and Aholiab in the time of Moses (Exod. xxxi. 2-6). The apostles ratified their selection and confirmed them in their office, but *gave them no gift*. They were chosen from among the brethren as men already full of the Holy Spirit and of wisdom (chap. vi. 3; Exod. xxxi. 3). The Jewish character of their appointment is therefore manifest.

The discourse of Stephen before the council is

THE SUMMING UP OF THE NATION'S GUILT,

not the presentation of the gospel. The patriarchs had rejected Joseph, the people in Egypt had rejected Moses, now the rulers had murdered the Just One. As their fathers had slain the prophets; "ye do always resist the Holy Spirit" in His servants and messengers. They proved the truth of the accusation by the stoning of Stephen.

Stephen proved that he was filled with the Spirit of Christ, by his dying prayer, "Lord, lay not this sin to their charge."

Thus ends the record of the apostolic testimony to Jerusalem. The final rejection by the rulers of the testimony of the Holy Spirit concerning Jesus as the Messiah, the seed of David and the King of Israel (Psa. ii. 2, 3; Acts iv. 26).

Contributed Articles.

A SIGN AND A STUMBLING-BLOCK.

Matthew xii.

BY REV. JAS. C. SMITH, HOYLAKE.

THE 12th chapter of Matthew shows the conflict, between Christ and the Jews, coming to a head.

Then chapter xiii. reveals the secret concerning the kingdom in seven parables, during the time of the King's rejection and absence, thus carrying forward the teaching to the clearing of the field, and the division of classes in connection with the Lord's return in glory and power.

There are three points, in the 12th of Matthew, which have impressed me afresh as being full of helpful teaching:

First, there is the word "greater." Christ uses it three times of Himself, making a threefold comparison—

(1) Greater than *the temple* (ver. 6); (2) Greater than *Jonah* (ver. 41); (3) Greater than *Solomon* (ver. 42). Christ is greater than the Temple as the new centre of assembly and worship.

He is greater than Jonah as the One who died and rose, and is now being preached to the Gentiles as well as to Jews.

He is greater than Solomon as the King of Israel, and King of the Ages, who will at last, as the true Solomon, bring in universal righteousness and peace. Thus He is here presented as Priest, Prophet, and King.

The second point of interest concerns the "strong man." The Pharisees accused Him of being in league with Satan, and that He cast out demons by Beelzebub, the prince of the demons. Christ repelled the charge, and said, No; it is by the finger (or Spirit) of God I cast out demons, and if you knew it "the kingdom of God is come unto you." And He added, "Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?" (vers. 28 and 29). Here was One already laying His hand on Satan's instruments, and Satan could not prevent it; but the hour is coming when the "strong man" himself will be *cast out* and *bound*. We have both operations described in the Apocalypse. In chapter xii. he is "cast out," and in chapter xx. he is "bound," and finally, in chapter xx. 10, he is cast into the lake of fire. Christ will bind him for a thousand years, and divide the spoil of the strong one during that period of peace and power.

Dealing with Satan, therefore, is one of the points of kingdom teaching.

A third point, full of suggestion, emerges in vers. 38-42, where we read that certain Scribes and Pharisees came saying, "Master, we would see a sign from Thee." No doubt they would. It would have been a nice diversion for them—a nine days wonder to talk and argue about, but

not a token whereby to submit to God. Christ knew them, and said no sign would be given but one already in their own Scriptures—that of Jonah. The Holy Spirit wrote a true comment on their history when He said, "The Jews require a sign, and the Greeks wisdom." That was, and is so: and here we have a luminous presentation of that double truth. Jonah represents the *sign*: Solomon represents the *wisdom*: Christ fulfils both. He is the sign: He is the wisdom.

In one sense He is fulfilling both types now, for believers to-day find in Him, dead and risen, the sign of God, and in Him, ascended and glorified, the wisdom of God; but the full realization is future. Both types show the relation of the Gentiles to the Jews with Christ the middle term. As Jonah went down to the bottom of the sea, so Christ went down to death. As Jonah was cast out on to dry land, so Christ rose from among dead men into the light of resurrection day. As Jonah went and preached to the Ninevites after he came out of the sea, so Christ is now in a position to call and claim the Gentiles to Himself. And this will be fully realised when the Gentiles are seen coming to Christ, when He sits on the throne of His glory, as represented in the Queen of Sheba, who came to Solomon after he was established in his royal supremacy.

The Jews will then see *the Sign* in Christ—a greater than Jonah, and a greater than Solomon. And the Gentiles will then see *the Wisdom* in Christ as the teaching Prophet, and the reigning King, and both these based on the one priestly Sacrifice.

In one aspect Jonah is present testimony, for in him we see the message *taken to Gentiles by the prophet*: and Solomon is future testimony, for in him we see the message delivered to *Gentiles who came to the ruling King* (see Isaiah xl. 1-3).

THE STRUCTURE OF THE BOOKS OF THE NEW TESTAMENT.

BY THE REV. DR. BULLINGER.

THESE are twenty-seven in number, and their order is unquestioned.

A close examination shows that, like the Books in the three great Divisions of the Old Testament, the Books in the New Testament are arranged as an *Epanodos*; the *first* answering to the *twenty-seventh*, the second to the *twenty-sixth*, and so on.

The positions of the *first*, the *last*, and the *central* Books, are so clear that they are like fixed points, which not only determine the position of all the others, but prove the correctness of the arrangement.

- A | *Matthew*. The King of Israel, meek and lowly: the Son of David.
- B | *Mark*. The faithful Servant, made Lord of all. The Man whom God has raised up.
- C | *Luke*. The Son: rejected as King, ascending as Priest. The Risen Man, in "flesh and bone," seen and "handled."
- D | *John*. The Lamb of God—the Good Shepherd giving eternal life.
- E | *Acts*. A forgiven remnant of Israel gathered under Law. Jerusalem the centre.
- F | *Romans*. The Substitute for Sinners, the Gift of God. The Jews, as a Nation, put aside. Justification by blood.
- G | *Corinthians*. The Ordering of the Church among the Gentiles. A sanctified People in Christ. Fellowship with the Son of God. Ecclesiastical.
- H | *Galatians*. Deliverance from "this evil world." No longer servants, but sons, known as the sons of God. Reformatory.
- I | *Ephesians*. Spiritual blessings in "the heavenlies." The Law of ordinances abolished.
- J | *Philippians*. Christ's obedience unto death. Jew and Gentile one in Christ. Likeness to Him in glory, our hope. Looking back to His coming in humiliation (Matt.) and looking forward to His coming in glory (Rev.)
- I | *Colossians*. Perfection in Him as His Body on earth. Ordinances fulfilled in Christ.
- H | *Thessalonians*. Translation out of this evil world at Christ's return. The Elect of God waiting for His Son from Heaven. Consolatory.
- G | *Tim., Titus, and Philem*. The ordering of men in the Church. Fellowship in the afflictions of the Gospel. Pastoral.
- F | *Hebrews*. The Priest, the Sanctifier. The offering to God. Believers called outside the camp. Sanctification by blood.
- E | *James*. The nation scattered. Waiting for the Judge. The Law the Rule of life.
- D | *Peter*. The Lamb of God, redeeming by blood. The Chief Shepherd bringing the glory.
- C | *John's Epistles*. The Advocate with the Father. The Word of life seen and "handled."
- B | *Jude*. The judgment of those who deny the Lord. "The only Lord God and our Lord Jesus Christ."
- A | *Revelation*. The King of Israel in power and glory. The "King of kings and Lord of lords." The "Root and the offspring of David."

In *Matthew* and the *Revelation*, we have the King; at

His first coming, and at His second coming. In the first Book, He is rejected; in the last, He is enthroned. The central Book (the Epistle to the Philippians) presents Him in both characters. It looks backward to the first Coming, in His obedience unto death; and forward to the second Coming, even the exaltation wherewith "God hath highly exalted Him."

Other correspondences and contrasts will come out as we study more closely the respective pairs of Books, indicated by the *Roman* and *Italic* letters: A answering to A, B to B, C to C, etc., etc.

Enough is here said to show the perfection of design in this Divine order and arrangement of the various Books of the Word of God.

Thus linked together we are taught that all the books are equally necessary in order to form this arrangement. The Canon is thus proved to be complete, not one book can be dispensed with. Not one can be spared, or displaced. Take one away and the whole structure falls to the ground.

But, if the outward structure be thus wondrously perfect, how perfect must be the Truth enshrined within! If the very "letter" of the word be thus symmetrically constructed, how full of the "Spirit" must be its contents! How solemn must be its warnings! How true its doctrines! How accurate its statements! How faithful its promises! Well may we say with Jeremiah, "Thy words were found, and I did eat them, and Thy Word was unto me the joy and rejoicing of my heart" (xv. 16).

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 HOPE OF HIS CALLING.

BY REV. DR. BULLINGER.

(At the Mildmay Prophetic Conference, Oct., 1896.)

(Concluded from page 57).

And so, with all those Old Testament Scriptures. Take that wondrous promise, "When thou passest through the waters I will be with thee and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." The *interpretation* of those words belongs to Israel and they belong especially to them in that day when, He goes on to say, "I will bring thy seed from the east and gather it from the west. I will say to the north, Give up, and to the south, Keep not back. Bring My sons from afar and My daughters from the ends of the earth." But we can *apply* those words in all their sweetness and in all their power and in all their truth as we can all the other Scriptures, so long as we are in harmony with those other Scriptures that are specially written for our instruction.

Take the Sermon on the Mount, for example, or those

special precepts given in the Gospels. The disciples were told that they were not to take scrip, nor purse, nor sword, nor to have two coats; but those precepts were given to particular persons at a particular time, and they were postponed even before the Lord's own ministry closed, as you have it in Luke xxii. "Then said He unto them, He that hath a purse, let him take it, and likewise his scrip, and he that has no sword, let him sell his garment and buy one." We see that precepts relate to particular times and to particular circumstances and are to be so *interpreted*, but the principle that underlies them, endures for ever as part of the Word of God, and can always be *applied*. But it must be applied in harmony with those other Scriptures which are specially written for the direction and teaching of "the Church of God."

The Lord Jesus spoke after He left the earth. He spoke as the risen Lord from heaven. Seven times He spoke to those Seven Churches (Revelation ii. and iii.) and each one of those Epistles ends with the solemn words, "He that hath an ear, let him hear what the Spirit saith to the Churches." This is the last great seven-times repeated command of the Lord Jesus which comes to us in this hall to-night. We are to obey that last command and it is clear that all the trouble and all the sin and all the difficulty and all the things that the Lord had to reprove and complain of in those Epistles, all arose from the fact that there was no ear to hear what the Spirit had said specially to the Churches, but that the ear was open rather to what the Churches were saying.

You have this lamentable confession made in the last Epistle the Apostle ever wrote, the 2nd Epistle to Timothy. You remember that in Acts xix. it could be truly said "all they that dwelt in Asia heard the Word of the Lord Jesus. All those Seven Churches in Asia had received the teaching of the Apostle Paul. They had been founded by him and established by him and strengthened by him and taught by him. And yet, just before his martyrdom, he had to write to Timothy (who lived at Ephesus), and to tell him of that solemn fact which he well knew—"This thou knowest, that all they that be in Asia have turned away from me!" So that the apostasy which is increasing and going on under our very eyes *began with turning away from this special teaching committed to the Apostle Paul*, the special teaching concerning "the body of Christ." No wonder the world is filled with various "Bodies." No wonder the Church of Rome has arrogated to itself that blessed title, "the Body of Christ." No wonder that the Church is split up into sections and systems. They had turned away from the Holy Spirit's teaching by Paul.

In the next chapter (2 Tim. ii.), it speaks of those who had "erred concerning the truth." What truth? "The truth" which was the truth, which was the substance and sum of the gospel, concerning the Mystery. And in the next chapter (2 Tim. iii.), you have those who "resist the truth," just as we have to-day; those who turn away from it, those who err from it and those who reject it. Then in the 4th chapter, you have those who not only have turned away their ears from this truth, but have "turned to fables." So I repeat, *the apostasy commenced with turning away from the special teaching of the Holy Ghost to the Churches by the Apostle Paul*, and that is why I believe it is that those Seven Epistles all end by calling us back. Just as the prophets of old called Israel back, not to their own words as prophets, but to the Law of Moses, so here the Holy Ghost calls us back not merely to the words of Christ on the earth or in the Gospels, but specially to the Holy Spirit's teaching given for that special end—specially given to us in the Epistles written to the Churches.

And it was Ephesus (this particular Church to which this wondrous Epistle was written) who was first addressed. It was Ephesus to whom Christ sent His solemn message, "Thou hast left thy first love." Oh, the importance of this great and wondrous subject! Oh, the importance of these Epistles which reveal what God has made Christ to be unto us, which set forth all that He has made us to be in Christ, which reveal to us our standing which He has given us in Christ! Oh, let us not turn away from them, let us not forget these things. Let us not neglect them or "turn away" from them. Still less, let us not "err" concerning them or "resist" them. No wonder we have so much to deplore, not only corporately, but individually, as to our state; no wonder we become occupied with our state. No wonder we talk with and exhort one another as to our state. How can we walk worthy of our high calling unless we understand what that calling is? "I beseech you, brethren," says the Apostle, in the 4th chapter, "that ye walk worthy of the vocation (or calling) wherewith ye are called."

Well, how can we walk worthy of it unless we know what it is? How can we walk worthy of it unless this prayer is answered in our experience, "that the eyes of our understanding being opened we may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints." That is the great matter for us. That is the important subject for God's heavenly people now.

Oh, let us pray this prayer for ourselves. We should have little time then to think of our state and our walk, and little occasion either, I believe. We should walk worthy of it if we knew better the standard by which it is to be measured. Ah, it is a "high calling in Christ Jesus," indeed. It is an upward calling, too, for we are just waiting for the assembling shout in which this calling is to end. We are just waiting to be called up, and to be caught up, for this is part of, and the end of our calling. It is involved in our standing "in Christ." It is no extra subject, therefore, this subject of the Lord's coming, for those who are "in Christ." And if we are not waiting for Christ, if we are not waiting for this completion of our hope, it only shows one thing—that we do not really understand what our calling is or what our privileges are in being made members of Christ. The eyes of our understanding are not enlightened and we do not know what is the hope of His calling and what are the riches of His grace. "We shall not all sleep." That is part of our calling and those who are ignorant of this calling and of this wonderful and blessed hope, are saying, "We must all die." Why, it is *part of our calling* that we shall not all die. It is part of our blessed hope that we may be "alive and remain" to be "caught up to meet the Lord in the air." And that is what I believe is referred to in the 1st Epistle to Timothy for it is in that Epistle he calls attention to this mystery or secret. In the 9th verse of the 3rd chapter, "Holding the mystery"—the secret—"of the faith." And then, further, in the 16th verse, he speaks of it as "the great mystery." This is usually taken of Christ personal. But it cannot be Christ personal apart from all the members of His Body. If it were Christ personal it would have said that He was received up in glory, seen of angels, preached unto the Gentiles and believed on in the world. But that is not what is written. That is not the order in which the Holy Spirit has given us these truths here. The order is quite the other way. It is preached unto the Gentiles now, He is believed on in the world, and then (what we are waiting for, the consummation of all, is that we are to be) received up in glory. That is what comes last. And this is the order, this is our hope, "waiting for God's Son from heaven," is part of our calling now and not as some extra

subject which we can take up or leave alone just as we please. No! we cannot neglect it without serious spiritual loss.

What a wondrous calling God has given us in Christ, dear friends! This is the truth that pertains only to the heavenly people. We are not to mix up that which is said of the heavenly, with that which is said of the earthly people, and thus produce confusion in our own minds and hearts. No wonder we do not possess the spirit of understanding and of wisdom and the sound mind which he prays for in this Epistle.

Oh! may the eyes of our understanding be enlightened. This is not merely truth for a prophetic conference. It is truth for every conference. This is *elementary Gospel truth* for every child of God. This is not a special subject, but it is one in which we ought all to be founded and established, so that the eyes of our understanding may then be enlightened so that we may know more and know better what is the hope of His calling, and know it more and more, so that we may walk more and more worthy of it, until the moment shall arrive for us to be "received up in glory."

Selected Gleanings.

"A ZEAL OF GOD."

ROMANS X. 2, 3, 4.

"FOR I bear them record that they have a zeal of God, but not according to knowledge: for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God; for Christ is the end of the law for righteousness, to every one that believeth."

The full title of the sermon from which we make a few extracts is "A Zeal of God proves not a man to be a child of God":—"The apostle, in the former chapter, plainly and fully lays down the absolute freeness of the grace of God alone to peace, life and salvation. . . .

"It is cried up much in the hearts of many . . . that if they have but a zeal of God in their hearts, it is enough to serve them for ever; they are believers, members of Christ; and it is injurious unto the people of God, as they think to tell them . . . Those that have a zeal of God in their hearts, yet, for all that, may 'not submit to the righteousness of God,' but stumble at the stumbling stone, and fall for ever . . . A true zeal of God is to set up God in Christ, to give Christ the pre-eminence in all, that nothing is to be done with Him; but only by Jesus Christ: to throw down everything in the world that offers to come in with Christ to deal with the Father: I say 'a zeal of God' in this kind is not common to any person, that 'submits not to the righteousness of God' . . . but . . . there are many people in the world to whom the mind of God, in the law is made known; . . . and simply because God commands these things, they refrain from the evil; they go through all the commandments of God zealously; they

look upon it as the will of God revealed to them, and do it for God's sake, thus imparting His own mind; they abstain and refrain from the evil they do, and perform the good, because God requires it of them; yet all this is no argument of a person's being a real member of Christ; for all this, he may not submit to the righteousness of Christ. . . .

"First, then, observe, that these Pharisees 'went about to establish their own righteousness,' saith the apostle. This righteousness they went about to establish, What was it? a righteousness according to the law of God; 'Christ is the end of the law to everyone that believes': as if He had said, you, in the zeal of your spirits, think to come to the end of the law yourselves, but mistake not, if you have in your eye the expectation of comfort and peace, and rest in your spirits, from the largeness of your spirits in the performance of those duties; this is enough to make you miscarry, though it be for the Lord's sake you do it. The Lord hath so established Christ, for the rest and life, that if they could yield angelic obedience, be perfect throughout in obedience to the whole law of God, and not fail in one point of it; if, I say, from such perfection of obedience they would gather up their own comfort, or conclude their own salvation; these persons should be damned, as well as those that sin ever so much: for God hath established Christ, and only His righteousness, to be the salvation of man; only the righteousness of Christ; that if a man were ever so perfect, and in respect of that perfection, would leave the righteousness of Christ, and lean to the perfection of his own, for his peace and salvation: that man would miscarry. . . .

"Beloved, all I aim at is this, that you build not upon foundations that will fail you, when you come to the trial: there is absolutely perfection enough in the righteousness of Christ alone, for your rest and security, that you shall not need to trust to anything you do for peace or life; this is that which God calls you to, to go forth from your own righteousness, to rest solely and only upon the righteousness of Christ, if ever you mean to have comfort in this world, and in the world to come.

". . . It will be worth the while, therefore, to consider. When our righteousness is said truly to be established in the room and stead of the righteousness of God. This will be cleared by the consideration of the main scope and drift of men, in the performing of the righteousness which they establish. . . . I am afraid, many have 'a Zeal of God,' but yet, not according to knowledge; for that too many (ignorantly and zealously I confess, yet, I say, too many) in this zeal to God, for their own safety and security, too much establish their own righteousness; and, I fear, if there be a miscarriage after so many fasting days, and so much praying and seeking God, that the fruits will be the establishing of our own righteousness, in the room and place of the righteousness of God. As, for example, when sin abounds, whether personally or generally, What is the way to get off, or get out of such transgression? I appeal to your own spirits, you that are spiritual; is not this your end you propound?—To fast, and pray, and mourn it out; this is that which must bring you a discharge of your sins;

this is that which must bring you tidings that God will be pacified towards you, that God will turn away His anger from you; if you do but fast spiritually, mourn bitterly, pray zealously with strength of spirit, this is that that shall overcome God. . . . Do not your hearts run out continually this way? Do they, or do they not? What, then, mean all the complaints of yours upon the defects of your fastings, your humiliation, self-denial, and the subduing of your corruptions? That this is that which pulls down the wrath of God upon us, is not this common among us,—As long as men do not mend, there is no hope that God will? And, if every man would mend one, this is the way to redress the evil of the times? Beloved, let me deal plainly and freely with you; they that put deliverance from sin and wrath, upon the spiritual performances of that righteousness which the law commands them, they put that righteousness in the room and place of the righteousness of God; they make it as great an idol as can be: for they make it to be that which God's righteousness only is. . . .

"Suppose men go further than simply doing things according to the will of God materially; they do not only the things; but do them spiritually, with enlargedness of heart and affection; you fast, and you fast with bitterness of spirit, you eat bitter herbs in fasting; you mourn, and you mourn bitterly for your transgressions; you pray, and pray zealously, in the heat and fervour of your spirits; . . . but, he that hath performed a duty, and expects from that performance, an answer according to his mind, he doth not do it in faith; for, 'we must do all we do in the name of our Lord Jesus Christ,' saith the apostle; and, 'when we have done all, must say, we are unprofitable servants'; and it must be Christ alone that must prevail with the Father for us; all our righteousness will prevail nothing at all with God, nor move Him a jot, except it be to pull down wrath; there is not one act of righteousness that a person doth, but when that is finished, there is more transgression belonging to him, than before he had performed it; and there is no composition, there is no buying out of evil by good doings, the doing of good doth not make a recompense for what sin doth; we pay but our debts in doing good; so that as there is a new righteousness performed, there is still a new reckoning added to the former; by acting of righteousness, you make up a greater number of sins than before (Rom. xiv. 23), so that it is only Christ from whom we must have the expectation of success, in whatsoever thing we desire.

"In a word, let a man's righteousness be never so exact; yet that is not according to the will of God, which hath not God's ends, which he proposeth in the doing of righteousness: that what we do, we must not only do it in the name of Christ, but also to the Lord, and for the Lord: 'Being delivered out of the hands of our enemies, let us serve Him in holiness and righteousness': it is not, let us serve ourselves in holiness and righteousness, but 'let us serve Him'; 'you are bought with a price, therefore,' saith the apostle, 'glorify God in your bodies and spirits, for they are God's': he doth not say, being bought with a price, let us now seek our own good, as if we were still our own men; as if we had now liberty to trade for our own selves;

you are 'not your own' and therefore not your own, because you are 'bought with a price,' therefore, 'glorify God in your bodies and spirits.' It is most certainly true that God having provided through Christ all things appertaining to life and godliness for His people, thereby calls them off from all self ends and bye-respects in His services, to have only respect to Him in them; He hath done all that may be done for yourselves."

(From *Christ Alone Exalted*, by Thomas Crisp, D.D., sometime Rector of Brinkworth, Wiltshire. Died, 1642.)

THE INSPIRATION OF JEREMIAH. •

"The Inspiration of Jeremiah is a very interesting topic. It may be said without hesitation that no other book of Old Testament Scripture offers anything approaching to the number and variety of illustrations of the question which we find in this prophet. By inspiration I mean the relation of the word to the prophet, and the manner in which his word became God's Word, or rather, God's Word became his. The following passages bear upon it:—

"A.—In Part I. (chaps. i.-xx.)—

(1) Jer. i. 9: "Behold, I have put My words in thy mouth." Compare the promise in Deut. xviii. 18, concerning every prophet after Moses—"I will put My words in his mouth."

(2) In reply to the sneer of unbelievers, "the prophets shall become wind, and the word is not in them," we have the threat, "Behold, I will make *My words in thy mouth* fire, and this people wood, and it shall devour them" (chap. v. 13, 14).

(3) "The word of the Lord" is unto them a reproach (vi. 10). "The Law of the Lord is with us" (viii. 8). "They have rejected the word of the Lord" (viii. 9).

(4) "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (xv. 16).

(5) "Behold, they say unto me, Where is the word of the Lord? let it come now" (xvii. 15).

(6) "The word of the Lord was made a reproach unto me and a derision, daily. Then I said, I will not make mention of Him, nor speak any more in His Name; but *there was in my heart as it were a burning fire shut up in my bones*, and I was weary with forbearing, and I could not stay" (xx. 8, 9).

The above passages from Part I. leave no doubt as to the *inspiration of Jeremiah in speaking*.

"B.—In Part II. we have some strong testimony as to the impossibility of obtaining God's Word from any other source but Himself.

(1) Jer. xxiii. 28-30: "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the

Lord, that steal My Words every one from his neighbour *that use their tongues, and say, He saith.*"

(2) An example of the danger of taking God's Word even from the mouth of Jeremiah and speaking it without the divine commission, is furnished by the case of *Urijah*, who "prophesied in the Name of the Lord," but, "according to the words of Jeremiah," and was not able to stand his ground, but fled to Egypt, was brought back and slain by Jehoiakim. The first sign of a divine commission is to be able to stand one's ground. See 2 Cor. xii. 12, "The signs of an apostle, in all patient continuance." So the prophets are "an example of patient continuance" (James v. 10). At one time, all were scattered from Jerusalem, *except the Apostles* (Acts viii. 1).

(3) An example of the danger of speaking lies in the Name of the Lord is furnished by Hananiah, the son of Azur of Gibeon (Jer. xxviii.), who presumed to foretell the return of Jeconiah and the captives of Babylon within two years. Jeremiah applied the simple test furnished by Deut. xviii. 22, "If the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." Hananiah died the same year, in the 7th month.

(4) A further example of the same thing is given in the case of two false prophets at Babylon, named Zedekiah and Ahab, who were exposed by Nebuchadnezzar; "whom the king of Babylon roasted in the fire" (Jer. xxix. 22).

(5) In chap. xxx. Jeremiah is commanded not only to speak, but to "WRITE *all the words* that the Lord has spoken, in a book," that they may remain until the return from captivity.

(6) In chap. xxxvi. we are enabled to see what kind of thing the *inspiration of Scripture*, "God's Word written," may come to be. Jeremiah, in the fourth year of Jehoiakim, is bidden to write all the words that the Lord has spoken to him in the course of 22 years (see chap. xxv. 3), in a roll of a book. He did so, and in the course of one day, this roll was twice read by Baruch, and part of it read a third time by Jehudi. It was so evidently the very word of God *by its effects*, that some hearers asked a question—"Tell us now, how didst thou write all these words at his mouth?" The answer is very simple—"He pronounced all these words unto me with his mouth, and I wrote them with ink in the book" (Jer. xxxvi. 17, 18). Now do but think what this means in the light of the preceding passages. "*Every word spoken to Jeremiah by the Lord, and delivered by Jeremiah in His Name,*" for two and twenty years, could be reproduced by the prophet at pleasure, and written down by his scribe. The first copy thus made was burnt by Jehoiakim. But every word was reproduced at once by the same simple plan (chap. xxxvi. 32).

7. Now say, if it be possible, what kind of human composition, speech, sermon, lecture, or even poetry, extending over *two and twenty years* in delivery, could possibly have been imprinted on the memory in this way, and written in one roll, not too long to be read three times over in one day?

Is it not clear that the Word of the Lord put in the mouth of man *differs, toto caelo*, from all human composition whatever? For observe, it is no *compendium* or *summary*

From *The Prophecies of Jeremiah*, by the Rev. C. H. Waller, D.D. Eyre and Spottiswoode. One Shilling.

that Jeremiah is required to give, but "all the words that I have spoken unto thee against Israel and against Judah, and against all the nations" (the word "against" very possibly means "concerning," literally "upon") "from the day I spake unto thee, from the days of Josiah unto this day." It is the very Word of God, in all its force, and beauty and effect, making the princes tremble ("they were afraid, both one and other"), just as Josiah had trembled at the Law itself. . . .

Our Monthly Bible Study.

OUR LORD'S FOUR "TILL I COME."

1. TRADING "TILL I COME": Luke xix. 13
2. FOLLOWING "TILL I COME": John xxi. 22.
3. SHEWING FORTH "TILL HE COME": I Cor. xi. 2-6.
4. HOLDING FAST "TILL I COME": Rev. ii. 25.

T. GEORGE.

Christ Church Lodge, Bromley, Kent.

Questions and Answers.

QUESTION NO. 162.

"A lover of Music," Montreal. "A mind deeply exercised on the subject of acceptable worship desires the opinions of Spirit-taught Christians, how far the prevailing practice in a large majority of our Protestant Churches, of the use of artistic music, led and sung by persons not 'born of the Spirit,' is warranted by God's Word, as an element of the worship which He 'seeks for' from His children. John iv. 24. Does the use of an anthem, the words of which are seldom known to any but the choir, come under the condition of Eph. v. 19; Col. iii. 16; or Gal. vi. 7, 8? If the latter, how is the toleration of such to be accounted for?"

Your question raises one of the most important questions of the day. Music appeals to the senses (the sense of hearing)! Therefore it appeals to the flesh, and as the flesh is opposed to the Spirit it must be necessarily opposed to true spiritual worship!

The great rubric leaves no room or place for *taste* as to what sort of service we *like*. "God is a Spirit, and they that worship Him MUST worship Him in spirit—yes and in true spirit too" (for that is the meaning of the figure employed here). There is no choice in the matter. That word MUST covers everything. It is the same word here as in Chap. iii. 7, "Ye MUST be born again," and in Chap. iii. 14, "The Son of man MUST be lifted up." These three "musts" are of equal importance. The *first* has respect to the Holy Spirit—the great agent in the New Birth; the *second* has respect to the Son who was lifted up, while the *third* has respect to the Father who "seeketh such to worship Him." In other words, only those who are regenerated by the Holy Spirit, and justified

by the atonement of Christ, can truly worship God in the Spirit.

It is a remarkable fact, that the more spiritual our worship is, the less formal is our singing. Who ever heard of a choir being needed at a prayer meeting? When did martyrs who sang praises to God before their fires ever need a choir to sing those praises for them? This one simple fact really settles the whole matter. The singing required and the melody demanded by God in the texts you refer to must be "in your heart." The new fashion of "singing the gospel" was never heard of until people had lost faith in the fact that the Gospel is "the power of God unto salvation." Not till then was the cleverness of singing thought of in the place of "the foolishness of preaching" (as man has ever deemed it). The increase of music in our churches and chapels is a sign of the increase of formalism ("the form without the power") and of the coming apostasy.

Many of God's children are led away and deceived with the fallacy that, what we may lawfully enjoy in our homes we may suitably transfer to our churches. It is a fallacy. For in the church at Corinth there were those who acted on this principle. Food is God's gift, and eating and drinking are of God's ordinance. He has also ordained that at His Table we are to eat bread and drink wine in remembrance of our Saviour's death for us. But these saints ate and drank as they did at home, and the Holy Spirit by the Apostle rebuked them, "What? have ye not houses to eat and to drink in? or, despise ye the Church of God? Shall I praise you in this? I praise you not" (I Cor. xi. 22). This same principle applies to the so-called "Bright services" with their music and decorations and other attractions. Have ye not houses to decorate? Have ye not houses to enjoy music in? or, do you despise the church of God by introducing such things there? The only music that goes beyond the roof of the church and reaches heaven is that of converted people "singing with grace in your hearts to the Lord." All other music in His house is an abomination unto Him. "If any man hunger (for such things) let him eat at home." They that worship God "must worship Him in Spirit and in truth" (John iv. 24). There is no *choice* in the matter. We have no liberty to *prefer* this or that service: the word of this great rubric is "MUST."

As to anthems, they are a device of the enemy for the destruction of spiritual worship. They remind us of the sailor who had been on shore and on his return to his ship told his mates that he had heard an anthem. On being asked what was the difference between an anthem and a hymn, he replied, "If I said, 'Bill, bring me a marlin-spike,' *that would be a hymn*; but if I said, 'Bill, Bill, bring me a mar, bring me a mar—bring me a marlin—a marlin-spike, Bill, bring me—bring me a mar—a marlin—a marlin-spike,' *that would be an anthem*."

If "vain repetitions" are condemned by the Lord Jesus in *prayer* (Matt. vi. 7), surely they must be equally condemned when used in *praise*, and therefore do not come under the condition of Eph. v. 19, etc. The toleration of these things is accounted for by the introduction of "the

flesh" into our congregations, and the consequent catering for it, and "making provision for it." And inasmuch as where the flesh is concerned, "*the dose has to be increased,*" so, music which ministers to the flesh (i.e., the senses) must, out of sheer necessity, go on increasing in obedience to the working of this inevitable law.

QUESTION NO. 163.

E. E. D., Kansas. "Will you explain the difference between the Sabbath (7th day) and Sunday the 1st day of the week?"

The Sabbath is the rest of the old creation; the first day of the week is the rest of the new. The seventh day is the rest of the earthly people; the first day the rest of the heavenly people. The seventh has not been abrogated, as many suppose, for it will be again observed on earth when the earthly people come again into the place of blessing. See, for example, Ezek. xlvi. 1, 4, 12 and Matt. xxiv. 20. But the people of God in the present dispensation observe *the First Day*. The two errors respecting it, which Christians need to be warned against, are—1st, that it is a rest enforced on the ground of law instead of the seventh day Sabbath; and 2nd, that because it does not rest upon law, Christians are under no responsibility respecting it. Long privilege implies a duty, and grace brings responsibilities as well as law.

QUESTION NO. 164.

"America," Lakin, Kansas. "Will you please explain Acts xxi. 23-27? Why did Paul take a vow on himself? and why did he purify himself and go into the Temple until that an offering should be offered for every one of them? Were not the offerings offered in the Temple all fulfilled in Christ, and if so, why did Paul allow an offering to be made for him? Certainly the teaching is not for the Church (the Body), but I cannot understand the teaching contained in it for anyone after it had been fulfilled" (Acts iii. 18).

The difficulty arises because it is not seen that the teaching is "*for the Church,*" but this does not necessarily mean that it is *about the Church*. This teaching is absolutely needful for us. Apart from it, it is impossible for us to understand the change in the dispensations. Paul's conduct is (as you say) inexplicable to those who read "The Acts" with the idea that the truths taught in his epistles were also the subjects of his preaching. When it is seen that all his Epistles, and therefore the truths contained in them (except those to the Thessalonians) are subsequent to his public preaching, which ends at Acts xix. 20, all becomes plain and easy to be understood.

The subject of the apostles' preaching, both of the twelve and of Paul also, may be summed up in the words of Acts iv. 2 and xvii. 17, 18: "Jesus and the resurrection." They were to be witnesses to the Lord's person—"unto Me" (Acts i. 8), and of His resurrection (ver. 22, Chap. iv. 33). This, if not the whole sum, was certainly the whole *basis* of their testimony. If Jesus was risen from the dead, then He was the Messiah (Christ), for the Scriptures had foretold that Messiah should die and be raised from the dead (Acts ii. 31; iii. 18; xiii. 34; xvii. 3; xxvi. 22-23). If the resurrection of the Lord Jesus was not a fact, then the apostles were false witnesses and their preaching was an idle tale (1 Cor. xv.) and the faith of their disciples was a delusion. But the miraculous gifts present with their ministry by the Holy Spirit proved the Divine authority of

their ministry, their word was "in demonstration of the Spirit and of power" (1 Cor. ii. 4). The presence of the Holy Spirit proved that Jesus is the Messiah (Acts ii. 33, and v. 32).

The apostles' preaching put before the Jews this question. "Is Jesus the Messiah or is He not? All the future depended upon *the answer of the nation through their rulers* to this question. If the nation repented and owned Jesus, whom they had crucified to be the Lord and Christ, He would return and the kingdom of God (the Millennial kingdom) would be established. We know that the nation still refused Jesus as the Messiah, persecuted His apostles, resisted "the Holy Spirit"; so the Lord Jesus did not return, the kingdom was not set up, but Jerusalem was left for destruction and the nation scattered. So long as the kingdom was the subject of public ministry to the Jews *as a nation*, there was no preaching of Christ as the Sin-offering for the world "according to the revelation of the mystery" (Rom. xvi. 25). Until after Acts xix. 20, the truths revealed through Paul and made known to us in his epistles, from 1 Cor. onwards, were as much a secret as they had been since the world began.

If these facts are clearly seen, Paul's conduct presents no difficulty, there was nothing in the preaching of Christ "according to the Scriptures" that interfered with the Jewish ritual. If the nation received Him the kingdom followed and the ritual was established according to the prophecy of Ezekiel. If Jesus was not the Messiah, the apostles' testimony was of no value and could not affect the Jewish ritual. All the offerings, as types, had been fulfilled in the Lord's death, but that fact was not made known until the Epistle to the Hebrews was written.

The conduct of Paul in Acts xxi. 23-27, his taking the vow, his going purified into the temple, prepared for an offering to be offered for him, was for the express purpose of shewing to the Jews, whether believers or unbelievers, that he had not taught the Jews among the Gentiles to abandon circumcision. Acts xxi. 23-27 is the natural sequel to Acts xvi. 3, and is explained by 1 Cor. ix. 20 and Gal. ii. 9. If Paul as a Jew could circumcise Timothy, he could do all that is recorded of him in Jerusalem, for the law was given as a whole (Gal. v. 3, James ii. 10). It remained in its entirety for the Jews who believed until it was *ended as a whole* at the proclamation of Christ as a Priest after the order of Melchizedek in the Epistle to the Hebrews. (See note in "Things to Come" Dec. 1896, page 63). "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. vii. 12).

The whole difficulty arises from associating Paul's acts *as a Jew* while preaching in the synagogues with his teaching to the Gentiles in his epistles; his conduct as a herald of the King with his teaching as an ambassador of grace through the Sin-offering. Scripture never mingles these two aspects of the person of Christ in the gospel. The sin-offering does not appear in the preaching in the Acts, nor does the Son of David appear in the Epistles to the churches. To rightly divide between the kingdom and the church as the body of Christ is necessary if we would understand either. Those who are partakers with the altar

have no part with the city (Heb. xiii. 10-14), or with the tabernacle.

The past history of Jerusalem ended with Paul's departure from it as a prisoner (Acts xxiii.). The fig-tree of (Luke xiii. 6-9) had proved itself utterly incapable of bringing forth fruit to God. This was proved by the visit of Paul. The rulers of the city had resisted three successive calls to repentance, by John the Baptist, by the Lord Jesus Himself, and by the twelve apostles. Their guilt was consummated at the death of Stephen. But the Lord had interceded when He cried, "Father, forgive them, for they know not what they do." Stephen had cried, "Lord, lay not this sin to their charge." The execution of judgment was stayed while Paul preached the gospel of Christ from Jerusalem round about unto Illyricum (Rom. xv. 19). Then the patience of God (the Husbandman) was exhausted, nothing remained but to cut it down. Henceforth Paul was "the prisoner of the Lord for the Gentiles" and completed a totally different ministry from that recorded in the Acts, as he himself distinguished the two in Acts xx. 24-25.

QUESTION NO. 165.

E. E. D. Lakin, Kansas, U.S.A. "In an article by Dr. Robert Anderson, 'The Literal Interpretation of Scripture,' he makes the statement that the 'Jews' had the only Divine religion the world has ever known, also that Christianity is not a religion, &c. Will you kindly explain what religion is, and why Christianity cannot be called a religion?"

You will find a full and complete answer in Dr. Anderson's new work, *The Silence of God*, referred to in our last issue. It is published by Hodder and Stoughton, London, price 5/-.

Signs of the Times.

JEWISH SIGNS.

It is most significant that the Secular Papers constantly contain references to the movement which is taking place amongst the Jews. And sometimes the headings are (it may be unconsciously) most startling to the Student of Prophecy. Few have been more so than that of *The Pall Mall Gazette*, on Oct. 30th. It was as follows:—

"THE ZIONISTS AND PALESTINE.

"REBUILDING OF THE TEMPLE OF JERUSALEM.

"It is not a little curious to regard the rebuilding of the Temple of Jerusalem as within the range of practical politics, but the latest information to hand with respect to the Zionist movement unquestionably presents the view of the probability of the prophecy being fulfilled in the very near future. Zionism is one of the newest of our public movements. It virtually came into existence no longer since than last August, but the astonishing success that attended its inauguration was due to the fact that for the first time it gave voice to the aspirations of centuries and the desires of a nation. For nearly two thousand years the Jews, though scattered all over the civilized world, have preserved the traditions of their race and their religion, and they have never ceased to look on Palestine as their mother country, to which they would some day be restored, but not till last August, when the Zionist Congress met at Basle, had an adequate expression been given to the

national aspirations of the race. But once the subject has been launched, the development of details has advanced by leaps and bounds. With the Jew the spirit of patriotism is inseparable from religious ambitions, and the question of the return to Palestine had not been long on the carpet before the restoration of the Temple suggested itself with irresistible force.

In the time of the Crusades the grand objective was the Holy Sepulchre, but it is now pretty generally admitted that the pious warriors of the middle ages had marked out a wrong location, and were prepared to fight to the death for a false site. In the case of the Temple this is different. There is no doubt that the Mosque of Omar, in the south-east of the city, stands on the very ground occupied by Solomon's Temple, and in the wall of that curious passage known as the Wailing-place of the Jews there still remain some of the stones used in the fabric of the original Temple. From this mosque, and indeed from the whole precincts, the Jews are rigorously excluded, nor, indeed, would any Jew wish to penetrate into the mosque, for the simple reason that somewhere within its enclosing walls is the Holy of Holies, but all record of the exact spot has been lost, and a Jew could not enter those walls without incurring the danger of placing his foot on holy ground. This fact suggests a difficulty in the way of the restoration of the Temple.

MATERIAL FOR THE TEMPLE ALREADY ORDERED.

To the ordinary observer there does not appear to be at the present moment any indication of a speedy return of the Jews to Palestine, but in the sacred and profane writings of the East there are many prophecies that point to an early disruption of the Turkish empire, especially as far as concerns its sway over Syria, and it is a fact that much of the land included in ancient Palestine is heavily mortgaged; that those mortgages are in the hands of Jews, and that a large number of them expire, subject of course to renewal, in the early part of next year. This is held to give the Jews a favourable opportunity of making a treaty with the Sultan based, of course, on financial considerations which have always proved powerful at Constantinople. To this end there has been some talk of forming a huge syndicate with a capital of fifty millions sterling, and it is difficult to realize the concession that such a sum would not wring from the Yildiz Kiosk. As may be imagined, this proposal has met with considerable opposition as being of too mundane and commercial a way of fulfilling a spiritual prophecy; but in the community there is a strong conviction that a fitting way will be found of acquiring the Holy Land, and that the time is at hand. So strong is this conviction, that, preparations are actually being made for the rebuilding of the Temple, which would unquestionably be the first act of the restored nation. Orders have been given in England and in Italy for material that would be required in the work of restoration, and at the present moment marble is being carved in Italy for the capitals of pillars, and wrought-iron is being produced in England for outer gates, together with work of other kinds. No doubt when matters have progressed somewhat, orders will be given in other European countries, but at present there is no indication that any part of the new temple will be made in Germany. Though some of the work has been completed, it will readily be imagined that none has yet been consigned to Palestine, but when the time arrives there will be no great difficulties of transit. The railway from Jaffa to Jerusalem will simplify the collection of materials, although the company seem to have followed the English railway companies in country districts, and constructed their station a good half mile outside the walls of the town.

THE TOMB OF MOSES.

The immigration of Jews into the Holy Land has already commenced, and there are numerous colonies in different parts of the country. In Jerusalem itself there is a Jewish quarter as distinctly marked and separated from the other parts of the town as in the case of Frankfort. But most of the Jewish colonists belong to the poorer classes, and many of them are supported to a large extent by the Jewish communities in Europe. The self-supporting section are largely engaged in market-gardening, but the present condition of the country does not encourage industry of this kind because of the curse that clings to the hoofs of the Sultan's horse. But this is a state of things that under other conditions could be remedied, and with proper encouragement to agriculture there is no reason why the country should not flow once more with milk and honey. But at present the Jews' idea of nationality is in a nebulous stage. The form of government to be established when the opportunity arises has scarcely been considered, and the extent of the restoration of the temple has not been approached in practical form. No doubt there would be a considerable pause before it was decided to demolish the magnificent Mosque of Omar. The Moslems themselves view with considerable reverence some of the most sacred spots of the Jews, and would be very unwilling to relinquish possession. Among these are the Mosque of Hebron, into which no infidel is allowed to enter, and the rule has been relaxed only on three or four occasions. With reference to the tomb of Moses there is a difference of opinion as to site between the Jews and the Moslems. The latter have located it

on the west side of Jordan, and declare that the Archangel Gabriel moved the body to its present resting-place, which is the objective of a great annual pilgrimage.

Many people may be tempted to wonder what the Jews will do if they return to Palestine. They are not an agricultural people, and the genius of the race will not find a sufficient outlet in trading among themselves. But for the moment the Jew is wrapped up in the sentiment of nationality. He has no yearning for the flesh-pots of Egypt, his eyes are fixed on the cradle of his race. He is prepared to make almost any sacrifice to secure the re-establishment of his nation, and to be able to await in his own country the coming of the Messiah. But it must be confessed that there are many Jews who view with misgiving the return to the Promised Land, and it is certain that when they do return to the shores of the Mediterranean and found a government of their own, there will be no lack of willing representatives at the western courts of Europe. Of course, there are numerous political considerations underlying all these arrangements, but the Jews have a powerful influence in the councils of Europe, and a strong avowal of national sentiment on their part would be a backing that would well-nigh be irresistible.

RELIGIOUS SIGNS.

"CITIZEN SUNDAY."

Special sermons were preached in 300 London Churches and Chapels on Oct. 31st, not a single great religious body being unrepresented. The men and their topics afford a spectacle as sad as it is solemn, and manifest their destitute condition as to spiritual truth. We take the following from *The Daily Chronicle* as significant of the increasing degradation of the pulpit:—

CANON EYTON AT ST. MARGARET'S.

Westminster, took as his text, "The city of the great king." "No apology need be offered (he said) in a Christian church for urging the duty of citizenship. There was no more Christ-like work than that done by conscientious high-minded members of public bodies."

CANON WINNINGTON INGRAM,

(the new Bishop of Stepney), preaching at St. Matthew's, Bethnal Green, took for his text I Cor. x. 17, "One bread," said "these two words embodied the great truth of the brotherhood everywhere. Christ had initiated the idea, but they had not yet grasped it, else there would be no trade disputes, and foreigners would not be regarded with an air of contempt."

DR. CLIFFORD.

Westbourne-Park Chapel was crammed with a huge congregation to hear a discourse by Dr. Clifford on the duties of citizens, and this overcrowding was a pleasant testimonial to his undiminished popularity.

The burden of his eloquent address was that the responsibilities of citizenship were *truly spiritual as any they could undertake as the disciples of Christ.*

DR. HORTON.

Lyndhurst-road Chapel, Hampstead, was crowded both morning and evening, when Dr. Horton spoke on the "Housing of the Poor," and the "Church of London." The latter subject was taken in the evening. "They wanted the right idea, the right conception of this great city—the spirit of the Son of Man who wept over Jerusalem. And when they tried to realise what Christ thought about London, they must remember that it would be very doubtful whether He regarded London as the centre of a great empire, or of learning, or wealth, or commerce. Christ would regard it as a great mass of humanity, for whom He gave His life and came to die."

ST. JAMES'S HALL.

Speaking at the afternoon meeting held in connection with the West London Mission, at St. James's Hall, Mr. W. M. Crooks, secretary of the Eighty Club, said he had accepted the invitation to deliver the address in the absence of the Rev. Hugh Price Hughes, who had been called away. Mr. Hughes had selected as a subject the problem, "How to make London a City of God," and following out the train of thought which this title suggested, Mr. Crooks said the enterprise suggested was not so hopeless as at first sight might appear. . .

"As to the County Council election, he reminded them that the Progressives wished the adoption of a system whereby rich neighbourhoods would help the poor, and thus equalise the rates. This was merely carrying out the Divine injunction to bear one another's burdens. The water supply was a very important question. . ."

Among other representative clergy and ministers who preached on behalf of London's citizenship were the Rev. F. B. Meyer, Mr. F. Herbert Stead, at Walworth, the Hon. and Rev. James Adderley, at Berkeley Chapel, Mayfair, and Canon Barker, at St. Marylebone.

The preachers included 121 Church of England ministers, 28 Baptists, 66 Congregationalists, 28 Methodists, 13 Unitarians, 6 Presbyterians, and fifteen of various denominations.

"THE NEW ORTHODOXY."

We have received the first number of a new monthly magazine entitled, *The New Orthodoxy*, edited by Rev. Robert Tuck, B.A. (*Elliot Stock.*) In the first article, "Our Scope and Intent," occurs the following passage:—

"*The New Orthodoxy* will advocate the following setting of the revealed truth, and so endeavour to aid in forming the theology of the age:—The redemption of moral and spiritual beings from moral and spiritual evils must be a moral and spiritual enterprise, accomplished by moral and spiritual forces, however these spiritual things may gain pictorial illustration in historical incidents and transactional scenes."

The dangerous nature and tendency of this magazine cannot be over-rated. The "universal fatherhood of God" is the basis and key-note of its teaching. The late F. D. Maurice is spoken of as the "leader" of this "new orthodoxy," and our readers may judge of its character from this fact. The subtlety of the methods may be detected in the combination of all this with articles on the "culture of the higher life!" This may be "new orthodoxy," but it is certainly "another gospel," for the old gospel declares that Redemption is attributed, not to "moral and spiritual forces," but to the precious blood of Christ.

Instead, therefore, of putting this amongst our "reviews" of books, we give it as a "Sign of the Times."

ROMISH BAZAAR IN A PARISH CHURCH HALL.

We are advancing fast towards the re-union of Christendom when a Bazaar is held in a Scottish Church Hall, attended by the Parochial Minister, the Congregational Minister of North Esk, and several Romish Priests. It is worse when we read that it was on behalf of the restoration of the R. C. Chapel of our Lady of Lorretto! On behalf of the Romanists Lord Ralph Kerr "expressed their indebtedness to their brethren of the Protestant faith for the Christian way in which they had come forward to offer their services and support. Father Roche specially thanked the Rev. Mr. Sharp for having kindly granted the use of the Hall."

If this is not apostasy, what is it?

WESLEYANS AND DEAD MINISTERS.

The Wesleyan Conference on August 4th was occupied in holding a solemn service in memory of the ministers who had died during the year. The list of the dead included the names of several ministers who had held high offices in the Methodist Connexion. Especial reference was paid to the life and work of the Rev. James Ernest Clapham, the secretary of the Home Mission Department.—*North Eastern Daily Gazette.*

This is another step in advance towards Romish Practices and the *principle* involved in Requiem Masses.

MAN-MADE CHURCHMEN AND BACKSLIDERS.

"The Archdeacon of Maidstone, in speaking at a diocesan meeting on the backsliding of men from Church worship, said a lady with a large experience among the working classes of Coventry had told him that after the youths left her influence it depended on the business they entered whether or not they retained their religious sentiments. If they went into the ribbon trade they would probably remain religious, but if they went into watchmaking it was equally certain that she would never see them again."

So much for man-made Churchmen! And what a revelation as to the true inwardness of so-called "Church Work." *The Daily Telegraph* comments on the curious association of "ribbons" and "watches," and the anomaly that the winding up of watches should be connected with the running down of theology.

A SENSATION IN THE PULPIT.

"Rev. W. L. Laufman, of Cadillac, Michigan, U.S.A., recently advertised that on a certain Sunday he would, to illustrate an anti-tobacco sermon, kill two cats in the pulpit of the local Methodist church. A packed congregation rolled up to see the show. Prominent on the pulpit were packages of fine-cut, plug, and chewing tobacco. At a selected point in the tirade an assistant brought up the cats, and a Dr. Miller administered nicotine to them. The first cat died, squealing and squirming, in a minute and a half. The second died in a minute and a quarter after getting a second dose. Then this "humble follower" announced to the thrilled congregation that next Sunday he would kill some more cats, to show the evil effects of alcohol, and would also have on exhibition the stomach of a drunkard."—Authority, the *Medical Record*, *Sydney Bulletin*.

THE LATEST THING IN RELIGIONS.

Referring to what we said on this subject in our June issue, we are able now to give some further information. The leaders of the new movement have been interviewed; and to show how all is preparing the way for the new all-embracing religion of Antichrist we give the following:—

"Are you reviving merely the old classical worship?"

"Certainly not. That is our ground-work, no doubt. But we are weaving in everything that is picturesque, poetical—religious in fine, from all the ancient creeds. Apollo paves the way for sun-worship, and Diana for moon-worship, most mystical and exquisite of cults. She is also Goddess of bicycling, I may mention by the way, to show you that we are in touch with the times. Then we believe in gnomes, dryads, mermaids, fairies, djinns. The Casars were deified, and we worship them as types of Authority.

"What, even Nero?"

"Certainly, Nero among the first. He has been greatly maligned. We also adore Baal and the various Old Testament deities, as did Solomon, the wisest man that ever lived. You know Solomon combined polytheism with the worship of Jehovah. Similarly, our creed is not necessarily at variance with the modern creeds, Christianity, Islam, etc. We are even ready to embrace Spiritualism and the modern Esoteric Buddhism with reasonable modifications.

"Have you confessionals?"

"Naturally. No religion can be carried on without the confessional. But we make it agreeable by insisting that the confessors shall be of the opposite sex. Men confess to women, and women to men—as, indeed, they have always done, religion or no religion. The important point about our religion is that we bow entirely to Authority (that of the Supreme Pontiff), and leave no room for pernicious claims of private judgment. What can the rabble know about dogma and doctrine? We have taken this cue from the Roman Catholics, and, I assure you, it is a very good one.

"How long is it since the Olympian Gods were worshipped? I gather you are opening up soil which is practically virgin, after having lain so long fallow?"

"I only wonder the only true religion should have been allowed to remain so long dormant, to the ineffable misery of mankind. Modern religions come and go, but the old Olympian faith survives, and now re-issues purified, refined and triumphant. A new era is dawning for a desolate and disconsolate world. I have told you that we do not seek to proselytise, but I can tell you also that we shall spread our dainty and elevating doctrines over the whole face of the globe, in spite of our nonchalance and every effort to restrain us. Great is the truth of the Olympian religion, and it must prevail.

"I went away wondering whether the cynical indifference of these new prophets might not mask great purposes, and whether the world, which is ever seeking after new gods, and new fads, may not be led to take up this pretty craze. Stranger things have happened ere now."

Yes, and stranger things will happen. Those who "read and keep" the things written in the Revelation are prepared to understand how all these things are working together to unite all religions and bring in the religion and sway of Antichrist.

Editor's Table.

THREE NEW WORKS BY DR. BULLINGER

are about to be published. Two of them being reprints from *Things to Come*.

I.

The Divine Names and Titles. Price one shilling.

II.

The Structure of the Books of the Bible. Price twopence, and

III.

The Massorah: Being an account of the Transmission of the Manuscript Text of the Hebrew Bible; containing a large amount of interesting information showing how it has been preserved and handed down to us. The whole of this is quite new to the great mass of Biblical Scholars.

Handsomely got up, with three Photographic *Fac-similes* of Ancient Manuscripts. Price one shilling.

All the above three works are suitable as gifts for the coming season. They can be obtained from Mr. George Stoneman, the publisher of *Things to Come*.

REVIEWS.

Mr. Dimpleby's "New Era at Hand." We have received a brochure of Dr. Grattan Guinness (Holness, one penny, post free, 1½d.) criticising adversely the statements of Mr. Dimpleby, pointing out that all his high-sounding titles are self-bestowed, and nine-tenths of his eclipses "never happened at all."

Leaving Dr. Guinness's statements we should like to say on our own account quoting from the letter of a subscriber:

(a) "Mr. Dimpleby in his translation of the passage from Daniel which heads the paper was faulty and wrong in ver. 27, where "He" must be taken to refer to Antichrist. The rendering of γ conjunctive "howeyer" is without sanction, though of course *vau* has many other meanings than "and" as the usual rendering, but here it would be better so rendered as in the A.V. and R.V. Mr. Dimpleby quietly ignores the Hiphil form of *Shabat*, and rendered correctly in the Bible "shall cause . . . to cease."

(b) We have no warrant from the Word that the first half of the last week had been fulfilled by Christ's ministry or the oblation and sacrifice caused to cease by His death. How could this possibly be, seeing that *these went on for close upon 40 years after?*

(c) The decree of the second year of Artaxerxes was regarding the Temple as must be acknowledged, and not the "walls" of Jerusalem, and therefore we had no right to *date* the commencement of the 70 weeks from that decree.

(d) The "mystery of God" is distinctly stated in Rev. x. to be fulfilled till the time of the sounding of the seventh trumpet."

We cannot, however, agree with Dr. Grattan Guinness when he says that "*Paul's statement in Acts xiii. . . conflicts with that in 1 Kings vi. 1.*" In the first place it is not "*Paul's statement*," but that of the Holy Ghost, and, in the second place, the "conflict" and the difficulty are created by reading the number in 1 Kings vi. 1 as a cardinal number; whereas it is an *ordinal* number.

Finally, we protest against any fixture of dates, for those who say "Christ cannot come before such a time," or that "He will come at such a time," equally destroy all the power of that coming as the ever present blessed hope of God's church and people.

* See Dr. Bullinger's *Number in Scripture*, pp. 5 and 6.

THINGS TO COME.

No. 43.

JANUARY, 1898.

Vol. IV. No. 7.

Editorial.

THE CONCLUSION OF PETER'S MINISTRY IN THE LAND OF ISRAEL.

ACTS VIII.—XII.

IN our last paper on the Acts of the Apostles, we considered the Apostolic testimony to Jerusalem, and the final rejection of it by the rulers of the Nation.

We now come to chapter viii., from which it appears that when the persecution which arose against the Assembly at Jerusalem scattered the believers, the twelve apostles continued to "wait" there (viii. 1), and were maintained there by divine power.

But those who were "scattered abroad went everywhere preaching the Word" (viii. 4).

"Then Philip went down to the city of Samaria and preached Christ (i.e., the Messiah) unto them, and the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles (signs) which he did. For unclean spirits, crying out with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame were healed. And there was great joy in that city" (Acts viii. 5-8).

Here we see, not only the continuation of those miraculous powers which were the signs of the coming kingdom, but we see another remarkable fact. It had been foretold that when the Spirit should be poured out from on high there should be "no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 22).

Here, then, was an example of that which was thus foretold. Here was a sample or pattern of the kingdom, the restoration of which the Lord Jesus for forty days before His ascension had been teaching them.

Samaria, the traditional rival of Jerusalem, and the capital of the house and kingdom of Israel as distinct from that of Judah, is seen rejoicing in the proclamation of Jesus as the Christ, the seed of David, the King of Israel.

But some yield feigned obedience as foretold in Psa. xviii. 44, lxvi. 3, and lxxxi. 15. Simon astonished at a power superior to that which he had exercised, "believed and was baptized," while his heart was unchanged and he was utterly ignorant of the person to whom he professed to submit. He thought to obtain apostolic power by purchase, and was at once rebuked by Peter. He was given opportunity to repent, for although the thought betrayed the dreadful condition of his heart, there had not been the act of sin as in the case of Ananias and Sapphira.

Peter and John prayed for the baptized disciples that they might receive the Holy Ghost, "then laid they their hands on them, and they received the Holy Ghost."

The believers, whether Jews or Samaritans, were *one company*; for the Samaritans were baptized in the name of the Lord Jesus as were the Jews at Jerusalem, and they also received the Holy Ghost, the same Spirit that came upon the apostles at Jerusalem.

After the events in Samaria, Philip was directed by the angel of the Lord (viii. 26) to "go towards the south unto the way that goeth down from Jerusalem unto Gaza." There he met "a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come up to Jerusalem to worship." Philip, directed by the spirit (i.e., the angel, vers. 26, 29), joined himself to the chariot in which the eunuch was reading the prophet Isaiah. "The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth: in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth." The eunuch asked, "Of whom speaketh the prophet this? of himself or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus" (viii. 32-35). The eunuch received Philip's testimony, and was baptized in confession of Jesus as the Man of whom the prophet had spoken. He learned in the desert concerning the Man whom he had come to Jerusalem to seek, and acknowledged Him in the desert as the Lord rejected by Jerusalem.

In the eunuch we see the pattern of what is foretold by the prophet Zechariah (xiv. 16): "It shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

The work in Samaria makes very plain two important facts.

First, that although the apostles had laid their hands upon Philip, and although he possessed remarkable miraculous power, yet he had *no authority to lay hands on others* or power to confer gifts. The baptized disciples did not receive the Holy Ghost until the apostles Peter and John came down from Jerusalem and prayed and laid hands on them.

Secondly, faith in miracles, followed by baptism, was not necessarily accompanied with regeneration or new birth, for Simon believed and was baptized, yet he was still "in the gall of bitterness and in the bond of iniquity." The traditions concerning apostolic succession and of baptismal regeneration are directly at variance with the teaching of this Scripture.

Acts x. records the first action of the apostles towards Gentiles, not of their own accord by virtue of the commissions in Mark xvi. 15 and Luke xxiv. 47, but after special Divine interposition; for Cornelius was first instructed by an angel to send for Peter, and Peter was afterwards instructed by God in a vision to obey the call. The conversion of Cornelius and his household has *no parallel or connection with the subsequent work of Paul among the Gentiles*. The narrative shews us how the Gentiles dwelling in the land of Israel will be dealt with in the Millennial kingdom, according to the law given by Moses (Numb. ix. 14): "Ye shall have one ordinance, both for the stranger, and for him that was born in the land." Cornelius was dwelling in the land with the people of Israel, he had heard "the word which God sent unto the children of Israel," and he knew what had been "published throughout all Judæa" by the preaching of Jesus. He had known the facts of which the apostles were the chosen witnesses "who did eat and drink with Him after He rose from the dead," and who now testified to the people "that it is He which was ordained of God, the Judge of quick and dead." To Him "give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

God put no difference between the Jews at Jerusalem or Samaria and the Gentiles at Cæsarea, "giving them the Holy Ghost as to the apostles" (Acts xv. 8, 9). Whereupon Peter commanded that they should be baptized; the command was given in the name of the Lord Jesus (not in that of the Trinity), for Peter represented the authority of the Lord Jesus having received from Him "the keys of the kingdom of heaven."

The principles manifest at Cæsarea are those of *government rather than of grace*; Cornelius was visited by the angel on account of his prayers and his alms which had come up for a memorial before God. He was addressed by Peter and accepted of God as one fearing Him and working righteousness; Jesus was set before him as the Lord's Anointed, who went about doing good, and the forgiveness which was proclaimed to him was the sentence of the Judge of quick and dead as testified by all the prophets. These things are in accordance with the principles of the kingdom of heaven as expressed in the sermon on the mount (Matt. v.-vii.), and are in contrast with "the gospel of the grace of God" committed to us Gentiles through Paul in 2 Cor. v. 21 concerning Christ as "made of God a sin-offering for us that we might be made the righteousness of God in Him."

The baptism of Cornelius and his household changed the character of the assembly of believers in the land of Israel. Hitherto it had consisted only of Jews and Samaritans; *now the uncircumcised were admitted into fellowship with the circumcised*. Peter could tarry with them certain days and eat with them. To have refused would have been to withstand God (chap. xi. 11), who had given to the Gentiles who believed the same gift as to His apostles. God had manifested that His dwelling-place was no longer Jerusalem or the circumcised nation, but the company or assembly of those who owned Jesus as the Messiah whether Jew or

Gentile. These became visibly one company by baptism with water in confession of Jesus as Lord.

Henceforth the dwelling-place of God upon the earth was the saved company consisting of a remnant of Israel and Gentiles added to them; a camp, distinguished by the presence of the Holy Spirit with miraculous gifts, and associated outwardly by an ordinance upon the flesh, baptism with water, an act of confession of Jesus as Lord of all as well as the hope of Israel.

The conversion of Cornelius and his household exemplifies the words of the Lord Jesus in Matt. viii. 11, "that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

The recorded ministry of Peter begins with the proclamation of Jesus as the seed of David raised up to sit upon his throne (ch. ii. 30), and the pouring out of the Spirit upon all flesh according to the prophet Joel (Acts ii. 16). It ends with the visitation of the Gentiles according to the prophet Amos, as stated by the apostle James in reference to the conversion of Cornelius, in Acts xv. 16, "After this I will return, and will build you again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things."

Thus we have the most distinct statements of Scripture that the facts recorded in Acts, chaps. ii. to x. inclusive, are in relation to the throne of David and to the "setting up again of the tabernacle of David," at the return of the Lord Jesus. They can, therefore, have no application whatever to the present time of the Lord's absence and the revelation of Christ as the sin-offering, among the Gentiles, the dispensation of grace committed to Paul.

Acts xii. records the most remarkable interposition of the Lord by angelic ministraton on behalf of His servant, in the deliverance of Peter from prison and out of the hands of Herod. In contrast with this is the judgment upon Herod, who is smitten with death on allowing himself to be honoured with divine honours.

The narrative closes with the judgment executed upon the Edomite, the hereditary enemy of Israel, according to Isaiah xxxiv. 5, a judgment always associated in prophecy with the future and final blessing of Israel.

A review of the inspired record of Peter's ministry shows that it presents *the pattern of a future time of blessing* when the people of Israel shall be dwelling in their land, and the Lord will be in the midst of them (Joel ii. 27).

When angelic ministry will be manifest on their behalf Acts v. 19 and xii. 7.

When the government of God will be exercised in the execution of judgment (chaps. v. 5 and xii. 23) as well as in the shewing of mercy and the bestowal of blessing (chaps. ii. 38; iii. 7; v. 15; ix. 34-40).

When the Gentiles shall be subject to the authority of the rulers of Israel (chap. x. 48).

When the prophecies concerning the glory of Christ shall

be fulfilled, as surely as those have been fulfilled which told of His sufferings.

It shews us "the things pertaining to the kingdom of God," concerning which the Lord Jesus spake to His apostles after His resurrection when He also commanded them not to be separated from Jerusalem. Thus far we have the conclusion of the apostolic testimony to Jerusalem and the close of Peter's special ministry as holding "the keys of the kingdom."

We have an assembly of those who believed in the claims and rights of the Lord Jesus and who were partakers of His gifts and blessings. But we have nothing yet as to the setting up of the *Ecclesia* of God among the Gentiles, nor of the preaching of "the Gospel of the grace of God" to lost sinners as such, apart from Israel or Jerusalem.

God's secret counsels and purposes concerning this, though intimated to Paul in Acts ix. (compare xxii. and xxvi.), had not yet been fully revealed even to him, nor publicly proclaimed or preached by him to the Gentiles.

Contributed Articles.

"THIS IS MY BODY."

BY REV. DR. BULLINGER.

AN esteemed friend has asked that a complete explanation shall be given of these words. We cannot do better than give an extract from the MS. of Dr. Bullinger's forthcoming work on *Figures of Speech used in the Bible; Explained and Illustrated*. Over two hundred figures will be there described.

The extract will show the character of the whole work, besides giving the information asked for. In each case the figure is first described, and this is followed by a number of passages which illustrate it.

"Metaphor" is one of these figures which is defined, described, and illustrated in the last division of the work, and we confine ourselves to one passage by way of illustration, viz., Matt. xxvi. 26:—

METAPHOR,

met-a-phor. Greek, μεταφορά (*metaphora*), a transference, or carrying over or across. From μετά (*meta*), beyond or over, and φέρειν (*pherein*), to carry. Hence, while the *Simile* gently states that one thing is like or resembles another, the *metaphor* boldly and warmly declares that one thing IS the other. While the *simile* says "all flesh is AS grass" (1 Pet. i. 24), the *metaphor* carries the figure across at once, and says "all flesh IS grass" (Isa. xl. 6). This is the distinction between the two.

The *metaphor* is, therefore, not so true to fact as the *simile*, but is much truer to feeling.

The *simile* says "All we *like* sheep," while the *metaphor* declares that "we ARE the sheep of His pasture."

While, therefore, the word "resembles" marks the *simile*; "represents" is the word that marks the *metaphor*.

We have recourse to *metaphor* when we say of a picture, "This is my father," or "This is my mother." The verb "is" means in this case *represents*; there may not be the least *resemblance*! The verb "is" always has this meaning, and no other when used as a *metaphor*. No other verb will do.

Few figures are more misunderstood than the *metaphor*. It is one of the few whose names are well known, and hence it has become a general term for *any figure*; and any figurative language is popularly called "metaphorical."

Few figures have been more variously defined. But all the differences of opinion arise from not separating the figure of *Hypocatastasis* (*q.v.*) on the one hand, or distinguishing *simile* on the other. The same confusion is seen with reference to *Allegory* (*q.v.*).

Let it then be clearly understood that a *metaphor* is confined to a distinct affirmation that *one thing is another thing* owing to some association or connection in the uses or effects of anything expressed or understood. The two nouns themselves must both be mentioned, and are always to be taken in their absolutely literal sense, or else no one can tell what they mean. The figure lies wholly in the verb, or *copula*, which must always be expressed and never understood by *Ellipsis*. For example, "All flesh IS grass." Here "flesh" is to be taken literally as the subject spoken of, and "grass" is to be taken equally literally. All the figure lies in the verb "is." This statement is made under strong feeling, the mind realising some point of association, but instead of using the more measured verb, "resembles," or "is-like," which would be truer to fact, though not so true to feeling, the verb "is" is used, and the meaning of one thing is *carried across* and *transferred* to the other. It is not, as some might think, a mere Hebrew idiom to use "is" for "represents," but it is a necessity of language arising from the actual condition and character of the human mind.

We must, therefore, banish the popular and loose way in which the words "metaphor" and "metaphorical" are used, and confine the figure strictly and exclusively to this its one true and proper signification.

Matt. xxvi. 26, "This is My body" (τοῦτό ἐστι τὸ σῶμά μου). Few passages have been more perverted than these simple words. Rome has insisted on the literal or the figurative sense of words just as it suits her own purpose, and not at all according to the laws of philology and the true science of language.

Hence the Latin idiom, "*agere penitentiam*," *repent*, has been rendered literally in all her versions from the Vulgate, in various languages, "do penance," except when God is said to repent! Rome dared not translate *agere penitentiam* literally in these cases, which proves her design in thus systematically perverting the Word of God, and the false doctrine is thus forced into the words under a

show or semblance of literal translation.* So the *metaphor* "This is My body," has been forced to teach false doctrine by being translated literally.

No perversion of language has been fraught with greater calamity to the human race. Tens of thousands have suffered martyrdom at the hands of Rome, rather than believe the "blasphemous fable" forced into these words. The exquisite tortures of the Inquisition were invented to coerce the consciences of men and compel them to accept this lie!

Luther himself was misled, through his ignorance of this simple law of figurative language. In his controversy with Zwingle, he obstinately persisted in maintaining the *literal* sense of the figure, and thus forced it to have a meaning which it never has. He thus led the whole of Germany into his error! For while his common sense rejected the error of "Transubstantiation," he fell into another, and invented the figment of "Consubstantiation," and fastened it upon the Lutheran Church to this day.

What a solemn and instructive lesson as to the importance of a true understanding of the figures of language!

The whole figure, in a metaphor, lies, as we have said, in the verb substantive, "IS," and not in either of the two nouns, and it is a remarkable fact that when a *pronoun* is used instead of one of the nouns (as it is here), and the two nouns are of different genders, the pronoun is always made to agree in gender with that noun to which the meaning is carried across, and not with the noun from which it is carried, and to which it properly belongs. This at once shows us that a figure is being employed when a pronoun which ought, according to all the laws of language, to agree in gender with its own noun, is changed and made to agree with the noun which, by *metaphor*, represents it.

Here, for example, the pronoun, "this" (τοῦτό, *touto*), is *neuter*, and is thus made to agree with "body" (σῶμα, *sōma*), which is *neuter*, and not with bread (ἄρτος, *artos*), which is *masculine*.†

This is the case always in *metaphors*, and a few examples may be cited here, instead of in their natural order and place.

In Zech. v. 6, "This is wickedness." Here "this" (*fem.*) does not agree with "ephah" (to which it refers), which is *neuter* (lxx.), but with "wickedness," which is *feminine*.

In Zech. v. 3, "This is the curse." "This" (*fem.*) agrees with "curse," which is *feminine*, and not with "flying roll," which is *neuter* (to which it refers) (δρέπανον, *drepanon*, lxx.).

In Matt. xiii. 38, "The good seed are the children of the kingdom." Here "these" (*masc.*) (οὗτοι, *houtoi*),‡ agrees with "children of the kingdom" (*masc.*), and not with seed (σπέρμα, *sperma*), which is *neuter*.

Luke viii. 14, "These are they which having heard, &c." Here "these" (*masc.*) (οὗτοι, *houtoi*) agrees with the participle (οἱ ἀκούσαντες, *hoi akousantes*), "they which having

* Rome would not dare to translate the same Latin idiom "agere vitam," to do life, though the expression has passed into slang. It means simply to live, as the other idiom means to repent.

† In violation of this law, a recent revision of the Marathi Prayer Book has deliberately changed the gender of the pronoun and made it to agree with the word for "bread"!

‡ This pronoun is omitted in the A.V. and R.V.

heard," which is *masculine*, and not with the seed (to which it refers), which is *neuter*.

All this establishes our statement that in a *metaphor* the two nouns (or pronoun and noun) are always literal, and that the figure lies only in the *verb*. Another remarkable fact is that in the vast number of cases where the language is literal, and there is no metaphor at all, the verb is omitted altogether.* Even when a *metaphor* has been used, and the language passes suddenly from figurative to literal, the verb is at once dropped by *Ellipsis* as not being necessary for the literal sense, as it was for the previous figurative expression, e.g., in 1 Cor. xii. 27, "Ye ARE the body of Christ." Here is a metaphor, and consequently the verb is used. But in verse 29, which is literal, the change is at once made, and the fact is marked by the omission of the verb, "[Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?"

Next compare other examples of *metaphors* which are naturally used in the explanations of Parables. Note the Parables of the Sower, and of the Tares (Matt. xiii. 19-23, and 37-39).

"He that sowed the good seed IS (*i.e.*, represents) the Son of Man."

"The field IS (*i.e.*, signifies) the world."

"The good seed ARE the children of the kingdom."

"But the tares ARE the children of the wicked one."

"The enemy that sowed them IS the devil."

"The harvest IS the end of the age."

"And the reapers ARE the angels."

In all these (as in every other *metaphor*) the verb means, and might have been rendered, "*represents*," or "*signifies*."

The Apocalypse is full of metaphors, e.g.:

"The seven stars ARE (*i.e.*, represent) the seven churches."

"And the seven candlesticks which thou sawest ARE the seven churches" (i. 20).

"The odours ARE the prayers of the saints" (v. 8).

"They ARE the spirits of devils" (xvi. 14).

"The seven heads ARE (*i.e.*, represent) seven mountains (xvii. 9), &c., &c.

So in the very words that follow "this IS (*i.e.*, represents or signifies) My body," we have another undoubted metaphor. "He took the cup . . . saying . . . this IS My blood." Here we have a pair of metaphors. In the former one, "this" refers to "bread," and it is claimed that "IS" means *changed into* the "body" of Christ. In the latter, "this" refers to "the cup," but it is not claimed that the cup is changed into "blood." At least, we have never heard that such a claim has been put forward. The difference of treatment which the same figure meets with in these two verses is the proof that the former is wrong.

In 1 Cor. xi. 25 we read, "this cup IS the new covenant." Will Romanists, in and out of the Church of England, tell us how this "cup" becomes transubstantiated into a "covenant"?

* This rule does not apply to the Hebrew, of course, as it has no verb "to be." The verbs "is" and "are" are, therefore, usually in italics, but are so essentially there and to be understood, that the R.V. has abandoned the italic type altogether, and printed them "is" and "are;" for, though not necessary in Hebrew, they are necessary in English.

Is it not clear that the figure in the words, "This is My body," is forced into a literal statement with the set purpose and design of making it teach and support erroneous doctrine?

Other examples of *metaphor* in this immediate connection are:

1 Cor. x. 16. "The cup of blessing which we bless, IS it not (*i.e.*, does it not represent) the blood of Christ," through which all blessing comes to us?

"The bread which we break, IS it not (*i.e.*, does it not represent) the communion of the body of Christ?" *i.e.*, does it not signify the fellowship of all the members of Christ's mystical body, who, being many, ARE one body (1 Cor. xii. 12)? "For we, being many, ARE one bread and one body," as 1 Cor. x. 17 declares.

It is because those who eat of that bread do not "discern" or discriminate that "one body" (*i.e.*, Christ mystical), that they are said to eat to their own condemnation; for they witness to the fact of that "great mystery" and yet are ignorant of its truth! And hence they condemn themselves.

Further, the verb, εἰμι (*eimi*), *I am*, or the infinitive of it, *to be*, means *to be* in the sense of *signifying, amounting to*. And that this is one of its primary senses may be seen from the following passages, where it is actually translated "*to mean*," and not merely *to be* :—

"But go ye and learn what that IS" (*i.e.*, *meaneth*, as in A.V.), Matt. xi. 13.

"But if ye had known what that IS" (A.V., *meaneth*), Matt. xii. 7.

"He asked what these things WERE" (A.V., *meant*), Luke xv. 26.

"What IS this?" (A.V., "What *meaneth* this?") Acts ii. 12.

"Now, while Peter doubted in himself what this vision WAS which he had seen" (A.V., "What this vision should mean"), Acts x. 17, &c., &c., &c.

Just as when we are looking over a map and say, "This IS England," "This IS America," "This IS Palestine," &c., we do not mean that that piece of paper is England, but we mean that those marks upon it *represent* those respective countries.

On the other hand, if an *actual* change is meant, then there must be a verb which shall plainly and actually say so: for the verb "*to be*" never has or conveys any idea of such change.

The usual verb to express such a change is γίνομαι (*ginomai*), which means *to be* or *become*. Mark iv. 39, "There was (*i.e.*, there became) a great calm," and the storm was changed into calm.

Luke iv. 3, "Command this stone that it *be made* bread." John ii. 9, "When the ruler of the feast tasted the water that was *made* wine."

John xvi. 20, "Your sorrow *shall be turned* into joy." Acts xxvi. 28, Agrippa said, "Almost thou persuadest me *to be* (*i.e.*, to become) a Christian."

Rev. viii. 8, "The third part of the sea *became* blood," and verse 11, "Many men died of the waters, because they were *made* bitter."

In all these cases the verb is γίνομαι (*ginomai*), and if the Lord meant that the bread *became* His body, this is the verb He would have necessarily used. The fact that He did not use it, but used the simple verb, εἰμι (*eimi*), instead, *i.e.*, "is," proves conclusively that no *change* was meant, and that only *representation* was intended.

From all this it is philologically, philosophically, and scientifically clear that the words, "This is My body," mean "This [*bread*] represents My body." And as Professor Macbeth has put it, "We trample on the laws of nature, and we trample on the laws of language when we force the verb 'is' to mean *what* it never does mean."

And besides all this, to pass from the use made of this perversion, suppose for a moment that we grant the claim, and the words mean that the Lord Jesus then and there did transmute the bread into *His own body* (if we can imagine such an impossibility!), what then? Where is there a breath of His giving that power to any one else? Where is there one word about such a gift being conferred? And if it be claimed, as it is by some traitors in the Church of England, that the words, "Do this," convey that power and authority, it could have been conveyed only to the eleven who were present. Where is there a breath about not only giving them power, but delegating it to them to give to others, and these to others again indefinitely? There is not one single word expressed or implied that conveys the idea that one iota of such power was conferred or delegated. So that the whole fabric of transubstantiation rests on absolutely no foundation whatsoever! There is a "missing link" which is fatal to the whole position.

And this is on the assumption which we have for the moment granted. But when it is seen that not only is there this missing link, which can never be supplied, but that there is also this claim which can never be substantiated, we have an explanation of the *metaphor* which sweeps the dogma out of the Scriptures, and proves it to be a fiction which is the outcome of ignorance, and this by arguments that cannot be overthrown, and facts that cannot be denied.*

Our Monthly Bible Study.

THREE THOUGHTS ABOUT THE LORD'S RETURN.

1. AN IMPORTANT QUESTION :—
"Watchman, what of the night?" (Isa. xxi. 11).
2. AN ANSWER OF CERTAINTY :—
"The night is far spent, the day is at hand" (Rom. xiii. 12).
3. AN ATTITUDE OF WAITING :—
"Though it tarry, wait for it; because it will surely come" (Hab. ii. 3).

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T. GEORGE.

* This can be had as a separate pamphlet, price 1d. Stoneham's, 30 Warwick Lane, E.C.

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.

A PERSONAL ANTICHRIST.*

BY ROBERT ANDERSON, C.B., LL.D.

THE word "Antichrist" is not to be found in Holy Scripture, save in the first and second epistles of St. John; but there is such a *consensus* of opinion in applying the title to the Beast of the Apocalypse, to one at least of the false kings of Daniel, and to the Man of Sin of 2 Thess., that I will here assume without discussion that this is legitimate and right.

If the writings of the Fathers may be trusted, belief in a personal Antichrist was universal in the early church. This belief indeed appears to have held undisputed sway for more than 1,000 years. It was but natural, however, when the history of Christendom disclosed the appalling iniquity of the Apostate Church, and its intense hatred to God and His people, that men should raise the question whether the prophecies of the Antichrist might not find their fulfilment in Papal Rome. Certain it is that, until a comparatively recent date, such was the general belief of Evangelical Christians. But during the last quarter of a century a very remarkable change has taken place in this regard. This Prophetic Investigation Society is, I believe, a fairly representative body; and I am assured that in its early days these views were held and taught by the overwhelming majority of its members, but that at present those who advocate them are in a minority. Be this as it may, however, I venture to assert that in this respect spiritual Christians have largely returned to the belief of the Fathers.

What has produced that change? My own case is probably a typical one. In early life I heard but one voice on this subject. Well do I remember the saying, "If a warrant were issued for the Antichrist, any constable that knew his business would arrest the Pope!" But when, after my conversion, I began to study the Bible, one of the first discoveries I made was as to the place which the earthly people hold in the divine economy. I came to see that Jerusalem is the centre of God's purposes for earth. I came to recognise the identity of the Antichrist of the New Testament with the Antichrist of the Old; and as a corollary from this, that he is primarily an oppressor and a persecutor of Daniel's city and people. Then again, when the temporal power of the Papacy was destroyed, and Rome became the peaceful capital of the Italian kingdom, the event seemed to me to remove the keystone of the arch on

* This paper was read at the quarterly meeting of the Prophetic Investigation Society on the 16th November, 1897. One of the speakers on that occasion sought to discredit the view of prophecy here presented by declaring that it originated with a Jesuit in modern times, whose aim was to screen the Papacy. The sincerity of the speaker was apparent; he was misled by the statements of men who have had the effrontery thus to misrepresent the facts. Justin Martyr taught that the Antichrist would be a man armed with Satanic power; and for 1,000 years after his time the only point on which any question was raised was whether the Antichrist might not be Satan himself. The fact is that the first hint of what is now called "the Protestant view" can be traced to a pope! Gregory the Great it was who declared that if any future pope assumed the position which some had begun to claim for the See of Rome, he would be a precursor of Antichrist. The Abbot Joachim, in the twelfth century, boldly declared that he would be a pope; and his followers began to hint that the pope would *ex-officio* fill the place. A Paris professor of theology at the end of the twelfth century appears to have been the first to give definite shape to this suggestion.

In his Prolegomena to 2 Thess., Dean Alford quotes a number of the Fathers—from Irenæus to Augustine—in support of his dictum that "they all regard the adversary here described as an individual person—the incarnation and concentration of sin."

which my discarded belief had rested. This one fact, I submit, has utterly discredited the once received interpretation of the 17th chapter of Revelation. Nothing can be clearer than that the harlot is distinct from the Beast, and every addition that can be made to the weight of proof that the scarlet woman is the Apostate Church only serves to deepen our conviction that the Apostate Church is not the Beast.

I am not assuming that all accept this conclusion: I am merely giving in brief outline the grounds which have led so many of us to change our views upon the subject. And here I would say that if I thought this change of opinion were calculated to modify our hostility to Rome, I for one would have no heart in urging even what I believe to be the plain teaching of Scripture. But I think it will be found that—in the Church of England, at all events—they who are looking for a personal Antichrist are precisely the men who are opposing most strenuously the sinister and insidious encroachments of Popery, while as earnestly adhering to the old beliefs now being undermined by the no less disastrous influence of rapidly advancing scepticism.

And this is as it should be. If these discussions are not to be purely academic, if the study of prophecy is to influence our faith and conduct, we shall learn thereby to judge rightly of prevailing currents of thought in the day we live in. And when we find some who still call themselves Evangelicals, pandering to innovations such as vestments, and ornaments, and posturings, we refuse to go a single step with them on the road they are thus entering upon, because, by the light of divine prophecy, we can see the end to which it leads. If the Apostate Church be indeed the harlot, then let us remember the divine precept, "Remove thy way far from her, and come not nigh the door of her house" (Prov. v. 8). But here I pause to say this: We yield to none in the intensity of our Protestantism; and a religion which trades in priestcraft and millinery we regard, as Christian men, with abhorrence, and, as intellectual men, with contempt. But we prize our Protestantism first and most because it places the Word of God in our hands, and beats back every influence that would rob us of it; and, therefore, while refusing to pander to Rome in any way, we are not blind to the meaning of the sustained attack now directed against the Bible. The position of Popery is akin to that of Judaism in Messianic times; it has not renounced the truth, but it holds it down in unrighteousness. The great dogmas of the Christian faith remain—the divinity of Christ, redemption through His blood, the authenticity and divine authority of Holy Scripture—but their practical worth, their spiritual power, are destroyed by the mass of human tradition and error by which they are corrupted and concealed. We rejoice, therefore, in believing that many a pious Romanist may be numbered among God's elect. But infidelity absolutely separates from Christ: it is not a perversion of the faith, but an unequivocal denial of it. Most true it is that superstition is one of the surest roads to unbelief; but yet of the superstitious we may have hope, whereas the infidel is beyond redemption.

In assuming, as I do, a future personal Antichrist, I would guard against the idea that I base my belief upon the writings of the Fathers. My belief is based upon the plain language of Scripture; and the only value I here claim for the judgment of the early church is the proof it gives that Scripture seems at least to teach that the man of prophecy will not be a system, but a person. This much, indeed, I presume no one will be so perverse as to deny. A full and systematic review of the passages in question would be impossible in the time allotted to me; but my reference to

them, though brief and somewhat desultory, shall be adequate. That the wilful king of Daniel's last vision is identical with the blaspheming persecutor of the 7th chapter, and the "coming Prince" of the seventy weeks, seems to me to be clear. But, be that as it may, I seize upon the salient fact, admitted by all, that the predicted career of that king found a primary fulfilment in Antiochus Epiphanes—"the Antichrist of the Old Testament." But that it was only a *primary* fulfilment I do not, in addressing this Society, think it necessary to establish. This being so, the presumption is clear that the ultimate fulfilment will be on similar lines, and, therefore, that the coming Antichrist will be a *person*. And if this presumption should be confirmed by the teaching of the New Testament, its correctness will be established. But is not this foreshadowed by the words of our blessed Lord Himself: "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"? The nation that rejected a personal Christ shall yet accept a personal Antichrist.

I turn now abruptly to the second epistle to the Thessalonians. What gave rise to the teaching of chapter ii. was the misbelief that the Day of the Lord had begun—that terrible period of divine vengeance foretold in the earlier Scriptures. But the Apostle warns them that before the advent of that day the Man of Sin must be revealed. Some, I know, would urge that the apostasy must precede the revelation of the Man of Sin, thus finding a seemingly conclusive argument for the personality of Antichrist. But this I cannot adopt. The acceptance of the Man of Sin is, as it seems to me, itself "the apostasy." But, in rejecting that contrast, I would point to another which is indisputable; namely, the distinction between "the mystery of lawlessness" in ver. 7, and the revelation of the Lawless One in ver. 8. The one may well be a system; the other must, therefore, be a person: were it otherwise there would be no contrast at all. You must pardon me if I resolutely decline to discuss the *crux* of the restraining or holding power of vers. 6 and 7. That would lead us away to a controversy which would entirely engross the time of the meeting.

The first question, then, which claims our notice is as to the characteristics of this dreadful personage. That he will be a king or kaiser we have already seen from Daniel's visions; and this is explicitly confirmed by the visions of St. John, from which we learn that the Beast will be the last occupant of the throne of Gentile supremacy upon earth, the last to hold the delegated sceptre of earthly power, transferred to Nebuchadnezzar twenty-five centuries ago, when Judah passed under servitude to Babylon. I know I shall disappoint some if I ignore all questions relating to his origin and his relation to preceding empires, and to the mystery of his "deadly wound." But I am anxious to deal rather with what is clear and of urgent practical importance. *Daniel* tells us that "he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods" (Dan. xi. 36). Our Lord's words, already quoted, explain this, "He shall come in his *own* name." And the Holy Spirit's testimony in 2 Thess. ii. 4 and Rev. xiii. 5-8, serves only to amplify it. Those who would apply all this to Rome seem to me to promote the very evil they wish to warn against; for the mental recoil which is the natural result of comparing the facts of Popery with the language they appeal to, is apt to lead many to look with kindlier thoughts upon the Apostate Church. The Man of Prophecy will not be a Vice-Christ, but *Antichrist*. He will come (I again repeat the words) "in his own name." If one speaks with con-

ventional respect of the so-called Protestant interpretation of 2 Thess. ii. 4, it is only out of consideration for those who champion it. I say deliberately that if anyone could persuade me that the Holy Spirit points to St. Peter's at Rome as "the temple of God," I should instantly make a qualified submission to the Church of Rome, and repair at intervals to the divinely-appointed shrine. In a word, I should regard that edifice as the disciples were taught to regard the temple in Jerusalem: by divine appointment it was the temple of God, though men had made it a den of thieves. This so-called Protestant interpretation undermines Protestantism altogether.

But more than this, the Pope is not the impersonation of the mystery of lawlessness, but merely its most advanced representative and exponent. He is but *primus inter pares*. Every Sacerdotalist, every man who takes his stand upon apostolic succession, baptismal regeneration, and such like figments and superstitions of the religion of Christendom—in a word, every man, no matter by what name he calls himself, who "glories in man," or who assumes a position which denies that our Divine Lord is the only Mediator between God and men, is an antichrist in the same sense in which the Pope is an antichrist. The difference is one only of degree. And if we are asked, "What, then, is a bishop? What, then, is a clergyman?" the question can best be answered by another: "What, then, is Apollos? What, then, is Paul?" And the inspired apostle who asks the question himself supplies the answer: "Ministers through whom ye believed; and each as the Lord gave to him." And if some one objects that this makes nothing even of an apostle, we remember the added words: "So then neither is he that planteth *anything*, neither he that watereth; but God that giveth the increase" (1 Cor. iii. 5-7, r.v.). What room is there here for the priestly dispenser of sacramental grace? The only true successors of the apostles are those who, like the apostles, are called to the ministry by the Lord Himself, the Head of the Church in heaven: what behoves the church on earth is merely to recognise and accredit them.*

(To be concluded in our next.)

Questions and Answers.

QUESTION NO. 166.

A. E. S., Wellington, Somerset. "Will you kindly explain to me whether the 'one baptism' mentioned in Eph. iv. 5 refers to the baptism of the Holy Ghost or to believer's baptism? Are there any Scriptural grounds for the expression 'The Baptism of the Holy Ghost'?"

The Epistle to the Ephesians is a statement of the SPIRITUAL character of the present dispensation of the grace of God to the Gentiles. Notice very carefully that ALL THE BLESSINGS ARE "SPIRITUAL" (chap. i. 3), the saints are "sealed with that Holy Spirit of promise" (ver. 13), they have "access by one Spirit unto the Father" (chap. ii. 18), are "an habitation of God through the Spirit" (ver. 22), "are to be strengthened with might by God's Spirit in the inner man" (chap. iii. 16), are exhorted

* Before a bishop can admit any man to Holy Orders, he must call upon him to declare publicly whether he is "truly called, according to the will of our Lord Jesus Christ, to the ministry of the church." The fact that this is generally treated as a mere form does not affect the truth it recognises, that a call to the ministry rests entirely with God.

"to keep the unity of the Spirit" (chap. iv. 3), are "renewed in the spirit of your mind" (ver. 23), are exhorted to be "filled with the Spirit" (chap. v. 18), and to pray always "in the Spirit" (chap. vi. 18).

To regard the baptism of chap. iv. 5 as any other than that with the Spirit is at variance with the teaching of the whole epistle.

The subject of chap. iv. 3-16 is the Spirit in relation to the Body and its unity, "one body, one spirit (animating the whole), one calling, one hope, one Lord" (confessed by all, the one faith of all whom He has baptized *with* the "one Spirit" (1 Cor. xii. 3, 13).

"One God and Father of all" (for all such are Sons of God), who is above all (omnipotent), and through all (omnipresent), and in you all (for the saints individually and corporately are the habitation of God in the Spirit, Eph. ii. 22, 1 Cor. iii. 16, and 2 Cor. vi. 16).

Eph. iv. is the counterpart of 1 Cor. xii., both have the same subject, one Spirit, one Lord, one God, the Divine persons in the Godhead. 1 Cor. xii. shews the diversity of the members in the One Body, by the manifestation of the Spirit in each member according to His own will (ver. 11).

Eph. iv. 5 shews that one faith (that Jesus is Lord) is confessed by all whom the Lord has baptized with the one baptism (1 Cor. xii. 3), the baptism foretold by John the Baptist, to be administered by the Son of God (John i. 33, 34).

That the baptism with the Spirit is intended is further proved by vers. 7 and 8, for the grace given is according to the measure of the gift of Christ (the Giver), "when He ascended up on high, He led captivity captive and gave gifts to men, for the perfecting of the saints, for the work of the ministry, for the edifying (or building up) of the Body of Christ, till 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" (ver. 13), that is, until the Church which is His Body is completed.

The expression "baptism of the Holy Ghost" may not be in Scripture, but it may be used without suggesting unscriptural thought if understood to apply to the baptism and not to the baptizer. Scripture invariably speaks of Christ as the Baptizer, and of the Holy Spirit as the Baptism administered by Him. "He shall baptize you *with* the Holy Ghost" (Matt. iii. 11, Mark i. 8, Luke iii. 16, John i. 33, Acts i. 5, ii. 16). Scripture always says *with* the Holy Ghost as *with* water, the preposition is the same always. The Lord Himself spoke of water as the type or figure of the Spirit which He would give (John iv. 14, and vii. 38, 39). See answer to question 122 in THINGS TO COME, February last, page 93.

QUESTION NO. 167.

F. S., Loughton. "Do you think that Paul's term of 'adoption' is analogous to John's term of 'the new birth'; and that the terms are interchangeable, and both true literally in the case of a believer, this last seems impossible."

Paul's epistles differ from all the other Scriptures in that they make known to us Gentiles truth revealed from the ascended Lord, concerning Christ as the Head of the

church as His body, committed to Paul, and by him alone declared to the Gentile saints, after the preaching of Christ to the people of Israel was ended. Truth "hid in God from the beginning of the world" (Ephes. iii. 9). Not the subject of prophecy, nor of promise, nor of apostolic preaching until after the believers were separated from the synagogues, and after Acts xix. 20, the end of Paul's public ministry at Ephesus.

All the other New Testament Scriptures are concerning the Lord Jesus and His life, death and resurrection "according to the (Old Testament) Scriptures" (Rom. i. 2, 1 Cor. xv. 3, 4).

"Adoption" or "sonship" is spoken of in four different aspects or degrees. Thus: *first* in Rom. ix. 4 as the possession of the people of Israel, "to whom pertaineth the adoption." The people of Israel were "sons of God" by God's choice of, and covenant with, Abraham.

Secondly, in Gal. iv. 5 as the coming of age of those already sons but hitherto children, and therefore in the position of servants "to redeem them that were under the law, that we (Jews) might receive the adoption of sons."

Thirdly in Rom. viii. 23 to the manifestation of the sons of God at the resurrection "waiting for the adoption, to wit, the redemption of our body."

Fourthly, in Eph. i. 5 to the bringing in of Gentiles to be partakers of the spiritual things promised to Israel. "Having predestinated us to the adoption of children by Jesus Christ to Himself" (ch. iii. 6).

Eph. i. 5 corresponds to the common thought of adoption; the bringing in of aliens into the position of those who are sons by birth. Thus Paul writes to the Gentiles who by the gospel were made partakers of the blessings promised to the people of Israel.

"New Birth" is spoken of in reference to the Kingdom of God itself, or to the preaching of the kingdom. John i. 13, and 1 John v. 1 refer to the Lord Jesus as manifested to Israel. In John iii. the subject is *the kingdom*. The conversation with Nicodemus was *before* the Lord's public ministry (see ver. 22-24). The Pharisees rejected John's testimony (ver. 11), the Lord shews Nicodemus that the way into the kingdom is by repentance, of which John's baptism was the appointed expression, in order to receive the Spirit of which John foretold that One after him would give. Those who were the children of the kingdom by natural birth needed a spiritual birth to be fit for it, flesh and blood could not inherit it (1 Cor. xv. 50). 1 Peter i. 3 and 23 also are in view of salvation ready to be revealed "in the last time" (ver. 5), Titus iii. 5-6 refers to the baptism with water and the gift of the Holy Spirit which accompanied the preaching of the kingdom, through which they had been saved.

The two expressions "New Birth" and "Adoption" seem to be equivalent as expressing the first communication of eternal life: the former being used to express its communication to those who were already sons of God as children of Abraham, the latter to express the bringing in of those who were "far off" into a relationship which they had not before.

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JEWISH SIGNS.

"SETTING UP THE KINGDOM OF ISRAEL.

"Will the Jews return to Palestine?"

"The 'Contemporary Review' publishes two articles from very different pens, both of which suggest a very emphatic answer to this question in the affirmative. Much the most important paper is Dr. Theodor's Herzl's enthusiastic account of the success which attended the Zionist Congress which has just been held at Basle.

THE BASLE CONGRESS.

"Dr. Herzl and Max Nordau summoned the Jews of all lands to a Conference in Basle for the purpose of discussing so-called Zionism, by which they mean the re-establishment of the kingdom of Israel in the Holy Land. Dr. Herzl says:—

"We have held a gathering at Basle before the whole world, and there we saw the national consciousness and the popular will break forth at times like a convulsive upheaval. To Basle came Jews of all countries, of all tongues, of all parties, and of all forms of religious confession. There were more than two hundred representatives of the Jewish people—most of them delegates for hundreds and thousands. Men from Roumania alone brought over fifty thousand signatures of those who had sent them there. There surely was never such a motley assembly of opinions in such a narrow space before."

THE RESURRECTION OF ISRAEL.

"Still more remarkable than the multifarious nature of the delegates was the unanimity which characterised the assembly. Assembled Zion was all of one mind; unanimity was the note of the Congress. It was the resurrection of a nationality, the dawn of the resurrection of the kingdom of Israel. Dr. Herzl says:—

"The public opinion of the whole world must assist us in the settlement of our difficulties. We open up a new thoroughfare for human well-being."

ANTICIPATED ADVANTAGES.

"The diplomatic difficulties are manifold. In the first place, it must be recognised that we shall solve a portion of the Eastern Question when we make a treaty with his Majesty the Sultan with the consent of the Powers. The appearance of the European civilised Jews in the Orient would undoubtedly provide a protection for the Christians settling, or about to settle, there, just as it would signify an improvement in all the conditions prevailing in the Ottoman Empire.

"But apart from the gain to Turkey there would be a great relief to all the European nations. 'What,' he asks, 'are the interests which other Governments would have in assisting the realisation of a legally guaranteed Jewish home? The interests would vary with each country, but it is present in some form or other everywhere. It would mean the drawing off of an unhappy and detested element of population which is reduced more and more to a condition of despair, and which, scattered over the face of the earth, and in a state of unrest, must perforce identify itself with the most extreme parties everywhere.'"

FROM THE CHRISTIAN POINT OF VIEW.

"So much for the Jews. Now for the Christians. Canon MacColl, who is a very militant Christian indeed, writing on "The Crisis in the East," for the purpose of replying to the "Quarterly" Reviewer who advocated the handing over of half European Turkey to Austria, stops in his stride in order to put in the following plea for the return of the Jews to the Holy Land:—

"The Sultan would, further, do well to take advantage of the widespread feeling among the Jews to return to Palestine. There has been a great influx of them into the Holy Land during the last twenty years, and they now far outnumber in Jerusalem all other races together. Let him lease Palestine to them. So far from being a danger to him, they would be a protection, keeping out more formidable claimants, and enriching his treasury with the tribute of a land which, under their revived husbandry, would again abound in wealth and become the emporium of a thriving trade. It is as surprising

as it is lamentable that the wealthy Jews of Europe have so little imagination as not to see the fascinating prospect which restoration to the Holy Land, with its vista of glorious possibilities, opens up to them. They claim to be citizens of the countries wherein they dwell, and fear that the revival of a Jewish state would destroy their status in the various States of Christendom. But, as a matter of fact, they still exist, wherever they live, as 'a peculiar people,' traversing the ocean of humanity, as the Gulf Stream does the Atlantic, without mingling with it except in minute dribbles. Besides, the Jews were largely dispersed among the cities of the world long before the extinction of their polity. But what is curious is that the Jewish opponents of the Zionist Congress so signally fail to see the new dignity and status which a political home of their own would give them in the world, with its healthy reflex action on the character of the race. I have never myself been touched by anti-Jewish prejudices; but they exist, and have an injurious effect on the Jews themselves, else why do they take pains, as many of them do, to disguise in various ways their names and race? The Jew would cease to be despised if he had a country and a metropolis of his own with representatives at the Courts of kings. That Disraeli would welcome with enthusiasm the restoration of the Jews to Palestine is plain from his writings. Their gifts in the realm of literature and art are proverbial, but will never blossom to maturity out of the soil and atmosphere which gave them birth. Surely they may be regarded as the degenerate sons of a race that has been dowered with an illustrious past and apparently predestined to a mysterious future, who still prefer 'the flesh-pots of Egypt' to the Promised Land, the home of their fathers and the heritage of their nation."

THE AIM OF ZIONISM.

"Mr. Herbert Bentwich writes in the 'Nineteenth Century' on 'Philo-Zionists and Anti-Semites.' He is an enthusiastic advocate of Dr. Herzl and the Basle Congress. He says:—

"All the ecclesiastics in Jewry might have cogitated the Jewish Question for centuries, and not have produced such a practical revival of the ancient ideals, such a real step in advance towards their attainment, as followed from the scheme of this very fin-de-siècle and free-thinking journalist. Herzl himself was the first to recognise that his original conception of the Jewish position had not been complete, and to proclaim that 'Zionism is the return home to Judaism, even before the return to the land.' He admitted here the predominance of the religious element; and after the discussions of three memorable days over which the Congress extended, with the concurrence of Max Nordau, his co-worker, he definitely subordinated the political part of his programme in the formula unanimously agreed on by the delegates: 'The aim of Zionism is to create for the Jewish people a publicly legally assured Home in Palestine.'"

"The work has already begun in a small way, 'for,' says Mr. Bentwich—

"To-day we have in Palestine between twenty and thirty distinct colonies or communities, spreading along the coast from Askalon in the south to Carmel in the north, and along the Jordan from the Waters of Merom to the Sea of Galilee in the East. The population of these colonies varies from 100 to 700 souls, and they may safely be estimated to number 10,000 souls in all, independently of the large number of Jewish day labourers from neighbouring towns and villages, to whom they give occasional employment. There are 50,000 more Jews—mostly refugees—in the various Holy Cities, and the immediate problem is to get these—or the better part of them—also on the land.'"

(Review of Reviews.)

"PREPARING FOR THE NEW EXODUS."

A Suggested European Conference on the Jews.

Under this heading Mr. Stead in *The Review of Reviews* thus writes concerning Mr. Arnold White's recent article in *The Contemporary Review* for November, entitled,

"EUROPE AND THE JEWS."

Mr. White is one of the few men in England who is closely connected with such great Jewish financiers as the Rothschilds and the late Baron Hirsch, who has, at the same time, personal acquaintance with the condition of the Jews in Russia.

MR. ARNOLD WHITE IN RUSSIA.

Unlike most persons who write about the treatment of the Russian Jews, Mr. White is candid, honest and well informed

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as it is lamentable that the wealthy Jews of Europe have so little imagination as not to see the fascinating prospect which restoration to the Holy Land, with its vista of glorious possibilities, opens up to them. They claim to be citizens of the countries wherein they dwell, and fear that the revival of a Jewish state would destroy their status in the various States of Christendom. But, as a matter of fact, they still exist, wherever they live, as 'a peculiar people,' traversing the ocean of humanity, as the Gulf Stream does the Atlantic, without mingling with it except in minute dribbles. Besides, the Jews were largely dispersed among the cities of the world long before the extinction of their polity. But what is curious is that the Jewish opponents of the Zionist Congress so signally fail to see the new dignity and status which a political home of their own would give them in the world, with its healthy reflex action on the character of the race. I have never myself been touched by anti-Jewish prejudices; but they exist, and have an injurious effect on the Jews themselves, else why do they take pains, as many of them do, to disguise in various ways their names and race? The Jew would cease to be despised if he had a country and a metropolis of his own with representatives at the Courts of kings. That Disraeli would welcome with enthusiasm the restoration of the Jews to Palestine is plain from his writings. Their gifts in the realm of literature and art are proverbial, but will never blossom to maturity out of the soil and atmosphere which gave them birth. Surely they may be regarded as the degenerate sons of a race that has been dowered with an illustrious past and apparently predestined to a mysterious future, who still prefer 'the flesh-pots of Egypt' to the Promised Land, the home of their fathers and the heritage of their nation.'

THE AIM OF ZIONISM.

"Mr. Herbert Bentwich writes in the 'Nineteenth Century' on 'Philo-Zionists and Anti-Semites.' He is an enthusiastic advocate of Dr. Herzl and the Basle Congress. He says:—

"All the ecclesiastics in Jewry might have cogitated the Jewish Question for centuries, and not have produced such a practical revival of the ancient ideals, such a real step in advance towards their attainment, as followed from the scheme of this very fin-de-siècle and free-thinking journalist. Herzl himself was the first to recognise that his original conception of the Jewish position had not been complete, and to proclaim that 'Zionism is the return home to Judaism, even before the return to the land.' He admitted here the predominance of the religious element; and after the discussions of three memorable days over which the Congress extended, with the concurrence of Max Nordau, his co-worker, he definitely subordinated the political part of his programme in the formula unanimously agreed on by the delegates: 'The aim of Zionism is to create for the Jewish people a publicly legally assured Home in Palestine.'

"The work has already begun in a small way, 'for,' says Mr. Bentwich—

'To-day we have in Palestine between twenty and thirty distinct colonies or communities, spreading along the coast from Askalon in the south to Carmel in the north, and along the Jordan from the Waters of Merom to the Sea of Galilee in the East. The population of these colonies varies from 100 to 700 souls, and they may safely be estimated to number 10,000 souls in all, independently of the large number of Jewish day labourers from neighbouring towns and villages, to whom they give occasional employment. There are 50,000 more Jews—mostly refugees—in the various Holy Cities, and the immediate problem is to get these—or the better part of them—also on the land.'

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"PREPARING FOR THE NEW EXODUS."

A Suggested European Conference on the Jews.

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Mr. White is one of the few men in England who is closely connected with such great Jewish financiers as the Rothschilds and the late Baron Hirsch, who has, at the same time, personal acquaintance with the condition of the Jews in Russia.

MR. ARNOLD WHITE IN RUSSIA.

Unlike most persons who write about the treatment of the Russian Jews, Mr. White is candid, honest and well informed

"to keep the unity of the Spirit" (chap. iv. 3), are "renewed in the spirit of your mind" (ver. 23), are exhorted to be "filled with the Spirit" (chap. v. 18), and to pray always "in the Spirit" (chap. vi. 18).

To regard the baptism of chap. iv. 5 as any other than that with the Spirit is at variance with the teaching of the whole epistle.

The subject of chap. iv. 3-16 is the Spirit in relation to the Body and its unity, "one body, one spirit (animating the whole), one calling, one hope, one Lord" (confessed by all, the one faith of all whom He has baptized *with* the "one Spirit" (1 Cor. xii. 3, 13).

"One God and Father of all" (for all such are Sons of God), who is above all (omnipotent), and through all (omnipresent), and in you all (for the saints individually and corporately are the habitation of God in the Spirit, Eph. ii. 22, 1 Cor. iii. 16, and 2 Cor. vi. 16).

Eph. iv. is the counterpart of 1 Cor. xii., both have the same subject, one Spirit, one Lord, one God, the Divine persons in the Godhead. 1 Cor. xii. shews the diversity of the members in the One Body, by the manifestation of the Spirit in each member according to His own will (ver. 11).

Eph. iv. 5 shews that one faith (that Jesus is Lord) is confessed by all whom the Lord has baptized with the one baptism (1 Cor. xii. 3), the baptism foretold by John the Baptist, to be administered by the Son of God (John i. 33, 34).

That the baptism with the Spirit is intended is further proved by vers. 7 and 8, for the grace given is according to the measure of the gift of Christ (the Giver), "when He ascended up on high, He led captivity captive and gave gifts to men, for the perfecting of the saints, for the work of the ministry, for the edifying (or building up) of the Body of Christ, till 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" (ver. 13), that is, until the Church which is His Body is completed.

The expression "baptism of the Holy Ghost" may not be in Scripture, but it may be used without suggesting unscriptural thought if understood to apply to the baptism and not to the baptizer. Scripture invariably speaks of Christ as the Baptizer, and of the Holy Spirit as the Baptism administered by Him. "He shall baptize you *with* the Holy Ghost" (Matt. iii. 11, Mark i. 8, Luke iii. 16, John i. 33, Acts i. 5, ii. 16). Scripture always says *with* the Holy Ghost as *with* water, the preposition is the same always. The Lord Himself spoke of water as the type or figure of the Spirit which He would give (John iv. 14, and vii. 38, 39). See answer to question 122 in THINGS TO COME, February last, page 93.

QUESTION NO. 167.

F. S., Loughton. "Do you think that Paul's term of 'adoption' is analogous to John's term of 'the new birth'; and that the terms are interchangeable, and both true literally in the case of a believer, this last seems impossible."

Paul's epistles differ from all the other Scriptures in that they make known to us Gentiles truth revealed from the ascended Lord, concerning Christ as the Head of the

church as His body, committed to Paul, and by him alone declared to the Gentile saints, after the preaching of Christ to the people of Israel was ended. Truth "hid in God from the beginning of the world" (Ephes. iii. 9). Not the subject of prophecy, nor of promise, nor of apostolic preaching until after the believers were separated from the synagogues, and after Acts xix. 20, the end of Paul's public ministry at Ephesus.

All the other New Testament Scriptures are concerning the Lord Jesus and His life, death and resurrection "according to the (Old Testament) Scriptures" (Rom. i. 2, 1 Cor. xv. 3, 4).

"Adoption" or "sonship" is spoken of in four different aspects or degrees. Thus: *first* in Rom. ix. 4 as the possession of the people of Israel, "to whom pertaineth the adoption." The people of Israel were "sons of God" by God's choice of, and covenant with, Abraham.

Secondly, in Gal. iv. 5 as the coming of age of those already sons but hitherto children, and therefore in the position of servants "to redeem them that were under the law, that we (Jews) might receive the adoption of sons."

Thirdly in Rom. viii. 23 to the manifestation of the sons of God at the resurrection "waiting for the adoption, to wit, the redemption of our body."

Fourthly, in Eph. i. 5 to the bringing in of Gentiles to be partakers of the spiritual things promised to Israel. "Having predestinated us to the adoption of children by Jesus Christ to Himself" (ch. iii. 6).

Eph. i. 5 corresponds to the common thought of adoption; the bringing in of aliens into the position of those who are sons by birth. Thus Paul writes to the Gentiles who by the gospel were made partakers of the blessings promised to the people of Israel.

"New Birth" is spoken of in reference to the Kingdom of God itself, or to the preaching of the kingdom. John i. 13, and 1 John v. 1 refer to the Lord Jesus as manifested to Israel. In John iii. the subject is *the kingdom*. The conversation with Nicodemus was *before* the Lord's public ministry (see ver. 22-24). The Pharisees rejected John's testimony (ver. 11), the Lord shews Nicodemus that the way into the kingdom is by repentance, of which John's baptism was the appointed expression, in order to receive the Spirit of which John foretold that One after him would give. Those who were the children of the kingdom by natural birth needed a spiritual birth to be fit for it, flesh and blood could not inherit it (1 Cor. xv. 50). 1 Peter i. 3 and 23 also are in view of salvation ready to be revealed "in the last time" (ver. 5), Titus iii. 5-6 refers to the baptism with water and the gift of the Holy Spirit which accompanied the preaching of the kingdom, through which they had been saved.

The two expressions "New Birth" and "Adoption" seem to be equivalent as expressing the first communication of eternal life: the former being used to express its communication to those who were already sons of God as children of Abraham, the latter to express the bringing in of those who were "far off" into a relationship which they had not before.

Signs of the Times.

JEWISH SIGNS.

"SETTING UP THE KINGDOM OF ISRAEL.

"Will the Jews return to Palestine?"

"The 'Contemporary Review' publishes two articles from very different pens, both of which suggest a very emphatic answer to this question in the affirmative. Much the most important paper is Dr. Theodor's Herzl's enthusiastic account of the success which attended the Zionist Congress which has just been held at Basle.

THE BASLE CONGRESS.

"Dr. Herzl and Max Nordau summoned the Jews of all lands to a Conference in Basle for the purpose of discussing so-called Zionism, by which they mean the re-establishment of the kingdom of Israel in the Holy Land. Dr. Herzl says:—

'We have held a gathering at Basle before the whole world, and there we saw the national consciousness and the popular will break forth at times like a convulsive upheaval. To Basle came Jews of all countries, of all tongues, of all parties, and of all forms of religious confession. There were more than two hundred representatives of the Jewish people—most of them delegates for hundreds and thousands. Men from Roumania alone brought over fifty thousand signatures of those who had sent them there. There surely was never such a motley assembly of opinions in such a narrow space before.'

THE RESURRECTION OF ISRAEL.

"Still more remarkable than the multifarious nature of the delegates was the unanimity which characterised the assembly. Assembled Zion was all of one mind; unanimity was the note of the Congress. It was the resurrection of a nationality, the dawn of the resurrection of the kingdom of Israel. Dr. Herzl says:—

'The public opinion of the whole world must assist us in the settlement of our difficulties. We open up a new thoroughfare for human well-being.'

ANTICIPATED ADVANTAGES.

"The diplomatic difficulties are manifold. In the first place, it must be recognised that we shall solve a portion of the Eastern Question when we make a treaty with his Majesty the Sultan with the consent of the Powers. The appearance of the European civilised Jews in the Orient would undoubtedly provide a protection for the Christians settling, or about to settle, there, just as it would signify an improvement in all the conditions prevailing in the Ottoman Empire.

"But apart from the gain to Turkey there would be a great relief to all the European nations. 'What,' he asks, 'are the interests which other Governments would have in assisting the realisation of a legally guaranteed Jewish home? The interests would vary with each country, but it is present in some form or other everywhere. It would mean the drawing off of an unhappy and detested element of population which is reduced more and more to a condition of despair, and which, scattered over the face of the earth, and in a state of unrest, must perforce identify itself with the most extreme parties everywhere.'

FROM THE CHRISTIAN POINT OF VIEW.

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MR. ARNOLD WHITE IN RUSSIA.

Unlike most persons who write about the treatment of the Russian Jews, Mr. White is candid, honest and well informed

enough to recognise the difficulties with which the Russian Government has to deal. He visited Russia last August, and was received with great courtesy by the Russian Ministers, who, he says, tolerated from him the representations with which, if they had been addressed by a Russian to an English Minister on the subject of the government of Ireland, would have led to his being summarily shown to the door. Instead of doing this, the Minister of the Interior, M. Goremykine, so far from resenting the intervention of this foreigner, heard him patiently, and provided him with full facilities for investigating the present condition of the Russian Jews. Mr. White availed himself of the opportunity, and has come to the conclusion that the condition of the Jews in Russia is very serious. He says:—

"It is clear that a tragedy is brewing in the cities of the Pale. Already the distress in such places as Homel and Berdicheff is appalling. It is increasing. Sooner or later Europe will be startled by a catastrophe."

"RUSSIA AND THE JEWS."

"Mr. White entirely acquits the Russian Government of any desire to treat the Jews harshly, but explains and defends their refusal to admit the Jews to full rights of citizenship.

He then proceeds to describe this at some length :

"A PROPOSED INTERNATIONAL CONFERENCE."

"This being so, Mr. Arnold White has conceived the extraordinary idea that the best way of promoting a rapprochement between the English and Russian Governments would be for the English Government to take the initiative, which fell from the hands of the great Napoleon, and invite Europe to settle the Jewish question. Mr. White says:—

"Were England to take the lead in issuing an invitation to the Great Powers to send representatives to a European Conference, the path would lie open to an understanding with Russia. Such a Conference would pour a fierce light on the strength and resources of the Jewish community, and would inspire them with an adequate sense of their irresistible power if they chose to exert it. They would see the dawn of Jewish regeneration, of which Isaiah prophesied and Napoleon dreamed. An impartial English commissioner, competent to weigh and sift evidence, thoroughly versed in the conditions of Russian administration, and comprehending, if not wholly in sympathy with, the resolve of Russian statesmen to preserve Russia for the Russians, would be able to report during the coming winter a state of things in the cities of the Pale which would stir the pulse of Europe, and not least of those Englishmen who are of the Hebrew faith. I know of such a man. Unless the spectre of anti-Semitism raised by Bismarck be laid by international agreement, revolution in the near or distant future seems to be unavoidable. It is for England to take the lead."

Mr. Stead then asks,

"IS RUSSIA BEHIND THIS?"

and proceeds to discuss it, being unable to decide whether actually to believe it or not, and yet adding :

"To make this suggestion without such an assurance in his pocket, would imply that Mr. White has suddenly become as mad as a March hare. If, on the other hand, he has such an assurance, there can only be one opinion as to the importance of giving effect to his proposal, for there is reason to believe that he is right in maintaining that the Jewish question has entered the arena of international politics never to quit until the suffering Jews are freed or secured by public rights in the possession of a home."

RELIGIOUS SIGNS.

THE NEW GOSPEL OF HUMANITY.

It is sad to see how the highest of spiritual truths are dragged down to the lowest depths: how Scriptures which speak of our position in Christ in the heavenlies which God has given His people are perverted into our using as a copy what is now called the Christ of the streets!

Dr. Horton preaching before the Congregational Union at Carrs Lane Chapel, Birmingham, took as his text, "As He is, so are we in this world." This statement of the deepest spiritual truth which the saint can apprehend was thus treated according to *The Daily Chronicle* report:—

"The part that Christ played in this world (he premised), is ours. We may depreciate the claim—the resemblance which he institutes between the lot of ourselves and of Him. The question was, how were we to be like Him in the world, and yet be like Him not of the world? God, he continued, has a vital interest in humanity, and humanity must be at one with God. . . Tremblingly we enter the spiritual life, and gradually find our home there. It is our redeeming urgency ever to be drawing this world to that, and to be firmly and completely in both; to be frankly and openly human, and yet to live for the other, our reason for existence being that we couple the two. We must, therefore, keep in unimpeded contact with God and unimpeded contact with man. . . We must keep in contact with man if we are to be in the world as Christ was in the world. At the Cross we are crucified with Christ, crucified that we may rise again with Him on stepping-stones to higher things. Self-emptied, self-surrendered, we wait for the things that are to come. God is waiting for the sacrifice. It must be a full and free oblation."

No wonder *The Daily Chronicle* remarks:—

"The sermon was listened to with devout interest, and its originality was the theme of abundant comment among the pastors and masters assembled in the famous chapel."

It will be noticed how this lowering of Christ and of our spiritual standing in Him, is coupled and associated with the new "Gospel of Surrender." Thus our standing in Christ in the heavenlies is done away with in order that we may build up a standing for ourselves in the earth.

The very first sentence shows an utter darkness as to spiritual truth. "The part that Christ played in this world is ours." This is not what the text says. It is the opposite. The text speaks of what "He is" not of what He was. And when he further asks the question, "How were we to be like Him in the world," this is not the statement of the text. The text says "As He is . . . so are we." It is what "we are" in Christ, and not what we "are" to be in the world. But this is the new Gospel, and so the old Scriptures have to be "wrested" to teach it.

FRUITS OF THE HIGHER CRITICISM.

The following extract from *The Daily Telegraph* of Dec. 3, shows very vividly what the world thinks of the inevitable fruits which must be the outcome of the Higher Criticism:—

"One by one the cherished beliefs of childhood are disappearing. The story of Daniel in the Den of Lions has been relegated by the Higher Criticism to the limbo of instructive and elevating fables—an early specimen of fiction with a moral—and in many Sunday schools children are taught accordingly; but, although boys and girls gave up Daniel with a sigh and a commendable grief of reluctance, they still cling with loving fervour to the startling narration of Balaam and his speaking ass. Alas! the Higher Criticism has now turned its fierce light on that incident also, and, from a discussion which is going on among Sunday-school teachers in such a staid organ of orthodoxy as the 'Guardian,' it appears that, according to advanced commentators, this story should now be treated merely as an allegory. All the ass did was to gaze with 'speaking eyes' at its master—the look conveying all that the words meant. To this the objection is raised that St. Peter distinctly states that the ass spoke with a man's voice, but then he lived a long time afterwards. At all events the dispute whether the ass spoke or not is raging with considerable vehemence among instructors of the youth in Sunday classes; but should it come to the point of taking on the subject a vote of the children—out of whose mouths often come wisdom—it may be safely predicted that the result will be unanimously in favour of the Speaking Ass."

CHRISTIANITY IN LONDON.

We cannot disguise our relief to find that after all Dr. John Watson is not to find increased "opportunities" for spreading his teaching in London. That he should have been "called" at all by the Presbyterian Church of Kensington is a sad revelation of the condition of Presbyterianism, and of the increase of the gradient in the "down grade." It is a sign of the times that the majority in a Presbyterian Church could wish to have as its minister the

author of such a work as *The Mind of the Master*, or the teacher of such error as the following:—

"A certain conception of God must be the foundation [of the new theology] and give shape to the whole structure. No doctrine of the former theology will be lost; all will be received and refaced to suit the new architecture. Sovereignty will remain, not that of a despot, but of a father; the Incarnation will not be an expedient, but a consummation; the Sacrifice will not be a satisfaction, but a reconciliation."

Again, speaking of Romish and Protestant views of the Atonement, he writes:—

"Whether the price be the merits of Jesus or the merits of saints, the sufferings of Jesus or the alms of penitents, does not matter, since in either case the principle is the same, and is clearly unreasonable. Heaven is a spiritual state, and its settlement on any person, either on account of a payment in blood or money, is an absurdity."

It is a further sign when *The British Weekly*, a leading exponent of Nonconformist thought can write of this "call"

"It is not too much to say that Dr. Watson would be welcomed in London by the whole Christian community. We wish it were more common than it is for ministers of large churches to consider rather the opportunities to which they are invited than the particular church."

If this be true of "the whole Christian community" of London, all we can say is that things are going faster than we had thought.

Since writing the above, *The Daily Mail* for Nov. 29th describes a service at Dr. Watson's, and an interview with him afterwards. He says:—

"MY 'HEKETICAL' OPINIONS

were discovered in *The Mind of the Master*, a book which I wrote for laymen. It was divested of everything that was intricate, and was meant for the reading of plain men of intelligence, who could read it in their studies, or even on the train. It was simply an attempt of one who claims to be an evangelical to present the mind and the teaching of the Great Master as he found them in that source of all evangelical teaching, the Gospels.

"It is in this work that what is known as

IAN MACLAREN'S CREED

is found. This runs as follows:—'I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God, and follow Christ, to forgive my enemies, and follow after the righteousness of life.'

"*The Mind of the Master*, continued the doctor, "pleads for a revival of the 'passion for Jesus,' and urges that in Him is found 'the dynamic of religion'; it protests against the undue exaltation of dogma, and bases the whole duty of man upon the Sermon on the Mount."

Again it will be seen, in all this, that we have the working together of all the various forms of disbelief and of misbelief which are fast making for the coming apostasy.

THE CHURCH OF CHRISTIAN SCIENCE.

This has been known in the United States since 1866, but the first church was opened in London in Nov. last. Many new and strange things come to us from over the water; and some survive their founders, like "Pearsall-Smithism." The "discoverer and founder" of the so-called "Christian Science" is the Reverend Mary Glover, and over three hundred people assembled at the opening service to dedicate the building to the "one God—omnipotent mind," in which was to be preached "the Christ-Truth that has come to fulfil the whole law."

The dedicatory services began with the reading of some passages from the Bible and the interpretation of the same from the Christian Science text-book *Science and Health*!

The foundation of the teaching of this newly-imported sect is that the causes of ill-health and disease are erroneous thought, in fact, that all evils have their inception in error. How true, if we go back to the fall of man! In Gen. iii.

we have the origin of all evil, and of all sin, and disease, and death. And these evils are to be remedied by believing God, and what He has said in His word. "Christian Science" is an attempt to get rid of the evil and remedy the ruin apart from the Redeemer and His redemption.

Their so-called "Statement of being" shuts out God and His Christ as the hope of fallen man, and is based on the fundamental error that there is something good in man that can be improved. It is as follows:—

"There is no life, truth, intelligence, or substance in matter; all is infinite mind, and its infinite manifestation, for God is all in all. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is unreal and temporal. Spirit is God and man in His image and likeness, hence man is spiritual, not material."

Here we see the device of Satan, and detect his "lie."

The first emissary of this new phase of the broad way leading to Anti-Christian apostasy was a Miss Annie Dodge, of New York. All her successors have been women, including the present permanent "pastor." She is appropriately named: though from another point of view it is amazing that man—so high, so intellectual, and so clever (!) can take in and swallow the above extract from their creed, and prefer it to the simplicity of God's Truth. The fact that hundreds do so, and that hundreds more will follow their example is one of the greatest proofs that man is indeed fallen, and that God's Word is indeed true.

It appears that after the service the Pastor was interviewed:—

Afterwards a representative of the "Daily Mail" called upon Mrs. Field-King, to ask for more information about the new creed. "New?" she said. "It is not new at all. Are the teachings of Christianity new?"

"Supposing, then, we say that your application of them is new."—"It should not be. Our faith is in the practical teachings of Jesus of Nazareth, our endeavour to fulfil all His commandments, and not a part of them only. If you understand what those teachings are, you understand what Christian science is. We pray without ceasing, and behind closed doors, not praying aloud to be heard of men. The understanding of Christian science heals us, and

ENABLES US TO HEAL OTHERS.

Some of the instances you heard this afternoon. We make practical the prophecy of the Psalms. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." I have been able to heal about 75 per cent. of the people who come to me for help. Some patients will not observe our rules, which, however, are simple enough—to go forth fearlessly, not to use other remedies, and to live a wholesome, peaceful life.

"We are simply a quiet, unobtrusive Christian community. We mind our own business. We heal the sick when they come to us. We do not proselytise. We are law-abiding citizens, and we hold by the truth—the practical teachings of Jesus of Nazareth. There you have it in a nutshell. More than that it is impossible for you to learn in a casual conversation. It is to be learnt like mathematics or any other science—by earnest study and by proof.

"We have now about 100 students, and a congregation of 150. On Sunday we hold the dedicatory services of our Home."

MISSIONS AND BAZAARS.

These generally go together. When all is of the flesh, it must be always excitement of some kind, for the flesh must have excitement.

Even a Missionary Spirit must now be created, and "Missionary Missions" are among the latest inventions to travestie that spirit which is the outcome of only Divine life in the heart.

*"Ye do err, not knowing the Scripture." It is not the Psalm, but Isa. xxvi. 8.

A church in the Isle of Wight recently had a mission, when a well-known Ritualist preached to crowded congregations the essence of Romish doctrine—pointing the sinner to the “Font,” and “the Sacraments” instead of to the Saviour.

But that this does not create even ordinary charity in the heart is shown by the announcement that in November last a “Bazaar and Fancy Fair” was held by the same church “in aid of parochial needs”—and a “Fair” it was! It was a “Gilbert and Sullivan Fancy Fair,” each of the stalls represented a scene in an opera, attended by ladies and gentlemen dressed in the costumes of the respective operas. After this we read of “Living Pictures,” “Conjuring Entertainments,” “Shooting Galleries,” “Bonnet Trimming Competitions,” “Cake Competitions,” and “Dressed Doll Competitions.” A “Café Chantant” formed an appropriate appendage to the whole!

Missions are an attempt to produce the work of the Holy Spirit by artificial contrivances, and Bazaars are an attempt to produce one of the fruits of the Spirit—Charity—by artificial tricks. But both are of the flesh, and their results are fictitious. It is better to believe God and to put “no confidence in the flesh.”

NO HOPE FROM EDUCATION.

It is a popular belief that education is to regenerate the world. How far this is from being the truth, and what hope there is for its bringing on a millennium without Christ may be seen from the following extract:—

“A young English lady, who has recently arrived in Bengal, has decided to become a Yogi, or Hindu nun. She has already donned the ochre robes, and has chalked out a programme of work to be carried on in India, the main object of which is the spiritual regeneration of Hinduism, which is much below par at present. She will establish a ‘convent’ at Calcutta. It is likely that she will be joined by another English young lady at present in London, who will come out early in December. The lady who has already been converted to Vedantism is a graduate of Cambridge, and, while in London, was one of the leaders of the Woman’s Suffrage movement.”

Editor’s Table.

NOTICE TO CORRESPONDENTS.

Questions sent to be answered will be taken in rotation, partly in order of date and partly as they may be of general interest. But no letter must be anonymous. We shall publish no names unless the writers wish us to do so.

“THE SILENCE OF GOD.”

We are very glad to find and pleased to announce that a *second edition* of this work has so soon been called for. It is now ready and contains an important Preface, a Table

of Contents, and an interesting addition to the concluding chapter (pp. 162-167).

PROPOSED MEMORIAL TO TOPLADY.

It may be truly said of the Rev. Augustus Montagu Toplady, that “His witness is in Heaven and his record is on high,” and that his memorial is written “not in tables of stone but in fleshy tables of the heart” of many of God’s living children, through his sweet hymns and his powerful and eloquent sermons. But it is felt to be somewhat of a reproach to those who love his memory, that no record of this good man is to be found in Broad Hembury Church, of which place he was Vicar.

A Fund is therefore being raised for the purpose of erecting a suitable Tablet there, worthy of the memory of the author of “Rock of Ages,” etc.

If any of our readers wish to have fellowship in this, the Editor (who is associated with the movement) will be very happy to receive and acknowledge any contributions that may be sent to him.

RENEWAL OF SUBSCRIPTIONS.

Subscribers to *Things to Come* who commence with the January number, are reminded of the fact and requested to renew their subscriptions so that they may not be disappointed by not receiving their copies through the post.

COUNTRY TOWNS MISSION.

This old established Society is appealing for £1,000. Formed originally, as its title implies, as a supplementary agency to meet the rapid growth of population in the towns of England and Wales, it has been instrumental during the sixty years of its existence in starting a large number of Town Missions which have become entirely self-supporting and independent of the Parent Society.

During recent years the spiritual need of an increasing number of Villages has become a matter of grave concern to many earnest Christians. The Committee are thankful to say that about half of the staff of fifty Missionaries in connection with the Society are labouring amongst our rural populations.

This exceptional need in the villages has arisen chiefly through the rapid spread of extreme Ritualistic teaching, and when it is considered that in numerous instances where such teaching prevails, there is no other resident Minister, the need for such a Society as the Country Towns Mission becomes increasingly apparent.

It is much desired to raise before the end of the current year a sum of £1,000, to pay off this debt and to provide a small working balance. The Committee appeal for this to all who are interested in the true spiritual welfare of our rural population.

Contributions may be sent to the Secretary, Mr. G. H. Mawer, 18 New Bridge Street, London, E.C.

ACKNOWLEDGMENT.

Thank-offering for blessing received through *Things to Come*, £5.

THINGS TO COME.

No. 44.

FEBRUARY, 1898.

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Editorial.

A REAL BLESSING.

"Blessed is he, whosoever shall not be offended in Me" (Matt. xi. 6) : or, "Blessed is he whosoever shall find none occasion of stumbling in Me" (R.V.).

IN proclaiming this blessing, the Lord Jesus took a word pertaining to this world, but He purified it like as silver is tried in the fire, i.e., He used the word "offended" in a sense in which man had never before used it. Man had always used it in the physical or natural sense of being caught or taken in a trap, of being tripped up or snared : and had never used it in a moral sense. But the Lord never uses it in a physical sense, but always with a new moral and spiritual signification—meaning, "Blessed is he, whosoever shall see nothing to stumble at in Me."

And when we think of how many when the words were spoken, and ever since, have stumbled at the person or the work of Christ—it is a blessing indeed when we see nothing which causes us to stumble.

1. *His Person.* How many stumbled at that, and how many do so to-day ! The Jews cast Him out as a blasphemer. His own family (His mother and His brethren, Mark iii. 21, 31) thought Him "beside Himself." The Pharisees hated Him.

The Scribes and Lawyers thought evil of Him. The Priests loathed Him, as they always do loathe true prophets—men who are God's spokesmen—and regard them as their natural enemies.

Even His disciples stumbled because He was not exactly what they wished Him to be.

It is remarkable that in the Gospel of John there are three attempts on His life recorded ; and they are all connected with His person.

John v. 17, 18 : "My Father worketh hitherto, and I work. Therefore the Jews sought to kill Him."

John viii. 58, 59 : "Before Abraham was, I am. Then took they up stones to cast at Him."

John x. 30, 31 : "I and My Father are one. Then the Jews took up stones again to stone Him."

To this day men stumble at this stumbling stone. Their proud intellect will not submit to or admit this claim to Deity ; though in their folly they can believe He was "a good man," in spite of what they hold to be a false claim. And yet if He be not God, how can He be our Saviour ?

2. *His Words* also, many stumble at. It was so in the synagogue at Nazareth. At first they "wondered at the

gracious words which proceeded out of His mouth" (Luke iv. 22), but when it came to distinguishing grace which sent Elijah to one widow, and she a Gentile, while there were "many widows in Israel"; and which cleansed Naaman, and he a Syrian, though there were "many lepers in Israel" (Luke iv. 25-27), they could not understand such grace as that, and would not receive it ; for "all they in the synagogue when they heard these things were filled with wrath," and sought to take His life (verses 28, 29). Yes ! men will hear the Gospel, and admire it, and wonder at it ; but when it comes to distinguishing grace, which distinguishes Gentile from Jew and one sinner from another, then his enmity is aroused, and he will, like Cain before him, do anything rather than submit to God's truth.

Herod, we are told (Mark vi. 20), could listen to John the Baptist, and admire him as a preacher, for he "heard him gladly" and "did many things," but when matters came to the point he "did" one thing—and that was to send and "behead John in the prison !" Oh, how solemn that man may hear the Word and listen to the Gospel, but will give it up rather than give himself up !

So again in John vi. 65, 66, when the Lord Jesus 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." And that is exactly what they have done to this day ! They stumble at such words as these. They prate about "the teaching of Jesus," but *this* teaching they unanimously agree to reject ! Churches and Chapels where this is done and the opposite is preached—viz., that man can come without the power being given of the Father, these will be thronged—because it flatters the pride of the old nature to be told that they can do this and must do that (not that they ever think of doing it !) while those places, where Christ's words are faithfully believed and reverently stated and taught, will be shunned until the gracious gift of the Father is experienced ! But the voice of the Lord comes to us to-day, and asks, "Will ye also go away ?" We trust that all our readers can answer with Peter, "Lord, to whom should we go ?" and can thus enjoy the blessing, the real blessedness of which we are speaking.

3. And then *the work of Christ* is a cause of stumbling to some, and counted foolishness by others (1 Cor. i. 23, 24).

The Righteousness of Christ is also stumbled at (see Rom. ix. 30-32).

Yes, and man always will stumble at *this*, for it is too humbling for him to be told that we have no righteousness of our own ; that we are poor, empty, sinful, unworthy, guilty, and undone. And to have to realize this to the end, and even more than we did at the beginning ! Oh, it is a hard lesson : and no wonder that even the saint stumbles often at the whole truth involved in Christ our Righteousness (see our December Number, page 65).

"Blessed is he, whosoever shall not be offended in Me."

And why? Ah! because no one was ever yet brought into that blessing without being deeply offended with himself. And not only does he find none occasion of stumbling in Christ, but

The Person of Christ is that which meets his need, as He is the Saviour whom God has provided, and hence is "God our Saviour."

The Work of Christ is just that which suits him. Nothing imputed to him, but Christ in all that He is and all that He has. "Accepted in the Beloved," "complete in Him," "perfect in Christ Jesus," "made the righteousness of God in Him." Oh, how "blessed" is such an one!

And the freeness of God's distinguishing grace is just what he wants. When we hear the words: "Therefore it is of faith, that it might be by grace," *that* is just what our souls require and desire. And as the years pass by we feel that if it were less free and less for the unworthy we could never be saved.

And further, how full of that very grace are these words of our Lord! How condescending, how tender, to mention the very lowest negative evidence! He does not say, Blessed is he whose faith is great, whose hope is strong, or whose love is fervent, but "Blessed is he, whosoever shall find none occasion of stumbling in Me." "Not offended." Surely we can say this.

And if so, be sure of this, that the less offence we find in the Lord, the more we shall be offended with ourselves. We shall see sin where we never saw it before. We shall detect evil where we never expected it. This will be the necessary result of occupation with Him. The more we learn of His perfections, the more we shall see our own deformity, our infirmities, our failures, and our sins. We shall never discover them, while we are occupied with them and looking for *them*. Only as we come in contact with God's plumb-line, shall we see our own crookedness; only as we are tested by His "spirit-level" or "straight-edge," shall we discover our own unevenness; only in the balances of the sanctuary shall we learn how we come utterly short of anything that we can be, or do, or bring for God's acceptance.

Finally, the less we are offended at anything in Christ: the more will the world be offended with us. Let us not be cast down at this. Marvel not if the world hate us. Let us not be ashamed of the "offence of the cross," and let us esteem "the reproach of Christ" as greater riches than all that the world can offer us.

THE MINISTRY OF PAUL IN THE SYNAGOGUES AMONG THE GENTILES.

ACTS XIII.-XIX. 20.

WITH Acts xiii. commences the third great division of the Acts of the Apostles.

Saul had been called in ch. ix., and in that chapter we see him only as a "*disciple*." We see him again in chapter xi., but there he is presented as a "*teacher*" (ver. 26).

It is not until we come to chapter xiii. that he is sent out as an "*apostle*," and his name is changed to Paul.

No one can read this chapter without realizing that a new section is being opened, and that a new departure is before us, or fail to see that we are now introduced to another ministry wholly distinct from that of Peter. It was the same Gospel, for there is only one Gospel of God; but Peter preached Jesus and His resurrection, in relation to David and his Throne, as God's Servant: Paul preached the same Jesus and His resurrection in relation to the Father, as the Son of God. This is the characteristic difference between the preaching of Peter and of Paul.

Paul was converted by the revelation from heaven of the ascended Lord Jesus, "and straightway he preached Christ in the synagogues, that He is the Son of God" (Acts ix. 20). As we have said, Paul appears merely as a *disciple* at Jerusalem (ver. 26), and a passing mention is afterwards made of him as a *teacher* at Antioch (ch. xi. 26), but this *apostolic* ministry does not begin till ch. xiii.

Neither of the twelve apostles was used to gather the saints at Antioch, and it was from Antioch that Paul was sent forth by the Holy Spirit on his apostolic work. Paul, in his conversion to God and in his apostleship, received nothing from Jerusalem (Gal. ii. 6). Sent forth by the Holy Spirit (Acts xiii. 4), he came to Antioch in Pisidia, and in the synagogue there he proclaimed Jesus as the Man of David's seed, whom God had raised up according to His promise a Saviour unto Israel; but not unto Israel only, for he said, "Men and brethren, children of the stock of Abraham, and *whosoever among you feareth God*, to you is the word of this salvation sent." In Paul's discourse recorded in Acts xiii., there is no mention of the life of the Lord Jesus on earth, nor of His mighty works, but of His death, and His burial, and His resurrection; the same facts that he recounts as the subjects of the Gospel in 1 Cor. xv. 3-4. From these facts he declared, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

In that He had raised up Jesus, God had not only fulfilled the prophets, but also the promise made unto the fathers, which promise was before the law, so that not only forgiveness, but justification from transgressions under the law of Moses, was proclaimed to all, both Jews and Gentiles who believed the Gospel.

The Gentiles were eager to hear the Word of God; this raised the envy of the Jews who contradicted and blasphemed. "Then Paul and Barnabas waxed bold and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad and glorified the word of the Lord: and as many as were ordained to eternal life believed."

The Jews succeeded in raising persecution against the apostles, who were expelled out of those parts. The

disciples were filled with joy and with the Holy Ghost.

Besides the proclamation of justification and eternal life, two other facts are noticeable in this discourse at Antioch in Pisidia. *First*, Paul warns the Jews by a quotation from the prophet Habakkuk (chap. i. 5) in connection with the threatened occupation of their land by the Gentiles (Acts xiii. 41), "Behold, ye despisers, and wonder and perish, &c." *Secondly*, here is the first mention of the disciples being filled with the Holy Ghost without any reference to baptism or the laying on of the apostles' hands. Moreover, the word used for "filled" is the same as in Eph. v. 18 and iii. 19, instead of that used throughout Peter's ministry (Acts ii. 4, iv. 31, viii. 16, ix. 17, x. 44), where the Holy Ghost is said to have "fallen upon" the disciples, and this was accompanied with baptism or outward signs, or both.

Thus, as we have under Peter's ministry in the land of Israel, Jesus proclaimed as the King (chap. ii. 30), the Lawgiver (chap. iii. 22), and the Judge (chap. x. 42), and the circumstances which accompany the ministry represent the future kingdom.

So, in Paul's discourse in Acts xiii. we have those things which are characteristic of the present dispensation of the grace of God to the Gentiles. Jesus declared to be the Son of God; justification and eternal life through faith in Him; the indwelling of the Holy Spirit without water or laying on of hands during the rejection of Israel through unbelief.

Being expelled from Antioch, the apostles went to Iconium, and there in the synagogue of the Jews "so spake that a great multitude both of the Jews and also of the Greeks believed." They abode there a long time, "speaking boldly in the Lord, who gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands" (ch. xiv. 1-3). The faith of the multitude who believed rested upon "the word of God's grace" which the apostles spake, not on the miracles (the miracles were the signs of their apostleship, 2 Cor. xii. 12).

An attempt being made to stone them, the apostles fled to Lystra and Derbe, and at Lystra Paul healed a cripple who had never walked; whereupon the people would have offered a sacrifice to them as gods. The apostles declared themselves to be but men, and proclaimed to them the Creator as the living God, the Giver of all their blessings. The Jews from Antioch and Iconium, however, persuaded the people, who stoned Paul until he was supposed to be dead.

Paul having been drawn out of the city, rose up and came into the city, and the "next day he departed with Barnabas to Derbe, and when they had preached the Gospel to that city and had taught many, they returned again to Lystra and Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that through much tribulation we must enter the kingdom of God (chap. xiv. 22).

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed," and returned to Antioch, from whence they had been commended to the grace of God for the work which they fulfilled. They

rehearsed to the church all that God had done with them, and how He had opened the door of faith to the Gentiles.

These cities are not named again, except as revisited by Paul with Silas (chap. xvi. 1), and that he met Timothy at Lystra. But when writing to Timothy concerning the last days of the "perilous times" that should come, he reminds him of "his doctrine, manner of life . . . at Antioch, at Iconium, at Lystra" (2 Tim. iii. 10, 11).

This special ministry of Paul is confined to Acts xiii. and xiv. The events of at least fourteen years are covered by those chapters. Acts xv. is parallel with Gal. ii., and in this chapter he distinctly declares that it was "fourteen years after I went up again to Jerusalem."

The work of the Gospel at Antioch in Pisidia and Lystra and Iconium is distinct from that of which "the Acts" is the general history. It lies *outside of the course of things committed to the twelve apostles*. The Lord Jesus committed to the twelve "the things pertaining to the kingdom of God," and they "were distinctively identified with Jerusalem;" but here was a work wholly apart from Jerusalem, and in which *the twelve apostles took no part whatever*. The kingdom was not its subject, for the kingdom of God is not named, except as a *distant thing*, to be entered through much tribulation. Except as of the seed of David, the Saviour of Israel, the Lord Jesus is not spoken of by any of the official titles which connect Him especially with Jerusalem as the King, the Prophet, or the Messiah. He is owned as Lord, and emphatically as the Son of God.

(To be concluded.)

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.

A PERSONAL ANTICHRIST.

BY ROBERT ANDERSON, C.B., LL.D.

Concluded from Page 79.

BUT my assurance of your hearty sympathy with these sentiments only encourages me to turn away from them to notice the second point I wish to press, namely, that the Antichrist will be energized personally and immediately by Satan. According to 2 Thess. ii. 9, his coming is "after the working of Satan, with all power and signs and lying wonders." According to Rev. xiii. 2, R.V., "the Dragon gave him his power, and his throne, and great authority." It is no more than an obvious corollary from this that he will exercise miraculous power. That the supernatural is synonymous with the Divine is one of the fallacies of "the Christian argument from miracles." Satan is greater than man, and therefore he can accomplish what to man is miraculous. And connected with this is the further statement that the Beast will command universal worship. The elect of God alone will refuse him homage. To my own mind these statements

formerly presented most serious difficulties. If we adopt any human standard of goodness, we must recognise that there is a vast amount of goodness in human nature. Its hopeless depravity is in the spiritual sphere. It is manifested not by its immoralities, but by utter and universal alienation of heart from God. How, then, is it possible that a being who, if energized by Satan, and therefore, *ex hypothesi*, a monster of wickedness, will enjoy the respect and command the worship of the pure, the upright, and the good? But these difficulties no longer trouble me. They disappear when we clear our minds from the influence of the Satan myth, and come to understand aright that awful being, the Satan of Scripture. Time forbids my repeating here what I have lately published on this subject.* I can but briefly give my conclusions, at the risk of exciting prejudice by the baldness of the statement. The only prefatory word I shall offer is that right views of Satan's personality throw a flood of light upon this subject. No discovery I have made for many a year in my study of the Scripture has equalled it in this respect. First, then, I maintain that Satan, instead of being a monster of hideous mien and loathsome character, is rather a being whom man in his estrangement from God would admire and emulate. He is the enemy, not of morals, but of faith. Secondly, he claims to be the heir of creation, the true Son of Man, the true Messiah. And this is the whole point of his appeal to our blessed Lord in the temptation. The world and its glories, he maintained, were his by right: if the Lord would only acknowledge this, he would yield the place and withdraw. In Eden he posed as the great philanthropist, and proclaimed the Gospel of humanity. Its characteristics are both simple and charming. "Hath God said?" "Ye shall not surely die": "Ye shall be as gods." First distrust of the plain language of the divine revelation; secondly, the denial of the eternal consequence of sin; and thirdly, the elevation of humanity. The natural man distrusts and dislikes God. But in *this* gospel there is everything to attract him, nothing to repel. Even here and now, in Christian England, at the close of the nineteenth century of the Christian Era, it is proving itself a successful rival of the Gospel of Christ. Thousands even of real Christians are being corrupted by it. Who then can doubt that when it goes forth accredited by a great display of miraculous power, it will gain the universal acceptance of mankind? If it were possible, the very elect would be deceived by it. And what shall be the character of the miracles? Shall the great philanthropist of Eden not heal the sick, and feed the multitudes? More than this, as the true Messiah died and rose again, the false Messiah shall be brought back from death. More wonderful still is the statement, so mysterious and yet so definite, that even his effigy shall receive life (Rev. xiii. 15).

And this brings me to my next point, that all this will be by Divine permission and appointment. This awful being, the most terrible enemy of God and of His people, God

will use to fulfil His will. The almighty *fiat* which now restrains the power of Satan, and of all the hosts of darkness, shall be suspended in that awful day; God will blind and harden hearts that shall have rejected Christ. That Jesus is the Christ—this is *the* truth, and whosoever believes it is born of God (1 John v. 1). That Satan is the Christ—this is the lie of which he is himself the father. And because men shall have rejected *the* truth, "God shall send them strong delusion to believe *the* lie." "Who is the liar but he that denieth that Jesus is the Christ? This is the Antichrist, even he that denieth the Father and the Son" (1 John ii. 22, R.V.). And God will use this Antichrist to accomplish His vengeance on the scarlet woman, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Nor will this be the act of a despot who, with an army at his back, tramples upon the liberties of mankind. All Christendom shall unite in destroying the Apostate Church. The ten horns, we read, shall be at one with the Beast—or in other words, the Confederated Powers shall join with the great Kaiser—in this signal act of judgment. "For God hath put in their hearts to fulfil His will" (Rev. xvii. 17).

And this explains a statement in Rev. xiii. 5, by which many are misled into the idea that the predicted career of the Beast is limited to the latter half of Daniel's seventieth week: "power was given unto him to continue forty and two months." This does not refer to the limits even of his regnal era, still less of the era of his influence and triumph. It marks the limit imposed by God upon his career as a persecutor of His people. As the Lord has told us: "For the elect's sake those days shall be shortened" (Matt. xxiv. 22). The word "continue" is the untranslatable *πρωτων*, the LXX. rendering of the still more untranslatable Hebrew word *gāh-sāh* in Dan. xi. 28, 30, 32. And I venture to suggest that in the Apocalypse this impersonal form of expression "was given" always means "was Divinely given." The persecutions of the Great Tribulation shall have a Divine sanction, with a view to Divine judgment upon a Christ-rejecting Christendom; but, "for the elect's sake," their duration shall be definitely limited.

I have thus spoken of what the Antichrist will be in the religious sphere: but a few minutes remain to me to touch upon what he will be in other spheres. As already noticed he will be a great Kaiser. Rev. xiii. 3, 4 indicates that he will be great as a man and as a soldier. "All the world wondered after the Beast . . . and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make war with him?" This mingling of Kaisership with divinity is as old as classic paganism: indeed, it is not entirely unknown in modern Christendom. But it will be no mere theory in the case of the Man of Prophecy; and if to this be added unrivalled powers of generalship, and personal qualities of the highest order, we have a combination such as earth has never known before. The mystery of the Godhead will be travestied by the trinity of evil—the Dragon, the Beast and the False Prophet. Calvary will be travestied, as we have seen, by the return of this wonderful man from beyond the gates of death.

* "The Silence of God" (ch. xi.).

And if time permitted I would go on to show that in his reign Satan will seek to travesty the promised rule of the heavens upon earth. Of course if we cling to the Satan myth we shall accustom ourselves to think of that reign as a Saturnalian Carnival. But, as already urged, the fact that Divine grace alone will save the elect of God from being overwhelmed by the splendid Lie, should lead us to form a very different forecast. You may remember Lord Salisbury's speech at the Mansion House last Tuesday evening. Speaking of the present European Concert, he said: "This Federation of Europe is the embryo of the only possible structure of Europe which can save civilisation from the desolating effects of a disastrous war." These are striking words. "The embryo," mark you. The coming Federation of Europe will give peace to the world, and possibly inaugurate an era of general prosperity and contentment without precedent in the history of our race. And when the testimony of God shall be silenced, and the gospel of humanity—that gospel which prevails so widely even now—shall be triumphant, then we are told, (Rev. xi. 10,) there will be a time of general congratulation and rejoicing. The rule of the Man of Prophecy will be Satan's travesty of the millennium.

And now if I may venture to add a closing word, it will be again to raise the question: "What is the practical outcome of all this truth?" I am not unmindful that I speak here by your indulgence, and as the guest of your society. But I presume to say that the present attitude and practices of a large section of the Evangelical party imply the severest censure upon the great men who were formerly the leaders of that party and guided its counsels. *They* took their stand upon principle; they stood apart, and their influence was widely felt—they were a power in England. But in our day it would seem as though the effort and tendency were to efface the clear line of demarcation between Evangelicalism on the one hand and Ritualism and Rationalism on the other. To not a few of us, the services in many a so-called Evangelical Church, instead of bringing spiritual refreshment, cause only distress and grief. A large and increasing section of the Evangelicals seem intent on copying, so far as ever they dare to copy, the practices and methods of those whose principles they profess to repudiate and condemn. Would this be tolerated in morals? Why, then, should it be tolerated in a sphere so much higher and more important?

Others, again, seem bent on trifling with the insidious scepticism which is undermining the faith of thousands. And this because the men who lead this movement are pure and good and generous, liberal in mind and large in heart. With an open Bible before me I dare to assert that the Man of Prophecy will excel in all these qualities, and to hazard the opinion that there are certain popular religious books by well-known church dignitaries and Nonconformist preachers, which are doing more to prepare the way for his advent even than the Roman Apostasy itself. In a word then, I would say, let us either abandon the study of these prophecies, or else let us give proof by our attitude and conduct that it is more to us than a mere recreation or a pastime.

Illustrations of Bible Structure.

THE FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

MR. GEORGE F. TRENCH has sent us a very interesting presentation of the structure of a portion of this epistle with some valuable notes thereon. The former we have edited in order to make it and keep it in harmony with our usual arrangements of these structures so as to avoid confusion: but the latter we give in his own words.

In our articles on *The Mystery*, we gave the epistle as a whole, and Mr. Trench's contribution is an expansion and development of the *second* member (B, chap. i. 3-20).

It may be well to repeat the structure here that our readers may have it before their eyes:—

THE EPISTLE AS A WHOLE.

- A | i. 1, 2. Benediction.
 - B | 3-20. Doctrine.
 - C | ii.-iii. 13. Discipline.
 - D | 14, 15. Intended visit and interval.
 - E | 16. The mystery of godliness.
 - E | iv. 1-12. The mystery of iniquity.
 - D | 13-16. Intended visit and interval.
 - C | v.-vi. 2. Discipline.
 - B | 3-21. Doctrine.
 - A | -21. Benediction.
- The expansion of B (chap. i. 3-20):—
- F | a | 3, 4. The charge.
 - b | 5. Faith and a good conscience (defined).
 - c | 6-10. The shipwreck of "some."
 - G | 11. The glory of God in His Gospel.
 - H | 12. Paul, the "faithful" minister of Christ Jesus.
 - J | 13. Paul, the chief of sinners (unsaved).
 - K | 14. The abounding grace of our Lord.
 - K | 15. His mission of grace to sinners.
 - J | -15. Paul, the chief of sinners (saved).
 - H | 16. Paul, the "pattern" believer in Jesus Christ.
 - G | 17. The glory of God in Himself.
 - F | a | 18. The charge.
 - b | 19. Faith and a good conscience (to be held fast).
 - c | -19, 20. The shipwreck of "some."

It will be seen that F and *F* both contain Paul's *charge* to Timothy with reference to certain errors and heresies, while the three several parts of each concern the errors and heresies, the faith and good conscience and also the shipwreck of "some." In G and *G* we have the glory of God. In H and *H* Paul as a pattern. In J the unsaved blasphemer and persecutor and injurious, and in *J* the

"chief of sinners" saved. In K and K we have the gem of the chapter enshrined in the centre and set about on either side with the jewels of truth in pairs correspond. These are of parallel or equal magnitude and beauty, *viz.*, the grace of God the source and the end of all the blessing.

Now it may be asked by some as follows:—Admitting that the chapter is systematically arranged as shown above, what possible purpose is served by this plan? To which a brief answer may be given. First, it serves as poetry does to impress the mind and memory, by force of the rhythm of repetition. It also gives dignity and importance to the main thesis of vers. 14, 15 that it should be thus centred amid other coupled and corresponding truths. These are the advantages of the form adopted by the Spirit here, and are common to the many similar instances in which it is found. There are also special teachings which the parallelism brings out, which would otherwise be wholly overlooked.

(1). The charge to Timothy is repeated at the beginning and end of the passage. This indicates the character of the book, and prepares one for what follows. It says plainly, "Though I turn for a moment to the glory of the Gospel, my purpose in this epistle is practical rather than doctrinal." In both places (vers. 3-6 and 18-20), error is denounced by contrast with faith and a good conscience; and lest the reference to "vain jangling" in ver. 6 should suggest that controversy in itself is bad, Timothy is exhorted in ver. 18 to "war a good warfare" for the truth. The arrangement teaches us thus to connect these expressions.

(2). The members G, G teach us that the "glory" or true Revelation of God can only be conveyed to man through the Gospel; by which alone man can become in response a worshipper of God. It is impossible to magnify the importance of the place which these two members occupy as "supporters" of the central theme. It would require a whole sermon to expound this section alone.

(3). The key to the central group is found in the fact now set forth, that the apostle in his personal history exhibits the Gospel which his lips proclaim. The members H and H present him—(ver. 12) as the preacher of the Gospel—(ver. 16) as the pattern of it. A gross sinner is taken up and so saved, sanctified and gifted as to become a living witness of the truth which once he destroyed, and a living epistle of its transforming power. Without the proper *order* of the passage in mind, one would fail, as probably most people do, to connect the ministry of Paul's lips, with the "pattern" of Paul's life here compared and balanced.

(4). The next coupling J, and J goes to the heart of the matter. A hideous catalogue of the unutterable abominations of sin had been given earlier in the chapter as the subjects of law lawfully used. That is to produce conviction. Now it is made known that as "the law was not made for a righteous man," no more was the Gospel. That as the law was to bring in all men without excuse, guilty before God, so the Gospel was to "save" them. A blasphemer, a persecutor of the innocent, and injurious, is chosen to be a sample of those whom "Christ Jesus and came into the world to save."

(5). At last the centre is reached, and is introduced with the remarkable preface indicating the point to which the whole passage or chapter leads up. "This is a faithful saying and worthy of all acceptation." It is the exceeding abundant grace of our Lord Jesus Christ, apprehensible by faith and love towards Him, by which He saves the sinful, "came into the world" so to do.

This is the Gospel of the glory of God, for His grace is His glory. It is far beyond "unmerited mercy." It is *outraged* mercy, *blasphemed* mercy, *forfeited* mercy—not merely grace to the undeserving, but grace to the rebel and grace to the red-handed murderer of the servant of the great king. The force of the J and J section will be seen when it is remarked that the sins of vers. 9, 10 are sins against morals simply, but the sins of the "pattern" saint are violent, if ignorant; religious crimes of calculated wickedness against God and His holy Child Jesus. G. F. TRENCH.

Selected Gleanings.

APOCALYPTIC INTERPRETATION.

BY MAJOR-GENERAL SYNGE, R.E.

WE are happy to announce that Major General Syngé is giving some lectures on the Apocalypse in Portsmouth. He will be happy to give them elsewhere if invited to do so.* We were so pleased with the fundamental principles on which he conducts these lectures that we give them here, believing they may be helpful to other students of the Revelation.

These principles not only show the purport of the lectures, but distinguish them from all efforts to supply an interpretation other than that which is inherent in the word—revelation.

- "1.—A revelation reveals what would otherwise be hidden.
 - "2.—The present revelation cannot therefore add to the previous work of Christ, of which He declared that it was finished.
 - "3.—A book addressed to Servants requires to be exceptionally and absolutely plain and intelligible to their capacity.
 - "4.—To import meanings other than the words express is to import mystery, not to accept revelation.
 - "5.—The signs, symbols, and representations used in the book must be severally explained in the book or it ceases to be a revelation. It follows they must be accepted in the sense therein attached to them and in no other.
- "One or two illustrations may be useful.
 "For example—'seven candlesticks' and 'seven stars,' unexplained, are mystery. When it is stated that they represent Seven Churches and Seven Angels, the mystery ceases and revelation takes its place.

* His address is 61 High Street, Portsmouth.

"To interpret 'living creatures' to mean something else, what that something is not being explained, is to supersede revelation by mystery: accepted in the plain and obvious meaning of the words, it is a revelation as to their state and occupation.

"To synchronize things-which-are with things which-are-to-succeed them is to revise a statement to the extent of contradicting it.

"To dry up the Euphrates without quenching its waters and to turn the kings of or from the East into Jews is certainly to prophesy; but it is to do so at the expense of the Divine prophecy which is both literal and definite. The plain statement is not presented as symbolical; it has no explanation attached to it and a gathering of all the kings of the world, at the instigation of demons, to war against God, is a strange position in which to assign a part to restored Israel.

"Owing to fanciful and wholly uncalled for interpretations the Book has fallen into neglect; but as this cannot be, except at the cost of the personal blessing attached to its observance, that neglect involves a grievous loss.

The following further statement as to the fundamental principles which should govern the study of this "Revelation" will also be found most helpful:—

"1.—The Book of the Revelation lays claim to absolute verbal inspiration.

This can apply only to a perfect text in the language in which it was given.

"2.—The omission of the title 'Lord' before the Name 'Jesus the Christ' shows that the revelation which is prophesied in the book, will, when carried into realization, be to others than those who receive Him and acknowledge Him as 'Lord and Christ.'

"3.—His declaration of Himself in the sevenfold aspect of
 the Faithful Witness,
 the First begotten of the dead,
 the Prince of the kings of the earth,
 the Alpha and Omega,
 the Beginning and the Ending,
 the Lord which IS
 the First and the Last,

identifies Him with every passage throughout all preceding scripture in which God speaks in any of these terms.

"4.—It follows inevitably and inseparably that every term of abhorrence expressed against the representation and worship of the Godhead under any form whatever of materialized imagery applies with identical force to all engraving or other human device purporting to be a pictorial embodiment of Jesus Christ.

Such things are either made for worship or since they cannot profit, for vanity. In either case they are matters of *fancy and traffic!* They are made for sale and are necessarily subject to all the insults of business handling.

"5.—What John saw and heard and was to write, was communicated to him in Lord's Day light, that is as they are to be dealt with in the day of the Lord.

"6.—The first appearance of Jesus Christ to John is as—
 'Like unto the Son of Man';
 but entirely unlike any son of man in whose form He had once visited the earth.

"7.—He and He alone fills the entire scene; this He does as being, solely and exclusively occupied with seven churches and their angels, during the period spoken of as The-Things-which-are.

"8.—These churches are dealt with altogether on the principle of works and as mixed multitudes.

"9.—The warnings and the promises held out to the several churches comprehend the extinguishment of witness on the part of the angels,
 and Transition and Rule,
 and Final Condemnation

on the part of members of those churches according as their works were approved or condemned. So terminate The-Things-which-are, namely the present Dispensation of the Gift of the Holy Spirit.

"10.—The personal promise to members of the seventh church is that of partaking in a seat upon a throne.

"11.—With this the scene entirely changes, it is in heaven itself that John sees a certain throne which is minutely set forth. It consists of a triple combination of living creatures under a firmament, of a firmament and of a throne or seat above the firmament. The whole is spoken of as constituting one throne.

Not only is the setting altogether different, Jesus Christ Himself appears in as completely different a presentation from that in which He was before seen when walking among the candlesticks, as that had differed from the ordinary form of any of the sons of man.

"12.—As the Root of David, the Lion of Judah, the Lamb as it had been slain, He takes a book from the right hand of One sitting upon the throne and opens its seven seals.

THUS IT IS IN THIS CHARACTER AND NOT IN ANY OTHER THAT THE SEALS ARE OPENED.

The contents are made known in the prophecy; but the action does not take place until the care of the seven churches gives place to the enforced claims to the sovereignty over the whole earth.

"13.—Six seals are then successively opened and carry the prophecy down to a time of consternation: in the estimation of all those then upon the scene, the great day of the wrath of the Lamb had come.

"14.—After a while the seventh seal is opened and seven angels are seen who pour out vials of which it is declared that they are full of the wrath of God and that in them is filled up the wrath of God.

"This fragmentary summary, however brief, is amply sufficient to justify, or rather to necessitate, the most earnest appeal in human power to make for a humble and prayerful consideration of this book.

"It is not possible to reconcile the simple reception of its plain statements with any accommodated adaptation of the past whatever.

"It is impossible to harmonize them with a state of satisfaction with the present condition of the inhabitants of the earth or with any hope of amelioration without the intervention of the Almighty."

THE NEW TESTAMENT CHURCH."

UNDER this title *The Pall Mall Gazette* reviews a new work by Dr. Hort, Lady Margaret Reader in Divinity, in the University of Cambridge, entitled, *The Christian Ecclesia*. The author is a pronounced "Anglican," and the fact that the review appears in a secular newspaper invests the subject with some importance. Our readers will note the admissions of the one, and the comments of the other with peculiar interest:—

"From an Anglican of Dr. Hort's position and scholarship this book is nothing short of a remarkable and surprising production. It goes without saying that it is no exception to anything Dr. Hort has written in the way of careful thought and logical acumen. But positions which are essential to the modern Anglican contention are yielded at every step, and the book closes with the practical confession that no episcopacy, in the modern sense of that term, is to be found in the New Testament. We are reminded, indeed, in the preface that the survey covered by this volume is incomplete, that the evidence of the early Christian centuries, with the 'enormous changes' which they bring to the light, is not here placed before us; so that the full statement of the different 'orders' in the Christian ministry remains untold. Still, we are informed that the lectures in this volume 'practically exhaust the evidence of the New Testament so far as the early history of Christian institutions is concerned.' We therefore, have in these lectures the voice of the New Testament, according to the judgment of Dr. Hort.

"The book opens with an explanation as to the choice of the word 'Ecclesia.' Both 'church' and 'congregation' suggest too much the institutions and doctrines of later times. 'Ecclesia' 'is the only perfectly colourless word within our reach, carrying us back to the beginnings of Christian history, and enabling us in some degree to get behind words and names to the simple facts which they originally denoted.' It was the word adopted by the Septuagint translators from Deuteronomy onwards as their usual rendering of the Hebrew *qahal* (assembly), and in religious phraseology was evidently meant to suggest the calling of the people to the solemn assembly for worship.

"But the real interest of this book consists in the examination of the true nature and function of the 'Ecclesia,' as that may be ascertained from the New Testament writings. Any one who expects to find in these pages arguments to support 'apostolical succession,' or the threefold orders of 'bishops, priests, and deacons,' or anything bearing upon sacerdotal exclusiveness, will be grievously disappointed. All along the line the author is compelled to sacrifice positions that are dear to the Anglican heart.

"The case of the Church at Antioch is dealt with at considerable length. It was founded by no apostle, yet it is freely called an 'Ecclesia.' When Paul and Barnabas were set apart by that Church, it was the Ecclesia itself which exercised that function. And when that Antiochian community referred the famous question anent circumcision to the Council of Jerusalem, the mother Church claimed nothing beyond a moral authority. And so on all through. In dealing with the Churches founded after the 'Dispersion,' the author, while he maintains that the Pauline figures imply the oneness of the Church through means of a community of faith on the part of the various disciples, yet says not a word in the epistle (to the Ephesians), exhibits the one Ecclesia as made up of many Ecclesiæ. To each local Ecclesia St. Paul has ascribed a corresponding unity of its own; each is a Body of Christ and a Sanctuary of God; 'but there is no grouping of them into partial wholes, or into one great whole. The members which made up the one Ecclesia are not communities, but individual men.'

"Dr. Hort's statements as to the officers in the New Testament Ecclesia are more surprising still. The New Testament Ecclesia knows no other officers than elders and deacons. 'Of officers higher than elders we find nothing that points to an institution or system.' 'The word Episkopos (bishop) is not a title but a description of the elder's function.' The author, however, thinks that 'the monarchical principle which is the essence of episcopacy receives in the apostolic age a practical though a limited recognition.' But the instances which he adduces in support of this 'limited recognition' are anything but convincing. It appears so even to the author himself, for his closing sentence is an abandonment of the apostolic history as in any way authoritative for the future. 'In this as in so many other things is seen the futility of endeavouring to make the apostolic history into a set of authoritative precedents, to be rigorously copied without regard to time and place, thus turning the Gospel into a second Levitical code. The apostolic age is full of embodiments of purposes and principles of the most instructive kind; but the responsibility of choosing the means was left for ever to the Ecclesia itself, and to each Ecclesia guided by ancient precedent on the one hand, and adaptation to present and future needs on the other.'"

The above article is very significant, both with respect to Dr. Hort's work, and also as to its bearing on the line of teaching which characterises the views of "THINGS TO COME." Dr. Hort and the "PALL MALL GAZETTE" are independent of each other and of us, and their testimony is, on that account, the more valuable.

Our Monthly Bible Study.

"UNSEARCHABLE RICHES OF CHRIST."

1. THE "UNSEARCHABLE RICHES" OF HIS PERSON :
Col. ii. 9.
 2. THE "UNSEARCHABLE RICHES" OF HIS CHARACTER :
Heb. vii. 26.
 3. THE "UNSEARCHABLE RICHES" OF HIS COMPASSION :
Lam. iii. 22.
 4. THE "UNSEARCHABLE RICHES" OF HIS MERITS :
Eph. i. 7.
 5. THE "UNSEARCHABLE RICHES" OF HIS SANCTIFYING GRACE :
Eph. iii. 16-20.
 6. THE "UNSEARCHABLE RICHES" OF HIS WORKINGS :
Phil. iv. 19.
 7. THE "UNSEARCHABLE RICHES" OF HIS GLORIFYING GRACE :
Phil. iii. 20, 21.
- T. GEORGE.
- Christ Church Lodge, Bromley.*

Questions and Answers.

QUESTION 168.

G. R., Carlisle. "With reference to the statement in Luke xx. 38: 'He is not the God of the dead, but of the living'—does this prove that they are alive now?"

No; by no means, unless we wish to pervert the Lord's words for a purpose exactly the opposite to that for which He used them. The Lord is proving the necessity of *resurrection* in answer to the question of the Sadducees "who say there is no resurrection." They asked concerning the woman who had seven husbands whose wife she would be "in the resurrection." Having answered their particular question, He proceeds to prove the great fact which is introduced as follows:—

Matt. xxii. 31: "As touching the resurrection of the dead."

Mark xii. 36: "As touching the dead that they rise."

Luke xxii. 37: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living: for all live unto Him."

The argument is clear. If this reference to Exod. iii. 6 is made in order to prove the doctrine of resurrection, the meaning clearly is that the dead *must of necessity rise* before the Lord can be their God, inasmuch as He is "not the God of the dead." If this means that the dead are now alive, language is useless for the purpose of revelation.

And if when the Lord expressly declares that He uses these words in order to prove the necessity of resurrection, we use them to prove that it is not necessary—and that God is just as much their God now while they are dead—we make His argument of none effect, and wrest the words from their one and only proper meaning.

QUESTION 169.

S. A. C., Staines. Your question as to 1 Cor. xv. 29 has already been answered in two of our back Numbers.

QUESTION 170.

R., London. Your question as to the genealogies of Christ in Matthew and Luke has been fully dealt with in Dr. Bullinger's *Number in Scripture*. What we have to remember is that both lines are the same down to David. Then from there two branches are given. One in Matthew through Solomon (the regal line) and the other in Luke through Nathan (the natural line). In the former line Joseph is said to have been *begotten* by Jacob. And in Luke he is said to be *the son* of Heli. You will note that it does not say he was begotten by Heli, but having been begotten by Jacob, he must have become the *son* of Heli through his marriage with Mary. You will note also that the word "son" is in italics, and we may just as well supply "the son by marriage," or as we should say "the son-in-law."

QUESTION 171.

R., London. The important doctrine of our election is not touched by the word "all" in 1 Tim. ii. 4, and elsewhere, for the word "all" must be taken to mean "all" *without exception*, or all *without distinction*. If it means the former, then it proves too much; for, in that case, "all" must be saved. It must therefore be the latter: which accords with the fact that before the coming of Christ, salvation was confined to one nation—Israel: while since then there is no such restriction, but the Church of God is made up not of an elect nation, but by an election out of all peoples, nations, and tongues without any distinction of language or race.

Signs of the Times.

JEWISH SIGNS.

THE TIME TO FAVOUR ZION.

BY REV. A. C. GAEBELEIN.*

"The set time to favour Zion is at hand."—Psalm cii. 13.

Thousands of years ago, Moses, the illustrious leader of God's people, who had brought them out of Egypt, and led them through the wilderness, cried out after having finished his prophetic song and blessing: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" It was the last recorded word of Moses. Yes, who is like unto thee, O Israel? What a wonderful history and existence theirs is! What a high place this nation holds in God's calling and eternal purposes. "This people have I formed for Myself; they shall shew forth My praise" (Isaiah xliii. 21). Israel is God's standing miracle. Look wherever you will in connection with Israel and you see a miracle. A miraculous origin in the birth of Isaac, a miraculous ruin and dispersion, miraculous chastisements, humiliations and preservation—it is all wonderful. Think of their unperishable nationality and ubiquity all over the world, their great wealth, and the strange desolation of their own land. All this had been foretold by their own law and prophets.

What does the inspired apostle say of them, his own people? He says, "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and

* Superintendent of the Hope of Israel Mission, 128 Second St., New York City, in *The Missionary Review*, December, 1877.

service of God, and the promises" (Rom. ix. 4). In his prophetic testimony concerning the future of Israel, Paul states in emphatic terms that "God hath not cast away His people" (Rom. xi. 2). Though they have stumbled and God's righteous judgments have been their lot for so many generations, yet they are still His people. Furthermore, through their fall salvation came unto the Gentiles, and the divine record gives the glorious assurance that "if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fulness?" (Rom. xi. 12). Oh what a great blessing will yet come to this miserable, sin-laden world through a saved Israel. "In thy seed all nations of the world shall be blessed." Thus it was promised to Abraham, and has been already partly fulfilled in Christ, the Son of David, the Son of Abraham, the Son of God, but is to be again fulfilled when all the sons of Abraham, according to the flesh, accept their long-rejected brother and lay all their talents, gold and silver at His feet, who is King of the Jews and the Lord of Lords. "Salvation is of the Jews." The casting away of them was the reconciling of the world—the receiving of them will be life from the dead! And is there a future national conversion of Israel promised by the true and living God? Yes. Israel is to be saved yet with an everlasting salvation—a nation to be born in a day and wonderfully restored to the land. "I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord" (Amos. ix. 15). Hundreds and hundreds of passages could be quoted from Holy Writ showing what good things God has promised to Israel to be fulfilled in His own time. Paul preaches the climax in his 11th chapter to the Romans, when he says, "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: for this is My covenant unto them when I shall take away their sins" (Rom. xi. 25-27). Here, then, is the time and the means of their national salvation and restoration, the literal fulfilment of Old Testament prophecy so often spiritualised and claimed by the Gentile Church. National blindness of Israel does not cease till the fulness of the Gentiles is come in, though individual Jews can be saved, and are being saved, at this time. The Deliverer, even this same Jesus, who will come in all His splendour and majesty at the close of Jacob's greatest trouble, and who will find His brethren in Jerusalem storm-tossed and tried like Joseph's brethren in Egypt—is He who will turn away ungodliness from Jacob and remember their sins no more.

The question at once arises, how soon will God show again His mercy to Zion? Is the set time for Zion's favour at hand? Will the long, dark night of Israel's awful dispersion and misery soon end? There are many signs which justify us to answer these questions hopefully in the affirmative. The nineteenth century has been one of great missionary efforts and triumphs. The Lord has given an open door among the nations of the world; has then His own people been forgotten? No. Israel, the accursed fig tree, barren so long, is budding again, and by the touch of the Holy Spirit is showing signs of returning life. When Ezekiel saw the valley of dry bones representing Israel's awful national and spiritual condition, he was commanded twice to prophesy. First bone came to bone, and flesh was given to the reorganised bodies; then he prophesied again, and the mighty, rushing wind, the Spirit, came, and the once slain but reorganised bodies arose and lived before the Lord. Gradually the Jewish people have been coming to the front and attract the world's attention. In spite of all the bitter persecutions from all nations, they have increased and are now more numerous, wealthier, and more influential than ever before in their history. But what interests every Christian most is the fact that the Israel of to-day is in the midst of a revival of nationalism, and that a good part of orthodox Judaism is being reached by the Gospel of the Son of God. . . . Different societies for colonization in Palestine have started, and are on the increase all over the world. Many schemes for the repossession of the land have been advanced. Jewish State is the longing cry of even the less orthodox class. Behind the tottering throne of the unspeakable Turk, there looms up the vision of Palestine's destiny and restoration to its rightful owners. Jerusalem is already becoming more and more a Jewish City. We have been careful in investigating the different and much varying reports of the number of Jews living in the Holy City, and we do not hesitate to give the number of Hebrews living in and outside the city walls as 40,000. These have gathered from nearly all countries of the world. In the land itself there are 40,000 more, so that the total Jewish population of Palestine is about 80,000. It is a remarkable fact that with this restoration, which has been going on now for years, there came a return of fruitfulness to the barren land. Many Jews in New York City use to-day at festive occasions wines which were made in the Holy Land. What a wonderful sight is this national movement of orthodox Judaism!

One of the causes of the present movement is dwelt upon in *The Jewish World*, of November 5th:—

"Some years ago, when the cholera had passed from its home in the Asiatic swamps and travelled westwards through part of Europe, something akin to a panic seized the less educated section of the English community.

"To-day the Jews of England are called upon to consider the ravages of a scourge not less dreaded, not less dangerous, and far more difficult to cope with, than Asiatic cholera. Judenhetze is the disease. We have few but certain facts relating to it in our possession. It is bred of ignorance and ill-will, it is fostered by thoughtlessness, ostentation, and materialism. As old as some of the worst plagues known to mankind, it at least lacks the bad attribute of coming unexpectedly.

"For many years the Jewish Question has been growing steadily, and beyond all doubt the necessity of its solution can no longer be overlooked. In England we are physically at our ease; but, if we be Jews in the largest and noblest sense of the term, our minds must needs be disturbed. In his great speech at Baste, Dr. Max Nordau tore the veil from our eyes. He compelled us to look beyond the narrow limits of our peaceful lives to see how the hand of the oppressor was heavy upon Israel throughout the world, and how the sufferings of the people cried to Heaven. It is not necessary for a man or a party to accept the inferences that Dr. Nordau drew from his facts. The facts exist, none the less."

Writing to the Editor of the "*Hapigah*" (*The Summit*), a Hebrew Zionistic journal founded in Chicago, Dr. Max Nordau says:—"My faith is unshaken that we will succeed in rebuilding Zion, and that we will stand before the regeneration of the Jewish nationality. But Israel must first be trained in this, his new mission, and no Jew whom fortune has blessed with a high degree of education and culture can exempt himself from contributing his share towards this difficult work of training. You fulfil on your part the duty of awakening and of strengthening Jewish self-consciousness, which is the most arduous duty at present. May your work be blessed."

RELIGIOUS SIGNS.

From *The Pioneer Mail* (published weekly at Allahabad, N.W.P.), September 24, 1897:—

"THE SINGHALESE BUDDHISTS AND THE END OF THE WORLD. There is a belief current among the Singhalese, that the world will come to an end in 1899, and suggestions to hold daily Buddhistic ceremonies to lessen the miseries of the 'bitter end,' are put forward by a native paper."

THE MODERN MINISTER.

The Daily Telegraph, in a leading article on Christmas Day Texts and Sermons, discusses the great difference between the New Gospel and the Old. It says, "The real, decisive advance which the church has made lies in its increasingly practical spirit, in its recognition that its *immediate and paramount task is the amelioration of the social order* . . ."

Hence it comes that the modern Minister of the Gospel is above all a sensible and practical man, desiring to help his fellows, always caring for the sick and the poor, remembering that the secret and inspiring principle of his profession lies not in the changing accidents of the day, but in the axiomatic truths which are eternal. He cares for social reform, though not in the spirit of the politician; he is occupied with the better housing of the labourer, though not as a believer in a partisan creed; he does his best to promote elementary education, and so far as in him lies avoids the imputation of being wedded to a sectarian ideal. Nor are these the only points in which he has allowed himself to be taught by experience and is becoming in the truest and best sense of the words, "a man of the world."

We are constrained to ask where is the Gospel of the Grace of God in all this, and what place is found for Christ and His great salvation?

MODERN MINISTERS

That the above is a true account of the condition of the churches is only painfully evidenced in a cutting from the *Melbourne Argus*, of November 3, 1897, in an account of the race for

THE MELBOURNE CUP.

"The Cup of 1897 was visited by a larger proportion of clergy-men than any other within the memory of modern Melbourne."

On one occasion a group of no less than seven ministers of the Gospel, all attired according to the canons of their profession, strolled along the terrace in a direction suspiciously approaching that of the betting-ring, and groups of two's and three's became so common as the afternoon wore on that they no longer attracted attention. Neither was it merely a handful of the ministers of the larger sects that attended, for on the hill one of the most enthusiastic spectators of the running was a clerical person, who has figured in many a matrimonial law suit, and even the democracy, which so fervently hates the churches of all descriptions, had in its midst on the flat the pastor of one of those highly original sects which figure on the census among the "other denominations."

MODERN AGENCIES:

The Daily Telegraph, December 7, 1897, furnishes another example:—

Mrs. Creighton, wife of the Bishop of London, addressed a numerously-attended drawing-room meeting, at Amlhurst Park, Stamford-hill, in connection with Temperance work. The burden of her message was this: "There was no excuse in these days for ignorance of the sins of this great city. They had been used as the subjects of art in various forms, in literature, and in connection with the drama; and, though they could not always welcome the way in which the subject was thus treated, yet it at any rate took away the possibility of indifference to the responsibility of all to aid such Christian and humanitarian work as that carried on by the agents of this mission. To turn a criminal into a useful citizen was a work of true economy, and she earnestly appealed for more adequate support, in order that this might be more extensively done."

The Holy Spirit is not needed for this "humanitarian" gospel!

RAISING THE MASSES.

This is the popular cry of those who do not recognise the great doctrine and fact of the fall of man.

They do not stop to consider that every man is either in the first Adam or in the last; in the first man or in the second; in ruin or in Christ. Hence they talk of raising the masses, forgetting that they can never raise him above the first man in his fallen condition! and hence they meet with continual disappointments.

Witness the two following extracts—the first, a special article from the *Daily Telegraph*, December 3, 1897, headed: "BAD LANGUAGE AMONG GIRLS,"

and calling for a crusade against this modern evil!—

It has lately been only too painfully apparent that young girls are acquiring a habit of using coarse and blasphemous expressions in ordinary conversation among themselves. This is a strong charge to bring, but the subject is one of whose existence those only whose vocations take them into the inner intimacies of working-girls' callings and amusements are to any extent aware. Scarcely a day passes on which there cannot be read in the police court reports such sentences as "The prisoner was violently abusive, and made use of bad language," though even more convincing proof of the widespread character of the evil is to be found by walking in close proximity to a number of just-released factory hands.

The present vernacular of the slums is a positive language in itself, composed of a very limited but terribly forcible vocabulary. One may hear a young mother correcting her four-year-old baby in words that startle; or little boys using the lowest slang of the potshop; and the saddest testimony of all is that the little girls of thirteen or fourteen, just leaving the Board schools, are very often the very worst offenders of all.

It is certainly a startling reflection to think that after more than a quarter of a century of compulsory education the speech of the masses should, in many instances, so far transgress the obligations of decorum and decency.

Another paragraph, from *The British Medical Journal*, calls attention to a Parliamentary return under the heading, "Is Drunkenness Increasing?" and points out that in the years 1885 to 1897, the total number of gallons of proof spirits has risen from 37½ to 41½ millions, while the revenue from the liquor traffic, though there was a decrease in 1886 and 1887, yet showed a total increase of £5,891,000!

THE LATEST FASHION.

GIRLS PASS THE PLATES IN CHURCH.

The Rev. Maurice Penfield Fikes, of the First Baptist Church, at Trenton, has introduced in his church a novel feature in the form of girl ushers. Last Sunday was the first time that the experiment was tried. It was necessary to set chairs in the aisles to accommodate the crowd. When the girls started for the money they got it. When counted there was nearly 300dols. to add to the treasury of the church. The innovation made by Pastor Fikes does not, however, meet with the approval of his brother preachers. —(*Philadelphia Press*).

We trust that this newest fashion will never be copied on this side of the Atlantic. Though unconverted ministers, ignorant of the Word and wanting money, may be counted on to adopt it if it pays!

WHAT IS THE OBJECT OF THE GOSPEL?

God declares that it is to take out from Israel the remnant according to the election of grace, and from the Gentiles "a people for His name."

The Church misrepresents this grand yet simple object and tells the world that its object is to convert it, or, at any rate, to improve it, to raise man in the social scale, and changing God's Gospel to a social and humanitarian Gospel, the Church perverts the truth of God, ignores God's purpose and object, and hence fails to obtain its own object.

Not only so, but the Church lays itself open to the world's obvious retort that it is thus failing to reach the end it sets before itself.

The Pall Mall Gazette, of Dec. 18, had a scathing column on "Cannibalism in Sierra Leone," and a serious indictment against missionary work in West Africa. It first enlarged on the Century of Missionary Work in that part of Africa by all the various Denominations, giving statistics and particulars.

It then proceeded to describe the awful condition of the natives, especially in connection with the recent revelation of the crimes and abominations of the "human leopards," and more recently of the "human alligators." The particulars are too awful to be reproduced in our columns, and exceed anything that our readers can imagine, and are a disgrace to civilization.

The conclusion, of course, is that missionary work is a failure. And that conclusion would be true if the premisses were correct. It represents the aim of the "innumerable missions, Evangelical, Wesleyan, Methodist, Roman Catholic, who have laboured each according to its own particular tenets and conceptions in the one great effort to raise the African to a higher moral and intellectual level in the category of human beings." If this is "the one great effort," then the conclusion is manifest, and it exhibits a gigantic failure. But is this the object? No! True missionary work is to seek out Christ's sheep and to "make ready a people prepared for the Lord," and so far as this has been done, the work cannot be in vain in the Lord; and must be a glorious and eternal success.

The work which the Gospel does is for eternity. The only work which philanthropists can do by the aid of civilization is for time.

AN ITEM IN THE CONSPIRACY.

One of the methods of the Romish conspiracy, and not the least effective, is that which has arisen in recent years. It is quite common now for High Churchmen and Romanizers to call themselves "Evangelical," the object being to confuse the minds of the unwary, and to break down the landmarks between truth and error. The Bishop of Marlborough, who is Rector of St. Botolph, Bishopsgate, recently invited Father Ignatius to preach in his church, and has permitted his Curate to practice the Confessional. When brought to book in a public parochial meeting he said that "he was a strong Evangelical, of the higher and not the party school, and he was no Ritualist. The Church permitted confession, but he personally did not encourage its use, except in rare cases, as habitual confession was apt to weaken the moral fibre of a man. He would speak as strongly to his curate as possible, and urge him not to use pressure in the matter."—(*Daily Mail*, Dec. 31).

Editor's Table.

PROFESSOR GEORGE ADAM SMITH

has written to a correspondent in answer to his inquiry respecting a paragraph we copied from *The Scotsman* in October last. For the report of his lecture there given we are not responsible. Professor Smith says "It is true in so far as it makes me say that the Book of Jonah is a parable and gives itself out as such. It is false in so far as it makes me say that the Book is a mere legend, and that we absolutely sin if we take it for history. . . . The report is also false in saying I lectured in Glasgow." We do not quite see what our correspondent gains, but if he is content with this we suppose we ought to be.

THE EVERSFIELD HOSPITAL, ST. LEONARDS.

We have much pleasure in drawing the attention of our readers to the Eversfield Hospital, St. Leonards-on-Sea, an institution where the body and soul are tenderly cared for, and the Gospel of the Grace of God proclaimed every Lord's Day evening in the dining hall.

We can speak from personal knowledge of the interest taken by the staff in the individual welfare of the souls committed to their care, as we are well acquainted with the officers connected with it.

A heavy expense has been incurred this year in painting and cleansing the hospital, and funds are urgently needed to meet this extra outlay. A little help would cheer the hearts and lighten the burdens of those engaged in this portion of the Lord's vineyard. We can heartily commend it. The Hospital is specially built and constructed for the special treatment of all chest and lung disorders.

THE BARBICAN MISSION TO THE JEWS.

In the comparatively quiet seclusion of Finsbury Square are to be found the present headquarters of a work amongst God's ancient people of Israel, which in its varied efforts has for the last eighteen years been the means of untold blessing in ministering to the spiritual and temporal needs of the tribe of the wandering foot and wearied breast. The home for enquirers, a reading-room opened every evening,

a daily Bible class, a nice school, Gospel services, and a weekly mothers' meeting, are amongst the agencies used. All are proving successful, and at the services and classes the attendance is most encouraging, and the spirit of intelligent interest very marked. In addition to this routine of work at the Mission House, a regular system of visitation is carried out, the workers being almost invariably given a kindly welcome and listened to attentively. Periodical tours are made by the director for the Mission work upon the Continent, which, as the last number of "Immanuel's Witness" abundantly proves, are the means of very much blessing.

But changes are perforce before the Mission. In another nine months the lease of the present mission house will expire, and the expansion and development of the work warrant the endeavour which is being made to place the mission in permanent headquarters. Very appropriately this scheme is being linked with the name of one who gave special care and untiring attention to the Barbican Mission, the Rev. Preb. Gordon Calthrop, vicar of St. Augustine's, Highbury. The monuments in his church witness to the esteem in which he was held by his people, but his wider work and influence, which were so largely directed to Jewish Missionary enterprise, have not yet been fittingly commemorated. The proposed "Gordon Calthrop Memorial House" should therefore receive the hearty and liberal support of the late prebendary's many admirers and friends, as well as of the wider circle of Christian men and women who are anxious for the sustentation of Protestant and Evangelical efforts amongst the sons and daughters of Abraham.

The gifts of the Lord's people could not be better employed than in contributing towards the speedy obtaining of the £3,000 needed for the memorial scheme. A suitable site offers itself, and the committee are anxious to secure it before it is out of the market. The sum of £820 has already been given or promised. Contributions towards the general work or to the Gordon Calthrop Memorial may be sent to the Director, Prediger C. T. Lipshytz, 33 Finsbury Square, E.C.

FIELD LANE REFUGES AND RAGGED SCHOOLS.

The Institution maintains 300 persons daily, provides shelter for 60 men and women, distributes 230 loaves of bread weekly, and holds over 30 religious meetings every week. Last year 306 persons were assisted to employment.

The amount required to carry on the ordinary work of the Institution is upward of £8,000 per annum, and the committee have suffered by the heavy demands made this year on the public.

Contributions will be gratefully received by the Treasurer, W. A. Bevan, Esq., 54 Lombard St., E.C., or by the Secretary, Peregrine Platt, Vine Street, Clerkenwell Road, E.C.

ACKNOWLEDGMENTS.

We gratefully acknowledge welcome help to our Sustentation Fund, from:—

W. B., Staffs. (Jan. 8) ...	...	£4	6	6
A. F. P., Victoria (Dec. 3) ...	...	2	0	0

THINGS TO COME.

No. 45.

MARCH, 1898.

Vol. IV. No. 9.

Editorial.

THE PRESENT SERVICE OF CHRIST.

BUT now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. ii. 8, 9).

When we fail to rightly divide the Word of Truth we not only fail to get truth, but we get error instead. We not only lose a positive good, but we introduce a positive evil.

It is so as to our apprehension of the work of our Lord Jesus Christ. His threefold office of Prophet, Priest, and King is often wrongly divided. Consequently He is not only, according to Hymn-Book Theology, set upon His throne and hailed as King now, and made to reign over all the evils of the world and all the confusion in the Church; but we are consequently robbed of our enjoyment of all that present service which He now carries on for His people: we are robbed also of that blessed hope by Tombstone-Theology, and are looking for and singing about dying and death instead of rejoicing in the hope of not dying at all and of waiting for God's Son from heaven.

The fact is that Christ fulfilled His office of Prophet when He was on earth.

He now fulfils His office of Priest (after the order of Melchisedek).

And at His coming again He will fulfil His office as King.

"Now we see not yet all things put under Him, but we see Jesus" in all His gracious offices engaged on behalf of His Church and people. He is

"A High Priest with God" (Heb. ix. 24).

"An Advocate with the Father" (1 John ii. 1).

"A Mediator between God and man" (1 Tim. ii. 5).

"An Intercessor for transgressors" (Rom. viii. 34; Isa. liii. 12).

"The Great Shepherd of His sheep" (1 Pet. ii. 25; Heb. xiii. 20; Psa. xxiii.).

"The Bishop of our souls" (1 Pet. ii. 25).

Christ is not yet seated on His own throne (Rev. iii. 21), "the throne of His glory" (Matt. xix. 28). But He is now in the presence of God "for us" (Heb. ix. 24). What do we not lose by thinking of Him as reigning over this groaning creation, instead of as "expecting" that blessed coming time when He shall take away the curse and cause creation's groanings to cease?

Not only do we rob Him of His glory, but we rob ourselves of our peace. We lose the blessed sense of that service which He is now carrying on on behalf of the

Father's sinful children. "If any man sin, we have an Advocate with the Father." How precious to be ever reminded in the midst of our failures and infirmities, our follies and our falls, our sins and our wickedness, that our relationship is not broken, that God is still our Father, and that we have a righteous One ever before Him as our Advocate.

Do note that in this verse (1 John ii. 1) there is no mention of the "blood" by which we have been brought into covenant relationship with the Father. That is behind us—as a past, finished, completed, perfect work which has for ever accomplished its blessed object in making us "the sons of God." The altar of burnt-offering is behind us, the Brazen Laver (which was "for the priests to wash in") is before us. Having been bathed, i.e., regenerated by the Holy Spirit, a work has been done which "needeth not" to be done over again; but our soiled feet, ever in contact with the mire of this world, need constant washing. "He that is bathed needeth not save to wash his feet" (John xiii. 10). Hence it is that when the sins of God's children are in question there is no reference to the atoning blood, but only to the cleansing work carried on by our "Advocate with the Father."

On the other hand, in the previous chapter (1 John i. 7), when walking in the light is in question, when our access into the Holy of holies is the subject, when our fellowship with God is spoken of, then it is that the "blood" is mentioned. For even the high priest himself could not enter that presence without the memorial of that atoning blood (Heb. ix. 23, 24). Hence it is that when we "walk in the light" and see by faith the glorious shekinah of God's presence, then it is that we need to be reminded of the blood which set us there, and which alone can keep us there. But on the other hand, when it is a question of our walk down here and of our falling into sin, then it is that we are reminded, not of the atoning blood, but of the ever present service of Jesus Christ the righteous, our Advocate with Him who is still our Father, and who has made such wondrous provision for His weak and erring children that they have one Advocate within them that they may not sin (John xiv. 16, 17), and "another Advocate" with the Father if they do sin.

All man's modern books of theology would occupy us with ourselves and with what we ought to do, but how much more blessed for us to occupy ourselves with God's Book and know the God with whom we have to do.

If we would be more like Christ, let us learn more about Him. Let us consider His present position as well as His present service.

HE IS SEATED.

Having finished His work "He sat down" (Heb. x. 12). There were no seats provided in the Tabernacle or Temple,

for "every priest standeth daily ministering" (Heb. x. 11). But Christ is seated because His atoning work is done. He is at rest. So ought we to be. "As He is, so are we in this world." We are to be and ought to be "seated" and at rest as to our conscience; for nothing can be added to the work and merits of Christ, in which alone we must rest. We are already "made meet." Nothing can add to our meetness (Col. i. 12). Our attitude is to be "giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12). What ignorance as to our standing in Christ is manifested by those who go about thinking to add to their meetness! and what blindness! True, we are besought to "walk worthy of the calling wherewith we are called" (Eph. iv. 1), but how can we do this unless we know what that "calling" is? (Eph. i. 18). What can be hoped for, if instead of knowing "what is the hope of His calling" we occupy ourselves with our walk? It is beginning at the wrong end altogether, and it fails to accomplish the desired result.

But Christ, besides being seated, is

"FROM HENCEFORTH EXPECTING."

This, too, is to be our position and our attitude. Our rest is a qualified one, or at least a limited one. Perfect while it lasts, but it is to end in a glorious consummation. In Christ we rest. For Him we wait. With Him we are seated, with Him we are "henceforth expecting," "for the earnest expectation of the creature waiteth for the manifestation of the sons of God . . . and not only they; but ourselves also which have the first-fruits of the Spirit; even we ourselves groan within ourselves waiting for the adoption" . . . "waiting for God's Son from heaven" (Rom. viii. 19-23; 1 Thess. i. 9, 10).

How few of the Lord's children know all that God has made Christ to be unto them, and all that He has made them to be in Him! Justified by grace many are striving to be sanctified by works, and hence they are neither "seated" nor "expecting," but restless and self-occupied. Oh, to be occupied with God and His Christ! Can we do better than pray for ourselves and for all such, that "the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in

THE KNOWLEDGE OF HIM,

the eyes of your understanding being enlightened that ye may know what is

THE HOPE OF HIS CALLING,

and what the riches of the glory of

HIS INHERITANCE IN THE SAINTS,

and what the exceeding greatness of

HIS POWER TO USWARD WHO BELIEVE."

(Eph. i. 17-19.)

THE MINISTRY OF PAUL IN THE SYNAGOGUES OF THE GENTILES.

ACTS XIII.-XIX. 20.

(Concluded from page 87.)

IN Acts xv. we are told how certain men which came down from Judæa to Antioch in Syria, taught the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." It was, therefore, determined "that

Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question." This was a matter of government and authority; and it was vested in the apostles at Jerusalem. Grace had been manifested to the Gentiles, but *no authority* had been given to them; Jerusalem was "the city of the Lord, the place which He had chosen for His name."

It seemed good to "the Holy Ghost" with the apostles that the Gentiles should not be circumcised; they were to abstain from meats offered to idols and from fornication—these things were evil morally; they were also to abstain from things strangled and from blood, for these were an offence to the Jews with whom they were associated as believers in Jesus, the Lord.

These things were conveyed to the disciples at Antioch in a letter from the apostles sitting in Jerusalem by the hands of Paul and others.

While Paul was at Jerusalem, another circumstance occurred not named in the Acts, but recorded by Paul in his epistle to the Galatians (Gal. ii. 9). James, Cephas, and John recognised his apostleship, and gave to him and Barnabas the right hands of fellowship; thus Paul came into association with the twelve, and his ministry henceforward was connected with Jerusalem. "He became to the Jews as a Jew."

The effect of this visit of Paul to Jerusalem and his association with the twelve apostles appears all through his subsequent ministry in the synagogues among the Gentiles. Being desirous that Timothy should accompany him, he circumcised him "because of the Jews which were in those quarters" (chap. xvi. 3). "And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." Lydia and her household were baptized; so also was the jailer with his household. Paul was charged with teaching Jewish customs at Philippi, and with saying (at Thessalonica) that there is another King (besides Cæsar), one Jesus. He shaved his head at Cenchrea, having a Nazarite's vow. From Ephesus he went up to keep a feast at Jerusalem; afterwards having returned to Ephesus he laid his hands on the disciples who had received John's baptism and had afterwards been baptized to the name of the Lord Jesus, that they might receive the Holy Spirit. "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

Thus the ministry of Paul in the synagogues among the Gentiles ends with the same characteristic features and with as marvellous a display of miraculous power as had been manifest at Jerusalem (chap. v. 15, 16), or at Samaria (chap. viii. 6-17). The believers were baptized, the apostles laid their hands upon them, and the sign-gifts which followed made manifest the presence of the Holy Spirit. These are the facts which characterize the period and the ministry of which "the Acts" is the inspired history. The preaching of the Gospel in connection with Jerusalem, according to the Lord's instructions to His apostles when He spoke to them of "the things pertaining to the kingdom

of God," and commanded them not to be separated from Jerusalem (chap. i. 3, 4).

The termination of Paul's ministry at Ephesus (Acts xix. 21) marks an epoch in the dealings of God with men. There ended, so far as is recorded, the preaching of the Gospel of Christ in the synagogues of the Jews, and there began the recognition of the assemblies of the Gentile believers as "the Church of God." This is proved by the fact that the first Epistle to the Corinthians was written when Paul was about to leave Ephesus (1 Cor. xvi. 8). And the Epistle to the Romans, announcing the fact that Israel *as a nation* was cast away for a time for the reconciling of the world, that, through the fall of Israel, salvation had come unto the Gentiles, was written about the same time. The Gospel addressed to the people of Israel had been fully preached, for Paul says (Rom. xv. 19), "From Jerusalem round about unto Illyricum I have fully preached the Gospel of Christ" (*i.e.*, the Messiah).

The history we have so briefly reviewed consists of two distinct parts.

First, it records the ministry of the twelve apostles in the land of Israel, first at Jerusalem until the martyrdom of Stephen; then throughout the land in Judæa, Samaria, and finally to a Gentile household at Cæsarea.

Although Cornelius was a Gentile, the mission of Peter to Cæsarea differs much from Paul's subsequent work among the Gentiles outside the land. The word spoken by Peter to the household of Cornelius was not originally *addressed* to Gentiles, although *spoken* to them; it was the word which had been "*sent unto the children of Israel*" (chap. x. 36); it was concerning Jesus as the Lord's Anointed, and His life on earth doing good, and His resurrection to be Judge of quick and dead. As Gentiles dwelling in the land with Israel, they were dealt with by God as were the people among whom they dwelt, according to the law of Moses (Numb. ix. 14).

Secondly, it records the preaching of Paul in the synagogues among the Gentiles. A ministry wholly distinct from that of Peter within the land of Israel, in that it was addressed to both Jews and Gentiles alike; thus, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent" (chap. xiii. 26). It announces the death, burial, and resurrection of Jesus as the Son of God (vers. 27-33).

Paul's ministry is recorded in two distinct parts, first in chap. xiii. and xiv., wholly apart from Jerusalem and the other apostles; and in chap. xvi. to xix. 20, in association with them after his visit to Jerusalem in chap. xv.

These two aspects of Paul's ministry are full of instruction for us:

In chaps. xiii. and xiv. we have a statement of his doctrine that we may know wherein it differed from that of Peter, and find in it the beginning of the Gospel to the Gentiles.

In chap. xvi.-xix. 20 there is little said of his doctrine beyond his showing from the Scriptures that Christ "must needs have suffered and risen again from the dead" (chap. xvii. 3), and "testifying to the Jews that Jesus was the Messiah" (chap. xviii. 5). At the same time his conduct

as a Jew is fully recorded, proving to us that the preaching of the kingdom of God and of Jesus as the Christ was not accompanied by any change in the Mosaic ritual for those Jews who believed. Paul, although he occupied a position *which no one shared with him* as the apostle to the Gentiles, could individually, as a Jew, use all the Jewish ordinances.

By means of the two aspects of Paul's ministry, we are enabled to distinguish between the things which God has been pleased to "keep asunder," as well as those which He has "joined together."

We find in association with Jerusalem the preaching of the kingdom, circumcision, baptism with water, the Nazarite's vow, the laying on of hands, and the Holy Spirit "*falling upon*" the disciples, the same word being used in the land of Israel (viii. 16 and x. 44) that was used before the Lord was risen from the dead (Luke ii. 25).

But, in separation from Jerusalem in chapter xiii., we find the Lord Jesus preached, as "the Son of God, justification and eternal life; and the disciples, "*filled*" with the Holy Spirit, the same word being used in verse 52 as is used in Eph. iii. 19, and v. 18. This word is used in reference to the disciples, and only in chap. xiii. 52.

Contributed Articles.

IDOLATRY.

BY MAJOR-GENERAL SYNGE, R.E.

WHAT constitutes idolatry? Is it—a sin which can be committed in the Name of Christ; or, is it, on the contrary, to be found only among those tribes of the human family which avowedly and actually worship what Jews, Mahomedans and professing worshippers of Christ would all term "other" or "no gods"?

Or, again: Is it especially *the* distinguishing sin of spurious Christianity and nominal Christendom?

The correct answer probably is that it is the characteristic of all apostasy fostered by priestcraft and religious fraud; but it may farther be asked—Is the apostolic injunction to keep ourselves from idols a veiled warning against inordinate affections and desires or a literal commandment against all religious imagery?

The idea that man at any time, in whatever darkness, or under whatever conditions, worships mere stocks or stones or engravings as beings superior to himself refutes itself as soon as it is put in words. No instance can be given in all the history of all the earth of even one person bowing to stock or stone or painting, till by selection, art and man's device, it had been made into a god by himself or by some other.

The first evidence of idolatry is therefore clearly enough a representation in substance following upon a previous mental ideal. The rude stone or the exquisitely embellished work of art alike portray a preceding imagination.

2. No man has at any time seen God and it is scarcely probable that the idea of personal resemblance instigated the earlier artistic makers of god-images.

No one *not bereft* of reason would endeavour to make a likeness of that which he had never seen, nor could see. No one *bereft* of reason could exercise the faculties which are necessary to producing the likeness of God or man.

Not resemblance therefore, or likeness in the personal sense, but symbolism, is the primary intention of images. Remembrance and instruction is the object of images of the godhead. They are all accordingly invasions of the office of *the* Enlightener and *only* Remembrancer; in other words, they are all *sin against the Holy Spirit*.

3. The representation of Christ is necessarily governed by this law; nor can it be evaded on the plea that only the man Christ Jesus is pictorially made. In Him and in Him alone the Godhead and manhood meet inseparably and cannot be disunited. God was in Christ reconciling the world unto Himself, and the decree which exalts the Name of Jesus above every name in heaven or on earth is because Jesus is the Christ. He is the God-man Mediator, and there is not another.

4. Bearing in mind the minute directions given in every particular relating to the building of the material temple, and to the structure of the preceding tabernacle, and the absolute and peremptory prohibition of the slightest departure from the pattern visibly shown to Moses, and also the preparation of special men to carry out their construction, it is not possible consistently to suppose otherwise than that the portraiture of God-manifest-in-flesh, if intended to be made at all, should be not only aids to devotion of the highest order, but co-partners with the Word of God and with the Spirit of holiness, the Guide into all truth; but *ONLY* "Spirit and Life" can serve this purpose. Nor is it possible to arrive at any other conclusion than that the external reproduction must correspond with the spiritual original!

5. If these artistic emanations fail in these respects, they are manifestly idle and vain in their purpose and profane, irreverent and impious in their construction.

If, on the other hand, they are associated with worship, that worship is the consummation of idolatry and the most flagrant instance in which that sin can be committed. It is the direct turning of the Truth of God into a lie.

Yet very recently a Christian publication by no means given to indiscriminate approval and no friend to the papacy or its sacerdotal imitations, passed criticism upon "The Face of Jesus Christ: a painter's study of the likeness from the time of the apostles to the present day" and called it "a contribution of special interest" and classed it among "pure and healthy literature furnishing spiritual, moral and intellectual stimulus in abundance!"

This is indeed a giant stride in advance of hieroglyphic symbolism! Moreover, the pretension to likeness is sustained upon the plea of traditional resemblance by those who, it is to be hoped, would oppose to the death if necessary, the acceptance of oral traditions at variance with the scriptures of truth.

Wherein then do these fancies differ from heathen

pictorial symbols? That they do *not* differ in any wise from them may perhaps be sufficiently shown by taking for an example two notable English Protestant made Christs and comparing them with equally well known heathen images.

"The Light of the World" and the "Good Shepherd" are among the most popular and most admired works of modern religious art. What indicates the Christs whom these gifted artists have depicted? In the one case a lantern with a candle in it, in the other a shepherd's crook and a lamb upon the shoulder.

Thus the pictorial representation of Christ itself is not even able of itself to indicate itself. The human figure without the accessories of the picture, its hieroglyphics, is quite incapable of shedding light even upon itself; it cannot even tell its own purport, much less can it show forth that inherent Light which lighteth every man! No: it is dependent on the explanation which a candle in a lantern may afford; a sorry thing at best, which can indicate no more than a carrier of a most precarious light standing in sad danger of meeting with a gust of wind! What a profound, though unintended satire on the opposition of the picture to the mind of the Spirit who bloweth where He listeth, always bearing witness in spirit and truth! Does it evade this humiliating difficulty to make the candle in the lantern a symbol of the Godhead in human form? This is only to launch out upon the sea of heathen symbolism, and to charge upon the painting of the by-standing figure the audacity of a pretension to depict the Lord in His glorified humanity.

Precisely the same thing applies to the other Christ in oils. What is the indication of the Good Shepherd whose pre-eminent work is that He gives His life for the sheep?

How many supplemental pictures are necessary before these helpless things can so much as portray the story which the heart must grasp, but which they can never tell?

If it be intended only to present the act of finding the sheep, then what hopeless confusion the painting unconsciously presents. The lamb or sheep stands for the emblem of the sinner, but does the shepherd's figure stand for his Almighty Saviour? Is the man put for the symbol of the Godhead, as the lamb or sheep is of the sinner? If so, man comes under the fullest condemnation of portraying "in vain" One who claims the worship both of heaven and earth, for the gaze at the portraiture is not to be accompanied by any act of worship!

Now let two instances be taken from the similar works of avowed heathenism and a comparison be made.

In that very able work, Hislop's "Two Babylons," there is reproduced from Smith's Classical Dictionary, a pictorial representation of a human figure intended to symbolize "the Promised Seed"; but here the intention is to convey the lineage as well as the individuality of the man depicted. Thus as a symbol it is superior to its Christian competitors. Its task is easier, inasmuch as its object is to transfer divine honour and worship to a man whom it aims at deifying, whereas Christian art must necessarily start with wilfully excluding every claim to Godhead in what it fashions with its own hands according to its own imagination. However, like the others, the figure, on behalf of

which the claim is advanced of representing the promised seed, has no inherent power to indicate itself. It also is altogether dependent on hieroglyphics and human art to make him known. Now how is this accomplished? He is made to carry a cup and a branch, just as in the other case the candle and a lantern supply the lacking capacity of the manufactured Christ. The branch shows him to be the Son, and the cup "chus," identifies him with "Chus." "The son of Chus" is presented as the promised seed.

In a representation of the Assyrian trinity, taken from Bryant, this trinity partakes of the same incompetency as these other gods. It cannot declare or manifest itself. Accordingly a dove with a branch in the mouth personifies the deified "queen of heaven," known under the name of Juno from a word signifying the dove, and the branch in the mouth proclaims her the branch-bearer or mother of the gods.

These illustrations suffice to prove the identity of principle and practice between the so-called mythologies of the heathen and the professed works of the religious art of the nineteenth century. Both are alike miscalled. The story veiled under Babylonish pagan symbolism is not a series of myths, but is that of the truth, perverted and obscured by forbidden representations in which it is professedly set forth. These afford a ready and easy means of transferring the homage of man through an ambitious priesthood or caste to the ulterior Satanic purpose, a counterfeit seed and a spurious Messiah. All religious picture dealers and statuaries may be well assured that when the Son of Man shall appear in His glory to judge the world in righteousness, He will bear no traces of resemblance to the fond fancies of their vain deceits. May it be that the antichrist will appear in the beauty of a man and be the counterpart of their presentments?

If the heathen's image is idolatrous, what is the other?

If the one has obscured the truth and served the purpose of those who held the truth in unrighteousness, what is the other doing now?

If the one has invariably and inevitably led down to the depths of darkness and the corruptions of heathenism, whither is the other leading now?

If the one brings down the severest judgments of God, how shall the other escape the fierceness of His indignation for ever?

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 BIBLE—NOT TRADITION, THE RULE OF FAITH AND LIFE.

BY PASTOR FULLER GOOCH

(At the Mildmay Prophetic Conference, October, 1896).

MY subject has nothing to do with those who deny the inspiration of the sacred Scriptures. It is rather with those who, while accepting and endorsing that inspiration, yet refuse to accept them as the only rule of their faith and of their practice; those who would

mix up with the Bible as the Word of God, tradition, which is the word of man. What is tradition? The word is from the Latin, *trado*, signifying to deliver, to hand over, specially to deliver or hand over or down by the voice, as distinct from that which is handed down in the form of writing. Tradition is that, therefore, which is handed down from age to age by oral communications. It would be well just to say here that, in this sense, most of that which is written in Scripture was at first tradition; that is to say, most of it was first spoken by word of mouth before it was committed to writing, as it afterwards was, by the direct inspiration and command of God. Hence we find the word "tradition" used in our version of the New Testament, sometimes in a good sense, in a way that commends it. May I give one or two illustrations of this? It is helpful and important to notice them here at the outset.

In the first Epistle to the Corinthians, the 11th chapter, and 2nd verse, we read:—"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances." We have the word "ordinances" in our version, but, as the margin suggests, "traditions" is the literal translation of the word. "Ye keep the ordinances (or traditions) as I delivered them to you." In the 2nd Epistle to the Thessalonians, at the 2nd chapter, and at the 15th verse, we shall find it thus written: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by epistle of ours." In the 3rd chapter of the same Epistle, and at the 6th verse, we read again: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us," and again and again, you will find in the New Testament that truth is spoken of as having been delivered to the saints of the Apostolic Age by word of mouth, before it had been committed to them in writing. I need not give illustrations of this. They will probably be familiar to every Bible reader; but it is important to notice that the use of the word in this sense in our New Testament—I mean in the commendable sense—is carefully guarded. Out of thirteen uses of the Greek word "paradosis," which is translated "tradition," you will find that ten of them are accompanied by words like these: "Tradition of the elders," "tradition of men," "your tradition," "your own tradition," "traditions of the fathers." And in these ten cases it is obvious that the traditions spoken of are to be guarded from those which in the other three cases are spoken of in a good sense. Hence in each of the three cases that I have just mentioned, those in the 1st Epistle to the Corinthians, the 11th chapter, and in the 2nd Epistle to the Thessalonians ii. 15 and iii. 6, apostolic and inspired authority is claimed for them and is joined with them.

As soon as the teachings contained in Scripture were committed to writing by holy men of God who wrote as they were moved by the Holy Ghost, oral communication or tradition ceased to have the Divine authority, and became subject in the most absolute sense to the written Word which was then confided or entrusted or delivered to the custody of the saints. Hence in the Old Testament, we read of all other communications than those contained in the Revelation of God, that they were to be rejected, or, at least, they were to be submitted to the test of whether or not they were in exact accordance with the written Word of God. All through the Old Testament you find this principle constantly enunciated. One of the gravest charges against Israel throughout the Old Testament economy, was this, that their prophets departed from the Word of the Lord, ran when they were not sent, gave messages from their

own theorisings and speculations which they had not received from God. You remember the stirring words of the book of the Prophet Isaiah, illustrating this: "To the Law and to the Testimony. If they speak not according to these, it is because there is no light in them" (chap. viii. 20).

Everything outside the Word of God, not in accordance with it, is mere darkness; and it is striking to notice in the last Book of the canon of the Old Testament, the Book of Malachi, how again and again this sin of departing from God's Word is spoken of, and how that which the Word itself contained is set forth as the guide and rule alone to be observed.

Take one or two illustrations of this. In the 2nd chapter of Malachi, at the 7th verse, we read, "For the priest's lips should keep knowledge, and they 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; ye have corrupted the covenant of Levi, saith the Lord of Hosts." Again, if you look in the 3rd chapter of the same book you will find in the 7th verse: "Even from the days of your fathers ye are gone away from Mine ordinances and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts." And almost the closing words of the Old Testament Canon are an endorsement of the Law of Moses, "Remember ye the Law of Moses, My servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments." And in that Law there is nothing more severely threatened, there is nothing upon which judgment is made to rest more heavily, than upon corrupting God's Word or mixing up with it the commandments and ordinances of men.

When we come to the New Testament, we find our Lord endorsing this most completely: "In vain do they worship ME," said He, "teaching for doctrines the commandments of men." And throughout the Epistles you find the same principle is laid down; and just as in the closing book of the Old Testament Canon, so, in the closing Book of the New, you have this subject brought into very special prominence. Take the burden of the injunctions and the commendations found in the seven messages to the Churches in Asia. Departure from the Word and the faith of the Lord Jesus is the great sin threatened. Fidelity to that Word is the great virtue not only commended, but to be rewarded at His coming. And if we take the last chapter of that last Book of the New Testament, you will remember how two or three times over adherence to the Word, keeping the Word is set forth. Listen, for instance, to the 7th verse: "Behold I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book." And then verses 18 and 19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life and out of the Holy City, and from the things that are written in this book." Whether those words apply simply to the Book of Revelation or not in their primary application, they certainly convey to us the principle that to add to the words of Divine Revelation or to take from them is a heinous sin which God will not be slow to judge. So, as soon as the sacred Canon was complete, we find that that sacred Canon became in itself the one absolute rule of faith and practice. And this is a fact which, it is well for us to remember, can be proven to have been an accepted fact in the earliest stages of the history of the

Christian Church. It ought to be understood that we are not ashamed of the evidences of our Christianity or of the certainty of the words of the Book upon which our Christianity is based. There are many persons who seem to think in these days of "Higher Criticism," that the evidences of the acceptance of the sacred Canon by the Early Church—the Church of the Apostolic Age or its closing portion—are very weak and very uncertain, not to be relied upon. There are many who assume that because our oldest manuscripts may not take us back further than the fourth century, therefore there is a gap which it is impossible to fill up, and a grave doubt whether the sacred Canon for which we claim absolute infallibility was really and truly that which the Apostolic Age accepted. It ought to be remembered that that gap between the days of the Apostles themselves and our earliest manuscripts, is not so barren of proofs as many seem to think. There are catalogues of the books which obtained in the first three centuries still extant, going to show that our New Testament was the New Testament of the earliest days of Church history. There are ancient versions which add confirmatory evidence. There are quotations from patristic authors who wrote largely upon the sacred Word, within the first and fourth centuries, quotations which are so copious that you can from them compile the whole New Testament, as we have it in our own canon. And these things go to show that the sacred writings for which we plead to-night—they and they only—are the voice of God to His people, and were so regarded from the very beginning.

How important it is for us to keep this in mind, I do not know that I could find better words to express the principle for which we are contending than those which are found, for instance, in the 6th Article of the Church of England. Let me just repeat them: "Holy Scripture containeth all things necessary for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith or be thought requisite or necessary to salvation." In accordance with this is also the 20th Article, on the authority of the Church, which says, "It is not lawful for the Church to ordain anything that is contrary to God's Word written." Again, in the 21st Article, on the authority of Councils, you have, "things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." Oh, that these had been stood by faithfully down to the present moment! Here is the great truth that in these days we need to be very clear about, and boldly to maintain. (To be concluded in our next.)

Our Monthly Bible Study.

THE SILENCE OF GOD.

KEY TEXT, PSA. L. 21: "I Kept Silence."

REASONS:

1. LONG SUFFERING: Isa. xxx. 18; Psal. l. 21.
2. PRESENT PENALTY: I Sam. xxviii. 15; Matt. xxvii. 14.
3. REGISTERING DEEDS: Dan. v. 27; Rev. vi. 5.
4. MAN'S IMPERFECTION: Psal. xxii. 6; John xiii. 7.
5. DISCIPLINING SAINTS: Psal. xxxix. 2; Jer. viii. 14.
6. CULTIVATING CONFIDENCE: Phil. iv. 6, 7; Matt. xxvi.
7. PREPARATORY DISPENSATION: Psal. l. 3. [39 42.

"Our God shall come, and shall not keep SILENCE."

Christ Church Lodge, Bromley.

T. GEORGE.

Selected Gleanings.

EARTH'S CURSE AND RESTORATION.

FROM THE LATE WILLIAM LEASK, D.D.

GEN. iii. 17, 18. There is the sentence by the righteous Judge from whose award there is no appeal; and that it has taken effect the melancholy experience of nearly six thousand years fully proves. From the shock then given to creation it has trembled ever since. The shudder at its centre has been communicated to its widest circumference. No continent or island has escaped. It is a fallen world, whose foundations are out of course, all whose inhabitants of every type, from the greatest to the least, are exposed to pain and smitten with mortality, and whose history is a melancholy record of lamentations, mourning, and woe. Man disobeyed God. Herein lay the cause of the tremendous disaster. Sin plucked the keystone from the glorious arch which connected Paradise with Heaven, and man's house lay in ruins about him. The legacy of woe has been transmitted to all generations. "The earth, also, is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Moral guilt and mental and physical suffering have characterized all generations. War, famine, pestilence—words of dread significance—are things which enter largely into the history of nations. And the lower animals are not only subjected to suffering in consequence of their connection with man, but they prey upon each other, thus distributing the confusion and the terror through the earth, the ocean, and the air. The jungle and the forest have their deadly reptiles and ferocious beasts; and man, the dethroned monarch of a splendid kingdom, has constantly to defend himself as best he may against thousands of enemies—insect, reptile, and quadruped—as if the instinct of animated nature had discovered the cause of its sufferings, and led it to exact vengeance upon man.

Nor is this all. The material earth utters its groan and its protest. Here we have the arid desert that scorches the traveller, and refuses him a drop of water to cool his burning tongue; and if he escape death from the intolerable agonies of thirst, the awful sandstorm or the fatal sun-stroke may be at hand. There we have the pestilential swamp dealing out disease and death, by its poisonous malaria, to those who venture near its fatal locality. Here we have the fearful earthquake opening its granite jaws and devouring doomed cities, with their shrieking inhabitants, without respect to character, age, or position. Saint and sinner, the hoary-headed man and the sweet little child, the large-hearted patriot and the miserable pest of society, are indiscriminately buried alive in that horrible sepulchre. There we have the irresistible hurricane, splitting into fragments, as if in mere sport, the strongest specimens of naval architecture, and strewing the ocean and

shore with the bodies of the dead. And here we have the swelling flood, fed by the rushing rain, which covers the standing crop, and sweeps it to destruction; and there the long-continued drought, until the heaven is as iron and the earth as brass, and there is no food for man or beast.

This dispensation closes with the return of the Lord Jesus, and the reign of grace is superseded by that of judgment or righteousness, when the seventy-second Psalm, which is a splendid millennial ode, sweeping its grand music across a thousand years of time, shall have its fulfilment. The subjugation of the nations to the Lord Jesus, the salvation of the world, and the removal of the curse, are therefore things which the church cannot do, and, for that reason, which it is neither expected nor asked to do. The times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began, will begin when He shall send Jesus Christ, as Peter told the amazed multitude as they looked upon the restored cripple walking, and leaping, and praising God. The demoniac world is not to be dispossessed by the disciples, but it will be by the Master, when the typical scene of the transfiguration shall expand into the glorious reality of the world-wide kingdom of the Son of man; of which dispossession we have a specimen in the case of the poor youth we read of on that memorable occasion when the Lord Jesus came down from the mount.

Agency must correspond with the nature of the work to be done; but there is no correspondence between the belief of the Gospel and the performance of the physical marvels to which these prophecies point. But we are told that these predictions are to be spiritually understood; they are highly poetic metaphors of what the transforming power of the Gospel, in the hand of the Holy Ghost, will effect; the lion and the bear, and the asp and the cockatrice, mean wild and wicked men converted and brought to Christ; and the healing of the Dead Sea is by the waters of the Gospel; and the fruitfulness of the desert is abundance of grace; and so on of all the rest.

Very well, then; let us accept this canon of interpretation, and what is the result? Why, death remains exercising his old supremacy, the curse continues in all its original virulence, the burning desert, the barren soil, the unhealthy region, the earthquake, the tempest, all play their engines of destruction on hapless man for another weary thousand years. The roar of the lion, the hiss of the serpent, and the rattle of the snake still curdle the blood of the unhappy traveller. The living saints suffer pain and sorrow, as at present, and the dead in Christ lie in their graves during the whole of this protracted period. The curse is unrepealed, Satan is still the prince of the power of the air, the lower animals still suffer, and all creation still groans to be delivered. Such are the consequences of the so-called canon of interpretation which we have accepted for the moment for the purpose of testing its logical issue. If bears, and lions, and snakes, and deserts, and stagnant waters, and briars and thorns, all mean men, those who say so must abide by the consequences, and admit that during the whole of their ecclesiastical millennium, whenever that much-talked of chiliad shall begin, the curse under which

creation groans shall not be lifted from its heart. There is no escape from this conclusion. Our brethren need not protest against it. It is fairly, legitimately, and honestly their own; for if all the glowing predictions of deliverance for the animal creation and the earth, which shed such glory on the pages of the seers of Israel and Judah, and bring such a revenue of praise to Him who cares for the beast of the field and the bird of the air, be only poetical images of what is to be done for man, then there is not a vestige of prophecy left that gives a word of hope for the material world and the ten thousand tribes of animated beings that live on its surface. Not one of the prophets has opened his mouth for the dumb. Man, the sinner, is saved, but the sinless creatures that he involved in ruin, suffer on until they are annihilated by the all-consuming conflagration which the same class of interpreters speak of as certain to take place at the second coming of the Lord.

But we reject the metaphorical or mystical hypothesis with all the energy of our souls. It is a well without water, a mirage of the desert, a delusion, and a snare. It robs the Jew of the land of his fathers, the Christian of his blessed hope, the inspired prophets of manly intelligence, the sleeping saints of a joyful resurrection in the morning of the millennium, the Lord Jesus of His royal supremacy, God the Father of His glory in relation to the kingdom of His Son, and even the material world of the sunlight of beauty and fertility in which it is destined to bask when "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

Let us hear the magnificent conclusion of this purpose of Almighty mercy to remove the curse from creation, and bring it up to the original ideal of its glorious Architect. The millennium has passed with all its physical and moral wonders, all its scenes of beauty and glory, and the beneficence of God makes another movement. The last of the prophets looked, and he tells us what he beheld.—Rev. xxi. 1-6.

Great, sublime, amazing words—the final union and complement of the "Let light be, and there was light," of the creation, and the "It is finished" of the cross of Calvary. And the declaration follows, which thrills through and through every believing heart, and calls forth adoration too profound for speech: "And there shall be no more curse." Here we bend our heads and worship. No more curse—everlasting stability in moral purity, righteousness, life, and glory. The universe is safe, the redemption is completed, the councils of eternity are developed in might, majesty, and splendour, before which imagination is dazzled and overwhelmed. "Sing unto the Lord, for He hath triumphed gloriously!" Come here and see the marvellous work of the Son of God, and be not faithless, but believing. That work in its minuteness touches the thoughts and feelings and heart and conscience of a poor sinful mortal, and transforms him into a child and heir of God; in its subduing power it touches the grave, and the dead arise; and the curse, and it gives place to wonderful blessings; in its procession onward it smites the destroyers of the earth, rules them with a rod of iron, and crushes all the

powers of evil; it hurls the usurper from heaven, and shuts him up in prison, and afterwards casts him into the lake of fire prepared for him; and then finally, in its vast sweep, in its amazing circumference, it embraces the heavens around us and the earth we tread on, folds them up and lays them aside as a worn-out garment, and supersedes them by new heavens and a new earth, which will remain for ever unsullied by the breath of sin, unwet by a tear, undisturbed by a solitary foe, the wonder and the glory of the boundless universe of God. Stupendous achievement! Most marvellous issue of that profoundest of divine thoughts, embodied in the single word REDEMPTION!

Questions and Answers.

QUESTION NO. 172.

B. C., London. "I shall be glad if you can throw any light on the chronological crux of the 480 years of 1 Kings vi. 1."

One of the many problems of Biblical chronology is to fix the length of the interval between the Exodus and the building of Solomon's temple. No words seemingly can be more definite than those of 1 Kings vi. 1, which are generally taken as specifying 480 years as the length of the era in question. And this was accepted by Archbishop Ussher, whose chronology has in the main been adopted in the margin of our Authorised Version of the Bible. No one, however, who studies the sacred narrative can fail to perceive that this is a mistake. That the era was considerably more than 480 years is certain, and as a matter of fact it has been differently estimated by chronologists, Julius Africanus reckoning it as high as 741 years, and Greswell as low as 549 years. These variations seem only to indicate the intricacy of the problem.

In his words to the Jews of Pisidian Antioch, the Apostle Paul analysed thus the period from the Exodus to the kingdom:—The wilderness, 40 years; the Judges, 450 years; Saul, 40 years. And if to this be added the forty years of David's reign and the first three years of Solomon, we have $40 + 450 + 40 + 40 + 3 = 573$ years. All this is definite and simple. But the "disturbing element" in the problem is the introduction of conjectural periods. Fynes Clinton, for example, whose deep reverence for Scripture combined with his great erudition makes him rank high as an authority, supposes an interval of 27 years between the death of Moses and the first servitude, and another interval of 12 years before the election of Saul; thus extending the whole period to 612 years. But others who have gone deeply into the question with adequate knowledge of the Hebrew system of computing dates and eras maintain that these conjectural periods are a mistake. The learned and able author of the *Ordo Sacrorum*, for instance, dealing with the matter, not as a theologian, but merely as a chronologist, rejects Clinton's proposed additions, and insists that St. Paul is right—a view that readers of *Things to Come* will not be indisposed to accept.

The question remains, however, how can Acts xiii. be reconciled with 1 Kings vi., even assuming that the period

in question should stand at 573 years? The answer to the question brings to light one of those remarkable proofs of the unity of Holy Scripture, and of its divine authorship, which not infrequently surprise and reward the diligent student. The author of *The Coming Prince* has solved the problem thus. The 480 years of 1 Kings vi. is not a strictly chronological era at all, but a mystic era intended to include only those years during which Israel's national position was in fact maintained and divinely recognised. But if this be not an arbitrary theory put forward to evade a difficulty, we shall find the years thus omitted plainly indicated in Scripture. And this is precisely what the book of Judges gives us. "For five several periods their national existence as Jehovah's people was in abeyance. In punishment for their idolatry, God gave them up again and again, and 'sold them into the hands of their enemies.' They became slaves to the king of Mesopotamia for eight years, to the king of Moab for eighteen years, to the king of Canaan for twenty years, to the Midianites for seven years, and finally to the Philistines for forty years. But the sum of 8 + 18 + 20 + 7 + 40 years is 93 years, and if 93 years be deducted from 573 years, the result is 480 years. It is obvious, therefore, that the 480 years of the book of Kings, from the Exodus to the temple, is a mystic era formed by eliminating every period during which the people were cast off by God."*

Of course it may be urged that this is a mere coincidence; but the chances are, arithmetically, millions to one against such a coincidence, and the Bible student will not listen to such a suggestion. Some, however, raise an objection of another kind, namely, that this result is obtained by arbitrarily eliminating from the computation "the fifth servitude" recorded in Judges x. 8. But this is a sheer blunder into which a superficial reader is apt to be betrayed by the wrong punctuation of the verse in Bagster's Bibles, which not merely obscures but destroys the sense of the passage. The language is clear:—"The anger of the Lord was kindled against Israel, and He sold them into the hand of the Philistines, and into the hand of the children of Ammon, and they vexed and oppressed the children of Israel that year" (R.V.). Then, after incidentally mentioning that during the preceding eighteen years the trans-Jordan tribes had been oppressed, the narrative goes on to tell how the Amorites invaded Judea, but that in answer to the prayer of the people deliverance was granted under the leadership of Jephtha, who in a single battle subdued the army of the invaders (ch. xi. 33). The oppression of the tribes beyond Jordan in no way affected Israel's national position. It was not till the invasion of the Amorites in the eighteenth year of that oppression that a national servitude was threatened, and that disaster was divinely averted by Jephtha's victory. To introduce, therefore, the so-called "fifth servitude" into the problem, is, as already indicated, a blunder.

And if any should insist that those chronologists are right who introduce "conjectural periods" into the era in question, it is obvious that such periods are omitted in computing the four hundred and eighty years, on the same

principle that the periods of the servitudes are eliminated. (See *Coming Prince*, p. 82, note.)

God's words are not like man's words. They may be examined microscopically, as it were, and the more closely they are examined, the more clearly their truth is revealed. The words in 1 Kings vi. are not the statement of a chronological era at all. The event there recorded was in the four hundred and eightieth year of a certain series of years, and the series was of the years of God's dealing with Israel nationally. Therefore the periods during which Israel was cast off by God are left out of view altogether.

QUESTION NO. 173.

We have several questions on the subject of the "three days and three nights" of Jonah ii. 17 and Matt. xii. 40. In the month of March many will be repeating the question to one another, so that it may be well to give the answer here and now.

It will be found, from Dr. Bullinger's forthcoming work, *Figures of Language used in the Bible*,[†] that this is one of the figures called *Idiom*, by which certain expressions used in one language do not bear the literal meaning of the words when put into another language, e.g., the *Idiom*, "water of life," must not be literally rendered in French *eau de vie*! The expression, "three days and three nights," is an *idiom* which covers any parts of three days and three nights.

In 1 Sam. xxx. 11 it is said that a certain Amalekite had not eaten bread and drunk water for "three days and three nights," and yet it was only three days since he fell sick (ver. 13), not four days.

In Esther iv. 16, Esther says she and her maidens will fast "three days and three nights," and yet it was on "the third day" that Esther went in to the king; not the *fourth* day, which it must have been if the expression were literally understood.

It may seem absurd to Gentiles and to Westerns to use words in such a manner, but that does not alter the fact.

Now the New Testament is for the most part Hebrew in *idiom*, but Greek in *language*. This is the simple explanation of the difference between it and classical Greek. Moreover, there is reason to believe that the First Gospel, as we have it, is a translation from a Hebrew Original. This is one of the idioms. It is used in Jonah ii. 17, and by our Lord in Matt. xii. 40. And yet many Scriptures say that He should rise, and did actually rise on "the third day." This could not have been if the expression were used in its literal sense. It must have been the *fourth* day and not the "third."

The fact is that the *idiom* covers any part of "three days and three nights." This method of Hebrew reckoning is as distinct from Gentile reckoning, as their commencing the day at sunset and our commencing it at midnight. All these different modes of reckoning are peculiar to the respective peoples and languages and must be duly taken into account.

[†] Full particulars of this work will be forwarded to anyone wishing to have them, and applying for them.

* *The Coming Prince*, page 83.

The Lord's words in Matt. xii. 40 do not disagree with the Scripture assertion that He should rise on "the third day."

We have the expression "three days" once (Matt. xxvii. 63), and "in three days" once (John ii. 19). But the common expression is "on the third day," and it occurs ten times. But if the expression be literal and not an *idion*, all these passages should say the *fourth* day! Paul preached the resurrection on "the third day" according to the Scriptures (1 Cor. xv. 4), and this is the great scriptural fact which we cannot get away from.

Neither can we alter the fact that He rose on "the first day of week."

Neither can we alter the history which records His death and burial as taking place the day before the Sabbath. "The Sabbath drew on" (Luke xxiii. 54; Matt. xxvii. 62); "the day before the Sabbath" (Mark xv. 42); and yet the two disciples going to Emmaus on the first day of the week say, "This is the third day (not the fourth) since these things were done" (Luke xxiv. 21).

From all this it is perfectly clear that nothing is to be gained by forcing the one passage (Matt. xii. 40) to have a literal meaning, in the face of all these other passages which distinctly state that the Lord died and was buried the day before the Sabbath and rose the day after it, *viz.*, on the first day of the week. These many statements are literal and are history, but the *one* passage is an *idion* which means any part of "three days and three nights." The one complete day and night (24 hours) and the parts of two nights (36 hours in all) fully satisfy both the *idion* and the history.

It may be added that we have a similar usage in English. When a person is sentenced to "three days' imprisonment," it may be late in the evening of the first day when he arrives at the prison, but when the doors open on the morning of the third day (not the fourth) he walks out a free man. In other words, if a person is committed to prison for three days—and he reaches it on Monday night—he leaves it the first thing on Wednesday morning.

See *The Coming Prince* by Dr. Robert Anderson, C.B.

Signs of the Times.

JEWISH SIGNS.

"THE JEWISH QUESTION.

WHITHER? TOWARDS ZION."

This is the title of the leading article of *The Jewish World*, of December 31st, and it beautifully answers the question while it witnesses to the reality and to the depth of what is called "The Jewish Question":—

"What has ever been the ideal of Judaism since the days when Israel first became an outcast among the nations? Surely, the preservation of the national unity and identity, the arrest of the tendency towards absorption which has always threatened our race, and the ultimate return to the land of our ancestors. This ideal has been handed down from generation to generation and has been the conservative force that has kept Israel alive unto this very day.

Now after hundreds of years the ideal has taken a concrete form and has appealed—as Zionism—to the heart of hundreds of thousands. Zionism is the outward expression of that ideal, the hope of a race with whom optimism has ever been a ruling force. They see now all its possibilities and are capable at the same time of realising the truth that their duties as citizens in the countries of their adoption are in no wise affected by the possession of the ever present hope that the day may come when they will have again the home that is theirs, and theirs by right rather than by favour. The Jew is essentially a man of peace, not that he is by nature a coward, but because he has been taught to hope that the day must come when the Kingdom of Righteousness will be established upon earth, when the nations will live in goodwill and the sword will become a pruning hook. While the nations groan under the weight of their armaments, while militarism remains a stumbling-block upon the path of progress, while persecution and intolerance run riot hand in hand over the most civilised countries of the earth, the Jew sees there few chances. But he sees the way to the tranquillity his heart desires in a land wherein he may rest at peace, free from insult of any kind, where the development of the mind may go on apace, and the highest truths of life may be sought and found. Here will be unity, here the longing that has ever been with the earnest Jew since the Dispersion shall be gratified at last.

"There is more than a beautiful idea in the Zionist movement. The question involved is one of life and death to the race."

We are happy to be able to give a portrait of Dr. Herzl, which we are sure our readers will be interested in seeing:—



DR. THEODORE HERZL.

DR. HERZL ON THE ZIONIST MOVEMENT.

Following up Max Nordau's rejoinder, Dr. Herzl has replied in the *Berliner Tageblatt* to Dr. Eduard Glaser's criticisms in that newspaper on the Zionist movement. Dr. Herzl ridicules the

assertion that the Zionists are in the service of English politics, and that a Jewish territorial army will take the field to support the English troops against a Franco-Russian army. He avers that all the Zionists want is the demand formulated at the Basle Congress for the creation of a public legally-assured home for those Jews who, in their present abodes, neither can nor will assimilate. The great Colonial Bank, which is shortly to be founded, will be the financial instrument for the execution of the plan. It is possible that through pressure brought to bear on the Sultan the fulfilment may be delayed or prevented altogether. But in such an eventuality, which would be worse for Turkey than for the Jews, they would wait for the end of this process of delay or seek territory elsewhere. The Jews have waited so long that they can afford to wait a little longer. The question is solely: How long can Turkey wait for financial help? There can be no illusions concerning its present credit. Turkey can be helped through the Jews, the Jews through Turkey.

BERLIN.

In forming a branch association in Berlin, Dr. Herzl delivered a brief speech, which went straight to the hearts of his hearers. He spoke of the Basle Congress, which had answered every expectation formed of it. It was, however, something more than a Congress, it was a National Assembly. And if he was unable as yet to report any territorial acquisitions, something had yet been achieved, viz., a hope had been given to the expelled and persecuted, who previously had been unable to speak of a home. Dr. Herzl emphasised the fact, which had been openly declared, that there is nothing secret in the gatherings of the Zionists, except on political matters, some points of which did not permit of public debate.

In connection with

THE LONDON CONFERENCE,

to be held next month, a *Conversazione* will be held on the previous Saturday evening in the Rooms of the Maccabæans, St. James's Restaurant.

ZIONIST LITERATURE.

The first edition of the Hebrew version of Dr. Herzl's pamphlet, "The Basle Congress," issued by the firm of Achiasaf, of Warsaw, has already been sold out. A second edition is in preparation, and to this Dr. Herzl has written a special preface. He says:—

"This little book is for the second time issued to Hebrew readers all the world over. I do not think it is read because of its literary style, but for the ideas to which it gives expression—ideas that belong to no one individual. So also are all Jews true to their race, true workers in the cause that calls us together, *Mearboh Kanfoth haaretz*.

"At the moment of writing these words we are attempting a new task, which the Basle Congress put upon us. It is necessary to go from words to deeds, to lay the material foundations now that the ideals have been formulated. We have taken the work out of the sphere of the weak individual, and have entrusted it to the masses of the people. Our people is not too small for the task which they have to undertake. It is a much-trying, steadfast, immortal people, which will not rest until it has returned home to its dear promised land. Therefore, no one who, like myself, feels himself an atom of the great mass, should rest and remain silent for Zion's sake. The day will come when the glad masses, returning home, will disembark on the shores of their old country. This aim remains the great purpose of our lives. We cannot better express this than in the old phrase—for Zion's sake I will not remain silent (Isaiah lxii.)"

ZIONIST HOPES.

Dr. Nordau has also written a letter to the Hebrew periodical, *Hashkafa*, which is published in Jerusalem. He incidentally mentions that his father was a good Hebraist, and translated Schiller's "Glocke" into Hebrew. In this communication the following passage occurs: "When I consider the unusual circumstance that, despite sufferings and persecution—to which other nations have succumbed—the Jews still flourish, when I see that influential Jews are beginning to be proud of their origin and their history, I often ask myself: How has this been brought about? Now I understand the cause. It lies in the only balm which our ancestors have left us, which heals all our wounds, a balm which will not permit the Jews to die, and that is the hope in a Messiah, the hope of regaining their land. This is the secret of the immortality of the Jewish people."

An interesting feature of the movement is the headway it is making among women. In several important Jewish centres on the Continent Jewish Women's Zionist Societies have been called into existence. This is notably the case at Lemberg and Jassy. At a *soirée* held at Sofia, a national poem was recited which had been written by a female student at the Upper Gymnasium in the Bulgarian capital, and another Jewish lady made a fiery appeal to her fellow Jewesses to participate in the struggle for freedom in true Jewish fashion. At this same *soirée* a profound impression was made on the audience by the singing of Zionist songs by a choir of male and female students at the Upper Gymnasium.

RELIGIOUS SIGNS.

A CONTRAST.

Sir Walter Besant, in his interesting work on "London," speaking of the time of George the Second, draws an amusing contrast between the clergy then with those of the present days. It is supposed by many to have been the deadest, lowest, and feeblest period in the history of the Anglican Church. This is universally accepted, but he adds "one may show without much trouble that this belief is not based on enquiry into the facts of the case. There were no mothers' meetings, no day in the country, no lectures and tea meetings. But was it quite a dead time? Let us see. At 44 out of 109 parish churches in London there was daily service, and at all of them on every Wednesday and Friday and on all holy days. The singing might be deplorable, but the sermon—the essential—was sound. Sound doctrine, that was the one thing needful. There were no Sunday schools; these came in at the end of the century. Still there were schools in almost every parish in the city, where the children were taught the rudiments of the Christian faith. There was not a poor boy of respectable parents who could not receive a sound education, as good as he could now get at a Board school; and on Sunday he had to go to church and be catechised. This is not the modern idea of the parish, but it seems to have worked as well as our own practice. Their clergyman was a divine and nothing more. Ours undertakes the care of the poor first of all; he is the administrator of charity; he is next the director of schools, the organiser of amusements, the leader of athletics, the trainer of the choir, the president of musical societies; he also reads the service at church, and he preaches a short sermon every Sunday, but the latter functions are not much regarded by his people. Their clergyman was a divine, he was therefore a scholar. Therein lies the whole difference. We have no divines now, and very few scholars among the parochial clergy, or even among the bishops. Here and there one or two are found upon the episcopal bench, and one or two at Oxford and Cambridge. In the parish churches, now, we do not ask for divines or even for preachers; we want organisers, administrators, athletes, singers. And the only reason for calling the time of George II. a dead time for the Church seems to be that the clergy were not like our own" (pp. 342-3).

THE LOW ESTATE OF THE CHURCHES.

An esteemed correspondent (A. L. A.) sends the following account of his sad ecclesiastical experiences:—

Two examples of the low estate to which the churches have fallen have come before me within the last few days which may be worth notice in *Things to Come*. One in connection with the Establishment, and one with Nonconformity. On the notice-board of St. Clement Danes, Strand, is an announcement of Advent sermons. And these are the subjects: "The London School Board," "The Cigarette," "The Music Hall," and "The Motor Car." One is puzzled to know what these things have to do with the Lord's Second Coming, and whether the vicar had exhausted the Word on this subject.

As regards the other case, I was passing a local chapel and saw thereon a bill headed, "P.S.A." Underneath ran the words, "A Musical Sunday." Having never been present at one of these song performances, I thought I would go in for a few minutes. Entering, I found an excellent(?) band of performers of both sexes, with violins, flutes, etc. They were playing elaborate music—sacred, so-called, and at the conclusion of the piece there followed: clapping of hands, led by the chairman. Next came a "sacred" song by a young man, the words of which no one could follow; and again more clapping at its conclusion. The chairman then introduced a local celebrity to give a violin solo, and, so far as I could discern, the music was not even "sacred," but was given by the talented performer extemporaneously, and I never heard that the said performer was a member of any body of professed Christians. It was significant that none of those entering went to prayer upon taking their seats, and also that the Holy Bible lay on the pulpit cushions unopened—not wanted. Upon leaving the chapel I noticed that the Pastor was going to preach on, "Why I am a Free Churchman." And I wondered whether what I had witnessed would form part of the reason for so being. Because methinks the Free Churchmen of Puritan days have given a far better account of their churchmanship. How sad it all is. Is there any wonder that the spiritual power of the churches is at so low an ebb?

INFIDELS AND SO-CALLED SCIENCE.

Col. Ingersoll, in a recent lecture against the Bible, again used the sword put into his hands by the Church. He said, amongst many other things:—

"Allow me to say that the ministers who are answering me are turning their guns in the wrong direction. These reverend gentlemen should attack the astronomers. They should malign and

villify Kepler, Copernicus, Newton, Herschel and La Place. These men were the real destroyers of the sacred story. Then, after having disposed of them, they can wage a war against the stars, and against Jehovah himself for having furnished evidence against the truthfulness of His book."

It is remarkable how the same men (Theologians and "Divines") who find a difficulty in believing the truth of God's Word, and what God says about the Fall, etc., will greedily gulp down anything a man may say, however incredible it may be, or however impossible to be understood.

For our part, we prefer to doubt, and to question the accuracy of man's words and to "believe God." The men of science named by Ingersoll do not agree either with their predecessors, or successors, or among themselves, on many vital points, and those who watch the recent and ever new discoveries and theories may well wait till hypotheses are proved to be facts.

A striking illustration of this has lately come to light with regard to the planet Venus. In 1895, Schiaparelli wrote that his own recent observations had put the final seal of certainty on the rotation of 324.7 days, and gave maps and drawings of the surface markings of the planet. In 1896, Lowell—the well-known observer, whose recent work on Mars in the clear air of Arizona attracted so much attention—gave a drawing of Venus totally different from that of Schiaparelli, and declared Venus to be a desert, the surface showing hard, sharp, radial line-like markings, totally different from anything hitherto recorded by any observer; he maintained that the period of its rotation coincided with that of its revolution round the sun. In 1897, Camille Flammarion concludes that Venus (a) possesses an extremely dense and "immense" atmosphere; (b) that no one has yet seen the surface of the planet; (c) that its rotation period is wholly unknown; (d) that all maps hitherto made of its surface are "illusions."

Science is the Latin *scientia*, which means *knowledge*. It will be well for us all to keep a very strict line drawn between what scientists *think* and what they *know*.

Up till quite recently, Infidels argued as to how light could exist before or without the sun (according to Gen. i.). The Royal Institution Lectures last winter answered the supposed impossibility; while the discoverer of the "X rays" positively declines at present to commit himself to any definition as to what light is.

THE NEXT STEP.

A RECTOR'S DANCING CLASS.

Dr. Stoddard, rector of an Episcopal church in Jersey City, New Jersey, is starting a dancing-class under the direction of the church officials. People will dance, he says, and he thinks it wise to throw a safeguard around them; let them dance amid proper surroundings and in a proper and decent way. The church gymnasium will be used for the purpose, and a fee of 1s. a month will be exacted.—(*Christian World*.)

A "SCRUBBING" SERVICE.

VICAR PREACHED AND THE CONGREGATION WASHED.

The "scrubbing service" announced by the Vicar of St. Laurence, Birmingham, took place as suggested. Women commenced to drop in singly and by twos and threes, until at four o'clock there were fifteen or sixteen present, and later in the evening the number was increased to thirty.

The workers were not all of the female sex, for one of the churchwardens joined in the fray, and showed an acquaintance with brush and mop which augurs well for the cleanliness of his own domicile.

The Vicar opened the proceedings with prayer and a very brief address.—(*Daily Mail*.)

The *Record* states that a prominent firm of soap-makers

offered to provide the soap free, on condition that they were allowed to advertise it on the church doors!

THE DOWN-GRADE IN AMERICA.

An honoured layman in the West writes: "The battle is on here, and it looks as though the church had gone. They recently ordained a man who says God is in us just as He was in Christ, and Jesus had a mother and father just like the rest of the race. . . . Yet with unanimous voice they set him over the unfortunate church that had called him."—*Watchword and Truth*, Jan., 1898.

We have been accustomed to hearing Unitarians and Infidels talk in this way, but never before men belonging to Evangelical churches. It is no more a question of what we are coming to; *we are there*. The down-grade has reached the bottom. The supernatural is discarded, the authority of the Bible is denied, the deity of Christ is scorned, depravity is laughed at, and regeneration is evaporated into a figure of speech. Stand firm and ring out the truth, ye who still know it, and believe it!

Editor's Table.

ANSWERS TO CORRESPONDENTS.

In answer to the inquiries of some correspondents, it may be well to state that we have a large supply of questions. Our general rule is to take them in the order in which they are received, but when any are of special interest, and likely to be more generally useful, we give them precedence for the edification of the larger number of our readers. Some questions also demand more time than the Editor has at his disposal, for he has many other duties devolving upon him, and he carries on this magazine wholly in the interest of its readers, and without realising any remuneration! He can only afford, therefore, to give the time which ought really to be taken for rest of mind and body.

We are thankful to say that up to the present there has been no loss, and that our circulation is gradually increasing. Still, if any of the Lord's servants are able of their abundance to relieve us of all care, it would greatly encourage us to persevere against the weariness of the flesh, the opposition of "evil servants," and the worry and burden of business and financial arrangements, which we ought not to bear in addition to all the rest.

The fewness of our reviews of books arises from the fact that the hours of the day are not sufficient to read them.

We wish, also, that we had sufficient financial margin to enable us to dispense with all advertisements, so that we might devote the whole of our pages to Biblical matter.

Were it not for the many letters of appreciation and thanksgiving which we receive constantly from the poor of the Lord's flock in all parts of the world, we should often be tempted to give up this extra tax upon our strength.

We are tempted to say as much as this because we believe that very few are aware that the Editor has now the whole of the financial responsibilities and the business arrangements resting upon his shoulders, as well as the editorial labours.

We are making no appeal, but think it is more satisfactory that our readers should know and understand exactly what our position is.

THINGS TO COME.

No. 46.

APRIL, 1898.

Vol. IV. No. 10.

Editorial.

"WHAT WAIT I FOR?"

THIS question is put into the lips of the Lord's people in Ps. xxxix. 7. And it is a useful and searching question for each one to put to himself.

It is a question which tests our hearts, for every one is waiting for something. The poor human heart is like the lame man at the gate of the Temple (Acts iii.) "expecting to receive something," some gift, some change, some pleasure, some relief from anxiety, some deliverance from difficulty; ever sitting by the side of some broken cistern that can yield no real satisfaction. The heart that is not satisfied with Christ, and has not Christ for its object is restless and is taken up with the veriest trifles. It will be found waiting for something; a friend, a change of air or circumstances, a visit, a call, a letter, a book—any vanity will prove sufficient to attract and engage the attention and thought of the natural man.

In the verses before our question we have four particulars concerning man:—

1. *Vain glory.* "Every man at his best estate is altogether vanity" (v. 5.). Ps. cxliv. 4 declares that "man is like to vanity." Ps. xxxix. 11 goes further and states "that man is vanity." Psa. lxvii. 9 declares that "man is lighter than vanity," while Ecc. i. 2 sums him up as being "vanity of vanities." And this is man himself, in God's sight, "at his best estate!"

2. *Vain show.* "Every man walketh in a vain show" (v. 6). This is the sum of man's walk, and it describes his character, position and profession. There is nothing solid, nothing real, nothing permanent. It is all like man's judgment based on "outward appearance" (1 Sam. xvi. 7). All his efforts for himself and others are for outward improvement. They are for "washing the hands," because they cannot touch the heart. All their concern seems to be as to "that which goeth into the mouth," ignorant of the solemn fact that it is "that which cometh out of the mouth; this defileth a man" (Matt. xv. 11).

We are aware that our very citation of this Scripture will offend the old man, even in Christians, for in the next verse we are told, "then came His disciples and said unto Him, Knowest Thou that the Pharisees were offended after they heard this saying?" Just so! and so it is to-day. No Pharisee likes that which goes to the root of the matter, for "every man walketh in a vain show."

3. *Vain disquietude.* "Surely they are disquieted in vain" (v. 6). Never really at ease, never really satisfied or happy. Always disquieted about troubles that may never

come, or difficulties that may never arise, or sorrows they may never live to see. The natural heart knows nothing of "the Peace of God," i.e. God's peace, the peace that must reign in His presence. Nothing can ever disturb that, for He knows the end from the beginning, and His counsel shall stand: that peace it is which keeps and garrisons the new man, and keeps his heart and mind. (Phil. iv. 6, 7). Then, lastly there is

4. *Vain labour.* "He heapeth up—and cannot tell who shall gather." The A.V. supplies the *Ellipsis* by putting in the word "*riches*" in italics: but it is left blank so that each one can fill in whatever it may be he is heaping up. Whatever it may be it is vanity, for he knoweth not who shall gather it. Man "collects" various things with great eagerness, curios, pictures, furniture, houses and lands, but it is vain labour, and if this is all and the treasure is laid up only on earth, the day that the thief will break in will surely come.

How sad, how vain is the hope of the natural man!

How blessed, how glorious is the hope of the spiritual man!

Turn where we will "under the sun" there is nothing on which the human heart can rest. We must rise above the sun in order to find and enjoy that which will satisfy.

The real answer to this question is a Person! "And now, O Jehovah, what wait I for?"

"My hope is in Thee."

Nothing less than Christ Himself will ever satisfy the needs and desires of the new nature. And hence this is the basis and essence of true Christian *standing*. Christianity is not a collection of articles, dogmas, doctrines or creeds. All these have to do with Religion and Theology, but they are not Christ! A man may know and understand, and hold views and argue respecting these, and yet not know what it is to be "in Christ." Christianity is Christ in us by His Holy Spirit, and we in Christ. *Found in Him* (Phil. iii. 9) being our position: *Knowing Him*, being our one object and portion—the "one thing" that we would do (Phil. iii. 10): and to be *like Him* being our blessed prospect and hope (Phil. iii. 20, 21).

Thus the Christian is one who has Christ for his *position*, his *portion*, and his *prospect*: and, waiting for God's Son from heaven is part of his Christian standing. It comes at the very beginning of his Christian knowledge. It lies at the very foundation of his Christian hope. It is no extra thought or truth that comes at the end, which he may or may not be interested in. It is no new doctrine which some may take up and others may neglect. The coming of the Lord has ever been the one hope of His people from the first promise in Eden (Gen. iii. 15) till the present moment. All the godly ones could ever ask and answer—"And now, LORD, what wait I for? My hope is in Thee." I wait for Thee.

There have always been God's waiting people who "looked for redemption in Jerusalem" (Lu. ii. 38), and were "waiting for the consolation of Israel" (Lu. ii. 25), and "waited for the kingdom of God" (Mark xv. 43). And when He shall come there will be those who shall say, "Lo, this is our God, we have waited for Him."

But to-day it is the few who are "waiting for God's Son from heaven," and it is this that accounts for the present condition of the Evangelical Christian churches and congregations. The great multitude are ignorant as to the *standing* which God has given His people in Christ; hence they wait not for Him; hence they lose the purifying power of this blessed hope; hence they are at their wits' end to find a substitute for it. They see that their lives want purifying. This is painfully evident. And being ignorant of the provision which God has made to secure it, they seek in vain for some remedy which man has invented to procure it. But it is all in vain! It is *vain disquietude*. They are seeking in vain to add one cubit to their spiritual stature; they are "out of the seventh of Romans," as the phrase goes, simply because they have never been in it! but they can never be "into the eighth" until they know what these scriptures mean:—

"Accepted in the Beloved" (Eph. i. 6).

"Perfect in Christ Jesus" (Col. i. 28).

"Complete in Him" (Col. ii. 10).

When these are understood we may ask the question, "Now, LORD, what wait I for?" and the blessed answer will be, "My hope is in Thee." Only in Thee. Always in Thee.

NOTES ON THE ACTS OF THE APOSTLES.

FOURTH PAPER. CHAP. XIX. 21 TO END.

THE events after *Paul's* departure from Ephesus to his arrival in Rome and ministry there.

The close of Paul's ministry at Ephesus in Acts xix. 20, is a landmark as important in the history of the Church of God, as was the crossing of the Jordan in the history of Israel. *There* ends the record of "the preaching of the gospel with the Holy Ghost sent down from heaven," as addressed to the seed of Abraham, the people of Israel (1 Peter i. 12).

From that point begins the recognition of the believers, who had been already separated from the synagogues (Acts xviii. 6-7, xix. 9), at Corinth and at Ephesus as the Church of God.

Timothy had already been sent from Ephesus, on his way to Corinth (Acts xix. 22; 1 Cor. iv. 17), and Paul was about to leave (1 Cor. xvi. 8), when he wrote to the saints at Corinth, addressing them for the first time as "the Church of God" (1 Cor. i. 1).

After Paul had left Ephesus and had come to Miletus, he sent for the elders from the church at Ephesus and spoke to them as "overseers of the Church of God" (Acts xx. 28). It is when "the kingdom of God" has *ceased to be preached in the synagogues*, and in connection with Jerusalem, that "the Church of God" first appears, as such, among the Gentiles.

The people gathered by Paul's ministry did not represent

"the Kingdom of God" and "the Church of God" among the Gentiles at the same time. The two positions are as distinct as the kingdom of Israel in the land was distinct from the Camp in the wilderness.

The Epistle to the Romans in which Paul unfolds argumentatively the gospel which he had preached "according to the Scriptures" (Rom. i. 2; 1 Cor. xv. 34), was written at or about the same time, when on his way to Jerusalem (Rom. xv. 26-28). In it he tells the saints of the change in the ways of God as regards the nations; Israel as a nation is broken off that the Gentiles may be grafted in; Israel as a nation has fallen that salvation may come unto the Gentiles (Rom. xi. 11, 19).

THE CHANGE OF DISPENSATION

is thus marked distinctly in Scripture in a threefold manner at one and the same time.

(1). As a historic fact. Acts xix. and xx.

(2). In its national aspect. Romans ix. to xi.

(3). As regards the Church. 1 Cor. x. to xiv.

The order of the Church of God among the Gentiles is given by "commandment of the Lord" (1 Cor. xi. to xiv.). The things recorded in Acts xx. contain much instruction both as regards the change of dispensation and also concerning Paul's ministry. At Troas (ver. 7), he found disciples who came together on the first day of the week to break bread. This is the first time that the first day of the week is thus named.

In Paul's discourse to the elders from Ephesus, he distinguishes and shows the difference between his past and his future ministry, he had gone among them preaching the kingdom of God, but *that ministry was finished*, they should see his face no more; but he had another ministry yet to finish which he had received of the Lord Jesus, to "testify the gospel of the grace of God." *Here are two distinct ministries of the one gospel of God.* One finished, spoken of in Romans i. 1-5, "according to the Scriptures;" the other spoken of in Romans xvi. 25, "according to the revelation of the mystery" which had yet to be made known to all nations. These two ministries are distinguished also in Col. i. 23-25.

Paul's statement shows also that in coming into association with the twelve apostles by receiving the right hands of fellowship from James, Cephas and John, he had not when become "as a Jew to the Jews" kept back any part of the gospel committed to him, "I kept back nothing that was profitable to you" (ver. 20): "I have not shunned to declare unto you all the counsel of God" (ver. 27).

The manner in which the church is spoken of brings out strongly the change of dispensation; "feed the Church of God which He hath purchased with His own blood," here two foundation truths of Christianity appear *for the first time in the Acts*: that the church is purchased with blood, and that He who has purchased it is God. The Godhead of Christ, and redemption through His blood are not named while "the kingdom" is the subject of the preaching.

The believers are also spoken of as "the flock" (vers. 28, 29), the "lost sheep of the house of Israel" have been gathered in, the other sheep not of that fold have been

brought in also, they are now led out as one flock, according to the words of the Lord Jesus in John x. 16.

The transitional character of the church during the preaching of the Kingdom of God is taught in Scripture under two figures: "a camp" and "a sheep-fold."

In Heb. iii. and iv. and in 1 Cor. x. 1-11, it is compared to the camp of Israel in the wilderness; and by the Lord Jesus Himself in John x. it is spoken of as the "sheep-fold."

The preaching of John the Baptist gathered together, by his baptism as into "a fold," the "lost sheep of the house of Israel," those who confessed their sins. Jesus was manifested to Israel as the Good Shepherd at His entrance by the door, at His baptism, into this sheep-fold. The Lord Jesus said (John x. 16), "Other sheep I have which are not of this fold: them also I must bring." So after He had laid down His life for the sheep and was risen from the dead He sent His apostles to bring in "other sheep" from among the Gentiles into the same fold, baptizing those who received their testimony into association with the saved remnant of the house of Israel, in confession of Jesus as made Lord and Christ, the hope and the Saviour of Israel. When the elect remnant of Israel had been gathered, when the number was completed, as indicated by the twelve disciples at Ephesus (Acts xix. 5), who had received John's baptism, being baptized in the name of the Lord Jesus; then the object for which John came into the wilderness was accomplished. The sheep-fold was no longer needed, for the period of the wilderness was past: both Jew and Gentile were led out as one flock into the truth revealed among the Gentiles concerning Christ as the sin-offering for the world. So Paul spoke to the elders from Ephesus in Acts xx. 28, of "the Church of God," as "the flock purchased with blood," no longer the fold, but "one flock."

Acts xix. corresponds also to Numbers xxvi. The people who came out of Egypt were numbered *a second time* in the plains of Moab. Collectively they were the same people, but individually only two of those numbered at the beginning of their journey through the wilderness were in the number at the end.

So in the Acts those baptized disciples which were separated from the synagogues at Corinth and at Ephesus, were collectively one company with the three thousand baptized on the day of Pentecost; for all who confessed Jesus to be Lord and Christ were one "camp." But individually they differed, just as much as the two companies numbered in the wilderness. Those numbered by the Red Sea were all circumcised, so also were the three thousand baptized on the day of Pentecost. Those numbered in the plains of Moab were chiefly those uncircumcised, having been born in the wilderness: so chiefly were those at Corinth and at Ephesus, for they were Gentiles. As it was the uncircumcised who crossed the Jordan into the promised land, so it was the Gentiles to whom it was given to be recognized and established as the Church of God by Paul's Epistle to the saints at Corinth, and by his address to the elders from Ephesus. The wilderness was past, for the saints at Corinth were declared to be the temple of God (1 Cor. iii. 16), His dwelling

place, the antitype of His chosen resting place when He had given rest to the people of Israel (Psalm cxxxii. 13, 14; 2 Chron. vi. 41).

Association with Jerusalem is the principle of the Assembly all through the Acts, whether it is regarded as the Camp or as the Sheep-fold. Separation from Jerusalem is the principle of "the Church of God" among the Gentiles, whether it is regarded as the Temple or as the Flock.

Acts xxi. records some things hard to be understood, but the difficulties disappear when we consider the dispensational character of the time. The facts then become full of instruction. Paul, like the Lord Jesus in Luke ix. 51, "steadfastly set his face to go to Jerusalem;" Paul not knowing the things that should befall him there, "save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts xx. 23).

At Tyre he found disciples "who said to Paul through the Spirit, that he should not go up to Jerusalem" (chap. xxi. 4). Then when he was come to Cæsarea (ver. 11), "Agabus took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem."

Was Paul at fault in going up to Jerusalem after these warnings?

Scripture nowhere suggests that he was. Paul was an apostle, and as such was no doubt under Divine direction.

PAUL HAD THREE OFFICES,

he was (1) a preacher, and (2) an apostle, and (3) a teacher of the Gentiles (1 Tim. ii. 7; 2 Tim. i. 11), but he was *not a prophet*. He did not know the things that should befall him in Jerusalem (Acts xx. 20). Of these things the Lord informed him, by means of those who had "the gift of prophecy," through the Holy Spirit. In 1 Cor. xii., where spiritual gifts are the subject, the only gift spoken of with the preposition, *διά* (*dia*), *through* (as in Acts xxi. 4) is "the word of wisdom" (ver. 8).

They through the Spirit spoke to Paul words of wisdom, wise advice for the circumstances which they knew beforehand, as prophets. But Paul was not moved by circumstances, he recognized that the information concerning them was by the witness of the Holy Ghost (chap. xx. 23), but he disregarded the persuasion and the entreaty of the disciples as not having authority towards him. *They spoke with wisdom, but not with authority*. Paul's reply to them, in chap. xxi. 13, as well as his statement in chap. xx. 24, are not the words of a man doing his own will in disobedience to Divine direction, they are the words of a faithful servant intent upon fulfilling "the ministry which he had received of the Lord Jesus," whatever afflictions might be in the way, even unto death, although such afflictions had been certainly foretold to him by the Holy Ghost in the prophets. Instead of failure in Paul, it is a beautiful exhibition of "the diversity of gifts" by the One Spirit in the disciples at that time. "Some apostles, some prophets" (Eph. iv. 11).

Paul's conduct at Jerusalem, when rightly understood, helps us greatly in tracing the change of dispensation which

was taking place. The believers at Corinth who had been separated from the synagogue while Paul was with them (chap. xviii. 7), had been instructed in the truth as to their position and order as "the Church of God," "the Body of Christ."

The saints at Ephesus also had been taught similar truth through the elders whom Paul met at Miletus (chap. xx. 17). We now see by Paul's conduct at Jerusalem the condition of the assembly of believers there. "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law" (chap. xxi. 20). This was the testimony to Paul of James and all the elders. About twenty-seven years after the day of Pentecost, the baptized believers were as much Jews as they had been before their confession of Jesus as the Christ. The preaching of the gospel of Christ gave much to the Gentiles who believed, for it brought them into equality in blessing with the saved remnant of Israel (chap. xv. 9), but *it took nothing away from the Jew*. The preaching of Jesus as the King, the "hope of Israel and the Saviour thereof," had no effect upon the Mosaic ritual. This is what Scripture has been teaching us all through Paul's course since his visit to Jerusalem in chap. xv.

That Paul's special mission as the apostle to the Gentiles, did not in the least alter the fact that individually he was a Jew, and as such was at liberty to use all the Mosaic ordinances. He circumcised Timothy because of the Jews, and could do all that the Lord Jesus had sent His disciples as Jews to do. "As a Jew" he baptized believers at Corinth on their confession of Jesus as the Christ (1 Cor. i. 14-16 and ix. 20), and at Cenchrea he shaved his head, having a Nazarite's vow. It was by a similar act that he identified himself with the Jews at Jerusalem and with the Levitical priesthood *in preparation to the offering of a sacrifice*. Does the Scripture anywhere suggest that Paul was sacrificing principle or obscuring the truth by this conduct? On the contrary, on the two occasions where his conduct as a Jew is most prominent in the Nazarite's vow, in both places *he received by a vision from the Lord*, special encouragement concerning his testimony (chaps. xviii. 9 and xxiii. 11).

The false report about Paul was the same as the false witness against Stephen, that he had taught a change in the customs given them by Moses. Paul went into the temple, purified according to the law, to prove to the Jews that the report was false. Scripture gives us the most overwhelming evidence that up to and at this time, for the Jews who believed, nothing had been revoked of all the Mosaic ritual. The Gentiles who believed were forbidden to be circumcised, by authority from Jerusalem. Jews and Gentiles retained their nationality. So there existed in the camp of the baptized believers, two distinct companies as stated by James, "Jews who believe, all zealous of the law" (ver. 20), and "Gentiles who believe, who observe no such thing" (ver. 29).

The "many thousands" of believers at Jerusalem answer to those numbered on coming out of Egypt, they are all fallen in the wilderness, they appear no nearer to the liberty of the Gospel, the truth of Christianity than at the beginning; it teaches us that "the Church of God" was

never established in its permanent order as the Body of Christ, neither at Jerusalem, nor in connection with the synagogues among the Gentiles which had received decrees from Jerusalem (chap. xvi. 4). It was not until the believers among the Gentiles were separated from the synagogues, and thereby from association with Jerusalem, that they were established as "the Church of God." Where were the many thousands which believed, in the riot that followed the entrance of Paul into the temple? They are not named. The men of Israel, "all the city," believers and unbelievers seem intent on one object to kill Paul. He was saved only through the intervention of the captain and the Roman soldiers.

(To be concluded in our next.)

Contributed Articles.

PREPARING FOR ANTICHRIST.

BY GEO. A. B. CHAMBERLAIN, M.A.

(Vicar of Buttermere, Cumberland).

THESE are two benefits which *Things to Come*, by God's help, confers upon its readers. The first is by directing their thoughts to the coming of the Lord Jesus Christ, first for His saints and then with them: the second, by warnings concerning the rise of the "coming Prince"—the great and awful Antichrist. In connection with this, reference is again and again made to the preparations for the advent of the King who "shall do according to his will" and "think to change times and laws." These preparations are going on in all sections of the community. The stage is doing its share by so-called religious plays, thus accustoming people to spectacular scenes of a supposed pious character, and drawing their thoughts and aspirations away from the simple Gospel of Christ; the "Catholic" churches of Christendom by gorgeous ceremonial and pagan doctrines; the Spiritualists by demonology and intercourse with the dead. There is another section which is doing no less deadly work. Books are being issued from the press written by men of "advanced thought." One does not refer to the Higher Critics, though they of course are doing fatal work. Neatly bound, well printed, *taking* books, full of choice and pithy sayings, are finding their way into the homes of nominal Christians who read them because they are not *dry*, because they do not require much application, because they for a time satisfy with the shadow the one who is longing (though often not knowing it) for the substance.

Such a book came under the notice of the writer of this some days ago. It was a typical book of present day religious (?) thought—the title an interesting one—"The Religion of a Literary Man." To review such a publication in anything like detail would take columns upon columns of this useful paper, and for the time being would divert it from its original praiseworthy object. There are, however, certain subjects touched upon—solemn subjects

to the believer—and treated in such a manner that shows how this kind of book tends to undermine the faith of weak brethren.

1. The first thing we may notice is how the "literary man" thinks of the inspiration of the Bible. He says "The most vital point at which religious controversy formerly ever arrived was the inspiration of the Bible. But that difficulty is passed." These words to a child of God mean less than nothing. He thanks God that the blessing (not the difficulty) of inspiration still exists. The glorious declarations of 2 Timothy iii. 16, "All Scripture is given by inspiration of God" (God-breathed), and 2 Peter i. 21, "Holy men of God spake as they were moved by the Holy Ghost," assure him that we have an inspired God-given Book. With the nominal Christian the result is different. "Then," reasons he or she, "if the Bible be not inspired I cannot pin my faith to it."

2. As regards the "documents" of the Bible we are told such matters have been "already settled for us." On what authority? On no less than that of "the German commentators and M. Renan." Just imagine the faith of a believer in the "documents" of the Bible being shaken by German commentators, or Renan, the blasphemous French atheist. Still, the professing Christian reads and accepts this, and when a little further on it is said "our religion no longer stands or falls by the Hebrew Bible," the whole fabric of such faith as he had in God's Word is shattered and falls to the ground.

3. "What is sin?" asks the "literary man." After some time he answers "Generally stated, I would define sin as that which in any time, or country, or under whatsoever conditions or outward appearances, means the living of the lower instead of the higher side of our natures." Now this is really no definition of sin. How can we determine exactly what actions flow from the higher or lower side of our natures? We may call in the aid of the "Relative Spirit," as the "literary man" styles it (*note* the Relative Spirit is not the Holy Spirit), but in each this "Relative Spirit" must differ. The Holy Spirit in the Word tells us distinctly and emphatically what sin is. He clearly defines it—"Whatsoever is not of faith is sin" (Rom. xiv. 23). "Sin is the transgression of the law" (1 Jno. iii. 4). "All unrighteousness is sin" (1 Jno. v. 17). The divine Master Himself tells us "that which is born of the flesh is flesh" whether from its higher or lower side of nature.

4. Respecting the phrase "eternal life" we are told "possibly Christ used it as Spinoza used it, as Browning has used it in his beautiful phrase 'the moment eternal.'" We are no doubt greatly indebted to the "literary man" for telling us what meaning Christ attached to such a solemn phrase as "eternal life." We thank the man of literary attainments for the word *possible*, and we certainly shudder at classing the meaning of Christ's words with Spinoza, a rationalistic apostate Jew, or even the wonderful Browning. Not being "Browning-bitten" oneself one fails to see even sense, let alone beauty, in the contradictory phrase "the moment eternal." Listen to the words of Christ. Is there any doubt as to their meaning? John iii. 14, 15, "And as Moses . . . that whosoever believeth in Him *should not*

perish but have eternal life." Jno. x. 28, "And I give unto them eternal life and they *shall never perish*, neither shall any man pluck them out of My hand."

5. After reference to Browning's "beautiful" phrase we are informed, "And it seems nearly certain that He used the term Heavenly Father in a sense very far removed from the customary anthropomorphic interpretation of its meaning." Again we thank the literary man for the two words "nearly certain." Not quite, oh no, that is far too definite for present day thought. Now, thank God, believers know in what relationship they stand to the Heavenly Father, and when the Master tells His disciples "Your Heavenly Father feedeth them" (the fowls of the air), again "Your Heavenly Father knoweth that ye have need of all these things," and in other passages, there is no need of being afraid of the "anthropomorphic interpretation." We rejoice and thank God that we have secured the Spirit of adoption, whereby we cry Abba, Father.

6. I must bring this article to a close, but before doing so must quote one other passage from this dangerous book—"The great dogmas of the religion of the future will be Love, Beauty, Purity, and Strength, and the Artist will be its Priest." Think, O readers of *Things to Come*, what a glorious prospect the literary man opens out to you. Even an advance on the ancient Egyptian Trinity of Wisdom, Strength, and Beauty—yet the same in another form. Love! yes, but not true love, for "God is Love." "Men shall be lovers of their own selves," "lovers of pleasures more than lovers of God"—such are worshippers of the future Love. Beauty! not of holiness but of art. Purity! yet not built on the purifying hope of 1 Jno. iii. 2. Strength! but not the Lord Jehovah my Strength. The Word of God will not be the exponent. The artist often an able tool in the devil's hands, he will be the priest.

In conclusion, fragmentary as the passages quoted are, they will be enough to show that such books are quietly undermining the faith of many, silently doing the work of preparation for Antichrist, that when he shall arise he shall find the world ready to receive him, all the various sections of the community willing to hail him as the harbinger of the reign of Love, Beauty, Purity, and Strength, according to the world's idea of such.

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 BIBLE—NOT TRADITION, THE RULE OF FAITH AND LIFE.

BY PASTOR FULLER GOOCH

(At the Mildmay Prophetic Conference, Oct., 1896).

(Concluded from page 102).

In opposition to this truth we have the teachings of Rome to begin with—alas! teachings which, even in our own land of light are highly esteemed and widely accepted in these days of departure from the truth.

A short quotation from a writer who has spoken upon this matter of Rome's position in relation to the Word of God,

will suffice to prove this point: "When the Roman Catholic speaks of Scripture, he does not mean thereby the Hebrew and Greek of the Old and the New Testaments, but the Vulgate Latin edition or the Douay and Rheims translations, embracing also the Apocrypha. This is his Bible, and this, together with tradition, constitutes his rule of faith, or what he calls the revealed or inspired Word of God. Thus the writers of the Trent Catechism say, 'All the doctrines of Christianity are derived from the Word of God, which includes scripture and tradition.' Again, 'If we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures which Timothy knew from his infancy; that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the Apostles and the interpretation of the Church, to which the Apostles delivered both the Book and the true meaning of it.' Again, we read in Milner's 'End of Controversy' (Letter X., page 55), 'The Catholic Rule of Faith is not merely the written Word of God but the whole word of God, both written and unwritten; in other words, scripture and tradition, and these propounded and explained by the Catholic Church. This implies that we have a twofold rule or law, and that we have an interpreter or judge to explain it and to decide upon it in all doubtful points.' Thus Scripture, the Apocrypha, Tradition, written and unwritten, and all as interpreted by the Church or Clergy—form the Word of God or the Rule of Faith, according to the Church of Rome."

That is the position that so many are favouring and going over to to-day, and that is the position that we need to see is, in the Word of God, laid down as false, to be utterly repudiated and to be earnestly contended against. But, alas! it is not only in the Church of Rome that you will find such a claim as this made, Anglicanism follows suit with the Church of Rome in this matter. Canon Gore, in a little manual recently issued, thus speaks:—"A study of the New Testament will convince any one that it is not the sort of book which is calculated to give people their first ideas of religion," and then he adds, "Our Lord intended that men should learn not from books but from persons. All His methods show us this. This is why He taught His Apostles to be witnesses, instead of writing Himself, or teaching them to write. And further, He did not mean men to learn from mere individual teachers however much inspired. He formed a Church or organized Body, and He left to the Church the duty of being witnesses to the truth till He should come again." And then he goes on to say that the first thing to be taught is not the Bible, but "the tradition first of all as it is taught in the Creed and the Catechism; then the open Bible; and that the Bible is not to be regarded as that to which men are to be sent to form their opinions and learn truth. They must learn it from a body of men, human teachers, and then from them go to the Word to understand it as by them they have been biassed and taught."

So emphatically does the Canon affirm this, that he says, "The truth which we, as Christians, value, does not rest upon one foundation, but two—not on tradition only, but on tradition *and* Scripture."

Ah, beloved friends, would that these were the only sources of that which threatens to lead men back to the bondage and slavery of earlier days. Among Nonconformists themselves, I venture to say you will find a widespread respect for traditional teaching, and a regard to traditional things which need also to be guarded against. True, the principle would be by all such repudiated, but to a very appreciable extent, the varied theological creeds and ecclesiastical systems of Christendom outside the Church of Rome

depend upon the teaching and the traditions of men; Calvin for the Calvinist; Arminius for the Arminian; and so on through a very large number of names and sects and parties, which govern the thoughts and practices to a large extent of multitudes of believers. The principle is the same in all. The extent of its development and the acceptance of its theorems alone differ. When a man has no better foundation for his faith and practice than that his grandfather or father held it before him, or that his favourite minister or teacher has taught him it, he is a traditionalist in reality, however much he may disclaim the traditions of men from other standpoints.

That which alone is right as the foundation of faith is the individual appeal to the Word of God; the conscience moved by it, the thought moulded by it, and the heart controlled by it.

What is the use of tradition? It is not necessary to *the completeness of Scripture*. Rome says that Scripture is incomplete without it. But when we study the Word of God prayerfully, do we find it fail to answer any question bearing upon our salvation or necessary to be answered for our safety, our comfort, or our certainty as to the Divine Truth? Scripture is so complete that we are safe in saying, "The Bible and the Bible only is the religion of Protestants"—ridiculous as men may think this old-fashioned but abiding axiom of our faith. Tradition is not necessary to *the authority of Scripture*. This is found in the central fact that the Scriptures are the Word of God. Need we a higher authority than that of God Himself? Show me that a word has come from heaven, from the living Lord, and what need I to give it any greater solemnity or majesty or power over my heart and life? And yet, in every word of sacred Scripture, we have a proof that it is the veritable voice of God.

Tradition is not necessary to *the understanding of Scripture*. No; we need not sit at the feet of man. We need not speak as if the understanding of the words of truth were limited to one particular class. Erasmus, long ago, put into words what I would like here to say, and claim still as the heritage of every man. "I totally dissent," said he, "from those who are unwilling that the sacred Scriptures translated into the vulgar tongue should be read by private individuals, as if Christ had taught such subtle doctrines that they can with difficulty be understood by a very few theologians, or, as if the strength of the Christian religion lay in men's ignorance of it. The mysteries of kings it were, perhaps, better to conceal; but Christ wishes His mysteries to be published as widely as possible. I would wish even all women to read the Gospel and the Epistles of St. Paul. And I wish they were translated into all languages of all people, that they might be read and known, not merely by the Scotch and the Irish, but even by the Turks and the Saracens." (Would God the Turks did read them, especially to-day!) "I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way."

Yes, even so. We need no voice of tradition to show us the mind of God, or the mind of Christ in the sacred Word. We have to bow our intellect, to subject our reason, and to submit our judgment, to the Voice Divine, and light breaks forth from the Word, filling the soul with its radiance and its joy. Tradition is needless. "We have an unction from the Holy One, and need not that any man teach us" (1 Jno. ii. 26-7).

Not only so, tradition is harmful in itself. It is self-contradictory. Take the voices of the Councils which

Rome regards with such reverence and tells us we should give heed to in their decisions concerning truth. Why Council after Council has been held and what one has decreed another has entirely over-ridden and set aside. Popes themselves have at one time decreed that a certain version of the Scriptures shall be regarded as to be accepted of the people, and at another that that very version is untrue and to be disregarded, enacting that another shall take its place. It was so, for example, in 1589, when Sixtus V. set forth a new version, which, in 1592, Clement VIII. declared to be unreliable, anathematising all who received it.

You see, if you listen to the voice of tradition, you find it contradictory to itself, and, therefore, untrustworthy.

Moreover, you will find that it is contrary to the Word of God. It is not only that tradition is unnecessary—it is harmful; it is mischievous, perverting the right way of the Lord, and darkening His counsel.

Moreover, to regard tradition as well as the Word of God is to dishonour the Holy Ghost. Shall the voice of man mingle with His to direct and guide our faith? Surely not. Let the Holy Spirit, who inspired the word, occupy the throne, and all others be subject unto Him. *It is to pollute the stream of truth.* They did it in Ezekiel's day. They fouled the stream of which God's children had to drink, by corrupting it with their own traditions and thoughts and ideas (Ezek. xxxiv. 18, 19). It is even so in these days. It is to mislead souls and to turn aside from the truth. To follow tradition is to apostatize from the Gospel. It is to get outside the parallel lines which have been laid down by the sacred writers for our guidance. It is thus the way is being paved for Antichrist to be revealed. It is to weaken the faith, for if my faith must rest not purely on what God says, but upon what man tells me that God says, my faith must more or less be a faith which rests upon man, and which must be continually threatened by the fallibility and the waywardness of man. Tradition in every way takes us off God's own lines of thought and action.

Beloved friends, this line of thought applies to every subject upon which the Word of God aims at teaching us. It applies to prophecy. Oh, that in these days we could free ourselves entirely from traditional influence in our study of prophetic truth! Oh, that we could all fling overboard the rival contending schools of thought, and formulated systems and theories of interpretation, and come in the spirit of the little child to the Word itself! Christians, your heritage is not only to have the written Word in all its proved genuineness and authenticity and Divine origin, but to have the Holy Spirit who inspired the sacred writers, to have Him as your personal teacher and guide. You need not go to men. Thank God for sanctified learning. Thank God for all the help that may come to us through instrumentalities which own Him and His Word and seek to abide thereby; but the Comforter is come, and abides with us that He Himself may teach us, and guide us into all truth. You have no need that men teach you, His anointing abides in you, unless you are recreant to His Voice. Let your heart be in fellowship with the Holy Spirit. Let your mind be surrendered obediently to all the light that He may give, and your life as well as your mind, and so taught of the Spirit, so following on to know the Lord, you shall be delivered from the power of tradition, and you shall be brought into all the glorious liberty which the Word of God gives to those who live and move and have their being within its sphere.

Christians, prize the Bible, hold fast the Word of God. Stand by it in the teaching of your children. See to it that they are taught to reverence it. See that they are taught

to own it as the veritable Word of God; and in every possible way be it yours to let it be seen that the Word of God, the Living Word and the Written Word, are your confidence and your stay, your glory and your rule. The days are coming, nay, they are come, when, if we stand not fast by the Word we shall find, indeed, that there is back upon us all the darkness of the ages which have passed away. May we have an ear tuned to hear the Voice Divine, and a heart utterly prostrate to receive its hallowed teaching.

Selected Gleanings.

"THE SECRET OF CHRISTIAN EXPERIENCE."

THIS is the title of a new pamphlet published by Hodder and Stoughton, being an address of Dr. Robertson Nicoll, at the close of the session of the Theological College, Bala.

The remarks upon it in the *Expository Times* for October, 1897, are so good that we give them to our readers.

"*The Secret of Christian Experience* is an address with a purpose. In that it much resembles a modern popular novel. It is also theological, which the popular novel now must always be. Still, it is not a novel, and it is not intended to be popular. For it lacks the necessary dash of heresy. The multitude runs after the theological novel, not for its theology, but for its heresy. It hopes to win heaven in spite of the theologians, and runs after the novel to discover the way. *The Secret of Christian Experience* is not written for the miscellaneous multitude—it is written for those who profess the faith as it is in Jesus.

"Now, for those who profess the faith as it is in Jesus, one thing is necessary—a secret Christian experience. Dr. Robertson Nicoll uses the word 'secret' in the biblical sense. That is secret which is hid with Christ in God. That is secret which is the property of the Holy Ghost, and is given to every individual directly by the Holy Ghost. Every person who would reach the secret of Christian experience must come—through anguish and fear for the most part, and always through anxiety and eagerness—into immediate and living contact with the Holy Spirit of God.

"John Henry Newman used to say that so imperatively was the Christian experience a secret that you dare not preach the doctrine of the Atonement to the unconverted. Dr. Robertson Nicoll does not say that. He says, indeed, 'no book, no earthly teacher can ever impart that hidden wisdom without which your ministry must be a thing of nought.' But his Address is to those who are preparing for a ministry. In a ministry they must have a message. This is the very message they must have. He does not say they dare not preach the Atonement to the unconverted. He says they dare not preach anything else.

"Not only so. Dr. Robertson Nicoll holds that the Christian experience is a normal experience. You may have it as well as I. It is a secret. It is a secret in the

exclusive possession of the Holy Ghost. No teacher can impart it to another. No teacher can do more (though he dare not do less) than bring another into the Presence and leave the other there. Still, it is the same secret that the Holy Ghost imparts to all. This is the very purpose of Dr. Robertson Nicoll's Address—to show that the Christian experience ought to be one and the same for every soul of man.

"Well, the normal Christian experience, the experience which ought to belong to every soul of man, is a mixed experience. It is a combination of wretchedness unfathomable and joy unspeakable. Dr. Robertson Nicoll goes back to Bunyan for his first account of it. In 'his most beautiful book,' *Grace Abounding*, Bunyan speaks as follows: 'Upon a day the good providence of God did cast me to *Bedford* to work on my Calling, and in one of the Streets of that *Town* I came where there were three or four poor *Women* sitting at a door in the Sun, and talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk Talker also myself in the matters of Religion. But I may say, *I heard, but I understood not*; for they were far above, out of my reach. Their talk was about a new Birth, the work of God on their hearts, also how they were convinced of their miserable state by nature. They talked how God had visited their souls with His love in the *Lord Jesus*, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the Devil. Moreover, they reasoned of the Suggestions and Temptations of Satan in particular, and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed on their own wretchedness of heart, of their Unbelief; and did contemn, slight, and abhor their own Righteousness, as filthy and insufficient to do them any good. And methought they spake as if Joy did make them speak; they spake with such pleasantness of Scripture Language, and with such appearance of grace in all they said, that they were to me as if they had found a new World, as if they were *people that dwelt alone, and were not to be reckoned amongst their Neighbours*.'

"The experience of those three or four poor women became in time, as we know, the experience of Bunyan himself. It is, says Dr. Robertson Nicoll, the normal Christian experience. It ought to be the experience of every one of us. Within the heart of every one of us there ought to be, at one and the same moment, an exuberant joy and a bitter anguish; joy over the finished work of Christ on our behalf, whereby we have received the adoption of sons, anguish over our own evil heart of unbelief.

"But Dr. Robertson Nicoll believes that this, which ought to be the experience of all, is not the experience of many. Some want the joy and some the sorrow.

"Some want the joy. No one can have the exuberant joy of Bunyan's three or four poor women, who has not a faith, sure and steadfast, in the finished work of Christ. We do Dr. Robertson Nicoll injustice to endeavour to condense his argument. But with that apology we shall venture to say that he finds William Law, and the followers of William Law to day, guilty of that mistake. Of course

he finds others far more guilty than they. But William Law and his followers are evangelicals. So he names them, and passes the others by. And he says with decision, that if Wesley had not broken with William Law and learned from Peter Bohler that 'herein is a mystery; Let Thy blood be a propitiation for me,' the evangelical revival, so far as it depended upon Wesley, would never have existed.

"From two opposite sides two different men in our day have been drawn to the writings of Law. The one is Dr. Alexander Whyte, the other Mr. Andrew Murray. Dr. Whyte has been drawn to Law by his teaching about human nature and about the Divine requirements. For Dr. Whyte has a profound consciousness of sin, and Law's teaching on sin has touched and greatly reinforced a tendency that already existed. Nor does Dr. Robertson Nicoll find fault with Dr. Whyte for that. On the contrary, 'we need such preaching as that,' he says. 'We never need it more,' he says, 'than at a time when the corruption of human nature is preached not so much by believing men as by great unbelieving teachers like Ibsen.' Many of us, he holds, have fallen into the Roman error of thinking, if we do not dare to say, that the corruption of human nature is monstrously exaggerated, a doctrine from which the idea of supererogation naturally springs. But there is a danger in the truer view. It is the danger of forgetting that he that is bathed needeth not save to wash his feet; the danger of thinking that every time the feet need washing the bathing itself has to be done over again. It is the danger of losing all the joy of the justification in the perpetual need of pardon.

"The other is Mr. Andrew Murray. It is not Law's teaching about the corruption of human nature that has drawn Mr. Murray to him, it is his call to perfection. Now, as to whether perfection may be attained in this life, Dr. Robertson Nicoll does not dogmatize. It is a question of experience, he says. It may be that we have lived with them, and after years and years of communion we have found that certain human beings have attained perfection. But even if it is so, how, he asks, could those spirits *claim* to be perfect? As to those who claim to be perfect, it is but just to say that they usually make the claim with faltering lips. But if perfect, could they make the claim at all? Is not perfection a perfection in self-forgetfulness that would not know its own perfection?

"But Dr. Robertson Nicoll fears that Mr. Andrew Murray and those who agree with him are found in a double blunder. They think too little of *outward* righteousness wherein they might have joy, and too much of *inward* righteousness wherein they ought to have much sorrow. Bunyan's two or three poor women spake as if joy did make them speak when they talked how God had visited their souls with His love in the Lord Jesus; but they did not fail to discourse also of their own wretchedness of heart. And yet the impression that they made upon an onlooker so shrewd as Bunyan was that they were as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned amongst their neighbours."

Our Monthly Bible Study.

ABOUNDING FULNESS.

- | | |
|------------------------------|----------------|
| 1. ABUNDANCE OF GOSPEL : | 1 Thess. i. 5. |
| 2. ABUNDANCE OF PERCEPTION : | Col. ii. 2. |
| 3. ABUNDANCE OF HOPE : | Heb. vi. 11. |
| 4. ABUNDANCE OF FAITH : | Heb. x. 22. |

Christ Church Lodge, Bromley. T. GEORGE.

Questions and Answers.

QUESTION NO. 174.

D. B., London. "Are we to rely upon the suggested reading *su eipas* in Matt. xvi. 18, instead of *su ei ps*: i.e., *thou sayest*, instead of '*thou art Peter*'?"

We fear that this is only an invention to get out of a supposed difficulty. It is based on the fact that in the most ancient MSS. there were no divisions between the words, and hence it has been suggested that the three words

ΣΥ ΕΙ ΠΕΤΡΟΣ (*su ei petros*)
thou art Petros (i.e., *Peter* or a stone)

might originally have been written as one word,

ΣΥΕΙΠΣ (*sueips*),

and could be differently divided into two words, thus:—

ΣΥ ΕΙΠΣ (*su eips*, abbr. of *eipas*)
thou sayest.

But against this are to be placed the following objections :

1. There are the *Paleographical* objections as to the suggested abbreviations (a) of *eips* for *eipes* or *eipas*; (b) of *ps* for *petros*. The only known ancient abbreviation of *Petros* or *Peter* is in one of the Vienna Papyrus Fragments from Fayyum, where it is written ΠΕΤ. (*pet.**), i.e., the first three letters instead of the first and the last.

2. There is the objection arising from the absence of definite MS. authority; which makes the evidence conjectural rather than documentary.

3. There is the objection arising from the actual context, which is unquestioned; the two words "thou sayest" do not follow at all. Try it: "And I say to thee, that *thou sayest*, and upon this rock I shall build My Church." It will be seen at once that the difficulty is increased instead of being removed! Had the words been in the previous verse, the case would be different; but, coming after the declaration of verse 17, and especially after the formula, "And I also say unto thee," the words "*thou sayest*" seem to be quite impossible.

4. There is the objection arising from the fact that "*thou sayest*" is usually taken to mean a simple affirmative, as though it were an ordinary idiom or figure of speech. But

the evidence for this is wanting; and, if the occurrences of "thou sayest" or "thou hast said" be examined, the conclusion we feel sure will be different.

The fact is that *ειπας* (*eipas*) already means "thou sayest," for the pronoun is included in and forms part of the verb. If therefore the pronoun *συ* (*su*) *thou*, is used as well, it makes it very emphatic; and indeed it places all the emphasis upon the pronoun (*thou*) instead of on the verb (*sayest*) and causes the phrase to mean "*thou* (and not I) *hast said it*," or *It is Thou that madest the statement*; or *Thou hast said it thyself*. So clear is this emphasis that the words "*and not I*" are often added.†

Now substitute this in Matt. xvi. 18, where all the pronouns are emphatic. "But I also say to thee that thou hast said it thyself!"

On the other hand contrast Matt. xxvi. 25: "Then Judas which betrayed Him, answered and said, Master, is it I? He said unto him, *Thou* hast said it thyself," not I. Thou hast taken the fatal word "traitor" on thine own lips.

So in Matt. xxvi. 63, 64, the High Priest (before whom Jesus had held His peace) asked, "Tell us whether Thou be the Christ, the Son of God." Jesus saith unto him, "*Thou* hast said it thyself," not I. I neither affirm it nor deny it. *Thou* hast spoken the word. But then not to leave the matter in further suspense, Jesus says: "Only, I tell you, Hereafter ye will see the Son of Man sitting on the right hand of Power, and coming upon the clouds of heaven."

The best exposition of the passage is that which distinguishes between the two words *petros*, a stone, a rolling stone, a stone for throwing; and *petra*, a rock, or cliff which cannot be moved.

Thou art a *petros* (a vacillating, unstable man, no one can build on thee), but upon this *petra* (this rock which flesh and blood cannot reveal, but which is revealed only by God Himself: upon Christ as "the Son of God") I shall build My Church.

And so it came to pass. For in Gal. i. 15, 16 Paul says, "When it pleased God to reveal His Son in me, that I might preach Him among the Gentiles, immediately I conferred not with flesh and blood," i.e., I conferred not with those who know not all the truth involved in preaching Christ as "the Son of God": for all such are born of blood or of the will of the flesh, and these truths are learnt only by divine revelation. We have the same word "reveal" in Matt. xvi. 17 and Gal. i. 16, which is most significant. Paul was the wise master-builder. Paul was the first to preach Christ as "the Son of God" as declared in Acts ix. 20. This therefore was the *petra*—the rock-foundation of the Church of the living God; and no mere *petros* or unstable man. It should be noted that the first word "and" in Matt. xvi. 18 should be "but," and this marks and points out the contrast between the two, the *petros* and the *petra*, the stone and the Rock.

†Euripides and Sophocles both have examples. See Wetstein. And compare Matt. xxvii. 11; Mark xv. 2; Luke xxii. 70; xxiii. 3; John xviii. 37; and Sept. Exod. x. 29, where it is *συ λέγεις* (*su legeis*).

* See the *Supplementum Nov. Test. Græci*. 1898. p. 67. Ity Ed. Neale of Trin.

Signs of the Times.

JEWISH SIGNS.

Beneath the Zionist movement lie the troubles and sufferings of the Jews in the various countries of their exile. Their condition is becoming intolerable.

Anti-Semitism is spreading beneath the surface, and the papers speak openly of "the threatened St. Bartholomew in France." This time the Jews are the object. "The Dreyfus case is but as a dead dog tossed hither and thither by the surging billows of a great ground-swell arising no one exactly knows how, or whence, or why."

But there it is. We are assured by M. Drumont, the leader of the Anti-Semites (*i.e.*, the Jews' enemies), that "the Dreyfus-Esterhazy affair was but an acute symptom of a condition in France which has been a long while assuming form and consistency." Men opposed on diverse platforms are united on this one: "the Jews must go." Numerically, they say the Jew "forms one five-hundredth part of the population of France. By fair or foul means he has secured possession of a quarter of the personal property of the country—twenty milliards of francs out of eighty (the figures are taken from the neutral *Matin*). He controls the markets, and owns the executive, the legislature, and the judiciary. He now desires to secure control of the army, but this will prove the rock against which his ambitions will be dashed to pieces." So say the Anti-Semites. "There is no exit but by revolution." "Proscription or massacre!" is their belief.

THE JEWS IN EUROPE.

Mr. Arnold White writes in the *Pall Mall Gazette* on the appalling misery of the Jews in Roumania, Galicia, Poland, and the Russian pale. He contests the statement in a recent number of the *Jewish Chronicle* that Anti-Semitism is, on the whole, diminishing, and detects a note of alarm in our recommendations to our co-religionists to be worthy citizens of their country. Dealing first with Russia, he says:—

"On *a priori* grounds it might be expected that the astounding growth of the Jewish population of the pale would increase the intensity of the pressure of existence. No new avenues of escape have been opened. Jewish emigration from Russia has decreased; and the United States in self-protection has passed a law excluding illiterate immigrants, a measure which cannot fail to increase the pressure of misery on the ignorant and squalid Jewish denizens of the pale. More than this, even M. Pobiedonostzeff himself, in a recent conversation with me in St. Petersburg, spoke strongly of the dire distress that now prevailed among the Jewish subjects of the Imperial Russian Government, who, for administrative reasons are confined within the pale; and his Excellency referred to the increase of privation among them that might be expected during the coming winter. From other sources I have reason to believe that, so far from the prospects of the Eastern Jews being brighter, they are gloomier than ever before. The bulk of the Russian Jews are degenerating morally, physically, and intellectually, while they are multiplying at a rate which astounds and baffles the Russian Government."

In other parts of Central Europe there is much to deplore:—

"At least half of the Roumanian Jews are totally destitute of all that makes life worth living. According to one good authority, Dr. Sutz, 70 per cent. of the Jews in Galicia are mendicants who receive no relief. In Austria the nominal law, under which Jews and Christians are equal, is treated as a dead letter, and the distress among the Jewish population is appalling. In Bulgaria misery without hope of improvement is the lot of the poor Israelites. In Hungary, although nominally tolerant, Jew hatred burns like a subterranean fire, while bitter persecution in Morocco and Persia seems to be a normal condition of existence for the Hebrew population. In the countries I have named between seven and eight millions of poor Jews drag on an

existence of tribulation and anguish. Their numbers are steadily increasing, since neither extermination nor exile is a practicable expedient for the puzzled rulers of the House of Israel."

As a contrast, Mr. White depicts, not, we think, with perfect accuracy, the active and opulent Hebrew community elsewhere.

"In banking business and international finance they are supreme. The decline of the House of Baring has left a Jewish firm of capitalists in lonely supremacy in London finance. The successful insistence of Germany in demanding the control of Greek finance is a tribute to the power of Jewish bankers in Berlin. When Russia sought her latest loan of £16,000,000 the frown of Jewish capitalists would have sufficed to debar her from access to the money markets of the West. Cosmopolitan finance is predominant among the interests that determine international questions, and cosmopolitan finance is only another term for Jewish moneylending. Among the nine most prominent foreigners interested in the Transvaal question eight are Jews. In the press of Europe, Jews, if not supreme, are influential to an extent far beyond their numbers or the measure in which they openly concern themselves in political life."

Mr. White is convinced that Anti-Semitism is growing. France follows the lead of Russia.

"French society looks askance at the Chosen People as it never did before. In the United States the so-called humorous papers give some idea of the growth of Anti-Semitism under the American Eagle. In England herself no close observer of social life can fail to mark a development of anti-Jewish feeling."

The misery of eight millions out of eleven of living Jews, coupled with the prosperity of a few, has led to Zionism, which roused extraordinary criticism among the poor Jews in the East, and among Christians familiar with the thirty-sixth chapter of Ezekiel. But Palestine is a deforested Turkish province, incapable of absorbing 100,000 additional inhabitants, the holy places will not with the consent of Russia pass into Jewish hands, and the rich Jews hold aloof from the movement.

The reason why Mr. White has insisted upon the universality of the evil begins to appear in the latter part of the article:—

"To no nation belongs the monopoly, and none can disclaim responsibility for the present state of the Jewish people. In 1807, Napoleon, with the insight of supreme genius, foresaw the danger to Europe of neglecting this question. He convened a Sanhedrin from all parts of the Continent. Until Bismarck began his anti-Semitic campaign in 1880, the matter slumbered. At intervals pillage and riots, and the self-defensive policy of Russia have since drawn European attention to the fact that the aristocracy of the human race is both multiplying and degenerating; that the process cannot indefinitely continue; and that, unless Europe help the Jews, the Jews will destroy Europe."

Mr. Arnold White's five visits to Russia convince him that the problem is insoluble by any one nation, and that the rich Jews are too busy, too comfortable, too materialist, to grapple with it. Baron Hirsch's millions were ineffectual. If Lord Salisbury were to invite the Powers to a Congress to consider the Jewish Question two results would follow:—

"England would range herself alongside Russia on a matter that affects the latter more than the destiny of Constantinople or the establishment of Russian predominance in the Pacific; and the rich Jews, who are the only instruments by which the poor Jews can be effectively lifted from their desperate condition, would be forced by public opinion, to which they are always sensitively amenable, to bring to bear their irresistible influence, intellect, and capital upon the solution of a problem insoluble without them."

"THE ADVANCE OF ZIONISM."

This, and similar titles now form the head-lines of news in Jewish and Gentile papers, and it is getting quite impossible to compress in a small monthly the voluminous information contained in the weekly press.

ZIONIST CONFERENCE IN LONDON.

This was held on Sunday, March 6, and was attended by 130 delegates representing 10,000 members of the Zionist Societies in England. A special Zionist Hebrew song was composed and set to music for use on the occasion.

"ZIONIST CONGRESS.

SECOND WORLD-GATHERING TO BE HELD AT BASLE.

[**"JEWISH WORLD" SPECIAL.**]

"The first step has been taken for the summoning again of the Zionist World-Congress. At the close of the last Congress it was stated in the press, owing to a telegraphic error, that the Congress would this year meet in Jerusalem. Such, however, was not the intention of the conveners of the Congress, for at the final sitting at Basle Frankfort was suggested as the meeting place of the next Congress, and since then London has been suggested. The Central Committee in Vienna, have, however, definitely decided to again hold the Congress in Basle for three days, August 28th, 29th, and 30th, the previous Sabbath-day being counted in, making four days altogether, as last year, when all the delegates attended the synagogue service. The work at the second Congress will be better regulated than at the first, and a private gathering to deliberate on the arrangement and agenda of the Congress will be held within the next few months in Vienna.

"It is still too early to state what will be the definite objects of the Congress, but one of its main aims will be to replace the provisional schemes of organisation, passed at the last Congress, by others of a definite character such as the year's experience will have suggested. The conveners have every reason to believe that, as last year, delegates will again come from all the ends of the earth to Basle. Already delegates have been nominated in Chicago, and preparations have been made for sending others from various parts of America."

The land-preparing for the people goes on side by side with this preparation of the people for the land.

Such questions as

"THE RE-AFFORESTING OF PALESTINE"

are now discussed, as well as other necessary prospective measures.

JERUSALEM REVIVING.

Meanwhile, while the people are thus being prepared for the Land, the Land is being prepared for the people. The Rev. Ben Oziel, of the Christian Union Mission in Jerusalem, sends us some interesting facts relating to this subject. We give one or two extracts:—

"No one, who knew Jerusalem twenty years ago and sees it now, can question the propriety of the above heading, for Jerusalem is unquestionably reviving in many significant ways.

"First, it is extending and expanding rapidly beyond the walls precisely and literally as was predicted by the Prophet Jeremiah chapter xxxi. 38-40, covering the very ground designated and specified by the Prophet with handsomer and more commodious buildings, occupied by the Consuls, by European residents, by Hotels, Hospitals of large dimensions, Mission properties, residences, Churches and Chapels, Convents, and prettily planted public walks, etc., etc.

"The early, and especially the latter rain, are certainly becoming more regular and copious than in past ages, thereby preparing the land for greater productiveness and to support a larger population than it now has.

"Hebrew, the sacred tongue of the Old Testament, is becoming again a living language among the Jews in Palestine; and the only newspapers published in all Palestine are the two that come out weekly in Jerusalem, and both are in Hebrew. They could not exist without numerous readers."

An advertisement in a Jerusalem newspaper (Hebrew).

"Grand New Hotel. The days when travellers in the Holy Land were obliged to stay in monasteries are over. Jerusalem, now reached by railway from Jaffa, boasts of a grand, palatial hotel, such as are met with in Paris, London or Rome. It is a really luxurious home." In the same paper an appeal is made for the building of a lodging house for the many poor Jewish emigrants.

THE JEWISH COLONIAL BANK.

An official statement in *Die Welt* says that numerous letters have been received concerning the projected Jewish Colonial Bank, and that it has been suggested that the capital should be increased from two to five millions sterling.

RELIGIOUS SIGNS.

"THE BIBLE STORY RE-TOLD."

This marks a further advance of a very dangerous kind. We will not advertise the book, but warn Christian parents against this attempt to introduce the results of the "higher criticism" to children! Those who are content with the Bible story as it stands, will be content with it for their children.

"REALISM" IN CHURCH AND THEATRE.

It appears that "Realism" which is confessedly deteriorating the "Stage" is now being introduced into the "Church." But the effect will be the same. The object of Satan in the degradation of sacred things is rapidly advancing. We see it all around us, and it is a plague which will assuredly increase.

In a contemporary we read of some significant and alarming "Realism" in a Christian congregation in Indianapolis. It seems that on a recent Sunday evening the pastor of a Christian sect in an Indianapolis town delivered a sermon on the theme, "His Satanic Majesty." The pastor is an eloquent man, and the picture his address painted was of the most lurid character. At the climax of description, a being dressed to represent a devil, with large head and switching tail, ambled up the aisle, blowing smoke from its nostrils and bellowing: "I am the devil, and I want all of you."

In a moment the audience became panic-stricken. Men, women, and children were hurled to the floor and trampled upon in the mad rush for the door. In the confusion the stove was upturned and the building caught fire. Before the horrified members regained their senses the fire had made such headway that all attempts to save the church were in vain. The following morning the pastor's son confessed the "devil" was himself, elaborately dressed up for the occasion. Despite its Christian professions, the congregation must have been, as our contemporary remarks, sunk in a curious state of nerveless superstition to be thrown into a panic.

THE MANUFACTURE OF RELIGIOUS "FLESH."

"WEIRD RELIGIOUS SERVICE."

"A remarkable religious service took place in Ocean Grove, in the State of New Jersey, where the building was purposely made totally dark, except for a gleam of light from the altar, where the head of Christ stood out from purple draperies. No word was spoken, and the intense and impressive silence was broken at intervals by the soft notes of violins and chimes made for the occasion, terminating in a weird echo of song. The darkness made moving impossible, and the audience were strangely stirred by the ceremony and worked up to a high pitch of excitement."—*The Otago Witness*, Nov. 11, 1897.

CHURCH AND STAGE IN ENGLAND.

Dean Farrar has recently given his voice in favour of the Stage, and now the Bishop of London has given a license to the Rev. Stewart Headlam who is the great advocate of the "Church and Stage" movement! A correspondent wrote to the Bishop to ask whether that license was to be interpreted as an expression of sympathy with the Stage, the Bishop practically owns it by saying, "If people wish to see popular amusements, ought they not to sympathise with and help efforts to amend the stage."

EXPLOITING RELIGION.

A ticket, of which the following is a copy, was extensively circulated in North Hackney during the last few days before the London C.C. Election:—

"Admit bearer, Spensley Hall, Brooke Road, N., next Sunday evening (February 27), at seven o'clock. The subject of the address will be a modern parable, entitled,

"THE KINGDOM OF HEAVEN IS LIKE UNTO THE LONDON COUNTY COUNCIL."

George Lampard, Esq., will be present and speak. Come early. Hymn books provided. All seats free."

Mr. Lampard is one of the Progressive candidates for the London County Council for North Hackney, and in accordance with this announcement he last night occupied a seat on the platform.

The Rev. Mr. McKenzie boldly announced that his subject was as described on the ticket.

He compared the establishment of the London County Council in succession to the Metropolitan Board of Works to the coming of Christ to Jerusalem—or the kingdom of Heaven on earth. The comparison, he said, was clear from three points of view:—(1) The Council came

when it was wanted; (2) it came for righteousness; and (3) it came or happiness."

We are glad to find that this blasphemy was publicly rebuked by Mr. Lampard, who evidently did not relish being "exploited" to serve the political ends of one who by profession is a minister of the Gospel:—

"Mr. Lampard, when he was called upon to speak, said he was never so disappointed as he was that night. Until the preacher had announced that he would be called upon to speak of the work of his son, who was a missionary in India, he did not know that he was to speak at all. He then gave a brief address on missionary work, and added that the life of Christ was too solemn a matter to be discussed in the same breath as the London County Council.

"A collection was made to defray the cost of the printing of the tickets."

IS THE WORLD GETTING BETTER?

The Motherwell Times of Feb. 5 reports a debate between the literary societies of the Dalziel Parish and Free Churches. We gather that the debate was spirited and exciting, but it is a sign of the times that the affirmative vote was carried, and the newspaper concludes by saying, "So we may take it that 'the world is getting better' after all."

Meantime the *Daily Telegraph* (of Jan. 4) treats us to an article, entitled

"CHILD THIEVES AND THEIR ABETTERS,"

made up of the most painful collection of recent "London Police Court Cases":—

"If lower London were searched through and through, a worthy follower of Fagin would be sought in vain—a merry old gentleman, who kept a school for the daily instruction of pupils, who had the advantage of practising the art of picking pockets on their schoolmaster, who personated the victim, and perambulated the schoolroom with his handkerchief peeping from between his coat-tails, and bestowed pecuniary reward on the novice who succeeded in abstracting it without his knowledge. . . . Nevertheless, it is little short of certain that the poor little wretches who almost any day of the week stand white and quaking in the dock, with a charge against them of robbery from the person, have been to some extent taught the business. Nor are they all of the ragamuffin brood that set at defiance the School Board and all its officers, and lead an untamed and roving life, knowing no more of reading and writing than so many young Zulus born and bred in the wilds of South Africa. It is a fact, as astounding as it is unintelligible, and proved by repeated instances, that urchins, barely in their teens, will attend school morning and afternoon with some sort of regularity, and devote their evenings, and, presumably, their holiday times, in setting out in gangs of three or four to, perhaps, a mile or two from the neighbourhood where they are known, their purpose being to practise picking and stealing in quite a methodical and professional way."

THE UNITED KINGDOM DRINK BILL.

This is another proof, we suppose, that "the world is getting better," and if so, what does the Temperance movement have to say to it? It appears that the drink bill for 1897 exceeded by three millions and a third that of 1896! And it was the Jubilee year too—and not merely a Royal Jubilee—but the Jubilee of "the Band of Hope"!

SHUTTING GOD OUT.

The *St. James's Gazette* gives the following account of a further step in this direction:—

"Not for the first time France has dethroned the Deity. At the Revolution the name of the Almighty was suppressed, as a relic of tyranny, like the *noblesse*, and rights of high and low justice. When the Consulate came to restore order out of chaos there was a reversion to the State recognition of God, and the edges of the larger French coins were inscribed with the legend "Dieu protège la France," a usage which has ever since continued. The present French Government is evidently of opinion that He does not do so any longer, for the inscription is to be omitted in future. Who, then, does now protect France? May we assume that it is the Czar?"

THE INCREASE OF THE GRADIENT.

The "down grade" movement is proceeding apace. The Rev. Professor Story was Moderator of the General Assembly of the Church of Scotland three or four years ago. And now he has recently delivered the introductory lecture at

the Church History classes in the University of Glasgow. In contrasting the old theology with the new Professor Story strangely confuses "believing the Bible," i.e., what it says, with "believing in the Bible," but he makes short work:—

"Belief in an infallible book is just as enervating to the spiritual intelligence as belief in an infallible Church or an infallible person; and that there are hundreds of difficulties—intellectual, historical, moral—in the way of rendering such belief to the collection of books we call "The Bible." But there are no such difficulties in the way of believing in the Bible, and the authority of the Bible as containing the word or revelation of God.

"An immense amount of mischief has resulted in the past from bondage to the letter of Scripture and neglect of St. Paul's warning that while the spirit giveth life, the letter killeth. Hence have arisen such scientific delusions as those about the six days' creation, about 'Joshua's moon in Ajalon'—examples of the error of treating a dramatic representation or a fragment of lyric poetry as a solemn historic statement—the ethical aberrations of representing the cruel treachery of Jael, or the vindictive rigour of many portions of the Mosaic Code, as acceptable to the righteous God and Father of all—the historic blindness of failing, or refusing, to see the expanding purpose, the gradual evolution in the divine education of mankind, the growth of the religious idea, of the higher morality

"The principle that we have in the Bible a progressive revelation, which shows us the development of the human race from its childhood to its manhood, until the full realisation of the Divine ideal of humanity shines forth in Jesus Christ. But while we believe this continuous divinely-guided development, or evolution, is the real burden of the Bible, that to which the book in all its manifold elements bears witness, and which can only be rightly apprehended by those who discard the oppressive dogma of its verbal and literal inspiration, you, who look forward to the exposition of its truths to your brethren of the Church, must be careful to treat it with the reverence that is due to the chief magazine of religious truth, to the most perfect instrument of spiritual instruction that the world possesses.

"In a sermon on the text, 'A time to cast away,' preached before the University of Cambridge this year, the preacher pertinently asks, "Might not Charles Bradlaugh, and hundreds of whom he influenced, have lived and died faithful and active members of the Church of England if they had not been told that Christ, and not the Noachian Deluge, or the descent of the whole human race from a single pair, is the centre, nay the sum, of the Christian Creed?"

And this it is which is considered (as Dr. Anderson points out) "general literature," and as such finds its way into all the secular newspapers (the above is from *The Scotsman*) while all that is distinctly Christian, and on the side of the old theology is rigorously excluded!

Editor's Table.

REVIEWS.

The Great Assize advertised in our columns contains much useful information, though, like all man's works (including *Things to Come*), it is not right in all points. Only God's Word is right on every point, and our efforts to expound it are true only so far as they rightly divide "the Word of Truth."

Three Letters on the Proposal for a Roman Catholic University, Addressed to a High Churchman. By W. Blair Neatby, M.A. Banks and Co., Racquet Court, Fleet Street, E.C., price 2d.; or of the Author, 13 Binden Road, Shepherd's Bush. This is a useful and timely brochure on an important subject, and ought to have a wide circulation.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 47.

MAY, 1898.

Vol. IV. No. 11.

Editorial.

"A CASTAWAY."

LEST after I have preached the Gospel to others, I myself should be a castaway" (1 Cor. ix. 27).

This passage of God's Word has perplexed and troubled many a child of God.

It is common to argue that if so highly favoured a servant of God as Paul was afraid of being cast away from God's favour and love and salvation, how much more must we fear it. And if the apostle by the Holy Ghost admitted such a possibility, is not this a sufficient proof that the eternal preservation of the children of God in Christ Jesus is only a human opinion, and not a Divine fact.

The reply is that the conclusion would be true provided the premiss were correct. But that is just the question. We brand the premiss as Satan's lie to deceive and trouble unstable souls, and the conclusion is therefore false.

Let us first look at the context in which we find these words. There were many in the Church at Corinth who questioned the apostleship of Paul, and hence he is vindicating, all through, his commission which he had received not of man, neither by man, but solely and directly from the Chief Shepherd Himself (Gal. i. 11, 12).

After describing his past conversation in the Jews' religion, he says, "But when it pleased God to reveal His Son in me!" Here we reach firm ground, for he traces all up to a Divine origin, to God who "separated me . . . and called me by His grace"—a work in which neither himself nor any human being could have a share. This is Gal. i. 11-16. And in 1 Cor. ix. the argument is the same as to his great commission. The chapter begins by asking, "Am I not an apostle?" and continues throughout to speak of his ministry and apostolic service. (See vers. 2, 7, 11, 13, etc.) The whole context has to do not with sonship but with apostleship, not with relationship but with service. It is all to do with himself in enforcing the answer to the question with which the chapter begins, "Am I not an apostle?"

It is impossible for it to be otherwise. Can it be that this one sentence is to make void all the precious teaching of the other Epistles? Is the teaching of Eph. i. and Rom. viii. all to be blotted out, as though it had never been written? No! this cannot be. There must therefore be an explanation which shall leave us those Scriptures in all their sweetness and all their power, and not rob us of the great fundamental truths which reveal to us how God purposed in Himself to have a people near unto Himself: how He set up His Son to be the great and glorious Head

of the Body; how to this Head He gave the members: how to the members He gave the Head who made Himself responsible for their salvation, which includes their eternal preservation and everlasting security.

Look at, and see what is involved in that one expression, "Accepted in the Beloved" (Eph. i. 6), i.e., graced in the Beloved. It means that in Him the Head there is treasured up the grace of repentance to be bestowed upon the members in due time; the grace of faith and the grace of love for all His redeemed. Oh! what a precious truth, that all grace is treasured up in the Head, in order to meet all the sins and failures and infirmities of all the members of His Body. And that this grace is like Himself eternal, infinite, and omnipotent; sufficient for every emergency and every perplexity of His people.

Think of all this and read again in the light of it—Eph. i. and Rom. viii.—and then ask how inconsistent with it is this supposed admission of 1 Cor. ix. 27.

The Lord Jesus came to do "the Father's will," and He did it fully, perfectly, completely (John xvii. 2; Heb. x. 7). And "this (He said)—this is the Father's will which hath sent Me, that of all whom He hath given Me I should lose none, but should raise him up again at the last day" (John vi. 39). Not even death itself, nor all the power of the grave, is to be allowed to frustrate the will of the Father, or the work of the Son. Christ is responsible for His people in life and in death. Inasmuch, therefore, as this eternal preservation depends on the will of the Father, and not on the merits of His people, they must be eternally secure.

It is clear therefore that 1 Cor. ix. 27 cannot possibly be interpreted of the *standing* which God has given His people in Christ.

But note further that in Luke xi. 21, we have further teaching conveyed in a parable, of which we may surely take the *application* to ourselves (without interfering with the *interpretation*, which is dispensational). There the "strong man" (Satan) is represented as being "cast out" by the "finger of God" (ver. 20), i.e., the Spirit of God (see Matt. xii. 28). Now when the strong one is overcome and is cast out by the "stronger than he. . . He taketh from him all his armour wherein he trusted and divideth his spoils." The victory is complete, and the strong one never returns.

But it is very different in the case of the man from whom the unclean spirit goes out of his own accord, and is not "cast out." When this takes place the unclean spirit "walketh about through dry places, seeking rest." He finds the places very dry indeed, for there is a stronger than he that makes it impossible for him to enter into the Lord's people. So "finding none, he saith, I will return unto my house" (mark the pronoun "MY"), "whence I came out; and when he cometh, he findeth it empty,

swept and garnished." He finds the reformed character garnished, *i.e.*, "decorated" indeed without, but "empty" within, for there is no "stronger one" in possession. It is only improved flesh. Hence it becomes a dwelling-place for evil spirits, "and they enter in and dwell there." Well may the Lord Jesus add: "And the last state of that man is worse than the first."

Not so when the "strong" one is "cast out" by "the stronger than he." He never returns again, for "all his armour" has been taken from him and his dominion has been for ever ended.

This was the case with Paul. He had been delivered by the "stronger" One, Christ Jesus his Lord, and therefore his standing in Christ was secure. He could not therefore be referring here to his *standing* as a Christian, but to his *service* as a minister. It is this position which he takes all through this epistle. It is the "I" of the apostle throughout. In chap. i. 1 it is Paul the apostle. In chap. ii. it is his going to Corinth and his ministry there. In chap. iii. it is Paul the "wise master-builder" and other ministers as building on the foundation which he says, "I have laid." It is "living stones" which are used in this building. If any minister builds into it "wood, hay, or stubble," the fire shall try it and the man's work that shall be burned up in unquenchable fire shall suffer loss, for it will be all lost labour. "Every plant which My heavenly Father hath not planted shall be rooted-up" (Matt. xv. 13), but the man himself—the planter and the builder—he shall be saved, though his labour shall have been all in vain and those whom he has built into this building shall be rejected and cast away.

This is the meaning of the word "castaway." It occurs eight times, and is rendered "rejected" once (Heb. vi. 8), and "reprobate" six times. Our English word "reprobate" is from the Latin and means *dis-approved*, exactly what the Greek word means—*ἀδόκιμος* (*adokimos*). It is used of metal which when found not to be genuine is rejected. It is used of man exactly as when, before a contest of any kind, he is *disqualified*; or having competed, has failed and is rejected. This word has nothing whatever to do with the theological idea of what is termed "reprobation."

The word occurs in Rom. i. 28; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 6.

In 1 Cor. ix. 27, therefore, we are to remember that the "I" is Paul *as an apostle*, and that which is spoken of as possible of disqualification and rejection is *ministerial labour*. He is referring not to his heavenly standing, but to his earthly service: not to his privileges as a saint, but to his responsibilities as an apostle: not to his prospect of future glory, but to the result of his present ministry: not to his calling as a son, but to his work as a servant. Therefore it was that he laboured to build into this building those who shall answer to gold, silver, and precious stones, which fire cannot burn—plants, whom the Father will never root up—that so he may not have laboured in vain.

Let us as the children of God rest in the counsels of God, which have made us sons; in the work of Christ, which has made us heirs; in the witness of the Holy Ghost, who in the Scriptures of truth declares that we are the

recipients of such eternal and glorious privileges; while He witnesses in our own blessed experience the reality of the fact that the soul that is truly cast upon God, shall never be cast away from Him.

NOTES ON THE ACTS OF THE APOSTLES.

FOURTH PAPER. CHAP. XIX TO END.

Continued from page 112.

IN Paul's defence in Acts xxii., we have much instruction on an important subject. It tells us what baptism was: what it did: and what it did not do. It enables us to state with certainty the meaning of some passages in the epistles, which otherwise might seem uncertain. Paul begins with the emphatic assertion of his Jewish nationality, not as a past thing which he had renounced or by any means forfeited, but as a present fact. "I am verily a man, a Jew." He then recounts the circumstances of his conversion, the visit to him of Ananias, "a devout man according to the law," who having been the means through whom sight was restored to him and having spoken to him of the Lord's appearance to him, said, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Baptism had two aspects, it was a confession of Jesus as the Lord; and it was a ceremonial purification from the defilement of his sins. As in Acts ii. 38, it was the expression of his repentance concerning his previous course, and his submission to the One whom he had persecuted, as the Lord.

Its effect was to bring him into association with those whom he had hitherto persecuted, "then" (we read) as soon as he was baptized, "was he certain days with the disciples which were at Damascus" (chap. ix. 19). It admitted him to "the camp" of the saved remnant of the nation to which he belonged. Just as the washing of the flesh in water fitted, for admission within the camp of Israel in the wilderness, those who had been put out on account of defilement (Numb. v. 2, 3; Lev. xiv. 8); so baptism fitted those who confessed the Lord Jesus for admission into the saved remnant of the nation which had been guilty of His death. It established social intercourse and equality with all the baptized, whether Jews or Gentiles. This is expressed in every case in which the baptism of a household is recorded. Peter tarried certain days with Cornelius (chap. x. 48). Lydia constrained the apostle Paul and others to come into her house (chap. xvi. 15), and the jailer brought them into his house and set meat before them (chap. xvi. 34). It was the water of purification for *the association in one company* of those whom God had cleansed both Jews and Gentiles (chap. x. 15), and among whom He dwelt, the presence of the Holy Spirit being manifest in the sign-gifts; for the saved and baptized company were the antitype of Israel in the wilderness (1 Cor. x. 1-11; Heb. iii. and iv.).

Baptism, which accompanied the preaching of the kingdom through its entire course, from the ministry of John the Baptist to that of Paul at Ephesus, did not take those who received it out of their earthly relationships. The kingdom as foretold by John, and as proclaimed by the

Lord Jesus and afterwards by His apostles, is to be manifested on the earth. The Lord Jesus spoke of it to Nicodemus as "an earthly thing" (John iii. 12). We know from the prophets (Ezek. xliv. 9-16) that when the kingdom is established in the earth, there will be the people of Israel, a circumcised nation, Gentiles, uncircumcised nations, and also a Levitical priesthood. This is one of the chief lessons taught us in the Acts from chap. xvi. 3, and particularly so by Paul at Jerusalem, that the preaching of the kingdom of God had altered nothing in God's order for His earthly people. Paul appeared at Jerusalem in three distinct aspects:—He had been for about twenty-five years a baptized disciple of the Lord Jesus, yet as a Jew he could go purified into the temple and so identify himself with the Levitical priesthood; then he could maintain before the multitude the fact of his Jewish nationality in self-defence, and afterwards claim protection from the Jews as a Roman citizen. His faith in Jesus as the Christ and Lord had not made him less a Jew or a Roman citizen than he was before. All becomes plain when we recognize that *the subject of the Acts is not the Church of God among the Gentiles, but the preaching of the kingdom to Israel first and to the Gentiles also; and that the kingdom is inseparable from Jerusalem (Acts i. 4) not only in fact, but also as the subject of apostolic ministry.*

Baptism did not bring those who received it into the unity "where there is neither Jew nor Greek," for nothing is more plainly presented in the Acts than *the continuance of this very distinction between Jew and Gentile all through the history.* A decree was issued with Divine authority from the apostles themselves at Jerusalem that the Gentile believers were not to be circumcised (chap. xv.). Paul, "as a Jew," circumcised Timothy, the son of a Jewess who believed, and he went into the temple at Jerusalem (chap. xxi.) to show that up to that time he had not taught the Jews to cease circumcising their children. James also testified to there being "many thousands of Jews which believe, all zealous of the law" and the Gentiles "which believe, who observe no such thing."

On the other hand the statement is quite as plain that there was no difference in the blessing received, among those whose hearts God had purified by faith (chap. xv. 9).

There *was distinction* in the flesh among those who had been associated by the water of purification applied to their flesh, but there was no *difference* before God among those to whom He had given the same gift, to Jew and Gentile alike (chap. xi. 17 and xv. 8).

It becomes evident, then, that those passages in the Epistles, which refer to baptism in connection with a position where there is "neither Jew nor Greek" (1 Cor. xii. 12, 13; Gal. iii. 27, 28; and Col. iii. 10, 11) can only refer to the baptism with the Holy Spirit, given by the Lord Jesus, whereby the One Body is constituted and Christ is put on.

When before the council (chap. xxiii.) Paul spoke hastily to the high priest, not knowing him to be the high priest. Immediately, on being informed, he confessed his fault and quoted the law which he had transgressed. This was really a more keen rebuke to the high priest than were Paul's

hasty words, for it showed that the prisoner had more regard for the law than had the judge before whom he stood.

Contributed Articles.

THE FIXING OF DATES.

BY DR. BULLINGER.

IN view of the prevailing excitement as to the approach of the *New Era* and the fixing of dates, it may be well to say that few things have more hindered the humble study of prophecy than the false prophesying of those who ought to be learners instead of teachers.

It is most significant that there are no "dates," as such, given in the prophetic Scriptures. The times and seasons are given in their *duration*, and not in reference to their starting point or their termination.* So that those who attempt to fix dates have really no fixed point from which to commence their reckoning, and no foundation on which to rest their speculations.

It is also significant that whereas the Scripture speaks of "days," this school of interpreters persist in reading it as though it said *years*, and make common use of the term "prophetic years," an expression of which the Scripture knows nothing. We give on another page a few notes on what is called "the year-day system." (p. 130.)

While maintaining that "days" mean days, and not years, and ought to be so *interpreted*, we have always admitted that there *may be* a foreshadowing *application* in years; that is to say, a long fulfilment in years, and a short fulfilment in days at "the time of the end." But if events should prove that this is not the case, then "the year-day theory" must be given up as an exploded theory.

That it may be regarded as exploded is now pretty clear. We need not go back upon the proofs afforded by the mistakes of Elliott, Cumming, and others, but, confining ourselves to living examples, we may form a true estimate of the fallacy of all calculations which are based on "the year-day theory."

We have before us a series of advertisements which have been inserted in various newspapers by the Rev. Michael Baxter, of *The Christian Herald*, and they afford not only a melancholy spectacle, but a solemn warning to all who may hold to this fallacy.

1. In *The Standard* of Sept. 21, 1889, General Boulanger was stated to be the "Man of Prophecy."

General Boulanger committed suicide in 1891.

2. In *The Standard* of Sept. 21, 1889, it is stated that "the prophecies of Daniel and Revelation show the translation of 144,000 Christians to heaven to be on March 5, 1896."

It is now 1898. See Nos. 8, 10, and 13.

* Dan. ix. 27 is an exception, but even there the date is not given: only the event—viz., "the going forth of the commandment to restore and to build Jerusalem," which the interpreters persist in reading to restore and to build the Temple!

3. In *The Morning Post* of April 11, 1890, "the advent of Christ as Bridegroom on March 5, 1891."

It is now 1898.

4. In *The Standard* of July 7, 1890, it is declared that "five years and eight months is all the time that remains from to-day, July 5, until March 5, 1896, when there will be an Enoch-like translation to heaven of 144,000 watchful, living Christians, without dying, at Christ's Second Advent 'in the air,' at the Jewish ninth hour on Thursday, March 5, 1896, precisely sixty-nine weeks of literal days after 'the going forth of a future command to rebuild Jerusalem' on Thursday, Nov. 8, 1894," &c.

It is now 1898! Note the quotation and the insertion into it of the word "future."

The same advertisement states that "the greatest war ever known will, in 1891-2, change twenty-three kingdoms into ten confederated kingdoms . . . and Boulanger may rise to power in France during its coming victorious wars."

It is now 1898! No such wars took place, and Boulanger died in disgrace the very next year!

5. In *The Standard*, Nov. 18, 1891, it is stated that "on Thursday, Nov. 8, 1894, the Jewish evening sacrifice will be recommenced in Jerusalem about 3 p.m. in the afternoon, for the first time after a suspension of eighteen centuries," &c.

"On Friday, Nov. 9 . . . the Jewish Morning Sacrifice will be recommenced about 9 a.m.," &c.

It is now 1898, and neither of these events took place.

6. In *The Standard* of Aug. 29, 1892, "five astounding events" are announced—

(a) "Not later than some time between Oct., 1892, and April, 1893, commencement of the greatest war ever known."

Notice the "not later."

(b) "Some time between April and September in 1893 (Dan. ii. 24), termination of the above-mentioned greatest European war ever known by the transformation of all the countries of Cæsar's Roman Empire into a ten-kingdom allied confederacy of ten kings, etc.," which are set forth in detail.

The war did not then terminate, for the simple reason that it never commenced. And the only "confederacy" has been the "Concert of Europe," of which six powers (and not ten) have already come to naught.

(c) "About the summer or autumn of 1893, a Napoleon is to be received into the confederacy as an eleventh little horn or king over a little state, probably Macedonia, etc."

(d) Not later than April, 1894, and probably somewhat sooner, this Napoleon advances to be the King of Syria.

(e) "On Passover Day, April, 1894," this "Napoleon, then King of Syria, makes his seven years' covenant with the Jews in Jerusalem," etc.

The most astounding event of all is that none of these things happened, and it is now "not later" than April, 1898.

7. In *The Standard* of July 31, 1893: "The greatest European war is expected to break out this year," etc.

8. In *The Standard* of Aug. 1, 1893: "A frightful catastrophe overhangs England . . . Britain is to be humiliated and subjugated by France," and Ireland is to be independent.

9. In *The Standard* of Jan. 30, 1894, a Prophetic Calendar was given from 1894-1908. We give only the events prior to the current year because, as these events did not happen, we need not trouble ourselves about the subsequent events.

In 1894-5 were to be "colossal wars and revolutions," France regaining the Rhine provinces.

On July 7 (see No. 4 above). These wars were to take place in 1891-2.

In 1898-9 Napoleon should arise as Daniel's little horn.

On Aug. 29, 1892 (see No. 6 above), this was to have been in the autumn of 1893.

10. In *The Standard* of April 21, 1894, it was announced that "several ministers will speak in St. Martin's Hall," on the "European convulsions about 1896 or 1897 forming a confederacy of ten kingdoms by 1898, and then a Napoleon rise as a Græco-Macedonian King about 1898-9," etc.

In spite of the "several ministers" the "European convulsions" did not take place, nor has Napoleon risen, up to April, 1898.

11. In *The Standard* of Nov. 8, 1894. "The translation of 144,000 living Christians to heaven without dying . . . may be expected on March 12, 1903."

On Sept. 21, 1889 (See No. 1 above), and July 7, 1890 (see No. 4 above), this was to have taken place on March 5, 1896.

And on April 11, 1890 (See No. 3 above), this was postponed to March 5, 1891.

12. In *The Standard* of Jan. 2, 1895, "it seems certain that 1897 will be a year of European war and revolution," etc., and "France will annex territories west of the Rhine," etc. "All these changes will be completed during 1897 and 1898. Then a Napoleon will arise as the Little Horn," etc.

On Aug. 29, 1892 (See No. 6 above). This was announced for 1893.

On Jan. 30, 1894 (See No. 9 above) This was announced for 1894-5.

13. In *The Standard*, April 23, 1895. The translation of "144,000 living Christians to heaven without dying" is fixed for Mar. 12, 1903.

The previous announcement of this event was made for March 5, 1891 (See No. 11 above).

14. In *The Standard*, May 1, 1895. The ten kingdoms were to "be fully developed in 1898 as the result of a victorious war of France against Germany in 1896, or 1897."

This had previously been fixed for 1891-2 (See No. 4 above); and later for 1893 (See No. 7 above).

15. In *The Standard*, May 1, 1895, Napoleon is again announced for 1899. The translation of "the 144,000 living Christians" for March 12, 1903.

16. In *The Standard* for Dec. 25, 1895, the ten-kingdomed confederacy is fixed for 1898, and Britain's probable loss of Canada, India, and Ireland for 1896 or 1897.

It is now 1898!

17. In *The Daily Telegraph* of March 5, 1898, all these events are shifted onwards, the earliest being 1901, beginning with "wars and revolutions in 1898-9, changing twenty-two into ten allied kingdoms," etc.

Now please note that all these shifting calculations are all based on "the year-day theory," and like all others so based, are absolutely worthless.

No matter how carefully the calculations are worked out, whether from history, as by Cumming, and others;

or from chronology, as by Mr. Dimbleby, all are alike based on the hypothesis that a "day" is to be taken for a "year," and therefore the conclusion must necessarily be vitiated!

Surely the warning is sufficient for all our readers to shun that theory in future, and to allow nothing to come between their hearts and the One for whom they wait.

We have before pointed out how the enemy will use one part of truth to destroy another truth. And here *prophecy* itself is used to make void the hope of Christ's coming: for that which puts Christ's coming off by saying it cannot be before such a time, or brings it nearer by saying it must be at such a time, effectually destroys the ever present power which "that blessed hope" was designed to have over the hearts and lives of the members of the Body of Christ.

Let us then beware of the teaching of all who fix dates, and be perfectly certain that anyone who speaks of "144,000 Christians," when God's Word says they are "the tribes of the children of Israel" (Rev. vii. 4), is not to be listened to as a trustworthy guide in the interpretation of Scripture.

"THE LETTER KILLETH."

BY ROBERT ANDERSON, C.B.

ACCORDING to the *Scotsman*, quoted at page 120 of *Things to Come* for April, the Rev. Prof. Story, Ex-Moderator of the Church of Scotland, made use of the following words in a University Lecture recently delivered in Glasgow:—

"An immense amount of mischief has resulted in the past from bondage to the letter of scripture and neglect of St. Paul's warning that, while the spirit giveth life, the letter killeth."

This suggests most serious reflections. How wise and right it is of Rome to discourage the reading of the Bible by "the laity"! How dangerous and mischievous is the work of the Bible Societies in disseminating it! As the book is like poison, which may bring health if taken rightly, but must bring death if taken wrongly, the promiscuous sale of it should be checked by law! Indeed it is more dangerous even than poison, for with poison the danger depends upon taking too much, but, if "the letter" of the Bible kills, the most carefully adjusted dose of Scripture may be fatal! And how can anyone get at the spirit of the book save by studying "the letter" of it? And how can the spirit of it be good if "the letter" of it be so evil? For just as a man must be judged by his acts, so a book must be judged by its words.

The fact is that the statement above quoted is a profane libel upon Holy Scripture, and an ignorant travesty of the great Apostle's words. The reference, of course, is to 2 Corinthians iii. 6. The subject there is the ministry, and the Apostle compares the ministry of the preceding dispensation with that entrusted to him and his fellow-workers. And he marks the following points of contrast:

- The Old Covenant . . . The New Covenant.
- The letter The spirit.
- The ministration of death. The ministration of the spirit.
- The ministration of con- The ministration of righteous-
demnation ness.

As the intelligent reader cannot fail to see, the contrast throughout is—not between "the letter" of the scripture and the spirit of it; a distinction which is quite unmeaning if it be not utterly blasphemous—but between the law and the gospel. The one was the ministration of death in letters engraven on stones (ver. 7 R.V. margin): the other is the ministration of the spirit. And thus by the well-known figure of *Metonymy*, "the letter" stands for the one, "the spirit" for the other. "The words that I speak unto you," the Lord declared, "they are spirit and they are life." And again and again He enforced the truth that His words were fraught with blessing to the believer. But the "voice of words" which Israel heard at Sinai, could only kill. And yet that "ministration of death came with glory": how much more glorious then must be the ministration of the spirit! Such is the Apostle's argument, and such the meaning of the contrast between "the letter" and "the spirit"; as some of us learned, even in Sunday School, long ago, before the "new lights" had appeared above the horizon, and when men like Chalmers taught the teachers in Scotland.

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.

GOD'S PURPOSES IN ISRAEL.

BY THE REV. J. WILKINSON.

(At the Mildmay Prophetic Conference, Oct., 1896.)

THE topic allotted to me this morning, beloved friends, is God's purposes in Israel, but there is a little confusion in Christian minds about Israel, and I may be meaning one thing and the hearer may be thinking about another; and so I would like you to know in what sense I take the word "Israel," before I speak of God's purposes in Israel. Will you open your Bibles then for a moment, at Amos, the 9th chapter, and the 7th verse: "Are ye not as children of the Ethiopians unto Me, O children of Israel? saith Jehovah. Have not I brought up Israel out of the land of Egypt?" That is the Israel that we are speaking about to-day, the Israel that God brought up out of the land of Egypt. God says so here, and that is the Scriptural sense in which we are to understand Israel. It means the Israel, the whole twelve tribes, that God brought out of Egypt. Now, that is clear. There are other passages, but we need not refer to them. But is Israel anywhere referred to in the Bible in any other sense, in a more limited sense, than what we have got here—the whole twelve tribes? Yes. You know that there came to be two kingdoms of this Israel. One was called Judah, and the other was called Israel; one with headquarters at Jerusalem and the other with headquarters at Samaria. Israel was established about 975 years before Christ, and it ended its national existence in 721 before Christ, and has never existed since then as a nation, and it never will until, with Judah, they become one nation upon the mountains of Israel, one king, king to them all, no more two nations, no more divided into two kingdoms, no more at all. Is that true? Look at this same chapter, beloved friends, a little lower down, the 8th verse: "Behold the eyes of the Lord

God are upon the sinful kingdom, and I will destroy it from off the face of the earth." God says so. Now we must just bow in humble submission, whatever are our theories, to the plain statements of the word of God. God says that He will wipe out the sinful kingdom of Israel from the face of the earth. But will He destroy the individuals that make the kingdom? No. He says plainly, "Saying that I will not utterly destroy the house of Jacob, saith the Lord. I will not destroy that house that sprang from Jacob, called Israel," the twelve tribes forming the basis and the foundation of the nation. "I will preserve the individuals, but I will destroy the sinful kingdom and wipe it from the face of the earth." Now, we shall get this very clearly confirmed if we just bear in mind another thing or two.

You will recollect that they are not only to be one kingdom, Israel, upon the mountains of Israel, but one king is to be king to them all. We know that the whole twelve tribes will be restored and become one kingdom upon the mountains of Israel. Now, who is this king? Jehovah is stated to be the king in the Old Testament, and Jesus in the New Testament, and, if there is only to be one king, by plain logical inference, Jesus is Jehovah. Jehovah and Jesus are one. Listen to a passage from the 3rd chapter of Zephaniah. Speaking of their restoration and God's wonderful delight in them on their restoration, and His blessing on them, and His blessing through them to the world, it is said: "The King of Israel, even Jehovah, is in the midst of thee. Thou shalt not see evil"—that is national calamity, national dispersion—"any more." That is Jehovah, King of Israel. Now, you will recollect our Lord's conversation with Nathanael, as recorded in the 1st chapter of the Gospel of St. John. What do you find there? Nathanael says, addressing the Lord Jesus, "Thou art the Son of God." What more? "Thou art the King of Israel." Israel, then, refers to the whole twelve tribes brought out of Egypt. The temporary existence of a part of those tribes formed the kingdom of Israel for two or three hundred years. They have been rooted out from the face of the earth as a kingdom, but the individuals have been preserved. They are no more to be a kingdom till they are all restored upon the mountains of Palestine and one king, king to them all; no more two nations or divided into two kingdoms, no more at all. And Jehovah is in the midst of them, their King, and Jesus is Jehovah Incarnate. The King of Israel, born King of the Jews, died King of the Jews. He was not acknowledged by the nation, but by-and-by it will be, not "Crucify Him, crucify Him!" but "Crown Him, crown Him, King of kings, and Lord of lords!"

This is the Israel we are talking about. Have you ever given yourselves one single hour with the Word of God in your hands, in a submissive and prayerful spirit, to ascertain God's purposes in electing and preserving that people to this day? There must be a purpose, if not purposes many. There must be a purpose in it, and unless you get a purpose worthy of that miraculous origin and history, I do not see how we can relieve the mind of a thought, and the heart of a feeling, of favouritism on the part of God towards that people. He says: "All souls are Mine." There is no respect of persons with God. There is no difference between the Jew and the Greek, and yet there has been a wonderful difference between Jews and Gentiles for many, many years; for ages and ages a difference in favour of the Jews, and for ages and ages a difference against the Jews, apparently in favour of the Gentiles.

Now, God has elected these people. There is no question about it. And the election is unconditional, not con-

ditional. Go to the 12th chapter of Genesis, the foundation of the whole. You will find there, if you read carefully, that God gives no "ifs." He gives "ifs" afterwards when you have the conditional covenant of Sinai. "Now, if you observe this law and are obedient to Me, you shall remain in the land, and you shall have the land's produce in abundance and you shall be protected from all your enemies, and you shall have wonderful blessing, and you shall be a people above all other people on the face of the earth for honour and glory." That was an "if." But to make God's foundation sure for recovering the world through an instrumentality, He gives no "ifs" when He calls father Abraham and says, "I will bless thee." That is settled. "I will bless him that blesseth thee." That is settled. Nobody can seek to bless a Jew but will get a blessing from God—a special blessing. It must be so, because God has said so. "And thou shalt be a blessing." There is no "if" there. "If you do so-and-so and so-and-so you shall have a blessing." No, no. "I will bless thee, and I will bless him that blesseth thee, and thou shalt be a blessing." To what extent? "In thee and in thy seed shall all the families of the earth be blessed." One passage says: "All the nations of the earth," and another passage says: "All the families of the earth"; so that reaches every individual family of every nation on the face of the earth, before God has done with Abraham and his seed. That is the universal blessing. What is the blessing itself of which the Jews are to be the channel, that is, the nation Israel, the nation springing from Abraham's loins through Isaac and through Jacob? I dared not tell you, beloved friends, if I had not the Word of God. I would not attempt to tell you. But do you want to know what is the blessing of which the elect nation is to be the channel, and the instrumentality for universally diffusing it? You will have to go to the 3rd chapter of the Epistle to the Galatians. I will read the 8th verse: "The Scripture"—that is, God, the author of Scripture—"the Scripture, foreseeing that God would justify the Gentile through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Now, have you any doubt? Do not you see plainly that it is the Gospel? It will be no new Gospel in the millennium other than that which we have now; so do not call this "the Gospel dispensation," in contradistinction to the millennium. It is the Church dispensation. It is the dispensation for gathering the Church, individuals from all nations, and for getting a grip of the nations in the millennial era. So it will be the Gospel in the millennial era. "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." That is settled then. Do you ever expect to get the world blessed, all the nations of the earth, all the families of all the nations, without the Jew? It seems strange, and yet when you read pamphlets about the evangelization of the world, and attend or read about the missionary conferences held for the evangelization of the world, you will find, in reading and hearing all through, in many cases, not a word about the Jew.

Do you wonder that we have drawn the inference that the culpable neglect of the Jew and of God's mind about him is to be the secondary cause, probably, for the closing of this dispensation in corruption and judgment? It cannot go on. The inhabitants of the world are multiplying seventy times as fast as people are being converted in this age. We have got three millions, during the last century of Protestant missions, nominal Christians, from the heathen and Mohammedans, and we have had two hundred millions increase of

population—births over deaths—amongst the same people. That is just about seventy to one increase of population among the heathen and Mohanmedans over those who have been made nominally Christians. Are you satisfied to go on in this way, or will you modify it according to the book? It is as plain as the Word of God can possibly make it, that the general purpose of God in electing the Jew and preserving the Jew or Israel—just as you call them, for the Jews represent Israel to-day—is that they may be a channel and instrument of blessing to all the nations of the earth and to all the families on the face of the earth. When we speak about the Jews, people say, "I do not like the Jews." We have never asked you to like them. If it came to my natural likes, I might say that I do not like the Jews. There are many features about the Jews that are not very pleasant to me. But I love them because God loves them, and I love them because I long that my Lord shall have hold of all the hearts that He has redeemed throughout the human race; and so I long to get hold of the instrumentality that God has designed for blessing the world, and, at the same time, discharge the heavy debt of justice for past wrongs inflicted upon them in the name of Christ, and of gratitude for the priceless blessings which we have received from that people—our Bible and our Saviour.

Through the Jew, as the purpose of God. We have the Bible. Take one passage from the Old Testament and one from the New. That will do. One passage from the Old Testament: "He showed His word unto Jacob, His statutes and His judgments unto Israel"; and then it is added, "He hath not dealt so with any nation." Now a passage from the New Testament: "To them were committed the oracles of God." And they have carefully preserved the Old Testament in manuscript all through the ages, the scribes watching each other that they might not make a mistake if they got a little tired or sleepy; and they counted how many words, how many letters, how many of each of the twenty-two letters there are in the Hebrew Bible, that there might not be a mistake of a given letter in a given word. God has honoured them, if they can get honour nowhere else, for He had a second volume of revelation to be written, and so He let the Jews write the second because He was pleased with the manner in which they had written and preserved the first.

Secondly, through the Jew, as to the purpose of God, we have the Saviour: "Of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever."

Well, then, they are now, as a nation, and for a season, rejected. What for? In Old Testament times for idolatry, and for rejection of Christ, and forbidding the Gospel to the Gentiles in the New. I am not going to dwell upon this because it has nothing to do with my subject of God's purposes with Israel in the future.

Now, a few words further. Restoration is predicted. I will mention five points without dwelling upon them. The people of Israel were to be restored a second time, according to the 11th chapter of Isaiah. "The Lord shall set His hand again the second time to recover the remnant of His people which shall be left from all the world." I need not go into details here. "A second time." They have only been restored once. That was from the Babylonish captivity. God will set His hand to restore them a second time.

Another point. From the four corners of the earth they are to be gathered; and they must be in the four corners of the earth, or they cannot be gathered out of the four corners of the earth. But they were never in the four corners of the earth till this dispersion. That is a second point very clearly not fulfilled, mark you, in the return from the Babylonish captivity.

Another point: and a point which would alone satisfy any honest mind that believes that the Bible is the Word of God, as to future restoration.

In the last verse of the last chapter of Amos, you have, "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Please note those two little words: "no more." Observe that if they are once to be gathered, and after that they are no more to be scattered, that must be future; and if anybody were to say to me, "How do you know, Mr. Wilkinson, that the Jews may not be scattered again when they go back again?" I would not argue the point. I would only say this: "If they are gathered a thousand times and scattered a thousand times, they will be gathered a thousand and one times, because God will once gather them, after which gathering they shall never more be dispersed. They shall NO MORE be pulled up out of their land which I have given them, saith the Lord thy God." That should settle the question.

(To be continued.)

Selected Gleanings.

THE POLYCHROME BIBLE.

MOST of our readers have heard of this new Bible. It is an attempt to represent to the eye the latest so-called "results" of the higher criticism.

It is assumed at the outset by the editors that the various books were not written by the persons or at the times claimed, but that they are made up of extracts from different authors, and scraps or fragments of MSS. This new Bible prints each of these sources in a different colour, or rather the ground of the paper is coloured according to the various dates and authors and editors to which the parts are respectively assigned.

Of course, papers like the *Daily Chronicle* welcome it with delight, and prophesy that "its day will come." *The Expository Times*, while bespeaking for it "a generous and thankful reception," says that the work is "a sign of the time both in its conception and in its execution," and declares that at "no previous age" would such a work have been possible. This is too true. Alas! At no previous age had men advanced so far as thus boldly to adopt and promulgate a theory which cuts at the root of the great claim which the Book makes for its divine authorship and inspiration.

It is well, sometimes, "to answer a fool according to his folly," and to meet a ridiculous work like this with ridicule. These colours indicate only what certain men *think*. How can this be seriously met? Others can say what *they* think and there the matter ends. It is better to meet the work as *The Advance* (an American paper) has done, and hold it up to the ridicule it deserves. We therefore give our readers the opportunity of seeing it:—

"POLLY CHROME'S BIBLE."

"A few years ago some enterprising women brought out a new Bible. The old Book was not good enough for them, and they fashioned a new one after their own ideas.

But it was not a success; for some of these women were plain old souls, and others were short-haired and mannish, and they ignored too many things dear to the average woman's heart.

"But now comes Polly Chrome with a Bible which is after a pattern all by itself, and to which she has generously given her own name. The author of this effort has made none of the mistakes of the women mentioned. For while Polly is an immense scholar, she is not mannish, but has all the instincts of her sex.

"For one thing, and it is a great thing with her, she has an eye to colour. Her name means many colours, and she is true to it. She believes in colour, dotes on colour, revels in it.

"Compared with Polly Chrome's Bible, Joseph's coat of many colours was not in it, nor is the rainbow. She has outdone the meadows in the month of May, 'poppies in the corn,' and the woods in autumn. I am not exaggerating. I couldn't if I wanted to. Yellow, green, purple, dark purple, light purple, dark blue and light blue, are her favourite colours, and she has worked them into the pages of her new book with the skill of a *modiste*. There are gussets, gores, bands, plaids, frills, &c.; and like most *modistes*, she is fond of a 'cut on the bias.' In fact, there is so much bias in her patterns that one can hardly help thinking of Polly as being herself cut on the bias—but, then, she is so stupendously learned that all such thoughts should instantly be suppressed.

"The effect of so profuse a use of colour is often dazzling. Here, for instance, is a page in the Book of Judges in which there are eleven changes of colour, another page in which there are twenty-one changes, and again you find fifteen verses with eighteen changes of colour, and then fourteen verses with twenty-five changes of colour. It is plain that when Polly struck this passage she was short of goods, and had to go to the rag-bag for pieces. In all probability, to use a scholarly expression, it was a rag-bag which had been in the family since some of Polly's grandmothers were *belles* at Babylon, and in the swim; for Miss Chrome could hardly have accumulated such a collection of scraps, odds-and-ends in her own day. It is true that these pages have the appearance of a crazy quilt, but, as I have already intimated, Polly is so amazingly learned that we are bound to go in raptures over her work. For my part, I take off my hat to the woman who can work twenty-five variations of colours into fourteen verses of the Old Testament. She is away ahead of the man who engraved the ten commandments on a five cent piece. She is 'out of sight.'

"In another feature of her Bible Polly Chrome shows her natural instincts. She is shy about telling her age, and makes a skilful use of all the artifices to keep up the appearance of youth. She is always 'Post-exilic,' for this not only makes her seem younger, but is the fad, and this woman evidently believes that one would better be dead than out of fashion with the critics.

"As a historian, Polly Chrome is not sure of her sources of knowledge. If she were not so highly educated she would say 'I reckon so,' or 'I guess.' But being so transcendently scholarly, she adopts the more elegant

phraseology of conjecture, and says 'perhaps,' 'probably,' 'may have been,' 'seems to have been,' &c. And frequently she falls back on a woman's reason, 'I think so, because I think so.' But ingeniously enough she has invoked the aid of symbolic letters to help her out in this matter. And this furnishes further explanation of her use of colours.

"For we must not do Polly Chrome the injustice of attributing her profuse employment of colour simply to a desire to appeal to æsthetic taste. These colours, like those from the numerous colleges from which she carries credentials, stand for something. For example, we are told that green represents D, one source of knowledge; while dark blue represents E, another source; yellow a group of Post-exilic editors; black is J; and dark purple for JE, &c. These individuals are in the dim distance, skeleton-like, shadowy and spectral. But if the reader wants to clothe them with more personality, and make them more flesh and blood like, for it is hard to think that symbols wrote real documents, he can add a little to the inventive method of scholarship, and lengthen the initials into real names. For example, he might turn D into Daniel or Dorothy, E into Ebenezer or Elvira, JE into Jane Eliza, and R into Rebecca, or any old name, and so on, until he made it real to himself that there was a hand which held the pen when a document was produced, and not that the whole thing was spun on the thread of a theory. For, as between Polly Chrome's fad, which abolishes all personality from the authorship of the old books, and the theory of inspiration which quenches all human agency, it is but a hard choice. It is another case in which extremes meet.

"But let me not be misunderstood because of this criticism. I am proud of Polly. She is splendid. If she were not so sensitive about her age, I would say that she was worthy to be classed with the old masters in the matter of blending colours.

"And I sincerely hope that no mistakes will be made about the character or object of her work. But I must confess to a haunting fear that when the public carelessly glances through these long slim little volumes, with their many-coloured pages, it will at first mistake them for ambitious advertisements of some new brand of mixed paints."

PERFECTION IN CHRIST.

BY THE LATE ADOLPH SAPHIR.

(*Epistle to Hebrews, pp. 434-6.*)

"CHRIST, according to the teaching of our epistle, was perfected to be our High Priest. God consecrated Him to be the perfect and all-sufficient Mediator who presents us to the Father, and who brings to us the blessings of the new Covenant. After He had put away our sins by one sacrifice, He was, in His resurrection, ascension and session at the right hand of God, perfected to be our royal High Priest. We are sanctified by the will of God through the offering of the body of Jesus Christ once for all. The Lord Jesus hath 'perfected for ever them that are sanctified' (Heb. x. 10, 16). All who believe in the

Lord Jesus, and as soon as they believe, receive the blessings of the new Covenant; their sins are forgiven, Christ is their righteousness, and they are consecrated or sanctified unto God; they have access unto the throne of grace, and as a royal priesthood they worship and serve. Christ is our sanctification, He is our perfection. We have been made the righteousness of God in *Him*. And this the moment we accept in humble faith the Gospel, that He who knew no sin was made sin for us.

"What other consecration can we speak of? The Son was consecrated (or perfected) for evermore, and the new and living way through the veil—that is to say, His flesh—was consecrated or dedicated for us; and we ourselves were brought nigh by His blood, and through faith we realized that we were not our own, but bought with a price. But the question may be asked, is there not inward sanctification of the Spirit? This aspect of sanctification is not brought prominently before us in this epistle, although the work of the Spirit in the heart is enumerated among the blessings of the new Covenant. Sanctification by the Spirit is essentially connected with our only (objective and) heavenly perfection in Christ; it has no other root and source; and as in idea it has no separate and distinct commencement, so in actual realisation its commencement is coincident with our justification.

"If the question be asked, How does our acceptance affect our walk and our relation to sin? The Apostolic answer is—How can we continue in sin seeing we have died to sin? But when did we die to sin? Was this separate from and subsequent to our believing in the Lord Jesus as the Saviour? No; but when we accepted the Lord Jesus as our righteousness, even then were we set apart unto God, severed from our former life, transplanted into the kingdom of God's dear Son. And how did we die with Christ? Was it by a subsequent and separate act of ours, in which our sin, or the flesh, or the old man, was, by a volition or energy of our own, crucified? Or was it not (really) when Christ died on the cross, and (actually) when we believe that Christ died for us? And is not this death the object of our *faith* and of faith from the very commencement of its existence? To the believer, the apostle says: Reckon yourselves, realise by faith, and bear in mind that you have been crucified with Christ. And this is meant by the exhortation, Yield your members servants to righteousness: put off the old man. Mortify the members which are on earth. It is not by a separate and subsequent act converted and saved men are to be 'sanctified': believers are to realize that by the cross of Christ the world has been crucified to them and they to the world; that they have died with Christ unto sin.

"The perfection of the believer is the same from the first moment of his spiritual life to the last, though his knowledge of it increases in depth and strength. In Him he is before God. There is no interruption or break in his acceptance or in his standing. In the light of this perfect love the believer discovers continually the true nature of sin and of the flesh. God condemned sin in the flesh, and therefore the believer looks upon the flesh as condemned. It cannot

be purified. In us, that is our Adamic man, dwelleth no good thing. There is a fountain within us which cannot be cleansed, and out of which God-opposed, evil thoughts continually ascend. Christ came in the *likeness* of sinful flesh, but His flesh was pure and holy, whereas our flesh is sinful; when we are tempted, it is not apart from sin, for we, to some extent, and though it be only for a moment, are pleased with the temptation. Besides, our sins of ignorance and omissions are many, and betoken the existence of sinfulness, and this sin, which dwelleth in us, we have to mourn over, to confess, and to fight against. Yet are we not in the flesh, but in the Spirit; for Christ dwelleth in us. Sin has no more dominion over us; for looking continually unto the Lord our righteousness, and reckoning ourselves to have died with Him, we are alive unto God. Still sin remains until we actually die,* when beholding the glory of the Lord, seeing Him as He is, we shall be like Him.

"According to the Scripture doctrine, there is one Christ and one faith and one life; and according to the Scripture doctrine, Christ Himself, and not what He effects in us, is the object of the believer's contemplation, and the source of his peace, strength and joy. To look to our own state, and to put our own state of so-called holiness as an object and aim before our mind is an unscriptural and hurtful thing. We are to behold the perfection of the Lord Jesus as our High Priest in heaven; and beholding Him, we judge ourselves, we have no confidence in the flesh, and rejoicing in Christ Jesus we are renewed daily after His image.

"God's ways are perfect and they are simple. When Christ is received, all is received. No subsequent supplement is needed. The apostles nowhere speak to the congregations of a higher Christian life and of a second act of faith unto holiness; when they rebuke the sins and failures of the churches, and when they point out the remedy, it is always by showing the real meaning and power of the grace which at the first was preached unto them, and in which believers stand."

Our Monthly Bible Study.

CHARACTERISTICS OF JESUS CHRIST AS KING:

- | | |
|------------------------------|---------------|
| 1. "KING OF RIGHTEOUSNESS": | Heb. vii. 2. |
| 2. "KING OF PEACE": | Heb. vii. 2. |
| 3. "KING OF GLORY": | Psa. xxiv. 7. |
| 4. "KING OF SAINTS": | Rev. xv. 3. |
| 5. "KING OF KINGS": | Rev. xix. 16. |
| 6. "KING OF DAVID'S THRONE": | Isa. ix. 7. |
| 7. "KING OF UNIVERSAL SWAY": | Zech. xiv. 9. |

*Christ Church Lodge,
Bromley, Kent.*

T. GEORGE.

*Or are changed and caught up as those who are alive and remain.

Questions and Answers.

QUESTION NO. 175.

N. H. S., London.—Many would be glad if you could give your readers some guidance as to the claims of prophetic teaching which are based on the "year-day" system.

THE "YEAR-DAY" THEORY.

There is a large class of teachers of prophecy who, whenever God says a "day," interpret it as meaning a "year." And they speak of a "prophetic year" as though it were a recognised Scriptural expression, although Scripture knows nothing of such a term.

On this principle, when God speak of 1,260 days, they say He means 1,260 years; and when He says 2,300 days, they say He means 2,300 years.

But this is a mere assumption, and destitute of Scripture proof.

It is a fact that the principle was unknown in the early centuries of Christianity. It was not till the close of the fourteenth century that Walter Brute first suggested the *year-day* interpretation, which was afterwards applied to the Papacy (Elliott, Vol. II., pp. 967-972).

While no Scriptures are adduced as proofs, there are certain passages which are referred to as sanctioning the principle, if not teaching it.

1. It is argued that as Israel had a Sabbatical day, and a Sabbatical year, it was to be taken as intimating that there was some relation between them.

But in all the Scriptures which speak of these, "day" means day, and "year" means year.

2. Another argument is that Israel wandered 40 years, because the spies searched the land for 40 days. But here clearly "day" means day and "year" means year, and literal years answers to literal days.

3. In Ezek. iv. 4-6, Ezekiel was commanded to lie on one side for 390 days, corresponding to the 390 years of Israel's sin; and on the other side 40 days, corresponding to the 40 years of Judah's sin.

But here, if "days" are not literal days, what are the "years"? If "day" means year, what does "year" mean? A year consists of 360 days at least. Are these to be taken each as a year? If so, then 390 years will be 140,400 years, and 40 years would be 14,400 years!

4. It is argued from Heb. vii. 27, "Who needeth not *daily*, as those high priests, to offer up sacrifice first for his own sins and then for the people's." The argument is

(a) The high priest offered only once in the year.

(b) The word "daily" must therefore mean yearly.

(c) Hence "day" may mean "year." But if so, then "daily" must mean yearly in Heb. x. 11, "Every priest standeth *daily* ministering and offering oftentimes the same sacrifice." In this case there could have been no "daily" sacrifices at all, which is absurd!

The fact is that the first premiss is wrong. The high priest *did* offer sacrifice *daily*, as is clear from Ex. xxviii., or what use would Aaron have had for his other priestly garments?

4. The "seventy weeks" of Dan. ix. are relied on as affording proof. Because these are weeks of years, so it is argued that a day is taken for a year.

But the mistake here arises from assuming that it is a "week of days" that is meant. The Hebrew means "a seven," without defining what. Just as we might say seventy dozen, seventy score, seventy octaves, so here it is simply "seventy sevens," and the context leaves us in no doubt that "years" are meant. In any case there is nothing about days.

5. Luke xiii. 31, 32. "I do cures to-day and to-morrow, and the third day I shall be perfected."

But this occurred in the *last* year of our Lord's ministry, and it is certain that there could not have been *two* years more to follow when He spoke these words! The simplest explanation is that the Lord was referring to His arrival in Jerusalem three literal days after He uttered these words.

We know of no other passages which have been adduced as supporting the "year-day" theory.

And not only are these alleged proofs useless, but we have shown on page 123 that the results of using this false principle are so startlingly untrustworthy that we shall be surprised if any serious students of prophecy henceforth have anything to do with the interpretations of those whose teachings depend on it.

QUESTION NO. 176.

R. F. writes:—"Your answer to B.C.'s question about the 480 years of 1 Kings vi. seems to overlook the period between the entrance into Canaan and the Judges. And *The Coming Prince*, to which you refer, appears to be inconsistent with itself in this respect, for the date of the Exodus is given as B.C. 1625, and the fourth year of Solomon as B.C. 1013, whereas 1625-573 would make it B.C. 1052. How can this be explained?"

The difficulty may be stated thus: The wilderness was 40 years; the reign of Saul, 40 years; the reign of David, 40 years; and the temple was founded three years later, in the beginning of the fourth year of Solomon. And, according to Acts xiii. 20 the period of the Judges was 450 years. But $40 + 450 + 40 + 40 + 3 = 573$ years. Therefore, as we know that the Judges did not begin till some years after the entrance into the land, the period between the Exodus and the temple must have been more than 573 years. But this, though it seems so conclusive, depends entirely upon the A.V. reading of Acts xiii. The R.V. reading, however, leaves it an open question when the 450 years began. The passage is difficult. Two things, however, are certain: first, that Israel's enjoyment of the land was not limited to 450 years; and second, that no such period intervened between the Eisode and the Judges. Moreover, the position in the sentence of the words, "about 450 years," is noteworthy, and the use of the *dativæ* claims attention. Upon the whole the most reasonable explanation is that the words are a chronological statement, introduced parenthetically, and that the 450 years in question followed upon the 40 years mentioned in the preceding verse. But if not, then it is clear that this 490 years ($40 + 450$) is a *mystical* era (like the 490 years of the 70 weeks), and if so, the objection falls to the ground; for our object has been, not to settle the chronology—a task of supreme difficulty—but to defend the authenticity

of 1 Kings vi. 1. And therefore it was we wrote: "And if any should insist that those chronologists are right who introduce 'conjectural periods' into the era in question, it is obvious that such periods are omitted in computing the 480 years, on the same principle that the periods of the servitude are omitted."

The apparent discrepancy noticed above in *The Coming Prince* is explained by noticing that "The Chronological Treatise," which forms Appendix I., expressly adopts, and is based upon, Fyne Clinton's dates. And, as noticed at page 223 of that work, Clinton reckons 27 years between the death of Moses and the first servitude, and 12 years between Samuel and Saul. But $27 + 12 = 39$ years, which is precisely the difference noticed in the question between 1052 and 1013.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST FEDERATION.

"The Committee appointed by the Zionist Conference has commenced its labours earnestly and hopefully, and we may rest confident that the chosen delegates will, as the result of their deliberations, present to the public a scheme of Federation worthy of the great object it is meant to further. We are glad to know, and Zionists throughout the country will also rejoice, that the learned Haham, Dr. Gaster, made a special effort to be present, though he has not yet recovered from his illness. His presence at the meeting is invaluable. In this connection, we are entirely at a loss to understand how the speech of the Chief Rabbi at the King Alfred meeting at the Mansion House can be construed into a 'Counterblast' to Zionism. Such a suggestion is an egregious combination of folly and injustice. If Dr. Adler said that English Jews were anxious to take their part in a national celebration in honour of a great Englishman, then we challenge anyone to perpetrate the iniquity of suggesting that Zionists cannot be and are not as good Englishmen as non-Zionists. Dr. Adler's attitude on the Zionist question has not been a very happy one. His prestige at home and on the Continent has not gained so considerably that he can afford to be represented as suggesting that Zionist Jews are not patriots."—*The Jewish World*, April 1st, 1898.

CATHOLICS AND JEWS IN FRANCE.

"A problem of consummate gravity has been raised in the discussion to what extent Roman Catholicism has fanned the flame of prejudice in France against the Jews which is now burning with such malign brilliancy. The Roman Catholic hierarchy in France might well dissociate itself from such a reproach, as we are gratified to see the English dignitaries of the Roman Church do in the eloquent and learned letters quoted in our current number. But there is open avowal in the words in which Drumont, the editor of a newspaper founded by a Jesuit, while he denounces the prelates of his Church as in the pay of the Jews, admits the co-operation of the humbler priests. The fault of the hierarchy in France in the present agitation is like that of the ordinary citizen, but it is greater in degree because the Church claims a higher part in life, a more definite responsibility. The Church may do nothing to hold up the Jew to public execration, but it does little to protect him. Cardinal Manning and Cardinal Vaughan have joined with other British philanthropists on many platforms in denouncing persecution. What great Catholic prelate in France has protested publicly against the unchristian attacks upon the Jews? Hyacinthe Loyson is a dissident, Duclaux is a man of science, Scheurer-Kestner a Protestant, Maurice Vernes acknowledges himself a freethinker. The defenders of order and justice are found in these ranks. No resistless wave of indignation and sorrow at seeing a mortal so despitely used as Alfred Dreyfus, and other human beings so unjustly assailed as the Israelites who were dragged out of omnibuses at Algiers to be murdered and beaten, has raised up the Catholic priesthood to head a reaction of pity and charity. The principal Catholic journal in Rome itself seizes this inauspicious moment to thunder against the Jews and to declare that their emancipation was a mistake."—*Jewish Chronicle*, Feb. 18, 1898.

RELIGIOUS SIGNS.

A NEW GOD

Has been discovered or rather invented. Professor Bruce, as reported in *The Scotsman* of March 29, introduces us to him by the name of "Moral Order." This is said to be "the vital element in the religion of humanity" (whatever that may be). "The root of this faith is an intense moral consciousness. Men believe in a Moral Order because they have found a commanding Moral Order in their own souls." "We need a theory of the universe congruous to our ethical faith." So, after all, it is only a "theory." In this respect it is like Buddhism. Professor Bruce says, "The strength of Buddhism lies in its gentle virtues and in its firm faith in a retributive Moral Order." So does the strength of Zoroastrianism. And "the teaching of Christ combines the strong points and avoids the defects" of both.

The "better way" is, he says, the acceptance of the teaching of Jesus as the wisest and most reasonable the world has yet known! Hence "men of all schools—moralists, religionists, philanthropists, philosophers, scientists—might reasonably be expected to march together under Christ's banner, and to fight with one heart for the sacred cause of humanity, in the name of God the Father, for men—His sons." "I trust (he concludes) that in the time to come an increasing number of men will be thorough believers in Moral Order. Let all in their various spheres do their utmost to propagate this faith. The pulpit of the future will have to devote more attention to it," &c.

This is the subject of the concluding lecture of the "Glasgow Gifford Lectures," in the Hall of Glasgow University. And this is the trash which Students have to listen to! Truly, the pulpits are full enough of it now without creating an increased output.

"EXPEDIENTS" FOR THE GOSPEL.

In these days of Sunday Lecture Societies and other attractions, the Church has a good deal to compete with. The Rev. C. E. Lythgoe, Vicar of St. Paul's, Tipton, has, however, hit on an expedient which, if adopted to any extent, should prove a serious rival to the secular lectures. Mr. Lythgoe has discovered how to appeal to the people of the Black Country; he has introduced the ever-popular magic lantern into the church. The whole service was illustrated on a screen fixed in front of the chancel, with a lantern in the gallery.

The well-known hymn, "Forty Days and Forty Nights" opened the service, and was illustrated with pictures of Christ's sufferings. The Psalms, lessons, canticles, responses, and prayers were all thrown on the screen, and in place of the anthem Miss Dutton sang "Calvary," which was also illustrated. "The Story of the Cross" was heartily sung, the "Appeal to the Cross" being sung as a solo by one of the boys of the choir, who were placed in the nave of the church. Even the sermon, which was preached by the curate, the Rev. Mr. Potter, was illustrated by means of the lantern.

A GROWING EVIL.

There can be no doubt about it that the enemy is using music as a hindrance to the Testimony of the word of God, and as a destroyer of Spiritual Worship.

Choral services are developing apace in Nonconformist Chapels, and the competition is increasing so as to "get in" as many "goats" and "wolves" as possible in the vain hope of turning them into "sheep."

"MUSIC IN THE CHURCHES,"

is a new heading of news in the Saturday newspapers, giving the programmes for the following day in various churches and chapels. So that the worldly church gets all the support that the religious world can possibly give it. Accounts of the "rendering" of music are considered "general literature," but when do we ever see a truly spiritual, Christ-glorifying, Bible-honouring sermon in the newspapers?

The Daily Express (Dublin) gave an account the other day of the unveiling of a statue to the late Sir Robert Stewart, Mus.Doc., the Editor of the Irish Church Hymnal. And the leader said, "It was perhaps due to the angels that, when at the Tower of Babel the confusion of tongues began, no interdict interfered with the universality of music," and quotes Oliver Wendell Holmes as "speculating on whether in Heaven anything on earth is remembered, said, 'Surely the angels in Heaven will be allowed to sing a verse of *Bonnie Doon*!'"

"A PARSON'S PANTOMIME."

The Rev. Theodore Howard, Vicar of St. Matthew's, Liverpool, evinces the effect of the purifying influence of "that blessed hope" by the publication of his pamphlet entitled, "*Come out and be ye Separate.*" It is a solemn word on Theatre-going and Dancing addressed to professing Christians.

He gives, amongst many dark signs of the times, one of the darkest we have seen, quoted from *The Daily Mail* of Jan. 7, 1898.

"A PARSON'S PANTOMIME."

"SUNDAY SCHOLARS AS PRINCIPAL BOY AND GIRL."

"The Rev. C. J. Carter, of St. Stephen's, Enfield, exemplifies with singular courage the union of Church and Stage. An evening or two ago, in the hall of the small Arms Factory (fit and proper sulphureous surroundings for such an exhibition!), was produced for the first time, the pantomime 'Aladdin and the Wonderful Lamp,' written by the Reverend gentleman and performed by members of his Congregation and Sunday-School!"

"Mr. Carter himself appeared behind the footlights in the prologue as Senicius, an old philosopher, having for his stage companions, four young ladies, who represent the angels of Faith, Hope, Charity, and Bethlehem (this surely should have been *Tophet*!)."

"In his philosopher's wig and gown, Mr. Carter delivered a passage, which might be regarded as explanatory of his bold innovation as a Church of England pastor (commencing with the lines quoted above).

"The pantomime itself was produced in approved theatrical fashion, with many brilliant scenes, numerous dances, and topical songs, a transformation scene, and a harlequinade!"

We must refer our readers to Mr. Howard's pamphlet for the details of this awful scene.

THE ROMAN CATHOLIC UNIVERSITY FOR IRELAND.

It is remarkable how, after "Religion" has been openly disendowed in Ireland and Church and Nonconformist Colleges thrown open, it should be gravely proposed to endow a Roman Catholic University in Ireland. Quite apart from Religious grounds, even the bare proposal ought to have been impossible, but when it is received with equanimity by all parties, and the two Archbishops of Canterbury and York have gone out of their way to endorse the scheme, it is a sign of what can be only judicial blindness!

Editor's Table.

REVIEWS.

The Sun-Clothed Woman of Rev. xii. A paper by Rev. A. Bernstein, B.D. Jewish Converts' Institution, Rodney Rd., N.E., price 3d. Contributions to the elucidation of the Apocalyptic visions are not to be valued in proportion to size. The first part of this paper is well worth reading, and justifies its issue. Mr. Bernstein is well informed of the literature on the subject. We feel sure that the second part of the exposition cannot be maintained, that is, the stretch-

*Jas. Nisbit and Co., price twopenny.

ing out the two periods of 1260 to mean years (see page 130 of our present issue). "St. John," he remarks, "uses Old Testament figures, symbols, numbers, and colours," consequently we must search in the Old Testament for the key to the Apocalypse. This is a sound principle. He further remarks, "The scene is actually upon earth, but to the Apocalypse's eyes it is portrayed in heaven—perhaps by means of physical phenomena." The nature of the phenomena is indicated "in this symbolic representation of war amidst the constellations of the solar system, the dragon only succeeds in his attacks against a third of the twelve stars."

To answer these questions is to meet the infidel assertions of writers who declare that St. John only borrowed his conceptions from Egyptian sources. An extract from one such writer will show what is now referred to: "This virgin bore the name of Isis, the mother of Horus, or the God of Light, and who was called the Holy Virgin. Her first decan was that of the Sun, or of the god whose birth was celebrated on December 25th." The solution is that Egypt corrupted that which was given to man for signs and seasons.

The Witness, edited by J. R. Caldwell. Bagster and Sons, price one penny. A monthly journal, perfectly sound on foundation truths, which is something to be thankful for in these days of apostasy. The number for February contains notes of an address by Dr. Thomas Neatby—"God our Father"—that is very profitable. This number was sent to us, apparently, because it has the summing up of a correspondence on the question of whether the Church is the Bride. Our readers know our views on this subject, and all that is needful for us to say is that there is nothing in *The Witness* to in any way affect them.

ACKNOWLEDGMENTS.

"A Waiting One"

2s. 6d.

Anon, Brighton

10s.

EXTRACTS FROM CORRESPONDENCE.

An esteemed correspondent writes on Matt. viii. 17: "Himself took our infirmities and bare our sicknesses."

"This verse the Faith-healers lay hold of and couple with the Scripture Isaiah xxxiii. 24: 'And the inhabitant shall not say, I am sick.' All I have to say is, if those two scriptures apply to the Church, it would be a libel on the character of God for a single Christian ever to be sick.

"This is not a question of apprehension, but it is a question of fact to us 'Who Himself bore our sins in His Own body on the tree'; and so in the future, Israel nationally will be able to say 'Himself took our infirmities, and bare our sicknesses,' for in that day there will be no sick ones in the land."

The same correspondent encloses a cutting from *The Christian*. We do not remember ever seeing so bold a repudiation of "that blessed hope" than in a verse of poetry by "H.M.S."

"Did Jesus die?—and shall I crave

To wait to meet Him in the air?

Nay, rather may I pass the grave,

And be partaker with Him there."

If it were a mere matter of taste, we do not envy the writer his; but when it is a matter of revelation the case is very different.

THE TOPLADY MEMORIAL.

Mr. Charles Ellis, of Lyme Regis, makes the following offer for this memorial. He has lately sent forth a book entitled *The Christ in Shakespeare. Dramas, Sonnets interpreted.* He says:—

"I would devote a dozen copies if those who are actively engaged in the movement will accept them. The value—that is to say the cost is higher than its selling price indicates—it is properly a 5/- volume, but the Publishers pressed for a low quotation, and there it is 3/6, this would be equivalent to two guineas."

THINGS TO COME.

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Editorial.

"ACCEPTED" AND "ACCEPTABLE."

THERE are two passages which should be carefully distinguished: Eph. i. 6, and 2 Cor. v. 9. "He hath made us accepted in the Beloved" (Eph. i. 6), and "Wherefore we labour (marg., *endeavour*) that . . . we may be accepted of Him" (2 Cor. v. 9).

The words rendered "accepted" in these two passages are totally different in their etymology and signification, and are not related to one another in any way whatever.

The one is *χαριτώ* (*char-i-tó-o*), and the other is *εὐάρετος* (*eu-ar-es'-tos*).

The former means *graced* or *much-graced*. The latter means *well-pleasing*, and is so rendered in the R.V.

The former relates to the Christian as to his standing in Christ. The latter relates to his actions and to his walk.

The former declares God's grace manifested to us as sinners. The latter manifests the fruits of that grace as desiring to please the Giver of it.

The former sets forth the precious truth concerning all who are in Christ that God hath Himself bestowed His wondrous, spontaneous, uninfluenced grace upon sinners, reckoning their sins to Christ their substitute, and reckoning His righteousness to them so that in Christ they are perfect and complete, and God can look upon each and say—irrespective of all merit or of anything in them or of him, as He said of Christ—"This is My beloved Son"!

The latter sets forth the result of this in the experience of all such, *viz.*, a desire imparted to them to well-please Him who hath thus "blessed them with all spiritual blessings in Christ."

In the former case "there is no difference"—none are more "accepted" or graced than others—none are made nearer than others. The oldest and youngest, the strongest and feeblest are alike; all are in Christ, like the stones of which the temple was built, first covered over with cedar-wood and then that wood overlaid with gold so that "there was no stone seen." There is no action here on the part of the stones; all that is done is done to them—all is of grace and all is of God.

In the latter case it is our "endeavour," or we "make it our aim" (R.V.) to walk so that we may please Him who hath thus graced us in Christ.

In the one, God hath made us *accepted* as to our persons. In the other, we seek to be *acceptable* as to our walk, and these are two totally different things. Moreover, they are absolutely independent of one another.

No amount of "labour" could ever go one hair's-breadth to make us "accepted." The very thought is high treason against God. No amount of "endeavour" could ever make satisfaction for the minutest of sins, or add one iota to the perfect righteousness of Christ; the very attempt to do so would only defile us. We can never *become* children by any amount of aiming at it—the thought is absurd.

All labour with regard to the first is "labour lost." But we can endeavour to please Him. How? Look at 1 Cor. xv. 10, "His grace, which He bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." And Acts xx. 24: he laboured, he says, "so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." So that Paul's exemplification of 2 Cor. v. 9 shows that his endeavour to be *acceptable* to God was to magnify the grace which had made him *accepted* with God. In other words, a realisation of his *standing* governed his *state*. The knowledge of our divine calling is the enabling power to walk worthy of it (Eph. iv. 1).

Let us then seek to obtain this knowledge, that we may experience its enabling power. What a wondrous calling it is! "Accepted in the Beloved!" Think of what this means. "The Beloved." Think of all the glories of His person! Think of all the perfections of His work! So wonderful that He could say (and all who are accepted in Him can say the same!), "Thou lovedst Me before the foundation of the world" (John xvii. 24). And God replies, "Mine elect, in whom My soul delighteth" (Isa. xlii. 1). Yes! "The Father loveth the Son, and hath given all things into His hand" (John iii. 35). "All things." All spiritual blessings, all covenant mercies, all needful grace, all Divine consolation, all given into His pierced hands by the Father for us, and not on the ground of any need on our part or of any "claim" that we could make, but wholly on this ground—that "the Father loveth the Son, and hath given all things into His hand."

Then absolutely all persons "in His hand" must be eternally secure; all blessings "in His hand" must be inalienable; all things "in His hand" must work together for good for those who are thus "accepted in the Beloved."

He could say "I know that Thou hearest Me always" (John xi. 42). Always! Yes, and with delight.

The Father's delight in Christ is the measure of His delight in every member of His Body. The Father's delight in Christ is communicated to them so that they, in turn, love Him; and Christ is their Beloved! The Father's love to Christ is revealed to them and in them, so that Christ could say that the measure of the Father's love to all in Him is "the love wherewith Thou hast loved Me."

Once "far off," but now and thus "made nigh" in Christ, and that by the blood of Christ.

"So near, so very near to God,
Nearer I cannot be,
For in the person of His Son
I am as near as He."

This is what it means to be "IN the Beloved" :—

IN Him by the good pleasure of the Father.
IN Him by the spiritual regeneration of the Holy Ghost.
IN Him by gracious preservation and eternal glorification.
IN Him as living stones in the spiritual building.
IN Him as the fruitful branches in the true vine.

Accepted in Him :—

In His person.
In His Righteousness.
In His acceptability.

Graced—much-graced—every grace being treasured up in Christ for us :—

The grace of redemption.
The grace of regeneration.
The grace of faith.
The grace of repentance.
The grace of access.
The grace of eternal preservation.
All in the Beloved.

Oh! to have the eyes of our understanding enlightened, that we may know what is the hope of His calling (Eph. i. 18). Then, and then only, shall we "walk worthy of the calling wherewith we are called" (Eph. iv. 1). We must know what "His calling" is before we can possibly walk worthy of it. It is those whose eyes are not enlightened as to what it is who are ever occupied with their "walk" and seeking to improve it. But it is those to whom is given "the spirit of wisdom and revelation in the knowledge of Him" (Eph. i. 17), and who rejoice in this knowledge, who are more well-pleasing to God than those who, being ignorant of it, are ever occupied with themselves and their walk. Just as an earthly father would be more delighted to see his children intensely interested in his thoughts and purposes and acts than engrossed in themselves and in the cleanness or otherwise of their pinafores. Because the greater includes the lesser, and *the former ensures the latter*.

Hence it is that the one great prayer for the Father's children in what has been so well-called "The Family Epistle" (Ephesians), is that "the God of our Lord Jesus Christ, the glorious Father, may give unto you the spirit of wisdom and revelation in

"THE KNOWLEDGE OF HIM."

It is this "knowledge of Him" and of "His calling" that we so much need.

It is ignorance of this which accounts for all that we mourn over in our walk.

Hence it is this knowledge which is so important for us to grow in. It is this which will cause us to realise what we are in ourselves and what we are in Christ, and enable us—while the old man continues to manifest his workings within us—to reckon that we have died with Christ, and that justice itself has no claims against a dead person.

The practical working out of this experience is this: that while I say "I am black,"

He says, "Thou art comely."

I say, "I am vile."

He says, "Thou art all fair."

I say, "I am undone."

He says, "Thou art 'perfect in Christ Jesus.'"

I say, "I mourn over my faults."

He says, "Thou art and shalt be 'without fault before the throne.'"

This is what it means to be "accepted in the Beloved"; and the more we know of this as our standing, the more shall we be acceptable with God as to our walk.

NOTES ON THE ACTS OF THE APOSTLES.

FIFTH PAPER. CHAP. XIX. 21—TO END.

Concluded from page 123.

JERUSALEM disappears from the inspired history with the sending away of Paul to Cæsarea. That guilty city crucified the Lord Jesus, stoned to death Stephen, His witness with the Holy Ghost sent down from heaven, and would have killed Paul but for the intervention of the Romans.

The city was left for judgment, and was now ripe for it.

When Paul stood before Festus at Cæsarea, Festus asked him, "Wilt thou go up to Jerusalem and there be judged of these things before me?" Paul appealed to Cæsar. In doing so he acted in perfect accordance with his teaching in Rom. xiii. Paul knew that the object of his accusers in seeking to get him sent to Jerusalem was, that they might kill him on the way thither. Cæsar, as the power ordained of God to bear the sword, was to him "the minister of God for good" (Rom. xiii. 4). He placed himself under God's appointed means for the preservation of his life. He did not use the civil power against his enemies but for preservation from them.

Paul's circumstances in relation to the civil power are in contrast with those of Peter in Jerusalem (Acts xii. 7). What made the difference? Peter represented the authority of Christ in the city of His kingdom. Paul represented the grace of the Son of God who suffered without the gate. The circumstances accompanying each were in character according to the testimony committed to him.

With Paul's appeal to Cæsar, his association with Jerusalem was ended; from that point he became "the prisoner of the Lord for the Gentiles." So we see him in chap. xxvi. standing before Agrippa as the apostle to the Gentiles.

In relating the manner of his conversion before the king, there is no mention of Ananias, but only of what passed between the Lord Jesus and himself. In answer to his question: "Who art Thou, Lord?" Jesus said, "I am Jesus whom thou persecutest, but rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles to 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" (chap. xxvi. 15-18).

Here we have Paul's statement of the ministry which he received of the Lord Jesus, for the blessing of the Gentiles, through faith.

Paul then recounts the ministry which he had already accomplished :

"Whereupon, O King Agrippa, I was not disobedient to the heavenly vision: but showed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people and to the Gentiles."

Paul here plainly states that his Gospel-preaching up to this time had not gone beyond the preaching of the death and resurrection of the Lord Jesus as foretold by Moses and the prophets; as named in Rom. i. 1-4. He had not yet preached "Jesus Christ according to the revelation of the mystery which was kept secret since the world began"; named in Rom. xvi. 25.

When the Lord Jesus was crucified, all concerned, Judas who betrayed Him (Matt. xxvii. 4); Pilate who delivered Him, and Herod (Luke xxiii. 14); and the centurion at the cross, all testified to His innocence. So when Paul was sent as a prisoner to Rome, his innocence was testified by Felix, who would have released him for a bribe (Acts xxiv. 26), and by Festus (chap. xxv. 25), and by Agrippa (xxvi. 31).

The events recorded in chap. xxviii. show that the "signs of an apostle" remained with him, the viper which fastened on his hand could do him no harm; through his prayer and the laying on of his hands the father of Publius was healed; others also who had diseases came and were healed. He was not a prisoner on account of failure either towards God or man, nor because the power of God by the Holy Spirit had been withdrawn from him.

When arrived at Rome he called the chief of the Jews together, and explained to them his position, saying, "For the hope of Israel I am bound with this chain."

But he wrote the Gentiles, "I Paul, the prisoner of the Lord for you Gentiles" (Eph. iii. 1).

These two statements agree perfectly and show that the Gospel of God is one Gospel from beginning to end. Its glorious fact is that God is the God of resurrection. This was the object of Abraham's faith; it was the hope of the twelve tribes who served God day and night (chap. xxvi. 6-8); it was the hope of the disciples in the apostles' day (Rom. viii. 24). It is the hope set before the saints in Paul's epistles to the Gentiles. The fact that God has raised Jesus from the dead, is the foundation fact of the Gospel of God, in all its aspects.

When they had appointed him a day there came many to Paul's lodging; "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening, and some believed the things which were spoken and some believed not; and when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand: and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

Here ends the testimony concerning Jesus, God's salvation as sent to the seed of Abraham, henceforth it is "sent to the Gentiles."

And Paul dwelt two whole years in his own hired house, and received all that came unto him—(1) preaching the kingdom of God and (2) *teaching those things which concern the Lord Jesus Christ*—no man forbidding him.

That which is sent to the Gentiles is "the word of salvation"; *not the preaching of the kingdom*, but "the word of His grace" preached by Paul at Antioch, at Iconium, and at Lystra (Acts xiii. 26 and xiv. 3), to which Paul commended the elders from Ephesus (Acts xx. 32): "I commend you to God, and to the word of His grace;" and of which he reminds Timothy (2 Tim. ii. 8 and iii. 10, 11).

This is the beginning of the Gospel to the Gentiles, expounded in the Epistle to the Romans, and greatly enlarged in that to the Church at Corinth in 2 Cor. iii.-v.

Contributed Articles.

BIBLICAL STUDY.

BY GEORGE MILL,

Warwick, Ontario, Canada.

It was foretold by Daniel that towards the time of the end, "Many shall run to and fro, and knowledge shall be increased." Without assuming that we fully understand the import of these words, we respectfully call the attention of the readers of *Things to Come* to certain facts which seem to have a connection with this subject. There are men in different parts of the world who are assiduously training themselves for Biblical researches, and learned critical inquiries. In nothing, perhaps, are the results of this training so conspicuous as in the study of prophecy. About the beginning of the present century, when the Bible and other Missionary Societies were formed, prophecy was studied; but it was in accordance with Dr. Whitby's "new hypothesis." The Church was to triumph in the absence of her Lord. All God's promises of blessing to Israel were appropriated to sustain the hope of wide-spread revivals; and

the glorious things spoken of Zion were applied to the progressive and prosperous churches of the nineteenth century.

In the providence of God, attention was directed to the Jews. It was necessary to meet the Jew on his own ground; and in order to do so, prophecy had to be accurately studied and correctly applied. This gave a check to the practice of interpreting the Scriptures allegorically. It was discovered that as the threatenings against the Jews had been literally fulfilled, so must the promises be in like manner. This led to a more careful examination of prophecy in general, and of the prophecies concerning Christ's second coming in particular. In carrying out this examination, the Scriptures in the original tongues have been diligently studied with every accessible help. This exact study of the Holy Scriptures in connection with the pre-millennial advent has brought to light innumerable illustrations of the "unsearchable riches of Christ," hitherto obscured by the allegorical school.

In these illustrations—in our prophetic conferences—and in the increasing number of periodicals devoted to prophetic study, we have sufficient evidence to come to the conclusion that this prophecy in Dan. xii. 4, to some extent at least, is being fulfilled in the day in which we live.

In 2 Tim. iv. 3, 4, we have a prophecy of another kind; but there is no contradiction between Paul and Daniel. Knowledge is increased; and it is equally true that the Word of God is neglected by the greater part of Christian professors, and that they are turned to fables.

There are a good many preachers who teach the truth as far as they go, but, somehow, few of them get beyond the first principles of the gospel. Of course, babes must be fed on milk, but a time comes when they should be able to use strong meat. If Christians are in a healthy condition, there must be growth: "First the blade, then the ear, after that the full corn in the ear." Growth in grace, and in the knowledge of our Lord and Saviour, always go hand in hand. If we love the Lord Jesus Christ, we will search both the Old Testament and the New, to learn all that is revealed concerning His person and work. It is true that Christ promised to send the Spirit to guide His people unto all truth, Jno. xvi. 13. But we are not to think that this will be done without the use of means. The man who neglects to study the Word of God, or who studies it in a listless manner, and expects the Holy Spirit to make up for his negligence, is only deceiving himself.

As "all Scripture is given by inspiration of God, it is the imperative duty of every Christian to have a well balanced knowledge of every part of it. Further, our knowledge must be followed by obedience, if we desire the blessing of the Lord, Jno. vii. 17; xiii. 17. This is a most important matter for every Biblical student.

No one can make much progress in Biblical study by his own unaided efforts. Pastors and teachers were given for the perfecting of the saints, for the edifying of the body of Christ. Therefore, those who despise, or neglect those gifts of Christ, must suffer loss. Some Christians tell us that the Bible is perfect, consequently, no human teaching is necessary. The Bible certainly is perfect; and the work

of pastors and teachers is not to supplement defects, but to give the sense, and cause their hearers to understand the reading. No earnest student of the Holy Scriptures can afford to neglect, much less to despise, teachers who are eminent, both for piety and learning. At the same time, we need to be careful not to make idols of our teachers. While sound Scriptural teaching should always be readily and thankfully received, yet it is always necessary to "search the Scriptures daily, whether these things are so." There are so many excellent works for illustrating the Word of God, that the principal difficulty is to make a judicious selection. This is especially the case with students of limited means, who have to think twice before they purchase a book. Consequently, it would be well for such students to purchase only works of acknowledged merit, e.g.: Home's *Introduction to the Holy Scriptures*, or Angus' *Bible Handbook*, Cruden's *Concordance*, Nicholl's *Help to Reading the Bible*, Bagster's *Treasury of Scripture Knowledge*, Kitto's *Biblical Cyclopædia*, etc., are all approved works, and are found to be invaluable by all classes of Christians.

It is possible for Biblical students to keep themselves quite busy, while in reality they are making no progress. Therefore, they need to keep a jealous watch over themselves, lest they fall into the condition of those who are spoken of in 2 Tim. iv. 3, 4. No one falls into this condition all at once. We often see Christians in the days of their first love making considerable progress for a time, until they obtain a fair acquaintance with the general scope of the Bible. Then they begin to relax their efforts, and come to a standstill. Deterioration follows, as a matter of course, "for whosoever hath not, from him shall be taken away, even that he hath." So when they begin to neglect the Word of God, they soon lose relish for it, and finally turn aside unto fables.

As a means of preventing this state of things, let every Christian, or Biblical student, for the terms are, or ought to be, synonymous, make sure that he is advancing in proportion to the abilities and opportunities which God has given him. The unparalleled facilities for Biblical study, extant at the present day, demand a correspondent advancement on the part of Christians. With all these facilities, however, comparatively few are able to study the Holy Scriptures in the original tongues. No doubt a man may be a good Christian who is only acquainted with the English Bible. As a translation, it is perhaps unsurpassed: but no translation can give an exact representation of the Scriptures in the original tongues. This is not necessarily the fault of translators, but because it is impossible to translate a book out of one language into another without losing, more or less, the force or precision of the Original. The man who can study the Scriptures only through a translation, labours under many disadvantages. In the first place, he has to depend altogether on translators for religious instruction. Again, it is an obvious fact that an exact knowledge of the meaning of words is the foundation of Biblical study. An eminent writer puts it this way: "The words of the New Testament are eminently the στοιχια (elements) of Christian theology, and he who will not begin with a patient study of these, shall never make any consider-

able, least of all any secure advances in this: for here, as everywhere else, disappointment awaits him who thinks to possess the whole without first possessing the parts of which that whole is composed." So if we wish to know the exact meaning of Scriptural terms, we cannot depend on a translation, but must search through the Greek Testament, Septuagint and Hebrew Bible to find the usage of the languages. Further, the enemies of the truth frequently appeal to the original Scriptures in support of their dogmas, but a man who only knows the English Bible, cannot refute their cavils: and if he attempts to do so will be likely to do harm instead of good. Critical remarks in commentaries, and other works, which frequently throw much light on obscure portions of God's Word, are of no value to a person of this kind; as he cannot tell whether they are right or wrong, and can neither understand nor appreciate them.

There is no reason why Christian men, and women for that matter, should debar themselves from the advantages of drinking the pure Word of God at the fountain-head. A fair acquaintance with the English language, and a sufficient amount of properly directed perseverance and determination will put any man, or woman, in possession of this invaluable privilege.

In reference to methods of study, it is always an advantage to study in classes under a qualified teacher. But when this cannot be done, a person may reach the goal by a different road. In the study of the Greek Testament, Miller's Greek Testament, *Primer*, and Bagster's *Polymicrian Greek Testament*, and *Lexicon*, are the only text-books needed by a beginner. For the study of the Hebrew Bible, *Tregelles' Heads of Hebrew Grammar*, and *Hebrew Lessons*, Bagster's *Gesenius' Hebrew Lexicon* abridged, are all that is needed by a solitary student when he begins. Let him master every subject thoroughly as he goes along; and also turn back occasionally and review what he has learned. If he meets with some insurmountable difficulty, he will always find some advanced Biblical scholar kind enough to give him a hint. A student, whose heart is in the work, will have a perennial spring as he steps forward; but no one can attain even mediocrity in these studies without a large amount of well-directed labour. "If thou criest after knowledge, and liftest up thv voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. ii. 3-5.

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.

GOD'S PURPOSES IN ISRAEL.

BY THE REV. JOHN WILKINSON

(At the *Mildmay Prophetic Conference, Oct., 1896*.)

(Concluded from page 127.)

But there is another point or two very interesting, which I will only just mention. The promised land is still the land of promise, and has never yet been possessed in all its

length and breadth. From Dan to Beer-sheba, which was the land which was actually possessed, was about twenty-eight thousand or thirty thousand square miles; but, from the entering in unto Hamath, to the river Euphrates, where it empties itself into the Persian Gulf, you will find that you have, according to Dr. Keith's "Land of Israel," three hundred thousand square miles of promised land, all under tribute to David and Solomon, but never actually possessed by Israel as a nation. They will have every inch that God has promised them, and when they get every inch which belongs to them they will be so wonderfully blessed and prospered and multiplied that they will say to the Gentiles across the borders, "Give room, the place is still too strait for us," and they will be welcomed across the borders without any ill-feeling, for they will only come across the borders with the salvation that is in Christ. They will be the missionaries to the world.

If you will look at the last chapter of Ezekiel you will find that the land is differently divided and the tribes are differently located. The tribes are put in different positions from what they have ever been before, but we need not give these Scripture proofs. We have proofs before our eyes. The Jews are actually beginning to return. They have actually got twenty-five colonies in Palestine now, and to anybody denying the restoration of the Jews to Palestine as some do even in these days, we say, "Too late, my friend." If you are going to publish a book to prove that the Jews cannot go back to Palestine, you had better make haste and get the proof-sheets corrected, or they will be gone before you can get the book out. They are going, and restoration is setting in rapidly. Did you ever witness, in the history of the world, a spectacle such as we have had recently of the great powers of Europe, with millions of trained men ready for war, with hundreds of millions of money ready to be spent in anything considered a just war, and all these powers with modern appliances for human destruction such as were never known before. Can you explain it? Ah, yes, you can explain it, because it will involve a universal war. And who says so? The Book says so. They do not go to the Book, but they confirm the Book. I could give you chapter after chapter from this Book. There is to be one universal war before the reign of universal peace, and its climax will be in Palestine; and when our Lord returns on Mount Olivet, to the Jewish nation, according to the 14th chapter of Zechariah, the Church having been taken up before to meet Him on the way, He will split Mount Olivet with an earthquake, and He will come to be the accepted of the nation, and to crush Antichrist, and to hush the warring world to peace. He finds all nations gathered to Jerusalem to battle, and just before the opening of the millennium in the 20th chapter of the Apocalypse you have the 19th chapter. Note three points in that chapter. You have the marriage of the Lamb at the opening of the chapter. In the middle of the chapter the heaven opens, and Christ returns to earth. And at the close of the chapter, just before you enter upon the millennial era in the 20th chapter, you have a great war raging. You have that all through the Scriptures—one universal war before the reign of universal peace. And why does not it all come immediately now? Why is Turkey allowed to go on? I will tell you what I believe from analogy. Why did not the Jews go direct from Egypt to Palestine? "Well," you say, "they were disobedient, and had to wander about in the wilderness in consequence of their disobedience." Was that the only reason? Think again. God said, "The iniquity of the Amorite is not yet full." Who knew that but God? Nobody. But it teaches us this lesson. It

takes it out of the mouths of shallow infidels to say, "Look what a wicked thing it was for God to destroy the poor aboriginal inhabitants and take their country from them. The Israelites ought to have civilized them, but they ought not to have done what they did." God could not do an unjust thing, even if He was never found out; and so from analogy you see that the iniquity of the Turk is not quite full; but it is filling rapidly, and there is a power and pressure behind all these Governments now that will compel the destruction of that wicked power in the near future, and the opening up of Palestine to the full restoration of Israel. This is the purpose of God.

And what then? A blessing to the whole world. The Bible is so full of passages in proof of this that I scarcely know where to begin. Have you noticed in the study of the Old Testament that "the ends of the earth" and "the uttermost parts of the earth," when associated with blessing for the world, are nearly always associated with the conversion and blessing of Israel? Now who arranged that? The Holy Spirit, the inspirer of the writers of Old Testament Scripture. Keep that in mind, because it is very important. We all admit it in theory, but do let us keep it in mind. The Holy Spirit superintended, and is really the author of, every line of the Old Testament Scriptures. I am not ashamed to say that in the presence of all the criticism of the day. The Bible is the Word of the living God from beginning to end; and nobody has any advantage to get by doubting any line in this book, but he has everything to gain by believing it; and there is not a person, saint, or sinner, Jew or Gentile, on the face of the earth who can tell you of any single blessing that has ever been got by doubting the Scriptures. Not one. But we all know, personally, and nationally, and by communities, what we lose by lack of faith in God. And that faith must come to His Word. If we doubt His Word, it would not do for us to talk about our faith in God. You would not care for the faith of anybody in you if he doubted your word. Now, I want you to notice that the Holy Ghost, the author of the Old Testament Scriptures, speaks of getting at the ends of the earth for blessing to the world, and the uttermost parts of the earth or the ends of the earth are associated with Israel. I will just give one passage as a sample: "Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people; He hath redeemed Jerusalem." What is the next line? "The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." There are lots more of such passages, and when they have all been thrown into history it will not be by any alteration of the Divine plan, for it runs thus: "He hath remembered His mercy and His truth towards the house of Israel. All the ends of the earth have seen the salvation of our God." God will not alter His plan. Blessing will come that way.

Now coming to the New Testament, let us take the last words of our blessed Lord. I will just take you for one moment to the second Psalm. Do not forget that, for you have it shouted out at pretty well every missionary meeting: "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Just read a verse or two before, and you will find that God sets His King upon His holy hill of Zion, before that comes to pass. Jesus is the King there on the holy hill of Zion, reigning in Mount Zion at Jerusalem, and before His ancients gloriously, and King over all the earth, one Lord and His name one; and that takes place before you have the heathen given to Christ for His inheritance, and the uttermost parts of the earth for His possession.

Now come to the New Testament. How very beautiful and striking it is there. This "uttermost parts of the earth" is a wonderfully important point, and I ask you to take notice of it and think it out at home. Look at our blessed Lord's last words. They run thus:—

"The uttermost parts of the earth." Those are His last words, for when He had said these things, He was taken up, and a cloud received Him out of their sight. He blessed them as He rose, but that was the Benediction. You will have my last words and then you will have benediction following. They are separate, and yet together. Mark the last words Jesus said to His disciples, just before He ascended: "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." Let that last clause stand over. The Holy Ghost took charge of this dispensation, and He, taking charge of this dispensation, would never contradict what He had said in the Old Testament about how to get at the uttermost parts of the earth. He could not contradict Himself; and so the Holy Ghost, taking charge of this dispensation, said "to the Jew first." It was a matter of order.

He keeps up the same Divine order in the individual gathering to form the Church, as in the national gathering in the millennial era. He keeps up the same order beautifully, and so He does not say, "To the Jews first." He does not say, "There is no difference between the Jews and the Greeks." He is very careful in the choice of language. It is "To the Jew first." It is individual in this dispensation, and we shall no more get the world evangelized in this dispensation by neglecting "to the Jew first," than we shall get the world blessed in the millennial era without the Jew first. He stands first now as an individual, as he stands first as a nation then.

And now I want to look at this question for a minute or two, just in closing, and speak a practical word. It seems to me that, as this dispensation is made up of individual Jews and individual Gentiles, they are both to be converted together and to work together, pray together, and mission, not only Jews but Gentiles also, together.

Just put together two verses of Scripture, in Romans xi. One is for the Gentiles, "For as ye in times past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient" (that is the Jew) "that by the mercy shown to you" (you Gentiles) "they also may now obtain mercy." "Now" is in the Revised Version; it is not in the Old Version. "Now;" and it is largely through the Christly kindness of converted Gentiles that Jews are to be blessed, the "remnant according to the election of grace," in this dispensation.

What reaction will that have upon the Gentiles? "If the casting away of them has been the reconciliation of the world, what shall the receiving of them be but life from the dead?" To get real converted Jews into a cold, dead, formal Gentile Church would be life from the dead in many cases, raising it up to Apostolic Christianity, rather than to the corrupt and weak thing which it has become in the hands of Gentiles exclusively.

Beloved, look at these things. And let me just close by saying that there is a glorious future for Israel in the further unfolding of the Divine purpose of God. The final instalment yet remains, but perhaps in the near future; and that will be when, restored and blessed, they become a blessing to the whole world.

Let me just give you one passage of Scripture which one is never weary of giving—a prayer prompted by the Holy Ghost, and then faith expressed on the same authority.

The Holy Ghost told a godly Jew to pray, "God be merciful to us and bless us, and cause His face to shine upon us"—us Jews. What for? "That Thy way may be known upon earth, Thy salvation among all nations." And, as he gets through, along the middle of that pretty little Psalm, he says: "Let the people praise Thee, O God; let all the people praise Thee." What then? "O let the nations be glad and sing for joy." It is "the people" first, and "the nations" afterwards. It is the Jew first and the nations afterwards. And this is the purpose of God, that they should be the channel and instrument of blessing for the whole world in this dispensation as well as the next. Now you get the ends of the earth: "and all the ends of earth shall fear Him." If anybody or any committee or society or Church ever dreams that the ends of the earth will fear God and be blessed with the Gospel without the Jew, it is a dream, and not an inspired one.

Selected Gleanings.

A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND.

THE Church of England is to-day proving the truth of these words.

The crusade of Mr. Kensit is not to be judged by ordinary rules and standards.

When a crisis arrives in a country, or state, or church, courses of action are, and must be taken, which can be justified or condemned only by their success or failure. Janet Geddes, when she threw her three-legged stool at the Dean in St. Giles' Cathedral, Edinburgh, in 1637, bawling out, "Villain! dost thou sing mass at my lug?" (*i.e.*, ear) was justified by the event, as proving the death-blow to Laud's conspiracy for Romanising Scotland. The coming of King William III. in 1688 is justified as "the glorious revolution." "Jameson's Raid" in South Africa has, on the other hand, been condemned because it failed. Had it succeeded, its success would have been its own justification.

Mr. Kensit has succeeded so far as to compel the discussion of the great subject in Convocation, force the Bishops to take some action, and secure the exposure of the conspiracy in the public press.

We write these words to introduce an extract from a remarkable leading article in *The Record* newspaper of April 22nd. Coming from this source, its weight and importance will be duly appreciated, as it begins by condemning Mr. Kensit, and the action he is taking:

"It is useless for any body of Churchmen to disguise the fact that services of the kind interrupted are a far graver scandal—though of another kind—than the offence committed by Mr. Kensit. They are conducted deliberately, all over the land, with an utter contempt for the wishes either of Bishops or parishioners, to the distress of sober Churchmen in all schools of thought, and to the unconcealed joy of those who wait for the disestablishment of the Church. They minister to the craving for novelty, which, having exhausted all that the most ingenious casuistry can bring within the services of the Church of England, now seeks satisfaction in insolent parade of Roman Catholic rites. It is no longer any question of interpreting

the Book of Common Prayer—that is left far behind. It is no longer any question of a vestment or a posture—these also have ceased to satisfy. Now we have to deal with entire services or with wholly unauthorized perversions of the Communion Office. It is but a little while since Churchmen were astounded to learn of a formal exhibition, and apparently adoration, of certain relics. We heard at Easter of a certain ceremonial "washing of the altar" at the Church of St. John the Divine, almost under the shadow of the Bishop of Rochester's residence at Kennington. The service known as the *Tenebræ* has become one of the commonplaces of Ritualistic practice. Now we have the old scandal of the 'Creeping to the Cross' revived in our midst.

"Whilst these half-forgotten relics of the dark ages are being dragged once more to light, we are also reminded that Mass is openly celebrated in some of our churches. *The Daily Chronicle* has been giving some account of the way in which the Holy Communion is celebrated in the Church of St. Mary Magdalene, Munster Square. To the eye and ear of one alleged to know the Roman as well as the English service, it was the Mass and not the Office for the Administration of the Lord's Supper. He tells us of the clergy in their strange raiment, the 'cantors' in their copes, the servers, acolytes, and thurifer; the blessing of the incense and the censuring of the altar, the use of the humeral veil, the 'procession of the Gospel,' the blessing of the offertory, the '*lavabo*,' the singing of the *Benedictus* from the Missal, the giving of the *Pax*, and many other things for which no warrant or shadow of excuse can be found in the Book of Common Prayer.

"These men have solemnly made a declaration of assent to the Prayer-book and its Articles, and have set their hands to the promise worded thus:—'And in public prayer and administration of the Sacraments I will use the form in the said book prescribed, and no other, except so far as shall be ordered by lawful authority.' There must be something radically wrong with the consciences of those who, having made this declaration, can then celebrate Mass in the manner described, or can introduce unauthorized services like the *Tenebræ* and the Veneration of the Cross. By what Roman casuistry they reconcile their deeds and their promises we know not. But if these services were the most instructive and helpful ever devised, the spectacle of their unauthorized use would of itself rob them of all value.

"But in truth we are come to a period in which *discipline within the Church seems to be at an end*. Can this continue with safety to the Church? We disclaim any wish to make alarmist statements; but it must surely be obvious that it cannot. Already in some quarters patience is almost exhausted at the spectacle, on the one hand, of faithful clergy being harried for celebrating the Lord's Supper in the evening, and on the other of men being permitted with absolute impunity to use in English churches the rites, ceremonies, and vestments of the Roman Church. . . . When the reredos at St. Paul's was in question, we were assured that 'superstitious' use of such a figure-decked structure was out of the question. When figures on rood-screens are asked for, we are again assured that 'superstitious' regard for them is a mere chimera of the Protestant brain. But who will venture to urge this now that the 'Veneration of the Cross' is establishing itself in our midst? There are other questions, all threatening complications of one kind or another, involved in the lawless self-pleasing of the extreme clergy. Sooner or later the Church must face the question whether they are or are not to proceed; whether in the Church

clergy are to be held free of all restraint, or whether godly discipline is to be restored amongst them. It is for the Bishops to tell us which way the path of the Church lies. At present they are quiescent. They have their difficulties; possibly they may be maturing their plans. But in the meantime they can do something to quiet anxious minds by ceasing to pet and pamper with distinctions and offices the men whose disloyalty imperils the safety of their Church."

ARE AFGHANS ISRAELITES?

ACCORDING to the *Calcutta Review*, proof appears to be accumulating for the claim of the Pathans (that is, the Afghans together with the doughty tribesmen who have just been giving the Indian Government so much trouble) that they are indeed the Bene Israel they claim to be. In the book of Esdras we are told that the Ten Tribes of Israel journeyed on from Mesopotamia and Media, for the space of a year and a half, to "another land" called Arzareth (IV. Esdras xiii. 45). This is identified with Afghanistan, where the people still pride themselves on their Hebraic cast of countenance, and their fondness for Hebrew names. It is claimed that the mountain range called the Takht-i-Suleiman (Solomon's Seat) was so known long before the advent of Islam, and that the important clan of the Yusufzais (Sons of Joseph) are descendants of Ephraim. Further, such customs as the brother-in-law marrying a childless widow, or the infliction of death by means of stoning, still flourish among the Pathans, who also, like the Israelites of old, are skilful and dashing guerilla warriors. Dr. Moore now claims to have discovered that a number of archaic inscriptions occur in Afghanistan which can be interpreted, if transcribed into Hebrew; but in no other way. It is also reported that Dr. Stein, whose archaeological work in the Punjab and in Kashmir is so noteworthy, has already made equally important discoveries in the Tirah country, so recently opened by the British. With all their faults, the Pathans have characteristics of faithfulness and valour which would make them kinsmen of whom modern Hebrews need not feel ashamed if it should really become evident that they are descendants of the so-called "Lost Ten Tribes."—*The Jewish Chronicle*, Feb. 18, 1898.

MAN'S FAILURE.

"MEN undertake to be spiritual, and they become ascetic; or, endeavouring to hold a liberal view of the comforts and pleasures of society, they are soon buried in the world, and slaves to its fashions; or, holding a scrupulous watch to keep out every particular sin they become legal, and fall out of liberty; or, charmed with the noble and heavenly liberty, they run to negligence and irresponsible living; so the earnest become violent, the fervent fanatical and censorious, the gentle waver, the firm turn bigots, the liberal grow lax, the benevolent ostentatious. Poor human infirmity can hold nothing steady. Where the pivot of righteousness is broken, the scales must needs slide off their balance."

Quoted by the late A. Saphir in *The Hidden Life*.

The contrast to all this is the perfection of the walk of the Man Christ Jesus when on the earth. Jesus, the Son of God and Son of Man. The union of the divine and human surpasses all our thought.

Correspondence.

THE "LETTER" AND THE "SPIRIT."

DEAR SIR,

Dr. Robert Anderson's letter in your last issue is a most important exposure of the way in which a text may be wrested from its context to support irreverence in the handling of Scripture.

For see how convenient a doctrine it is that we need not be in "bondage to the letter," if we only accept the spirit of Scripture! The letter is definite explicit, and determinate. The spirit is what each man wants it to be. And thus is sanction found, even from the lips of an ex-Moderator of the Church of Scotland, for any and every liberty of the sceptic or freethinker to reject the texts that his defiled conscience and mind disapprove.

But I write to suggest that it would be well if my friend Dr. Anderson had added one sentence to say what we all admit, that there are numerous instances in Scripture in which apparent contradictions occur in the wording of passages, which must be interpreted by regard to the spirit or intention of the speaker or writer.

I take for examples (1) our Lord's words, "Neither hath this man sinned, nor his parents" (John ix. 3), and (2) the well-known passages in James ii. 24, "By works a man is justified, and not by faith only," and Rom. iii. 28, "A man is justified by faith without the deeds of the law."

In the former our Lord is not contradicting the sentence of universal guilt in the case of this blind man and his parents, but demolishing the suggestion that the blindness was to be taken as marking judgment on some special sin of them, or one of them.

In the latter, the context shows that St. Paul is referring to the quasi-meritorious but dead works of unregenerate men; St. James to the lively and lovely fruits of the Holy Spirit in the saved, as evidences of faith (ver. 18).

Some such admission would, I think, have the effect of disarming a retort founded on the very obvious class of passages to which I refer.

Yours very faithfully,

GEO. F. TRENCH.

Our Monthly Bible Study.

CHRIST "THE ROCK."

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|----------------------------|--------------------------|
| 1. OUR FOUNDATION: | Luke vi. 48. |
| 2. OUR SUPPLY: | Num. xx. 8, 1 Cor. x. 4. |
| 3. OUR HIDING-PLACE: | Ex. xxxiii. 21, 22. |
| 4. OUR CAUSE OF JOY: | Psa. xcvi. 1. |
| 5. OUR ATTRACTIVE OBJECT: | Psa. lxi. 2. |
| 6. OUR REFRESHING SHELTER: | Isa. xxxii. 2. |
| 7. OUR SURE GUARANTEE: | Matt. xvi. 18. |

Christ Church Lodge,

Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION NO. 177.

H. J. B., London. "Is there any ground for believing what Ritualists now say, that 'Do this in remembrance of Me' means *offer this sacrifice*—in remembrance of Me?"

No—none whatever. The verb *ποιεῖν* (*poiein*), rendered "do" here, although it has many meanings, is never used in the sense of *offer*, nor is it ever used in relation to *sacrifice* of any kind in the New Testament.

The only real argument ever adduced is that the word is used in Ex. xxxix. 39, but any scholar would see in a moment that this is very far-fetched, inasmuch as the Hebrew verb *asah* is not the usual word for sacrifice. It means simply *to make* or *do*, and it is used in that sense there. The proper Greek for *asah* would be *ἑρπεῖν* (*herpein*), or *ῥηζεῖν* (*rhezein*), but as these are not used in Biblical Greek, *poiein* is used as the ordinary simple rendering of the common meaning of *asah*, i.e., *to make, to do*.

This does not justify the rendering of *poiein* in the New Testament by the word "OFFER." The idea would never have entered into any one's head if they had not first changed "Do this in [your] remembrance of Me" into "Offer Me as God's remembrance of My sacrifice."

QUESTION NO. 178.

E. D., Newington Green, asks "Why is the *Benedicite* sung in churches, and why are we to call on Ananias, Azarias, and Misael to bless the Lord, &c.?"

The *Benedicite* is from the Apocrypha, and forms no part of God's Word. The Prayer Book gives the option of its use—an option we should say that could hardly be exercised by any who really understood Eph. v. 19 and Col. iii. 16.

Signs of the Times.

JEWISH SIGNS.

ZIONISM.

WE hardly know where to begin or end with our information as to the spread of the Zionist movement.

Enthusiastic meetings are reported from London, Berlin, Johannesburg; and we hear of "The English Zionist Federation," "The Zionist Movement in Germany," "The Great Annual Congress in Basle" (next August); and the "Preliminary Conference in Vienna" (just over), "Zionism in Italy," "Zionism in America," "Zionism in Russia," etc., etc.

Then there are the meetings of "The Jewish Colonisation Association" recently held in Brussels, "The London Conference," etc.

All these meetings are reported as being largely attended and most enthusiastic.

THE NEXT ZIONIST CONGRESS.

The Zionist Executive Committee are engaged in preparing Agenda for the Congress which is to be held at Basle at the end of August. The chief items are already settled. They are:—

1. Opening of the Congress by the Chairman of the Committee. Laying before the meeting the new Order of Procedure.
2. Election of the Bureau.
3. Financial Report.
4. The general situation of the Jews during the past year.
5. Programme of the movement.
6. The Jewish Colonial Bank.
7. Colonisation.
8. Subjects relating to Jewish culture.

Many of the Lord's people take a lively interest in all these movements, because they afford evidence that the time to favour Zion is approaching, and because of the collateral proof thus afforded by it to the truth and inspiration of God's Word.

But there is

ANOTHER SIDE TO THE QUESTION.

Two facts invest it with solemn significance.

(1) The first is brought out by Joseph Rabinowitz, of Kischeneff, in his last report, which he closes with the following weighty words:—

"The national fanaticism of the Jews is growing more and more, so that there are appearing men who spread the idea that now is the transmigration of the Jewish *national soul* to the Land of Palestine. In proportion to the spreading of such stupid ideas, the opposition to the incarnation of Jehovah in Jesus Christ is much felt. It seems as if these fanatical Jews intend to gather together all the stones of Palestine to stone Christianity.

"Then the constant question which the Jews were accustomed to ask God in their Sabbath prayer: 'When wilt *Thou* (Jehovah) reign in Zion?' turns now into the question: 'When shall *we* reign in Zion?' Of course, there are still earnest and faithful Jews, who are protesting against such 'horrible things in the house of Israel'; but, in the meanwhile, the Jewish world boils like a seething-pot. Everywhere there is a noise tinkling in the ears, such words as Zion, Nordau, Jewish State, Herzl; but there is never heard even a sound about God, Messiah, or the Prophets. Alas! Anti-Semitism devours Jacob's body, but Zionism consumes his spirit and soul!

"There are devoted Christians who wish that out of Zionism would come the same that Christ wished and expressed to Judas, 'That thou doest *do quickly*.' I mean to say they are saying: let the spirit of Antichrist, by whom the Zionists are possessed, make speed and hasten his work, so that the kingdom of Jesus Christ may draw nigh and come. But it is almost unbearable for those who have to dwell in the midst 'of this people of unclean lips.' . . ."

"Praise to the God of Israel, many are becoming convinced that the Holy Land and the ancient people of God can *only* then be *cleansed* and *saved*, when Jehovah in the person of the same Jesus who was carried up into heaven, will reign over them in Jerusalem, as the *last* three words of the song of Moses declare: He will cleanse His *Land*, His people. 'Even so, come Lord Jesus!'"

(2) The second solemn fact is that the great enemy of Israel—he who is emphatically "the Jews' enemy"—should have succeeded in fastening on this whole (at bottom) Antichristian movement, the word "Zion." Why not "Palestine" or "Jerusalem," or some such title? Ah! "We are not ignorant of his devices," and the enemy has fixed the word "Zion" on to the movement because thereby he is robbing God of that word "Zion," which in the Bible is ever associated by God in connection with His own grace and favour in connection with the city of His choice. It is a fact that "Zion" always stands in connection with God's grace and glory as manifested there, and that is the word which Satan has so firmly fixed upon the movement which is openly independent of God and His Christ.

THERE IS ANOTHER SIGN

which is most significant, in view of approaching events. It is engaging the attention of the more thoughtful Jews, and it is this:—What is to be done about the

SACRIFICES

when we return to Zion? They ceased in the year 70 A.D., with the destruction of Jerusalem, having been continued for forty years after the great Sacrifice on Calvary. For nowhere else can they be offered than in the place which Jehovah has appointed. What, then, is to be done on the

contemplated return to Jerusalem? This question is coming up for discussion amongst the Jews, and there are not wanting those who urge that "There are many pious Jews who would not offer them even if they could, and *from a purely humanitarian standpoint.*"

Now we see to what the humanitarian movement is pointing and leading! It is being urged that "even such apparent disobedience must needs be pleasing, as the idea of animal sacrifice is probably repulsive to most people."

This is the spirit in which sacred things will be discussed and decided.

But all this is foreseen and provided against by Jehovah, and in spite of all the vain imaginations of man, He has declared that His counsel shall stand.

RELIGIOUS SIGNS.

THE NEW BIBLE.

The revived interest in the Bible is quite a sign of the times. It may sound strange to some to hear that we take it as a bad sign! The days of the blasphemous assaults upon the Bible by men like Charles Bradlaugh have gone by, and to-day we have more subtle assaults, and more deadly because the destroyers of it pose as its friends! Truly, he who transformed himself as "an angel of light" is busy in his own peculiar sphere just now.

Witness the following from *The Review of Reviews* for April:—

"The fact is that the Old Book is rapidly becoming a new book. Like the fabled Phoenix it is rising in immortal youth from the ashes to which it was supposed to have been reduced by the destructive criticism of the century. The old Bible—that quiver-ful of texts each in itself apart from its context, the authentic word of Almighty God infallible and divine as its Author—that conception of the Scriptures has no doubt perished or is fast perishing among men. But in its place there is rising a *new Bible*, which, intelligently and rationally interpreted, will renew the triumphs of the Immortal Book. In re-establishing the Word of God on a credible basis the authors and editors and translators of these books are hard at work."

What could be more subtle than this? It appears to favour the Bible, but in reality it destroys it. It robs us of "the old Book" by the very proposal to give us a new one in its place.

Mr. Stead wrote the above paragraph as a preface to a review of three new books:—The Polychrome Bible, which we referred to last month, a Dictionary of the Bible, and now another new Bible called

"THE VOICE OF THE SPIRIT."

The "S" should have been a small one, for it is quite "another spirit" whose voice Mr. Howard Swan causes us to hear. The translation is, of course, supposed to be perfect—the real "Voice," but the principles on which it is carried out are indeed "novel," as our readers may judge when they hear that the Old Testament was "originally intended to arouse emotions, not to recount events"! while the Gospel is a spiritual history, "Jesus Christos" being only the personification "of the Indwelling, Kind, and Upright Spirit in humanity." There is the devil's lie in plain language, the denial alike of man's Fall, and of the need of the Gospel of God's grace.

Even the *Daily Chronicle* (of April 14th) is driven to say:—

"What is the matter with our English Bible? We had supposed it to be an English classic, the English classic, something by which the English race could adjust its vocabulary as it adjusts its watches by Greenwich time. But it would seem that there are people 'going to and fro in the earth and walking up and down in it' who are dissatisfied with our great literary standard. It lacks 'modernity,' lucidity, we know not what—anyhow, it must be paraphrased, colloquialised, vulgarised. It is this frame of mind which 'restores' our cathedrals, would 'touch up' our old masters, and 'boil down' Walter Scott into penny novelettes. We leave the spiritual aspect of the matter entirely on one side. We pledge ourselves to no theories of 'verbal

inspiration.' We simply take the English Bible as a literary 'document'—and earnestly entreat the good people who have an itch for modernising to go and modernise something else. Here is Mr. Howard Swan, described as Principal of the Central School of Foreign Tongues, Temple, London, offering us, under the title of 'The Voice of the Spirit,' a paraphrase of what he calls the main literary passages of the Bible, 'in modern idiomatic English.' This, he thinks, may 'interest those who otherwise are not drawn to study the usual versions.' We very much doubt it. People who are not drawn to the study of Shakespeare will hardly take an interest in perversions of him by Cibber or Garrick. People who don't care for the 'Sonata Appassionata' on the piano will hardly like it when arranged for the tin whistle. It may be that there are a few curiously-constituted persons who turn from the New Testament story of the Passion to Miss Marie Correlli's 'modernisation' of it in 'Barabbas.' But these morbid perversions of taste are scarcely, we submit, to be encouraged."

We have not space, nor do we care, to defile our pages with examples of this pretentious but preposterous work. One example will suffice:—"Blow the trumpet in Zion," becomes "Blow the bugle on the sunlit heights!" We cannot explain to our readers why "bugle" should be preferred to "trombone" or "bassoon." Probably Mr. Swan will substitute "the last bugle" for "the last trump."

Mr. Swan informs us in the preface that his "strength of idiomatic expression he owes to his mother." His filial respect is to be admired, but all we can say is that his mother has much to answer for!

HOW THE HIGHER CRITICISM STRIKES A MAN OF THE WORLD.

"Mr. Andrew Lang makes an attack in *Longman's* on the Higher Criticism. He writes *a propos* of the Polychrome Bible:—It hath been my lot lately to read a good deal of Biblical criticism, made in Germany. The method is simple, and Teutonic. You have a theory, you accept the evidence of the sacred writers as far as it suits your theory, and, when it does not suit, you say that the inconvenient passage is an interpolation. It must be, for, if not, what becomes of your theory? So you print the inconvenient passage in green, I suppose, or what not, and then the people know all about it."

The Daily Telegraph review (April 4th) well illustrates this by writing of Professor Cheyne's Isaiah:—"The uninitiated reader . . . can fully commit himself to his guidance," *i.e.*, to the professor's guidance, not the prophet's! Yes, he can, but we sincerely trust he will not.

"EASTER IN THE CHURCHES."

The ignorance and blindness of the Church's teachers is well shown up in what the newspapers treat as general literature. The sermon preached at St. Paul's Cathedral by Canon Newbolt, on Easter Sunday was from that fundamental passage—Rom. vi. 9-11. "Likewise reckon yourselves to be dead indeed unto sin," etc.

"The Christian (he said) who did not admit their truth could hope for neither redemption nor sanctification." Though how such an one could be a 'Christian' without either he did not explain. It all ends in "works." "The conditions laid down in the text we must fulfil. It was there demanded from us and also in the principles and rules of life laid down in the Sermon on the Mount; we must obey the precepts Christ had enjoined, and ask ourselves, Were we doing so? Was this what we were trying earnestly and devoutly to do?" Ignorant of the standing which God gives His people in Christ our righteousness, the blind leaders lead the blind into the ditch of salvation by works!

At Westminster Abbey the Dean dwelt on the influence of Christ's earthly life upon the world. "Such a life (even if not recorded by inspired writers, but merely jotted down by some ordinary writer as remarkable) would still have been a power in the world, and the deeds of mercy and words of wisdom which marked the career of Christ would have touched a sympathetic chord in many hearts." And thus is the substitutionary death of Christ for His people, and their new risen life in Him, ignored and untaught.

RITUALISTIC BLASPHEMY.

On "Palm Sunday" last, among other ceremonies of which the Prayer-Book knows nothing, there was one which was as blasphemous as it was childish.

We are told by *The Daily Mail* of April 4, under its "Typical Churches" (St. Matthias, Stoke Newington) that when the procession of choir and clergy reached the chancel gates, on its return, "six of the choir boys went into the chancel, and the gates were closed, the celebrant standing with the veiled processional cross in his hand. The remainder of the choir (standing outside the chancel gates) sang 'Lift up your heads, O ye gates, and the King of glory shall come in.' The boys from within answered, 'Who is the King of glory?' and the response having been given ('The Lord strong and mighty,' etc.), the gates were re-opened, and choir and clergy entered the chancel."

It is shocking enough to see grown men taking part in such a childish and stupid performance, but when we consider the use made of the words of Scripture, and as part of an "act of worship" we are oppressed with a deep sense of the blasphemous character of the ceremony.

"MUSIC AND THE HIGHER LIFE."

This is not our own collocation of words, but the head-line of a large bill announcing a series of services. "The higher life" is supposed to subdue and mortify the flesh. But here we have the "flesh" in its most odious form, and Christians actually "making provision for the flesh" in the very things of God! which is an abomination in His sight.

And this is no mere accidental thing, for the large bill goes on to describe the Sunday Morning and Evening Services in one of the largest Halls in Liverpool, when Mr. ——"will conduct full Choral Services for the people."

Too true! Alas! too true. Yes; it is "for the people," but *not for God.*

CHURCH OR STAGE?

"Parsifal" is an opera by Wagner. When it first came out some play-goers felt it was almost too religious to suit the stage. But now it is found to be just religious enough for the church!

The newspapers struggle with the phenomenon thus presented to them, and they seem bewildered as to its solution. They seem puzzled to find out where the stage ends and the church begins!

The Globe (April 7) comments as follows:—

"PARSIFAL" IN CHURCH.

"How times have changed, and are still changing, can be realised in no manner better than this—that nowadays the public is bidden to church to hear opera, or music drama, on occasions. It is not very long since a majority of the public would have been filled with righteous (or unrighteous as we now think) indignation at the idea of any stage-work being transplanted into church. That time is passing, and has to some extent passed. But the old prejudice is not altogether gone, for while we listen reverently to 'Parsifal' in church, we are too religious to allow a stage representation of such an opera as Goldmark's 'Queen of Sheba.' The situation is an anomalous one. If 'Parsifal' in church, why not the 'Queen of Sheba' on the stage in England? Of course, the stage is still the right place for 'Parsifal.' Is there no adequate English translation of 'Parsifal' available for use in 'quires and places where they sing'?"

"THE REGENERATION OF LONDON."

This is the latest scheme of Dr. Parker, Canon Barker, Hugh Price Hughes, and others, who seem to think that the Gospel God has given is not sufficient to accomplish His purposes. They do not see that the world is stained by the blood of Christ, that He found a grave in it, and that there can be no hope for it or for any regeneration of it (except the regeneration of individuals in it by the Holy Ghost), until He shall come again to judge it for its sins and its crimes. This is the spectacle presented to us:—The world rejected Christ, and He has gone to the Father (John xvi.).

The Holy Ghost has come and is here to bring the world in guilty concerning "judgment," on this very account.

But the ambassadors whom the Rejected One has sent to tell the world of its coming judgment are instead of doing this, busily engaged in amusing it and reforming it!

HOPELESS SCOTLAND.

A sad spectacle for those who have and enjoy "that blessed hope" is presented by the Churches in Scotland. Having lost the non-scriptural hope of the world's conversion by means of the Gospel, they are falling back on the false, vain and unscriptural hope of bringing on the millennium by other means.

At the recent commemoration service in St. Giles' Cathedral, Professor Dr. M. C. Taylor preached before all the University dignitaries on the subject of the great hope (2 Pet. iii. 13). "All their great hopes, he said (we quote from *The Scotsman*), were seemingly unsubstantial as moonlight, but there were, nevertheless, strong bridges across the impossible. . . . A great hope, whatever its object might be, quickened the moral sense. . . . But the glorious hope of the world—what ought it to be for them, and for him individually? It ought to be conscience and it ought to be character. . . . To-day the conscience of the race felt as it never felt before, that love was the fulfilling of the law; that service was the crown of culture; and that the employment for others of each faculty of their trained and equipped manhood was their supreme duty to God. Let these hopes be to them for a conscience and an inspiration of character."

And this is the "chaff" which is being substituted for the "wheat" of God's Word. Truly the wisdom of man is foolishness with God. This is a going back to pagan wisdom, which was summed up in the words of Solon, "Know thyself," but which in all who are "taught of God" has been supplanted by the blessed aspiration towards Christ, "That I may know HIM."

SPIRITIST SIGNS.

THE JUBILEE OF SPIRITISM

occurs in this present year, and a Spiritist writer in the *Daily Mail* bids us look for a still further advance. Arrangements are being made, we hear, for an

INTERNATIONAL CONGRESS

of Spiritualists in London in June of this year. The Congress is being organised by the "London Spiritualist Alliance (Limited)," and will be inaugurated by a religious service on Sunday, June 19th, at St. James's Hall, to be conducted by the Rev. J. Page Hopps.

Meanwhile, it is very significant that

THEOSOPHISTS AND SPIRITISTS

are about to settle their differences and unite their forces.

On this the *Daily Telegraph*, of Jan. 8, sarcastically remarks:—

"This happy consummation was adumbrated last night at a conversation of the London Spiritualist Alliance, in the Banqueting Room of St. James's Hall, by Mrs. Annie Besant, who was habited in a garb of white silk, combining the utilitarian skirt and sleeves of the West with the poetic sari of the East. According to the lady lecturer they were on common ground in their opposition to Materialism and their desire to promote the spiritual life. Unfortunately, however, they spoke in such different terms that they failed to understand one another, a fact with which the mere impartial listener fully sympathised during an hour's speech about 'adepts,' 'elementals,' 'entities of the astral world,' 'spheres,' 'earth life,' and 'sensitives.' Of these last Society was urged to be very careful, for it appears that if a community of young ladies each possessed of a 'sensitive's' attributes could be educated apart, where they would come into no contact with everyday folk who have meat for dinner, drink wine, and smoke tobacco, marvellous manifestations might be hoped for. Mediums, too, are not to be blamed when frauds are detected at sances. Such reprehensible malpractices often arise from the evil influences of the sceptical and worldly people who come to look on, and whose wicked minds act upon the high-strung, high-evolved soul of the medium. This explanation was loudly cheered by the audience, and if anyone doubts its thoroughness let him be anathema."

Editor's Table.

A PROPOSAL.

OUR readers will remember that we recently made a statement concerning the position of *Things to Come*. The result of this was the receipt of many letters of deep thankfulness and encouragement, and among them a kind offer on the part of Mr. F. Newth to undertake all the book-keeping. He has since taken over this part of our burden, and now, having this thoroughly in hand, he is, of course, able to see exactly what is needed. He has asked us to insert the following letter, which we gladly do:—

Oakleigh, Grove Road, Sutton, Surrey.

May 7th, 1898.

DEAR MR. EDITOR,

While I am thankful to find that the circulation is increasing, and that there is no actual loss, I am still concerned as to two points. (1) I feel—and many others no doubt feel the same—that you should be relieved of all financial care. To have this burden, in addition to the solicitude that must be associated with the editing, is more than you should have upon your shoulders. The journal supplies a real want, and I for one look forward with pleasure to read it every month. No other publication can compare with it, and surely there must be some among your readers who will gladly respond to the appeal I wish to make.

(2) Commercial transactions cannot be carried on without giving some credit. To cover these floating amounts, and to save the necessity of temporary loans (which, I am sorry to find from the accounts, you have had occasionally to make yourself), a small capital seems to me most desirable, so as to save all further trouble in adjusting ways and means.

I shall be thankful if I am able to be of service to *Things to Come* in this matter. I have already sent in a small sum, but what I wish now to suggest is that twenty readers, who are "able of their abundance" to join me in contributing £5 each in raising this fund to be used as working capital. The amount would release you from all pressure, and greatly further the interests of *Things to Come*, and help to extend and increase its influence.

Believe me,

Yours faithfully,

FREDERICK NEWTH.

P.S.—Friends might reply to me direct to save you all trouble in the matter.

REVIEWS.

A Commentary of the Revelation of St. John, by Samuel Garratt, M.A. Demy 8vo., third edition, 6s. It is recorded that the question was asked of someone who was reading Bunyan's "Pilgrim's Progress," with explanatory notes, how she liked it. Her reply was, "I thought I understood something of it until I read the notes." Many will say the same of all commentaries that try to explain the Apocalypse on the system of "the year-day" interpretation.

Antichrist, the author says, "is a system," and further on, "We have seen that Antichrist is not an individual, but a system."

The first seal dates back to A.D. 96; the sixth trumpet A.D. 1871. Beyond that the chart does not give dates.

A student of this commentary would certainly feel the necessity of having a very comprehensive library at hand if he determined to examine for himself and pursue the study on the same lines, for scarcely two writers agree that the seals, trumpets, and vials allude to the same point in history.

The author, in his introduction (page lxix.) writes:

"The book contains a Divine revelation of that which God was pleased to show to His servant, and to enable *him to write* [our italics], 'Blessed is he that readeth, and they that *understand* the words of this prophecy, and keep those things that are written therein, for the time is at hand.' The thought of the blessing being dependent on the 'understanding' is serious."

If this were so, it would bring a sense of despair of anyone ever getting the promised blessing, but on turning to the passage it will be found that the Holy Spirit through the apostle never wrote anything of the kind! We thank God for this. There is, therefore, still some hope for even the poor of the flock to receive this blessing.

The Age to Come, by O. S. Warner. Gospel Trumpet Publishing Co., Michigan, price 10 cents. This book undertakes to "account for all the notions and theories of a coming millennial reign . . . by one single sentence." Yet the "single sentence" expands to ninety-eight pages. One extract will show that the writer has undertaken a task beyond his ability as an expounder: "Here we are told that there would come scoffers in the last days, and that the same have already appeared. The first, direct from the Greek, is 'will come in the last of the days.' The second, 'in last time.' So we are in the last of the days—ages—in the last time. Hence that an age of time yet to come is utterly refuted." The texts referred to as "first" and "second" are 2 Peter iii. 3, and Jude 17, 18, 19. We need say no more.

The Second Advent, by John Ritchie. "The Young Watchman" Office, Kilmarnock, price 1s. A very different book from the above—"Age to Come." Any that are under the influence of such false teaching had better read this: the point of this exposition is presented in a small coloured chart, giving a considerable interval that must elapse after the Church, the Body, is caught up before the covenant is made with the apostate nation of Israel by Antichrist. We think this has been the weak link in the chain of nearly all writers on prophecy—the hurrying up of all the great events that must happen after the Church is taken, into the small compass of seven years. The commendation so far given cannot be accorded to the chapter on "the saints in glory," which misinterprets Rev. iv. 6 of the Church! This position so confidently assumed by the writer is disputed by many students of Scripture. With these and another exception the publication of these addresses will be a considerable help to many.

Separation and Service, by J. Hudson Taylor. Morgan and Scott, price 1s. Meditations on Numbers vi., vii., giving many helpful thoughts on these chapters. Of convenient size, and in short chapters. To any who, like the writer at the time, find themselves "much cast down, and feeling spiritually hungry," this little book might prove of much service. Saying this much, it does not follow that we can endorse what is said of the sealing of the 144,000 at page 84.

Mempriss's Harmony of the Four Gospels is a standard work for reference and use on this important subject. It is a large quarto of over 1,000 pages, and a generation ago we had to pay two guineas for our copy! To-day, Mr. G. Stoneman (the publisher of *Things to Come*), having obtained the copyright and plates, is offering this work at seven shillings and sixpence. See his advertisement for further particulars.

VOLUME IV.

Is completed with the issue of the June number, and can be obtained, price two shillings, with Indexes, as usual. Orders should be sent to the publishers.

THINGS 
TO
 COME.

A Journal of Biblical Literature,
WITH
SPECIAL REFERENCE TO PROPHECIC TRUTH
AND
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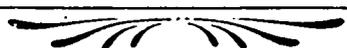
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PREFACE.



It is with deep thankfulness to God that we have been enabled to bring this fifth volume to its close.

Uninfluenced by the "praise of man" on the one hand, or the "fear of man" on the other, we have been kept on our way; and in the midst of many labours have had grace sufficient for the day.

We commend this volume to our readers in the full consciousness of many infirmities and failures; asking God to graciously accept our services, and to overrule all to His own glory.

May our readers have grace to unlearn as well as to learn; and ask themselves with respect to all they know, whether it was learnt from God or from man.

If the latter is the case, then we urge upon all the happy duty of re-examination and re-consideration; and if it be God's Truth, to learn it over again from God; and if it be of man, to reject it.

If *Things to Come* is any help in the performance of this duty, to God be all the glory.

THE EDITOR.

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THINGS TO COME.

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Editorial.

WORKING IN AND WORKING OUT.

WORK OUT YOUR OWN salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure" (Phil. ii. 12, 13).

By separating these two verses this passage has been perverted from the cause of truth and pressed into the cause of error. And yet looked at as we have written the words above, few passages are more interesting or instructive.

Arminians—Romanist and Protestant (for both are alike in this) quote these words to bolster up human power and human merit, *i.e.*, we are to do all we can and trust Christ will do the rest! But that is nothing less than salvation by works in the face of the Scripture, which declares that salvation is "not of works, lest any man should boast."

But observe first of all that the persons addressed were "saints," and are "in Christ" (i. 1): they were believers in Christ, and sufferers for Christ (i. 28), and members of the Body of Christ. The special failure in this Epistle was a departure, practically, from the great truth set forth in Ephesians. The Philippian saints failed to walk together as became the members of the same body. They did not fail in this doctrinally, as the Colossian saints did ("not holding the head," ii. 12); but, holding the head, they did not give a practical exemplification of it in their daily life. This is the whole scope of the Epistle, and to prove it we should have to transcribe it all. Christ being the head of the body, our walk as members is to be characterised by manifesting "one spirit" and "one mind" (i. 27, iv. 1), in other words "the mind of Christ" (ii. 5).

Having set forth the theme, the Epistle is occupied with four great examples, illustrating it and enforcing it. This will be seen by looking at the structure of the Epistle:—

A | i. 1, 2. Epistolary.

B | i. 3-26. Paul's concern for the Philippian Saints.

C | i. 27-ii. 18. Example of Christ.

D | ii. 19-24. Example of Timothy.

D | ii. 25-30. Example of Epaphroditus.

C | iii. 1-iv. 9. Example of Paul.

B | iv. 10-20. The Philippians' care of Paul.

A | iv. 21-23. Epistolary.

Our verses come in the member marked "C," the example enforcing "the mind of Christ" (ii. 5). To the exhibition of this "mind" they are urged, "Wherefore, my beloved . . . with fear and trembling work out your own salvation." It is yours, your very own; for Christ hath wrought it for you, and given it to you. It is He who hath begun this good work in you (i. 6), and He

will complete it. Now, do you exhibit it. The word "work out" in the Greek has reference to spade-husbandry in agriculture, and implies exactly what that means. God has prepared the ground; He has worked in the precious seed; now we are by hand-industry, so to speak, to cultivate it. The example is that of Christ. He worked it out—by humbling Himself. Timothy worked it out: he sought not his own as others did (ii. 20, 21). Epaphroditus worked it out in his care for you, full of heaviness, not because he had been sick, but because "ye had heard that he had been sick" (ii. 26). He, too, made himself of no reputation (ii. 29, 30). "And I," Paul says (ii. 17) "if I am only poured out like wine on your offering, I joy and rejoice with you all." Now, do you then, in like manner, work out that blessed salvation which is already yours, as the gift of God (Eph. ii. 8), so that, as the next words go on to say, ye may "do all things without murmurings and disputings." Timothy did not murmur: Epaphroditus did not dispute. Christ looked on the things of others (ii. 4). Now, do ye likewise.

The "fear and trembling" are emphasized by the words being put out of their ordinary place, and made to begin the sentence. It is not an expression of doubt or uncertainty, but of humility and dependence. It is based on the knowledge of salvation. In Ephesians vi. 5 servants are exhorted to obey "with fear and trembling," as saints of God, "strong in the Lord, and in the power of His might" (verse 10). It was no fear lest they should lose or not obtain salvation, but it was reminding them that they were helpless and could not help themselves; that they were weak, and must not lean on an arm of flesh; that they were exposed, and in themselves were defenceless. Therefore, even this effort to exhibit "the mind of Christ" must be in the spirit of dependence.

No attainments can make us independent. No *gifts* can take the place of *grace*.

Here, then, comes in the sweet encouragement and blessed assurance, the strong ground and foundation of all, "For God it is who energiseth within you, both to will and to work of His good pleasure."

Do let us notice, and not miss the important fact, that when the Holy Spirit would nerve us for conflict, and encourage us in service, He takes us back to the very foundation of the Gospel for an argument and a reason. He would place us on the solid ground of privilege. He would set before us for our strength and our consolation the glorious fact that "God it is who energiseth within you." And His work is two-fold, "to will" and "to work." This is not mere abstract theology, it is an absolute fact, which is true of the humblest and weakest members of Christ's Body. The "good pleasure" is God's. The power is God's. How wonderful!

It is almost too good to be true! We are ready to admit

the truth as to conversion, but how few admit or realise the necessity of it every hour. How few who use this prayer realise its meaning:—"O God, from whom all holy desires, all good counsels, and all just works do proceed"!

It is first the *will* and then the *deed*. This is just where the difference comes in between God's work and man's. Man looks for the deeds; he cannot touch the will or the heart, and hence, all his efforts are, and must be, for outward reforms. He can make promises, and pray, and read, and abstain, and work because of vows which he has made, and yet all the time the "will" may be untouched.

"Man judgeth according to the outward appearance, but the Lord looketh on the heart." Hence, what will be true of Israel in a later day is true of the Lord's people now, "I will put My laws in their hearts, and in their minds will I write them."

When the Lord gives a new heart, and works into us "holy desires," then we learn something of the resources from which He can and will supply all our need.

All this is not merely out of compassion for our need, but "of His good pleasure." All other willing and doing is "self-will" and "deadly doing."

Surely nothing can more cheer and comfort our hearts than the blessed truth of these two verses.

How often do we say, "I wish I could serve the Lord better; I should be so pleased if I could do this or that." Oh! listen to this Word, and cease all such self-occupation, which only gratifies the old man. Listen to this assurance: "God it is who energiseth within you . . . of His good pleasure." And if this be "of His good pleasure," then we may be certain He will do it, for "Whatsoever the Lord pleased, that doeth He in heaven above, and in the earth beneath, and in the sea, and in all deep places" (Psa. cxxxv. 6). If it be His good pleasure, then, in His own way, by His own methods and providences and untoward providences, His rulings and His over-rulings, He will without fail do His good pleasure.

Surely this truth ought to inspire us with large expectations, so that we may draw near Him and say, "As for me, I will call upon God, and the Lord shall save me. Evening, morning, and at noon, will I pray and cry aloud, and He shall hear my voice."

Let us never forget that it is as saved, and on the ground of privilege and not of duty that we are thus exhorted; so that we ought to go on our way rejoicing in the midst of all our difficulties, remembering this wondrous fact, and having it always with us as an ever-present power, that God it is who is working mightily in us, both to will and to do; and therefore we, with fear and trembling, *i.e.*, in humility and dependence, are to work out that which He has so graciously worked in, and find our happiest employment and our greatest joy in showing "what great things God hath done for us."

"JESUS AND THE RESURRECTION;" or, DIFFERENT MINISTRIES BUT ONE GOSPEL.

THE fact that the Man Christ Jesus has been raised from among the dead is the essential fact of the Gospel of God. But for this fact there is no Gospel at

all; for it is written (1 Cor. xv. 14), "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ."

So there can be only one Gospel of God, for since there is only one Jesus Christ, who has been raised from among the dead, the only Gospel of God is that which proclaims Him and announces the fact of His resurrection.

While there is only one Gospel, that Gospel may differ widely in its *presentation* and its *application*, according as the fact of the resurrection of Jesus is presented in relation to things that preceded it, and to results that follow it.

Scripture records three things as preceding the resurrection of the Lord Jesus; they are:—

First. His ministry as God's servant.

Second. His death upon the Cross.

Third. His burial as a Jew (John xix. 40).

The Gospel has been sent forth by God Himself in three successive ministries, to three different classes of persons, proclaiming the Lord Jesus in three distinct aspects of His Person, and His resurrection as the basis of three distinct results to those who believe the Gospel.

The three ministries are these:—

First. That of Peter in Jerusalem and in the land of Israel (Acts ii.-xii.). The word *sent* to the children of Israel (Acts iii. 26 and x. 36) concerning Jesus as the seed of David, the Lord's Anointed, the servant of God, in resurrection made both Lord and Christ, the Saviour of Israel and Lord of all.

Second. The ministry of Paul in the synagogues among the Gentiles (Acts xiii.-xix. 20). The word *sent* to the children of the stock of Abraham, and whosoever among you feareth God (Acts xiii. 26) concerning Jesus as "the Son of God," who died upon the cross; in resurrection the justification of the believer and the Giver of everlasting life.

Third. Paul's special ministry to the Gentiles. "The salvation of God is *sent* unto the Gentiles, and they will hear it" (Acts xxviii. 28) concerning Christ as the Creator of all things, who, as Man, died and was buried; in resurrection the Head of a new creation.

This ministry began after Paul's preaching in the synagogues was ended (Acts xix. 21). It is contained in his epistles to the churches, and is completed in those written from Rome to the Ephesians, Philippians, and Colossians.

These three ministries answer to the three successive messages in the parable of the great supper in Luke xiv. 16-24.

First. To those that were bidden (ii.-xii.).

Second. To those in the streets and lanes of the city (xiii.-xix. 20).

Third. To those in the highways and hedges of the great Gentile world (xix. 21-xxviii. 31).

THE MINISTRY OF PETER

(Acts ii.-xii.).

Peter preached "Jesus and His resurrection" in relation to His ministry as God's servant, the seed of David, and the prophet like unto Moses (Acts

ii. 30 and iii. 22). The word was *sent* to the children of Israel, whether spoken to the Jews at Jerusalem or to the Gentiles at Cæsarea (chap. iii. 26 and x. 36). It was addressed to those who had seen the miracles of Jesus and had heard His words. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know" (chap. ii. 22). "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all): that word, I say, ye know which was published throughout all Judea, and began from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed by the devil; for God was with Him (chap. x. 36-38).

The result of the resurrection was declared to be that Jesus was made both Lord and Christ, raised up to sit upon the throne of David (chap. ii. 30), and to be the Judge of quick and dead (chap. x. 42). His enemies were about to be made His footstool, for the prophecies concerning the sufferings of Christ had been fulfilled, and the repentance of the nation would introduce the glory that should follow. Judgments were to accompany the day of the Lord when He should return for the deliverance of His people and for their blessing in the times of the restitution of all things, and for the blessing of all the kindreds of the earth "afterwards," when the Spirit should be poured upon all flesh. The Spirit whereby this was to be accomplished was already present as foretold by Joel (chap. ii.).

The first expression of the authority and power given to the risen and ascended Lord was a proclamation of forgiveness to those who had crucified Him, on their repentance and baptism in confession of Him as the Lord and Christ.

Those who believed Peter's testimony became the forgiven servants of the Lord Jesus; they were commanded to be baptized, both Jews and Gentiles, as under law (chap. ii. 38 and x. 48), for subjection to the Lord's Anointed was the principle of their position as being saved. They had the assurance of preservation alive in the flesh through the judgments that were to accompany the Day of the Lord; they waited for His return in power to sit upon the throne of David for the deliverance of Israel, when He would rebuild the tabernacle of David and reign over the Gentiles, according to the prophecies (Joel ii. 28; Amos ix. 11, 12; Acts xv. 13-17), His foes having been made His footstool.

THE MINISTRY OF PAUL IN THE SYNAGOGUES (Acts xiii.-xix. 20).

The ministry of Paul in the synagogues among the Gentiles differed vastly from that of Peter in the land of Israel. The word was "*sent* to the children of the stock of Abraham, *and* whosoever among you feareth God" (chap. xiii. 26), that is, to the Jew *first* and to the Gentile also" (ver. 46). Beyond the fact that it is of the seed of David that God, according to His promise, has raised unto Israel a Saviour Jesus (chap. xiii. 23), there is no reference to the Lord's life or His ministry or His mighty works. *Paul's Gospel always begins with the death of Christ.* "They that

dwelt at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead" (xiii. 27-30).

Paul, too, preached "Jesus and the resurrection," but in relation to His death upon the cross. As regards His person, He was the Son of God, promised to the fathers (chap. xiii. 32). Not the Servant. Not only was forgiveness preached through Him, but in Him all who believe were declared "justified from all things from which ye could not be justified by the law of Moses." Justification from sins and from the law through faith in the God of resurrection. The result being everlasting life (chap. xiii. 39, 46, and 48).

The ministry of Paul in the synagogues is shown us in two aspects. In his discourse at Antioch (as recorded in Acts xiii.) we have an outline of his doctrine as already stated. In the ministry recorded in chaps. xvi. to xix. 20, it is shown us in another aspect, they are divided by his visit to Jerusalem (chap. xv.). Paul personally was a Jew, as were the other apostles, but officially he was pre-eminently, and in one respect exclusively, the apostle to the Gentiles. In chaps. xiii. and xiv. we learn the Gospel which he received of the Lord and which he preached before his apostleship was recognized by the apostles at Jerusalem (Gal. ii. 9). After his return from Jerusalem we are shown his personal acts as a Jew while preaching the same Gospel "to the Jews as a Jew"; in this record there is scarcely any reference to his doctrine, except "that Christ must needs have suffered and risen again from the dead: and that this Jesus whom I preach unto you is Christ" (chap. xvii. 3). His acts as a Jew are prominent; the circumcision of Timothy (ch. xvi. 3), the baptism of believers (chap. xviii. 8), the vow and shaving of the head (chap. xviii. 18), the going up to a feast at Jerusalem (chap. xviii. 21), all show that his apostleship to the Gentiles did not in the least affect his right as a Jew to use all the Jewish ordinances, so long as God in patience lingered over Israel, and the word of the Gospel was addressed to the seed of Abraham, although it was addressed to Gentiles also.

This twofold presentation of Paul's ministry first in its separation from Jerusalem, and afterwards in association with the apostles in that city, is of great use for our instruction in the reading of his epistles. For in them he earnestly maintains the truth of the Gospel he had preached; but the things which he had practised as a Jew he shows to be *abolished for both Jew and Gentile*, when the saints are set in order as the Church of God among the Gentiles.

Paul always names the resurrection of Christ in relation to His *death*, not to His *mighty works*; whether the result is the justification of the believer as in Acts xiii. or the future kingdom as in Acts xvii.

In the Epistle to the Romans Paul expounds argumentatively the truths which he had proclaimed to both

Jews and Gentiles in the synagogues ; "to the Jew first and also to the Gentile" (Rom. i. 16). "The Gospel of God, concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh : and declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead" (Rom. i. 1-4).

Those who believed were baptized in confession of Jesus as the Christ and Lord of all, not by commandment as under the law, but thereby to associate, or plant together Jew and Gentile into one camp (Rom. vi. 5). As there had been one circumcised nation, so now there was one baptized camp, consisting of an elect remnant of Israel and of Gentiles baptized unto the death of Christ by a figurative burial with Him (Rom. vi. 3-4). For association with Christ in death, as having died with Him in His death, was the principle of their position as justified in Him from sin and from the law. None of the Jewish ordinances were abolished, for although the believers were sons of God, they as yet differed nothing from servants, not being of full-age, for it had not yet been declared that Israel as a nation was "cast off", for a time by God, nor had "the fulness of the blessing of the gospel of Christ" been declared to the Gentiles (Rom. xv. 29). The Epistle to the Romans announces the casting off of Israel (chap. xi.), and ends by anticipating the revelation of the "mystery" among the Gentiles (chap. xvi. 25).

The hope set before the believers up to this time was "the hope of Israel," the fulfilment of the promises to Abraham and the blessing of all the kindreds of the earth in his seed. Paul's ministry in the synagogues ended at Ephesus (Acts xix. 20).

Contributed Articles.

THE "COVENANT" AND THE "SACRIFICE" OF DANIEL IX. 27.

BY FREDERICK NEWTH.

ATTENTION has recently been directed to the subject of Daniel's prophecy of seventy weeks, particularly that portion which relates to the covenant and the sacrifice. "And he shall make a strong covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease" (R.V.)

The question is, Who makes the covenant, and what is the sacrifice?

Failure to agree, I have observed, often arises from a tendency to read into the passage a meaning that is drawn from another portion of the word that bears some similarity of phraseology. It insinuates itself into the mind, and the conclusion arrived at is that both relate to the same circumstance or event.

In this case it is the word "sacrifice," and it is concluded that the atoning sacrifice of Christ brought to a termination

all typical sacrifices of Jewish ritual, and so they were "made to cease."

The mind naturally reverts to Isaiah liii. 10, "Yet it pleased the Lord to bruise Him ; He hath put Him to grief ; when 'Thou shalt make His soul an offering for sin," and the inference is that both passages have relation to each other.

But on closer examination it will be found that while Isaiah speaks of the atoning sacrifice of Christ, in Daniel there is no evidence that this idea is introduced.

It is necessary to get a clear perception of the scope of Daniel's prophecy, and then keep strictly within those limits.

In Daniel we have presented to us the course that Gentile power will pursue until it is displaced by another power coming in—another ruler, "Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey HIM." This is *Messiah the Prince*. In Isaiah there are the words "bruise," "offering," and "sin." In Daniel we have the words "sins" (ver. 24), "cut off" (ver. 26), and "sacrifice" (ver. 27), similarity of expressions which may lead to false conclusions, if we determine that both passages are akin.

My contention is that in Daniel the idea of sacrifice for sin is not introduced. It merely affirms that when the "Prince" shall come, instead of having the kingdom, He shall have nothing. Violence will deprive Him of His rights, which shall be for a time in abeyance, and *Messiah the PRINCE* shall be "cut off."

But it may be asked, Does the same apply to the reference to sins in ver. 24, "to make an end of sins"? Does not this refer to the sacrifice? I submit that it does not. In the one case (Isaiah), it is an offering for SIN. Here it is, "Make an end of *sins*." It is the answer to Daniel's prayer and confession of verses 5, 8, 11, 15, of the chapter, as will be shown presently.

The allusions to the "daily sacrifice" are repeated five times in the prophecy, besides the one we are now considering :—

1st.—Daniel viii. 11, "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."

2nd.—"And an host was given him against the daily sacrifice by reason of transgression. . . " (ver. 12).

3rd.—"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (ver. 13).

4th.—"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (xi. 31).

5th.—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (xii. 11).

All these passages tell of a "daily sacrifice" to be restored, and then prohibited in violation of a pledge given. This passage in Dan. ix. is the sixth allusion to the same subject. Here it is called a strong covenant. All of them

relate to the same event, and have no relation whatever to the atoning sacrifice of Christ.

Further confirmation of this will be manifest as Daniel's prayer is examined in detail. Every item presented in supplication will be found to receive a direct and explicit answer through the Angel Gabriel.

1. THE CITY AND PEOPLE.

- 15 ver. "O Lord our God, Thou hast brought Thy people forth out of the land of Egypt."
- 16 " "Let Thine anger be turned away from Thy city . . ."
- 16 " "Jerusalem and Thy people are become a reproach."
- 18 " "Behold our desolations, and the city which is called by Thy name."
- 19 " "O my God ; for Thy city and Thy people are called by Thy name."

Answer : " *Seventy weeks are determined upon Thy people, and upon Thy holy city.* "

2. TRANSGRESSION.

- 11 ver. "Yea, all Israel have transgressed Thy law."

Answer : " *To finish transgression.* "

3. SINS.

- 5 ver. "We have sinned."
- 8 " "We have sinned against Thee."
- 11 " "We have sinned against Him."
- 15 " "We have sinned and done wickedly."
- 16 " "Because for our sins . . . of our fathers."

Answer : *And to make an end of sins.*

4. INIQUITY.

- 5 ver. "And have committed iniquity."
- 13 " "That we might turn from our iniquities."
- 16 " "For the iniquities of our fathers."

Answer : *And to make reconciliation for iniquity.*

5. RIGHTEOUSNESS.

- 7 ver. "O Lord, righteousness belongeth unto Thee."
- 14 " "The Lord our God is righteous."
- 16 " "O Lord, according to all Thy righteousness."
- 18 " "Not for our righteousnesses."

Answer : *And to bring in everlasting righteousness.*

6. THE SANCTUARY.

- 17 ver. "Cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake."

Answer : *And to seal up the vision, and prophecy, and to anoint the most holy place (R.V.).*

The remaining verses are taken up with apportioning to the several periods the events that must occupy the seventy weeks. The consideration of this part of the subject has been commented upon in former numbers of *Things to Come*. But from the above statement will be found the true scope of Dan. ix., in harmony with which all its parts must be interpreted.

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 CHURCH AND THE CANON, OR THE INSPIRED WORD.

BY THE REV. CANON FAUSSET, OF YORK.

(At the Mildmay Conference, 1896.)

"L O, I come. In the volume of the book it is written of Me" (Psa. xl. 7). There is only one Book, says Luther, Scripture ; only one Person, the Lord Jesus. "The testimony of Jesus is the spirit of prophecy." On what *authority* does the book rest? The Old Testament on the authority of *Christ*. The New Testament also on the authority of Christ, who promised the Holy Spirit to bring all things to the disciples' remembrance whatsoever He said unto them. Holy Scripture not only *contains* the Word of God, but *is* the Word of God. As the full God-head is in the *Incaruate* Word ; so the *written* word is at once perfectly Divine and perfectly human. If it were not *human*, we should not *understand* it ; if it were not *Divine*, it would not be our *unerring guide*. If it were not plenary and verbally inspired, its practical utility as a revelation from God would be materially impaired, for then what sure means would there be for *distinguishing* the false from the true? The conscience of man shares the effects of the fall, the understanding being darkened by sin, so that the conscience cannot be trusted, until it is enlightened by the Spirit of God. Verbal inspiration is settled by the question, What authority do the sacred writers claim for their words? St. Paul explicitly says (1 Cor. ii. 13) : "We speak not the *words* which man's wisdom teacheth, but which the Holy Ghost teacheth." The Psalmist (xii. 6) claims for the *words* exemption from all dross of error, "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times."

Verbal inspiration does not imply that every word was *dictated* by God. Some parts were indeed a *revelation immediately* from God ; namely, those which could only thus be made known, for instance, the Apocalypse of St. John. But *all* Scriptures alike are matter of *inspiration* ; the writer retaining his individuality, whilst his words were the Word of *God*. It was of His *words* that Christ said "They are spirit and life." The *mode* of inspiration is not essential for us to know ; the *effect* is what concerns us. The whole, including the words, are of inspired authority. "The prophecy (*i.e.*, Scripture, as "prophet" means, not merely a *foreteller*, but an inspired *forthteller* of God's will) came not by the will of *man*, but holy men spake as they were moved by the *Holy Ghost*." Many suppose *God* supplied the *thoughts*, and the *writers* the *words*. But in fact, God did *not* in *some* instances inspire the *thoughts*, but *always* inspired the *words*. Thus Balaam's covetous *thoughts* were all *his own*, whilst his *words* were those of *God*. Caiaphas had no *thought* of the deep truth he uttered in his inspired *word* that "one man should die for the people, and that the whole nation should not perish"; but being high priest, he prophesied, "Jesus should die for that nation, and not for it only, but that also He should gather in one the children of God scattered abroad" (John xi. 50). So the Old Testament prophets "Searched what, or what manner of time the Spirit of Christ in them did signify when it testified beforehand the sufferings

of Christ, and the glory that should follow" (1 Pet. i. 11). The writers knew not the *full* meaning of their own words, only it was revealed unto them that "not unto themselves but unto *us* they did minister."

What language could more emphatically express verbal inspiration than that of the sweet Psalmist of Israel, "The Spirit of Jehovah spake by me, and His *word* was in my tongue" (2 Sam. xxiii. 2).

The testimony of science is on the side of the historic truthfulness of Genesis on many points as opposed to the speculations of modern critics. Sir W. Dawson shows the necessity of a Paradise wherein the newly-created man, naked, unarmed, and frugivorous, would be secured in plenty, safety, and uniform temperature, by his environments. The more that the first chapter of Genesis and the hymn of creation in Psa. civ. are examined, the more are they found to accord with what is true in geology: light, heat, water, upheaval and subsidence being recognised in *both* as the forces moulding the present earth's surface; and the *order* of creation of plants, animals, and man, the apex of all, harmonising in both. Traces of man appear in the post-glacial period. The climate, mild at first, becoming cold towards the close, answers to the transition from the favourable environments of Eden to the unfavourable conditions hinted at by Lamech. The deposits of rubble drift, loess, and plateau gravels, indicate submergence by a *flood* such as the Bible records. Dawson compares the threefold races indicated in the skulls of the cavern deposits, namely those of a *brutal* type, next those of *gigantic* size, lastly those of a *finer* type, with the Sethites, the Cainites, and the gigantic progeny of these two when united (Gen. vi. 2-4). The flood accounts for the *chasm* between the Palæolithic and Neolithic men. Traditions of it occur in all the three widely separated divisions of mankind, the Semitic, Aryan, and Turanian. Babylonian tradition, 2000 B.C., strikingly confirms the Scripture story, but with elements added which prove it a corruption of the original.

Philology confirms the Genesis account of the distribution of nations. Bunsen attributed *error* to the Bible assertion of the *Hamitic* origin of Babylon. But the monuments found at Ur of the Chaldees confute Bunsen, and show that the primitive language there was Accadian Hamitic, and not Semitic. The predominance of Elam over Babylon under Chedor-laomer, as recorded in Gen. xiv., was unknown otherwise until inscriptions of 2100 B.C. confirmed the historical accuracy of Holy Writ.

All the allusions to the manners and customs of the Egyptians in Genesis and Exodus accord with the hieroglyphics of the Egyptians themselves. Moses uses Egyptian words, as that for the Ark (*Teebah*), such as are natural to him to use, if the Scripture story of his rearing in the Pharaoh's palace be true.

Joshua speaks of "*all* the land of the Hittites"; sceptics sneered at this as unhistorical, supposing them to be a *petty* tribe. But their capitals, Kadesh and Karchemesh, lately discovered, and the monuments of Egypt and Assyria, attest the wide extent of the Hittite confederacy, and the literal truth of Holy Writ. How accurately Joshua (xi. 8) mentions "*Great* Zidon." It alone, not Zidon also, was known in the time of Moses (Gen. x. 15; xlix. 13). Its greatness preceded Tyre, which in Joshua's time was only a stronghold of imperial Zidon. But by David's time Tyre is pre-eminent, and Zidon is no longer designated "*great*." These minute accuracies prove the authenticity of the Old Testament early Books against modern critics.

The three *Scriptures* which Christ wielded against Satan's

three *temptations* were from Deuteronomy. Hence Satan has still such a spite against *this* Book to which he owes his defeat, and uses the critics as his mouthpiece. The Lord indorses the whole Old Testament in its threefold division, "the Law of Moses, the Prophets, and the Psalms," as all written concerning Himself (Luke xxiv. 44). The stress which in His quotation of the Old Testament He lays upon *single words* is the strongest proof of verbal inspiration. Thus on the word "*only*" in His temptation; Satan would have been willing to go *halves* in the Divine honour due to God, but "Him only shalt thou serve" forbids this.

The word "*My*" is the Saviour's proof of His Godhead when He quotes David's words (Psa. cx.), "The Lord said unto *My* Lord." Messiah, David's *Son*, must therefore be also David's *Lord*. "The Scripture (saith He) cannot be broken." St. Paul in Gal. iii. 16 argues from a *single letter*, the promise being "not to *seeds*, as of many, but as of *one*, To thy *seed*, which is Christ."

The earliest Christian fathers accepted the same truth. Clement of Rome says, "The Holy Scriptures are the true *words* of the Holy Ghost." Irenæus saith, "The Scriptures are perfect, as they were dictated by the Word of God and His Spirit." Origen quotes about three-fourths of the New Testament. He says, "As among plants there is not one without its special virtue, so the spiritual botanist will find, there is nothing in all that is written superfluous."

Philo, the contemporary of our Lord, calls the Old Testament the "*inspired oracle*," and has no doubt of the Mosaic authorship of the Pentateuch, and rejects the Apocrypha. This testimony proves that the Old Testament Canon of our Lord's day was identical with our own, condemning thus Rome's addition of the Apocrypha.

Roman controversialists argue, the Church was *before* the Bible, and therefore has authority over it. But the Apostles base their teaching upon the *Old Testament*, and were certainly not *before it*; and the Bereans are praised, not only because they received St. Paul's preached word "with all readiness of mind," but also because "*they searched the Old Testament Scriptures whether these things were so.*"

Naturally Rome exalts Church authority, for, since the sacrificial character of the Eucharist and the sacerdotal priesthood, invocations of the Virgin, purgatory, and prayers for the dead cannot be found in the New Testament, the authority of the Church is introduced to supply these unscriptural tenets. Dr. Salmon remarks, "We have no early interference of Church authority in making a Canon. It was owing to no adventitious authority, but by *their own weight*, our Gospels crushed all rivals out of existence. The earliest council that sanctioned a Canon of Scripture was that of Laodicea (363 A.D.), long *after* the New Testament Scriptures had been generally received. It is untrue to say the Church *gave* what it only *adopted*. Scripture is the *foundation* of the Church, the Church is the *guardian* of Scripture." The Church (as the Twentieth Article says) is a *witness* and *keeper* of Holy Writ, but has no power to ordain anything contrary to or *beside* the same.

Infant baptism is alleged as proving the Church to have power to add articles of faith not taught in Scripture, but the necessity for believing in infant baptism exists *only in the degree with which it can be proved from Scripture, no less and no more*. So also the keeping of the Sabbath on the *first day* of the week rests on the recorded example of the Apostles (John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2).

Rome proved herself an *unfaithful* guardian of Scripture by rejecting the Epistle to the Hebrews for three centuries, until in the *fourth* century she acknowledged her error, and

received this Epistle like the other Churches. Her present acknowledgment of it proves her *fallibility*, in that she so long rejected it.

The Church (says Rome) gave us the New Testament, so we are bound to receive her *interpretation* of it; but, as the Jewish Church gave us the Old Testament, by parity of reasoning we ought to receive the *Jews' interpretation* of it, and therefore reject Jesus as the Messiah. The reasoning, therefore, that leads to such a conclusion must be false.

The hand of Providence is strikingly marked in His having restrained the *Jews* from mutilating or corrupting the *Old Testament*, which *condemns* them, and in His having restrained the *Eastern and Western Churches* from mutilating and corrupting the *New Testament*, which *condemns them*. The authority of Scripture is wholly *in itself*, the Church can never make *that* inspired which God has not.

We have a *twofold* guarantee for the inspiration of the New Testament: first, that of the inspired *writers*; secondly, that of those possessing the gift of discerning spirits, who in the early Church accepted their writings as inspired. St. Paul recognised their office of deciding between inspired and uninspired words (1 Cor. xii. 10, xiv. 37). "If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

Our conclusion then is, infallible truth is to be found only in the written *word* and not in the fallible Church.

The Venerable President of Magdalen, Oxford, Dr. Routh, when consulted by Dean Burgon what Divinity books he should read, replied, "I think, were I you, sir, I would read first of all the Gospel according to St. Matthew." He paused, and added, "After I had read the Gospel according to St. Matthew, I would go on and read the Gospel according to St. Mark." Another pause, and he said, "When I had read the Gospel according to St. Mark, I would go on, sir, to the Gospel according to St. Luke. Well, sir, when I had read those three Gospels, I would certainly go on to read the Gospel according to St. John."

At first, Burgon was inclined to laugh, but then a different feeling came over him. Here was a theologian of ninety-one, who, after surveying the entire field of sacred science, had nothing better to advise one to read every day than the Gospel, and then the other books of Holy Writ.

This precious lesson is true to *us*, as it was in the *past*, and ever *will* be. The Bible not merely *was* inspired, but *is* so still. The Holy Ghost not merely inspired its writers, but through it still breathes spirit and life into every believer.

"The Spirit breathes upon the word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light."

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely, I come quickly, Amen. Even so, come, Lord Jesus."

Selected Gleanings.

CHRIST IN JUDEA AND GALILEE.

THE following selections from *Darby's Synopsis* may be found helpful to our readers in forming their decision as to whether a spiritual interpretation of the Word of Truth is obtained by the current method of stringing texts together, selected at pleasure from any and every part of it, or whether after all there is something in the order in which God has placed them, leaving them where they are, and seeking out the scope and structure of the various books that contain them:—

From the preface (Vol. I., pp. 7 and 8):—

"Deeply convinced of the Divine inspiration of the Scriptures, given to us of God, and confirmed in this conviction by daily and growing discoveries of their fulness, depth, and perfectness; ever more sensible, through grace, of *the admirable perfection of the parts, and the wonderful connection of the whole* [our italics], the writer only hopes to help the reader in the study of them. The Scriptures have a living source, and living power has pervaded their composition: hence their infiniteness of bearing, and *the impossibility of separating any one part from its connection with the whole.*"

From Vol. III., pp. 415-418, on John iv. 27-54:—

"Meantime the disciples come, and—naturally—marvel at His talking with the woman. Their Master, the Messiah—they understood this; but the grace of God manifested in the flesh was still beyond their thoughts. The work of this grace was the meat of Jesus, and that in the lowliness of obedience as sent of God. He was taken up with it, and, in the perfect humility of obedience, it was His joy and His food to do His Father's will, and to finish His work. And the case of this poor woman had a voice that filled His heart with deep joy, wounded as it was in this world, because He was love. *If the Jews rejected Him* (see verses 1-4), still the fields in which grace sought its fruits for the everlasting granary were white already to harvest. He, therefore, who laboured should not fail of his wages, nor the joy of having such fruit unto life eternal. Nevertheless, even the apostles were but reapers where others had sown. The poor woman was proof of this. Christ present and revealed met the need which the testimony of the prophet had awakened. Thus, while exhibiting a grace which revealed the love of the Father, of God the Saviour, and *coming out consequently from the pale of the Jewish system*, He fully recognised the faithful service of His labourers of former days, the prophets who, by the Spirit of Christ from the beginning of the world, had spoken of the Redeemer, of the sufferings of Christ, and the glory that should follow. The sowers and the reapers should rejoice together in the fruit of their labours.

"*He leaves the Jews* (verses 45-54), *for no prophet is received in his own country, and goes into Galilee* among the despised of His people, the poor of the flock, where obedience, grace, and the counsels of God alike placed Him. In that sense He did not forsake His people, perverse as they were. There He works a miracle, which expresses the effect of His grace in connection with the believing remnant of Israel, feeble as their faith might be. He comes again to the place where He had turned the water of purification into the wine of joy, 'which cheereth

the heart of God and man.' By that miracle He had, in figure, displayed the power which should deliver the people, and by which, being received, He would establish the fulness of joy in Israel, creating by that power the good wine of the nuptials of Israel with their God. Israel rejected it all. The Messiah was not received. He retires among the poor of the flock in Galilee, after having shown to Samaria (in passing) the grace of the Father, which went beyond all promises to and dealings with the Jews, and in the Person and humiliation of Christ, led converted souls to worship the Father, outside all Jewish systems true or false, in spirit and in truth; and there in Galilee He works a second miracle in the midst of Israel, where He still labours according to His Father's will—that is to say, wherever there is faith; not yet, perhaps, in His power to raise the dead, but to heal and save the life of that which was ready to perish. He had fulfilled the desire of that faith, and restored the life of one that was at the point of death. *It was this in fact that He was doing in Israel while here below.* These two great truths were set forth—that which He was going to do according to the purposes of God the Father, as being rejected; and that which He was doing for Israel, according to the faith He found there."

Here, we may note, is a man who, having a thorough insight into all the books of Scripture, shows us, in the above, that he has simply read John i. to iv., verse by verse, *in order*, and had no need to read Matthew, Mark, and Luke into them, as the text-garbler would have done—still less the Pauline Epistles. He does not rob Israel of the teaching of John's Gospel, and yet maintains for us every word of its deep moral and spiritual truths. But some Christians make void the Word of God by fastening random texts together like beads on a string, and are intolerant of correction. Hence some become Anglo-Israelites, and whereas the Lord's ministry was mainly amongst the ten tribes, and whereas while there He was rejected at Capernaum, Chorazin, and Bethsaida, they tell us He was only rejected by the Jews, and not by the whole nation of Israel.

Others become totally indifferent to the fate of believing Israelites, who, after the rapture of the Church, will undergo a period of terrible trial, some being killed and others cast out of the "synagogues" (John xiv.-xvii.), but will, in the end, have the Lord come for *them too* (after sealing them with God's seal, the Holy Spirit), and, receiving them to Himself, will stand with 144,000 of them on Mount Zion, refusing both heaven and earth to those who come after us, and cutting off from the Lord Jesus the whole fruits of His ministry, both first-fruit and harvest.

Others become maudlin and sentimental, or religious, and mistake those feelings, whose origin is in the flesh, for spiritual-mindedness.

Others take up with the railway ticket, or the strong swimmer, or the electric light (which are not in Scripture), to render their preaching attractive.

Others deny that the mystery of the Church was first revealed to the apostle Paul; or mix up the Body and the Bride.

Others cannot divide the Jews as the Psalms do, beginning at Psalm i., into the ungodly mass and the blessed remnant who believe and separate them-

selves from them, and are not the least struck with the *absurdity* of a people who, for eighteen centuries, have been unable to produce a single scion of the house of David, suddenly professing zeal for "Zion"!

Even here the mischief does not end, for there are those who thus come to give up submission to certain Scriptures altogether, and say they are not inspired. Speaking generally, *interpretation* and *application* are always confused, and selfishness is always the underlying cause.

We therefore recommend those who are hesitating which of these two mutually destructive systems of interpretation (*viz.*, the *garbling* system or the "*rightly dividing*" system) is to be adopted in their study of the Bible, to read the foregoing extracts from *Darby's Synopsis* after reading John i.-iv. attentively through. Either the Bible is an organic whole complete in its parts, as he believed, or it is a collection of texts or passages for us to arrange according to taste; there is no middle view of it open to us.

BIBLICAL CHRONOLOGY.

PROFESSOR JULIUS OPPERT, the celebrated French Oriental Scholar, member of the Institute in Paris, has recently read a paper before the Society of Biblical Archæology in London, entitled:—

"A Mathematical Demonstration of the Exactness of Biblical Chronology." It is something to find this unrivalled Assyriologist writing: "In the present state of Assyriological science, we are enabled to show that the Books of Kings are the real basis of our historical knowledge of the subject, and that the pretended cuneiform chronology must bow to the mathematical correctness of the Holy Scriptures." The contemporary Assyrian statements are, in Dr. Oppert's opinion, the most precious of all external documents which have come down to us, but they have been misunderstood by almost all specialists. Soundly interpreted, they plainly agree with the Bible. Dr. Oppert examines the Assyrian chronology, guided by the recorded eclipses, and thus constructs three important tables of the dates of (1) Assyrian and Chaldean Rulers, (2) Kings of Judah, (3) Kings of Israel. He adds:—

"We believe we have completed the demonstration of the mathematical exactness of the figures of the Bible, and have shown that it is quite an unscientific way to neglect and to despise them, and peculiarly so when the Assyrian documents are misunderstood by those who despise historical statements. We must not forget that the Assyrian history itself is only known by fragments, and that we have hitherto no documents from Adadnirar iii., Shalmaneser iii., Assuredilel, Assurnirar, and Phul, who had to deal with Jehu, the son Joash, Amaziah, Jeroboam ii., Uzziah, and Menahem i. The Assyrian soil has, unluckily, been neglected for forty years, although the documents of all these Kings undoubtedly still exist somewhere and could be found. We can only devoutly hope and wish for new discoveries which will definitely and decidedly settle much of the chronology of the Holy Scriptures."

Many of the calculations on which Dr. Oppert's contentions are based were given by him in *Salomon et ses Successeurs*, Paris, 1897. The dates referring to Shalmanesser and Sargon can be fixed with astonishing precision by the statements of the Babylonian Chronicle combined with the lunar eclipses of 720 and 721 mentioned by Ptolemy.

"ON PISGAH'S VIEW."

THE Palestine Exploration Fund "Quarterly Statement" for April forms very interesting reading. It contains some articles of specifically Jewish interest, which will well repay perusal. In "The Prospect from Pisgah," the Rev. W. F. Birch discusses the accuracy of the description of the panorama seen by Moses as narrated in Deut. xxxiv. 1-3. Dr. Driver, in his International Critical Commentary on "Deuteronomy" (p. 419) observes: "The panorama is superb, though the terms in Deut. xxxiv. 1-3, are hyperbolic, and must be taken as including *points filled in by the imagination*, as well as those actually visible to the eye." To Mr. Birch it seems *certain* that the Biblical description is literally true, and that imagination has no place in it. By a careful investigation of the geographical positions of Zoar, the Hinder Sea, Dan, Baal-Gad, and Pisgah, the writer proves that there is no exaggeration in the account of the sight Moses saw when his eyes beheld the Land of Promise which his feet were not allowed to tread.

Questions and Answers.

QUESTION No. 179.

A. B., Liverpool. "Will you explain the difference between James i. 13, 14 and Matt. vi. 13?"

The word translated "tempt" means originally *to pierce*, then to pierce by way of *trying*, so as to see what a thing is like, just as we pierce butter or cheese in order to try it. Hence it comes to mean simply *trial*. This is what it is when God tries His own work in His people. They are to pray, "Lead me not into trial," i.e., according to the figure of speech here employed, suffer me not to be led into trial, and yet after trial, like Job, we always find that we "come forth as gold."

On the other hand when one man tries another, it is by leading him astray. Now what we are taught in James i. 13 is that God never does this. We lead ourselves astray and mislead others, but God never tries in this sense.

QUESTION No. 180.

H. O., Kilburn. "Does Rev. xx. teach that there are two millenniums, and that Christ does not come personally until they have run their course?"

Most certainly not. There can be *no millennium without Christ!* The "great tribulation" must—as all allow—precede the millennium. But then we read (Matt. xxiv. 29) that it is "IMMEDIATELY after the tribulation of those days" that "they shall see the Son of Man coming in the clouds of heaven." As this coming follows immediately on the Tribulation, where is there room for a millennium before Christ comes personally to the earth?

This one passage settles the whole matter, and there are many others that do the same.

We must, however, distinguish between Christ's coming forth into the air to receive up and gather together His people to Himself, and His coming unto the earth afterwards with them.

Those who teach that the Tribulation precedes "our gathering together unto Him," and tell us that we cannot thus see and be with Christ, until Antichrist shall have come, ought surely to be praying for Antichrist to come and for the time of his revelation to be hastened! But this is not our hope: Christ is our hope! And when He shall be revealed in flaming fire taking vengeance on them that know not God and obey not the Gospel (2 Thess. i. 7, 8), He shall previously have come to be glorified in His saints and admired in all them that believe. The word "shall come" in verse 10 is not the mere future tense, but is the second aorist tense, subjunctive mood, and means literally "when *He shall have come*," i.e., previously in grace and before His revelation in glory and judgment. See for this tense Luke xvii. 10. Matt. xxi. 40. Mark viii. 38. John iv. 25. Acts xxiii. 35. John xvi. 13; Rom. xi. 27. 1 Cor. xvi. 3. 2 Cor. iii. 16. In all these, and wherever this tense is used it means "shall have come" as in 2 Thess. i. 10.

Our Monthly Bible Study.

"PREACH THE WORD": REASONS.

- 1. IT IS LIFE: Phil. ii. 16.
- 2. IT IS LIGHT: Psa. cxix. 105.
- 3. IT IS POWER: Rom. i. 16.
- 4. IT IS PURE: Psa. cxix. 140.
- 5. IT IS UNCHANGING: Psa. cxix. 89.
- 6. IT IS A SEARCHER: Heb. iv. 12.
- 7. IT IS A JUDGE: John xii. 48.

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Signs of the Times.

JEWISH SIGNS.

"COMING DARK HOURS."

This is the ominous title of a leading article in *The Jewish World* (May 20) on the series of articles now appearing on

THE SITUATION IN RUSSIA,

based on the reports of the Special Commissioner sent out by that paper. It says:

"Week by week new facts are added to the picture of misery, squalor, and want—an impossible present, a normally hopeless future. Nothing but the tenacity of life, and the ideals that maintain this will-force preserve the Jew; that is the only possible comment. The political situation is bad, the economic condition worse; there is a world of pathos in that question "Where shall we go?" It is not

merely the sentimentalist who replies with the suggestion of a Jewish State, but the thinker, conscious of the necessities of the hour. The hard truth cannot be slurred over that even the Sabbath is endangered, and when that goes it will be admitted that Judaism has been weakened. The question is worth careful and deliberate thought. The orthodox have much to gain from a Zionistic success, even though the Zionists do not profess to deal with the religion of the nation for which they are labouring. A few facts are worth bushels of theories. On the day the Jewish weavers of Lodz abandon the Sabbath they will have taken a great step towards the casting off of Judaism. It is the economic situation which is driving the individual away from the religion he loves so earnestly. A new martyrdom awaits thousands of the humblest and noblest of our race—the toilers—and it is easier to face death than starvation. We need not as yet paint the picture in its blackest colours, perhaps some few will see all the horrors revealed in the less sombre hues—and ponder over them."

The Christian will read this, and ponder over the Lord's words in Matt. xxiv. and kindred Scriptures.

The following from *The Review of Reviews* (for May) shows how unrest of the nation is causing the discussion of all sorts of projects in the World's press. One of the problems is

WHAT TO DO WITH THE RUSSIAN JEWS—TWO SUGGESTED SOLUTIONS.

(1) COLONISE CENTRAL ASIA.

In the *Contemporary Review* for May, Mr. E. N. Adler, in an article entitled "A Bird's-eye View of the Transcaspian," puts the suggestion that the ultimate solution of the Russian Jewish question may be found in the Jewish colonisation of the steppes of Central Asia. Mr. Adler last year made a hurried visit to Central Asia, and his article gives a very vivid account of the change which the Russians have wrought in Turkestan. Although there is much that is very interesting and up-to-date in his account of his railway journey to Krasnovodsk, the only novelty in his paper is his suggestion of the re-peopling of the Asiatic steppes as the solution of the Jewish question. Mr. Adler found the cotton trade flourishing on Transcaspia. He also found that—

"The greater part of the trade was in the hands of my co-religionists, and that, though the Transcaspian was outside the pale of Jewish settlement, and *de jure* tabooed to the Jew, the Government welcomed them *de facto* as bringing money, business and prosperity to their new possessions. Technically, the Pan Slavist would rather have Turkestan and Siberia peopled by Slavs. The Jews, though they be Russian, are not Slavs; they are therefore outside the sympathies of the *soi-disant* Russian patriot. But he has learnt by the experience of at least one generation that the Slavonic race is difficult to acclimatise in the burning sands of Turkestan, or the icy plains of Siberia. So he finds himself compelled to welcome the more adaptable Hebrew. And herein, I venture to assert, lies the true solution of the Russo-Jewish question. No millionaire, no cohort of millionaires, no Government, however strong, can tempt or command a population of millions to cross the seas. Only in Russia itself can the question be solved. And Russia is great enough to suffice for all its inhabitants, even for its Jews. The resources of Siberia and Central Asia are gigantic beyond the dreams of avarice. The world is only now beginning to realise them. It is a matter of history how Jews helped to develop the trade of America, India, Australia and Africa. Let Russia open the gates of the pale and she will find that her Jewish children will be the makers of her Eastern Empire. And the stone which the builders had refused will become the headstone of the corner."

Alas, it is not thus that "the headstone" will replace "the stone which the builders refused"!

(2) REPEOPLE PALESTINE.

Mr. Joseph Prag, in an article in the same magazine on "The Jewish Colonies in Palestine," gives a reassuring report as to the extent to which the Chosen People are returning to their land of Canaan. Mr. Prag says:

"The colonisation of Palestine by Jews only commenced about sixteen years ago. Up to that time there was hardly a Jewish agriculturalist in the whole of Palestine and Syria. Since the year 1882 twenty-five agricultural colonies have been established in Palestine and Syria, and societies for the furtherance of colonisation have sprung up all over the world."

He then proceeds to describe with brief detail what each one of these colonies is doing, and then sums up the net result of their activity as follows:—

"The whole face of the country is being changed by the efforts of the colonists. Where nothing but briars and brambles previously existed we now see beautiful vineyards and fields of growing corn. The country generally is noted for its bad roads, but in the neighbour-

hood of the Jewish colonies excellent roads have been made, and the greatest order prevails. A new race of beings, too, has grown up there, very different indeed from the poor, panic-stricken creatures who first set foot in this, to them, unknown land. The colonists are fine sturdy men, capable of carrying out the hard work of reclaiming the barren land; and they are the most intrepid horsemen. They are highly valued by the Turkish authorities, and live on the best terms with the Arabs and all their neighbours. There is plenty of room in Palestine and Syria. The colonies that have been established are the milestones marking the advance that Israel has made in these later years towards national rehabilitation. The material is at hand, and there are skilful agriculturalists there to undertake the work of directing and supervising, and thus, hand in hand with our brethren settled in other countries, we are steadily rearing that edifice which will only be complete when Israel has regained her national existence."

WHAT LIEUT.-COLONEL CONDER SAYS.

In connection with Mr. Prag's article, Lieut.-Colonel Conder's paper in *Blackwood* on the Zionists might be read with advantage. Lieut.-Colonel Conder knows Palestine well, and the fact that he heartily approves of its re-colonisation by the Jews will go far to convince the Gentiles of the practicability of the scheme. The work, indeed, is now going on apace. He says:—

"There are now more Jews in Palestine than in London, and 50,000 more are anxious to go, knowing that their predecessors begin to prosper in the land."

At the congress held at Basle last year the Zionists "concluded with the characteristic determination to found a Jewish Colonial Bank, and to raise a capital of some £20,000,000 in fifteen years. It proposes to form committees to spread the agitation, by means of the press and by making known what are the facts of the past and present, to look after financial affairs, and to exert political influence; while pure Hebrew is to be fostered as the common tongue in which Jews of various countries may in the future find means of easy communication among themselves."

Lieut.-Colonel Conder is doubtful about the Jews being permitted to establish themselves as a nation in Palestine, but, short of that, he thinks the Zionists' project has a fair chance of success:—

"Shorn of illusions, the movement is yet capable of doing much good, to the Jews and to others as well. It deserves support among all who desire the increase of human welfare. It is the true solution of the vexed Alien question; and in Britain it might be advocated on purely national grounds—for while, on the one hand, we should be relieved of a destitute class through the benevolence of the home-born Jews of higher education, we should, on the other hand, be happy to see a prosperous commercial country developed by a people whom we have treated well, and from whom we might expect friendly feeling. Palestine should become a neutral country, an Asiatic Switzerland, protected against the ambitions of our rivals—a land consecrated by its past, such as the great Emperor Frederick II. strove, in alliance with the wise Sultan Melek el Kâmil of Egypt, to make it in the thirteenth century. There will be nothing astonishing if this should prove to be the final outcome of Zionist endeavours. The question has thus been considered on purely practical, not on religious grounds, but we cannot forget those wonderful passages in the Law (*Lev. xxvi., Deut. xxviii.*) in which every kind of trouble that now afflicts the Hebrews is foretold. 'Among these nations shalt thou find no ease, neither shall the soul of thy foot have rest,' 'And thy life shall hang in doubt before thee, and thou shalt fear day and night.' For there is but one real home for the Hebrew, and that is in the land which was once the land of Israel."

RELIGIOUS SIGNS.

"THE NON-RELIGION OF THE FUTURE."

This is the last new sign of the rapidly advancing consummation. The author of the new work thus entitled rejoices in the fact that two-thirds of the manhood of France are "disillusioned" and hold that "science has superseded religion." Perhaps so, for "Religion," as such, is only another name for superstition; and with the advance of science, superstitions die a natural death. There is a mixture of blasphemy in a caricature of Christ which we dare not reproduce, but it comes natural to one who says that "the great European people is dancing gaily towards annihilation. To prevent this it is felt to be almost desirable to bring religion back again, but as this is impossible, it is proposed to tax bachelors and to send apostles into the villages to preach from the steps of the public buildings"

statistical and economical information. . . . Science is to take up the rôle of Divine Being in Genesis and preach to Frenchmen . . . *moral Idealism*" (!)

Regeneration by statistics is certainly a new idea, but it testifies to the Fall of man and his hopelessness of self-recovery.

THE NEW "FEELING FOR CHRIST."

Under this heading a writer in *The Christian World* describes a new development of error and a new phase of false religion.

The special features of all modern forms come from him who, we are warned, transforms himself into "an angel of light." His ministers and their teachings look like light, but are not light. They are not vile or repulsive, but on the contrary, seem so fair and right that even the Lord's people are afraid to oppose them for fear of hindering what appears to be so good.

This is one of the newest features. It is simply a *falling in love with Christ!* Not with the Christ of God as revealed in the Epistles, but with the Christ of the Gospels! There is no sense of sin, no experience of ruin, no need of atonement! no death, no cross! It is not Christ as the Saviour of lost sinners, but Christ as a mere character whom all may unite and be at one in loving—Infidels and Romanists alike.

But let its advocates define it :—

"It is nothing more nor less than a purely human tenderness and affection, a surprise of love, a passion of friendship arising from a sense of immediate moral contact with the most beautiful and divinely lovable of all personalities." It is "a sense of being overcome by what Renan has called the 'Divine loveliness of Jesus.' . . . The speciality of the experience is its essential humanness, its entire naturalness. . . . It is this which makes it a meeting-ground for people otherwise hopelessly divided. Rank outsiders from the Church are here at one with its most orthodox adherents. When Carlyle speaks of 'Jesus of Nazareth our divinest symbol'; when Goethe expresses his sense of 'the radiance of the majesty which in the four Gospels proceeded from the person of Christ, etc., etc., we have here amongst world leaders, antagonistic most of them to ecclesiastical orthodoxy, just the sentiment which drew the first disciples in the wake of Jesus."

And this is spoken of as "the one and universal religion" which is soon to supersede all else.

Who cannot see in all this the working of the god of this world's religion in his most subtle form.

Just because it is connected with "Jesus," thousands will be deceived, and not discern that "moral contact" is not, and can never take the place of, spiritual union with Christ in His death and resurrection! A feeling of "merely human tenderness" is not the shedding abroad in the heart the love of God by the Holy Ghost! The "essential humanness" of this new religion is its own condemnation, and its "entire naturalness" proclaims it to be utterly destitute of that super-natural power which can alone impart the new nature, the true Christ-spirit. And yet it remains true as a declaration from God Himself, that if any have not this, "he is none of His"!

ROMEWARD.

We take the following from the *The English Churchman* of March 24, 1898 :—

"I fear that we are not fully acquainted with the amount of mischief which is being done by some of our Bishops in private. It is only now and then that what has been done in secret is made public. Who would ever have dreamt that Dr. Temple, when Bishop of London, actually sanctioned the use, in a certain parish, of the Romanizing Manual of the Confraternity of the Blessed Sacrament, with the exception of one of its Litanies? Yet this is what he actually did, if we may rely on the assertion of the Rev. T. A. Lacey, made at a meeting of the English Church Union in Birmingham, last Monday. The *Birmingham Post* reports Mr. Lacey as saying :—'Some time ago the Bishop of London, now the Archbishop of Canterbury, sent to a clergyman for copies of all the unauthorized services used in his church. The clergyman sent up a pile of little books, and the Bishop, on

sending them back, said that he authorized them all, with the exception of the Manual of the Confraternity of the Blessed Sacrament. The Bishop was told that it would cause a great deal of inconvenience and pain if the meetings of the Confraternity in the church were discontinued, and was pressed to reconsider his decision. The result was that the Manual, with the exception of one litany, was authorized.'"

SIGNS OF THE ROMISH CONSPIRACY.

"The Prince of Wales has taken great interest in the Lenten addresses delivered by Father Vaughan at Cannes, and has been on several occasions present in the Roman Catholic Church to hear him preach. Father Vaughan is a brother of the Cardinal. His fine presence and charm of his singular melodious voice; combined with his eloquence and oratory as a preacher, have made these sermons of his most attractive, and persons of all denominations have crowded to hear him. His Royal Highness has been a good deal in the churches this Easter-time, what with Good Friday, a Royal confirmation, and the Easter Sunday services."—*The Daily Mail*, April 13th.

THE MASS AND PROTESTANTISM.

"At a large gathering of clergymen held last night at Sunderland in connection with the English Church Union, the Rev. J. S. W. Burn, of Middlesborough, moved that all the priests present should pledge themselves 'to place the mass in its proper position.' He thought the mass was the chief service in the minds of those who drew up the Prayer-book. If they took the Protestant bull by the horns they might turn him into a docile creature. The meeting was generally in favour of Mr. Burns remarks, but it was considered *advisable* not to pass any formal resolution."

"THE DECAY OF TRACTARIANISM."

The Review of Reviews for March, 1898, gives the following under this heading :—

"A 'Country Parson' declares that Tractarianism, although apparently at the zenith of its power, shows already symptoms of decay :— 'There are not wanting signs that the reign of Tractarianism is over, that the current which has flowed so long and so steadily in its direction has begun to ebb, and that before very long English religious thought will be found flowing in a very different direction. The real truth is that we are on the eve of a new departure. The Tractarian school has done its work, and is doomed to disappear before very long.' Among those signs of the times 'Lux Mundi' occupies a prominent position, but it does not stand alone. 'A volume, issued from the Pusey House itself, contradicts the Tractarian doctrine of the inspiration of Holy Scripture; the English Church Union, after full debate, refuses to enter upon the question. The new theories on the Old Testament necessitate the re-opening of the questions supposed to be settled at Ephesus and Chalcedon; an ominous silence reigns on all sides. Not only is no whisper heard within the walls of the English Church Union, but even the organs of the party, save a few feeble murmurs in one or two quarters, are conspicuously mute. Some of the camp-followers of the party, assisted by guilds and societies, are pushing on flat Popery among their unthinking disciples. The leaders admit it. But they know not what to do.' 'Country Parson' is more positive as to the decay of Tractarianism than in prophesying what will take its place. On this he says: 'It may be, as some signs seem to predict, towards the restoration to the laity of their place in the Church of God; it may be in the direction of limiting that "one man power" in the Church which has been shown to lead to such disaster in other human societies. Let us at least hope that it will be in the direction of a larger tolerance, upon a wider and more genuinely Catholic basis.'"

THE CHURCH MILITANT.

We are thankful to find that the Church authorities are getting anxious as to the Uganda Missionaries taking active part in military operations, and have taken some steps to withdraw them. The Gospel of God needs to-day Henry Martyns, and not Martini-Henis.

SPIRITIST SIGNS.

THE ASCENSION.

One of the leading Spiritist journals, *Light*, has recently been discussing "the true ascension," in a mixture of blasphemy and folly, for which the Holy Spirit has prepared us.

Of course, the aim of Spiritists is to get rid of Resurrection as a cardinal doctrine which God has given His people as their blessed hope. Spiritists desire to perpetuate

the Devil's lie that death is not death, but life in some other form. And Christians who believe this are easily snared in the meshes of the Spiritist net. That is why Resurrection as a hope has been nearly lost to the church. That is why ascension as our hope is also practically lost. For the two go together. If Christ did not ascend, He could not have risen, and so both facts are equally denied. This is the reasoning:—

"The unspiritual Christians who hammered out the Thirty-nine Articles, like thirty-nine links in a chain, and who then fettered with it the nation's Church, did not ask 'What is Scriptural?' or 'What is spiritual?' Their only notion of a man was the body of a man; and so, in order to retain a living Jesus, they took pains to make it clear that he went to heaven with his 'flesh and bones and all things appertaining' to a man. And, in like manner, in order to retain a hold upon life for 'the dead,' they stuck to the corpse in the grave and promised that it should rise again. Poor things! they seemed to know nothing of the elementary doctrine of the spiritual philosophy—that the real man is not the material body at all."

Spiritists confess that "Paul grasped the truth in his brilliantly original way," but the gospels were "written by men who were confused, etc."

According to Spiritist teaching there was no resurrection at all. The appearances of Christ were only "*materialisation*"! That is all!

"It is plain enough that what happened was this:—Jesus, after his death, by reason of his wonderful spirit-power, was able to manifest himself to his little circle of disciples—and perhaps once or twice to a larger company—and then, after convincing them and starting them on their mission, he finally disappeared at a closing séance—held in a secret place on the hills. That was his real ascension—an ascension which, like his resurrection, spiritually understood, is a true symbol of our own; and the whole value of both is destroyed when we make of them a resurrection and an ascension of 'flesh and bones.'

"The honest truth is that the effort to exalt Jesus above Humanity has deprived Humanity of his special value: for, just in proportion as we have made him different, we have made him useless: and what we want now above all things is to get Jesus back into the human sphere, so as to vitally relate him to the great Human Brotherhood."

This is the outcome of the teaching of demons, who thus perpetuate the devil's lie. They do not deny the Scriptures. Oh no! but they wrest them to their own destruction, and to the destruction of those who still persist in believing the first great lie of the Serpent instead of the one truth of God.

Editor's Table.

REVIEWS.

As this is the first number of our new volume, we propose to make a slight change, and discontinue our Reviews. Our space is so prescribed that we feel sure it may be better filled, and our time so limited that it might be better employed. Moreover, there are no books (beyond the Bible) which are wholly correct, and few therefore that we can really commend. Neither is it a pleasant task to be pointing out what we believe to be error. We therefore hope that our readers will approve of our proposal to exclude Reviews, at any rate for the present, after noticing those now on our hands. When we meet with any valuable and useful work, we will commend it without being requested to do so.

MR. NEWTH'S PROPOSAL.

DEAR MR. EDITOR AND CHRISTIAN FRIENDS,

My letter, which was kindly inserted last month, brought forth a hearty response, which enables me to announce substantial help towards the Fund, or "Capital

Account," which I proposed to create. I have received from W. B., £10; H. C., £5; H. W. F., £5; S. F., £2; H. S. H., £2 2s.; H. G. M., £5; F. N., £5; D. S., £5; G. S. W., £1; G. W. and H. T., £5, making in all £45 2s.

This is very encouraging, but what is more so is the kind letters which accompanied these gifts. I wish your space would allow some of these letters to appear in print. One friend makes an important suggestion, which I had quite overlooked. It is this: that it was necessary to send a sum of *five pounds* to be a participator in the pleasure of helping. Many, I am sure, will be pleased to spare a smaller amount, who could not contribute so freely as this. Their help will be equally welcome, remembering the Lord's commendation to one who could do but little, "She hath done what she could."

I am bold enough to make another suggestion, as the reply to my last has been so warmly agreed to. Can we not make a united effort *to increase the circulation*? I have made the attempt as a trial. We all know some Christian friends interested in Scripture truth. Mention to them *Things to Come*. In this way I have found those who had never heard of it, and then have ordered it to be got for them, and expressed themselves pleased to hear of such a journal devoted to the exposition of the prophetic Scriptures. Up to the present, I can number five or six that have responded to my personal appeal. Now, if we make a little organized effort in this direction, it will be a material and valuable help to the Editor. If the slips inserted in this copy were sent on to a friend, and returned with a subscription for one year, two purposes will be served. Encouragement on the one hand, and an indication as to the number of copies to be issued in the future. This month (July) is the first number of another volume.

We must remember that *Things to Come* will not be indebted to those adventitious aids that some *religious* papers consent to, "to make them pay." I am grateful to the Editor for this. How it would grate on the mind to be reading something that stirs the heart, refreshes one's soul, and the eye to be attracted to the large type of a *coupon*—giving the benefit to your survivors of five hundred pounds if a copy of the particular paper is found in your pocket on the recovery of your body, should you be in a railway accident! Then it is sometimes the persuasive stimulus to higher spiritual life, closely followed in type very little altered, by another persuasive paragraph to *try somebody's soap*. No doubt these insertions pay, but it is humiliating to see them.

The advertisements of *books* may be less offensive to the taste, but they may be more harmful to the soul. And I take it that these are not to be considered as commended because they are advertised.

To me, the whole system savours more of the world and worldly ways to "make it pay." We may—or rather, we should—thank God for freedom from such schemes, and praise Him for His gift to His church in one who ministers according to the ability God has given him from time to time through the medium of this paper, *Things to Come*.

Oakleigh,

Grove Road,

Sutton, Surrey.

Yours in willing service,

FREDERICK NEWTH.

THINGS TO COME.

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Editorial.

"RAISING THE MASSES."

It is always well for us to define our terms. To do so is to settle many a question before the discussion of it commences. It is so with this, if we ask two simple questions:—

1. Who are the masses?
2. Where is it proposed to raise them?

Man's thoughts, we know, are always opposite to God's, and so are his ways. And man's "thoughts" as to who the masses are, and his "ways" as to raising them are alike opposed to God's.

Man considers the masses as consisting of only the low, the poor, and the degraded. He separates from these all the rest and calls them the "classes." But it is not so with God. God has concluded all under sin (Gal. iii. 22). "There is no difference, for all have sinned and come short of the glory of God" (Romans iii. 22, 23). These are the masses. All who are without Christ, whether poor or rich, vile or refined, East-end or West-end: for the end of all is death and judgment for all who are not in Christ.

God reveals to us that He created man in His own image, "in the likeness of God" (Gen. v. 1), and then He immediately tells us, that after Adam had fallen, Adam "begat a son in his own likeness, after his image" (verse 3). So that every living soul is a descendant of a fallen man, is begotten in Adam's own likeness and after his image. Every one is "shapen in iniquity and conceived in sin" (Psalm li. 5). And we are asked, "Who can bring a clean thing out of an unclean?" The old nature, the natural man is unclean, and destitute of all good. "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18). Therefore, it follows of necessity, that if there is "no good thing" in any one by nature, no good thing can be gotten out of him. Hence the Lord Jesus declares that "that which is born of the flesh is flesh, and that which is born of the spirit is spirit" (John iii. 8). Here is the great and solemn declaration as to the two natures.

The flesh can never be changed into spirit. It is flesh and remains flesh. Hence all the talk about "a change of heart," of which we hear on every hand is unscriptural, and a vain delusion. Do what we will with the flesh it remains flesh, we can educate it, and cultivate it, and reform it, and train it, but we can never change it into "spirit." The "flesh" (*i.e.*, the old nature) can be made religious, yes, very religious, but religious flesh is not "spirit."

The great and important fact is that man is totally ruined and altogether vanity. Hence there must be "a new creation." A new heart must be created and given.

A new nature must be imparted. And the only agencies which can effect this new creation are the Spirit of God, and the Word of God.

When people talk, therefore, about raising the masses, it is well to ask—Where are they to be raised? They can never be raised beyond their first parent. There is something, of course, in blood and breed. Animal and man can be raised in their several species, but not out of one into another. A negro could be raised as a negro, and could be educated as such, but he could not be raised into a European. And so man cannot be raised out of his human species, *i.e.*, he cannot be raised above his fallen head—Adam.

What is more, God never mends an old thing, He always creates a new thing. He is the Creator, not a Repairer. His work does not consist in putting a new piece into an old garment (Matt. ix. 16). Whenever man has failed, God has never made good the failure, but has always created a new thing, and made a new departure.

When the first man failed, He set up "the second man" and made Him to be the head of a new creation.

When the old earth failed, He did not remedy the evil, He destroyed it with a flood, and set up a new one with Noah to replenish it with a new race.

When the nations from Noah (Gen. x.) failed (Gen. xi.), He did not reform them, but created a new nation out of Abraham.

When the Rulers, and Judges, and Kings failed, He did not mend human rule, but "set up" His own King, Messiah, who in due time shall take unto Himself His great power and reign.

In a word, regeneration is God's rule in working, and not reformation.

Hence to-day the best that man can propose for man is reformation, while God is content with nothing short of regeneration.

"A reformed character" is the end of all man's efforts, but "a new creature"—a new creation, is God's workmanship.

We do not marvel when we see those who are ignorant of God's word, God's ways, and God's purposes, putting new pieces on the old garment, and seeking to raise man, to improve the old nature by human devices and modern methods. Indeed, it is all they can do, and we are thankful for any improvement which makes life amongst those who are without God less intolerable. But it is sad indeed to see those who profess and call themselves "Christians" deceived and deluded by "another gospel," and engrossed in seeking to raise the masses by any means other than the gospel of the grace of God which He has given for this purpose.

It is out of the heart that all evil proceeds (Matt. xv. 17—20). It is from the old nature within that the stream

of evil rushes forth. In vain do philanthropists seek to stem that tide while the source is untouched. They may dam the evil stream up here and there, but as fast as it is stopped up in one place it breaks forth in another. Again we say, let the world carry on such work, for it is all, and the best it can do. But let not those who profess to be God's spokesmen and witnesses ally themselves with any such efforts, which practically deny the efficacy of the means which God has provided; practically confess that the Gospel has lost its ancient power, practically say that other means have been devised which accomplish the work more effectively.

Sad, indeed, it is to see the Lord's people joining hands with the ungodly, and practically telling them that they have lost faith in the truth and power of the Word and Gospel of God.

Oh that we might have faith to act as though we believed that God's Gospel alone is able to raise the masses in the only true sense of the word.

The Lord's way is to make poor before He maketh rich, to bring low before He lifteth up. It is not to make things "pleasant," which is man's newest fashion! No, "The Lord killeth," before "He maketh alive. He bringeth down to the grave" before He "bringeth up." "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory" (1 Samuel ii. 6-8).

This is raising the masses, but it is done by the Word of the Lord.

Oh that we might enter into His purposes, and thoughts, and ways. All short of this is vanity.

The new creation is not a mere change or improvement of the old nature, but the implanting of a new nature.

It is not the old nature adorned and refined. It is not the flesh with its "corruptions and lusts," educated and cultivated, but it is "the Divine nature" (2 Pet. i. 4), implanted with all its spiritual power and blessing.

It is not the old Adam reformed or improved. It is not the old man made clean or temperate, or religious (for the flesh can be made very religious). But it is "a new creation," the new nature, altogether new IN CHRIST JESUS (2 Cor. v. 17).

This is the fundamental truth of the Word of God. It is the A.B.C. of Christian standing and position. Apart from this there can be no assurance of salvation; no peace with God, no intelligence as to God's Word; no true apprehension of the meaning or understanding of prophetic truth; no right knowledge as to the means and end of Christian work and service; no real waiting for God's Son from Heaven to come and "make all things new."

THE SALVATION OF GOD SENT UNTO THE GENTILES. (Acts xxviii. 18.)

AFTER the disciples at Ephesus had been separated from the synagogue, and when Paul's ministry there was about to be ended, he wrote the epistles to the Churches amongst the Gentiles.

1 CORINTHIANS.

He wrote to the saints at Corinth addressing them as "the Church of God, those sanctified in Christ," no longer associated with Jerusalem, but "called to fellowship with the Son of God." So he affirms his apostolic authority for the Gospel which he had preached among them, but not for his acts as a Jew. "Christ sent me not to baptize, but to preach the Gospel" (chap. i. 17). He reminds them that he had preached Christ in His separation from Jerusalem. "I determined not to know anything among you, save Jesus Christ, and Him crucified." Christ in His death. He tells them of their union with Christ by the Holy Spirit. These are "the first principles" of the Church of God among the Gentiles: separation from Jerusalem by the cross of Christ, and union with Christ by the Holy Spirit. "Know ye not that your bodies are the members of Christ?" "He that is joined unto the Lord is one spirit." "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's" (chap. vi. 15-20).

In chap. xi., he instructs them in the truth concerning the Headship of Christ, and in that and the three following chapters teaches them of their union as the One Body of Christ, and gives them directions for their conduct when come together into one place for worship. Thus an assembly was set in order among the Gentiles as the Church of God, His dwelling place, "the temple of the living God" (2 Cor. vi. 16), entirely separated from every Jewish association. For though the Church consisted of believers from among both Jews and Gentiles, they had been baptized by the Lord Jesus with the Holy Spirit into One Body, where there is neither Jew nor Greek (1 Cor. xii. 3 and 13; Gal. iii. 27, 28; Col. iii. 11).

2 CORINTHIANS.

In 2 Cor. iii. Paul describes the ministry of the Gospel which he had received in contrast with the law of Moses. "Our sufficiency is of God; who also hath made us able ministers of the new covenant; not of the letter (the law), but of the Spirit; for the letter (the law) killeth, but the Spirit giveth life." The Gospel of the Grace of God is the ministration of the Spirit in contrast with the ministration of death; and the ministration of righteousness in contrast with the ministration of condemnation. It is called "the Gospel of the glory of Christ, who is the image of God" (chap. iv. 4), for by it God gives "the light of the knowledge of the glory of God in the face of Jesus Christ" in resurrection; "raised by the glory of the Father."

In chap. v., Paul commits to the Church of God the Gospel for the world; it consists in the fact that "Christ died and rose again" (ver. 15). "Wherefore 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. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, and all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath

given to us the ministry of reconciliation ; to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech by us : we pray in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him."

Thus the Gospel committed to the Church of God among the Gentiles, to be proclaimed to the world, is not concerning Jesus as the man who "went about doing good," nor as raised up to sit on the throne of David, nor to bring in the restitution of all things according to the prophets ; although all these are true concerning Him ; but it is concerning Jesus as the Man in whom dwells all the fulness of the Godhead, and that Man made of God a sin-offering for the world, as proclaimed by John the Baptist ; "the Lamb of God that taketh away the sin of the world," and declared by John the Apostle "the propitiation for our sins, and not for ours only, but also for the whole world."

GALATIANS.

In the Epistle to the Galatians, Paul deals with the subject of circumcision on the same principle as he had dealt with the subject of baptism in 1 Cor. i. 16, 17. He maintains in the most vigorous language the truth of the Gospel which he had preached to them, having received it by revelation from the Lord, and that there can be no other Gospel, though some might pervert it. On the other hand, he as emphatically forbids the imitation of his acts as a Jew. He had circumcised Timothy on his way to Galatia (Acts xvi. 3), yet he writes to the Galatians, "If ye be circumcised, Christ shall profit you nothing" (chap. v. 2).

The object of this epistle is to separate them from all that they were visibly associated with when "he delivered to them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts xvi. 4). *First*, as Gentile churches, the fruit of Paul's ministry, they were not under the apostleship of Peter (chap. ii. 7, 11-14). *Secondly*, as the spiritual seed of Abraham by faith, they were not to follow the example of the assembly at Jerusalem, the natural seed who were in bondage. *Thirdly*, they were to have no association with circumcision, which made its subject "a debtor to do the whole law" (chap. v. 3).

Their life and blessing was spirit, not flesh.

• Their position and standing was in grace, not law.

Their relationship was sonship and liberty, not servitude and bondage.

As the sons of God by faith in Christ Jesus they had been baptized with One Spirit into One Body, where all are one in Christ" (chap. iii. 26-28).

But "the fulness of the blessing of the Gospel of Christ," the final truth of the dispensation of "the Grace of God to the Gentiles," was reserved for the epistles written from Rome after the Jews had finally rejected "the Kingdom of God." Peter was delivered out of prison by angelic ministry to manifest in Jerusalem the authority and

power given to the seed of David ; Paul was delivered into prison to make known among the Gentiles the unsearchable riches of Christ, the Son of God, the sin-offering for the world and the Head of His body, the Church, the One who suffered without the gate to sanctify the people who are perfected through His one offering.

In the Epistle to the

EPHESIANS,

Paul states the spiritual character of the believer's blessing and standing in Christ in heaven.

COLOSSIANS.

In that to the Colossians he shows the practical application of those spiritual things to the saints as actually *on earth*, their perfection in Him. In the previous epistles Paul had shown the value of the resurrection of Christ in relation to His death upon the cross ; in these epistles he speaks of the resurrection not only in relation to His death upon the cross, but also in relation to His burial in the grave. Thus completing the application of the three facts which he had preached in the Gospel ; that Christ died for our sins, and that He was buried, and that He rose again the third day. That Christ, the seed of David, died, and that He rose again the third day, was "according to the scriptures" (1 Cor. xv. 3, 4), but that the Son of God, by whom all things were created, was buried, and that He was raised from the grave the Head of a New Creation, is "according to the revelation of the mystery" (Rom. xvi. 25). This is the subject of the epistles to the Gentiles written from the prison at Rome.

Paul repeatedly reminds the Ephesians that they were Gentiles, and that for their sakes he had become the prisoner of the Lord. They had been "dead in trespasses and sins . . . but God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ." The first principle of a believer's standing before God is association with Christ in resurrection, risen in and with Him.

They had been "without Christ," being "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world ; but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition ; having abolished in His flesh the enmity, even the law of commandments contained in ordinances ; for to make in Himself of twain, one new man ; so making peace, and that He might reconcile both unto God in one body by the cross."

The whole law of commanded ordinances is abolished in the flesh of Christ, in whom both Jew and Gentile are one new man, reconciled to God in One Body, and having access to the Father in One Spirit.

In Luke xii. 49, 50, Jesus said, "I am come to send fire on the earth . . . but I have a baptism to be baptized with ; and how am I straitened till it is accomplished !" Its accomplishment is recorded in Eph. iv. 8, 9. The Lord's action on the day of Pentecost is spoken of thus, "When

He ascended up on high, He led captivity captive, and gave gifts unto men." "Tongues like as of fire sat upon each of the apostles" (Acts ii. 3). "Now that He ascended, what is it but that He also descended *first* into the lower parts of the earth? He that descended is the same also that ascended far above all heavens that He might fill all things." No words could more plainly express the fact that the burial of Christ was the baptism that He was baptized with before He ascended to baptize with the Holy Ghost and with fire.

This fact is applied practically in the Epistle to the Colossians. It is by the Father that the believers have been "made meet to be partakers of the inheritance of the saints in light . . . delivered from the power of darkness and translated into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins; who is the image of the invisible God, the first-born of every creature." The Godhead of Christ is plainly stated. "For by Him were all things created . . . all things were created by Him and for Him, and He is before all things, and by Him all things consist. And He is the head of the body, the Church; who is the beginning, the first-born from the dead." This agrees with the Lord's words to the Apostle John in Rev. i. 17, 18, "I am the first and the last; I am the living one, and I became dead." He by whom all things were made, is He who lay in the grave, and is now the head of His body, the Church.

Paul (in Col. i. 25) speaks of the dispensation or stewardship given to him of God for the saints, "to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ among you the hope of glory" (not now the hope of Israel). Paul declares the object of his labour "to present every man perfected in Christ" (chap. i. 28).

In chap. ii. 8 he warns them "to beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

We know from Gal. iv. 3, that "the rudiments of the world" are the Jewish ordinances which Paul had used while preaching in the synagogues "as a Jew to Jews"; for he had circumcised Timothy, and he had baptized at Corinth. He now takes up the whole subject of ordinances, showing how the whole law concerning them has been abolished by Christ in His death, as he told the Ephesians (chap. ii. 15). He arranges them in three groups, thus:—

First. Circumcision and baptism.

Second. The feasts, new moons, Sabbath, &c.

Third. The fasts, &c. Touch not, taste not, handle not.

First Paul deals with ORDINANCES. He again asserts the Divine personality of Christ. "For in Him dwelleth all the fulness of the Godhead bodily," adding "and ye are complete in Him, who is the head of all principality and power." He then speaks of the cross of Christ, where He put off the body of His flesh, as His circumcision, and of the burial of Christ as His baptism, as in Eph. iv. 9, and tells the saints that they have been circumcised in the circumcision of Christ (His cross), and buried with Him in

His baptism (His burial), "in whom ye are risen together through faith"; therefore they are "complete in Him," as regards those ordinances which have been fulfilled in Him, "in the body of His flesh," for He is risen from among the dead, a new man, no more known after the flesh, but the Head of a new creation. So that "if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new, and all things of God" (2 Cor. v. 17, 18).

Paul then speaks of the Jewish FEASTS. "Meat and drink, an holy day, new moon, and the Sabbath." These are the shadow of future things, the Millennial Kingdom; we Gentiles are not to be judged or esteemed by them, we are "the body of Christ," and are to be esteemed as such. It was said of the Lord Jesus, "This man is not of God, because He keepeth not the Sabbath day." We are to share His reproach, without the camp.

Then he deals with the FASTS and the restraints of the law, all that is included within the principle of "Touch not, taste not, handle not," and asks, "Wherefore if ye have died with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?"

The rudiments of the world are for those living in the world, not for those who have died with Christ and been buried with Him, and are risen with Him. It is for such to seek the things that are above, where Christ sitteth at the right hand of God (Col. iii.).

Contributed Articles.

DISPENSATIONAL TRUTH; OR, RIGHTLY DIVIDING THE WORD. 2 TIM. II. 15.

BY WILLIAM G. CARR, OF ROCHESTER, N.Y., U.S.A.

IN these days of multiplied helps to Bible study none is more important than the above plan, which will enable us to put the truth in its right place (2 Tim. ii. 15). The principles of truth are the same in all ages, but application necessarily varies with time and circumstances. This exhortation of the Apostle Paul to Timothy indicates the need of diligent study, as well as the danger of *wrongly* dividing the Word.

We have a sure Word (2 Pet. i. 19), and a safe Teacher (1 John ii. 27), and by "comparing spiritual things with spiritual" (1 Cor. ii. 13), we shall find that the book divides itself so clearly that it needs no human interpretation (1 John ii. 27).

There are three ways of reading the Scriptures, viz.; the literal, the spiritual, and the dispensational. The literal reader seeing only the letter, or surface, is occupied with history, poetry, precept, and prophecy.

The spiritual reader seeks to find the hidden or underlying meaning contained in the types, figures, illustrations,

and parables: while the dispensational reader, in addition to these, finds help in divisions, epochs, or dispensations. The divisions into Old and New Testaments are clear to all. The Old tells us of the trial and exposure of man, while the New contains the revelation of the second Man Jesus Christ.

The people also are divided into three classes: Jew, Gentile, and Church of God, and if we would read understandingly, we must learn to which of these classes the truth applies. For instance: One-half of the Bible relates to Israel and cannot refer to the church. One-fourth of the book is prophetic, and prophecy is always connected with Israel and the nations. Many of these prophecies were literally fulfilled at the first advent of our Lord and the remaining events will be as literally fulfilled at His second coming. Between these prophecies, some fulfilled and many awaiting fulfilment, the present, or church dispensation, comes in and is to be completed. Israel, Zion, and Jerusalem are local and connected with the earth and cannot refer to the church.

As there were seven stages in the work of God in creation, so there are seven steps or dispensations in the work of redemption. The six days of creation, crowned with man in the image of God, may find a counterpart in the 6,000 years of redemption, culminating in the likeness of His Son.

SEVEN AGES OR DISPENSATIONS.

First. The *Edenic*, or garden of Eden, in which man's trial, failure, and expulsion are rapidly traced.

Second. The *Ante-diluvian*, or days before the flood, when man, without law, became utterly corrupt and perished under the waters of judgment.

Third. The *Patriarchal*, beginning with Abraham, separated from idolatry, and ending with Joseph, who through a life of suffering and trial, reached at last a throne of glory and became the bread-giver and saviour of the world.

Fourth. The *Mosaic*, or age of law, began after the Exodus and continued until Christ, who becomes the "End of the law for righteousness to every one that believeth."

Fifth. The *Messianic*, including the life, ministry, death, resurrection, and ascension of our Lord.

Sixth. The *Holy Spirit*, or present dispensation, during which the Body, the church, is being gathered out by the preaching of the Word, and when complete will be caught up into heaven to meet her ascended Lord.

Seventh. The *Millennial Age*, or reign of peace. This will be ushered in by judgments on Israel and the nations after the church is gone. Prophecy will then be fulfilled, Satan will be bound and our Lord will set up His reign of 1,000 years over the earth.

THREE-FOLD DIVISION.

Besides the many groups of seven in the Bible, there is a three-fold character very marked. As the growth of man is in successive stages of infancy, youth, and manhood, so it has been with the development of the race.

Like children, man has needed to be taught, trained, and corrected, and the whole history of the race has been like

one great school of life. The times before Moses might be called the infancy of the world, under Moses the youth, and under the Holy Spirit, the age of manhood. The school represented by Moses would be the primary, the intermediate during the life of our Lord, and the senior under the ministry of the Holy Spirit.

In the first school, law was the lesson to be learned, but under the teaching of Jesus we have the refinement of law, or a combination of law and grace. Now, under the Holy Spirit the lessons are all of pure grace, and the Apostle Paul becomes the principal instrument of God in His revelation to the church.

The manner of teaching varies. Jehovah in the Old Testament revealing Himself in visions and dreams and object-lessons such as the tabernacle and the sacrifices.

The instruction of our Lord was largely in the form of parables, or word-pictures, so well adapted to the simple minds of His hearers, and for the transitional state through which they were passing.

The Pauline Epistles are mainly occupied with doctrinal teaching and exhortations to believing saints; simple in their statements and yet so profound that the Apostle Peter speaks of them as "hard to be understood," and Paul himself says that the "natural man discerneth them not, because they are spiritually discerned."

The revelation of the Deity has been in accord with the dispensations. In the Old Testament we have God in creation, Lord in government, Almighty in power, and Jehovah in His seven-fold character as revealed to Israel.

In the Gospels Jesus is the central figure, as Son of Man in Luke, as Servant in Mark, as King of the Jews in Matthew, but as Son of God in the Gospel of John.

In the Acts of the Holy Ghost, Peter in preaching to the Jew, speaks of Him as Son of man; Paul on the other hand, preaching to the Gentiles, speaks of Him as the Son of God.

In the Epistles, Christ (not Jesus) is the central theme, and the believer's position, privilege and possessions in Him.

The *nation* occupies the largest part of history and prophecy in the Old Testament; the *kingdom* is the subject of the gospels; while the *Body* or the *church* is addressed in the Epistles. Grouping together these facts we appear to have three grades or divisions in

THE SCHOOL OF GOD.

<i>Divisions:</i>	Old Testament,	Gospels,	Epistles.
<i>Departments:</i>	Primary,	Intermediate,	Senior.
<i>Teachers:</i>	Moses,	Jesus,	Paul.
<i>Age:</i>	Infancy,	Youth,	Manhood.
<i>Revelation:</i>	Father,	Son,	Holy Spirit.
<i>Style:</i>	Figure,	Parable,	Doctrine.
<i>Person:</i>	Jehovah,	Jesus,	Christ.
<i>People:</i>	Jew,	Jew & Gentile,	Church.
<i>Subjects:</i>	Nation,	Kingdom,	Body.

With all this diversity of subjects, teachers, and people, there is a perfect unity and harmony in the Scriptures and the one purpose, as well as one Author, is clearly seen.

Christ everywhere is the substance, marrow, and soul of the Scriptures, the beginning, centre, and end of the revelation of God. Moses wrote of Him, the Gospels reveal His blessed Person, and the Epistles tell of His

finished work on the cross, His present priesthood in heaven and His speedy return for His waiting saints.

The *principles* of truth are for all times and places, but *precepts* are only for the time in which they were spoken and for the persons to whom they were addressed.

Interpretation is quite different from application. All Scripture belongs to us and is profitable, but must be properly applied.

For instance, Moses wrote and Jesus spoke primarily to the Jew, but Paul speaks to saints, the church of God.

The ten commandments, the ceremonial law and the covenants, were clearly Jewish. Also the Sermon on the Mount, the Kingdom prayer and the Gospels generally were to the Jew; but when we come to the Epistles we find truth directed to the church. Such blessed truths as the unity of the Body, our heavenly calling, what we have in Christ and the second coming of our Lord, are truths not revealed fully in the Old Testament or even in the Gospels, but are special revelations for special people, through an especial apostle.

There are several verses in the Old Testament where both the first and second advents of our Lord are mentioned; there are others in the New that embrace all dispensations and include all classes.

SUMMARY.

The Old Testament is mainly occupied with Israel.

The Prophecies are concerning Israel and the nations.

The Gospels (first three) reveal Jesus to Israel as Son of Man.

The Gospel of John reveals Jesus to all as Son of God.

The Acts, first 12 chapters, Peter presenting Jesus to Jews.

The Acts, 16 chapters, Paul's ministry first to Jews, then to the Gentiles.

The Pauline Epistles are directly to the Church of God.

The Epistle to the Hebrews was primarily to Hebrews.

The Epistle of James to the twelve tribes.

The Epistle of Peter to the Dispersion.

The Book of Revelation to His servants, and concerning the Jew and the nations.

With one Teacher and one Book all we need is to rightly divide the truth, giving all that belongs to "Jew, Gentile, or Church of God," and the study of the Word will be an increasing delight to our own souls and through us a blessing to others.

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 THINGS CONCERNING HIMSELF."

By DR. THOMAS NEATBY, of London.

(At the Liverpool Conference, November, 1895.)

"OUGHT not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the

scriptures the things concerning Himself" (Luke xxiv. 26, 27).

It has sometimes been remarked that if we take one subject out of its connection we will make rather much of that one subject. Now I claim, dear brethren, if we take all scripture we cannot make too much of the one subject. The blessed Lord, risen from the dead, expounded to His disciples in all the scriptures the things concerning Himself; so that our subject is the title. The Word of God is there, and the coming of the Lord is the subject. The Word of God is one title of the Lord Jesus Christ—the great title: it is the perfect revelation of God's thoughts. When God speaks, it is Christ is the essence. Then Christ is called the Messiah, and Israel—I do not know that the expression Israel is ever applied to any in the Word of God but the literal Israel, the Jews, and the Lord Jesus—He is Israel. And then there is the coming of Christ; first, to take the members of His body to Himself, and then to come with them and take His glory. "Ought not Christ to have suffered these things, and to enter into His glory?" All this is so harmonious in the Word of God, and so extensive, indeed, co-extensive with the scriptures, that we cannot exalt it to too high a degree. The best proof that it is the Word of God is the Word of God itself. I should not think of trying to prove to you that the sun shines when you see it and feel it, when it illumines all creation. There might be evidences that could be brought to bear upon the question, but the question does not arise to an honest and sane mind. That this is the Word of God is clear from itself alone: everything outside agrees with it or bears it up. Men may bring all the arguments they like, but they cannot confound a truth that God has spoken.

Now, take the Word of God, and see the testimony to the blessed Lord. In some passages you cannot tell whether the Spirit of God is speaking specially of the living Person of Christ, or whether He is speaking of the written word of God. You are all familiar with the passage in Hebrews: "The Word of God is quick and powerful." We cannot separate the written Word from the Living Word. If we had not the Word of God in the scriptures committed to us, if it is not the Word of God, then we have lost the person of Christ; and as the devil is the antagonist of the Lord Jesus Christ from the very first, so his enmity against scripture is perfectly natural, for "they are they which testify of me," says the Lord, speaking of scripture; and here He expounded to them in all the scripture the things concerning Himself. He is the blessed subject of all scripture.

Right back in the garden of Eden we are told of a seed of the woman. You know who that is. "The seed of the woman." And why not of the man? Because He is not the seed of the man; so the man is set aside for ever. The head of the old creation is gone. This is a new creation, thank God for that, and it has a blessed head—the Man who died for you and me, who is risen from the dead. "That holy thing which shall be born of thee shall be called the Son of God." And in the genealogies given us in St. Luke, which some say, speaking a little carelessly, it is Christ traced up to Adam. Christ is not traced up to Adam. He is traced *through Adam* to God. It is the human nature, if you please, of the Lord Jesus Christ: but it is not as if Adam were the head of the nation from which Christ came from the beginning, and was set aside. Christ was "the seed of the woman who was to bruise the serpent's head; and that passage might be traced all through scripture to the very end, and you will find again the testimony of it in Revelation. Trace it for yourselves, and you will find how entirely scripture is one.

But another prophecy was that the Lord Jesus was to come of Israel. Moses said that He was to come who was to be like unto me—to come of Israel's brethren, like unto me. We find that very clearly. The Lord Jesus not only the chief Jew, not only the very head of the Jews, but the coming Son of God in grace to Israel as one of themselves—the Messiah of Israel. He was to be the Redeemer. How blessedly He has made good those titles which He has taken—He is the Redeemer of our souls; He is the One who has avenged us of our adversary, and who promises that He will bruise Satan under our feet shortly.

Notice in the eighth chapter of Luke how many manifestations of the enemy you find there. He rebuked the winds. What does that mean? He saw someone behind the winds, and He rebuked him. He stilled the wind, and rebuked Satan who was behind the winds. He was the Avenger; and if you will follow it all through that chapter you will find the power of the enemy coming out four or five times in a very distinct manner, and Christ getting the victory. The Avenger, the Redeemer. There is no redemption without avenging; and God has graciously avenged us of our adversary. More than that, He has avenged Himself—vindicated His own honour and glory, and magnified Himself above all His enemies in the person of our Lord Jesus Christ. There was the promise that "thou, Bethlehem Ephrata, though thou be little amongst the thousands of Israel, yet out of thee shall He come unto Me who shall be ruler in Israel." You know who that is? The Lord Jesus. He came, just as God had told hundreds of years before; He came forth from Jehovah when He was born a babe in Bethlehem, and that makes Bethlehem not little indeed amongst the thousands of Judah.

Then, again, there is a promise in Zechariah; and a comparison of the two will show something we which may well observe. The prophecy I quoted from Micah was fulfilled at the Lord's birth; the prophecy in Zechariah was fulfilled just before He was crucified. "Rejoice greatly, O daughter of Jerusalem; behold, thy King cometh unto thee." He came forth unto them Jehovah; now He cometh unto them He is just and having salvation; lowly, and riding upon an ass, upon a colt—the foal of an ass." Everyone received Him; everyone seemed ready with acclamations, their garments were strewed on the road, palm trees were cut down, and they cried, "Hosanna, blessed is He that cometh in the name of Jehovah." Thank God it will be true one day, it will be re-enacted, it will be from the lips of a repentant Israel—"Blessed is He that cometh in the name of the Lord"; and it will be in the same city that resounded with "His blood be on us and on our children." What a glad Hosanna when they have looked upon Him whom they have pierced! The paschal lamb speaks of the Lord Jesus Christ. Every one of these types is from the mind and heart of God, marking with infinite precision something of the great sacrifice of the Lord Jesus quite distinct from the other. The burnt offering, the sin offering, the trespass offering, the peace offering—how perfectly they set forth the worth of the Lord Jesus either towards God, or towards the sinner; either as to meeting the sinner's need, or as to the glory of God. We very often think of them chiefly as regards our need; but the first thought of God and the Lord Jesus Christ was the claims of God which had been trampled underfoot of man in this world. Angels, principalities and powers had seen that name which is everything to them, trampled underfoot in this world; and now, thank God, Christ comes, the burnt offering, and He accomplishes redemption as it is good in the sight of God. "Lo, I come, in the volume of the book it is written of Me." Sacrifice and offering had not done the will of God. The Lord Jesus

came and did it. That will is done—"By which will we are sanctified." It was God's will that His blessed Son should bear sin in His body on the tree, and He has done that will that He should be glorified in all His character, by man—a God-man. So the Lord says, "now is the Son of Man glorified," and God is glorified in Him. That is the true burnt offering—the sin offering for man's need.

We are told also in Zechariah of the shepherd being smitten and the sheep being scattered. How fully that was accomplished everyone knows. We read a few verses before this of the Judge of Israel being smitten upon the cheek, and we have the account of it in so many words, in the gospel, of the Judge of Israel being literally smitten on the cheek. The prophet spoke of His being "numbered with the transgressors"; and there the Son of God hung between two thieves. God knew it from the first. "Whom being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain." The Lord of glory—that Blessed One. Who could have conceived it? The Holy One of God numbered with the transgressors. You and I have heard by faith, "Father, forgive them; they know not what they do." Oh may these things never be to us merely so many fulfilments of prophecy—may they always be so many links binding our heart to Christ.

He says in Isaiah, "I gave My back to the smiter, and My cheeks to them that plucked off the hair." And did not Pilate give Him up, not only to be crucified, but to be scourged. "I hid not My face from shame and spitting." And there before His cross is fulfilled what the Psalmist spoke of them—"They part My garments among them, and cast lots upon My vesture." The hardness and callousness of man has reached a terrible point—they are casting lots whilst the Saviour is suffering. They would not have done it unless He had permitted it. And did not the high priests in their long robes cast in the Saviour's teeth what the thief cast in His teeth—"If Thou be the Son of God, come down from the cross"? And then the bitterest cry that ever rose from this earth, was told by David long, long years before: "My God! My God! Why hast Thou forsaken Me?"

In the midst of thick darkness the Lord Jesus was abandoned by a righteous God, that He might not have to abandon you and me. It was the will of God that we should not be forsaken. What can I render to my blessed God?

I might go on a long time, but the Word of God is just the solid rock upon which we stand. The Higher Criticism has beaten against that Rock to its own destruction. It cannot touch it. God has spoken in grace and in righteousness—making grace to reign through righteousness unto eternal life, by Jesus Christ our Lord; and what God has spoken is His Word. First of all, the person of Christ, and then the Word of God, quick and powerful, sharper than any two-edged sword, where everything is in its true place; where Israel has her place, and where the church has its place, the one never interfering with the other.

In the days of Malachi they were waiting. "They that feared the Lord spake often one to another."

O beloved, the reason I love to speak of Him is twofold. It is for the joy it is to me to meditate upon Him and His coming again; and it is that I may in some measure induce you, my brethren, to talk with me on His blessed coming, that He may find a people waiting for Him when He comes again. God grant that it may be so increasingly with us, for His Name's sake.

Questions and Answers.

QUESTION NO. 181.

C. D., London. "Will you please explain 1 Tim. iv. 10: 'Who is the Saviour of all men, specially of those that believe'?"

The answer is that the word "all" must mean either all *without exception*, or all *without distinction*. That it cannot mean the former is clear, because that would be universal salvation, and we see and know that this is not the case. Therefore it must mean the latter. And that this is so is clear from the consideration of the fact that before the Cross salvation and blessing were for Israel alone. Israel alone had the Law and the Scripture, the Altar and the Sacrifice. But on the rejection of Christ of whom they testified—that distinction was done away in Christ—and now these spiritual blessings are no longer confined to Israel. The stream is no longer confined: but it flows out to all *without distinction* of race or nation or tongue. Before the Cross, God's love was declared to be for Israel (Deut. xxxiii. 3; Hos. xi. 1, etc.), but now "God so loved the world," *i.e.*, *without distinction*—not without exception.

Now, "God will have all men (without distinction) to be saved" (1 Tim. ii. 4). Before the Cross "Salvation was of (*i.e.*, belonged to) the Jews" (John iv. 22).

At the Cross, Christ "gave Himself a ransom for all (*without distinction*). Before the Cross the sacrifice was only for Israel.

"I," said Christ, "if I be lifted up, will draw all men unto Me." Well, He has been lifted up. But are all men drawn unto Him? Yes, *without distinction*, but no, not without exception.

And the distinction now is not of birth or race, but of *faith*: "specially of those that believe."

The word "Saviour," however, in 1 Tim. iv. 10 is used in a general sense of "God" as being the Creator and Preserver of men as such (as in Job vii. 20; Judges iii. 9; Neh. ix. 27): and not of Christ, who is the Saviour of "His people" (Matt. i. 21).

QUESTION NO. 182.

G. W., Battersea. "I cannot find any sanction for the word 'sprinkle' many nations in Isa. lii. 15, R.V. The word נָזַח *Nazah*, sprinkle in A.V., has no such sense as 'sprinkle' according to Fuerst."

We are not concerned to defend the R.V. We must go to the root of the whole matter. There is no doubt whatever that the primitive meaning of נָזַח is *to leap, to leap out*; hence, of liquids, *to spurt out* as blood (Lev. vi. 27; 2 Kings ix. 33; Isa. lxiii. 3). But people cannot *spurt out* or be *spurred out*, consequently we must use a word which is correspondingly appropriate, *i.e.*, *to leap for joy, exult*, applying to people the action and appearance of the liquid—sparkling or flying out.

Here the verb is in the *Hiphil*, and means *to cause* whatever the verb means. Now, we cannot say, "So shall He cause to sprinkle many nations," but we can say, "So shall He cause many nations to wonder or admire, or to exult or

leap for joy." For this is exactly what the contrast is here. AS many were "astonished" at the depth of His humiliation, SO shall many nations be astonished at what they shall see and hear concerning His exaltation. This is the scope of the passage. For this scope we must always look, and in harmony with it must we always interpret. It is not so much a question of the meaning of words, as such, but of the scope of the passage which gives the words their true meaning, colouring and sense.

The Translators of the Septuagint rendered the word θαυμασονται (*thaumasantai*), *they shall admire, i.e.*, "So shall many nations admire Him," which exactly agrees with what we have said above.

Indeed, the scope may be enlarged, for the structure of the passage, Isa. lii. 13 to liii. 12, is designed to exhibit and emphasise this great contrast between the despising and the admiration.

There are fifteen verses. Five times three, or three times five. The *five* speaking of *grace*, and the *three* telling us of its *divine* origin and perfection.

The first three verses correspond with the last three, and have the same subject. In the first (A) we have the Divine counsels in prophecy. In the last (A) we have the same in fulfilment, the whole statement from the beginning to the end; while in the three other members we have the working out of these counsels, and in the central member of all we have the great central truth enshrined as to what was the meaning of it all for Himself and His people.

A | lii. 13-15. The Divine counsels as to Messiah, in prophecy as to His person, 13, His work, 14, and its results, 15.

B | liii. 1-3. Man's rejection of Him. Its cause.

C | liii. 4-6. The Divine purpose in His rejection, and the meaning of His sufferings.

B | liii. 7-9. His rejection by man. Its nature.

A | liii. 10-12. The Divine counsels as to Messiah in fulfilment. Their outcome in blessing and glory.

Now it will be seen at once that lii. 15 (A) must correspond with liii. 11, 12 (A), and the subject of both members is one and the same, *viz.*, "the sufferings of Christ and the glory that should follow." "Sprinkle" therefore is meaningless in this connection, as well as being out of all harmony with the rest of the verse.

There is a further reference in these five members to the five books of the Law.

A | Genesis. The seed-plot of the whole (especially iii. 15).

B | Exodus. The rejection foreshadowed in the rejection of Moses.

C | Leviticus. The great offering itself.

B | Numbers. The trial of the perfect servant in the wilderness.

A | Deuteronomy. The outcome of the Divine counsels in blessing for them and for Israel.

The patient and diligent student can work out this inter-relation, for there is much more in it than appears upon the surface.

Our Monthly Bible Study.

"ALL THINGS" IN ROM. VIII.

1. THE BELIEVER'S PERSUASION :

"ALL THINGS WORK TOGETHER FOR GOOD" Rom. viii. 28.

2. THE BELIEVER'S RICHES :

"WITH HIM . . . ALL THINGS" Rom. viii. 32.

3. THE BELIEVER'S VICTORY :

"IN ALL THESE THINGS MORE THAN CONQUERORS" Rom. viii. 37.

Christ Church Lodge, Bromley, Kent.

T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT.

THE BASLE CONGRESS.

With the approach of the period for the holding of the next Congress, considerable interest is being displayed in Zionist circles. The Russian Zionists will hold a preliminary conference, which will discuss every point on the programme of the Congress, and give the necessary instructions to their delegates. The decisions of the preliminary Conference will be binding on the delegates from Russia, except in matters of importance in regard to which they may find it desirable to modify their mandate. There will also be a preliminary Conference at Basle on Friday, August 26th, two days before the Congress. Colonisation Societies will then decide on the form in which they can co-operate with the Executive Committee. Only important principles will be considered at this Conference, before which the Executive Committee will lay its proposals.

M. Frederic Beer, a Parisian sculptor, has prepared a commemorative medal of the coming Congress at the request of the Executive Committee. The obverse shows a symbolical group, and the reverse contains a Biblical saying, selected by the preliminary Conference at Vienna.

THE CHOVEVI ZION ASSOCIATION AND THE FEDERATION SCHEME.

The Headquarters Tent of the Chovevi Zion Association has adopted the English Zionist Federation scheme.

THE ZIONIST FEDERATION.

The Committee appointed by the recent London Zionist Conference has now issued its Report with the Code of proposed Rules to govern the Federation that was decided upon by the Conference as follows :—

- (a) The fostering of the national idea in Israel.
- (b) The acquisition of a legally safe-guarded home in Palestine for the Jewish people.
- (c) The supporting of existing colonies and the founding of new colonies by placing as many Jews as possible living in Palestine as settlers on the land, and encouraging, guiding and assisting new settlers anxious to establish colonies, or any handicrafts, industries or arts in Palestine.
- (d) The study of Hebrew literature and the use of Hebrew as a living language.

The administration is vested in a Central Committee, elected by the federated bodies from which an Executive Committee will be elected. The practical work that the Federation proposes to undertake is foreshadowed in Clause 10, which reads as follows: "That the Executive Committee shall be the medium of communication between the English Zionists affiliated to the Federation and the Zionists of other countries. They shall advise on the steps necessary for the furtherance of the general movement, and adopt such means as may be approved for carrying into effect the resolutions adopted by the International Zionist Congresses held from time to time. They shall also initiate, in connection with the various objects of the Federation, propaganda, which shall partake of one common character throughout all the federated bodies." Funds are provided by each of the federating Societies.

TURKEY AND THE JEWS.

"In the course of its annual report, the *Alliance Israélite Universelle* remarks: 'There is probably not a single country in Europe where the Jews enjoy wider and more complete tolerance than in Turkey, and greater goodwill on the part of the authorities. The Government of the Sultan is aware of and appreciates their patriotism; they had proofs of this in the late Turco-Greek war.' The broad-mindedness of the Turkish Government in respect of the Jews has, indeed, received striking and frequent exemplification. There is a very large Jewish population under the Sultan's rule, 120,000 in Turkey in Europe and 150,000 in Turkey in Asia; yet the Sultan is not possessed by the haunting fear of the Jewish peril. On the contrary, he avails himself to the fullest extent of the abilities of his Jewish subjects, promoting them to important positions in the military forces and in his own household. The head of the naval medical service is a Jew; so are the chief interpreter to the Porte and the Sultan's own oculist. The Sultan's benevolent attitude is frequently attested by his interest in Jewish charities and benefactions to the Jewish poor; and, as is well-known, two of the American Ministers to Turkey have been Jews, one of whom, Mr. Oscar Straus (by the way, just re-appointed) humorously remarked on his difficulties in holding the balance between the antipathies of the Christian churches and the ambitions of Christian powers at Constantinople. That principles of religious freedom should thus find exemplification in their purest form at the hands of the Ottoman ruler—that much-denounced monster of misgovernment—is likely greatly to perplex the historian of the nineteenth century."—*Jewish Chronicle*.

TURKISH TOLERATION AND PALESTINE.

"The Ottoman Empire has yielded its ground to external pressure, but its shrinkage has, in more than one case, been coincident with a contraction rather than an expansion of the area of liberty. True, Servia is magnanimous to its Jewish subjects. But Roumania has broken its own chains only to rivet them on some of the least offensive of its own people. Its treatment of its Hebrew population is a stultification of those powers which championed its cause in the interests of freedom, and in striking contrast to the action of the Sultan. Then, again, Greece's alleged blow for Cretan liberty was accompanied by a wave of anti-Semitism, as our report last week of the Thessalian evacuation showed. The imminence, too, of Russian predominance in Bulgaria is a direct menace to the Jews in that Principality. All the greater, therefore, must be our regret that the Turkish authorities should be frightened into interference with the free immigration of Jews into Palestine. It is a desirable thing that there should be an 'open door' into Zion, but the Sultan is a sovereign and independent power, and his goodwill will not be conciliated by imprudent and intemperate language. Some advantage may be derived from the Sultan's action if it teaches Zionists nearer home the imperative necessity of so guarding their language and action as to avoid the raising of a Jewish question in Turkey."—*Jewish Chronicle*.

ARGENTINA IS NOT PALESTINE!

THE RETURN OF COLONISTS FROM ARGENTINA.

The return of 134 colonists from the Argentine to Kherson has created a great sensation, not only among Jews, but in Russia generally, and many newspapers devote long articles to the subject. The May number of Suvorin's monthly *Historical Review*, contains a long contribution from the well-known writer, Bassanin, who has made himself personally acquainted with the condition of the colonies in Argentina. He praises the Jewish agricultural

labourers, and believes that the reason for the unsatisfactory results lies in the circumstance that the colonists do not at once become proprietors of the land they cultivate. "When a labourer has no prospect of becoming owner of the ground he tills, when he knows that everything, cattle and implements, belongs not to him, but to the administration, whose debtor he must always remain, then he must lose all inclination for work." The *Novoje Wrenija* expresses the opinion that the return of Jewish colonists from South America cannot but accentuate the Jewish question, as its solution can no longer be looked for in emigration.

The Jewish papers are very much concerned at the news. The *Voschod* publishes a strongly-worded leading article, in which it calls upon the St. Petersburg Central Committee of the Jewish Colonisation Association to tell the Jewish public at last the whole truth about what has occurred in the Argentine Colonies. It must be stated that for the last three years the Committee has published no report or given the slightest information whatsoever.

RELIGIOUS SIGNS.

THE CHURCH OF THE FUTURE.

The following has the true anti-Christian ring about it, and contains the principles which are rapidly and steadily advancing. It is from a Boston (U.S.A.) newspaper report of a recent sermon! and is displayed in bold type, as worthy of what is considered its importance. It is headed:

THE COMING CHURCH: WHAT IT OUGHT TO BE!

"In the first place, the basis of fellowship should have no ecclesiastical or doctrinal test, nor any barriers arising from formal affiliations. 'Jews and Gentiles, barbarians and Scythians, bond and free,' agnostics, Spiritualists, materialists, and people holding every intellectual theory under the sun, should be able to be conscientious members of a righteous church. Fellowship will be based upon the unity of the race. The religions of the past have all grown out of humanity, and as one of our poets says, they may grow out of us still. There should be no test as to attainment of character, but only of purpose.

"In the second place, the form of organisation should vary in differing communities and circumstances. The administration should be thoroughly democratic. The initiative and referendum and imperative mandate should be put in practical operation, both because of their reasonableness and on account of the possible training for their use in the politics of the near future.

"In the third place, the mission of the church should include the utterance of a message and the most practical service. The message is simply the word of faith that this is a good race in a good world in a good universe; the message of hope that all things must change for the better, not necessarily in essential character, but in outward conditions and attainments; the message of love as the key to all problems, philosophical, scientific, theological, and practical; and the revelation of the mysteries of earth and heaven.

"I do not mean that the church should ever become identical with the state. The time was when the church was the state and the school, and controlled all educational and eleemosynary institutions. As has been well said, a part of the work of the church is done when the state assumes such service, but it is the business of the church to have a general concern for the well-being of humanity, and to make the state too holy to tolerate any wrong.

"So, too, in her relationship to industry and commerce, it is her business hopefully, patiently, wisely, to discover the laws of human intercourse in material things. Believing in the progress and the universal author of the law of love, she should see which way the world is going, know where it is now, and what the next step to be taken should be. She must insist upon her economics being founded on justice. In education she will set herself to banish ignorance. She will cause Boston to blush on account of such imperfection in her system of public education as makes possible the existence of private schools for the wealthy and exclusive. She will be the inspiration for truer character-building in the training of the young. She will see that there is better care for the poor, insist upon the enlightened treatment of the insane and all other unfortunates, regenerate the criminal and civilize the prison. She will promote the truest brotherly relationship of the employer and employee."

No! it is not for the increase of sin and crime and moral corruption for which we are to look. In these respects the

world may apparently become "better." It is in the "religious" sphere in which we are to look for the real corruption! for (as Dr. Anderson has so well shown) Satan is the god of this world's religion, and not of its crimes and immoralities. And such a "sign" as that given above is the best evidence we can have as to the truth of this assertion.

"AN ECCLESIASTICAL DRAMA.

"The Clergy as Actors."

Such is the heading of an article in *The Daily Telegraph* describing the performances at Canterbury of an Ecclesiastical Drama entitled "The Conversion of England."

"The play was given in compliance with a suggestion to Dean Farrar by the late Archbishop Benson, and as part of the celebration of the thirteenth centenary of St. Augustine's landing in England.

"All the characters were played with much earnestness. The ecclesiastical roles were filled by clergy, whilst all taking part in it are described as prominent Churchmen in the locality."

Yes, it was the "conversion of England" that was acted, and this is what it has all come to. It is only "a play." The reality is the fact that it is not England which has been converted, to Christianity, but the Church which has been converted to the stage! For it was an Archbishop (Augustine's successor) who originated the idea, it is a Dean that carries it out, Clergy are the actors, and a cathedral is the recipient of the profits—"if any." Can "Christianity" so-called sink much lower?

"MODERNITY" IN RELIGION.

The Daily Mail, amongst its "Typical Churches," recently gave an account of Mr. Aked's Church in Liverpool (Pembroke Chapel). The interviewer writes:—

"THE NOTE OF 'MODERNITY'"

was exceedingly noticeable. My mind had been attuned to this by two of the hymns, one being Matthew Arnold's 'Calm Soul of All Things,' and the other some verses by Frances Power Cobbe. After this there was nothing remarkable in the fact that the second lesson was Dr. Washington Gladden's 'Ultima Veritas.' The subject of the sermon was announced as 'The Romanist Doctrine of Purgatory and some Christian Theories of the Intermediate State.' It was the last of three sermons on Dr. Horton's book, 'England's Danger.' The chapel was packed to suffocation, and the congregation listened with the closest interest for more than an hour.

"There was laughter, loud and unrestrained, while the preacher read from Dr. Horton a passage about a 'raffle for souls' in Mexico, and then the most solemn hush while he spoke of what he called a 'real hell.' It was clear that while to the preacher 'the old conceptions of future punishment were vulgar and absurd,' he was far from dogmatizing in favour of universalism, and that, though he was inclined to 'faintly trust to larger hope,' his mind had been strongly influenced by the doctrine that 'character tends to permanence.' After a cleverly elaborated argument, suggested by a passage in Mr. Gladstone's 'Studies Subsidiary to Bishop Butler,' the preacher went on—his text had been 'Our God is a consuming fire'—to show that among the functions of fire were 'to melt and to purify,' and that love can only punish to purify. 'Hell,' he said, 'itself is an expression of the love of God, and deep down in the lowest depths of the nethermost hell the love of God goes blazing and consuming on.'

"AS FOR THE EVENING SERVICES,"

said Mr. Aked, 'I hardly know how to describe them; you can judge for yourself.

"Here are a few of the recent subjects I have dealt with:—"Ruskin's Religious Reading of Tennyson's 'Come into the Garden, Maud'; "A Ballad of Reading Gaol"; "The United States and the Cuban Question"; Lowell's "Without and Within"; Burne Jones' picture, "The Vampire" and Rudyard Kipling's "Recessional"; "The Rizpah of the Old Testament and the Rizpah of Tennyson"; while such books as Mark Twain's "Joan of Arc"; Zola's "Lourdes" and "Rome"; Hall Caine's "Christian"; and, by way of contrast, Dr. Lyman Abbott's "Theology of an Evolutionist," form the "text" of the evening sermon as they appear."

"THE SPIRITUAL REGENERATION OF MAN."

This is the title of a series of articles in a Spiritist journal. And indeed it is the subject of "The Inaugural Address to the Members and Friends of the

"SPIRITUAL REGENERATION SOCIETY."

—So closely does Spiritism travesty Christianity.

The speaker asks :—

"Who are the inhabitants of the spirit world? To the initiated there is no doubt but that they are those who were once the embodied inhabitants of the earth."

But those who are initiated into the Word of God by the Holy Spirit know that this is a lie. They know that these are evil angels and "doctrines of demons."

"That many people lead exemplary lives we all know, but the majority leave their bodies while they are lovers of strong drink, riotous eaters of the flesh of their non-human fellow creatures, commercial rogues and swindlers, vivisectioners, liars, slanderers, and lovers of secret sins. Recognising that it is we who people the spirit-world and pass in the twinkling of an eye from this sphere into that, what reason have we to expect that an intercourse with spirits should be an intercourse with anything better or worse than ourselves? If the spirit world is to be filled with saintly spirits we must ourselves become saints, that is, spiritually regenerated.

THE TRUE IMPORTANCE OF THE BODY

here becomes manifest. And when we know that the eating of flesh is not only unnecessary to the maintenance of health, strength, and longevity, but the reverse, it becomes a form of idle and vicious cruelty for which we shall certainly be held responsible."

Here is the true "forbidding to eat and the commanding to abstain from meats," of which the Spirit "speaks expressly" (1 Tim. iv. 1-2).

The upshot and outcome of all this demoniacal teaching is "Be good; abstain from this and from that, be pure, and thus become spiritually regenerate." Spiritists have now discovered that the "spirit-world" (so called) needs improvement! and that improvement must begin here.

"So far as the senses are unperverted, or purified by spiritual regeneration, is the spirit unattracted to this earth, but when the senses are perverted and are unable to gratify themselves in spirit-life, such spirits will beg, borrow or steal a living body, which they obsess so that they can gratify their sensual cravings. And this is the foundation of many of our spiritualistic manifestations, and accounts for the fact that some of our spirit mediums are of so unspiritual a nature."

The article concludes with this awful statement :—

"If there were no vice on this earth among men, if all died having accomplished their mission to the full, it is obvious that none of us would be earth or sense-bound, but that we should pass on at once to a far higher condition than those who now remain here, in spirit-life, for the purpose of completing the object of their existence. Could all be induced to do this the whole tone of Spiritualism would be raised to a higher platform, and there is no doubt that we should get from the spirit-world help, information, and guidance of a class higher than any with which we are at present acquainted. Surely there can be no grander or higher work on earth than the physical and spiritual regeneration of man. Let us, then, all do our utmost to help each other to thus bring God's kingdom of heaven on earth."

These indeed are among the "things to come," of which the Holy Spirit has forewarned us. And being forewarned ourselves, we ought to warn others against the Satanic origin of the whole movement, and against the holding of any doctrines which make them look to Spiritism for a support which they fail to find in the Word of God.

SPIRITIST SIGNS.

SPIRITISTS IN CONGRESS.

The International Congress of Spiritists has come and gone. All the many papers, addresses and speeches culminated in various expressions of the great anti-Christian lies—parts of "the lie" to which all will by-and-by be given over. We may give some by way of warning, merely remarking that they are all in direct and absolute opposition and flat contradiction to the Word of God. Let us beware how we in any way foster the lie.

1. The universe is on a spiritual and ethical basis.
2. That death is not death.
3. That life is what is final and not death. (Page Hopps.)

4. That "there is no religion higher than goodness of life, justice, honesty, mercy, tender sympathy with the poor and afflicted, brotherly love, kindness, and charity to all men." (Dawson Rogers, the President.)

5. The great proclamation was "the fatherhood of God, and the brotherhood of man." (Peoples, of California.)

6. By the agency of the Spiritualistic Movement, they had an instrument by which they could spiritualize the lives of men and renew the secret potency of the creeds of all the Churches.

They had given to them by those who had lived on both sides of the grave, the key to the enigma of the world. . . . They were, in short, in a very distinctive manner, the recipients of a new revelation.

. . . . What was their faith? It was the faith committed to the saints in all ages, by keeping hold of which, indeed, saints were possible."

This is the blasphemy which is destined to become man's universal Satanic religion, which will culminate in the denial of God and His Word in so refined a manner as to "deceive" the whole earth!

ITEMS OF THE CONGRESS.

One of the evidences of the "latter times" will be the teaching of demons "speaking lies in hypocrisy." The evidence that these times are upon us is evidenced by the speakers at the great "International Congress" held in St. James's Hall on June 19.

The opening address was given by the Rev. John Page Hopps :—

"Brothers and Sisters: It is my great privilege to bid you welcome on behalf of those who have organised this Congress; and I rejoice that this welcome is associated with religious worship: for, when we go deepest down, we find the rock of Religion; and when we penetrate to the heart of Spiritualism, we find God. Welcome, then, and may we know and feel that God and the angels are with us in all our seekings for the truth, and in all our efforts to make the truth effective in helping on the joy and hope of the world!"

There is nothing of uncertainty in the above:—"the rock of religion" and "in spiritualism we find God." Then comes a stab at the Bible, which is always the special object for their ridicule.

"The Bible is a grand book, but it is not infallible; it is not even consistent."

But from that Bible he selects a passage, which he uses to express *their* ideal and *his own state*.

"Our ideal to-day, then, is not to discuss, but to climb, and, like the seer of Patmos, to be 'in the spirit on the Lord's day.' So consider with me that fine saying of the Hebrew prophet (Isa. xlvi. 16), 'And now, the Lord God, and His Spirit, hath sent me.'"

By their own accounts as given in *Light*, 1,200 people assembled to hear these statements.

The "rock," as we go a little further into their philosophy, proves a very rotten foundation. We find their spirits have two voices. It seems as if one spirit school favoured the *Latin races* and others the *Anglo-Saxon*. The Latins clinging to re-incarnation—the Anglo-Saxons to progression,

"Spiritists of the *Latin race* admit that the soul may live in space or re-incarnate in other worlds when purified sufficiently to deserve this progress, while *Anglo-Saxon Spiritists do not generally allow* the possibility of return to earth, but believe in immediate progression. Since re-incarnation is, therefore, the belief adopted by some millions of adepts, it has been deemed urgent by those whom I represent that the attention of the Congress should be called to this most important point."

The "rock" after all proves a delusion; and, "finding God," according to their own showing, leads into darkness.

For the same speaker has to declare before this Congress in his closing address—note his words—*there were spirits who would say anything*, which remark is followed by "laughter."

"Speaking lies in hypocrisy" with them is a matter for merriment!

"The Rev. John Page Hopps referred to the excellence, both of the paper and of the way in which it had been read to them by Mr. Lucking, but said that the paper did not carry conviction to his mind. Most of those present would agree with the phrase 'successive lives'; but it did not at all follow that those successive lives were all to be passed on the earth. His Spiritualism led him to conclude that it was quite possible to get 'on the other side' all that was necessary either of retribution or progress. (Hear, hear.) It seemed to him that instead of re-incarnation being required by evolution, it constituted a most serious break in the continuity of evolutionary unfoldment. The whole doctrine appeared to him purely arbitrary and speculative. *It was no use saying that it was a fact because the spirits said so, for there were spirits who would say anything.* (Laughter.) Nor was it any argument that some persons declared that they could remember their past experiences. Some people could remember anything they desired to remember. The object of education was to regulate the imagination. He was one of those *free, liberal, and independent thinkers* who believed *there was room in the world for all kinds of views.* He was glad, therefore, that there were Re-incarnationists in the world. (Laughter and applause.)"

The Scriptures declare this should come to pass. The spiritists themselves give evidence of the fact.

AT THE SOIREE

these Spiritists showed that after all they were mere mortals of ordinary "flesh," for they appeared to enjoy themselves immensely according to the following from the *Evening News*, of June 25th:—

"The men had no distinctive features, but the ladies, on the other hand, showed slight signs of not being of the common herd. There was the Blavatsky lady, for example; she is the elderly spiritualist, and develops flesh and crinkly hair to an alarming extent. She wears queer barbaric jewels and outrageous gowns. The younger lady spiritualist affects a pince-nez and a long, trailing, Greek sort of gown, while the youngest has only a little wildness about the eye and hair and a fearfully rapt expression.

There was a fine show of spiritualist patriarchs last night of all sorts and sizes, the kind of gentlemen you see pictured in advertisements as "having used no other," and thus reached a fine and hale old age. The patriarchs were in great request, and intense mothers introduced offspring to their notice to receive a sort of spiritualistic benediction, for there were many children present, mostly girls who had implanted on their small features a most awful contempt for all but the most shining of spiritualistic lights."

Editor's Table.

REVIEWS.

Marturia; or, The Testimony of Ancient Records and Monuments in the British Museum to the Historical Accuracy of Holy Scripture. London: J. W. Pitman, 140 Gower Street, W.C., price 2s. 6d.; or from the author, Rev. W. Bramley-Moore, M.A., 26 Russell Square, W.C., 2s.

We can heartily recommend this book. It is a storehouse of remarkable facts, and gives a vast amount of valuable information. It was a happy thought to lay the British Museum under tribute, and make it yield its powerful evidence to the truth of God's word. With this book in the hand, a visit to the Museum will become a new interest. We do not wonder that *Marturia* has so soon gone into a second edition.

The Coming Conflict of the Church. By Samuel Garratt, M.A. 68 pp., price 6d. William Hunt and Co.

The author of this pamphlet says in the preface: "These pages . . . are mainly drawn from my commentary on Revelation." As this work was noticed recently it is not necessary to say more about it.

John's Apocalypse, Literally Translated and Spiritually Interpreted. By H. Browne, M.A., Glasgow, M.D., London. Simpkin and Marshall.

The title of this book is a sufficient description. It is called "John's" Apocalypse. What we want is really "the Apocalypse of Jesus Christ which God gave unto him to show unto His servants." No "literal" translation can be correct. It is only as translation is idiomatic that it can be worthy of being so-called. And as to the "spiritual" interpretation, we can hardly accept Mr. Browne's as being that. The Apocalypse is given in order to *interpret* to us what God has written for our learning. And we shun all interpretations which make God always mean something different from what He says.

For example, the darkening of the sun in Matt. xxiv. 29, 30 is "interpreted" of the crucifixion. Rev. xvii. is "interpreted" of events which fulfilled it in the fourth century. "One hour" is "interpreted" as 1260 years (Rev. xi.). "No literal city is meant" (Rev. xix. 15). "The wine-press of wrath was trodden underfoot outside the city, for our Lord suffered without the gate" (Heb. xiii. 12) (*quant. suff.*).

Second Coming of Christ, its Certainty and Supposed Nearness, by Rev. A. T. Steed, M.A. John Kensit, Paternoster Row, price 6d.

"Only the watchful living saints will figure in the first rapture of living saints. . . . All other believers will be left down here upon the earth to go through the great tribulation." . . . "They will be translated to heaven without dying later on."

From these extracts the drift of this book may be seen. What a pity it is that such teachers cannot show us where the line is to be drawn! Can they not give us some standard whereby we may know who are to be the privileged men?

Other parts of this book contain some good things about Babylon and commerce that will bind the nations together in the future.

The Coming of Christ. What is it? By I. H. Burridge. Second edition, Pickering and Inglis, Glasgow, price 1s. 6d.

We cannot speak with approval of the attempt to make the parable of the wheat and tares square with the teaching of the Apostle Paul in 1 Thess. iv. The writer says, "The wheat are the saved ones who compose the Church," and on the next page says, "Howbeit those converted after the Church is gone will be the wheat—the children of the kingdom, though those composing the Church are looked at as the wheat now." We cannot reconcile these assertions, because in our judgment the Church—the mystery is not referred to at all in Matthew. The parables have distinct dispensational teaching, and it is better for teachers to be careful to observe this. Much in the book may be commended.

Sacred Similitudes, by M. I. Pillans. G. Stoneman, 39 Warwick Lane, price 9d.

The author is amongst the number of those looking for the Lord Jesus to return to "a world ripe for judgment." We differ as to the Church of Christ being His bride; otherwise the book may be read with profit.

SUMMER IS HERE

and many in our large cities are unable to enjoy its health-giving pleasures. A useful work is undertaken in bringing these pleasures to invalids and the suffering among our poor, by Miss Annie F. Perram, Hon. Secretary of "Help to the Suffering Poor," 90 Darent Road, Stamford Hill, London, N. The work is well recommended.

THINGS TO COME.

Editorial

DEATH AND JUDGMENT.

IN Heb. ix. 27, 28, we have a very important statement concerning these two solemn subjects:—

A | AS it is appointed unto men once to die.

B | But after this the judgment.

A | SO Christ was once offered to bear the sins of many.

B | And unto them that look for Him shall He appear the second time without (*i.e.*, apart from all question of) sin—unto salvation.

It will be seen by the alternation of the subjects in these four members—that in the first and third (A and A) we have "death." In the *first* line—death as God's appointment for men (in consequence of sin). In the *third* line, the death of Christ to bear the sins of many. In the *second* line we have the "judgment" which follows after death, for all who thus die according to this appointment. While in the *fourth* line which corresponds with it, we have *no judgment*, for those for whom Christ thus died and whose sins Christ thus bore: but instead of judgment there is only "salvation," and nothing to do with "sin" whatsoever.

Then in B, there is the "fearful looking for of judgment"; while in B, there is the blessed looking for of Christ who has borne the sin and hence freed from all judgment.

We have here a true statement as to the standing of the saved sinner.

Death and judgment are God's appointments for men, because they are sinners. Not only have "all sinned," but all are "under sin," *i.e.*, under its power, guilt, and condemnation.

There was only one who "did no sin," and "knew no sin," and "in Him was no sin." Yet when "He bare the sins of many," and "sin was laid upon Him," then sin in the flesh was condemned, and He died. But He saw no corruption, for "it was not possible that He should be holden of death." This was the spotless holy Son of God.

All mankind is looked at as being and coming under one of two heads, either born of the first Adam, the first man, or born again of the second man, the last Adam.

There are the two categories.

"MEN."	"THOSE THAT LOOK FOR CHRIST."
"Death."	No question of sin.
"Judgment."	"Salvation."

Those in the one column which is headed "Men" are subject to and lie under God's appointments for them—"death" and "judgment": while those in the other

column are subject to neither, for Christ has borne "death" for His people and delivered them from "judgment": hence there is no question of sin, and nothing but salvation to come.

How wide the contrast:

The one clouded with darkness and ending in misery. The other illuminated with light and ending in glory.

For those in the second category, there is no reason why they should ever die at all. "Death" is not God's appointment for them. They are waiting for Ascension, not for death. They are waiting to be caught up into the heavens, and not to be buried in the earth. If their Lord tarries and they are called to "fall asleep" in Christ, they are still waiting for His appearing.

More than this. There is no reason why they should ever come into judgment. Indeed, it is expressly declared that they shall not, in John v. 24: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me hath everlasting life, and shall NOT COME INTO JUDGMENT" (R.V.). Christ has borne their judgment, and

"Payment God cannot twice demand
First at my blessed Surety's hand,
And then again at mine."

They are not only *not* appointed to death and judgment, but they are appointed to salvation; free, full, and final salvation at the coming of our Lord Jesus Christ. In a word they "have everlasting life," and "shall not come into judgment."

In the face of these wondrous facts, how many thousands of Christians are going about still bearing their own sins and looking for judgment: and feeling and speaking as though they and all their words and deeds were yet to be brought into judgment. All this comes from ignorance as to what God has done, and what God has said as to the standing which He has given them.

If Christians understood and realised this, they could never become absorbed in movements for making "men" temperate, moral, or pure, for they are still appointed to "death" and "judgment" notwithstanding all such improvements and reformations of character.

No, it is not the holding of views, or the giving of alms or the saying of prayers, but it is a union with Christ in His death and resurrection which can alone remove men out of the one category into the other.

Happy are they who know the joyful sound of this good news of God's Gospel. Happy they who can rest in perfect sweetest confidence and peace knowing that their "sins" have been purged by the sacrifice of Christ, and that "sin" (their old man) has been crucified with Him on Calvary, and that they live and walk now in the newness of His resurrection life, and therefore cannot come into judgment.

If the truth as to God's work and God's word were known as to their perfect *standing* in Christ, there would

be fewer Christians filled with thoughts about their own *state* in themselves: fewer filled with apprehension as to these solemn subjects "death" and "judgment."

If these truths were known and understood, the popular expression "a general" resurrection and "a general" judgment would be unknown.

All confusion and error may be traced up to ignorance of the Scriptures. (1) Christians lost the truth of union with Christ in death and resurrection. (2) The hope of Ascension at His coming necessarily soon followed it. (3) The truth as to the Christian *standing* being lost, the truth as to Christian *state* and walk followed together with wrong thoughts as to sin and sins and justification: assurance of salvation was lost, and judgment to come was looked upon as the time and place to have that settled. (4) This of course gave wrong thoughts as to *ordinances*, which came to be treated as means of salvation; and Christ not being known as a complete and perfect Saviour, these were added to His merits to increase their value. (5) Forgiveness of sins was put as the *end* of all religion, whereas, in true Christian standing it is put at the beginning. (6) Hence, through these various developments came superstition and errors of all kinds, which we still look back upon and call "the dark ages." But this is how those dark ages came!

Rome to-day puts "death" and "judgment" as the first two of what she calls "the four last things." With us, thank God, they are both past things, and our *things to come* are neither her last two, "heaven and hell," but Christ Himself and His salvation apart from all question of sin.

May this be the blessed standing and prospect of all our readers. May they find all their delight in this Blessed One now, as they shall find it to all eternity.

Contributed Articles.

THE LAST SEVEN-FOLD COMMAND OF CHRIST.

BY DR. BULLINGER.

AMONGST the many Figures of Speech used in the Bible there is one called *Polyptoton*. This name is formed from two Greek words which mean (as applied to grammar and rhetoric) *many inflections*. The Figure is so called because the same word is repeated in different *cases*, or in different *tenses* and *moods*, etc. These repetitions are always used in the same sense, and are from the same root, but with different terminations or inflections.

Moreover, they are always used for the sake of emphasis, putting great stress upon what is said, and calling our attention to its importance and certainty.

For example: Gen. ii. 17, "Dying thou shalt die." This is rendered rightly: "Thou shalt surely die," laying great emphasis on the word surely, and meaning most surely or certainly.

Gen. i. 24. The Hebrew reads, "God . . . when He visiteth, in visiting, will visit you." This is rendered "God will surely visit you." This is correct as far as it

goes, but it means much more, "God will most certainly visit you."

John xvii. 25. "O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me."

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."

These will serve as examples of this beautiful and impressive way of calling our special attention to the importance of the assertion that is made, to the truth that is enunciated, or to the precept that is thus enforced.

For there is one particular example of this Figure that was used by the Lord Jesus alone. "He that hath ears to hear—let him hear."

Here we have first the infinitive mood, "to hear," then the imperative mood of the same verb—"let him hear," and these are combined with the cognate noun "ears."

No mortal lips ever presumed to demand attention and obedience in such an impressive manner. It is difficult for us to express in English the fulness and weight contained in this figure. They are always translated literally, and not idiomatically as in Gen. ii. 17 and l. 24, but their meaning is "thou shalt most surely take heed and give thy most earnest attention to what is said."

It is interesting to notice that not only did no human being ever claim such attention, but that the Lord claimed it on *fourteen* separate occasions.

Now the number *fourteen* is most significant—twice seven denoting a double measure of spiritual perfection.

And these *fourteen** are divided into *six* and *eight* (just as seven is divided into *three* and *four*). For *six* occur in the Gospels and *eight* in the Revelation. *Six* were spoken by Christ as the Son of Man on earth, and *eight* as the risen Lord 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 *eight* from heaven are Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22; and xiii. 9.

It will be found that all of these are highly important and deeply significant.‡ But it is not within our purpose now to examine the teaching conveyed by these words. They are all dispensational, and the six in the Gospels are specially associated with teaching which concerned the great change of dispensation which was about to take place.

Our purpose now is to consider those which were spoken from heaven and especially the seven-fold repetition in Rev. ii. and iii., which is separated off from all the others by a slight variation in form. "He who hath an ear, let him hear."

There are two emphatic lessons here, and two figures are employed to enforce them. There is not only the figure of *Polyptoton*, which we have explained above, but

* The *occasions* were 14, but the actual occurrences of this example of the Figure are *sixteen*, on account of repetition of the Parable of the Sower in the parallel Gospel records. *Sixteen* is a square number (4 by 4) marking completeness.

† For the significance of these numbers see *Number in Scripture* by the same author. Published by Eyre and Spottiswoode.

‡ See further with regard to these in *Things to Come* for July to Dec., 1896, and Jan. and Feb., 1897. G. Stoneman, 39 Warwick Lane, London, E.C.

there is the figure of *Paronomasia*, by which words of a similar sound are brought together. The Greek is οὐς ἀκουσάτω, *ous akousato*, which is preserved in the English "ear let him hear."

The first great fact impressed upon us is that the ear must be divinely opened before it is possible to intelligently listen; that unless the ear has been opened by the Holy Spirit, spiritual things cannot be understood (1 Cor. ii. 14).

The second great point is that when our ear has been thus divinely opened, we are to give the utmost heed and the most earnest attention to what is spoken.

What, then, was the last injunction of the Risen Lord from heaven, thus specially emphasised, and thus seven times solemnly repeated?

"He that hath an ear, let him hear what the Spirit saith unto the churches."

This is the great important command which is given to every soul who is divinely quickened. It implies that corporate unity had been lost: that now it depended upon individual testimony and obedience. And yet so contrary to God are the thoughts of man, and so perverse is he in his assertion of them, that in spite of all the solemnity of this seven-fold emphasised command he persists in reading it as though it said:—

"Let him hear what the Church saith," instead of what the Spirit saith to the churches.

Another point for us to notice is that the Speaker is Christ. It is He who gives this seven-fold command. This will be clear if we look at the opening word of each of these Epistles to the seven churches of Asia.

Ephesus, ii. 1. "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks." This, we know from chap. i., can be none other than Christ, the second Person of the Trinity.

Smyrna, ii. 8. "These things saith the first and the last; which was dead and is alive."

Thyatira, ii. 18. "These things saith the Son of God, etc."

This settles the fact that these seven epistles are the special message of the Son of God Himself, and though they came to us through John inspired by the Holy Spirit, they are not the message of the Spirit of God, but of "the Son of God."

We are aware that this is not the popular interpretation, but we submit these facts and statements, and point to the fact that the Lord Jesus Himself here does not direct our attention to His own words in the Gospels, but to the Spirit's words in the Epistles. Words have no meaning, and Revelation itself has no use, if this be not the plain fact.

Seven epistles were addressed by Christ to seven special churches. Whatever may be the titles under which He did so, and however various may be their subject matter, all the seven end in the same way.

True, the *seven* here, as everywhere else, is divided into *three* and *four*. For while in the first three, the injunction ("He that hath an ear, let him hear") comes before the promise ("He that overcometh shall," etc.): in the last *four* this order is reversed, and the promise precedes the injunc-

tion. What the lesson contained in this may be, it is not now our purpose to enquire. We merely point it out to show that we are dealing with the perfect words of the Perfect One.

No injunction can come to us with greater solemnity: none can be more binding upon us: none can be (dispensationally) more important to us. It comes to us echoing down the ages—"He that hath an ear, let him hear what the Spirit saith to the churches." And our object is to show that all the error and confusion in the churches around us arise from neglect of this command. To all who would direct our attention to the words of Christ Himself, and "the teaching of Jesus," we would reply—Here are His words—His last words. Here is His last injunction, seven times repeated, and specially emphasised, and His command is that we are to give earnest heed to what the Spirit is saying to the churches.

What is the Spirit saying to the churches?

Where are we to seek and find His sayings?

The answer to this we will give in our next chapter.

THE FIRST CHAPTER OF JOHN.

An outline and epitome of truth connected with the Person and work of the Lord Jesus, the Son of God.

John i. ver. 1-4. Divine Personality. The Word, The Life, The Light.

„ 14. Incarnation. The Word was made flesh.

„ 18. His work in life. To declare the Father.

„ 29. His Death. The Sin offering for the World; The Lamb of God.

„ 33-34. His resurrection and work when glorified. The Son of God, to baptize with the Holy Spirit.

„ 39. The translation of the saints. Those who follow Him go in to dwell with Him, at the *tenth* hour between ver. 5 and ver. 6 of Matthew xx.

„ 40. Recognised as the Messiah by Andrew, Simon Peter's brother.

„ 45. Jesus of Nazareth confessed by Philip as the Son of Joseph, the one of whom Moses in the law, and the Prophets did write.

„ 49. Confessed by Nathaniel from under the fig-tree (figure of Jerusalem) as the Son of God, the King of Israel.

„ 51. The Millennial glory. The Heaven open, and the angels of God ascending and descending upon the Son of Man.

In the Gospel by Matthew, Mark, and Luke, the testimony of John the Baptist is to Jesus, "There cometh one *mightier* than I after me;" and the Spirit which He gives is the Spirit of Power, for the preaching of the Kingdom of God (Acts i. 8).

In the Gospel by John the testimony of John the Baptist is to Jesus as "one *preferred before me*, for He was *before me*." "The beloved of the Father," "full of grace and truth," and the Spirit with which He baptizes is the Spirit of Grace and Truth, for "out of His fulness have we all received, and grace for grace." G. J.

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 DAY OF CHRIST" AND "THE DAY- OF THE LORD."

BY PASTOR F. E. MARSH, OF SUNDERLAND

(At the Liverpool Conference, 1896).

A GAIN and again our attention has been drawn to the fact that the Lord Jesus Christ is coming *for* His people and coming *with* them. There is a great difference, and it is essential for us that we should recognise that difference. In connection with the Tabernacle, when the Lord was giving directions as to the making of that tabernacle we find there are details given as to the pins, and the cords, the taches, and also the loops of the curtains; very minutely God gave directions as to these things; and as the Lord was very minute in giving directions in connection with the tabernacle, so He has been very minute in giving us directions in connection with the subjects that are brought before us of weightier matter in the other part of His work. There is one thing that we must always recognise: that is when God speaks there is nothing that is a minor matter. "Where the word of the King is there is power," and when the Lord speaks, it becomes us to pay due attention even to the smallest word that He uses. Bishop Westcott has drawn attention to this fact that there is one little Greek preposition used in the New Testament—the preposition "in," which occurs over 2,000 times, and he says from the use of that little preposition alone—that little word of two letters you can prove the verbal inspiration of the scriptures. That little word indicates the believers' position at this moment, namely, that we are "in" Christ; and if the Holy Ghost has been so careful in giving us these words to convey to us the mind of God—how careful we should be to prayerfully and carefully study these words. Oh, people say, We should not worship words! Dear friends, remember these facts,—We can only know God in Christ; we can only know Christ by the Holy Ghost; and we can only know Christ by the Holy Ghost through the written Word. If we want to understand the living Word we must study the written Word, and God's purpose in giving to us the written Word is that we may see Him in that written Word. We are distinctly told to prove the things that are excellent. (Phil. i. 10). If you look in the margin it says, "prove the things that differ," and one of the things that differs in the scriptures is this subject to which I have already made reference, namely, the difference between Christ coming *for* His people and His coming *with* them, and I want very briefly to give you a sevenfold contrast.

Christ's coming *for* His people is an act of grace—Christ's coming *with* His people is an act of judgment. When God would protect His people on the night of the passover He gave instructions as to how they were to be protected; He was reminding Israel they were sinners before Him, and the only ground of His dealing with them could be on the basis of sacrifice; so He tells Israel they are to take the lamb, slay it, and sprinkle the blood on the door-posts and lintel of the houses, then they have God's word for it—"When I see the blood I will pass over you." There is a remarkable word in Exodus xii. 23

where God says, "For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Louth puts it in his translation "The Lord will spring forward before the door": he also makes reference to Isaiah xxxv., where God promises to protect Jerusalem from the Assyrian—He will stand between Jerusalem and the Assyrian, so that when the Assyrian comes up he meets God instead of God's people: and in translating that passage in Isaiah xxxi. 5, he says,—“As the mother bird hovering over her brood, so shall Jehovah God of hosts protect Jerusalem, leaping forward and rescuing.” I want to remind you that is what the Lord is going to do when He comes. By the blood of Christ we are sheltered from the wrath to come; by the blood of Christ we have right of entrance into the presence of God; by the blood of Christ we have peace with God, so, because we are purchased and sheltered by the blood of Christ, the Lord, when He comes, is going to rescue us from everything that is coming on this earth in connection with judgment. God cannot deal in judgment with this world till His own people are in safety. He would not send the flood till first of all Noah and his family were in the Ark, and then when they were safely shut in, the flood came—judgment passed upon man, and man was swept from off the face of the earth; God's people being safe.

When the Lord comes *with* His people, it is an act of judgment; He comes in splendour to smite Israel's enemies; He comes to put down every opposing force; He comes to take away everything that offends, that He may set up His kingdom.

Mark the two passings in Exodus xii. He passed *over* His people and protected them: and He passed *through* the midst of the Egyptians and smote their first-born: the one an act of grace—the other, an act of judgment. So, when our Lord shall come with His saints, it will be according to Jude, to execute judgment upon the ungodly men who are uttering their ungodly speeches, living ungodly lives, and to give them that which they have sown.

In the second place, when the Lord Jesus comes *for* His people He comes into the *air*, and when He comes *with* His people He comes to the *earth* (1 Thess. iv. 16, 17, 18). We are caught up by the mighty power of God—for that is the meaning of that word caught up—snatched away to be for ever in His presence; and thus we shall as He comes forth, be caught up to meet Him in the air and be for ever with Him.

I like to think that the Lord Himself is coming thus to catch us away—catch us up in clouds; and I think, and there are many who think with me, that the clouds refer, not to the clouds as such, but to clouds of believers,—gathering on every hand to one centre, namely, to Christ Himself.

Now when the Lord Jesus comes *with* His people, He comes to the earth. Zech. xiv. His feet shall stand in that day—"the day of the Lord," before He sets up His millennial kingdom over the earth—in that day "His feet shall stand upon the Mount of Olives." We are told that as those feet which stood upon the Mount of Olives when He left, and His disciples saw Him go up from that Mount—so He is going to stand in that identical place from which He left the earth.

Oh, but, you say—Do you not make two comings by this? No! Two stages of the one coming. In His first coming there were two stages—He came first to Bethlehem in His incarnation, and He came to Calvary when He offered Himself up as an atonement for sin; so in His

return He comes to the air for His people, and then, after an interval (how long we cannot say—many prophetic students think, and I am inclined to think with them, it will be about 40 years, for that is generally the number that is associated with probation and trial, and that is a time of trial and judgment on the earth) He comes with His people as I have already indicated; in judgment.

In the third place, Christ's coming *for* His people is the beginning of "the day of Christ," while His coming *with* His people is the beginning of "the day of the Lord." I pray you remember that the Holy Spirit never uses the names and titles of the Lord Jesus Christ as we use them, without any discrimination—the Holy Spirit never says "Jesus" when He means "Christ"; and if you will read one Epistle with that thought in your mind—the Epistle to the Hebrews—and mark the name "Jesus" you will see how it specially brings before us special truths connected with that name. Again and again is He spoken of as "the man Jesus." "We see Jesus." "We have entrance into the holiest by the blood of Jesus Christ," and so right through the Epistle the Holy Spirit emphasizes the human name of Christ; reminding us of His perfect humanity; reminding us of Him who was made perfect through suffering—the Man separate from sin and from sinners.

Now turn to the Epistle to the Philippians i. 6, 10 and ii. 16.

"The day of Christ" is always associated with the Church, and never with Christ's coming in power to reign. It is the day when we are to be made manifest in our Lord's presence. It is the day when we are to receive the reward for the work done—that day *begins* when Christ comes *for* His people, and *ends* when He comes *with* His people. Then begins that day to which reference is made so frequently in the Old Testament, beginning at the prophesy of Isaiah and running on to the end of the Old Testament. "The day of the Lord"—a day of darkness, a day of judgment, a day of bitterness. In that day we are told certain things shall take place.

It may be that some of you are confused because that day seems to be a day of darkness and yet a day of brightness; a day of blessing and yet of curse. It is easily explained when you remember that "the day of the Lord" is ushered in and introduced by fearful judgments; and then, when everything offensive is taken away, the time of universal blessing described again and again as occurring in that day shall then take place. When He comes as Christ it is to test our service; but when He comes *with* His people He comes as "King of kings and Lord of lords." When we are caught up to meet Him we are distinctly told that we are not only to be there as those whom He has saved by His grace, but we are to be manifest before Him as servants; not to have the question of our salvation settled—thank God that was settled long since; for I am dead and buried as a sinner, and God has got nothing against me now as one who is united to Jesus Christ, because He has nothing against Christ; so I can gladly sing "Death and judgment are behind me, Grace and glory are before."

We are looking for neither death nor judgment; that is the meaning of the "as" and "so" in Hebrews ix. 27, 28. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." We are looking for the coming Christ. But then, although that is perfectly true, Service has to be made manifest, we have to give an account of that which we have done as servants. It is to that the Apostle Paul refers in writing to Timothy in the 2nd Epistle

chap. i. He refers to himself as an apostle and teacher, and how the truth had been committed to him, and he breaks off and says, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

I like the original reading of the R.V., for the context proves it is the correct reading, "I know Him whom I have believed and am persuaded that He is able to keep that which He has committed to me," it is not that which I have committed to Christ, but that which Christ has committed to me. And what has He committed to me? Why, what Paul indited when writing to the Church at Corinth—"He hath committed to us the word of reconciliation—put in trust with the gospel." Christian worker, you are responsible to trade with the gospel; Woe be to you if you trade with anything else—with your theories and opinions. All we, dear friends, as Christian workers are simply, I was going to say, errand-boys. All we have to do is to carry the messages of our Lord, and so trade with the gospel; and if we trade faithfully with that, when He comes back He will give us a reward; if not, if we build rubbish of wood, hay, stubble of men's opinions and theories, it will all be burnt up, though we ourselves will be saved as through fire. May God keep us faithful. Let us remember that we are but bond-servants, and that He is Lord. Then, after we have been tested and our places have been given to us, what is the picture given to us in Revelation xix.? We see the armies of God coming forth with One at the head. What does the thought of the armies give to you but rank and position; and it is the rank and position we shall occupy when Christ comes in His glory, indicating the position we shall have because of our faithfulness to our Lord when He comes forth as the mighty Man of war—we come *with* Him, and *with* Him we dash in pieces those who have been His enemies.

Then in the fourth place, the Lord Jesus Christ in coming *for* His people, is coming as "the Saviour" to complete our salvation: when He comes *with* His people, He comes as "the Man of war" to overthrow His enemies.

In the fifth place, Christ's coming *for* His people will only affect themselves personally, and His coming *with* His people will affect the whole world, and the whole creation shall rejoice at the "manifestation of the sons of God."

In the last place, the coming of Christ *for* His people may be at any moment: but (I speak it reverently), He cannot come at any moment *with* His people. There are many things to take place before He can come *with* His people. The covenant has to be entered into between Anti-Christ and the Jews; the great tribulation has to be passed through; the ten kingdoms set up; mystical Babylon to be destroyed; the city of Babylon to be rebuilt; a number of things must take place before Christ comes *with* His people.

It is because the Church of God has not distinguished between these things that differ she has got into mistakes and confusion. If you will distinguish between Christ coming *for*, and *with* His saints, everything will be adjusted, things will fall into their right places easily.

What is the practical outcome of all this? Some of you may know of a scientific method adopted recently for colouring flowers with certain aniline dyes; if you put the stems of the flowers into them, after a little while the dye will assimilate through the veins of the flowers, and colour them and make them look beautiful. Now it seems to me we shall be like those flowers if our souls are dipped into the truth of God. And if we abide in the doctrine and teaching of Christ, then, just as flowers take the dye up into themselves and become coloured by it, so, as we

are steeped in the truth of God shall we find our lives become coloured by it. Let any man be looking for Christ his Lord. What is the result? That man sanctifies Christ as Lord in his heart—he says, I am not my own, I am the bond-servant of Jesus Christ—my mind belongs to Christ; my hands to work for Him; my feet to run in His commandments; my eyes to look to Him; my heart to be occupied with Him—I am His and He is mine. Let your soul dwell on this fact, that Jesus Christ may come at any moment: you cannot be worldly in life, you cannot allow unbelief to lurk in your heart. The scriptural way to secure holiness in life is, “as we with unveiled face behold the glory of the Lord, we are transfigured into the same image from glory to glory as by the Spirit of the Lord.” 2 Cor. iii. 18.

Dear friends, by prayerful study of God’s word, by heart contemplation of Christ, by submission to the truth of God; occupied with that glorified Man at God’s right hand, and just as when you look (if you are able) at the sun as it is at its height in the noonday and when you turn your eyes away you are not able for the moment to see anything around you, so, as you look to Christ it shall blind you to everything of earth, and you say, with one who once said it in another connection—I have eyes only for Him “who loved me and gave Himself for me.”

Selected gleanings.

PALESTINIAN STATISTICS.

WE are desirous of giving our readers the minutest possible information about the Holy Land, and particularly about the Jewish colonies established there, and have taken steps to obtain reliable information on many points worth knowing. They are taken from several sources, chiefly from Lunz’s Almanac, and from a description of the Jewish villages in Palestine, written by the indefatigable Zionist, W. Bambus, on the occasion of the opening of the Judæo-Palestinian Exhibition in Berlin.

Palestine, i.e., the cis-Jordanic Eretz-Israel, is divided into three Pashaliks, namely: Jerusalem, Akka, and Nablus (Schechem). The two latter are subordinate to the Vali of Damascus, but Jerusalem is subject directly to the Central Government at Constantinople. The trans-Jordanic Eretz-Israel forms only one Pashalik, that of Kerak (Kir-Moab).

PASHALIK OF JERUSALEM.

Jerusalem numbers 45,420 inhabitants, 28,112 of which are Jews. The latter include 15,074 Ashkenasim, 7,900 Sephardim, 2,420 Moghrebim, 870 Gruzim, 530 Bucharites, 1,288 Jemenites, 230 Persians. There are 8,560 Mahomedans, 8,748 Christians, the latter including 695 Armenians; 4,625 Greeks, 105 Abyssinians, 23 Maronites, 645 Protestants, 2,530 Roman Catholics, and 125 Copts.

Hebron (El Chalil) has 14,295 inhabitants, including 1,429 Jews (810 Sephardim and 619 Ashkenasim), 12,800 Mahomedans and 26 Christians.

Jaffa has 17,713 inhabitants, 2,970 of whom are Jews, namely, 1,260 Sephardim and 1,710 Ashkenasim. The

remainder include 11,630 Mahomedans, 3,113 Christians, of which latter 159 are Armenians, 490 Templars from Wurtemberg, 1,560 Greeks, 210 Maronites, and 55 Copts.

Gaza (El Guzzeh) has 17,675 inhabitants, namely, 75 Jews, 460 Christians, and the rest Mahomedans.

Bethlehem has a population of 6,647; only 20 of these are Mahomedans, all the rest are Christians, namely 3,880 Roman Catholics, 1,810 Greek Catholics, 810 Armenians, and 27 Protestants. During the week days there are also three Jews in the place, namely, one doctor and two artisans, but they spend the Sabbath in Jerusalem.

Beth Jalah has 3,060 Christian inhabitants of various denominations.

Ramleh has 9,611 inhabitants, only 166 of whom are Jews. The Mahomedans number 8,350, and the Christians 1,095, including 880 Catholics and 45 Protestants.

Ludd has a population of 7,689; only 14 of them are Jews. There are 5,450 Mahomedans and 2,225 Christians, including 2,125 Greek Catholics and 100 Protestants.

Jericho is the residence of an Agha, the chief of the troops. Its population consists only of about 80 Mahomedan families, and a small number of Christians. During the last three years six Jews have settled there, all of them shopkeepers.

PASHALIK OF AKKA.

Akka numbers 10,565 inhabitants, namely, 210 Jews (all of them Sephardim), 7,100 Mahomedans, and 3,250 Christians.

Haifa has 7,800 inhabitants, including 810 Jews (650 Sephardim and 160 Ashkenasim), 3,250 Mahomedans, and 3,740 Christians.

Sidon (Saida) has a population of 12,270. There are only 780 Jews; 18,300 are Mahomedans, and 3,160 Christians, belonging to various denominations.

Tiberias (Tabariya) has 5,050 inhabitants, including 3,200 Jews (1,620 Sephardim and 1,580 Ashkenasim), 1,500 Mahomedans, and 350 Christians.

Safed has 12,820 inhabitants, including 6,620 Jews (of whom 4,500 are Ashkenasim and 2,120 Sephardim); 5,100 Mahomedans, and 1,100 Christians.

Nazareth (En Nasira) has 9,500 inhabitants, including 3,000 Mahomedans and 6,500 Christians of various denominations.

Jinin (Ain Ganim) has 3,220 exclusively Mahomedan inhabitants.

Shefa Amr (Sepphoris) has 2,470 inhabitants, including Mahomedans, Christians, and Druses, and 13 Jewish families, whose ancestors have lived there from times immemorial, and who occupy themselves with agriculture, handicraft and trade.

Pekiim is a small village with a Mahomedan and Jewish population. These Jewish peasants have been domiciled here since remote times.

PASHALIK OF NABULUS.

Nabulus (Sichem) has 21,110 inhabitants, including 120 Jews, 670 Christians, and 110 Samaritans. The remainder are Mahomedans.

PASHALIK OF KERAK.

Tel Kerem, a small town. Kerak (Kir-Moab). It has 4,150 inhabitants, one-fourth of whom are Christians. There are only six Jews in the town. They are all artisans.

Es Salt (Ramoah Gilead) has 3,500 inhabitants, about a fifth part of whom are Christians. Only one Jewish family lives there.

Madabah has 200 Christian families belonging to two sects of the Greek Church. There are only two Jews in the place.

JEWISH COLONIES.

Mikveh Israel.—This is also known as the "Agricultural School at Jaffa." It covers a space of 2,600 dunam (240 hectares), and is furnished with all the necessaries for farming.

Rishon-L'Zion (Ajun-Karra).—This colony occupies a space of 10,000 dunam (900 hectares), and produces principally wine. A million and a half of vines have been planted, which already, in 1894, produced 8,000 hectolitres of wine, an amount which is hoped to be doubled once all the plants produce fruit. There are also about 20,000 mulberry trees for the production of silk, and tens of thousands of fruit trees of various kinds, such as almond, fig, pomegranate, apple, nut, and ethrog (citron) trees. Every peasant family has, besides fruit trees, at least 10,000 vines allotted to it, frequently more. The village has about sixty families, each living in a separate house, and numbering about 300 souls. The sum total of inhabitants is 450 souls.

Nachlath Reuben (Wâdi-el-Chanin).—The colony covers 1,500 dunam (about 136 hectares), with 150,000 vines, and many thousands of fruit trees of various kinds. Bee-farming is carried on here; 200 hives brought in the last year an income of four thousand francs. The village has eighteen families—about a hundred souls.

Rechoboth (Daran).—This settlement belongs to the Warsaw Society, "Menuchah Venachlah." It covers 10,500 dunam (955 hectares), chiefly devoted to the growth of wine. The plantation, laid out by Jewish day labourers, consists already of 65,000 vines, and thousands of mulberry, fig, almond, ethrog, and pomegranate trees. Some of the settlers also grow cereals. There are at present about thirty houses, inhabited by some forty-eight families, amounting to 245 souls. Every house has its flower and vegetable garden, a horse and cart, cows, poultry, etc. Lodging houses and a sort of soup kitchen have been provided for the Jewish day labourers.

Maskereth-Bathja (Ekron).—This colony possesses 4,400 dunam (400 hectares) of land. A portion of this is covered with about 16,000 fruit trees of various kinds; the rest is used for growing cereals, and excellent wheat, sesame, barley, etc., are produced. The sixty families, numbering about 220 souls, have each a stone house, one or two horses and a cart, several heads of cattle, sheep, goats, and poultry.

Gudrah (Katra).—The colony was founded by former Russian students. Their land consists of 3,000 dunam (270 hectares), and is now inhabited by twenty-one families (about 100 souls).

Beer-Tobiah (Kastine).—This place was at first purchased

by Bessarabian Jews. They afterward made over their purchase to a private individual, who has it tilled by day labourers. It consists of 7,000 dunam (640 hectares) of land. There are about twenty wooden houses, and the necessary official buildings.

Moza (Kaloniye).—This is a small colony near Jerusalem. It has at the present moment not more than 200 dunam (20 hectares), on which three families have planted vineyards. It is intended to settle here more Jews from Jerusalem.

Pethach-Tikvah (Mulebbis) Jehudije.—This is the oldest of these colonies, and covers an area of 15,000 dunam (1,360 hectares). It has eighty houses, with 100 families (648 souls).

Chedere (El-Chudeira).—This property has 30,000 dunam (2,700 hectares). It belongs to some Russian societies, who have the land tilled by a manager and Jewish day labourers. Some wooden houses have already been built, and 300,000 vines and a number of mulberry trees planted.

Zichron Jacob (Samarin).—This is the largest of all the colonies of the Holy Land. It has the largest population, and the four villages, mentioned afterward, really belong to it. The area amounts to 22,000 dunam (2,000 hectares), and is inhabited by about 200 families (1,000 souls). The latter are peasants, day labourers and officials of the administration. The administration causes new plantations to be laid out from time to time, and consequently the number of Jewish labourers continues to increase. A portion of the land is still let out to Arabs, till the new plantations will have progressed so far as to take that land in hand also. There are at present a million vines, a great number of mulberry trees, and different kinds of other fruit trees. Only one colonist grows cereals, but here are many who are engaged in bee-farming and the growing of vegetables. The village possesses a steam plough, a steam mill, an aqueduct, paved streets, a large nursery garden, spacious wine cellars, etc.

The school has three male and one female teacher and a kindergarten. There is, of course, a synagogue, a dispensary, etc., etc. The peasants founded a Chevrah Kadishah, and Chevrat Hachnosat Orchim (burial society and society for entertaining strangers).

Tantura.—It belongs to Zichron Jacob, and has thirty families, who used to work in the glass factory, and now grow corn and vegetables. The work in the factory is at present at a standstill.

Shefaya, Em-el-Gammal (Um-el-Jammal), and Em-el-Tut (Um-et-Tut).—These villages also belong to Zichron Jacob. The first has eighteen families to cultivate the vine. No precise information is at present at hand about the two latter villages.

Rosh Pinah (Dshaune).—This colony is most advantageously situated, and is richly provided with water. It covers 7,000 dunam (640 hectares), and contains seventy families (400 souls). A large vineyard of 94 hectares is divided into 47 lots, so that each peasant has two hectares of 5,000 vines. The kind of grapes grown here are particularly suited for being made into raisins, and attempts to that effect are being made by experts. There is a grove of 10,000 mulberry trees, and many thousand almond trees, also a small grove of acacias, the blossoms of which are

used in the manufacture of perfumes. The village contains some sixty houses, including a synagogue, a school, a bath, a dispensary, etc.

Yesud-Hama'alah (Isbeth).—The colony has 4,000 dunam (365 hectares) of excellent soil, and is inhabited by thirty families, numbering 140 souls. The irrigation works of the colony are excellent, the water being drawn by steam from the Hûle Lake. There are large nursery gardens, and the cultivation of roses is carried on on a large scale for the manufacture of perfumes. There are also a number of mulberry, apricot and almond trees, and a small quantity of vines. Attar of roses and other perfumes are manufactured in a special factory.

Mishmar Hayarden (Djisir-benat-Ja'akub) is a colony covering 2,000 dunam (205 hectares), and has twenty-five families of ninety-three souls. There are thirteen stone houses and twelve cane huts, three horses, twelve oxen, thirty-two calves, nineteen asses, and a good amount of poultry. Every house has a large vegetable garden, in which olives and other fruit trees and also mulberry trees are planted. A space of 25½ hectares is covered with vines. There is, of course, a school, etc.

Ain Sethim (Ayin-Seitun).—This colony belongs to the Society Dorshi Zion in Minsk, Russia. The land was from the first worked by Jewish labourers, and three quarters of a million of vines and many fruit trees are already planted and a number of houses built. There are 5,000 dunam (450 hectares), but there is no correct information about the number of inhabitants.

Perkiin (Fikeah).—This village is an ancient Jewish settlement, inhabited by thirty families of Arabian Jews, who are either agriculturists or artisans.

Meron.—The grave of R. Simeon ben Yochai is supposed to be in this village. The property has an extent of about 100 hectares, and is covered with 24,000 olive trees. There are about twenty families, who support themselves by agriculture and handicraft.—Abridged from *Palestina*, by A. C. Gaebelain, Superintendent of the Hope of Israel Mission to the Jews, New York.

Questions and Answers.

QUESTION NO. 183.

T. D. M., London. "I am much perplexed by much that is said and written about *prayer*. Private prayer I mean; *i.e.* when and how I ought to pray, or whether I ought to be 'definite' in my prayer and to what extent? Whether I ought to pray for the conversion of the world, or for the Lord's coming. Can you help me?"

The answer to your question will be found in the definition of the term "prayer." What is prayer? Our hymn says truly, "Prayer is the Christian's vital breath." Or, it may be more accurately expressed by saying *Prayer is the breath of the new nature*. Just as the natural breath is the sign and evidence of physical life—so prayer is the mark and sign of the possession of spiritual life. The analogy is complete. Natural life commences with breathing and the breathing produces a cry. It is so with the New Birth. A New Life is imparted—"the breath of life" is breathed—a cry is produced and prayer goes forth "God be merciful to me a sinner." From that moment the breathing continues as

the spontaneous outcome of the New Life. We require no more rule for the one breathing than the other. No knowledge of Physiology is required for the one, and no knowledge of Theology is necessary for the other. Indeed one has often listened to discourses on Physiology till one has exclaimed, "Pray say no more or I shall be afraid to breathe!" So it is with the breathing of the new nature. The moment it becomes the subject of discussion or of rule—its essence is gone. We are such formalists by nature that we need nothing to encourage formalism in our prayers. Our efforts should be used in the opposite direction. The moment we reason about prayer we make it artificial. But true prayer is *spontaneous*. Our business in natural life is to breathe and not to *think* about it. Our business in spiritual life is to breathe (*i.e.* to pray) and not to think about it. The moment we begin to think about our prayer we are occupied with the *means* and lose the *end*. We are reminded of an old rhyme which we recently heard, but which illustrates our meaning exactly:—

"The centipede was happy quite
Until the toad, in fun
Said, Pray which foot goes after which?
Which moved his mind to such a pitch
He lay distracted in the ditch
Considering—How to run."

We immediately pointed the moral and put it into the following form:—

The praying soul was happy quite
Until some one did say
Prayer must be *this*, and *that*, and *thus*!
Which put his mind in such a fuss
That here and there in vain he'd rush
To find out—How to pray!

Nothing can be added to this great truth or to its lesson. As to "definiteness in prayer," well, if we were *omniscient* we would be very definite, but believing that God knows what is best, we are content to very definitely ask Him to do all that He knows to be best. Unfortunately, most Christians think they know better than God, and hence very definitely decide what they want Him to do. And this—in spite of the fact that He has told them that "we know not what we should pray for as we ought" (Rom. viii. 26).

For our part we have but one desire in this matter, and that is that He would do all His will! By our increasing knowledge of Him (Eph. i. 17) we are so convinced of His infinite love and infinite knowledge, and infinite power that to substitute for these the definiteness of our "infirmities" (Rom. viii. 26) would be our own infinite loss.

Our Monthly Bible Study.

"BLAMELESS"—AMŌMOS.

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| 1. BLAMELESS IN LOVE : | Eph. i. 4. |
| 2. BLAMELESS CHURCH : | Eph. v. 27. |
| 3. BLAMELESS IN CHRIST : | Col. i. 22. |
| 4. BLAMELESS ATONEMENT : | Heb. ix. 14. |
| 5. BLAMELESS REDEMPTION : | 1 Pet. i. 19. |
| 6. BLAMELESS PRESENTATION : | Jude 24. |
| 7. BLAMELESS JEWISH REMNANT : | Rev. xiv. 1-5. |

Christ Church Lodge,
Bromley, Kent.

T. GEORGE

Signs of the Times.

JEWISH SIGNS.

THE FAST OF AB.

The recent commemoration of the Fast of the ninth month, by all Jews throughout the world, places in strong relief the modern Zionist Movement.

The Fast commemorates the last act in the tragedy of Jerusalem—the destruction of the Temple by Titus, in the year 70. The anniversary of that event—when, in the words of Milman, "ruin's ruthless ploughshare" passed over the site of the famous capital, and "barren salt" was sown on the proud city—possesses peculiar interest just now, in view of the movement to refound the Jewish nation in Palestine and to rebuild the Temple. Not a few followers of the ancient faith are inclined to allow the act of Titus to sink into oblivion, but their stricter co-religionists clothe themselves in sackcloth and ashes for the dire catastrophe. By them to-day the Fast-day is spent in sorrow and fasting, and in attending to religious duties.

THE ZIONIST MOVEMENT.

THE COLONIAL BANK.

The Committee of the Bank have addressed a private communication to persons in their confidence on the subject of this undertaking. The following particulars are known of the objects and headquarters of the Bank:—

I.—OBJECTS.

The Jewish Bank pursues by means of productive undertakings, which guarantee a large income on the capital—

(a) The strengthening and development of the Jewish Colonies in Palestine and Syria, acquisition of land for the establishment of new settlements on a public legally assured basis, development of every kind of trade and industry in the Colonies, commercial and financial organisation of exports and imports in the Colonies, advances to settlers against mortgages, mortgages on land, mortgage deeds, establishment of Savings Banks, or Bank branches in the Colonies.

(b) Financial business and extensive undertakings of every kind for the development of Syria and Palestine, as well as the whole of Northern Asia; in particular, railway concessions, construction of harbours, mines, and commercial monopolies.

By means of this activity of the Bank co-operation will be given to the strengthening of Turkey, which is necessary for the proper development of colonisation.

(c) Promotion of productive undertakings for the raising of Jewish industry wherever this is a social necessity.

(d) Management of the National Fund and deposits.

(e) All banking and stock and share business, with the exceptions to be specified in the statutes.

II.—HEAD OFFICE.

The central seat of the Bank will be in London, in order, according to the English Banking Law, to assure participation in small shares of £1 sterling. The capital is for the present fixed at two million pounds sterling, but an increase of the capital is desired.

The following further information is published by the Bank Committee:

It is contemplated to call in only 50 per cent. of the capital in the first year. A financier of position in Russia, whose name is withheld, has already subscribed for 3,000 shares, and has guaranteed to take 17,000 more when the definite prospectus is issued.

THE BASLE CONGRESS.

(FROM OUR OWN CORRESPONDENT).

BERLIN, July 17.

Our Zionist Union has determined to send to Basle Herren Dr. H. Loewe, Dr. Katz, and Herr Seeligsohn. The newly-founded Charlottenburg Zionische Vereinigung has delegated Herr. Estermann.

Zionism is daily winning adherents in Berlin. The members of Vereinigung Jüdischer Studierender are

excellent workers for the new Jewish movement. This club is one of the greatest and most distinguished in Berlin University. Our young friends endeavour to wake and strengthen Jewish self-consciousness among their Jewish fellow-students, and to disseminate knowledge of our natural history and literature.

Two delegates to the Basle Congress have been appointed by the colonists in the Hirsch settlements in Argentina.

Delegates to the Congress have already been appointed in Russia and Russo-Poland.

ZIONISM IN EGYPT.

At Cairo the Zionist movement is gaining strength every month. The society "Bar-Cochba" held a gathering a few weeks ago in order to elect a representative to the Basle Congress. Several speeches were delivered, and Mr. Simon Weinstein received the enthusiastic applause of members by his declarations against assimilation. Many were anxious for the honour of representing Egyptian Zionists, and canvass was carried on with great eagerness. The majority favoured Mr. Bogdadli, of Alexandria, who will also represent the branch of his own town.

THE ZIONIST MOVEMENT.

Die Welt (the official organ of Zionism) of July 8 contained a most important leading article, dealing with one of the great difficulties which stand in the way of the proposed Jewish State.

THE SACRED PLACES

of Palestine and what is to become of them is a problem which cannot be ignored, and it is interesting for us to notice that it is being boldly faced by the leaders of the Zionist movement.

The important article reads as follows:—

"One of the most difficult questions the solution of which is reserved for Zionism is, whether it will be successful in effecting an agreement between the Christian churches and the protecting Powers interested in Palestine.

"The right of protection of Oriental Christians recognized by Turkey, and expressly granted to individual Powers, which is by no means in harmony with the modern territorial principle of the European right of nations, arose first from the circumstance that in former centuries Christian Europeans never became Turkish subjects, and that an adequate Consular protection of all the Powers did not exist; and, secondly, it originated in the great religious interest, which Christendom possesses in Palestine.

"The possibility of pilgrimages must be secured to Christian pilgrims; the glory of assuring the roads to the Holy Sepulchre and the Birthplace of Christ seemed no less worth striving for to the Powers, than the influence naturally associated with it, which rendered constant interference in the internal affairs of Turkey possible.

"The French right of protection of the Christians of Palestine was undisputed until the present century; naturally it was exercised principally in favour of Catholics, and in spite of the Franco-Turkish war it was maintained under Napoleon I. Later Russia claimed the protection of Oriental Greek Catholics, and the consequent friction had no small share in producing the Crimean War. But the Protestant Powers did not remain inactive spectators.

"England and Prussia together founded the Bishopric of Jerusalem, which is filled by them alternately, and each endeavoured to outshine the other in founding peasant Colonies, churches, schools, hospitals, and Beneficent Institutions of all kinds.

"The Imperial tour announced for October shows once more the iron constancy with which William II. pursues his aim in this as in all other matters. It shows the value placed upon the strengthening of Protestant influence in Palestine, for the supreme moment will doubtless be the consecration of the new Protestant church at Jerusalem. And French and English are not without reason for looking askance on the visit to Palestine, since its result will be to weaken their influence and to strengthen that of Germany.

"The question now is, will the Christian Powers which have acquired such important interests in the Holy Land quietly permit the Jews to take possession of it, even under the sovereignty of the Porte? Will they not resist at least from purely religious grounds?

"The question cannot be settled by the assertion that it will be a matter of supreme indifference to the Powers whether Turkish or

Jewish soldiers watch over the Holy Sepulchre, nor with the consolatory suggestion that 'the holy places' might be ex-territorialized. The Turks are at present the *Beati possidentes*, to expel them would be to raise the whole Eastern Question. But if the Turks are to vacate the land, will it be allowed to fall into the hands of Non-Christians? Or will not Christian zeal imperiously demand that the Government should be transferred to a Christian Ruler? Such religious difficulties might be raised. The Catholic Church would contradict her attitude of centuries and the steps taken by Clement VI., Martin V., Pius IV. for religious reasons in favour of the Jews, if she were to resist Jewish colonization. Are not the hopes and prophecies of the establishment of the thousand years' reign, so numerous in the New Testament, always made dependent on the preservation of the Jews, and probably, though the signification of the passages is not clear, on their previous return to Zion? Besides, the Catholic Church has always come to terms with any political constellation which promised any advantage in the long run. For this there is the formula '*tolerari potest.*' The Republic in France is accepted now, as the Empire was formerly, though both were originally condemned as sacrilegious. If complete freedom of action is promised to Catholicism in Palestine—and this is a promise which in the nature of things a Jewish State must keep—Catholic States are often more 'free from prejudice' about it—perhaps this would be preferable to the Vatican to Palestine's falling into the hands even of a Catholic Power. Remember how France and Italy, Catholic States, treat the Clergy.

"Protestantism will be still less likely to raise difficulties. The English churches, especially the numerous sects, manifest great sympathy for the descendants of the people of the Bible. It is nowadays very flattering for a Quaker to be described as a descendant of a Jew! And in the peculiar religious conditions in England it is quite improbable that Palestine would be more readily yielded to Greek or Roman Catholics than to Jews. And Protestantism itself is much too weak in the Holy Land to cherish any reasonable hopes on its own account.

"Thus there would remain only the opposition of the Greek Orthodox Church to consider. But this has always appeared as a factor of power in connection with Russian policy. If Russia is not hostile to the Zionist's idea, the Greek monks will certainly not be hostile either. If the necessary guarantees are given them, a sign from the Neva will suffice to suppress any opposing force at its birth.

"The essential thing, then, will be to assure the condition of Oriental Christians as far as possible, and to make it clear to the individual churches that they can only gain by a Jewish colonization of the land. A Jewish government in Palestine could effect much. At present the conditions of jurisdiction, of public safety, of the transference of property are in much need of improvement. Every new building must have a special concession, a circumstance which causes great expense to religious institutions, every innovation requires endless negotiations, and produces additional proceedings which are the more difficult to complete because the local officials have always to report to Constantinople.

"A Jewish government established on modern principles would bring great advantages in all directions, even to Christian communities. And as in addition all possible freedom with respect to their sanctuaries would be left to the Christians, they ought not to put any serious difficulties in the way of a Jewish colonization.

"The wisest course, then, will be to treat with the great Powers from a purely worldly point of view. This will be best done by showing the Powers an honest intention of acting as pioneers of culture in the Orient, respecting vested interests and standing aloof from any fanatical conflict with the religious convictions of others. In these aims Zionism is united. The Jewish nation has suffered too much, has too often experienced for itself what it means to be unjustly persecuted, for it to restrict others in the freedom of their faith, or ever to contend in the spiritual battle save by spiritual weapons. The Jewish community will no more cast Mission cannon than it will interfere in the doings of Greeks, Catholics, Protestants, and Mohammedans. Perhaps the 'mission' is still reserved for Judaism to show other nations an example of practical toleration.

"Therefore we contemplate the plans for the moral strengthening of Protestantism in the Orient with equanimity. If the Evangelical Powers understand their own interests—as we do not doubt they do—Zionism will have no cause to regret the Imperial visit. The realization of that which we seek for our unhappy nation would give a guarantee to all Christian religions of undisturbed, peaceful development. May the festivals in October contribute to increase the perception amongst all who, from whatever point of view, interest themselves in the future of the Holy Land."

RELIGIOUS SIGNS.

RELIGION AT OXFORD.

The Warden of Merton contributes an article to the August number of *The Nineteenth Century*, on the univer-

sity of Oxford in 1898, which is very significant as a sign of the times:—

Writing on the religious or quasi-religious influences prevalent there, and especially among undergraduates, he says, "One thing is certain—there is no longer an 'Oxford Movement,' and no theological propaganda distracts the University from attention to its own proper business. The mantle of Newman has fallen on no later prophet, but the High Church party still holds the field in the University, and the great majority of young men who are in earnest about their religious faith draw their inspiration from that source. On the other hand, as all the world knows, there has been a strange alliance between Ritualism and Rationalism, by no means confined to Oxford, but well represented by 'Lux Mundi'—a new 'Essays and Reviews' in a High Church garb. . . . Probably there never was so much religious talk in Oxford as there is now; for in Oxford, as elsewhere, such talk is no longer carried on in whispers, or confined to the secret chambers, but may be heard at the meetings of clubs and essay societies, which now abound in the University, as it may be heard in London dining-rooms and drawing-rooms, if not in ball-rooms. It is not exactly that young men treat with a light heart such questions as the existence of God, the character of Christ, and the reality of a future life; but they have ceased to practise the grave reticence formerly considered due to sacred topics, or perhaps to regard them, with their fathers, as matters of life and death. Meanwhile, religious energy, which in Tractarian days consumed itself in vain disputations about secondary dogmas, has of late found a more practical scope in philanthropic enterprises like the University settlements in the East-end of London. . . . Not that Agnosticism is not widely prevalent among the abler young men, but it is rather Christian Agnosticism than 'infidelity,' and very unlike the aggressive irreligion of the eighteenth century. Indifferent as they may be to controversies which once stirred men's souls, these young minds are possessed with an ardent curiosity about the highest subjects, and if a great religious leader should arise he would find a field ready for the harvest."

UNITARIAN NOTIONS.

At a meeting of "The Unitarian Association" held in June last, expression was given to some remarkable assertions. Unitarian Churches were "free" one speaker said, because they were free not only from State control, but "free from any ancient or narrow doctrine which had become untenable owing to ancient or modern criticism."

Another speaker said that after the public worship of God "the next object was the building up in individuals of the

RELIGIOUS OR HIGHER LIFE,
and the formation of character."

Another speaker said that "the free rational propagandist was more needed than ever, and the spiritual sickness of the time called for

THE RELIGIOUS RATIONALIST
of the day." He proceeded to dwell on three specific ideas, *viz.*, the evolutionary activity of God, the humanity of Jesus, and the character of the Bible, declaring that the "here-ness" (whatever that means) of God was the perpetual fact to be set forth."

We can imagine how these "ideas" are handled by the "religious rationalist of the day."

Another speaker "declared that a minister should think the truest he could, and should give expression to that which he thought."

And this is how "Ruin, Redemption, and Regeneration" have been got rid of out of the Gospel of the nineteenth century.

TEMPERANCE AND THEOLOGY.

"At the recent service in memory of Frances Willard, in London, Canon Willberforce invited the audience to join him in prayer that God would grant to the departed 'peace and rest in the paradise of Christ.' The fact that this act is contrary to Protestant faith and practice should have saved those gathered at the meeting from such an unwarrantable invitation, to say nothing of its being wholly unscriptural. But, it shows us that there is an intemperance in theology worse than in morality."

SUNDAY CHURCH CONCERTS.

"In his new work, 'The City Churches,' the Rev. H. W. Clarke has embodied a mass of most interesting information, and some eloquent statistics relating to the population of the City parishes,

clerical incomes, and the expenditure of Church funds. Mr. Clarke does not disguise the fact of the gradual conversion of many of the City churches into concert houses. 'The whole cheap concert business,' he writes, 'has taken the place of prayers and preaching, and for the amusement of City clerks when they are out for their mid-day luncheons. Where the concerts are held, congregations of 130 to 300 can be attracted; whereas for prayers and preaching, except in cases of good preaching, not more than from two to a dozen can be got to attend.'—*Daily Mail*, April 23rd.

THE SAME IN CANADA.

The letter of a reader in the *Montreal Witness* shows that the baleful influence of the music craze is well nigh universal. Mr. Sankey has much to answer for: for not until his first visit to England was "solo singing" ever heard of in Nonconformist Churches. Up till then they had faithfully protested against "musical services" in the Church of England, but now—well, their tongues are tied and the evil goes on apace.

Our friend writes:—

(To the Editor of the *Witness*).

Sir,—“Could you, or any of your readers, kindly give the following information to myself and others who are practically being driven from the house of God, because instead of a 'house of prayer,' it is transformed very much into a concert hall? We wish to know where, in Montreal, we may find a church (preferably Presbyterian), with pure, earnest, orthodox Gospel preaching—where worship is not overlaid and smothered by æsthetic and inordinate regard for artistic choir music—vocal or instrumental—and where due attention is paid to the ample and reverent use of the grand old metrical psalms. In fact a Church where the services are conducted in conformity with the teaching and example of the New Testament dispensation, and not in the idolatrous worship of Orpheus. We are often told that the pulpit is losing its power, and no wonder, when the choir and its leader usurp such an unduly prominent place. We do not read that St. Paul required such extraneous aid (?) when he preached the Gospel in Corinth and Ephesus, or St. Peter in the streets of Jerusalem. 'It hath pleased God by the foolishness of preaching to save them that believe'; not by organ playing and solo singing.—REVERENCE.”

Montreal, June, 1898.

A REBUKE FROM ROME.

It is sad indeed to see the so-called "Evangelical" and "Protestants" and "Nonconformists" rebuked by the Church of Rome, and a rebuke before which they must stand speechless.

We recently called attention to a standing weekly column in *The Daily Mail*, as a sign of the times. This paragraph has the same heading—

"MUSIC AT THE CHURCHES."

"It appears that some disappointment has, however, been expressed at the absence of notices concerning the services at the leading Roman Catholic Churches, where the music is of an exceptionally high order. The reason for this omission is that it is against the rule of the Roman Church to in any way advertise the names of composers or musicians, or of the vocalists taking part in any of their services.

"In this connection it may be of interest to many of our readers if we quote the following extract on 'Church Music and Advertisements,' taken from—

THE DECREE ON CHURCH MUSIC,

published by the Fourth Provincial Council of Westminster, and therefore binding upon the Church throughout the province:—

"That the singing should be of such a length as not to necessitate an interruption in the course of the Mass, save where the rubrics permit. Music should be as much as possible in accordance with the season of the year and the nature of the feast.

"Priests should remember that the custom, still prevailing in some places, of alluring Catholics and non-Catholics to the divine office by advertisements, and by placards giving the names of the singers and musicians, as well as the kind of music and the pieces that are to be sung, is exceedingly opposed to the honour and reverence due to the Blessed Eucharist, and is seriously unbecoming the worship of Almighty God. But if invitations and advertisements of this kind are made use of, the name of the celebrant and preacher, the subject of the sermon, and the purpose of the collection, if there is to be one, and those matters that refer to the divine worship should alone be published. We likewise desire that rectors of churches should not themselves publish in the papers, nor allow anyone else to publish, accounts savouring of the theatre, and criticisms as to the ability and style of the singer, just as is the practice in connection with the stage."—*Daily Mail*, July 28th.

'Thus the Church of Rome has more reverence for the Eucharist than the mass of Evangelical Christians have for God Himself! More reverence for an idol than they for the Living God.

While Rome puts man out when God is to be exalted (though in the form of a wafer), Protestant music-mad Christians exalt and glorify men and women and practically shut God out. So-called "worship" to-day is conducted on lines which imply that God's purposes of grace in this world and the conversion of lost sinners were to be accomplished by the cleverness of singing rather than by "the foolishness of preaching."

Rome is right for once, while much of so-called Protestant-worship must be an abomination in the sight of God!

RELIGION "SWITCHED ON."

Our readers must have noticed in the recent accounts of the sad accident to the Prince of Wales, how he was amused by means of the electrophone.

"During the entr'actes at Covent Garden—the Prince was switched on to the 'Belle of New York,' Miss Edna May's principal song in which afforded him much delight. Every evening henceforward, during his Royal Highness's incarceration, the evenings at Marlborough House will be enlivened in the same manner, while on Sunday connexion will be made with one of the principal West End Churches—probably Canon Fleming's—by which means the Prince will get even his service and his sermon as usual."

This is evidence of another way in which the Church and the stage are becoming interchangeable.

SPIRITIST SIGNS.

SPIRITISM AND SOCIALISM.

That Spiritism and Socialism are ready to join hands in the coming day of Antichrist is clear from the address of Dr. Alfred Russell Wallace at a recent meeting of Spiritists in London. *The Daily Telegraph* (June 24th) reports his words as follows, and they need no comment:—

"Their duty as Spiritualists was to work strenuously for the improvement of the social conditions which would render it possible for all to live a happy life, developing to the full the faculties they possessed, and preparing themselves to enter the higher progressive life of the spirit world. It was sad to think of the millions of men, women, and children who were yearly sent to the spirit world before their time, through the want of necessary means of healthy life, and by the various diseases and accidents forced upon them by the vile conditions under which they lived. It was a sore burden, too, to the more advanced spirits who had to take charge of these millions of undeveloped and degraded spirits, and complete their development. Some form of Socialism was the only complete remedy for these evils, and Socialism he defined as the organisation of labour for the highest common good."

THE LATE CONGRESS OF SPIRITUALISTS.

Ahab, King of Israel, was one who preferred to have a message after the desire of his own evil heart. He refused to hear a God-sent messenger (Micaiah), therefore one of another sort was permitted to speak whose credentials for his office are given by himself. "I will go forth, and I will be a lying spirit in the mouth of all his prophets."

This was B.C. 897. Centuries have passed away and A.D. 1898 shows increased activity on their part in "speaking lies in hypocrisy," for it is clear that one of Ahab's lying spirits must have been present, for a leading speaker said:—

"It is the Lord God, and His spirit, who is sending us,—everyone in every sphere, each one to stand for a time in his place, each one for his own work, great or small. Oh, the happiness of those who, in the end, will be able to say, with Paul, 'I was not disobedient to the heavenly vision'! There is the crown of the blessed life,—to see the vision and believe it;—to know its meaning and obey. Not to everyone is the same vision given; not to everyone is appointed the same work. The Master has need of many servants. The main thing is to hold by the conviction that everyone may serve, and that the Spirit of God is sending you."

The following extract describes the character of some of these "many servants."

"Fraud among mediums is frequent, but on most occasions they are irresponsible, for they act under the impulsion of outside forces."

Two speakers give very different estimates of the value of the *servants* sent by the one *they* call "the Master."

But now we have another way presented for getting at truth.

1. "In the first place, ascertain carefully whether the occurrence on which you are called to pronounce is an actual matter of fact.

2. Once the certainty of the fact has been duly established, examine whether it is the product of a known physical force. For example, many creakings of furniture are attributed to 'spirits' which are due to the hygrometric tension of the air, and to variations in that tension."

Thus all would-be spiritualists are to carefully note whether the cracking in the furniture is the right sort of crack. If it is "*hygrometric tension*," then have nothing to do with it: for this will turn out another *fraud*.

Imagine a distressed one anxious to have some guidance in perplexity, going about to test the creakings of chairs and tables so that it may be clear that there is no "*hygrometric tension*," to lead astray.

The president of the congress then read a paper sent in by Le Commandant Darget on *Photographing Psychic Radiations* :—

"The writer said that his researches into Spiritualism and magnetism, which he had commenced in 1871, led him to suppose in 1883 that the magnetic fluid which accompanied ordinary light was capable of being photographed. He accordingly went to a photographer to have his portrait taken, after having written on a piece of paper the following words, 'I wish to have on my forehead either a circle, a triangle, or a square'; and, as a result, a circle was found on his forehead in the print."

In Revelation xiii. 16, one is described who "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads."

Perhaps it will be *photographed*! From the reports given, 1,200 persons were assembled to hear these awful things on June 24, 1898.

"Amidst the tastefully-arranged masses of flowers and evergreens with which the hall—radiant with electric lamps—was decorated throughout, moved about twelve hundred persons of all ranks and of many nations."

Truly the last days are upon us. It seems, from another speaker, instead of "finding God" the confession is made of finding a Mad-house.

The experiences are given in great detail of the Mediumship of a Son, the father being the speaker. Recounting his son's experiences at courts, including Germany and Russia, the melancholy termination is given by the father:—

"From that place (Rheinish Prussia), he was brought lately to his seventy-six years old father, in a state of incurable insanity, and he will now end his active life, which was so abounding in wonderful deeds, in an asylum!"

Editor's Table.

REVIEWS.

Daniel and the Revelation, by Rev. Joseph Tanner, B.A. Hodder and Stoughton, 7s. 6d.

The author contends that "causing the sacrifice and oblation to cease in the midst of the week" refers to the atoning sacrifice of Christ on the cross—the covenant

"was ratified by the shedding of His blood," and "that by His death He caused to cease sacrifices and oblations." The reader is referred to Hebrews for proof of such statements. The Bible says, "*the sacrifice*." The author says "*sacrifices*." Which is right? The Futurists are severely handled for the *theory* that "some individual Antichrist is to appear at the end of this dispensation, and to make a covenant with the Jews for seven years, and at the end of three and a half years to break the covenant and put an end to their sacrifice." The author condemns such views as "contrary both to the *critical* and to a *spiritual* understanding of the Scripture."

We will give one more example of the author's *critical* and *spiritual* discernment (page 55, 56, Daniel ix. 24-27). The subject he has in hand is "the abomination of desolation." The interpretation given is that it alludes to the invading Roman Armies. There he cites authorities to show "that the expression is used in Daniel with reference to the desecration of the Temple by Antiochus, also to its defilement and destruction by the Romans under Titus . . . and also in a figurative sense with reference to the pollution by the *papal* Antichrist in *God's* visible Church." There is yet one more alternative—"There is also good reason for a fourth application of this formula, namely, to the setting up of the Mohammedan 'abomination that maketh desolate'"—A.D. 637.

This reminds one of the question put by the great Napoleon to one of his physicians, "Why, doctor, do you put so many ingredients into your prescriptions?" "For this reason, Sir—with such a profusion of shot some will be sure to hit." We have here the profusion of shot; but we question altogether whether one of the explanations hits the mark. To suppose that *the idolatrous emblems of their nations, namely, eagles*, are referred to as "*the abomination*" is guess-work, not criticism. Why should the eagle on the Roman standard be an abomination any more than the lion on the British standard? If such as hold these speculations would read 2 Chron. xv. 16, and find out why Asa removed his mother from being queen, and why he displayed such energy in removing what she had set up, carefully reading the revised version, possibly he might then arrive nearer the mark.

But the complete answer was given in Mr. Newth's article in our July number, where it was conclusively shown what the "covenant" was, and what "the daily sacrifice" is. And this not from history, but from the *scope* of the chapter itself, allowing the Word of God to be its only interpreter.

Six Short Discourses, by Rev. R. Waters, A.K.C.L. Robert Banks and Co., Racquet Court, Fleet Street, price 1s. Addresses on "Importance of Righteousness," "Fall of Man," &c.

In these few scriptural addresses the writer gives the groundwork of Christian verities. He expresses his conviction in the following extract that "The Christianity of the present day seems to be wanting in almost all the *essentials of truth*." We are at one with him in this, but not sanguine that he will accomplish the object he has in view as expressed in the following sentence: "We hope for the attention of our archbishops, and bishops, and their coadjutors, the ordained clergy, upon whom rests the first responsibility of trust and faithful obedience." At present the Bishops do not appear eager to appear as reformers.

Inspiration of the Bible, by Gordon Furlong. C. J. Thynne, 6 Great Queen St., W.C., 1s. 6d. Written for the Deist by one who was once a Deist—earnestly commended.

THINGS TO COME.

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Editorial.

THE FOOTSTOOL OF CHRIST.

THERE is a great promise made to Christ in Psalm cx. 1, and it is most important that we should understand it aright.

“Jehovah said unto Adon—Sit Thou at My right hand until I make Thine enemies Thy footstool.”

Seven times are these words referred to in the New Testament:—Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13, and x. 13.

Few words have been more misunderstood; and the misunderstanding has resulted in errors great, serious and vital. The Coming of Christ is Pre-Millennial or Post-Millennial according as we rightly or wrongly understand this great promise.

One writer has published a work and stakes his whole position, that Christ's Coming *must* be After the Millennium, on this one passage.

A certain school of prophetic students loudly proclaim their view that the Church must be on the earth during the Great Tribulation, and this is the passage on which they chiefly rely. Other passages are quoted as proofs because they are not rightly divided. This passage, because it is neither rightly translated nor interpreted.

It is therefore a matter of the first importance that we should be perfectly clear as to the meaning and teaching of these solemn words which the Lord Jesus declares “David said by the Holy Ghost.”

First, then, let us look at the words thus used by the Holy Ghost.

The English word “make” occurs in the Old Testament one thousand, one hundred and eleven times (1,111), and forty-nine (49) Hebrew words are so rendered. Of these עָשָׂה (*Sheeth*), which occurs 94 times, is translated “make” 19 times, but even this is not the proper meaning of the word. It means *to put, to place, to set, dispose, appoint, constitute*, and always implies design and order. Even in the few places where it is rendered “make” it might just as well be rendered *to appoint*, as when we speak of *making* a king we mean the appointing or setting him up as king. Hence it is rendered *to put*, 11 times; *set*, 23 times; *appoint*, 10 times; *lay*, 10 times, &c.

Its force may be gathered from its earliest occurrences:—Gen. iii. 15, “I will *put* enmity between thee and the woman, &c.” Gen. iv. 25, Eve “called his name Seth (שֵׁט), for God, said she, hath *appointed* (עָשָׂה) another seed instead of Abel.” Gen. xxx. 40, “And he *put* his own flocks by themselves and *put* them not unto Laban's

cattle.” Psa. cxl. 5, “They have *set* gins for me.” Isa. xxvi. 1, “Salvation will God *appoint* for walls and bulwarks.” This settles the meaning of the word in Psa. cx. 1. There is not the shadow of an idea about *making* in the sense of subduing or putting enemies under foot, but of *placing* them as a footstool for the feet of another.

It is the same in the New Testament. The verb used in every one of these seven passages is the same— τίθειμι (*titheemi*) *to put or place*. This word occurs in the New Testament ninety-one (91) times, but is rendered *make* only ten times. It is translated *put*, 18 times; *lay*, 28 times; *lay down*, 12 times; *set*, 4 times; *appoint*, 6 times, &c. And where it is rendered *make* it might just as well (or better) be *appoint* or *set*. (See Rom. iv. 17. Acts xx. 28, &c.)

Having thus determined the meaning of the verb, now let us look at the particular *mood* and *tense* which the Holy Ghost has used. All His works and all His words are perfect, and sought out of them that have pleasure therein.

The *mood* is Subjunctive, and the *tense* is the Second Aorist.

Matt. xxii. 44 will therefore read, “Sit Thou on My right hand until I shall have placed ($\theta\omega, \theta\omega$) Thine enemies as a footstool for Thy feet.” The words are practically the same in Mark xii. 36. Luke xx. 42. Acts ii. 34, and Heb. i. 13.

In Heb. x. 13 they are applied rather than quoted, for it is stated as an act of Christ rather than as a promise concerning Him, that He “sat down at the right hand of God, henceforth expecting until His enemies shall have been placed (τεθ\omegaσιν , *tethōsin*) as a footstool for His feet.”

But in 1 Cor. xv. 25 the use of Psa. cx. 1 is quite different from all the others. In all the other six places it refers to His *session* at the right hand of God and on the Father's throne. But in 1 Cor. xv. 25 it refers to His *reign* as seated upon His own throne (Rev. iii. 21). Hence the words are different. It is $\alpha\chi\rho\iota$ (*achri*) *until*, marking an absolute and a definite time, instead of $\epsilon\omega\varsigma \alpha\nu$ (*heōs an*), *until*, which marks a hypothetical indefinite time (i.e., “until such time as I shall have put”). Then it is $\theta\eta$ (*thee*) *he (not I) shall have put*, and the word “all” is introduced as well as another word υπο (*hypo*) *under*.

So that what is stated in 1 Cor. xv. 25 is quite a different application of the words: their *fulfilment* rather than their *prophecy*. Christ's *reign* and not His *session*.

What is stated therefore in all these passages is this:

1. That Christ is now seated at the right hand of God, and upon the Father's throne, not His own.
2. That He is seated there until a certain event shall have taken place—until the Father shall have placed His enemies as a footstool for His feet. Until the purpose of the Father is thus asserted, the Son remains seated. Until

the footstool shall have been placed, He cannot put His feet upon it.

3. When His enemies shall have been thus placed as a footstool for His feet, He will use it as such and rise up from His seat and sit no longer upon the Father's throne, but upon His own throne—"the throne of His glory" (*i.e.*, His own glorious throne), and will tread down His enemies under His feet, for "He must reign (and will continue to reign) until His enemies shall have been put (no longer "as a footstool," but actually) under (*ὑπό, ὑπο*) His feet."

The popular misinterpretation is that Christ must remain seated at the right hand of God until He (the Father) has subdued all His (Christ's) enemies. This, of course, postpones Christ's rising up from His seat until after the Great Tribulation, as some say, or till after the Millennium as others say.

But there is not a word about this in any one of these passages, nor in all of them taken together.

The right understanding of the words which the Holy Ghost has used makes all perfectly clear.

First, that Christ's *session* will continue until the time shall have come in the purposes and counsels of the Father to place Christ's enemies as a footstool for His feet.

Secondly, that Christ will then use that footstool, and place His feet upon it, and tread down His enemies and reign until He shall have put them under His feet. There is not a word about a "footstool" in 1 Cor. xv. 25, and there is not a word about their being put "under" His feet in any of the other passages.

By not rightly dividing these seven passages; and by reading one, which is different, into the other six, confusion is introduced, as well as error and false teaching.

When the time shall have come for the Father to place His enemies as His footstool, then Christ's session will cease, and He will rise up from His seat, and His first act will be to come forth into the air for His people to receive them to Himself, and take them up to be for ever with the Lord, and then, afterwards, to come *with* them to use the footstool which shall have been placed for Him, and tread down all His enemies.

The *six* passages speak of the *placing* of the footstool, which ends a period, and closes up *Man's day*, while the *using* of the footstool commences another period, the Day of the Lord; and the one passage (1 Cor. xv. 25) closes up that period, carrying us on to the end of the Millennium, when the "Day of the Lord" shall issue in "the Day of God"; "when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power, for He must reign until He shall have put all enemies under His feet."

If the tense is twice rendered "shall have" in verse 24, we may surely insist that it shall be so rendered in verse 25. And if so rendered there as to Christ's subjugation of His enemies, it must be similarly rendered in the other passages, when the Father shall have placed them for the purpose of that subjugation.

Christ is now *seated*, and He is "*henceforth expecting*." "As He is so are we in this world." We too are seated

and at rest as to all question of sin, and we are "henceforth expecting" that blessed time to come for the Father to place the footstool; then shall He rise up from His seat and we be "caught up to meet Him in the air and so to be ever with the Lord," seated with Him upon His own glorious throne and reign with Him while He subdues all enemies under His feet.

Contributed Articles.

WHAT IS THE SPIRIT SAYING TO THE CHURCHES?

BY DR. BULLINGER.

WE saw in our last chapter that the seven-times repeated injunction to hear, attend to, and obey "what the Spirit saith to the Churches" does not refer to what is said in the seven epistles in Rev. ii. and iii., and is not to be looked for there, inasmuch as those epistles are specially and emphatically addressed by Christ, "the Son of God," and not by the Spirit of God. Each is introduced by the emphatic expression: "These things saith"—the Son of God, etc.

Christ does not direct our attention to His own words spoken when on earth as recorded in the Gospels, but to something which the Holy Spirit is now saying.

He does not point us to what is conveyed by the newly-coined expression "The Teaching of Jesus" on earth, but rather to the *teaching of Christ* from heaven, and that teaching consists of these repeated words: "He that hath an ear, let him hear what the Spirit saith to the churches."

What He said on earth is necessarily of the highest importance to us dispensationally as showing how, through His rejection by His people Israel, "the salvation of God has been sent to the Gentiles" (Acts xxviii. 28). But that teaching was given to special persons under special circumstances, and it must be interpreted and applied accordingly. It was not designed as a compendium of instruction for the Church of God, for the Church was not then being formed, and, as a matter of fact, the churches to whom the epistles were addressed did not at that time possess the four Gospels as we have them. On the contrary Christ expressly said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth (R.V., 'all the truth'): for He shall not speak of (or from) Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I that He shall take of Mine, and shall show it unto you" (John xvi. 12-15).

May we not ask How, When, and Where this promise and prophecy was fulfilled? Does this promise refer to us only as individuals, and to a subjective personal communication of the Holy Spirit to each individually? or, Are we to look

for some formal and special realisation of the Lord's words?

What is meant by "all truth," or, as the Revised Version has it, "all the truth," into which the Holy Spirit was to guide the Church? Where are "the things of Christ" which He was to show unto us? Does it mean that the Holy Spirit shows one truth to one person and another to another person, and these are so different that those who receive them proceed to quarrel as to which is the truth? It cannot be!

Where are we to look then for this specially promised teaching and guidance?

Surely, when we take these words of Christ, in connection with His last seven-times repeated injunction from the glory, we are to look for some specific fulfilment of such a definite promise as this.

All those parts of the promise, "He shall guide . . . He shall speak . . . He shall show you . . ." etc., are very precise, and must surely have a specific performance in some definite teaching of the Spirit specially addressed to "the churches" as such, and not merely to the experiences of individuals.

Where are we then to look for this, if not in the epistles addressed to churches, as such, by the Holy Spirit?

How many churches were so addressed? How many Bible students are there who can say at once how many there are? We have not yet found one who could do so! What a solemn comment this fact is as to the universal disregard of the Lord's last injunction!

Seven churches were addressed as such by the Holy Spirit. *Seven* being the number of spiritual perfection.*

Is it not remarkable that the Holy Spirit addressed seven churches and no more: exactly the same in number as the Lord Himself addressed later from the glory?

The seven epistles of the Holy Spirit by Paul had already been written and read, and neglected and practically forsaken, when Christ sent His own seven to those seven churches in Rev. ii. and iii. This neglect was the cause of the failure exposed and rebuked in the seven epistles addressed by Christ in Rev. ii. and iii. Hence it is that Christ closes each epistle by calling attention to those epistles of the Holy Spirit: neglect of which had been the cause of the ruin, and attention to which therefore would be the only remedy.

The seven churches to which the Holy Spirit addressed His epistles by Paul are Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians.†

In these epistles we have the perfect embodiment of the Spirit's teaching for the churches. These contain the "all truth," into which the Spirit of Truth was to "guide" us. Where are we to look for this "all truth," if not here? These contain the things which Christ could not speak on earth, for the time for such teaching was not then. These contain the "things to come," which the Spirit was to show.

* There were nine epistles altogether so addressed, two being addressed to the Church at Corinth, and two to "the Church of the Thessalonians." And nine is the square (or completeness) of Divine perfection: three times three (3 X 3).

† The other epistles are "General," or are addressed to individuals (John's), or to "Hebrews," or "to the Twelve Tribes" (James), or to "the Dispersion" (Peter).

These "glorify" Christ. These contain the "things of Christ" which the Spirit was to receive and show unto us. Where else are we to look for the fulfilment of the Spirit's mission as the great Teacher, if not here?

Not only is the *number* of these epistles perfect, but their *order* is perfect also.

The order in which they come to us is no more to be questioned than their contents. But what is that order?

Is it chronological? No! Man is fond of arranging them according to the times when he thinks they were written, but God has not so arranged them. Indeed, He seems to have specially disposed of that for all time, and to have forbidden all attempts to arrange them thus, by placing the Epistles to the Thessalonians last of all, though they were written first.

This question, therefore, is settled for us at the outset, and so decisively as to bid us look for some other reason for the order in which the Holy Spirit has presented them for our learning.

That order therefore must present to us the line of study marked out for the churches by the Holy Spirit: a complete course which shall begin and finish the education of the Christian: a curriculum which contains everything necessary for the Christian's standing and his walk: the "all truth" into which the Spirit guides him. If he is ignorant of this, he must necessarily err, and be an easy prey for every new teacher who may rise up. He has no foundation on which he may securely rest: no anchorage on which he may depend. He is at the mercy of every "wind of doctrine" against which he has no protection. He will be carried away by any new "views" or teaching that may be put forth from time to time, for he has no standard by which to try them!

How can it be otherwise, if a Christian does not give earnest heed to what has been specially written for his instruction? Every word of Scripture is *for* him and for his learning, but every word is not *about* him. But these epistles are all about him and about the special position in which he finds himself placed with reference to the Jew and the Gentile; the old creation and the new; the flesh and the spirit, and all the various phenomena which he finds in his experience.

But now let us seek, in connection with the *order* in which these seven epistles come to us, for their division into *three* and *four*: for such division there must be.

We find it in the fact that three of these epistles stand out distinct from all the others as being *treatises* rather than epistles; and as containing so much more *doctrinal* matter as compared with that which is *epistolary*. This will be clearly seen when we come later on to notice the structure, which exhibits the contents of each.

These *three* epistles are Romans, Ephesians, and Thessalonians.

And the *four* are placed between these three in two pairs, each pair containing respectively "Reproof" and "Correction" in contrast to the other three, which contain "Doctrine and Instruction" (according to 2 Tim. iii. 16):

A | ROMANS (Doctrine and Instruction).

B | CORINTHIANS (Reproof).

C | GALATIANS (Correction).

A | EPHESIANS (Doctrine and Instruction).

B | PHILIPPIANS (Reproof).

C | COLOSSIANS (Correction).

A | THESSALONIANS (Doctrine and Instruction).*

We must leave the inter-relation of these epistles for our next chapter, and then having looked at them as a whole, and in relation and contrast to each other, we propose to consider each of them in the light of the whole, and in detail, as that detail is suggested and brought out by the special relation of each to the whole.

One fact, however, we may notice here, and that is the reason why *Thessalonians*, which was written before all the others, is put last of all. We may be certain that the order is perfect, and that the reason is divine. Is it not this?

The Epistles to "the Church of the Thessalonians" are the epistles in which the special revelation is given concerning the coming again of the Lord Jesus. If we have "ears to hear," this fact speaks to us, and it says:— (Listen!)

It is useless to teach Christians the truths connected with the Lord's coming, until they have learned the truths in the other epistles!

Until they know and understand what God has made them to be in Christ, and what He has made Christ to be unto them, they have no place for the truths concerning His return from heaven!

Until they have learnt what is taught concerning their *standing* and their walk, they will be occupied with themselves, and have no use for the truths connected with the Lord's coming again!

How important, then, that we should set ourselves to give heed to "what the Spirit saith unto the churches," and thank God for the opened ear, while we pray that, the eyes of our understanding being enlightened, we may see what has been thus written and given and sent to us for our learning.

* There is a further and different division of the seven into *four* and *three*. One within the other. We believe that the one we have given above is the true one and the one for our instruction. But there is another more technical, which interlaces it and enhances its perfection.

Four of the seven churches were in what became the *Western* half of the Roman Empire (now called Europe); and three were in what became the *Eastern* half (now called Asia).

And each one answers to the other, West to West and East to East, as follows:—

<i>West</i>	ROMANS.	
	CORINTHIANS	<i>West.</i>
	GALATIANS	<i>East.</i>
<i>East</i>	EPHESIANS.	
	PHILIPPIANS	<i>West.</i>
	COLOSSIANS	<i>East.</i>
<i>West</i>	THESSALONIANS.	

"THE COUNSEL OF GOD"

AND

"THE PURPOSE OF GOD."

WE observe that many writers on the Acts of the Apostles make no distinction between the "counsel of God" and His "purpose," assuming that the purpose of God concerning the church was *contained in the counsel of God*, which Paul had not failed to declare to the saints at Ephesus. But is this correct?

Paul says, Acts xx. 25-27: "I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Paul speaks of the kingdom of God which he had preached among them, as *equivalent* to all the counsel of God. The counsel of God was concerning His Kingdom.

The word "counsel" signifies the deliberation of distinct persons; the *revealed* counsel of God begins with the creation of man, Gen. i. 26, "Let *us* make man, &c.," and is concerning the dominion of man "over the fish of the sea, the fowls of the air, and over all the earth." Psalm viii. The Kingdom of the Son of Man.

The "purpose" of God was eternal (Eph. iii. 11), and therefore *prior to*, and *outside of*, the "counsel" of Genesis i. 26. Besides which, the *eternal purpose* is the object of *Deity in Unity*.

The eternal purpose is "that all things which are in heaven" as well as "all things which are on earth," shall be "gathered together in one" under the Son of Man in the Person of the Lord Jesus Christ (Eph. i. 10). This is "the mystery of His will," or secret which He has purposed (ver. 9) outside of the Old Testament Scriptures, and therefore outside of the "counsel" of God declared by Paul, as stated in Acts xx. 27.

Paul distinguishes between the "purpose" and the "counsel" in Eph. i. 11. Predestination is according to His *purpose*, who worketh all things (Divine providence) according to the counsel of His own will. The accomplishment of the *counsel* of God, concerning the kingdom over the earth, is for the accomplishment of His eternal purpose concerning the dominion of Christ as Son of Man over the heavenly things also.

Having spoken of his past ministry, Paul in Acts xx. 28, speaks of the future to those who shall see his face no more. He names the fact which is the basis of his further teaching; that the church is "the Church of God," purchased with "His own Blood." Whether he expounded to the elders the truth of the Epistle to the Ephesians, we are not informed; it is outside of the subject of "the Acts." 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 expression in Acts xx. 28, "the church of God which He hath purchased with His own blood" agrees with Paul's statement in Rom. ix. 5 concerning Christ come in flesh, "who is over all, God blessed for ever," and is confirmed by the words of the Lord Jesus in revealing Himself to the apostle John in Patmos (Rev. i. 17, 18),

"I am the first and the last : I am the Living One and I became dead." Thus the announcement that the church among the Gentiles, in separation from Jerusalem, is the Church of God ; that Israel is cast off as a nation for the reconciling of the world ; and the last message to the churches from the ascended Lord through the apostle John ; each communication is introduced with the declaration of the Deity of the Lord Jesus, which the Holy Spirit through Paul connects with redemption by His blood, and which the Lord Jesus connects with the fact that He became dead.

So the Deity of Christ and His death as the sin-offering for the world, and the shedding of His blood for the church as His purchased possession (Eph. i. 14) is the great fact, "the secret" that was from the beginning of the world hid in God" (Eph. iii. 9). First made known when Israel as a nation was declared to be cast off, after the preaching of the kingdom in the synagogues was ended, "all the counsel of God having been declared, according to the Scriptures."

That Jehovah is Israel's king is plainly revealed in the prophets (Isaiah xxxii. 22). That God's chosen servant should be made an offering for sin, that He should be cut off out of the land of the living, that His grave should be made with the wicked and with the rich in His death, is also as plainly foretold in Isaiah liii. But that Jehovah the King and the righteous Servant the Sin-offering are One and the same Blessed Person, who is the Head of His body—the church, is "the secret" hid in God until made known through Paul as the subject of his special ministry to the Gentiles, that they might be blessed with all spiritual blessings in heavenly places in Christ, "according to the eternal purpose" of God towards those who were "chosen in Christ before the foundation of the world."

The Lord reminded John of His Deity and of His death when committing to him His last message to the seven churches. Ephesus had left its first love, "all that were in Asia" had turned away from Paul (2 Tim. i. 15). The Lord Jesus revealed Himself to John in the aspect in which He is declared in Paul's epistles to the churches among the Gentiles, and exhorts "him that hath an ear, let him hear what the Spirit is saying unto the churches."

The Gospel, as preached by the apostles, was concerning Jesus, the Man of the seed of David, raised up to reign over Israel and the Gentiles (Acts ii. 24, 30, 32 ; iii. 26 ; xiii. 23, 33, 34 ; Rom. xv. 12), "according to the determinate counsel and foreknowledge of God." In it was declared "all the counsel of God," according to the Scriptures.

The Gospel, as committed to the Church of God among the Gentiles by the Holy Spirit through the apostle Paul, is concerning the Deity of Christ, the Son of God, in whom God *came down* to reconcile the world unto Himself, through death as a sin-offering. Thus, "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." For He hath made Him who knew no sin, to be "sin for us, that we might be made the righteousness of God in Him." This is the Gospel according to the revelation of the mystery, which was kept secret since the world began (Rom. xvi. 25). According to eternal purpose (Eph. iii. 9-11).

The distinction between "the *counsel* of God" and His "*purpose*" is important, as marking the difference between Paul's preaching "according to the Scriptures" and his teaching in his epistles concerning "the mystery hidden from ages and generations"—and the Gospel according to the revelation of that mystery.

"I WOULD NOT HAVE YOU IGNORANT, BRETHREN."

"SIX" is the number specially significant of *man*. Man was created on the *sixth* day, and wherever in Scripture we have this number or any multiple of it, it always stamps it as having to do with Man. Many illustrations of this are given in Dr. Bullinger's *Number in Scripture*. We add one more here.

Ignorance is man's special human infirmity. Animals know more than man (Isa. i. 3). No animal is so helpless as man in the years of infancy.

It is remarkable, therefore that in connection with the Church of God, and the epistles addressed to churches as such, containing the special instruction necessary in consequence of man's ignorance concerning the church, there are six different occasions on which it is written : "I would not have you ignorant, brethren."

Rom. i. 13. Of Paul's purpose to prosecute his great mission and ministry to the saints in Rome. So chap. xv. 23.

Rom. xi. 25. That blindness in part is happened to Israel.

1 Cor. x. 1-11. That the camp in the wilderness was the type of the baptized assembly under the preaching of the kingdom.

1 Cor. xii. 1. Concerning spiritual things connected with the Church as the Body of Christ by the baptism with the Holy Spirit.

2 Cor. i. 8. Of the trouble at Ephesus, at the close of his ministry there (Acts xix.), when his preaching the kingdom ends and the revelation of the Mystery begins.

1 Thess. iv. 13. Concerning those that are asleep. Their resurrection and translation with the saints that are alive at the coming of the Lord, to be for ever with Him, when the Mystery is completed.

The significance of these six occurrences of this weighty expression will be seen by those who have patience to work them out in the order in which they are given to us by the Holy Spirit.

Our Monthly Bible Study.

THE KING AND HIS SERVANTS.

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|----------------------|-----------------|
| 1. SPEEDY BUSINESS : | 1 Sam. xxxi. 8. |
| 2. SPEEDY COMMAND : | Esther iii. 15. |
| 3. SPEEDY RETURN : | Rev. xxii. 7. |
| 4. SPEEDY REWARD : | Luke x. 35. |

Christ Church, Bromley Bow.

T. GEORGE.

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 TIME THAT NOW IS."

BY THE REV. JAMES C. SMITH.

(At the Liverpool Conference, 1896.)

IN Romans xiii. 11 it is written, "Knowing the time, that now it is high time to awake out of sleep." What is the time on the dispensational clock? Where about are we? If we do not see whereabouts we are, if we do not see what is the time of day on God's dispensational clock, we shall not realise, as we ought to realise, our practical position. Let us be clear about that. There are three times in the Bible by which we may realise the time on the dispensational clock. There is the time past, in the 17th chapter of the Acts of the Apostles. You remember that remarkable chapter which tells of Paul, on Mars Hill, speaking amongst all the culture of Athens. "The times of this ignorance God winked at." He had been talking about the idolatry of the Gentile peoples, the state of the Gentile world, and the times of this ignorance God overlooked. He overlooked them so as not to deal with them in judgment then. He overlooked them for the sake of His own Son who was coming, and for whose sake, for the sake of whose death, He was going to deal with men and sin. And so that was the past time of ignorance, covering over 4,000 years.

What is the time now? The Jewish people were put under a wonderful system of spiritual education by God, and they were under ordinances and Levitical ceremonials until the time appointed, which was to be the time of reformation. Christ being come, the High Priest of the things to come, has gone into the glory, having obtained eternal redemption and redemptive regeneration. That is the time of the clock to-day. In chapter iii. of the Acts, Peter appealed to the Jewish people, and said, "Repent and return now, that your sins may be blotted out; you have crucified your Lord; you have killed your Messiah; even now He has sent back the Spirit from above that He may win back your hearts to Him. Will you be converted in order that the times of refreshing may come from the presence of the Lord? And He will send Jesus Christ, whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of His prophets since the world began." That is the time of restitution, in the future. The time of redemptive reformation is now. That is whereabouts we are.

When the Lord Jesus Christ came, the world did not receive Him; His own people did not receive Him. The poor world was ignorant of Him and of His mission, and would not have Him. But the highest seat that heaven affords is His now by right. The Lord Jesus Christ has taken possession of that throne of glory in His own name, and He has taken it by right; and He is coming back again soon to take us to Himself. He takes everything by right. The only person that ever entered heaven by works is Jesus Christ. *We* cannot enter heaven by works. Our title to heaven is faith in the Christ that died for us. The Lord Jesus appealed to His Father, "I have finished Thy work, now glorify Me." I can trust in the work that He did, and go into heaven on that ground. Thank God. The Lord Jesus Christ worked

for us and died for us, and we glory in the work that He did. Is there a precious heart still without God and salvation? I point you to Him who died for us. Look to Him and live. If you look you will live. God has said so.

What is the time? I remember once going into a railway station at Hull to set my watch right by the clock. But when I got there I found a big piece of matting thrown over the clock, and I could not get the railway time at all. The clock was under repairs. That is where a great many Christians are. They cannot show the time on the clock of their life. Now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. Thus we are standing between the times of ignorance and the time that is to come. We are in the valley waiting for the dawning of the day.

Three Psalms will help us to this practical thought—Psa. xxii., where you have the Saviour and His *cross*; then Psa. xxiii., where you have the shepherd and his *crook*; and then Psa. xxiv., where you have the sovereign and his *crown*. In Psa. xxii. we have, "My God, my God, why hast thou forsaken me?" And Psa. xxiii., the shepherd leading his flock through the valley; and Psa. xxiv., when the gates of glory open, and the King of glory comes in. He takes us with Him. "Who shall ascend to the hill of the Lord? He that hath clean hands and a pure heart." "Lift up your heads, ye everlasting gates, and the King of glory shall come in." We are in Psalm xxiii. now, going through the valley. We are looking back to the cross, and going forward to the crown, obedient to the shepherd who is leading us through the valley. That is the time of day on the dispensational clock. Thus we may know the time; and it is high time to awake out of our sleep, for our salvation is nearer than when we believed. How much nearer is it than when Paul wrote these words! The Lord Jesus will soon be here.

Let me tell you of your prospect, and of the power that is going to accompany it, and the note of praise and the note of practice that ought to be in our lives on account of it. Take these four words. First, our prospect; second, the power that is to accompany the prospect; third, the praise that ought to characterise us on account of the prospect; and, fourthly, the practice that ought to be seen in every Christian that has that prospect in his heart. What is our *prospect*? Here it is. "Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed in a moment." The apostle says, "Behold." I think that is the holy trumpet sound calling Christians' attention to the coming Christ. Did you ever notice how the Spirit of God has appropriated that word to the Second Advent? In Matthew xxv. it is, "Behold the bridegroom." Here it is, "Behold, I tell you a mystery." Look you, consider, lift up your heads; look out, the bridegroom is coming. In the Book of the Revelation, you hear the words, "Behold, He cometh with the clouds," and at the very close of the book, the last word from the throne is, "Behold, I come quickly." And between all these you have a great many more, where the Spirit of God sounds a trumpet calling the attention of Christians to the coming Christ by the word, "Behold." Listen to it now.

Our prospect is an open secret. I opened the newspaper this morning to see what was going on in the world, to see how God Almighty was guiding things. This is the principle on which I read newspapers, to see how God Almighty is bringing His purposes to pass. I noticed, in the first paragraph about the new Emperor of Russia, that "it is an open secret," so-and-so. You can read the rest for yourselves. I said I had an interest in that, because the

Lord had laid it on my heart to speak of this open secret. It is no longer a thing hidden, but something told. That is our prospect. It is an open secret that we are not all going to die, but we are going to be changed in a moment, in the twinkling of an eye. There is the mystery of the *kingdom* in Matthew. There is the mystery of the *Church* in Ephesians. There is the mystery of *Israel's part blindness* in Romans; the mystery of *lawlessness* in Thessalonians; and the mystery of *God* that is going to be finished in Revelation; and now here is the mystery of the *redemption rapture* when He comes. These are all open secrets. They are no longer secrets, but they were things which nobody could have known until God told them through His servants. We are in possession of these things which God has given us. Praise God, this secret is our specific hope; it is our true prospect.

"We shall not all sleep." Take notice of this sentence; don't go forth and say that death is sure to a Christian man. Never say that again. It is quite possible a great many of you have said such things, but I say to you, for the sake of your Lord, for the sake of the truth, never say again that it is certain we shall all die. Let us be truthful, and let us reverence the truth, and speak as the Word of God speaks. It seems to me that in these days of departure from the Word of God we have got a strange way from the way in which the apostles speak. We seem to be afraid of their phraseology. God help us to search and see if we are in a position to use apostolic language about ourselves and our fellow Christians. This is our hope. We are not to sleep; we are to be changed in a moment. How suddenly it is going to be done! If the Lord were to do it to-night I should suddenly see my poor body transformed into immortality, and our corrupting friends in the dust would be suddenly raised and made incorruptible. And when that corruption shall have put on incorruption, and these mortal frames have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory, God's victory, Christ's victory. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

There is an awful procession of death going on and on and on, and the tramp, tramp, tramp of the feet of the living carrying the dead to their resting places. One day soon that procession is going to be arrested. Thank God, He will come and lay His hand on the bier whereon the dead lies, and He will arrest the funeral procession, and disturb the graves where the dead now lie, and He will call them from thence and take them up to be for ever with the Lord. Then we'll sing, "For ever with the Lord, amen, so let it be, life from the dead is in that word, 'tis immortality." Let us sing it in our hearts again.

How is that going to be done? There is *power equal to it*. The power that raised the daughter of Jairus, the power that raised the widow's son, and the power that raised Lazarus when he was at the point of corruption, that power is going to bring about this great and sudden change. Notice this, flesh and blood cannot inherit the kingdom of heaven. I cannot go into the kingdom of heaven with this flesh and blood. Flesh and blood do not inherit that kingdom. Evolution cannot touch that corruption in the dust and make it incorruptible, neither can evolution tell you how this body of mine can rise up and meet the Lord in the air. Evolution cannot tell you that, neither can it tell you how the Lord, the Incarnate One, came into the world as flesh and blood.

Therefore, says Paul, I tell you a mystery. Just so; because the laws that we are acquainted with are ruled out of Court. It is going to be done simply and solely by the almighty power of the Lord Jesus Christ.

He shall descend from heaven and do it Himself. He has done it for Himself. It is nothing new to Him. He has given a foretaste and a guarantee that it shall be done. His own grave, above all, is empty, to-day. Thank God for the emptied grave and the filled throne. Let us praise Him. Let us raise this song, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

It is a beautiful *note of praise*. When the children of Israel stood on the Canaan side of the Red Sea, when their enemies were lying dead on the shore, they sang this song; and so it will be with us. "Death is swallowed up in victory." Is it any wonder that we praise Him? In our hearts we ante-date that, and sing the song now. "Thanks be to God who giveth us the victory." Notice that present tense. We are ante-dating it. We are getting it spiritually already. We will get it literally by-and-bye. "Giveth us the victory, through our Lord Jesus Christ," because He has come out of death and the grave, and is up in glory. The grave is empty, and it is through our Lord Jesus Christ that God gives us the victory.

We are praising Him and we are a happy people. Thank God, we are not a gloomy, morose people as the world thinks we are. Do you think those who are looking for the king are a poor, miserable, drivelling kind of people? Why should we be miserable? I do not know of anyone who has any right to sing this song of victory except those who are looking for the coming of Christ. The sting of death is sin, but the Lord has borne the sin for us. And the strength of sin is the law. But the Lord Jesus Christ has taken its curse. Death is sin's wages, and the law is sin's warrant. But now, in Christ, we have nothing to do with either. The condemnatory sentence of the law found its effect upon my substitute, and the sin that was mine has become His by transference to the Saviour. I cannot explain the mystery of it; it is beyond us, but it is a fact, and my heart says Amen to it. We can take it as a fact if we cannot explain everything, because we have the word of our Lord that it is real.

Let us take it home to our hearts, as if we never did it before, and thank God for the victory which we have now. There is now no condemnation to them that are in Christ Jesus. Let us sound that note of praise.

Now for *the practice*. "Wherefore, my beloved brethren, be ye steadfast." Take care of your own soul. Be unmovable; take care that nobody else moves you. Be careful; look at these words. Weigh them; they are well chosen. Be "always abounding in the work of the Lord." Stretch out your hand, my brother. The souls of men and women are perishing. What are you doing to save them? Are you looking after your own heaven and your own safety? God pity you if you are not stretching out your hand to help those who are wrestling on a stormy sea. God put it into your heart to work, inasmuch as our labour is not in vain in the Lord.

Questions and Answers.

QUESTION No. 185.

F. P., Walthamstow. (a) "I gather from 'Things to Come' that 'in Christ' means in Christ mystical, i.e., being a member of His body. Would that explanation apply to Galatians i. 22 (Churches of Judea which were *in Christ*)? The context would seem to point to a very early period in Paul's career, for the phrase to apply to the body.

(b) "What is the explanation of the 'better sacrifices' of Heb. ix. 23?"

(c) "What is the explanation of the 'statues that were not good' of Ezek. xx. 25?"

(a) The expression "in Christ" is not limited to those who are declared to be "the members of His body." It is used by Peter in his first epistle (v. 14), and therefore quite distinct from the truth concerning the Headship of Christ and the Church as His body. It includes all who, by a Divinely wrought faith, received the gospel "according to the Scriptures." For "in thy seed (*i.e.*, Christ the seed of Abraham) shall all the nations of the earth be blessed." "In Him" all that believe are justified (Acts xiii. 39, Isaiah xlv. 25). "In Him" all Israel shall be saved.

From these Scriptures it seems that "in Christ" will apply to all the saved from the day of Pentecost onwards, including the churches in Judea and others, while Paul was still a persecutor, and Paul could speak of some who were "in Christ" "before me" (Rom. xvi. 7).

(b) Hebrews ix. 23. The whole subject of the epistle is the excellency of the Person of the Son of God beyond all who were before Him, and therefore the value of His death beyond all the sacrifices. God had appointed four sacrifices for the people of Israel. They are mentioned in detail in chap. x. 8, "Sacrifice (trespass offering) and offering (peace offering), burnt offering, and offering for sin." The death of the Lord Jesus is presented by the four evangelists as fulfilling these four offerings. Matthew, the Trepass offering; Mark, the Sin offering; Luke, the Burnt offering; John, the Peace offering. Since the offering of the body of Jesus, the Son of God, has superseded all these offerings, hence the plural is here used by the figure of *Enallage* (or *exchange*) for a most emphatic singular, denoting its greatness and importance. *A better, greater and more important sacrifice* is the meaning conveyed by the plural being put for the singular.

(c) Ezekiel xx. 25. Verse 23 shows that the Lord is speaking of what was done in the wilderness. Paul says of the law in Gal. iii. 19, it was added "because of transgressions," and in ver. 21, "If there had been a law given which could have given life, verily righteousness should have been by the law." The laws given at Mount Sinai were "the judgments whereby they should not live," for the law was the "ministration of death" (2 Cor. iii. 7). The law was holy, just and good, but since "by it was the knowledge of sin" (Rom. iii. 20) it could not bring good, but only condemnation to those who were under it.

Signs of the Times.

JEWISH SIGNS.

THE SECOND ZIONIST CONGRESS

has come and gone. We should like to give our readers some idea of it with pictorial illustrations of its remarkable features.

We can give only its general results, and will do so in the words of the world's newspapers, who know nothing of prophecy, and look on the whole movement as social and political in its aims and ends.

For ourselves, the mere fact of the Congress being held

is sufficient to make it one of the most momentous signs of the times which we could have.

Why all this excitement which is stirring the whole Jewish race to its very depths? And why now instead of at any other period of the world's history? The evident answers to these two questions show us the importance and significance of the Zionist movement.

The Jewish World remarks:—

"The one point, to be recorded by future historians in times when the Zionist movement and its results can be fully seen, is the wonderful power of an ideal to unite together the scattered members of the House of Israel. Nearly two thousand years have passed away since Israel ceased to be a nation, and was scattered over the face of the earth. Nothing but the Mosaic Code sufficed to bind the wanderers, this was their sole shield against assimilation, their one defence against the nations that strove to swallow them up. Now, after the long centuries of almost ceaseless persecution, after troubles to which the Egyptian Captivity must seem, by comparison, a small thing, a cry is raised to call the nation home again, and from the four corners of the earth the call echoes in hearts that have never lost hope or faith. The wonderful vitality that conquers time and survives persecution is something to be proud of, it is the necessary effect of a given cause, and the cause is Orthodox Observance. . . ."

"Whether the movement succeeds or fails, it has demonstrated the existence of countless Jews in all parts of the world imbued with the spirit that may have animated their forefathers, whom Vespasian sold into slavery when the second Temple fell to ruins amid the flames. As our representative in Basle pointed out last week, the expression of Jewish hope and faith has not been canvassed, the proposals emanating from Vienna have not been endorsed with any false value. They have been offered simply and plainly to a people scattered all over the earth, and the answer has been practically unanimous. At the moment we can recall no great measure in the history of the world's great nations that has received a more unanimous assent. The Brotherhood of Israel has seen empires come and go, has followed civilisation as it moved from one Continent to the other, has watched the rise and fall of kingdoms and beliefs, has suffered every torment that persecution can devise and martyrdom submit to, and now remains, as in days of old, confident in the future, and even stronger by the sufferings it has undergone. . . ."

The Daily Chronicle (Sept. 1) remarks:—

"We published yesterday a telegram from our correspondent in Basle recording the startling fact that the Zionist Congress has taken the first practical step towards the realisation of their dream. They have decided to form a Jewish Colonial Bank, to be started in London with a capital of £2,000,000. The applications are to include 20,000 for one share each—in order, of course, to obtain help from the poorer Jews. Having come to that decision, they proceeded to hold an all-night sitting, and separated yesterday morning with the cheerful consciousness of having taken a long step towards their end. We shall soon see whether this is the case. This scheme of a Colonial Bank is based, of course, on the remarkable utopia of Dr. Herzl, sketched in the pamphlet with which he crystallised the long yearning of the Jewish race for a return to Palestine. The idea was taken up with vigour and enthusiasm by the younger Jews in all the nations of Europe. It was taken up in Germany by no less a person than Herr Max Nordau. Then came a series of congresses, in which the 'Zionist' movement became cosmopolitan and European. The idea has spread through these congresses, of which the Basle assembly is the latest, from end to end of Europe. It has reached every circle of Jews; it has grown with every fresh expression of anti-Semitic fury. A new hope has come to the persecuted Jews of Russia, Poland, Austria, and France—a new light on their horizon. With quite a new meaning they now pray the ancient Passover prayer that they may next year be in Jerusalem. The old hopes revive. An ancient religion looks back to the place of its birth and dreams of renewing its youth. With this high aspiration, the Jew bears up more manfully against his oppressors. The exile of the great Czar tries to forget his broken home, and his divided family, as he sweats in his East-end den. The defender of Dreyfus forgets the tangled web of treachery, forgery, and deceit in which he is enmeshed, and dreams of a rebuilt Temple, and a Palestine blossoming once more like the rose. The Jew outcast of Germany—the Jew of Algeria—even the Jew of Morocco—everywhere they stir with one common hope of a nationality renewed, a religion revived. The long exile will be forgotten like a nightmare. The divisions of race and place will exist no more. Once again they will ascend the holy hill of Zion, and God will remember His people. "Such is the dream. We would do nothing to shatter it."

THE CONGRESS ITSELF

cannot be described with its receptions, reports and statements: and its subjects connected with colonisation, the

Jewish Colonial Bank, its stirring scenes, its all-night sitting, etc., etc.; its own post-cards, its own Zionist medal issued in connection with the Congress. While we cannot describe all these we must give some descriptive idea of the commencement and the close, which we take from *The Jewish World* :—

“BASLE, SUNDAY MORNING, AUG. 28.

“The first Congress has commenced! One realises, for the moment, little else but this one great fact. A year ago to-day! What passions, what thoughts separate the two meetings; and yet one forgets all this. One sees little; the decorations intermingle and blur; there is life, energy, and enthusiasm; the air is thick with applause; men and women vie with each other in rendering homage by sound and action; and then this, too, intermingles—it is a stupendous scene, but one passes through it as through a vortex of emotion, caught up here, cast up there, round and round with the current, heedless, almost powerless. The stream eddies in a thousand whirls, and as sound and motion cease, as men strain eye and ear for the proceedings, one raises one's head out of the chaos of sound, and clear above all comes the knowledge that the second Congress of Zionists has commenced. What it intends and what it shall accomplish, there is no need to presage, besides that is not to the moment. One has gathered a broad fact; somehow one realises that it is of epoch-making importance, and then lets all things pass and mould themselves into it. There are faces one knows and remembers; there are new faces, or new versions of an old type, there is a greater assembly, there is new blood, there is more formality, and even more excitement than at the first Congress, but one does not pause to measure or compare. From the ends of the earth these men and women come together, and these first moments of holy, almost sublime emotion, tell us simply how beautiful and how mighty is the brotherhood of our nation, and how the nation intends to emancipate itself.

“Dr. Herzl, followed by the members of the General Committee, came into the hall which was packed with delegates, whilst the gallery was crowded with visitors, at 10.30, and received a hearty cheer. He delivered a speech which was punctuated with cheers, but the Congress worked itself up first when its leader referred to the action of the Protest Rabbis; and then again, when he declared that Zionism would maintain Judaism, his words were met with a thunder-clap of applause which died away like the sound of rifle-fire, and was only equalled when he stated that Zionism could achieve its aims. Herr Oscar Mamorek then submitted a list of the names of the Honorary Officers of the Congress. With a dramatic gesture he pointed to Dr. Herzl as its President. The Congress having decided to vote the list *en bloc*, the officers were elected by acclamation, Dr. Nordau, Dr. Gaster, M. Bernard Lazare, Dr. Rulf, and Herr D. Wolfssohn, receiving the most marked ovations. The officers, amid a fresh outburst of loud cheering, took their seats, and then began the business of the day. The Congress at that moment was a most imposing picture, the crowded galleries and the visitors all eye and ear. At the back of the platform the Rabbis and the delegates sat at tables that ran parallel to the platform.

“Quietly, Dr. Nordau ascended the tribune and reported on the situation of the Jews in the past year. It was an intense moment, the short figure, with trimmed white beard, and clear-cut face, was once more in the tribune. Slowly the voice rose above all sounds. The situation had not changed; it was worse, not better, and immediately Dr. Nordau plunged into the subject, the Rabbis rose to watch the speaker, and amateur photographers set their machines; but all lost themselves in the wonderful phrases that came from those expressive lips. Russia, Roumania, Galicia, all were sketched briefly, but Dr. Nordau devoted a good deal of his speech to the consideration of anti-Semitism in France. Bernard Lazare and Jacques Bahar here received special ovations, for as Dr. Nordau pointed out, they were of the few Jews, who, in France, had had the courage to fight for justice. Dr. Nordau was bitter against the mass of the French Jews, and especially against the rich and those who said guilty or not guilty they would know nothing of the Dreyfus affair. Anti-Semitism was the cause not the result of the Dreyfus affair. Then the speaker described the Pauper Alien Bill as a nineteenth century cultured expression of antipathy to a Jew, but the Bill was but an expression of the feeling that was spreading, and so Dr. Nordau brought us round to Zionism, which was not a party, but Judaism itself. Satire, cynicism, humour, high thought, idealism, all followed one another without a pause until the peroration of the speech, which is to be distributed, carried the whole assembly off its feet, and the cheering of the speaker, and a rush of the delegates to congratulate him followed. For five minutes the Congress paused to recover breath, and then the committee were appointed. A few disputed certain points, but the majority desired to get rid of these elections without debate.

“All upstanding, Dr. Herzl solemnly referred to the death of Prof. Schapira, Rabbi Mohilewer, and other well-known Zionists; even the visitors took part in this demonstration.”

THE CLOSING SCENE.

Dr. Rulf came forward at about four a.m., and standing in the middle of the platform addressed the now fired gathering. His observations were as emotional in phrase as they were dramatically uttered. As he uttered the names, Herzl, Nordau, Gaster, Mandlestamm, the delegates rose to their feet, the gallery, too, men and women, alike took part in one of those enthusiastic scenes which the pen cannot describe. All the acclamations that had gone before were as nothing to this expression of thanks. Herr Strelitski followed. Finally Dr. Herzl rose. It was an imposing, a royal reception, a worthy closing to a great scene. He had to thank Basle for the warm reception it had given the Congress, he had to thank them for the friendship shown them, he thanked the non-Jews for their interest in the movement, and he thought he could well say the movement was an ethical one and of interest and importance to the times. Zionism was not as had been said, a sorrowful necessity, but a glorious ideal. (Cheers). Might these efforts which Dr. Nordau had said were the last efforts of Israel succeed. (Loud cheers). We are journeying in new paths; Israel is going on a moral journey of modern ideals. Whereto the path will lead us we do not know, but I hope and trust it will bring us to better days. (Cheers). “The second Congress is at an end!”

After the Congress, Dr. Herzl received from the Sultan a reply to the congratulatory telegram which had been sent to him.

POLITICAL SIGNS.

UNIVERSAL PEACE.

Side by side with the remarkable Jewish Signs we have another which has suddenly burst upon us in the proposal of the Czar for a conference of the European Powers, with a view to disarmament!

The proposal is positively startling in its significance.

Swords are to be beat into plough-shares, but before that takes place there is much to be accomplished. The great judgments of the Day of the Lord must precede and usher in Millennial peace.

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 been thus before.

The great Exhibition of 1851 was to usher in this peace, but it was soon followed by the Crimean War.

When Napoleon III. welcomed the new year of 1870 with the now historical proclamation “*L'Empire est paix*,” the great Franco-German War broke out before that year closed.

So now it may be that even out of the discussion of this very proposal war may come. The Conference itself may be the very cause of war.

One thing is certain, and that is that France was never in a tighter place! She cannot agree to the Czar's proposal without giving up all idea of recovering her two lost provinces, for which (she now admits) she has made the most prodigious sacrifices for the last twenty years. And she cannot refuse without offending and losing her ally, the Czar, without whose help she cannot hope to accomplish her desire.

All students of the prophetic word will narrowly watch the course of political events, as they are the only ones who can understand their import.

RELIGIOUS SIGNS.

THE NEW GOSPEL A FAILURE.

A letter in the *Christian World*, from one who signs himself “Pastor” reveals a sad condition of things, and is a confession of failure in preaching the new gospel of

THE FATHERHOOD OF GOD.

He writes to enquire of his brethren in the ministry, what has been the effect of their preaching the Gospel of the

Fatherhood of God. For himself he admits that although he has now preached it for ten years, it does "not lay hold of the masses like the older, even harder, Gospel," which contained an element of terror. He believes it to be the true Gospel, but asks what he is to do in face of its failure savingly to lay hold of men. He is perplexed, pained, and humbled. He longs to see souls saved, but though crowds come to hear he seems to have "no power in his Gospel to save." His inquiry is one of the most important that can be instituted; and we are glad that this point of experience has been arrived at by anyone who has entered upon the dangerous course of exalting the Gospel of Fatherhood above the Gospel of the Grace of God.

We do not marvel at this sad impression, for though all preaching must have results of some kind, only "God's Gospel," as set forth in the Epistle to the Romans can do God's work and accomplish His purposes in bringing dead sinners into living union with a risen Christ.

TRAITORS IN HIGH PLACES.

The Vicar of St. Augustine's, Highgate, in his "Parish Magazine," announces that the Bishop of London has "approved* special Collects, Epistles and Gospels for the festivals of the Holy Cross in May and September, of the Transfiguration and of the Holy Name; for the Nativity of B.V.M. and the Visitation; for St. Peter's Chains, the Beheading of St. John the Baptist, St. Mary Magdalene, and St. George (the patron saint of our men's guild); for the festival of Corpus Christi on the Thursday after Trinity Sunday; and for the commemoration of All Souls on November 2. These, however, are to be used at additional celebrations of Holy Communion, so that on each day the Prayer-book office will be said. We may also use special services at the Holy Communion on the occasion of the parochial Confirmation, at weddings and funerals, and at the dedication and patronal festivals of the Church.

"Now, almost everybody knows that the Popish festival of Corpus Christi was founded in honour of the doctrine of Transubstantiation; and the festival of All Souls was instituted for the sole purpose of offering Masses to release souls from the pains of Purgatory. The Bishop of London has acted illegally in thus approving of the observance of these two Roman Catholic festivals, which were rejected from the Prayer-book by our Reformers for wise and sufficient reasons. People are beginning to ask, does the Bishop of London himself believe in Transubstantiation and Purgatory? Anyhow, it is quite clear that he is determined on pleasing the Romanizers, even if he loses the confidence of every loyal son of the Church of England. It is a pity that he cannot be prosecuted at once."—*English Churchman*.

FALSE SHEPHERDS AND HIRELINGS.

An Agnostic Clergyman writes to the editor of *Truth*, asking for advice in what he calls "a dreadful dilemma."

He feels that it is dishonourable to go on preaching what he does not believe, but he is in doubt whether he ought not to do so in order to support his wife and children! Apparently there is no home for Doubting Priests, no Asylum for Agnostics, into which the pervert can be received.

It is a sad sight, but one full of instruction as to the character of the times, when the editor of a worldly newspaper, who makes no profession of Christianity, has enough of common sense and boldness to insist that the revenues of the Church were not intended for the maintenance of agnostic clergymen, and especially in adding:—

* Since the above went to press, the Bishop of London has denied that he gave this approval. The Vicar, however, re-affirms it, and the matter is still in dispute.

The early martyrs, whose blood was the seed of the Church, never seem to have shown any great anxiety as to what was going to become of their wives and families. I almost think that the teaching of Christianity itself forbids undue anxiety on that score.

"CURIOUS CHURCH SERVICE."

The following from the *Daily Mail* (of April 11th) shows what "the Worship of God" and "the Preaching of the Gospel" has come to at the end of this nineteenth century! This is what "the Church" has become, and this is its "Army." Unfortunately its "Manœuvres" are not confined to the Autumn.

These things which burlesque even "religion" are tolerated and encouraged: but when faithful men protest against open idolatry in our Churches they are hounded down, persecuted and punished!

But this is what the newspaper says under the above (its own) heading:—

EGGS AND BUTTONS THANKFULLY RECEIVED.

("DAILY MAIL" SPECIAL.)

"The Rev. W. Carlile, Rector of St. Mary-at-Hill, near the Monument, held a singular Easter service last night in his Church, which has become noted for its eccentric services in connection with the Church Army.

"The congregation had been invited beforehand to contribute gifts of hard-boiled eggs, and these, after being placed near the communion table, during the service, were to be utilised to supplement the free suppers distributed every Sunday evening to deserving poor men at the Church Army depot attached to St. Mary's.

"The response to this appeal resulted in the reception of some 400 eggs, which the officials accepted in all good faith as of the best brand, and warranted boiled for at least ten minutes.

"A 'Daily Mail' representative visited St. Mary-at-Hill during the progress of the evening service.

"He found a typical City Church of the Wren style and period, wealthy in old carved oak, antique ironwork, and painted shields, of arms—but in total darkness.

"Across the chancel a sheet had been suspended, and thereon a series of limelight views of those parts of the world—China and Soudan, and the West Indies—which are at the moment the scenes of disturbing events, was in process of exhibition, what time a series of hymns was sung to the accompaniment of the organ and a brass band.

"This portion of the proceedings having been concluded, the lights were turned up, revealing some

STRANGE SIGHTS

for an ecclesiastical edifice. The organ-loft was found to be occupied by an elaborate magic-lantern apparatus and the pulpit by the Rector and his Curate, who wore crimson cords sash-wise across their surplices; while every seat was filled, and at each entrance groups of people were content to stand and listen.

"An Easter hymn was given out by Mr. Carlile and sung by the choir, the Rector manipulating a bassoon, while the Curate blew mightily on a cornet from their vantage posts in the pulpit.

"The former next delivered a short lecture on the Easter egg, which he illustrated by means of three specimens of the genus, coloured red, white, and blue.

"In exhorting his audience to contribute liberally to the Easter offertory, then about to be made, he announced that those who could not afford farthings might contribute buttons, as he could sell twelve buttons for a penny. (Laughter.)

"He then related the story of an elephant who, passing a deserted hen's nest, took compassion on the neglected eggs, and wishing to atone for the hen's unmaternal conduct, sat upon them himself with disastrous results. (Loud laughter.) This he described as misplaced kindness, but the money contributed to the offertory bag would not be misplaced, as it would go to support the work of the Church Army.

"There followed more magic-lantern slides, concluded by a picture of the Resurrection, the proceedings terminating with a processional hymn."

SALVATIONIST DEVELOPMENTS.

The Daily Telegraph gives a long account of "General" Booth's recent reception at Sydenham. To show how things are developing we give a few extracts. When we have done so before, some of our readers have objected, but if we make no comment and simply record the fact they ought not to "blush to find it fame":—

"It goes without saying that the programme was very varied. Indeed, the performance which took place in the afternoon,

immediately following a prayer-meeting in the central transept, was, to say the least, extraordinary. From the Royal boxes to the top of the Handel orchestra the vast auditorium was crowded with spectators, for whose entertainment and instruction a portable theatre, or 'fit-up,' was erected, provided with a selection of scenic 'back-cloths' and a couple of theatrical 'sets.' The performers constituted two large groups at the 'wings,' in full sight of the audience, and as each 'living picture' was marshalled the appropriate personages detached themselves from the multicoloured throngs and paced or pranced the stage. First there was a party of pioneers 'off to Klondyke.' Apparently, the Salvation Army has the intention of despatching miners in scarlet shirts and yellow boots to the land of gold, in the charge of hospital nurses in calico print dresses, under the general superintendence of a lady in a sealskin dolman, carrying a 'blood and fire' banner. Then, after a procession of the whole company, two warlike Zulus indulged in a fierce combat as savages in a Crusoe pantomime generally do, and one of the twain having been conveniently placed 'hors de combat,' the victor was greeted by ubiquitous Salvationists, who succeeded in restoring his opponent to life. When the foes embraced each other in token of mutual forgiveness the applause was deep and long. After this episode came scenes in an Indian village, with 'local colour' in the shape of a real black baby and a painting of Vishnu as a background. In fact, the picture of the god led to a chance of misconception, as the waving banners of the Salvationists in front of it seemed to convey the idea that homage was being paid to a heathen shrine. . . . From all this Far Eastern gorgeousness the audience was transported back to the slums of London, in which the low comedians of the company had a chance. The unrehearsed bustling effects of the harlequinade, as it might be called, were much appreciated. A drunken man clung to a 'practicable' lamp-post which would have delighted the heart of Vincent Crummies. The intoxicated individual and the lamp-post kept each other from falling. Meanwhile, a street organ, a costermonger, a newspaper boy, a blind itinerant, and a Salvation slum corps made things lively. Next a peep was given of the way in which slum officers visit the sick and unceremoniously roll out of the front door the man who comes home the worse for liquor. Finally, there was a realistic illustration of prison-gate work.

"This singular educational display was altogether an unprecedented departure in religious work. . . . After this meeting there was held what was styled a *heavenly carnival*, which we forbear to describe."

It is followed in the newspaper by an account of the "Metropole Theatre," which proved to be quite tame reading after the above, and in our opinion quite as "heavenly."

"A CLERICAL IMPRESSARIO.

"West End Vicar's Musical Company on Tour."

Such is the heading of *The Daily Mail* "special": and this is the Rev. Dr. Ridgeway's own description of it:—

"The idea of musical evenings for the poor," said the vicar, "is no novelty in Chelsea, but the proposal to visit other parishes, and to give entertainments in various quarters within easy distance is, I think, a new departure. I have endeavoured to obtain the co-operation of all those in our parish who are musically inclined for the purpose of forming

A BAND OF ENTERTAINERS.

for service during the winter months, say from December until May. Assistance from other quarters, professional or otherwise, will be gratefully accepted, because I want to make the party as strong as possible.

"My idea is to induce as many of my parishioners as possible to become interested in church work, and this particular form of it is specially attractive. Already we are assured of some excellent talent, one very well known monologue entertainer of the Corney Grain type having volunteered his services.

"Our tour will open in December, but in which parish I am at present unable to say."

And this is "Church Work"! Doubtless, it is "specially attractive," but it also significant of the depths to which the Church and its work have sunk. We wonder why the "world" does not complain and protest against its special domain being thus invaded. But probably the world realises that what it suffers from immediate *competition* will be made up for afterwards by supplying the demand thus created and increasing the dose which will necessarily have to be administered.

THE LATEST OF MODERN METHODS.

"A PUGILISTIC PARSON."

The papers have recently given an account of a parson in Romona, California, who gathered a congregation by announcing that he was prepared to "meet all comers." "The effect was electrical," we read, and "at the conclusion of prayers the local fistic champions were floored in ready fashion amid admiring astonishment." We now learn that "piety reigns supreme," and "there is no community more attentive to its devotions than the small Californian mining town whose spiritual adviser knows so well how to combine physical illustration with pulpit logic."

The Daily Telegraph's comment on the news is characteristic:—

It is impossible not to reflect with a mixture of wonder and awe upon this unexpected development of contemporary Christianity, caused to a great extent by the application of modern methods, of arousing the interest and influencing the will of men and women whose only thought is of the present. Thus, one enterprising parson opens dancing classes, where fascinating maidens and conscientious Christian youths trip it as they go "on the light fantastic toe" after the service is over; another tempts his flock with the spicy nut-brown ale and a moderate draught from the "glass of fashion"; a third offers them free photographs in pairs, and now the apostle of Romona, "going one better," induces them to use their fists and fight their way to salvation.

But California is not to stand alone. *The Evening News* of April 2, 1898, has an article entitled

"THE FIGHTING PARSON."

"HOW THE REV. GENTLEMAN SUBDUES SOUTHWARK SAMSONS."

We need not produce more of the article, which consists of "extract from police report" and the inevitable interview.

SPIRITIST SIGNS.

"AUTHORITIES AND POWERS."

At the recent Spiritist Congress held in London, one of the speakers gave important information concerning a certain medium, which shows the part played by spirits in influencing Governments and High Politics, as well as individuals. We know from the Word of God that this is the case, and need only mention 2 Chron. xviii. and Daniel x. History also furnishes the same evidence, and we believe that this is the only satisfactory explanation of the phenomena presented by the case of Joan of Arc. In her case, evil and deceiving (1 Tim. iv. 1, 2) spirits, personating, of course, good ones, altered (through her) the page of history for their own purposes. For had that marvellous effort of "the wicked one" (in whose power "the whole world lieth") never been put forth, English light and liberty and the Reformation would have permeated France, which was at that time in English power. The end of this effort was to rivet the chains of Rome on France with all the results and consequences which have happened since.

We see the same efforts put forth, and the same influences at work (2 Thess. ii. 7) at the present day. For one speaker stated that:—

"For three full years Alexander III. received the best advice from the spirits. The Nihilists' power was broken; the act of crowning was accomplished without a single misfortune; a war with England in Afghanistan was averted with benefit to Russia, considering Merv; and for Danubian affairs were given good suggestions. Besides, the Czar received many tests of the great truth of Modern Spiritualism and—notwithstanding the great kind feeling—no gratitude."

The eminent German Chancellor once said to this medium: "If you, with all the testimonies you can give, would publish what you have done, you would throw the whole European politics out of order."

It may be noticed that England was the object of attack in the times of Joan of Arc. In the account now before us, it is England again, and to-day, in all parts of the world—especially in China, the aim appears to be the same; thwarting England, the home of liberty, the country which allows the uncontrolled circulation of God's Word wherever her flag flies.

As we draw near to the day of crisis, the evidences of such control will be more manifest till it culminates in the awful realities of Revelation ix. 1-11.

"SPEAKING LIES IN HYPOCRISY."

On the 20th March, 1886, the parents of the medium received the joyful news of their son's return with his wife. They began a new household and everything went well. His magnetic cures were often wonderful. Among his patients was a young Englishman with softening of the brain, whom the professors declared incurable. In a few months he was cured, and the mother of the young man persuaded the medium to go to England, where he could charge pounds instead of marks. He—sad to say—believed it, but soon he found out that he had made a mistake. He settled then in Wiesbaden, but with small pecuniary success. Then he was called as healer to "Bill's Natural Sanatory Establishment," near Dresden. Here he had good success with an adequate income: but again he was persuaded by a lady to settle in Dresden, as there he would earn more money. After that he cured in Görlitz, and finally in Ellern, near Rheinböllen, in Rheinisch Prussia.

It will be seen from the above paragraph and the one which follows, that these lying spirits can accommodate themselves to every requirement demanded, so long as it misleads and serves to draw the mind away from anything which will glorify the Christ of God.

Using men and women as tools to accomplish their base ends, and then cast away the very ones found necessary for the time to bring about their malific designs.

Here is the answer, given by themselves, as to what happens when those they call "low spirits" take control.

There is, it appears, a "higher life" inculcated, even by spirits, and all who make this their great object should be made aware of this great danger and snare lest it be in them the work of "another spirit" (2 Cor. xi. 4).

"How comes it that good mediums are abandoned by their guardian spirits and become incapable of working in the same manner as formerly?" The answer from the Spiritland was: "It occasionally appears that a medium, who is easy to be controlled, acts under the influence of low spirits; but this happens only conformably to the natural law, 'like attracts the like.' In such cases the mind of the medium is too weak to follow the impulse of the inner spirit or the conscience, and the body falls into ruins. The only way to come right again in such cases is to attract good spirits by pure living, by earnestly repenting, and by holy prayers in order to regain purity of soul and the influence of good spirits."

What remedy is proposed against such a condition as is now declared to have resulted in the case of this medium? "Conscience and body falling into ruins." "Natural law" is all they can present. Whoever may attempt to regulate "the natural man," or the "old man," by methods of man's devising—whether it be by "good spirits" or by any devices of the modern holiness movements, will be sure to find such schemes end in disaster.

For proof of this we give the closing words of the speaker whom we have been quoting:—

"The medium we speak of had not this power. He was brought to me three months ago in an advanced state of insanity and with so-called softening of the brain, and awaits now his end in the asylum.

"Ladies and gentlemen! I suffer very much by closing my address with the confession that this medium is my own son!"

The Chairman enquired whether the insanity of Dr. Langsdorff's son was due to his mediumship or his modes of life in other respects.

"Dr. Langsdorff, speaking in very good English, replied, in effect, that his son's affliction was not due to his mediumship, but to a want of wise discretion in his every-day life."

From this we learn that these spirits who "speak lies in hypocrisy," though they can influence for evil, and exhort even to "pure living," have no power to secure it, even in those who are their "mediums."

Editor's Table.

REVIEWS.

Some Famous Bonfires, by W. Stanley Martin. J. Kensit, Paternoster Row, price 1s.

Written in the hope of creating a sturdy Protestant spirit among young readers. Well adapted for such a purpose, and has many good illustrations. It deserves a wide circulation in these days of advancing Popery.

Tongues for Gospel Bells, by A. F. Wolley. Stoneman, Warwick Lane, 1s. Can commend this also. Suggestive notes for further study of the Scriptures. These notes are likely to be a great help to Bible class leaders and preachers who will work out the theme suggested by the writer.

Leaves from a Preacher's Note-book. Same writer and publisher, 2d.—very useful.

A Riband of Blue, by Hudson Taylor. Morgan and Scott, 1s. A meditation on a passage in Numbers xv., seeking to "make the Word yet more practical and precious for Christ our Redeemer's sake."

Prophetic Chart of the Seven Prophetic Ages. by J. J. Sims. 1s., Pickering and Inglis. We think the throwing in so much detail into these charts defeats their aim. We should prefer one more simple.

Rich in Faith, by J. E. Hawkins. Pickering and Inglis, 1s.—some memories of George Müller.

Because ye belong to Christ, by John C. Caldwell. One penny, Pickering and Inglis.

Childhood, one halfpenny, G. Stoneman. The title sufficiently indicates the purpose of this monthly.

The Lord will Come. Papers on Prophecy, W. W. Fereday, 1s., Alfred Holness, Paternoster Row.

Collected papers on prophecy which have been appearing monthly. These go over very much the same ground as other writers of the same school. The frequency of their appearing we would hope indicates the interest being taken in the subject.

All the Recorded Words of Jesus Christ. Anon. Nisbet and Co. There is no need to revise HIS words.

In Rainbow Weather, by Margaret Haycraft. G. Stoneman. Written with a view to bring daily comfort and daily messages for those in trial.

Types in Genesis, by W. P. Mackey, M.A., Hull, author of *Grace and Truth*, 1s. John Ritchie, Kilmarnock.

The name of the writer carries a guarantee that higher criticism finds no favour. Well worth reading. It is one of the series of "The Christian's Library."

A Summary of the Psalms, by David Dale Stewart, M.A. Elliot Stock, 62 Paternoster Row.

Its aim is to unfold the fulness of the truth, "concerning Christ, His coming kingdom, and the characteristics of genuine Christians." A book that may be taken up at spare moments, and many instructive and spiritual notes will be found to help the reader.

Things written in the Psalms concerning Christ, by M. S. Clark, 1s. Alfred Holness.

We should commend this little book to those who have any difficulty about what some call *imprecatory psalms*. They would get some light as to their place and time—heartily commended.

THINGS TO COME

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Editorial.

"IN ADAM" OR "IN CHRIST."

So many of our subscribers have written and spoken of the help given to them in our Editorial last month that we add a few words following up the same thoughts.

We speak frequently of the saints being "in Christ," as to their standing before God. But to understand the expression it is necessary for us to realize that by nature we are all "in Adam." This is just as much a Scripture truth as the other, for it is written, "As in Adam all [*who are in him*] die, so in Christ also shall all [*who are in Him*] be made alive" (1 Cor. xv. 22). By the figure called *Synecdoche*, the "all" here is shown to be limited by the definition given: just as it is in verse 51, "we shall not all sleep, but we shall all be changed," where the "all" is limited and defined by the word "we."

In Gen. v. 1 we learn the fact that Adam was created "in the likeness of God." And in verse 3 we are told another fact, that Adam's son was begotten "in his own likeness." These two statements are so short that they are likely to be passed over unnoticed; but they are so full of important teaching for us that they claim our most earnest attention and deepest consideration.

Between the creation of Adam and the begetting of his seed, a vast change had taken place. Innocence had fled: sin had entered. The privilege of living for ever had been lost with "the tree of life" (Gen. iii. 22), though "the way of the tree of life" would be in God's purpose "kept" for those to whom it should be given.

The *first* man grasped at the possibility of being "like God" (Gen. iii. 5). But the *second* man, though being equal with God, thought it not a matter to be grasped at (Phil. ii. 6) as the first man did, but humbled Himself, and reached His high exaltation through obedience unto death. With the entrance of sin, Adam's seed were all "born in sin," shapen in iniquity, and subject to death, which had passed upon all men.

It is most important to notice the great fact that Adam's seed were not begotten in Paradise, but after the Fall, in a world that was under the curse.

Man prates about "heredity," but he will not see the awful effects of it here. Man calls this a "myth:" and not "man" merely but professing Christian ministers now teach it from many pulpits, because they "turn away their ears from the truth" and are "turned unto myths" (*μύθοι*) themselves.

All, then, who are "in Adam" have his nature. They are "in the flesh" (*i.e.*, the old nature). But those who are "in Christ" are "in spirit." They are not in the flesh,

though the flesh is in them. For this is the teaching of Rom. vi. and vii.

"That which is born of the flesh is flesh," and continues to be flesh to the end, while "that which is born of the spirit is spirit," and continues spirit to the end (John iii. 6). The one is never changed into the other. So that all who are descended from Adam—the whole human race—possess the old nature, in which there dwelleth "no good thing" (Rom. vii. 18). Hence the old nature is sometimes called "sin," because sin is all that it can do. On the other hand, the new nature doth not commit sin, for it is born of God and cannot sin (1 John v. 18).

The flesh can be made *religious*—very religious; but it cannot be made "spirit." Hence the "spirit" is not religious flesh.

"Flesh" describes the condition of all who are in Adam: "spirit" expresses all that we are in Christ.

There is no Gospel apart from the good news that it is to ruined descendants of the first man that God gives eternal life, and this life is in His Son. The second man is "the seed of the woman," but by the Holy Ghost and *not by man*. Hence He is "that Holy One." And He, the Perfect Man, without sin, without spot or blemish, suffered and died in the stead of His people, bearing all their guilt, thus causing them to stand before God justified from all things.

All in Adam—die.

All in Christ—are made alive.

The first man, with every advantage, exercised his free-will against God. His poor descendants to-day, with the same free-will, but without his advantages, vainly think they can exercise it for God. And this in spite of the Lord's declaration, "YE WILL NOT come unto Me that ye might have life" (John v. 40).

Yes, this is the case. The source of all life and all blessing now is Christ, and all who are in Him receive not "the wages of sin"—which is death—but "the gift of God"—which is eternal life (Rom. vi. 23).

Death is the end of man, as descended from the first Adam. Life—eternal life—is the beginning of the new man, who is a "new creation in Christ Jesus."

As risen from the dead, He becomes "the second man," "the last Adam," the head of a new creation, which is His Body, the Church. All that we have in Christ is eternally secure. Death cannot touch it: but death will rob us of every vestige of what we inherit from Adam. There is nothing that we possess—houses, lands, money, fame, friends, that will not be taken from us by death. Death is the terminus of all who are in Adam.

On the other hand, eternal life and eternal glory form the blessed portion of all who are in Christ. The gift of God is the source of it. The work of Christ is the channel of it, and the witness of the Holy Ghost is the power of it.

"The Gift of God!" What a wondrous gift! What a perfect standing—in Christ! But man always tries to improve on what God has given, or said, or done. He thinks he can, and he makes the attempt. The Christian man, in his ignorance of what the Spirit is saying to the churches, thinks that he too can improve upon it.

God has given His people salvation—in Christ, but these talk about "full salvation."

God has given them "ALL spiritual blessings—in Christ"; but these talk of "a second blessing." This is a strange kind of improvement!

God has given His people life—in Christ; but these talk about a "higher life."

God has given His people "that blessed hope"—in Christ; but these talk about a "larger hope."

And, in grasping at what God has not said He has given, and striving to have it in themselves and for themselves, they lose the blessed knowledge of the standing which God has given His people in Christ, and the power which accompanies that knowledge.

God has all their blessings "in Christ;" but these want to have them in themselves to misuse, to squander, and to lose.

God has treasured up all strength and every grace in the Head for the members; but these, "not holding the Head," are seeking to have them treasured up in themselves.

Oh! to learn what God has said; to be content with what God has given us in Christ; to have done with ourselves altogether; and leave God to look after all that concerns ourselves while we are occupied with Him and with His Christ.

This is the truth which has the needed power to affect our life and our walk. This is the mighty lever of God, which, resting on the fulcrum of what He has given us in Christ, has power to lift us out of all worldly entanglements, and set us free to walk with God in the power of a risen life in Christ.

May this truth be the sure foundation of the readers of *Things to Come*, on which their feet may take their stand, unmoved by all the "winds of doctrine," which must ever blow as long as teachers are ignorant of what God has made Christ to be unto His people, and what He has made His people to be in Christ.

Contributed Articles.

THE SEVEN CHURCH-EPISTLES AS A WHOLE: THEIR INTER-RELATION.

BY DR. BULLINGER.

WE come now to consider the seven epistles as a whole, and their inter-relation with each other.

We have seen that their *order*, like their *number*, is spiritually perfect.

We have referred to their division into *three* and *four*.

Let us first look at and compare the three—Romans, Ephesians, and Thessalonians.

They are treatises rather than letters,* and, taken together, they contain the whole revelation of the Spirit concerning Christian standing and state, both individually and collectively: the "all truth" into which He was to "guide" them.

ROMANS stands first, as containing the A B C of Christian education. Until its great lesson is learnt we know nothing. If we are wrong here, we must be wrong altogether. The Spirit has placed it first because it lies at the threshold of all church-teaching.

It begins, "Paul, a servant of Jesus Christ, by Divine calling an apostle, *separated unto God's Gospel*, which..." and then he proceeds to unfold and reveal the Gospel of God's grace. Man is shown to be utterly ruined and helpless, and ungodly sinners of the Gentiles and Jewish transgressors are alike made to know themselves as lost, and how they are justified by God. The doctrinal portion, consisting of the first eight chapters, shows what God has done with "sins" and with "sin," and how the saved sinner has died with Christ, and is risen with Christ—made a son and heir of God in Him.

This is where EPHESIANS starts from! It begins, not with man, but with God. It approaches its great subject, not from man's necessities, but from God's purposes. It is occupied not so much with what the saved sinner is made in Christ, but with what Christ is made to be unto him.

It is God's point of view rather than man's. Notice how it begins (after the salutation), "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ," and Christ is shown to be the Head of all things, the Head of His Body, the Church.

It is not so much the knowledge of ourselves which is the subject here, but the knowledge of God and of His purposes in Christ. Its first great prayer is "that the God of our Lord Jesus Christ, the Glorious Father, may give unto you the spirit of wisdom and revelation in the knowledge of HIM: the eyes of your understanding being enlightened, that ye may know what is the hope of HIS calling, and what the glorious riches (or the rich glory) of HIS inheritance in the saints. And what the exceeding greatness of HIS power to usward who believe" (i. 17-19).

In Romans we have the Gospel: in Ephesians the Mystery.

In Romans it is Jew and Gentile sinners individually: in Ephesians it is the Jew and Gentile collectively, made "one new man"—in Christ (ii. 15).

In Romans the saved sinner is shown as *dead* and *risen* with Christ: in Ephesians as *seated* in the heavenlies in Christ; while in Thessalonians he is seen for ever in glory with Christ.

Romans takes up the sinner in his lowest depths of degradation: and Thessalonians leaves him on "the throne of glory" for ever with the Lord: while, midway between, Ephesians views us now by faith as already seated with Him there. Our feet have been taken out of the mire and

* Lightfoot (*Biblical Essays*, p. 288) says (comparing Romans and Ephesians), "Both alike partake of the character rather of a formal treatise than of a familiar letter."

clay (Romans i.); they are now set upon the rock (Eph. i.); and presently we shall be on the throne (1 Thess. iv.).

This is the relation which these three epistles bear to each other. Viewed together, they form the A B C of the Christian faith, as distinct from all else in the whole Bible—nothing like it is found elsewhere. All the rest is written for us, for our learning. But this is all about us. The course of instruction is complete, and it is perfect. It commences at the lowest point and leaves us at the highest. We cannot proceed further in either direction. It begins with us on "the dunghill," and ends with us on "the throne of glory." It begins with us as "beggars," and ends with us among "princes." It finds us "poor," and makes us "rich." And having brought us "low," it "lifteth us up" to the highest heaven, caught up to meet the Lord in the air, "for ever with the Lord." The Lord's dealings are thus stated in 1 Sam. ii. 6-8, but how they were to be manifested in the Gospel of His grace is revealed only in these epistles.

And now, having seen the mutual relation of these three epistles, let us look at the other four.

Where are they placed? In our previous chapter we saw that they are placed in two pairs, the first pair coming after Romans, and the second pair after Ephesians. So that there are two epistles arranged between the three.

Now the question is, Why are they so placed? There must be some design in this order; and it is not far to seek.

The first pair (Corinthians and Galatians) follow Romans because they exhibit departure from its special teaching.

The second pair (Philippians and Colossians) follow Ephesians because they exhibit departure from its special teaching.

So that we have the whole course of church teaching; the complete curriculum of Christian education, set before us as a whole, positively and negatively.

In the three (Rom., Eph., and Thess.), we have "doctrine" and "instruction." In the four (Cor., Gal., Phil., and Col.), we have "reproof" and "correction." Here is seen how "profitable" these epistles are for the perfection (i.e., the complete education) of "the man of God," fitting him out for every duty and every emergency.

But there is a further correspondence between these four epistles.

The first of each pair (Cor. and Phil.) exhibits practical departure, while the second of each pair (Gal. and Col.) exhibits doctrinal departure. That is to say, in Corinthians we have practical failure as to the teaching of Romans, while in Philippians we have a failure to exhibit in practical life the teaching of Ephesians as to the unity of the members of Christ's Body. (We shall show this more completely when we come to look at these epistles separately.)

On the other hand, in Galatians we have doctrinal failure as to the teaching of Romans. This is why Gal. and Rom. are so much alike, as everyone knows, though all that most can see in this likeness is that they were "written about the same time"! The real difference is that what is stated as "doctrine" in Romans is repeated as "correction" in Galatians. Romans begins with a declaration of God's

Gospel. Galatians begins, "I marvel that ye are so soon removed from Him that called you into the grace of God unto another Gospel."

So in Colossians we have doctrinal failure as to the teaching of Ephesian truth.* In Ephesians, Christ is revealed and set forth as "the head of the Body." In Col. we have the doctrinal evils which come from "not holding the Head" (Col. ii. 19).

We may thus exhibit the structure of

THE SEVEN EPISTLES TO THE CHURCHES.

A ROMANS. "Doctrine and Instruction." The Gospel of God: never hidden, but "promised afore." God's justification of Jew and Gentile individually—dead and risen with Christ (i.-viii.). Their relation dispensationally (ix.-xi.).

B CORINTHIANS. "Reproof." Practical failure to exhibit the teaching of Romans through not seeing their standing as dead and risen with Christ. "Leaven" in practice (1 Cor. v. 6).

C GALATIANS. "Correction." Doctrinal failure as to the teaching of Romans. Beginning with the truth of the new nature ("spirit"), they were "soon removed" (i. 6), and sought to be made perfect in the old nature ("flesh") (iii. 3). "Leaven" in doctrine (v. 9).

A EPHESIANS. "Doctrine and Instruction." The Mystery of God, always hidden, never before revealed. Jews and Gentiles collectively made "one new man" in Christ. Seated in the heavenlies with Christ.

B PHILIPPIANS. "Reproof." Practical failure to exhibit the teaching of Ephesians in manifesting "the mind of Christ" as members of the one Body.

C COLOSSIANS. "Correction." Doctrinal failure as to the teaching of Ephesians. Wrong doctrines which come from "not holding the Head" (ii. 9), and not seeing completeness and perfection in Christ (ii. 8-10).

A THESSALONIANS. "Doctrine and Instruction." Not only "dead and risen with Christ" (as in Romans): not only seated in the heavenlies with Christ (as in Ephesians); but "caught up to meet the Lord in the air, so to be for ever with the Lord." In Rom., justified in Christ; in Eph., sanctified in Christ; in Thess., glorified with Christ. No "reproof." No "correction." All praise and thanksgiving. A typical Church.

And now we see another reason why Thessalonians comes last. There are no epistles beyond this, because there is no higher truth to be taught. The consummation is reached. This is the highest Form in the school of grace, where the Holy Spirit is the great Divine Teacher. "All the truth" culminates here—the "all truth" into which He was to guide the Church of God. It is led from the depths of degradation (in Romans) to the heights of glory (in Thess.), caught up to be for ever with the Lord, and left there in eternal blessing "in," and "with," Christ.

* Lightfoot says, "The Epistle to the Ephesians stands to the Epistle to the Colossians in very much the same relation as the Romans to the Galatians."—(Biblical Essays, p. 306.)

This completes the view of the Seven Church-Epistles as a whole. In our next chapters we will look at each epistle separately. (1) Exhibiting its structure, (2) showing from that its special scope and teaching, and (3) giving such details (by translation and comment on special passages) as may be necessary for the education of Christians in the school of grace, so that they may know their proper standing in Christ.

It is interesting to note that Lightfoot's classification (*Bib. Ess.*, page 222, &c.) is practically the same, even though he arranges the epistles chronologically.

He puts Thessalonians by themselves, as standing alone and distinguished by their connection with "*the Tribunal*."

He places Cor., Gal., and Rom. together, as being all three connected with "*the Cross*": while he places Phil., Eph., and Col. together, as being all three connected by their subject-matter with "*the Throne*."

It is something to have such testimony as this in a matter so important. It is not affected by the different chronological order. The grouping is exactly the same; we have the same two groups, with Thessalonians standing out alone. This agreement with so thoughtful and learned a teacher will commend what we have written above to the attention of all earnest Biblical students.

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 SUFFERINGS AND THE GLORY;"

OR

THE TRANSFIGURATION AND ITS LESSONS.

BY REV. DR. BULLINGER.

(*At the Prophetic Conference, Keswick, 18th July, 1895.*)

THESE words—"the sufferings and the glory"—were first used by the Lord Himself when He said to the disciples, "Ought not Christ to have suffered these things and to enter into His glory?" And then the Holy Spirit by Peter frequently in his epistles connects them together—"The sufferings of Christ and the glory that should follow." Both of these were subjects of divine revelation in the Old Testament, but it was not revealed what interval was to come between them. No one in reading the Old Testament prophecies before the first coming of Christ could possibly tell whether the glory would follow the sufferings of Christ immediately, or whether there would be a week, or month, or year, or a hundred years, or a thousand years between them. The time was kept secret. That is what the angels desire to look into, and that is what the prophets searched so diligently as to what manner of time the Spirit that was in them did signify. They knew about the sufferings, they knew about the glory. There were plenty of Scriptures that told of both; but "what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ and the glory that should follow," they did not know. (1 Pet. i. 10-12).

The Lord speaks also about the importance of believing "*all* that the Scriptures have spoken." It was the creed of the Apostle. When he stood before Felix he said, "I believe all things which are written in the law, and in the prophets." And it was through not believing "*all* that the prophets had said" that the disciples laid themselves open to blame by the Lord Himself, when He said, "O fools, (*i.e.*, O foolish ones), and slow of heart to believe *all* that the prophets have spoken." The Jews did not believe "*all*" in their day, and Christians do not believe *all* to-day. The difference is just this:—

The Jews believed the part about the glory, and Christians to-day believe the part about the sufferings.

The Jews explained away the prophecies about the sufferings, and Christians to-day, for the most part, explain away the prophecies about the glory.

The Jews would not have a Messiah who was to suffer, and therefore they had various methods, very clever methods, of explaining away the prophecies that spoke of them, and Christians to-day are very clever also in explaining away the prophecies concerning the glory.

They say this is not the Messiah according to our view; it is not the Messiah that we should have looked for; therefore, they are in exactly the same position as the Jews, and they are under the same reproach from the Blessed Lord Himself. They are foolish ones, and slow of heart to believe "*all*" that the prophets have spoken.

The Jews said the Messiah was not good enough for the world; that was their thought, and they cast Him out; and the world, or the worldly church, to-day says, the world is not yet good enough for Christ, so we will keep Him out. Therefore there is no difference between them as to the treatment of the Word of God.

It is for us to "believe *all* that the prophets have spoken," and all that God has written for our learning, and to believe that each thing that He has foretold is of the utmost importance.

Now there is one remarkable fact—it is difficult to see where there is an exception to it; all I can say is that I have not found an exception—there are many prophecies about the coming glory without any reference to the suffering, but there is never a prophecy of the sufferings without a reference in the immediate context to the glory. This is a remarkable fact that speaks to us if we have ears to hear. It seems to say to us—"If I tell you about the *sufferings* I will not leave you ignorant of their object and of their end. I will not leave you ignorant that the *glory* is to follow, and that the sufferings shall form the foundation upon which the glory shall rest." And there is a reason why the Lord Jesus chose a particular moment in His ministry to speak about His sufferings. For there was a point in His ministry before which He never referred to them, and after which He continually referred to them, for it says, "From that time forth began Jesus to show unto His disciples how He should suffer." And then, immediately in connection with that, there was a manifestation of the glory. He would show that He was not going to sink under those sufferings, He was not going to be led to death and put to death by man without a manifestation of the glory. So you have the only event in the ministry of the Lord Jesus that is dated. Six days after that first mention of His sufferings, a scene of glory was manifested, and the power and glory of the coming kingdom were shown forth. Indeed the Lord spoke of it in the same breath almost when He said, "There be some standing here which shall not taste of death until they see the kingdom of God come with power." And the Holy Spirit in 2 Pet. i. speaks of that Transfiguration scene as a type of His coming.

Now we must believe that the Transfiguration scene

occupied an important place in the Lord's ministry. It must have occurred at the right time. It must have taken place in the right order of the Lord's words and works. It must have taken its proper place in the great work of redemption, in connection with the sufferings and the glory.

When the Lord was anointed for the office of "prophet," the Voice came from heaven, saying, "This is My beloved Son . . . etc." This seems like a divine *formula*, an inaugurating formula for anointing the Lord Jesus for the office of prophet.

But when was He anointed for the office of "priest?" I believe that the transfiguration scene was the formal anointing of the Lord Jesus for His priestly office and work; for the same divine formula is used, "This is My beloved Son, hear Him."

And so "when He bringeth again the first-born into the world," the same divine formula will be used, as it is written in the second Psalm, "Thou art My Son, this day have I begotten Thee."

Now are there not other Scriptures that lead us to this conclusion?

The first proof is that this typical coming in *glory* is dated from the first mention of His *sufferings*, and therefore it is connected with them in some way.

The second proof is that these sufferings formed the only subject of conversation during the transfiguration. Nothing else that we know of, or are told of, was spoken. "They spake of His decease (or His *Exodus* for the word rendered 'decease' here, is the word 'exodus') which He should accomplish." It was not mere death that happened to Him. It was not death to which man led Him, to which man put Him; it was an *Exodus* which He Himself accomplished, and in His own time. And not until that time came, and the right time, could man have any power over Him. You remember how frequently He said, "Mine hour is not yet come," therefore, you are perfectly sure that when the hour did come it was the right hour. And it was a wondrous, a glorious and blessed Exodus which He accomplished for all His redeemed, yes, and it was His own work from first to last.

It is significant that this great Exodus, this great redemption work, was a far greater Exodus, a far more glorious Exodus than that which Moses accomplished at the Red Sea. Moses led them in the first Exodus, and now the Lord Jesus Himself, "the prophet like unto Moses," was about to undertake that office and accomplish that work which would be a greater blessing, and a more glorious Exodus for all His redeemed.

The third proof is that He was praying; and there are only two great subjects recorded which the Lord Jesus made a subject of prayer. One was connected with the *sufferings*—His own sufferings—and the other was connected with the *glory*. Of His sufferings He prayed, "Let this cup pass from Me," and of the glory He prayed, "Glorify Thou Me." These two were the great subjects of His prayers—the sufferings and the glory—which were thus united in this wondrous scene.

The fourth proof is that on coming down from the mount He again spoke of His sufferings.

The fifth proof is in 2 Pet. i. You there read that it was upon the Holy Mount that "He received from God the Father honour and glory, when there came such a voice from the excellent glory, saying, 'This is My beloved Son in whom I am well pleased.'" The Holy Spirit here tells us *where* He was "crowned with honour and glory." He tells us *where* it was and when it was; but He does not tell us *why* it was. But in another Scripture the Holy Spirit tells us *why*, for in Heb. ii. 9 we read that the Lord

Jesus was thus "crowned with glory and honour, for the suffering of death."

Now taking these two Scriptures together we learn that it was upon the Holy Mount, when there came from the excellent glory such a voice anointing and consecrating Him for the office of priest, for His High-priestly work. And it was for the suffering of death that He was thus crowned with glory and honour.

And why are these two words used in this connection? We have the answer to this question in Exodus xxviii. 2. For these are the very two words that are used of the garments of the High Priest at the time of his consecration. "Thou shalt make holy garments . . . for glory and for beauty." They are not translated in the same way, but they are exactly the same words you have in Hebrews ii. 9 and in 2 Pet. i. These were the glorious garments of the High Priest. "Glory and honour," or "glory and beauty." Third verse, "Thou shalt speak to all that are wise-hearted." What were these garments made for? "To consecrate him that he may minister unto Me in the priest's office." Now may we not conclude that when the blessed Lord Jesus was crowned with honour and glory upon the holy mount it was to consecrate Him that He might minister unto God in the Priest's office?

If this was not the moment when He was thus formally set apart for this work, we are entitled to ask others to tell us when was the moment. We know that most hymn-books and many Christians who get their theology from them instead of from the Bible, set the Lord Jesus upon His throne now; but we know that the time is not yet come for Him to be crowned as King, for Him to be anointed as King. Those who put the Lord Jesus now upon His throne and make Him a ruler over this scene of sin and misery, of suffering and death, of confusion and conflict, little dream of the dishonour they are doing to Him, and the loss that they are working for their own souls in losing sight of the present service of the Lord Jesus Christ on behalf of His people, as "High-priest with God," as their Advocate with the Father, as the "Mediator," the "Intercessor," and "the Shepherd and Bishop of their souls." No, the Lord Jesus is still carrying on a very real and present service on behalf of His people, and He will continue in that position rendering them that service until the moment comes for the Father to bring Him again into the world, to formally anoint Him as King, and set Him upon His own throne, the throne of His glory, saying, "Thou art My Son, this day have I begotten Thee."

But there are two other Scriptures in which this word "transfigure" occurs: it is not translated "transfigure" but coupled with these other two renderings of the Word it will furnish us with a sixth argument as well as give us a very solemn, powerful, and practical lesson.

You will find the first in Rom. xii. 1, "I beseech you therefore, brethren, by the mercies of God . . . be ye transformed, or transfigured." That is the very word that is used in the Gospels of the transfiguration of the Lord Jesus Christ. And does it not seem to say to us that it was there and then that He presented His own body "as a living sacrifice to God." It was then and it was there that He sanctified Himself, *i.e.*, set Himself apart for His High-priestly work.

Now, he says, I beseech you that ye be not conformed to this world, but be ye transformed, transfigured into His glory by not being conformed to this world. That is the sort of "non-conformity" we want; that is the kind of non-conformity we see so little of. And if you ask the reason why you are not transfigured and do not shine forth in His glory?

And how may I be transfigured? The other occurrence of the word answers that question. It lets you into the great and important secret of how to be transfigured, of how to shine, as it were, with Christ's glory, and thus shows you the only way of obeying this exhortation in Romans xii. Truth to be *practical* must be *practicable*. When, therefore, it says, "Be ye transfigured," how is this to be actually accomplished? We have the answer in 2 Cor. iii. The Holy Spirit has been reminding us in the preceding context that Moses went up into the mountain and had communion with God, and that when he came down from the mount his face shone with the glory. He did not know it, but the people saw it, and he had to cover his face up, for they could not look upon it. The Holy Spirit then contrasts in the last verse our unveiled face with Moses' face which was veiled, "beholding as in a mirror, the glory of the Lord."

Do I want to shine with His glory, the glory that He had on the holy mount? Do I want to shine with the glory that Moses' face shone with when he came down from the presence of God? Then I, too, must behold that glory. I must be occupied with that glory. This is not something that we have got to be. It is not something that we have to try to be. We have no need to try to be changed; but if we are occupied with the glory we shall be changed without knowing it. There is no anxious toiling here; it is simply "We beholding, are changed." And it seems to imply that the change will be noticed by others rather than ourselves. And so it will be; we are sure of that.

We know that if it is the Father's will that we should be "conformed to the image of His Son," then we are perfectly sure that He has not left it to chance, that He has not left it for us to discover at the end of this nineteenth century some method of being conformed to Him. We may be perfectly sure that He has not left us in ignorance as to the secret how we are to accomplish this which is the desire of all our hearts. It is as though He said to us: "Occupy yourself with the Blessor, I will be responsible for the blessing." "Keep your minds occupied with Him and *that* will secure all you are looking for." It seems to say to us, if we are occupied with a heavenly object our walk will become heavenly without an effort.

And, then, to induce us to be occupied *with* Him, He has given us a hope—a blessed hope—the hope of looking *for* Him, and we cannot be looking for Him without looking to Him. We cannot look *for* Him without being occupied *with* Him. Looking for Him, therefore, ensures our becoming like Him.

So you see this blessed hope is the most practical that could ever be brought before God's people. It is most powerful and far-reaching in its results, ensuring and securing conformity to His likeness, to His image. That is why the character of the Thessalonian saints was so perfectly and completely formed; because they not only turned from idols (that was their work of faith), they not only served the living and true God (that was their labour of love), but they waited for God's Son from Heaven (that was their patience of hope). Waiting for God's Son from Heaven is a very different thing from being a student of prophecy. You can study prophecy and yet not be waiting for God's Son from heaven. Studying prophecy is a work of the *head*; but waiting for God's Son is a work of the *heart*. And it is quite possible to do the one without the other. If you must have only one, then, dear friends, Wait for His Son from heaven—that is the better of the two. There are many who, perhaps, are interested in the dream of Nebuchadnezzar's image, and the vision of Daniel's

beasts, and understand all about Antichrist, but have not the heart occupied with Christ.

That is the reason why God has given us this blessed hope. He has ordained that *hope* rather than "an act of *faith*" (as we are taught to-day) shall be the means of securing our conformity to the image of His Son. That is why we attach so much importance to this subject, and especially at this present time and place, so that the hearts of the Lord's people may not be selfishly taken up, occupied and absorbed with themselves and their walk, but may be stirred up, not merely to take an interest in prophecy, but "to wait for God's Son from heaven."

We do not read that the Thessalonians were waiting for Titus to come from Rome with his army to destroy Jerusalem. It would have said so, if the coming of Christ had meant the destruction of Jerusalem.

They were waiting for the Son of God; not the Spirit of God, or for any great outpouring of spiritual blessing.

They were not waiting for death, but they were waiting for life to be brought to them at the appearing of Jesus Christ. Now may the study of this subject increase the importance of this blessed hope in your hearts, so that in looking for Him our hearts may be engaged in looking to Him, and our walk may be conformed to Him. You do not tell children to *try* to grow, but you know that if you give them proper food they cannot help growing: no more than the trees that drink in heaven's light, and heaven's air, and heaven's showers can help growing, can help bringing forth fruit. They do not *try* to bring forth fruit. So if our hearts are occupied with Him and Him only, we shall be conformed to His image. Others will see it although we may be painfully conscious as to how far short we come. It is only occupation with Him that will show us how far short we really are. A man may argue for a year as to a wall being straight, or a table being level; but bring the spirit-level and the plumb-line and you will find out the truth in a moment. So, occupied with Christ, we measure everything by Him. We measure all work by Him, all service by Him, for in Him we have the proper standard by which to measure everything under the sun. May our Christian characters, then, be perfectly completed, so that while we have turned from idols we may be engaged in some definite service for the living and true God, while we are constantly waiting for His Son from heaven.

Questions and Answers.

QUESTION NO. 186.

Several friends have asked us what is the answer to the following cutting, concerning

THE PRIMATE AND THE BIBLE.

"His Grace the Archbishop of Canterbury has apparently joined the ranks of the Higher Criticism. He said the other day that 'he had no doubt there were inaccuracies in the Old Testament narratives, though the writers told the truth as far as they knew it.' This statement was deemed 'astounding' by a correspondent, who inquired whether the Primate had been correctly reported. The Archbishop's chaplain has replied: 'His Grace did make the statement to which you refer, and he thinks it; and for an instance he would refer you to 2 Sam. xxiv. 13, and 1 Chron. xxi. 12.' The curious in these matters may find some amusement in studying and comparing the passages referred to."

The above appeared in a large number of newspapers, because anything *against* the Bible is considered as "general literature." Not so anything in favour of God's Word. That is to be carefully excluded! So that while the Primate's remarks are quoted on all hands, our remarks will be ignored.

Most of the papers head the paragraph as having to do with the "higher criticism," but this only shows the general ignorance of the subject.

Higher criticism is a sitting in judgment without any evidence. As, when the Lord Jesus said, "David himself said by the Holy Ghost" (Mark xii. 36, quoting Ps. cx. 1), the Higher Critics maintain that David never said it at all! and that Christ made a mistake or adopted a popular error! That is higher criticism. But there is a true criticism, which is called "Textual Criticism." This is sitting in judgment. But this judgment judges the *work of man* and not *the word of God*. It judges those who were the Transcribers and Transmitters of the sacred text, but not the statements of the text. To say, as the Primate does, that in the Old Testament "the writers told the truth as far as they knew it" is little short of blasphemy.

No real student of the Word of God charges the Holy Spirit, in giving the Original Text, with the mistakes arising from infirmity in the human instruments who copied it centuries afterwards: nor does he charge on Moses what an English or other translator thinks he meant.

In the passage, mentioned by the Primate, 2 Sam. xxiv. 13 and 2 Chron. xxi. 12, the former says the years of famine were "three," and the latter says they were "seven." This is not at all a question of what "the writers" *originally wrote*, but of what we have in the text to-day, and how it came there.

There can be little doubt but that the primitive text had "three," or rather the letter *Gimel* (ג), which stood for it. But the primitive text was not written in these modern square characters, but in the ancient Phœnician characters, the same as, or similar to, those on the Moabite stone. These were afterwards transcribed and changed for the more modern square characters in which Hebrew is written to-day. There was a similarity between certain Phœnician letters, and a similarity between certain modern characters; and both of these contained elements which would sometimes, through human infirmity, cause an error in copying.

The letter for "seven" is *Zayin* (ז), which is not unlike the Gimel, and in the Phœnician they are still more alike.

There can be little doubt, therefore, that some scribe, in very remote times, mistook the one letter for the other, and his mistake has been perpetuated.

A writer in *The Westminster Gazette* takes occasion from this to charge the whole narrative with inaccuracies, at every point, especially in the numbers of the census. And he does this flippantly and sarcastically. (So quickly is the Primate's spirit caught!)

In contrasting the numbers, he says that a return was made "showing 800,000 fighting men in Israel and 500,000 in Judah." The return shows nothing of the kind! There is not a word about "fighting" men in Judah. In Chron. it says simply "men," and in Sam. it distinctly says "men of Judah" in *direct contrast* to those who were "fighting" men!

Then, further, he says the accounts are "different," because in Chron. it gives for Israel "1,100,000 fighting

* See the chapter on this subject in the Introduction to Ginsburg's *Massoretico-Critical Hebrew Bible*.

men for Israel," whereas in Sam. it gives 800,000. But here again the two numberings are distinguished. In Chron. it is "all they of Israel that drew sword"; while in Sam. the number is smaller, because it does not refer to or include "all," but only the "*valiant* men that drew the sword." A special body or part of the whole.

If we exhibit the numbers just as they are given: first comparing the two books, and then comparing the two kingdoms, the accuracy will be at once seen.

THE TWO ACCOUNTS.

Sam.	{ Israel, 800,000 "valiant men."
	{ Judah, 500,000 "men."
Chron.	{ Israel, 1,100,000 "all they of Israel that drew sword."
	{ Judah, 470,000 "men that drew sword."

THE TWO KINGDOMS.

Israel	{ Sam. 800,000 "valiant men."
	{ Chron. 1,100,000 "all they of Israel that drew sword" (but not necessarily all "valiant").
Judah	{ Sam. 500,000 "men of Judah."
	{ Chron. 470,000 "men that drew sword."

These numbers and the terms which define their limitation will be found on examination to be perfectly harmonious: e.g., while Judah had 500,000 men, there were at least 30,000 who were incapable of drawing the sword.

And yet this writer, taking his cue from the Primate, does not scruple to say "it must be that one or other of the two accounts is, to put it mildly, inaccurate."

As he states the case "it must be" "inaccurate." But, then, his is not the way in which it is stated in the Word of God.

This is sad enough for writers of general literature. But what shall we say of the men who, like the Primate and the Bishop of Manchester at the recent Church Congress, and a host of others, whose one and most important business it is to defend and uphold the integrity of the Bible, are engaged in betraying it into the hands of its enemies!

And while the Bible declares that "Holy men of God spake as they were moved by the Holy Ghost," the Primate declares that "the writers told the truth as far as they knew it."

N.B.—The Answer to the Question concerning Gog and MAGOG is held over till next month.

Our Monthly Bible Study.

THE THRONE OF CHRIST.

1. HIS GOVERNMENT - - - - - Psa. xi. 4.
2. HIS GRACE - - - - - Heb. iv. 16.
3. HIS JUDGMENT - - - - - Rev. xx. 11.
4. HIS GLORY - - - - - 1 Sam. ii. 8; Rev. xxii. 1, 2.

T. GEORGE.

Christ Church Lodge, Bromley, Kent.

Signs of the Times.

JEWISH SIGNS.

A STARTLING SIGN OF THE TIMES.

The most significant sign of the times that has yet been heard of with regard to the Jews comes from Russia.

We have frequently said that the wide distribution of Hebrew New Testaments is, even upon the lowest grounds, an absolute necessity. For if the nation is to "look on Him whom they pierced," and to "mourn because of Him," it is clear that they must first know about His rejection and death, even if only as a historical event. But the fact is that so far as Russia is concerned the great bulk of the Jews had never heard of or seen a New Testament.

But now more than 100,000 copies of Salkinson's Hebrew New Testament (printed and published by the Trinitarian Bible Society) have been purchased and sent into Russia and distributed by the Mildmay Mission to the Jews. One of the results of this widespread distribution, perhaps influenced by the cry that is tearing France to pieces, has been to give rise to a party amongst the Jews who call themselves

"REVISIONISTS"!

The Rev. John Wilkinson has favoured us with the sight of a letter received from Pastor Gurland, in which he says that this party take up a different stand from that of the Zionists. "They desire a congress of learned Jews, who are to investigate impartially the trial of Jesus, because they are absolutely convinced that it was a judicial murder of God's anointed."

How wonderful! Who knows but that before long Israel may be torn and rent as France is now by the cry of Revision—not of Dreyfus, but of the Lord Jesus.

How solemnly near, too, we may beto the fulfilment of Lev. xxvi. 40-42, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against Me; and that they have walked contrary unto Me, and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land."

It looks also as though Zech. xii. 10 had also received the signs of its coming fulfilment.

THE RECENT ZIONIST MEETING IN LONDON.

A most remarkable meeting was held at the Great Assembly Hall, in the East-end of London, on Monday, October 3rd, to welcome Dr. Herzl, and start a great branch of the Zionist movement in England.

It was our privilege to be present on the platform, and we were deeply impressed by the scene presented by a sea of, it is said, some 10,000 faces, moved by the greatest enthusiasm.

It was most solemn to reflect on the prophecies of Israel's restoration and then to look on that huge gathering met to consider how it is to be brought about.

A few years ago Christians would have been astounded to have heard merely of the possibility of such a movement. But here it is in active operation, and now planted in our midst.

Doubtless it is received with opposition by some of the London West-end Jews, for they can enjoy much more luxury and ease in London than they will be likely to get in Palestine for a long time to come; and this is the secret of the position of Zionist affairs in England.

The leading article in *The Jewish World* (Oct. 7) is worth reading, and our subscribers will thank us for enabling them to see what Jews themselves think and say about it.

The article is headed with the quotation from Job xi. 18:

"BECAUSE THERE IS HOPE."

"It was singularly appropriate that, at this season of the year when, after the period of tribulation is over, the thoughts of our people turn to one of the most pleasant episodes in our past career, Dr. Herzl should have come to London and brought the glad tidings of success to the Zionist cause. Throughout a speech that lasted more than an hour, and was a remarkable feat of oratory, the keynote was success. Zionism has come down from the domain of fancy; it is no longer only an ideal. Practical steps have been taken and are being taken to-day, the road is being rapidly prepared, the time is not far off, realisation is nearer than people have imagined. Needless to say, it was not possible to speak very fully or to discuss the individual steps that have been taken. Silence is the best staff to the man who walks along the dangerous and difficult road of diplomacy. None the less, Dr. Herzl could say that the plans have rapidly matured, and the meeting might rely upon what was being done to bring about the consummation so devoutly to be wished.

"There was no attempt to place before the meeting a picture painted in colours too bright to endure. Dr. Herzl does not imagine that the journey, whether from Russian Pales of Settlement or the Jewish Quarter in East-end London, will avail to affect a transformation in the character of the Jew, in his capacity, his endurance, or his mode of life. There is no Utopian regeneration forthcoming, nor will the people march to a land overflowing with milk and honey, to sit every man under his own fig tree and pass his life as though the Golden Age were with us yet. We may hope for such happiness for our children and our children's children. All who go to Palestine now will be pioneers, making the roads that shall enable their children to walk easily, building the houses that shall shelter them, the synagogues in which they will meet to pray. For the pioneers is the work, the labour that shall bear fruit in after years, and Dr. Herzl would have been no true leader of men had he asked his audience to believe that there were no difficulties to be overcome, and no privations to endure. What he could say was that the latest resources of Government, the most modern methods of progress would be at the service of the builders of a Jewish State, that they would be spared the pain of learning by their mistakes as other States must learn.

"Dr. Herzl's visit and his speech will long remain impressed upon our memory. They will strengthen the position of English Zionism, they will gather recruits from the ranks of the waverers, they will spread the enthusiasm for the cause more and more through the length and breadth of England. We are now prepared for developments in a very short space of time, we are further strengthened by the complete and absolute failure of opponents of the cause to challenge Dr. Herzl by the presentation of any significant objections. The paper critics are left behind, they may content themselves in their studies by preparing a long list of difficulties that were probably considered even before the scheme was seriously put before the public; they can no longer claim to be active opponents of the cause for the good of their brethren. Opposition was looked for, was welcomed, and was not forthcoming; people who are valuable members of bodies that deal with small matters of local and municipal importance have shown no desire to grapple with the most important question of modern Jewish history. Thus the opposition is discounted. We believe it has been more in the pens and on the tongues than in the hearts of the anti-Zionists.

"The movement must appeal to orthodox Jews. It is national rather than personal. Dr. Herzl has come forward to afford practical opportunities of bringing about a consummation of the ideal. No man knows better than Dr. Herzl that the movement is not concerned with a personal element. We admire his eloquence, we believe in his diplomacy, we have offered him our entire faith, because and in so far as he voices the national aspiration. But the movement is one of principles, not men. Even trusted leaders may fall away, yet the movement will go on as strongly as ever. This should suffice to content the people who cannot deny the importance and value of the Zionist ideal, and yet refrain from giving it their support."

PALESTINE AND THE GREAT WORLD RAILWAYS.

An article in *The Fortnightly Review* shows how all things are working up to and preparing for the "time of the

end," and how intimately Palestine is connected with the various movements that are on foot. It says :—

"Within three years a man will be able to get into the train at Ostend and travel straight through to Port Arthur. In five years a person will be able to travel in a railway carriage from the Cape to Alexandria. There is yet a third great world line from Constantinople via Palestine, Persia, India, and Burmah, to Hong Kong. The importance of these three great lines of communication cannot be sufficiently dwelt upon, it can certainly not be exaggerated. With the Siberian railway we have nothing to do now; with regard to the other two this is to be noted: *they both of them meet in Palestine. Palestine is the great centre, the meeting of the roads. Whoever holds Palestine commands the great lines of communication, not only by land, but also by sea.*"

POLITICAL SIGNS.

THE CZAR'S MILLENNIUM.

A writer in *The Daily Chronicle* shows how things are preparing the way for that universalism which will be headed up under the coming Antichrist. He says :—

"We need not assume the formal success of the Conference. But it cannot wholly fail. The fact that it meets will bring into distinctness and tend to settle the problems of the future.

"For the Czar's invitation comes at an unprecedented moment. It is as commonplace to say that the progress of invention has caused the world to shrink up, and has brought all countries into one community. But it is not always so clearly perceived that the result of this drawing together is to force on a higher organisation, to substitute—so to speak—international collectivism for national isolation; and that the less civilised nations, no longer left to welter in barbarism, or slowly to decay, are coming under the authority of the few more civilised Powers. The advent of the United States into the rank of colonising and dominating nations completes the roll of the Master-Powers; so that the situation is complete. Henceforth all foreign politics concern the world at large."

After glancing at the present position of the European Powers, he says :—

"The political settlement of the world is, therefore, almost within sight, and might be very near if the bench of Master Powers could agree on the final division."

He then considers what may be the effect of the coming Conference as it concerns Europe and the rest of the world, and, after apportioning the various countries, he adds :—

"If France still cherishes desires to 'partir pour la Syrie,' they might be gratified; but the last tenants of Jerusalem would be the Jews."

He closes the article with this weighty conclusion :

"It may, then, fairly be said that the politics of the world are rapidly approaching a settlement, even if it be not a final one: and that the prospects of the proposed conference are not to be judged by any precedents drawn from earlier times, in which the future was more obscure. . . . The thing to be firmly grasped is that recent events have opened a new period, and brought into view the possibility of reaching a stable equilibrium."

RELIGIOUS SIGNS.

THE "DRAMATIC GOSPEL."

This is the name *The Times* gives to the play called "The Sign of the Cross": or rather, it says, "the old dramatic Gospel revived."

The Daily Telegraph says "it united for the first time in dramatic history Catholics, Protestants, Nonconformists, and—*mirabile dictu*—both Jews and the Salvation Army. . . we cannot get over the fact of a spell-bound audience, composed in a great degree of ministers of religion, who held out the hand of charity from the church to the stage."

True! true! yes, they are "ministers of religion." That is just what they are—of "religion," but not of Christ! Nor is the "charity" the love of God in Christ!

So great is the infatuation, and so wide-spread is the spirit of worldliness in the professing church, that we are not surprised to read the following from *The Bristol Times and Mirror* :—

"The police who were on duty outside the building estimate that 2,500 persons were turned away from the doors after all the available space had been filled; it will be more completely realised what an amount of excitement was created. People began to congregate round the entrance so early as four o'clock, and long before it was possible to gain admission the pavements were blocked."

Nor are we surprised to read the following from *The Sydney Bulletin* :—

"PRIEST AND THEATRICAL CHORISTERS."

"It was curious, at Broken Hill the other Sunday, to see a priest standing at the altar steps thanking members of the 'French Maid' company for singing in the choir, and recommending his congregation to go and see the show. But, after all, why not?"

THE CONDITION OF THE "FREE CHURCHES."

Before the recent Congress of the Baptist Union at Nottingham, a paragraph appeared in *The Baptist* (Sept. 23) from "a special correspondent." His words are therefore authoritative and weighty. It is headed

NOTTINGHAM AND ITS CHURCHES.

After describing the ecclesiastical and other privileges of the town, he goes on to speak of the spiritual condition of things: he says :—

"There are eighteen Baptist churches in Nottingham, with fourteen settled pastors, and though none of these ministers take an outstanding position in the denomination it is generally admitted that they reach a high average of ability, devotion, and scholastic attainment. It must, however, be confessed that church life in Nottingham is very far from what it ought to be. There is a singular dearth of devoted leaders amongst the laity of the congregations. This is not peculiar to one denomination, nor even to the Free Churches; all alike seem to be wanting in consecrated and capable men, who will manage efficiently the secular concerns of the churches, and make the Kingdom of God and His righteousness the supreme object of their lives. The people of Nottingham are given over to pleasure. A League football match or the advent of some noted operatic company would stir the town more deeply than the visit of the Baptist Union. Even members of our own churches show little denominational enthusiasm. Our total contributions for the conversion of the heathen world are under £600, though there are men in our churches who individually could give the whole of this amount without pinching themselves to do so. We know a Baptist who recently cleared £60,000 by one transaction, yet his subscription to the Missionary Society remains one guinea!

"Perhaps the saddest feature of the religious life of our churches is the almost total abandonment of prayer meetings. This, again, is characteristic of every denomination. We know a church where the deacons have held repeated meetings to decide on an invitation to the pastorate, yet these meetings were begun, continued, and ended without a word of prayer. We know another church where a similar question was decided in a gentleman's library, under the inspiration of whisky and cigars! Several of our Baptist churches have no week-night prayer-meeting, some never have a prayer-meeting at all. We know of only one church in the town where the deacons meet with the pastor on Sunday mornings to seek in prayer a blessing on the work.

"Happily, there are a faithful few who are praying and agonising that this fatal slumber may speedily be disturbed. If the meetings next week help to destroy our Laodicean self-complacency, and lead us to God in real penitence, they will be for ever memorable in the history of Nottingham. God grant that it may be even so."

HARVEST FESTIVALS.

We have no space to devote to this growing evil, in which chapels and churches, and even mission-halls now, are running a mad race of competition.

It is sickening to read of a

"SERVICE ON THE STAGE,"

which a bishop conducted in an East-end theatre, surrounded by an "enormous trophy" of vegetables and fruits, in which "cabbages vied with carrots." Of course there were the usual "hymns and solos," and the bishop "strode to the footlights and launched at once into a forcible appeal for more holy concord amongst the various sections of professed Christianity," using for his illustration the battle of Omdurman.

THE LOCAL NEWSPAPERS

all over the country teem with details of church and chapel decorations and the fair decorators, the titles of the anthems, the singers of the solos, the "rendering" of the music, the "recitals" on the organ, "the loaves of bread arranged in the shape of a cross," of which we read till we are fairly sick at heart.

NONCONFORMIST DOWN-GRADE AT SOUTHSEA.

A Correspondent writes: "Here, is the same thing as everywhere else that *Things to Come* sets forth. 'Attractive services, 'laying hold of the masses,' &c., &c. I am a total stranger to the place, and went around to see what I could find, and felt in my search that they certainly 'took me in.' I went to one Baptist Chapel—found it was Mrs. Walker, to be the missionary on behalf of the *Grand Lodge of the order of good something or other*, but I walked off. Went to another Baptist chapel, where the announcement on the bills informed me 'Young men wanted.' The invitation hardly fitted myself; however, I went in. The preacher suggested to me that he was in charge of a stall in Covent Garden Market, and I was trying to make out what connection there could be between gloxinias and Gospel, or in what pumpkins can contribute to popularity.

"The poor man read Joel, about the 'locust, cankerworm, caterpillar, and palmerworm, *My great army which I sent among you.*' I could not call to mind any particular visitation of the kind that had happened, neither did he enlighten any of us when it was; but I suppose it was the nearest thing he could find to agree with the pumpkins he had got before him.

"The word of God is becoming, it seems, more and more either a scrap-book or else a riddle-book. The time was, in my young days, when Nonconformity was a power in the land. There was a sincere desire to hold fast the Protestant principles of the Reformation, and set forth the truth of the Gospel as far as light was theirs. The aim now is to do something to get the masses, tickle them well, 'bright services'—principles nowhere.

"Then came the *anthem!* There was the *solo*, then the scramble, another edition of the 'marlin-spike.' It suggested to me a lot of people in Hampton Court Maze, all rushing about to find one another."

THE RECENT CHURCH CONGRESS,

"held at Bradford this week, demands a passing remark. I have never had but one opinion about Church Congresses. They always do more harm than good in any town where they are held. They encourage Ritualism, and they help forward the cause of infidelity. One of the very learned professors at Bradford mixed up what he calls Calvinism with Mohammedanism, and does not apparently distinguish between the two! The Bishop of Manchester tells us there is not an infallible Pope, nor an Infallible Church. Common sense can see the first, and experience proves the second; but he adds that there is not an Infallible Bible! Poor man! One hour's experience of its killing and quickening power in his own soul, would lead him to a very different conclusion. If God has not given us an 'infallible' word then He has left mankind in complete darkness. For if the Word be not infallible in 'its jots and tittles' who is able to distinguish between that which is infallible and that which is not? Apparent contradictions, such as have confused the mind of Dr. Temple, exist in the Word for the same purpose, as the person and work of the Lord Jesus are found there. He is a sanctuary for His people, the whole election of grace, but for a stone of stumbling and a rock of offence to the ungodly (Isa. viii. 14). See also 1 Pet. ii. 8. If men will not believe, the very Word of God will minister to their unbelief and ruin. The Bishop of Ripon tells us that the church of the future will be neither Protestant nor Catholic, but Christian. What his Lordship meant is perhaps known to himself, and it was a phrase which might suit the 'itching ears' of the superficial worldling, but which has no meaning to an intelligent Christian."—From the *Monthly Letter* of St. John's, Han-
bourne, by Rev. Thos. Davis.

NORFOLK VILLAGE NONCONFORMITY.

"A correspondent sends us an alarming picture of village Methodism in Norfolk, where, he says, the relations between pastors and people are a trifle strained. The flock complain that since their shepherds have been obliged to matriculate at college they are out of all sympathy with rural life. Their feelings towards the rank and file of their worshippers have undergone a change, and the warm greeting extended to Farmer Giles suffers in sincerity by contrast with the coolness of the greeting vouchsafed to Hodge, his ploughman. The latter, moreover, cannot for the life of him understand what part such 'falsals' as classes for young men and women, 'pleasant Sunday afternoons,' and such like, play in the economy of Christianity. On the other side, the ministers charge the laity with meanness, although how it is possible for a Norfolk agricultural labourer in receipt of 11s. weekly to contribute much to the funds of his Connexion surpasses comprehension. Thus the rupture stands and points to a crisis in Methodism, which is reaching an acute stage."

SPIRITIST SIGNS.

THE RELIGION OF SPIRITISM.

In our last number we intimated that supernatural powers of evil were seeking to control governments, and this was taken from their own published statements. To-day—and from the same source, we shall show that their aim is to direct "the religious thought of the age."

Mr. Moses, an advanced spiritist and writer on these subjects; says: "Ever since I became intimately acquainted with the subject, I have been deeply impressed with some serious questions respecting it. One is that there is an *organized plan* on the part of Spirits who govern these manifestations . . . to act on us and on the religious thought of the age." Also Mr. Owen, the author of *Footfalls on the Boundary of Another World*, writes: "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."

But these are not *first steps*. The Scriptures tell us of attempts of the same kind long ago. Paul and Silas, when preaching at Philippi, had to contend with one of the throng of perverting spirits. "A certain damsel possessed with a spirit of divination (*Python*, margin) met us . . . and cried, saying, These men are the servants of the most high God, which show unto you a way (R.V.) of salvation." This sounded well. Here was an effort to "control religious thought." But the Holy Spirit would have no partnership with the demon, so "Paul turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts xvi. 16-18). This demon anticipated this day of *modern thought* and was willing to reciprocate and approve through the medium of such testimony as theirs, conditional upon being left alone. But she was silenced.

C. de Krogh (of Copenhagen) remarks:—

I have, however, in England, met with mediums who believed in reincarnation, and who even knew their own previous existences, but they are the exceptions. Reincarnation is, however, not a necessity. There may exist spirits who have only been down once. It depends how they have spent their earth life. But if a spirit sees that by going down again he can make quicker progress, then he will surely choose this way, for he has himself the choice. No one is sent down again without his own consent. But many spirits go down in the mission to help their brothers and sisters on earth, and this brings mankind an immense step forward. Just now a great number of high spirits have been reincarnated with this intention. Lighter and happier times are coming for mankind. Let us rejoice and be thankful to God for the glorious law of reincarnation.

Here, in this paragraph we find the same pretensions, the same claims to have a way of salvation.

There is but one way, the Holy Spirit in Acts ix. 2; xix.

9, 23; xxiv. 14, bears emphatic witness to this, for according to the R.V. all these passages should read "THE WAY."

"DENYING THE ONLY LORD GOD, AND OUR LORD JESUS CHRIST."

In Peter's Second Epistle we are forewarned of these blasphemous utterances, by which we may discern we are in the very rapids of the apostasy.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in heresies of damnation (R.V.), even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom *the way* of truth shall be evil spoken of.

"When an Adept reaches, during his life-time, that state of holiness and purity that makes him 'equal to the angels,' then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. The old physical body falling off like the cast-off serpent's skin, the body of the 'new' man remains either visible, or, at the option of the Adept, disappears from view, surrounded as it is by the akashic shell that screens it. The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avatars" (pp. 136, 140).

"Now the question arises, if an Adept can thus 'consolidate his astral body,' what is the use of reincarnation for him? Theosophy may reply that it brings him into closer touch with humanity on the earth. Perhaps it does in a superficial way, but at how great a cost in other ways! *The Arch-Adept of Nazareth*, the records of whose life Madame Blavatsky seems at last to have accepted, though she threw doubts thereon in her former writings, clearly taught this: For He declared to His disciples that it was expedient for Him to leave them. He knew that when the limitations of His natural body were transcended by His evolution into the arch-natural body, the body of the resurrection and ascension, He would be able to help them in a manner never before possible."

SPIRITISM AND THE RELIGIOUS PRESS.

Light, in its issue of July 30 is greatly elated in finding an ally in a religious paper. We think he must know very little of the organs of *religious thought*—whether pulpit or press—to be so cheered by this one contribution which is referred to in such an exultant tone. Those who are watching the "down-grade" of religious thought, could supply him with much matter. Here are two instances. One who ranks high in the Congregational fold declared from the pulpit that *Christ came to restore a ruin, also to discover what He saw of His Father in men*. Another example from a recognized authority in the Wesleyan body:

"Chinese, Zulus, Mohammedans, are all the children of God. We don't baptize children to make them God's children—but we baptize them because they are such."

We congratulate *The Church Gazette*. Its (shall we call it?) symposium on "Is there spiritual evolution after death?" is in every way good. The very subject almost deserves a page to itself, even as the very suggestion of "spiritual evolution after death" might win the battle by itself. If "spiritual evolution" is true, what of the old "Fall," "The primal curse," The arbitrary condemnation? If "spiritual evolution after death" is true, what of the end of "probation" with the earth-life, the resurrection of the body and an eternal hell?

Here follows a meaningless jumble of imbecility and folly. A pretension of reasoning which has a *show of wisdom*, but is nothing but brainless babbling.

"The capacities of self-consciousness are present in the sub-conscious germ and embryo and in the prior sub-conscious elemental, yet it has been differentiated from the Infinite into finality, and we see its first unfolding in particularised functioning, knowing in distinction, in the child. Similarly the germic capacities of the modes of consciousness pertaining to spiritual-personality, individuality, and celestial identity are now present

in man, but these will only unfold functionally when we ingress, through consecutive deaths, into the states and planes pertaining thereto, and come to have a vital form, a soul, in concomitant, equivalent mode."

We doubt the possibility of anybody understanding this rubbish even with the aid of the most exalted *spirit guide*.

It will be noticed by the reader, that with all this talk it is but mere speculation, as indicated by such words as "if," "assume," "given," "granting," &c. Those who hold to Bible verities grant nothing, and certainly do not "willingly accept the significant exclusion of the Bible," but rather emphasize the words of the apostle: "That ye may be mindful of the words which were spoken before by the holy prophets," that the days would come of "scoffers walking after their own lusts," and would co-exist with a *willing* ignorance of the word of God (See 2 Peter iii 2-5). "The principalities, powers, world rulers of this darkness," are at work and bringing on the great consummation rapidly

Editor's Table.

THE PROTESTANT MONTH.

It may be well to call the attention of our readers to the fact that November is specially a month of Protestant Anniversaries.

- Nov. 4 is the birthday of William III. (1650), and also his wedding day with Mary (1677).
- „ 5 is the anniversary of the discovery of the Gunpowder Plot (1605), and also of the landing of King William III. at Tor Bay.
- „ 10 is the birthday of Martin Luther (1483) and of Dean Goode (1801), who has been called "the Modern Luther."
- „ 12 Richard Baxter was born (1615).
- „ 15 William Cowper was born (1731).
- „ 17 Death of Queen Mary and Accession of Queen Elizabeth (1558), called "Queen Elizabeth's day," and observed with great demonstration from 1679 till the Accession of George I, quieted the fears of the people as to any danger to the Protestant succession to the throne.
- „ 23 Royal Order, substituting Tables for Altars in Churches (1550).
- „ 24 John Knox died (1572). Archbishop Sandcroft, the leader of the seven bishops, died (1693). Thanksgiving day in the United States.
- „ 29 The fall of Cardinal Wolsey, the enemy of the Reformation in England (1530).

CORRESPONDENCE.

To the Editor of "Things to Come."

DEAR SIR,

Your article in the October number on *Psa. cx.* alludes to the use made of it as proving that Christ cannot come for His people until after the subduing of His enemies, because, till then, He must sit upon the throne of God. This reminds me of a child-story. A little

country girl in London was shown the Queen driving past in her carriage. She was at first incredulous, and then astonished. "Why," she exclaimed, "I thought the Queen was sitting on the throne!"

Yours faithfully,

R. ANDERSON.

TO CORRESPONDENTS.

Dr. Bullinger has received an empty envelope which had never been fastened down. Whatever it originally contained had been taken out. The post-mark is "London, S.W., 8.30 p.m., Oct. 6." This notice may lead to the identification of the sender, and excuse the receiver for apparent neglect.

TO OUR READERS ON THE PACIFIC COAST.

The Rev. Walter W. Moses, of 35 Perry Street, San Francisco, would be very glad if all subscribers to *Things to Come* on the Pacific Coast would kindly communicate with him with the view, not only of promoting the circulation of *Things to Come* in that part of the world, but of spreading more widely the precious truths it desires to make known.

REVIEWS.

Loose Leaves from a Minister's Manuscripts. When we say that the *Minister* is the Rev. Samuel Wainwright, D.D., of Clapham Park, and that the *Manuscripts* are his own "meditative musings," we have said enough to commend this book to all who wish to read something interesting and instructive. The leaves and subjects, though quite independent, are yet very attractively arranged under four heads. (1) "Isaac went out (2) to meditate (3) into the field (4) at the eventide" (Gen. xxiv. 63), and this grouping, simple as it is, forms a thread sufficiently strong to hold some seventeen precious jewels, and make up a book specially suitable for thoughtful readers.

Dr. Wainwright is very happy in his choice of titles, and is the author of other books happily named, e.g., *Christian Certainty*, (Halchard's) 10s. 6d.; *Voices from the Sanctuary*, (Partridge) 3s. 6d.; *Scientific Sophisms*, a Review of Current Theories concerning Atoms, Apes, and Men, (Hodder) 6s. 6d.; *The Modern Avernus*, or the Descent of England. How far? a Question for Parliament and the Constituencies, (Halchard) 6s.; *Ritualism, Romanism, and the Reformation*, a Question of Fact, (Partridge) 7s. 6d. These *Loose Leaves* are published by Simpkin and Marshall, price 3s. 6d.

The Higher Critics and their Mistakes. By P. and R. H. Marshall Brothers, cheap edition, 4d. nett. A more useful book can scarcely be imagined. A copy ought to be in the hands of every one of our readers. It charmingly carries the war into the enemy's camp, and instead of standing coldly on the defensive, the critics are energetically submitted to the closest criticism and their many mistakes exposed. This large pamphlet of 56 pages contains a vast amount of most useful information: and shows that the higher critics, so far from being infallible teachers, are in reality the

most untrustworthy of guides. We earnestly commend it to every reader who has not time to work out so large a subject for himself.

AN APPEAL BY THE REV. H. W. WEBB-PEPLOE.

We heartily call attention to a letter which has recently been sent out by the President of the

BARBICAN MISSION TO THE JEWS.

We have not space for the whole, but give the important statement of facts. The latter is dated 25 Onslow Gardens, S.W., Sept. 30, 1898.

"MY DEAR FRIENDS,

"I think you know something of the Barbican Mission to the Jews. It is a small Society working on definite Evangelical lines (but in no spirit of rivalry, much less hostility, to other Jewish Missions) amongst the Jews of London, and it also does a little on the Continent. For the past seven years the headquarters have been at 33 Finsbury Square, the rent of which (£250 a year) has been entirely defrayed by 'A Lover of Israel.' The lease, however, has just expired, and we are now endeavouring to find a fresh home for the Mission, which should, if possible, be of a permanent character. In the meantime we have acquired temporary premises at 262 Commercial Road, E. It is proposed to make the new Mission House a memorial of the late Prebendary Gordon Calthrop, the first President of the Mission, to whose efforts and influence the work owes more than we can express.

"We have a little more than £1,000 in hand, but we need another £3,000 to carry our plans into effect. Will you help us with a donation?"

* * *

"Contributions may be sent to the Treasurer of the Mission, 226 Commercial Road, London, E."

PROPHETIC CONFERENCE.

The third Annual Prophetic Conference will be held (God willing) at St. John's Iron Church, Bexley, on Nov. 23rd and 24th at 3.30 and 7.30 p.m.

Further particulars can be obtained from Rev. F. Cecil Lovely, Bexley, Kent.

THE ORDER OF THE SEVEN CHURCH-EPISTLES.

Since the article on this subject was in type we have made further investigations, which show that the order in which we have them in our English Bibles is the same as that in *all* the Greek manuscripts.

In these manuscripts the order of the books is generally arranged in five groups.

First come the four Gospels; (2) then the Acts; (3) the General Epistles; (4) the Pauline Epistles, and (5) the Apocalypse.

The order of these five groups varies, but not these seven epistles.

The order of Paul's *other* epistles varies, but not the order of these seven.

The order of even the four Gospels varies, but not these seven epistles.

So that this fact puts the matter beyond all question, that this order not being chronological must be for some other purpose, and this purpose, we submit, is that which we have set forth upon another page.

THINGS TO COME.

No. 54.

DECEMBER, 1898.

Vol. V. No. 6.

Editorial.

OUR GREATEST ENCOURAGEMENT.

“Now all these happened unto them for ensamples” (*lit., for types*), and they are written for our admonition” (1 Cor. x. 11).

There is a blessed *application* of Num. xiv. 8 for the Lord’s people to-day, because we have the truth revealed and proclaimed to us in the epistles, and a powerful illustration of it in this episode in the history of Israel.

“If the Lord delight in us, then He will bring us into this land, and give it us.”

The first thought of the religious old nature is, “Then I must try and behave so that I may enable Him to delight in me”!

But this does not come up even to the Old Testament standard, still less to the New.

Those under the old covenant had truer views of God and His grace than this.

In the history before us the spies had just returned and brought back an “evil report.” It was evil because they were occupied with themselves, and not with the power of God and the promise of God.

They saw the “giants,” but not the right hand of God which could subdue them.

They saw the “walled cities,” but not the strength of Jehovah which could crumble them to dust.

They said, “They are stronger than we,” because they forgot the Strong One in their midst.

They were in their enemies’ sight as grasshoppers, but did not think of what their enemies were in God’s sight.

They wept because of the giants and walls, and forgot God’s covenant which He had made with Abraham, Isaac, and Jacob.

What a difference there is between Num. xiv. and Exod. xv.!

In Num. xiv. it was all “we”: “we came,” and “we saw,” and “we were,” &c. Whereas in Exod. xv. it was, “Who is like unto Thee?” “Thou hast led forth,” “Thou hast redeemed,” “Thou hast guided,” “Thou shalt bring in.” Therefore it is no wonder that we read, “Then sang Moses and the children of Israel this song.”

And it is no wonder likewise that we read in Num. xiv. 1, “the people wept that night.”

And what is the answer of faith to all this weeping? It is given in the words of Joshua and Caleb (verse 8), “If the Lord delight in us, then He will bring us into this land, and give it us.”

This was the ground of faith in Exodus. It was the

fact that “God remembered His covenant with Abraham, with Isaac, and with Jacob” (Exod. ii. 24). No other ground can give true cause for the singing of Jehovah’s praise. And any other ground will give cause for weeping instead of singing.

Notice the three verbs: “delight,” “bring,” and “give”! They all refer to Jehovah’s action, and not to ours.

What is there in us to call forth, still less to merit, one or the other?

What is there to call forth the notice, the esteem, or respect of a holy God? Why should He delight in sinful worms of the earth—miserable, rebellious creatures? What is there in us? Everything that would cause Him to abhor us.

God’s delight in us is wholly in virtue of His *covenant*! It is to this that He always has “respect.” And the covenant which He has made with us is in Christ, on resurrection ground.

It is as having died and risen in Christ that the Father can delight in His people.

He looked on Christ and said, “This is My beloved Son, in whom I am well pleased,” and He looks on each one who is in Christ, and says the same.

Hence it is written in Psa. xvi. 2, “O my soul, thou hast said unto Jehovah, Thou art my Lord, my goodness extendeth not to Thee, but to the saints that are in the earth, and to the excellent, *in whom is all my delight.*” These are the words of the great surety of the covenant speaking in this Resurrection Psalm on behalf of His people.

This is our greatest encouragement in times of doubt and difficulty and depression. This has always been the encouragement of God’s saints even under the old covenant.

David, when suffering under chastisement for an open sin, is held on to this, like a ship to its anchor. “He said to Zadok, Carry back the ark of God into the city: *if I shall find favour in the eyes of Jehovah, He will bring me again and show me both it and His habitation.* But if He thus say; *I have no delight in thee:* Behold, here I am, let Him do to me as seemeth Him good” (2 Sam. xv. 25, 26).

This is the language of faith in time of chastening, but it is the same in time of praise. In 2 Sam. xxii. 20, “He brought me forth also into a large place; He delivered me *because He delighted in me.*”

Here is all our security. But to be a true encouragement, we must be certain of the grounds on which God’s delight in His people is based. It is in nothing in themselves, but wholly in Himself. He delights in us simply because He has respect to His covenant in Christ: because He has redeemed us by His Son through “the blood of the covenant”: and because He has made it known to us in regeneration by the Holy Spirit as the witness to the covenant.

The Father delights in the people of His choice.
The Son delights in the fruits of the travail of His soul.
The Spirit delights in His own workmanship.

It is the Father's delight to will to draw them to Himself.
It is the Son's delight to do the will of God, and it is the Spirit's delight to witness to that will in their heart's experience.

But there is more than delight in these words; there is *determination*. "Then He will bring us in." There may be doubts and misgivings and fears, but we rest in this: "He will bring us in." The Giants of Distrust and Dismay and Despair may defy us, but "He will bring us in." The walled cities of Ignorance, Indifference, and Infidelity may withstand us, but in spite of all, "He will bring us in."

And why? Because our walk is correct? Because our life is worthy? No! but because—look at the words as written in Psa. xlv. 3—"because Thou *hadst a favour unto them*." That is the reason, and the only reason that God gives, and that precious faith thankfully confesses.

No. Israel was carefully reminded that "Not for thy righteousness, or for the uprightness of thy heart, dost thou go to possess their land . . . but that He may perform the word which the Lord swore unto thy fathers" (Read Deut. ix. 1-6).

And so with His people now. It is because He loved and chose them in Christ, because Christ, "having loved His own, loved them unto the end" (John xiii. 1), that "He will bring us in." Yes, "in," to eternal relationship with Himself, "in" to the blessedness of all the truth which He has revealed for them, and "in" to the possession and enjoyment of all spiritual blessings in Christ, treasured up in Christ for them.

"He will bring us in."

Where? Into the possession and enjoyment of all that He has promised. For Israel, that was "the land." For us, it is "all spiritual blessings in Christ." Like that land to Israel, ours is a matter of Divine revelation (Gen. xii. 1).

It is a possession that is *inalienable*, for it is written, "The land shall not be sold for ever: for the land is Mine: for ye are strangers and sojourners with Me;" or, as in the margin, "the land shall not be sold *to be quite cut off*." It often appears to be nearly cut off in our experience in times of doubt and difficulty. But we may be certain of this, that, however nearly it may seem to be "cut off," it is never "quite." "Being confident of this very thing, that He which hath begun a good work in you, will perfect (*i.e.*, finish) it until the day of Jesus Christ" (Phil. i. 6).

Like Israel's inheritance, ours is one of *covenant favour*. Psa. lxxxv. 1, "Lord, Thou hast been favourable unto Thy land"! Yes! and all that we have is by His favour or grace. We are protected by His favour (Psa. v. 12). We are exalted by His favour (Psa. lxxxix. 7). We shall be victorious through His favour (Psa. xli. 11), and we shall be "satisfied with favour and full with the blessing of the Lord" (Deut. xxxiii. 23).

Like Israel's inheritance, ours is characterised by precious *fruit* (Lev. xxvi. 4), "The land shall yield her increase, and the trees of the field shall yield their fruit." Yes, "fruit,"

not "fruits." For "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

And all is the gift of God, for "He will give it us." Not sell it, but give it. We cannot earn it, work for it, or deserve it. No! God loves; and God gives. We believe; and we have (John iii. 16). He gave His Son, He gives His Spirit; He gives a new nature; He gives precious faith; He gives all things (Rom. viii. 32). "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

This is why the Holy Spirit Himself is given, "that we might know the things that are freely given to us of God" (1 Cor. ii. 12).

All blessing flows forth from His free, spontaneous, uninfluenced grace, enjoyed with Christ, and communicated to the hearts of His people by the power of the Holy Ghost.

He has proved that He does delight in the work of His own hands: therefore "He will bring us in."

He has given grace: therefore He will give us the glory (Psa. lxxxiv.).

Contributed Articles.

THE SPIRIT'S VOICE TO THE CHURCHES.

I.—THE EPISTLE TO THE ROMANS.

First Paper: On the Epistle as a Whole.

BY THE REV. DR. BULLINGER.

WE come now to look at the epistles separately, as addressed to the Seven Churches by the Holy Spirit, and we must look at each in the light of the whole.

Romans has been placed first as containing the first principles of Gospel teaching: and until we have mastered its lessons we can know nothing as to our true Christian position; and cannot go forward or learn anything else to our real advantage. All other truth which we may learn will be out of proportion and out of place if it is not subordinated to and dominated by the essential and fundamental truths written in the Epistle to the Romans.

The design and scope of the epistle is the first important point, because this governs everything in it, and gives us the key to its right interpretation.

Set forth in its briefest form, we may thus present

THE EPISTLE AS A WHOLE:

A | i. 1-6. The Gospel (revealed before, never hidden).

B | 7-15. Epistolary (Salutation, &c.).

C | a | i. 16-viii. 39. Doctrinal.

b | ix-xi. Dispensational.

C | a | xii. 1-xv. 7. Practical.

b | 8-13. Dispensational.

B | xv. 14-xvi. 24. Epistolary (Salutations, &c.).

A | 25-27. The Mystery (hidden before, now revealed).

In this simple form we see at a glance the perfection of the design as well as the scope of the whole epistle.

We are struck at the outset with what is set forth first of all. It is

“THE GOSPEL OF GOD,”

which is the great subject of its revelation: *i.e.*, God's Gospel.

This is what meets our eye first, after the rejection of Christ, as recorded in the sad history written in the four Gospels (completing the Old Testament as well as commencing the New Testament); after the further rejection of Christ and of the Holy Spirit's own testimony concerning Him, as recorded in the Acts of the Apostles. After all this we open the Epistle to the Romans, and the first thing which the Holy Spirit has to say to the churches is concerning “the Gospel of God.” The good news is that, in spite of all the sin and wickedness of man, of all the ungodliness, both of Jew and Gentile, God will deal with man in grace; and how—notwithstanding man's unrighteousness, God can be just and yet the Justifier of the lost and ruined sinner who believeth in Jesus.

Does not this commend itself to our spiritual instinct as being perfect as to its order? What could be more appropriate or more blessed?

Then we have, at the end of the epistle, as put in contrast with this Gospel which was “promised afore,” the Mystery which had been hidden and “kept secret since the world began, but now is made manifest.” Romans goes on to explain the Gospel (from i. 16-viii. 39), while Ephesians takes up the mystery with which Romans ends.

It will be noted also that the prominent feature of the epistle is the long doctrinal portion which forms one half of the whole, from i. 16 to viii. 39. All the other members are short by comparison. This tells us that doctrine is the most important point, and dominates the whole.

The first six verses introducing the great subject of God's Gospel are worthy of close attention. They are so terse and full of meaning that it is most difficult, if not impossible, to accurately give an exact and close translation. As nearly as possible the sense is:*

“Paul, a bond-servant of Jesus Christ, by Divine calling an apostle (Acts ix. 4-16), separated (Acts xiii. 2) unto God's Gospel, which He announced in former times through His Prophets in Holy Scripture, *viz.*, concerning His Son, who was of David's seed according to the flesh, and was powerfully (this appears to be the force of *ἐν δυνάμει*, taken adverbially) demonstrated to be God's Son with respect to His holy spiritual body (Psa. xvi.) by the fact of (or, as the result of) His resurrection from the dead (Psa. ii. 7; Acts xiii. 33, and Heb. i. 5, *i.e.*, as to natural birth He was David's son, but as to His resurrection body He was declared to be God's Son), even Jesus Christ our Lord, through whom we received apostolic grace (*lit.*, grace—yes, and apostolic

*In this, and in all subsequent translations, we propose to give the exact translation itself in thick type, and running parenthetical, paraphrastic explanatory comments intermingled with it, but in different type, so as to keep it clear to the eye, and make it clear to the mind.

grace, too, for this is the force of the figure of *Hendiadys* here used), **with a view to faith-obedience among all the Gentiles (chap. xvi. 26; Eph. iii. 9; 1 Tim. iii. 16), for His glory. Among whom ye are yourselves also—the called of Jesus Christ.”**

Before we proceed further, let us pause and note that each separate member of the structure given above partakes of the perfection of the whole; and down to the smallest member each has its own special and peculiar structure.

For example, the two *epistolary* portions, one at the beginning and the other at the end of this epistle (i. 7-15 and xv. 12-xvi. 24), though separated by so large a space, yet correspond to each other down to the minutest particular.

THE TWO EPISTOLARY MEMBERS COMPARED.

B (i. 7-15) and B (xv. 14-xvi. 24).

B	c | i. 7. Salutation.
	d | 8-10. Prayer and thanksgiving (his for them).
	e | 10-13. His journey to them.
	f | 14, 15. His ministry.
B	f | xv. 14-21. His ministry.
	e | 22-29. His journey to them.
	d | 30-33. Prayer (theirs for him).
c	| xvi. 1-24. Salutations.

Here notice how the smaller members correspond in all perfection with each other. It can be seen only by carefully reading and comparing the very words themselves; and the reader can do this equally well for himself. It would necessitate our transcribing large portions of the epistle were we to show this here.

If the epistolary part is thus perfectly constructed, we are sure that we shall find the great doctrinal portion no less perfect.

Its great subject is the answer to the ancient question, “HOW SHOULD A MAN BE JUST WITH GOD?” (JOB IX. 2)

And the answer is, that while God's wrath is revealed against all ungodliness and unrighteousness of men (i. 18), His righteousness also is revealed (i. 16, 17).

It is important to note that, in this great doctrinal division (a. i. 16—viii. 39), the expression, “a righteousness of God” (*i.e.*, divine righteousness, because it includes the death and resurrection of the believer in Christ), occurs *eight* times; while the word *λογίζομαι* (*logizomai*), variously translated *imputed*, *reckoned*, or *counted*, occurs *twelve* times, because it is in the perfection of sovereign government that God chooses to impute divine righteousness to the sinner.

These numbers (*eight* and *twelve*) agree with the fact that this divine righteousness is perfected and procured by the death and resurrection of Christ (*eight* being the number of resurrection); and that it is *imputed* by God to the ungodly in His sovereign power (*twelve* being the number of governmental perfection).

The righteousness of God has been procured and revealed and imputed to the sinner, and this is the believing sinner's justification before Him.

It is the object of this great doctrinal division of the epistle to explain and set forth this foundation truth.

It consists of two parts: the first ending with Rom. v. 11, and the second beginning with v. 12.*

Expansion of "a"—i. 16—viii. 39.

Doctrine.

a	D	i. 16—v. 11. SINS. The products of the old nature—the fruits of the old tree.
	E	v. 12.—viii. 39. SIN. The old nature itself—the old tree itself.

Simple as this appears to be, it is really the most important key to the whole teaching of the epistle. No commentary or exposition is worthy of the slightest attention, which does not mark this distinction and division which occurs between verses v. 11 and v. 12; and which is not governed by this fundamental division, which we have marked as D and E.

Up to v. 11 (D) the great subject is SINS, as distinct from SIN; *i.e.*, the outcome of the workings and manifestations of the old nature, as distinct from SIN, which is the old nature itself. This latter is treated of in v. 12—viii. 39 (E). The distinction is most marked, and must be carefully noted and studied.

Up to v. 11 (D) the fruits of the old tree are first dealt with, and we are shown the corrupt workings-out of the evil which is by nature in every man, and the principle on which God can justify sinners, Jew and Gentile: while from v. 12 (E) the old nature itself is dealt with, and we are told by precept and example what God has done with the old tree itself, and what *we* are to do with it, *viz.*, to reckon it as having died with Christ.

Up to v. 11 (D) we are viewed in our natural condition as "*in the flesh.*" From v. 12 (E) we are viewed in our new position as "*not in the flesh,*" but *in Christ.*

Up to v. 11 (D) it is *we* who are "*in the flesh.*" From v. 12 (E) it is the flesh that is in *us.*

Up to v. 11 (D) we are viewed as dead in trespasses and sins; while from v. 12 (E) we are viewed as having died together with Christ, and risen again in Him in newness of life.

The different conditions in D and E are *two different planes.* The only change is in our standing. There is no change of nature; only change of position or standing before God. The evil nature remains, but its power is limited, and bounds are set to it. It no longer reigns. It is no longer the master, and never again can be. The flesh does not become spirit, but our relations to it are changed. We were in it. "We all had our conversation . . . in the lusts of our flesh, fulfilling the desires of the flesh and of the mind" (Eph. ii. 3). This is the plane, or condition treated of in D (i. 16—v. 11). But now, having died with Christ—on the Cross—and having been (in the purpose of God) crucified with Him *there*, we have also been "quickened together with Christ," and now stand before God "*in Christ,*" and walk in newness of life. This is the subject of E (v. 12—viii. 39).

These are the broad outlines of the great doctrinal portion of this epistle. We must fill them in in a more detailed

* J. N. Darby has well and carefully distinguished these two portions with their separate subjects.

manner as we proceed, but this is sufficient to enable us to see the great and broad foundation of church-teaching deeply and firmly and securely laid.

This is the first letter of the new alphabet, which is to spell out such wondrous truths and bring to us a new revelation never before made known in its rich details to the sons of men as they are in this epistle.

It is ignorance of this foundation truth, which is the parent of most of the errors and false teaching of the present day.

The two natures are two great facts. Their workings and manifestations are seen and experienced by all. Those on the one (the lower) plane exhibit the workings of the flesh in its filthy or refined desires; while those on the other (the new and higher) plane exhibit the workings of the new nature; and the awful conflict between it and the old *is* made manifest.

Nothing can alter these facts. Nothing can eradicate the experiences produced by them. No system of theology can change or explain them. It is only when we have learned and understand the explanation which God has given us here in Rom. i. 16—viii. 39, and have thoroughly mastered His teaching concerning them, that we can have or know and enjoy "peace with God."

This is what we all crave. This is what we all seek. But only those find it who learn it in "what the Spirit saith to the churches."

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 WORK OF THE HOLY SPIRIT UNDER THE OLD TESTAMENT DISPENSATION.

BY THE REV. CANON FAUSSET, D.D.

(At the Annual Conference of the Yorkshire Evangelical Union, York, June 10th, 1898).

THE subject may be viewed in three aspects:—(1) The Holy Spirit's work in *Nature*; (2) His work in *Inspiration* and Revelation; (3) His work upon the *individual soul.*

I. His work in Nature appears at the very opening of the Old Testament Scriptures. "The Spirit of God moved on the face of the waters." The Hebrew "*Rachaph*" means the brooding of a bird over its young. The deep received from the Spirit the germs of all life; these the same Spirit successively developed. So also the Psalmist, "By the word of Jehovah were the heavens made, and all the host of them by the breath (the Spirit) of His mouth" (Psa. xxxiii. 6). Augustine (*De Gen. v. 22*) truly says, "As in the grain there were invisibly all the elements which subsequently developed into the tree, so when God created all things, the world had all the elements which were made in it and with it, and which the water and the earth produced potentially and causally in the succession of times." The true evolution is not a fortuitous concourse of atoms, but a creation with the view to the final causes and ends of the intelligent Creator and continual Upholder of all things (Gen. i. 2; Heb. i. 2, 3).

The Holy Spirit's work next appears in the special creation of man. "Jehovah Elohim breathed into man's nostrils the breath of lives, and man became a living soul" (Gen. ii. 7). No such impartation is recorded in the creation of brutes. "The Spirit of God hath made me," saith Job (xxxiii. 14), "and the breath of the Almighty hath given me life." The distinction is marked in Eccles. iii. 31, Heb., "The spirit of man that ascends, it belongeth to on high, but the spirit of the beast that descends, it belongs to below, even to the earth." Natural selection cannot account for moral sense of duty, as opposed to utilitarian interest; for instance, honesty even when it entails suffering; justice and truth at the cost of even life itself. The Spirit's breath alone could impart man's moral pre-eminence,—conscious relation to God—sense of responsibility to Him—or capability of holiness.

Observation confirms Genesis. "Man's body (says the Duke of Argyle) unclothed, slow of foot, inferior in physical power, smell, and sight, put him at immense disadvantage in the struggle for life with brutes. Man must have had human proportions of mind, before he could afford to lose bestial proportions of body." The Creative Spirit interposed to give this intellectual and moral power precisely at the point where science cannot explain the sudden leap from the highest brute to the lowest man. As the body is the seat of sense-consciousness—the soul the seat of self-consciousness—so the spirit is the seat of God-consciousness. As the Spirit breathed into man his Heaven-born life at the first creation, so the Lord Jesus breathed in the disciples at the new creation, saying, "Receive ye the Holy Ghost" (John xx. 22).

God's continual upholding of Nature by His Spirit appears in the imagery of the cherubim, the mystic chariot of His providence, described in Ezek. i. 21, "The Spirit was in the wheels." One and the same Spirit was in the Fourfold living creatures, as in the Fourfold wheels. The Spirit of God impenetrates His heavenly ministers, and by them rules and orders the complex workings, wheel within wheel, of His providence on earth (Ezek. i.).

Crowning all, the Spirit in the coming new heaven and earth is to be the Renewer, as He was the Creator. "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth" (Psa. civ. 30). The Spirit will be first "poured on the house of David, and the inhabitants of Jerusalem," and so they will "look on Him whom they pierced and mourn" (Zech. xii. 10). Then "the Spirit shall be poured from on high and the wilderness shall be a fruitful field" (Isa. xxxii. 15). Beginning, as ever, with Israel, God will pour His Spirit upon all flesh in the millennial age. When it shall end, in the purification of man's earthly home by fire, the new heaven and earth, free from all former taint, will be the work of the Creative Spirit, the Lord and Giver of life (Rev. xxi. 1-4).

II. The work of the Holy Spirit in Inspiration and Revelation. The Lambeth Conference Committee on "The Critical Study of Holy Scripture" say, "Keeping in view the example of Christ and His Apostles, we hold, that we should refuse to accept any conclusion which would withdraw any portion of the Bible from the category of God-inspired Scripture, profitable for doctrine, reproof, correction, and instruction in righteousness." The statement of Professor Ryle is very unsatisfactory, "that there is no reason to claim for the Bible accounts of the six days' creation any difference in character, so far as scientific value is concerned, from similar stories current in Mesopotamia." So the story of Eden and the fall seem to him the product of Israel's "childhood." He forgets that when Abraham came from Mesopotamian Ur, he was

living in a city whose literary remains we now possess, indicating not the childhood but the maturity of literary culture. Professor Ryle thinks that the Divine teaching was given to Israel by means of the myth. St. Peter (2 Pet. i. 16) says the opposite, "We have not followed cunningly-devised myths." Our Lord refers to the writings of Moses not as myths, but history. The records of Egypt, extant in the hieroglyphics, prove a high stage of civilization; and Moses was "learned in all the wisdom of Egypt." If ever there was writing free from mythical tone, and implying on its face historical accuracy, it is that of the records of Moses. The Tel-Amarna correspondence of Pharaoh and his Viceroys in Palestine, in Babylonian script, proves the widespread use of writing in the fourteenth century before Christ.

Every fresh discovery tends to prove the Historical truth of the Pentateuch. The predominance of Elam over Babylon under Chedorlaomer (Gen. xiv. 1-5) was supposed to be mythical until inscriptions of 2000 B.C. confirmed Holy Writ.

Moses uses Egyptian words, as "*Teebah*," for the ark, such as were natural for him to use, if reared in Pharaoh's palace. Joshua (i. 4) speaks of "all the land of the Hittites"; sceptics, thinking them a petty tribe, sneered at this as unhistorical; but the monuments of Egypt and Assyria now attest the wide extent of the Hittite confederacy.

That Moses used Historic documents is implied in the "generations" (*Toldoth*), *i.e.*, genealogical histories mentioned in the early chapters of Genesis. These were handed down from the first under Divine Inspiration, which discriminated the real from the mythical. Abraham and Moses are expressly termed "Prophets" (Gen. xx. 7; Deut. xviii. 18).

As such, Moses gave the genuine God-sanctioned account of Creation, Eden, and the Flood, as distinguished from the Babylonian legends of the East, mixing fable with truth.

Our Lord sets His seal on Moses' writings in respect to all three, as Historical truth (Gen. i. 27; ii. 24. Matt. xix. 4, 5; xxiv. 38). To assert fallibility in Him is to dethrone Him from His Deity. He infallibly asserts "Had ye believed Moses, ye would have believed Me, for he wrote of Me" (John v. 48). His reference to the burning bush endorses Exodus iii. 2 (Luke xx. 37). On four points He endorses Leviticus as Moses' work, the Law of the Leper (xiv. 3-10; Matt. viii. 4), the Shew-Bread (xxiv. 9; Matt. xii. 4), Circumcision (John vii. 23; Lev. xii. 3), and the death penalty to the curser of father or mother (Lev. xx. 9; Matt. xv. 4). Thrice He quotes Deuteronomy as "the sword of the Spirit" to the discomfiture of the tempter (Matt. iv. 3-6).

Lord Arthur Herve truly remarked, "Each Old Testament Book presupposes those which precede it. Malachi presupposes the history of Elijah, and the Law of Moses. Zechariah presupposes the Babylonian captivity. Haggai presupposes God's Covenant with Israel by Moses (ii. 11, 12; Lev. x. 10, 11). Thus also David's History looks back to Samuel; Samuel to the Judges; Judges (xi. 25) to Joshua (xxiv. 9); Joshua to the Pentateuch (Num. xxii. 5); Deuteronomy (xxiii. 4, 5) to Numbers (xxii. 5, 6). Exodus, Leviticus, and Numbers presuppose Genesis as to the twelve tribes, and Abraham, Isaac, Jacob, and Joseph. Thus each link from Malachi to Genesis testifies to all that precedes it for 1,500 years. The Books of Samuel and Kings attest their own composition by Prophets, *i.e.*, men "moved by the Holy Ghost" (1 Kings xi. 41; xiv. 29; 1 Chron. xxix. 29; 2 Pet. i. 21).

So entirely were they so, and so untrue is the Rationalistic idea that the sense of their writings must be limited by their own knowledge and thoughts as uninspired men, that often they themselves did not know the deep and far-reaching truths wrapped up in their own spirit-taught utterances; so they "searched what or what manner of time the Spirit of Christ in them did signify when He testified beforehand the sufferings of Christ, and the glory that should follow." For it was "not unto themselves, but unto us, they did minister" (1 Pet. i. 11).

Similarly David, the sweet Psalmist of Israel, testifies of the Psalms written by him, but relegated to recent ages by the critics, "The Spirit of Jehovah spake by me, and His word was in my tongue" (2 Sam. xxiii. 2). Remember that, by Kuenen's own confession, the critics have no data save what ordinary Bible Students possess. Had the books ascribed to Moses, originated in the later age, they would not have been accepted by the Samaritans, who still maintain the Pentateuch, whilst rejecting all else.

So far were the Prophets from originating its legal ceremonial and Tabernacle, as the critics say, that they on the contrary teach spiritual worship as above ritual sacrifice; for instance, Hos. vi. 6, "I will have mercy, not sacrifice; and the knowledge of God more than burnt offerings." Truly we owe an inestimable debt to the Spirit of God, who in Old Testament times "spake unto the fathers, in the prophets, in divers portions and in divers manners" (Heb. i. 1).

III. The Holy Spirit's work on the Individual soul, in the Old Testament. St. John expressly testifies that "the Holy Ghost was not (yet given) because that Jesus was not yet glorified" (John vii. 39). In what sense was the Holy Ghost not given till our Lord's Ascension and the Pentecost that followed? First, the Holy Spirit could not testify of the Lord Jesus, and all the fulness of His grace uniting us to Him in His sacrificial death, resurrection, ascension, intercession, and future glorious manifestation with His saints, until the Saviour had come, suffered, and entered into His glory. "He shall receive of Mine and shall show it unto you" (John xvi. 14). The offices of the Holy Spirit under the Old Testament resembled the preliminary droppings that precede the thunder shower. "The testimony of Jesus is the Spirit of prophecy" (Rev. xix. 10). That testimony could be only given in type and prophetic anticipation, until the Saviour had actually come. The Holy Spirit in the Old Testament dispensation is represented rather as coming upon believers, than as the Person dwelling in them, and abiding with them. Thus the Spirit of God came upon Balaam (Num. xxiv. 2), and upon Gideon (Heb. "clothed itself with Gideon"), (Judges vi. 34); and Micah (iii. 8) could say, as an inspired prophet, "I am full of power by the Spirit of Jehovah." Zechariah (iv. 6) too looked on to the only power which can rear the temple of God, "Not by might, nor by power, but by My Spirit, saith Jehovah of hosts." But His action was intermittent, going and coming like Noah's dove; but in the New Testament He dwells in the soul as the dove that descended and remained on Jesus at His baptism (John i. 32, 33; Isa. xi. 2).

David prayed in Psalm li., "Take not Thy Holy Spirit from me." The Holy Spirit for a time numbered Saul among the Prophets, but withdrew for his disobedience. David in his prayer deprecates a like punishment for his heinous sin; but Jesus tells His disciples "the Holy Spirit abideth with you and shall be in you."

The Spirit came upon the Prophets with a mighty influence; but He now fills the individual members, and the whole Christian body, with the Holy Spirit flowing forth

from the Head, Christ Jesus; so that the Church is now termed "the temple of the Holy Ghost."

Truly it is written, "Blessed are the eyes that see the things that ye see, for I say unto you, Prophets and wise men have desired to see the things which ye see, and have not seen them."

Let us all join in the two prayers, the only ones in the whole Bible (and these occurring in the Old Testament) addressed directly to the Holy Spirit; one for the unconverted, "Come from the four winds, O breath (Spirit), and breathe upon these slain that they may live" (Ezek. xxxvii. 9); and the other for believers, "Awake, O North wind; and come, thou South; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits" (Song Sol. iv. 16). Let us value the Old Testament, as the inspired work of the Spirit of God from first to last. It was the Old Testament Scriptures which made Timothy "wise unto Salvation." They are the Sacred Vestibule whereby we enter into the Holy of holies. They witness with ever-increasing distinctness of the Messiah to come, the Bruiser of the Serpent's head, from the Protevangel in Eden (Gen. iii. 15) down to the crowning prophecy of Malachi, "Behold, the Lord shall suddenly come." May our hearts respond, Even so, come, Lord Jesus.

Selected gleanings.

WHAT THE CHURCH IS NOT.

"And Fair and Festival—frolics untold,
Were held in the place of prayer,
And maidens bewitching as sirens of old,
With worldly graces fair,
Invented the very cunningest tricks,
Untrammelled by Gospel Laws,
To beguile and amuse and win from the world,
Some help for the righteous cause."

"THE church is not a house of merchandise, a bureau of amusement or a social club. None of these things are nominated in her joint high commission, and her franchise does not contemplate in leadership the executive ability of a railroad president for administration.

"Individually, her members may earn money in any honest way, but corporately they have nothing to do with money but to receive freewill offerings as an act of worship, and transmit them to the proper objects. We are plainly taught by precept and example, from the building of the Tabernacle, from Genesis to Revelation, that God approves only one method of raising money for His cause, and disapproves this amusement and merchandising industry.

"Christ twice purged the court of the temple of merchandising. What would He now say and do if He were to return and see the huckstering, junketing, vaudeville and flimflam of modern churches?

"It is no function of the blood-bought church to entertain or amuse anyone, either with legitimate drama, Bible scenes or the degrading vaudeville of the world. Christ and His apostles never dreamed of putting the Gospel on stage exhibition, or of making its administration an amusement for lost men.

"What a contrast between these modern societies, so largely engaged in giving fairs, suppers and popular entertainments, and the apostolic churches.

"The less piety a church has, the more oysters, ice-cream, and fun it takes to run it and the faster it runs from God.

The church is not to cultivate the social element, in the realm of worldliness, and thus paralyze its spiritual life. These festal scenes of carnal revelry and ungodly mirth, are the apostasy of the primitive Agapæ and of the Methodist love feast. This carnality and frivolity is a part of the last prophetic apostasy. How degrading to the church and destructive of its saving influence!

"We need a new crusade, not to rescue the Holy Sepulchre from the Turk, but to rescue the Holy Place from the caterer and the showman. Away with this 'amusement heresy and cooking-stove apostasy!' Do not drag the royal robes of the expectant Body of Christ through a defiling church kitchen.

"The early church 'held the young' by spiritual forces alone, and in the face of flames and lions. The Puritan and all the reformed churches of Christendom held the young better than now, before they ever employed these meretricious attractions of the world. Spiritual forces are the strongest of all. Christ said: 'And I, if I be lifted up, will draw all men unto Me.'—*Extract from an Installation Sermon delivered at Rochester, N. Y., by Rev. E. P. Marvin.*

Our Monthly Bible Study.

HISTORY OF THE CHURCH OF JESUS CHRIST.

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|-------------------------|---|---|---|-----------------------------|
| 1. CHOSEN FROM ETERNITY | - | - | - | Eph. i. 4. |
| 2. CALLED | - | - | - | Rom. viii. 30; Heb. iii. 1. |
| 3. JUSTIFIED | - | - | - | Jer. xxxiii. 16. |
| 4. SANCTIFIED | - | - | - | I Cor. i. 2. |
| 5. ONENESS | - | - | - | Eph. i. 22, 23. |
| 6. PRESENTED FAULTLESS | - | - | - | Heb. ii. 13. |
| 7. GLORIFIED | - | - | - | I Pet. v. 10, 11. |
- Christ Church Lodge, Bromley, Kent.* T. GEORGE.

Questions and Answers.

QUESTION No. 187.

Inquirer, Crockham Hill. "Will you kindly let me know who Gog and Magog are, in Ezek. xxxviii. and xxxix., and Rev. xx. 8?"

The revised translation should be referred to. There Ezek. xxxix. reads, "Gog, prince of Rosh, Mosch, and Tobolsk." This translation is confirmed by another wholly Jewish. There is a very old work on the subject, an extract from which follows:—

"But the first translators of the Hebrew Scriptures, the Septuagint, rendered this passage with a very notable and essential difference, viz.,

Ἰὼγ ἄρχοντα Ῥῶς, Μασδοχ καὶ Θοβέλ."

"The Hebrew word רֹשׁ (rosh or ros) used as an appellative noun, signifies head, chief, or prince. But the ancient Jews were sensible that in this place it was not an appellative noun, but a proper name, and they therefore rendered it by the proper name Rosh.

"If we next inquire what nations are signified by those three proper names, we shall find that this question also has been long determined by the learned. The celebrated Bochart, about the year 1640, observed in his elaborate researches into sacred geography that Ῥῶς (Rosh) is the most ancient form under which history makes mention of the

name of Russia, and he contended that the first two of those names properly denote the nations of Russia and Muscovy.

"From Rhos and Mesech (that is the Rhossi and Moschi) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia. We have, indeed, ample and positive testimony that the Russian nation was called Ῥῶς Ros by the Greeks: 'The Rosb are a Scythian nation, bordering on the northern Taurus.' This testimony is given by Cedrenus, Fonarus, Leo Grammaticus, Tzetzes. And their own historians thus report: 'It is related that the Russians whom the Greeks call Ros, Ρῶς, and sometimes Rosos (Ρωρός) derived their name from Ros, a valiant man who delivered his nation from the yoke of their tyrants.' Thus we discern the modern names of Russia, Moscow, or Moskwa."

Of the third, Tubal he writes:—"It is not difficult to recognize in this word a name which naturally connects itself with the two former. The river Tobol gives name to the city Tobolium, the metropolis of the extensive region of Siberia, lying immediately eastward of the territories of Moscovy or Mosc."

So it seems to be this: that in the two names we get the Capitals of what is now the vast nation called Russians—the one in the European part, the other in the Asiatic part.

QUESTION No. 188.

E. C., Blackhill. (1) "Are the 42 months of Rev. xi. 2 the same period as the 1,260 days mentioned in the following verse? (2) Are they not one-half of Daniel's seventieth week? (3) Are the three and a half days of ver. 9 day-years? (4) Explain first clause of Gen. xv. 16."

1. Yes. The period of time is the same.
2. This time is one-half of Daniel's week.
3. Why should they be years when the Word says, "three days and a half?" Then it means three days and a half, no more and no less.
4. The four generations would be Levi, Kohath, Amram and Moses.

QUESTION No. 189.

J. H. C., Rotherham. As Paul states in Acts xxvi. 22 that he up to that moment had said "nothing but what the prophets and Moses did say should come," it follows that the "Chronology of the Acts and Epistles" contained in the Oxford Helps and followed by other writers, is erroneous, as it states that the Epistles to the Thessalonians and Corinthians (*inter alia*) were written prior to Paul's defence before King Agrippa. "Can you throw any light upon this point?"

It is evident from the epistles themselves, that those to the Thessalonians, to the Romans, and to the Corinthians were written before Paul's last visit to Jerusalem (Rom. xv. 25, I Cor. xvi. 8, I Thess. iii. 5, compared with Acts xviii. 5). But this fact is not at variance with Paul's statement to Agrippa in Acts xxvi. 22.

The Jews accused Paul to the Roman governor, that he was a pestilent fellow, a mover of sedition among all the Jews—and that he had gone about to profane the temple (Acts xxiv. 5, 6). Before all who examined him, Paul proved himself innocent of all these charges (chap. xxiv. 12, 13; xxv. 8, and xxvi. 22-23). Before Agrippa Paul relates his conversion and his apostolic commission and how he had fulfilled it in Damascus, at Jerusalem, in Judea and to the Gentiles. The true ground of their enmity was that he had preached to the Gentiles (chap. xxii. 21-22): "Having therefore obtained help of God, I have stood (ἑστῆκα) unto this day witnessing both to small and great,

saying none other things than those things which the prophets and Moses did say should come" (xxvi. 22). Paul is speaking entirely of the gospel which he had preached to small and great, and whether he stood in the synagogues, or on Mars-hill at Athens, or before the Roman governor, his testimony was only and always to the facts that the prophets and Moses had foretold; "that Messiah should suffer, and that He should be the first to rise from the dead and should show light unto the people (Israel) and to the Gentiles." Paul does not say that he had continued preaching unto that day, for he had been some time a prisoner; but that wherever he had stood he had but one subject, "Jesus and the resurrection," and that was the subject of the prophets and Moses. His whole preaching was "according to the Scriptures" (Rom. i. 2; 1 Cor. xv. 3, 4), the record of it ends at Acts xix. 20, for his discourse at Troas (Acts xx. 7) was to the disciples only. His epistles to the Romans and Corinthians were written after chap. xix. 20, yet in these there is nothing said about Jewish ordinances being abolished for the Jews who believed: on the contrary, circumcision is commended in Rom. ii. 25 and iii. 1-2 if they keep the law, and in 1 Cor. vii. 18:—"Is any man called being circumcised, let him not become uncircumcised." Paul is innocent of the charges even if judged by these epistles. But he is speaking of his work in the gospel, not of his epistles, which were addressed only to those who had received his gospel.

All Paul's acts, and all his statements from chap. xvi. 3 to the end, chap. xxviii. 17, go to prove that so long as the gospel was addressed "to the Jew first," so long as the kingdom of God was its subject there was nothing proclaimed to give offence to the Jew, nor any change in the Jewish ritual; Paul himself was "walking orderly and keeping the law" (chap. xxi. 24). All remained according to the prophets and Moses until Christ was declared a priest after the order of Melchizedek in the epistle to the Hebrews.

(See note in Things to Come, Dec., 1896, page 63, and answer 164, Dec., 1897.

Signs of the Times.

JEWISH SIGNS.

The following appeared in the *Daily Mail* of Nov. 18, with the headlines as given:—

AN EASTERN SURPRISE.

IMPORTANT RESULT OF THE KAISER'S TOUR.

SULTAN AND EMPEROR AGREED IN PALESTINE.

BENEVOLENT SANCTION GIVEN TO THE ZIONIST MOVEMENT.

"Daily Mail" Special.

One of the most important results, if not the most important, of the Kaiser's visit to Palestine, is the immense impetus it has given to Zionism, the movement for the return of the Jews to Palestine. The gain to this cause is the greater since it is immediate, but perhaps more important still is the wide political influence which this Imperial action is likely to have.

It has not been generally reported that when the Kaiser visited

Constantinople, Dr. Herzl, the head of the Zionist movement, was there; again when the Kaiser entered Jerusalem he found Dr. Herzl there. These were no mere coincidences, but the visible signs of accomplished facts.

At the end of last month the Sultan gave his first official audience to a Zionist deputation headed by Dr. Herzl, who is no stranger to Abd-ul-Hamid. Almost at the same time the Kaiser, who was in Constantinople, also received Dr. Herzl, and promised to receive a Jewish deputation in Palestine.

What happened at these conferences with the Sultan and the Kaiser may be inferred by subsequent events.

Dr. Herzl and his colleagues left for Palestine almost simultaneously with Kaiser Wilhelm, and, in spite of the prohibition against the Jews in force at all ports of entry, they were allowed to land without any difficulty. When the Kaiser was on the road from Jaffa to Jerusalem he stayed for a moment at

THE JEWISH AGRICULTURAL COLONY

of Mikveh Israel.

After describing the inspection of the colony, the report continues:—

We thought the Imperial party would ride on, but the Emperor, wheeling round his white horse, approached the impassive figure of Dr. Herzl, who stood leaning against a plough, the symbol of our new life in Palestine. All eyes and ears were turned to the Emperor, who, riding right up to Dr. Herzl, dropping his reins, extended both hands and shook Dr. Herzl's hands with great warmth, and asked him how he fared. "Thank you," replied Dr. Herzl, in a voice that reached the ears of all. The horse grew impatient, but the Emperor seized his rein with his left hand, and still continuing to

PRESS THE RIGHT HAND OF DR. HERZL,

continued the conversation for some few minutes. No one heard what passed after the first courtesies.

On his arrival in the Holy City the Kaiser received a Jewish deputation, headed by the aged rabbi, Jacob Elyasber, the Chacham Bashi, official head of the Jerusalem Jewish community. The Zionist deputation came later on (November 2), headed by Dr. Herzl, and was introduced, not by Count Eulenberg, who was the Kaiser's master of ceremonies, but by Count von Bulow, Minister for Foreign Affairs.

His Majesty accepted and examined an album of photographs taken of the various Jewish colonies in Palestine, and then made a statement, the importance of which is

NOT EASILY OVERESTIMATED.

The exact words were that all such endeavours to improve the agriculture in Palestine in the best interests of the Turkish Empire in full recognition of the Sultan's sovereign rights, might be made in complete reliance upon the Kaiser's benevolent interest.

When the circumstances attendant upon the delivery of this reply are taken into consideration and the aims of the Zionists are understood, it will be clearly seen that the Sultan accepts the petition of the Zionists, and that his august friend and ally is in full sympathy with it. Be it noted that the words of the Imperial reply summarise the actual official programme of the Zionist movement.

It is hardly necessary to urge the importance of these proceedings. The actions of the Sultan and the Kaiser are not dictated by sentiment, but by statesmanship. Further developments now depend upon the establishment of the Colonial Bank that will be the financial instrument of the movement. The capital to be applied for is two millions. If and when that is secured the active work for the realisation of the whole programme will commence. *Prima facie*, the hardest part of the task stands accomplished. The raising of the money should not present grave difficulties, seeing that even before the prospectus is issued hundreds of thousands of the poorest Jews of the world have subscribed their mites, and these small sums amount to more than half a million pounds.

The Jewish question has long engaged the earnest attention of Europe's statesmen. Year by year it has become more acute. If Dr. Herzl's forthcoming efforts are as successful as the former ones the long-sought solution is found.

In the same issue the *Daily Mail* makes the following comments on the above news, under the heading of

ZIONISM IN POLITICS.

Zionism has in this country, we fear, been usually the theme for chastened jocularity; and any reference to the subject infallibly brings out Lord Rothschild's encomium of the project, with his added request to be made Hebrew ambassador at Paris. The Zionist movement is no fanciful dream.

But the project was some considerable way off "materialisation," as they say in America—until the Kaiser went to Constantinople. Then the Promised Land came in sight. The Kaiser evidently talked the matter over with the Sultan, and each talked it over with Dr. Herzl, with the result that the Kaiser, on his arrival in Palestine, announced

to a deputation of Zionists from Europe his hearty adherence to the basis of the Zionist programme.

But the chief point of interest in the story, so far as we English Gentiles are concerned, lies less in the new fortunes of the scattered tribes than in the political meaning of the arrangement between Sultan and Kaiser. This arrangement is another proof of the friendly intimacy subsisting between the two Monarchs. It is a new factor in the international situation of which we should take serious note.

For many years past the old rivalry for the control of Palestine has been getting more acute, and down to the present no solution has presented itself. Zionism looks like being that solution.

The development of Palestine by the Jews can scarcely offend the susceptibilities of the professors of any Faith, since the Holy Places would be as extra-territorial as the ambassadors' houses in foreign lands. If trouble comes from this arrangement it will come from France and Russia; but seeing that Russia cannot cope with her Jewish question, and that French and Russian interests will be benefited, rather than injured, we can scarcely believe that these Powers will disturb the peace of the world in a matter where the world will be against them.

POLITICAL SIGNS.

"PEACE ON EARTH."

The remarks of *The Daily Chronicle* (Nov. 2) on the Kaiser's visit to Jerusalem show us that "the children of this world are wiser than the children of light." Especially when we compare these remarks with those of the quartette at Exeter Hall (viz., the Bishop of London, the Bishop of Hereford, Dr. Guinness Rogers, and Rev. F. B. Meyer). These four met to exalt man's peace without the presence of the Prince of Peace; while the newspaper gives evidence of a far truer insight into these "signs of the times":—

"The Kaiser's proclamation of 'Peace on earth,' from the place where the Author of that Evangel died a shameful death accords ill with the rattle of thousands of hammers driving home the rivets on the warships of two great Christian nations. 'Peace on earth,' indeed; what if England and France were soon at war, and dragged into the conflict the chief members of the European hegemony? . . ."

"Certainly the Sultan is not likely to be too well pleased with the declarations of Apostolic faith which are hurtling from Jerusalem. No Evangelist bent on the reunion of Christendom—not even Mr. Hugh Price-Hughes—could do it all with more verve and aplomb. The Emperor has not been satisfied with doing something for the Protestants; he has got a concession of sacred ground from the Sultan, which he announces, in a telegram to the Pope, is to be placed at the disposal of 'my German Catholic subjects'—and the Pope has replied expressing his deep satisfaction at the transfer of territory. One may smile at the character for brotherly love and resignation in suffering which the Emperor bestows upon his country, but once more this pegging out of claims for civilisation, 'beginning at Jerusalem,' is something to the good. The visit must be a decidedly nervous business for the Sultan. . . ."

"The climax of the German Emperor's pilgrimage was reached on Monday when, with the flags of Germany and Turkey flying side by side on Mount Zion, the Kaiser took up the angelic chorus—'As nearly two thousand years ago, so there shall to-day ring out from Jerusalem the cry voicing the ardent hope of all: "Peace on earth." It is better than the message of the mailed fist, and, in spite of the incongruities which have marked and sometimes defaced this singular crusade, we hope the world will listen. The Kaiser is no doubt sincere enough in his desire for peace, and if it pleases him to go to Jerusalem to say what the Tsar has said from St. Petersburg, that is, after all, his affair. . . ."

"THE UNIVERSAL STATE."

In *The Westminster Review* for October there was an article by Mr. G. W. Mansfield on this subject. It is a sign which takes its place with many others, all pointing to the same end, and bringing the predicted future into the region of "practical politics." The writer "discusses the theories of Rousseau, Bluntschli, Ruskin, and others, concerning the State and its subjects. He remarks on the growth of the sense of rights against the State, so that in place of the old and pious sentiment, 'the Lord will provide,' we are more apt to say, 'the State will provide.' National States are regarded by the writer as but stepping-stones to the Universal State, which is the ideal of human progress. This universal authority is a possible, if not an inevitable, fact of the future. It will conserve and promote the freedom of each national State, even as the national State conserves and promotes by equal law the freedom of each individual."

RELIGIOUS SIGNS.

CITIZEN SUNDAY.

On October 30th, sermons were preached on various aspects of communal life. From cathedral and abbey to the humblest suburban chapel, Man and his city was the one great theme. From bishops to the humblest ministers came the one great theme. We allude to it, not because we undervalue the duties of citizenship, but because we deprecate this degradation of the pulpit in turning from the preaching of God's grace to ruined sinners, to the proclamation of man's ability to make himself happy "without God."

A bishop preached at St. Paul's Cathedral on London's Water Supply—not "the water of life."

At Berkeley Chapel, W., "The Burdens of Taxation" was the theme—not the burden of sin.

Dr. Clifford preached on "The Rottenness of Civic Life"—not on the source of it, *the rottenness of the natural man*.

Dr. Monro Gibson discoursed on "Our Responsibility to the Poor."

At St. James's Hall "An Ideal City" was the subject, and Wesleyanism told us that "the formation of the London County Council was a great step forward in making London a *City of God!*" We hope the Council knows how to do this!

Dr. Horton, at Hampstead, took up for his heavenly and spiritual theme "The Taxation of Ground Rents," and "The Water Supply."

Page Hopps asked "Who is on the Lord's side?" and made "an appeal to the people," "to help Him create the world and uplift it," and to "be on the side of sweetness and light . . . on the side of the Lord's pure air and sweet streams and beautiful birds," and, above all, he added, "Believe in the solidarity of the human race."

A Unitarian told his people "how to make London a *Christian (!)* city"—without Christ, of course! At any rate, without the Christ of God, for he added, "Christ was the greatest Anarchist who ever lived"! His idea then really was; "How to make London an Anarchist city!" We can tell him. A few more "Citizen Sundays" will do it!

At Highbury Quadrant the subject chosen was, "Brotherhood and Humanity." This is the solution of "London problems."

At Union Chapel, Islington, the subject was, "The Service of Man." And that, in our judgment, sums up the whole matter. Or, as another newspaper summed it up (though not with our meaning), "Truly, this is religion!"

EPISCOPAL NEROS.

It is a well-known fact, to Nero's lasting shame and dishonour, that he "fiddled while Rome was burning."

But he was a Pagan, without God and without Christ.

What is to be said of Bishops in the present day? The blasphemous fable of the Mass is openly announced and celebrated. Idolatry openly practised, and many other things which are abomination in the sight of God, are openly proclaimed.

What makes things worse is, that whereas they would be honest if they were the actions of Romanists, they become dishonest, and the actions of traitors of the deepest dye when done by men who hold their appointments in virtue of having solemnly signed a declaration disavowing them; and confessedly permitted, if not tolerated, by their Bishops, who have equally sworn to "*banish and drive them away!*"

And what makes it all worse still is the comparison we have to make between the Bishops and Nero.

Here we are in the midst of rampant anarchy in the church. The most sacred doctrines are being impugned, opposed and defended. Traitors are driving the church on to the rocks, and the wreckers are preparing for their work—while the Bishops (whose recent visitation charges witness to this state of things) stand by and calmly discuss

(1) Whether the use of incense is unlawful or otherwise if used "ceremonially" or not. A Prebendary points out that "the distinction is a very real one!" That is to say, if incense is swung by a thurifer, it is unlawful, but if stood in a corner of the church by itself, to make a smell, it is lawful.

(2) Other bishops are stirred in their souls as to whether their clergy should wear hair on their face! The Bishop of Wakefield has asked his clergy "to shave clean"; while a recent Archbishop (Dr. Tait) "once objected to hold a confirmation service in Marylebone on the ground that the vicar wore a beard!"

We think that Nero comes out well in the comparison.

"A NONCONFORMIST CRISIS."

Such is the theme of a letter in the *St. James's Gazette* (of Oct. 27). The writer asks

"What is the subject around which, in the Anglican Church, the central controversy rages? The Holy Eucharist. What is the situation of our Nonconformist friends in regard to this matter? On the 13th of this month, the *Methodist Times*, the organ of Mr. Price-Hughes, devoted much attention to this portion of the Archbishop's charge, which it described as 'a very timely and lucid discussion of the doctrine of the Holy Eucharist.'

"The *Methodist Times* holds that 'in some way or other the actual reception of the elements is associated with our actual reception of the Body and Blood of our Lord Jesus Christ.'

"It denounces the Zwinglian doctrine, which is, that the Lord's Supper is simply a commemorative rite, which vividly reminds us of what our Lord did for us two thousand years ago.

"Yet this doctrine, held by so many of his co-religionists, the organ of Mr. Price-Hughes denounces in no halting or hesitating manner. It speaks of it as 'a cold and superficial view of the Holy Communion'; as 'superficial and imperfect in the extreme, as destructive, in fact, of the very nature of a sacrament.' 'We are sorry to say,' continues the *Methodist Times*, 'that Wesleyan Methodists, and even Wesleyan Methodist ministers need to be warned against the deadly consequences of Zwinglianism.' 'It is only too certain, however, that the fatal Zwinglian view has widely prevailed among us.'

"Having in these terms denounced the doctrine which it rejects, the *Methodist Times* goes on to define that which it accepts, along with some of the 'deadly consequences' which have accrued from 'the fatal Zwinglian view.' . . . Our sacramental service is as definite and pronounced as the Anglican service on which it is based and with which it entirely agrees.

"It was hardly to be expected that views such as these—even though they are those of the president of the Wesleyan Methodist Conference—would pass without challenge. Nor have they done so. Writing a few days later, the *British Weekly*, another organ of Nonconformity, speaks of the Sacrament of the Lord's Supper as a subject to which not only Churchmen, but Nonconformists, 'need to have their minds seriously recalled'—a duty it proposes to discharge shortly. But it is from the columns of the *Methodist Times* itself that the most vigorous opposition comes. Mr. Price-Hughes is told that this 'new Sacramentarianism' is 'a bold intrusion of our own doctrine,' an attempt 'to take the wind out of the sails of the Ritualists' and by Satan to cast out Satan.

"The Archbishop of Canterbury (writes Professor Slater) in his recent charge, says: 'This sacrament conveys to the receiver a special mysterious gift.' You accept this statement and explain that this 'special mysterious gift' is the 'actual reception of the Body and Blood of our Lord Jesus Christ.' . . . Your view is, as I understand it, that there can be no Sacrament without the elements—bread and wine—this supreme blessing of the Christian dispensation is dependent on the use of a material symbol. This conclusion, I need not say, is that which the Romanist and the Ritualist would most cordially accept. So writes Professor Slater to the editor of the *Methodist Times*. He denounces all this as 'Neo-Mysticism,' with which he will have nothing to do. Mr. Price-Hughes retorts on the Professor that he is no better than a Quaker. 'Professor Slater's position,' he says, 'is that of a Quaker, not of a Methodist. What he calls "the new Sacramentarianism" and "Neo-Mysticism" is simply old-fashioned Methodism.'

If this is what an authorized teacher proclaims, no wonder that thousands of our people habitually neglect the Lord's Table. . . . This is not the only question on which the most serious differences exist among Nonconformists. But it is the gravest of them all. "It affects," says Professor Slater, "the whole view of the Christian religion."

A NEW ANGLICAN MISSAL

has been published. About one-tenth is taken out of the Book of Common Prayer, and the remaining nine-tenths from the Sarum Missal, which, though differing from the Romish Missal in a few unimportant verbal points, is actually worse in its doctrine, especially in its Mariolatry. The publishers state that it has had a "very large sale" in spite of its high price (five guineas)! It is, therefore, bought for use, and we are assured that the churches may be counted by hundreds where it is used.

THE CLERGY AND THE LAW.

"The controversy between Ritualists and Protestants in the Church of England has now passed far beyond the brawling raids of Mr. Kensit and his supporters, and no one will regret the comparative quiescence of that turbulent gentleman. It is now virtually admitted by the extreme Ritualists that their objects are to re-introduce into the Church of England the principal usages of the Church of Rome. They habitually employ the word 'Mass,' while they so modify the Communion service prescribed by the Prayer-book as to make it not easily distinguishable from the Mass of the Roman Church. They urge the importance of auricular confession to the priest, not as an occasional consolation in time of mental distress, but as a regular duty. They encourage their parishioners to pray to the Virgin Mary and to other saints, and they advocate the use of the extreme unction and of prayers for the dead. England is a free country, and all these things are free for any man to do, even if he prefers while doing them not to call himself a Roman Catholic. What is not permissible is that these things should be done by men who are still enjoying privileges and receiving emoluments as clergymen of a Church which was reformed with the express object of uprooting these practices."—(*Daily Graphic*, Sept. 23).

"THE UNREST OF THE AGE."

This was one of the subjects treated at the last Church Congress, and among the many sad signs of the apostasy one was given by the Rev. Professor Gwatkin. He said, with the apparent approval of the Congress,

"There is a great deal yet to be done to root out the Mohammedan conception of God, which Calvin took over (with some other unamiable teachings) from the Latin Church. That idea of God as a despot in heaven fosters despotism, lawlessness; and superstition on earth, and brutalizes government, society, and religion together. Now, however, a noble doctrine shines on us with a light which neither the Fathers nor the Reformers ever fully caught; and in this is the answer to our questionings, and the cure for the hatreds of race and the hatreds of class which threaten to wreck the whole structure of civilization."

In order to bring in the universal fatherhood of God, it is not necessary either to pervert history or to ignore the word of God. Man's hatred of the truth of God must be far gone indeed when he can assert that Calvin took over the precious doctrines of the free grace of God from Mohammedanism or Romanism, instead of from the revelation of the will and eternal purpose of God as taught in the Epistles.

"CHURCH" NOTES.

The following items fall to-day under this heading:—

At a conference of Liberal clergymen held in Kensington yesterday the fear was expressed that the Church was lagging behind the intelligent thought of the age.

"The meeting was unanimous in affirming the Church's need of progressive religious opinion, and resolved that 'an organisation should be formed to unite the body of churchmen who consider that dogma is susceptible of reinterpretation and restatement in accordance with the clearer perception of truth attained by discovery and research.'

"A provisional committee to that end was appointed."

"The Rev. W. Carlile, of St. Mary-at-Hill, near the Monument, states that a fair number of cyclists have attended his Sunday morning service and partaken afterwards of the 3d. breakfast in the rectory. The Bishop of Chichester, too, has been urging the desirability of

holding cyclists' services and providing accommodation for their machines. This is in strong contrast to the Bishop of Oxford's recent tirade against Sunday cycling."

"The Rev. D. Hale, of Christ Church, Clapham, is endeavouring to form a theatrical guild in connection with the Church of England. Unlike the Church and Stage Guild, the proposed guild would work in the provinces and deal with the spiritual side of life."

"AS OTHERS SEE US."

The Liberator says:—

"The indictment of the Church Association shows that most of the bishops have been raised to their present positions by Lord Salisbury; yet all the while an overwhelming majority of Protestant Churchmen have given him their votes. They may grumble and threaten and bluster as they will, Lord Salisbury only laughs in his sleeve at such empty demonstrations. He knows well enough that they do not mean business. This very Church Association, even now, simply proposes to organise a band of a hundred or more Protestant electors in every constituency. Was there ever so small a pill for an earthquake? When Sir J. Kennaway, Mr. Gedge, Mr. Foster, Colonel Sandys, Mr. Radcliffe Cooke and Mr. Johnstone refuse to obey Tory Whips; when Captain Cobham, and Canon Fleming, and Prebendary Webb-Peploe, and Archdeacon Taylor oppose Tory candidates on the platform—then, and not till then, is the Cecil party likely to desist from appointing anti-Protestant bishops. The Evangelical party are very sore just now. We sympathise with the great cause of which they are such sorry champions; but they themselves merit but little sympathy."

THE RELIGIOUS CONDITION OF NORWAY.

The following letter explains itself, and will be read by many with a sad and solemn interest:—

"You will be somewhat surprised to get a letter from a person whom you never saw and never heard of, and from a strange country.

"High up in a lonely watchroom in a lighthouse, on the stormy N.W. coast of Norway, I am sitting as light-keeper watching the light. I have for thirty years been following the sea—twenty as Captain—and visited many countries and places.

"As I often came to your country, I learned to know, and heard many of your good spiritual men, such as Bishop Ryle, Dr. Saphir, Spurgeon, the Bonars, and others, and bought their books.

"You will know that the principal Church here in Norway is a State-Church with the Lutheran confession. The teaching and preaching by the State Clergymen is very sacramental; they hold strongly to the doctrines of baptismal regeneration and consubstantiation and regard those Lutheran doctrines as *par excellence* the truest and most scriptural in the whole of Christendom. They pity the Reformed for not having their (the Lutherans) high views on the 'glorious sacraments,' and will not tolerate or listen to any arguments against it so that I almost believe that even if an angel from heaven came down and told them they were wrong, they would not believe him. They make use of very high and extravagant expressions about baptism. The baptismal water is called by one of the leading theologians, 'a sea full of pure grace,' 'a true divine water wherein God dwelleth with all His grace and truth'! 'Baptism saves us' is put with large golden letters on the baptismal fonts in the Churches, and there is hardly a text they preach upon where they cannot get in a word about the Church, the Ministry, or the Sacraments. And against this there is no availing protest made by the Dissenters, and not one from any of the theologians. We have no Bishop Ryle or other evangelicals and have had no Gorham case. You cannot get in a word in any of the religious papers against the Lutheran doctrine; it is as impossible as if to write against the Pope in Roman Catholic papers.

"I spoke above about the Dissenters. We have not a few Methodists, and some Baptists, but few of them. Then we have a free Lutheran Church (Presbyterian) to which I belong, though I cannot agree in their sacramental teaching, which is just as bad as in the State-Church. They are so strict upon that, that there is scarcely one of their preachers (who are all laymen, not one theologian) who does not hold the doctrine of baptismal regeneration. This is surely very deplorable. And yet the preachers for the most part are truly converted, earnest, spiritual men, but it is only the want of true scriptural enlightenment. They are brought up in that doctrine and have not personally searched the Scriptures like the Bereans of old. I was myself brought up strictly Lutheran, but, when I came to see Bishop Ryle's little tract 'Regeneration,' I soon saw that the Lutheran doctrine was unscriptural. And now, good sir, I hope you will not be angry with me for writing thus freely to you; I hope you will view it in the light of Christian brotherhood and fellowship."

THE NEW CHRISTIAN EVIDENCE.

At the British Association Meeting at Bristol, last September, Sir W. Crookes the president (a Spiritist) furnished the materials for the Bishop of Bristol's sermon.

Taking his text from Matt. xv. 33: "Whence should we have so much bread in the wilderness as to fill so great a multitude?" The Bishop spoke of Christ's "wonders" (he preferred the word to miracles), and showed that "the British Association president's problem was on a much larger scale. Instead of one day, one year, namely, the year 1931: instead of 4,000 men, 800,000,000 of people; instead of a few small loaves, 3,686,000,000 of bushels. The magnitude of the problem was beyond our imagination.

"The method by which the wonder-worker of to-day was to obtain his thousands of millions of bushels was by burning the atmosphere.

"The wonders wrought by our Lord were, on the whole, prophecies and revelations of what man himself could do by discovering the secrets of nature."

Perhaps we had better wait till man has made bread, not out of *burned sky*, but has multiplied real bread grown out of the earth.

One hardly knows whom to condemn more severely, the Spiritualist-Scientist, who cares not for the Bible, or the Bishop, who is paid to (at least) reverence it!

THE LATEST MATERIALISTIC GOSPEL.

Mr. Grant Allen dedicates a huge volume of some four hundred and fifty pages "to that small section of the reading public which takes a living interest in religious questions." His object is "to trace out in rough outline the evolution of the idea of God from its earliest and crudest beginnings in the savage mind of primitive man to that highly evolved and abstract form which it finally assumes in contemporary philosophical and theological thinking." His method of procedure is strictly in accordance with the present tendency of scientific thought on these subjects. Try to account for religion without revelation—for the existence of the idea of God apart from the admission that there is a God, that is the problem which a large school of modern thinkers have set themselves to solve.

But after all man's thoughts are not God's thoughts. Man is not only a fallen being, but a falling being. And apart from the influence of Christianity in the world, he would sink more rapidly than he does.

The African races are not men rising gradually through the centuries to civilisation. They are sinking lower and lower in degradation. Idolatry was not something into which man gradually fell, it was a device of Satan through Nimrod and Babylon, a satanic invention full-blown which man himself has actually corrupted and degraded from Satan's high ideal.

And yet the world's wise men would fain have us believe that degradation is where mankind began! and that he is gradually improving himself until the cruellest superstitions of the lowest savages shall emerge in "the white lily of a blameless life, which is the top and crown of human endeavour!" This has its root, we are told, in this ugly soil, and its explanation there. Mr. Herbert Spencer thinks, indeed, Mr. Grant Allen says, that he "has shown, that the *idea of the God and the worship paid to the God are directly derived from the idea of the ghost, and the offerings paid to the ghost.*" But after all, this outburst of human wisdom, in the latest materialistic gospel is only offered as "a very inadequate preliminary statement." Mr. Grant Allen has been accumulating his materials for twenty years, and has been engaged in writing his book more than ten years. Yet this sketch of his conclusions is, he tells us, little more than provisional.

We must confess our preference for something that is not "provisional," something divinely certain, and that is God's judgment of mankind—"professing themselves to be wise, they became fools."

Y. M. C. A.

In the United States the Y.M.C.A. seems to be developing in the wrong direction. Newspapers sent to us contain startling accounts of a State Convention in Iowa. Headings such as these

"FUN AND LOTS OF IT,"

"Y.M.C.A. Convention at Marshalltown is a corker," show what the details must have been, and make us remark there are the "young men," but where is the "Christian" in the "Association"? After a day in which "the greatest enthusiasm imaginable was predominant, in the evening the Methodist Church was crowded to its utmost capacity to hear . . . the most brilliant speeches."

SPIRITIST SIGNS.

JOAN OF ARC.

Our readers will remember that in our October Number, we called attention to the action of Lying Spirits in the politics of the world. And we suggested that this was the explanation of all the phenomena connected with Joan of Arc.

She believed all along that they were good spirits who communicated with her, and that they were really the spirits of those whom they personated. But we are glad to find that at the last she discovered that she had been deceived. She had been used as the tool to accomplish their purposes, but they failed her in the end.

This is shown by the following extract from Vol. XI. of the "*Proceedings of Society for Psychical Research.*" Page 200. Article by Andrew Lang.

"There is another informal document (written a week after her death), concerning an examination held on the day of her martyrdom, a document which the *Greffiers* refused to sign and which is unsigned (*Procès* i. p. 477). The testimony of this paper, such as it is, assures us that Jeanne ceased to believe that her voices came from saints and angels. They had promised release with great victory! She was being led to the stake; therefore she had been deceived. But even now she maintained that the voices and visions were objective.

"In the letter of Henry VI. to the nobles, prelates, and towns of France, he (or rather Bedford) adopts this dubious confession: 'Seeing her end approach, she plainly knew and confessed that the spirits which often appeared to her, were evil and lying spirits; that their promise to deliver her was false; and so she bore witness that by these spirits she had been mocked and deceived (*Procès* i. p. 493, Rouen, June 28th). On the scaffold, at last, she understood the nature of her victory, and called upon her familiar saints. Thus Jeanne, on the most dubious and most unfriendly evidence, never conceived that her 'voices' were merely subjective and hallucinatory.'

"Bad spirits or good," THEY WERE SPIRITS."

Taking it for what it is worth (and though it is informal, M. Quicherat does not think it is forged), this posthumous testimony adds another important fact to our knowledge.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. P. L., Dublin.—The answer to your question as to the use of music in the worship of God will be found in a paper recently read before the Annual Conference of the Evangelical Protestant Union, which is to be published in a cheap form, separately, for a large distribution. If ready in time, it will be announced on the cover of this number.

A. J. C., Coventry, writes:—"Many Christian men would be glad of a paper in which they could advertise for situations. I know there are papers—so-called Christian—that insert advertisements of this kind, but, in my judgment,

* Italics ours (Ed. *Things to Come*).

are not altogether reliable. I do not know if I can make myself clear. Suppose I advertise in a Christian paper, I pay somewhat dear for the privilege, but, after all, it comes to the same thing as advertising in the ordinary way. A great boon would be conferred upon godly men and women if such a paper as yours were to insert a few select advertisements. You would have the character of these advertisers from—say—two or three sources, and then you could recommend, if necessary, the man or woman. I feel this would draw Christian employer and employee together in such a way that would do both good and glorify God. I am a brickyard manager, and feel that I would rather work for less money, so I could have a Christian employer. I am afraid I am not clear, and hope you will accept the suggestion in the spirit in which it is offered."

REVIEWS.

From Glory to Glory. By Dr. Thomas Neatby. Pickering & Inglis, 73 Bothwell Street, Glasgow, 1s. Excellent things are to be found here, and it would be well if Christians laid hold of them. We will give one or two. In speaking of the hope of the Lord's coming, which some have ignorantly taught to be death, he says: "I never knew a man, unless it was one with a diseased mind, that found any hope in death at all." Again, on the "One Body as an existing thing" he wisely says, "Let us never seek to make a 'one body,' let us recognize what God has made." If this had been understood and kept in mind, much of the history of past years would have been different, and the pretensions of those who claim to be the *one body* would have been relegated to their appropriate pale.

ANOTHER APPEAL FROM MR. NEWTH.

The following letter from Mr. F. Newth is addressed to the editor, *not with reference to those who so kindly responded to his former letter*, but to others of our readers who may now be willing to follow the good example thus set:

DEAR DR. BULLINGER.—It is now six months since you kindly inserted my letter appealing to your readers "that twenty who are able of their abundance should join me in contributing £5 each" for the purpose of *working capital* to relieve you of financial burden.

The response to that appeal was prompt and generous; though not quite realizing the amount I suggested.

This most probably arose from a misconception; some supposing that that amount was mentioned as a limit.

I feel now that this was unfortunate, and I should like to correct that idea—this month (December) is a very good time to do so.

It is the month when balance-sheets are made out—and help afforded to the Lord's workers in various spheres.

Therefore I would ask your readers that when arranging distributions for fields of Christian work, to put aside a portion and say, 'This is for *Things to Come*.'

Whether the amount be small or of greater value, I shall be happy to be the receiver, and believe in this way the forty pounds to make the hundred will be made up.

It is to be clearly understood that this appeal is not directed to those who have already so kindly responded."

Yours sincerely,

F. NEWTH,

Oakleigh, Grove Road,
Sutton, Surrey.

November 7th, 1898.

P.S.—I have much pleasure in stating that I received the following sums: June 4th, H. W. F., £5; S. F., £2; Col. McG., £5; W. B., £10. June 8th, Major W., £2 10s.; H. T. (per Major W.), £2 10s.; F. N., £5. June 11th, D. S., £5; M. V., £5. June 13th, G. S. W., £1. June 14th, H. S. H., £2 2s. June 15th, H. C., £5. June 22nd, Anon., Edin., £5. July 4th, J. H. C., £2 2s. July 13th, Mrs. M., £5. Making in all, £62 4s. F. N.

ACKNOWLEDGMENTS.

A Protestant Dissenter (for Heb. New Tests.), 2s.

THINGS TO COME.

No. 55.

JANUARY, 1899.

Vol. V. No. 7.

Editorial.

THE CHRISTIAN'S "STATE."

WE have said something in our recent issues as to the "standing" of the Christian "in Christ;" it may be well now to say something about what has been well-called his "state."

He has security, completeness, and perfection in Christ: this is his standing. But he has imperfection, infirmities, and frailties in himself: this is his state.

It is beautifully expressed in the words of Psa. cxix. 176:

"I have gone astray like a lost sheep:

Seek thy servant;

For I have not forgotten Thy commandments."

These are the words of an Old Testament saint, but they truly express the experience of those who are "in Christ," and are "partakers of the Divine Nature."

Romans vii. describes the conflict of the Law, first with the old and then with the new man, and it is the latter experience with which these words accord.

They describe the believer, not as he ought to be or would desire to be, but as he is: and this, in spite of all his theories to explain it, or his artifices to evade it.

They describe a picture of real life and represent a child of God just as He is in Himself, and also as what grace has made him: wretched, and poor, and blind, and unworthy in himself, and yet dear to God, beloved of the Father, yea, loved with an everlasting love.

THE CONFESSION

sets forth his condition rather than his act. "I have gone astray like a lost sheep."

He blames no one; but the Divine light shed abroad within him reveals to him his condition. Without that light he would neither see it or know it. That light makes manifest the pride, the vanity, the self-conceit, and the self-seeking of the old nature, where once we saw it not, and where others do not see it in us even now.

The Hebrew word "gone astray" means a turning of the foot or the heart, or both out of the way.

It includes the act and the habitual tendency. "I have gone astray" in spite of the grace that found me. I should have gone astray much more but for the grace which prevented me. This is my tendency; this is my nature. I confess it:

"Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep;

"We have followed the devices and desires of our own hearts;

"We have left undone those things which we ought to have done;

"We have done those things which we ought not to have done;

"And there is no health in us."

Think of it! "NO HEALTH IN US!" What a solemn fact. How blessed to know and discover that in us, in ourselves, there is "NO GOOD THING" (Rom. vii. 18).

This is the only ground we can have for our assurance before God. For if we are sure that there is "no good thing" in us by nature, then if we do find a good thing in us, we are certain that it must be of grace.

Hence the blessedness of this confession. Oh that we realized it in all its truth and in all its power. Realized that there is not one moment when, if not in Christ, we are indeed lost, and lost for ever!

It is this realization of our condition by nature, and of our possession of a new nature, that calls for this confession and produces this.

THE PRAYER,

"Seek thy servant." This prayer implies such a sense of his weakness that he cannot even find a way to return except for God's seeking and finding grace. It implies a knowledge of the fact that the Father has provided an advocate with Himself for His sinful children. "I have prayed for thee" are His gracious words. And for what does He pray? that His child may not fall? No, but that *his faith may not fail*. That prayer prevailed for Peter, and it will prevail for every child of God. This fact is so precious that some day we shall thank God for that truth, as if there were no other!

There is not a moment, now, when the most highly favoured saint does not need this prayer, "Seek thy servant, and the assurance;" "I have prayed for thee."

THE PLEA

shows the possession of grace received. "For I do not forget Thy Word." If man had written these words he would have said, "Seek thy servant, for I *have* forgotten thy words." But no! the very opposite is the reason. If he *had* forgotten, he would never have prayed, "Seek me." It is the fact that he had *not* forgotten that made him cry, "Seek thy servant."

And why have I not forgotten? How is it? I forget many things; why not forget this?

Ah! it is because I am Christ's sheep, though I have gone astray. With all my wanderings, and sins, and frailties, and infirmities "*I have not forgotten Thy Word*." This is how I know that I have gone astray. This is how I know I am in error. This is how I know "I have sinned." This is why I love Thee, and love Thy Word, and Thy commandments, and Thy Will. This is why I desire to be sought. This is why I long never more to depart from Thee.

Though I have wandered from Thy ways and left Thy

precepts yet "I have not forgotten Thy Word." I do not forget it. It is sweet to me—precious to me. I love them and love to have them written in my heart.

All this experience is the evidence of God's work within us. These words are the breathings of the new nature which He has implanted.

True, it may be but as a spark. But this spark is Divine in its origin, and all the powers of hell cannot extinguish it. It is the new nature. It is the inner man. It is the mind of the spirit (*i.e.*, the spiritual mind). It is the *beginning* of heaven itself!

Closely connected with these three: the CONFESSION, the PRAYER, and the PLEA two facts stand out, the *first* is the weakness of the child of God in himself; and the *second* is the faithfulness of Jehovah.

As to the first of these two facts nothing is more foolish than a wandering sheep; and in ourselves we are weakness itself, and foolishness itself. We have within us all the elements of our own destruction, but for the possession of a mighty controlling, holding, keeping power ever present within us in that new and Divine nature of which we have been made "partakers" (*i.e.*, part-takers). Though we know our weakness, and though we know our security, yet the true expression of our weakness is "Hold Thou me up," "Keep back thy servant."

Then the faithfulness of the Great Shepherd is shown in the plea, "I have not forgotten." This, in New Testament language, is, "If any man sin we have an Advocate with the Father." Relationship is not broken by that sin. He is still our "Father," and His love is such that He has provided this "Advocate"—"Jesus Christ the Righteous."

The *Confession* is, "I have gone astray," but Thou art still my Father."

The *Prayer* is, "Seek thy servant," (for "we have an Advocate with the Father.")

The *Plea* is, "I have not forgotten," because we can hear His voice, saying, "I have prayed for thee."

Though I have gone astray, I am Thine. Though I have turned aside, I am Thine. Once I was a slave of Satan, under bondage to the dominion of my old nature, but now as "the gift of God" I have a new Master in my new nature. Once I was religious, and "did many things" in "the oldness of the letter," but now I am a Christian, and I serve in newness of spirit, and from an entirely different motive. My service once sprang from *duty*, but now it springs from *love*. Once I was lost, but I have been found, and now I am Thy son, Thy child.

And thus sought and found the "sheep" ever returns "to the Shepherd" (2 Pet. ii. 22), while the "sow," however well-washed, returns "to her wallowing in the mire" (1 Pet. ii. 25).

Both *return*, but they return according to their nature.

Oh that we may know which we are, and whose we are, by the ever-present promptings, of the new spirit created within us; and by our instinctive and spontaneous "return?"

Oh that all His under-shepherds may find all their joy in seeking out Christ's sheep, instead of washing sows. The one is the work of a shepherd, the other of a "hireling."

The one is work for eternity, but the other only for time; and often for a very little time too. For there is all the difference between a "sow" and a "sheep;" and all the difference between being "white-washed" by religion, and being "washed white" through the blood of the Lamb.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

(2) CHAP. i. 16-v. 11.

BY DR. BULLINGER.

HAVING seen the division of the great doctrinal portion (i. 16-viii. 39) into two parts: "SINS" (i. 16-v. 11) and "SIN" (v. 12-viii. 39); let us now look at these two parts separately.

It will not be necessary for us to examine in such detail the other Epistles, or even the remaining portion of this Epistle. But, as this is the foundation of the whole—the basis on which all other truth depends, the subjective foundation on which the Mystery rests, we cannot be too careful in learning its lessons. And, moreover, as departure from this teaching, or failure to learn it, is the source of all error as to the standing and walk of the Christian, no subject can be fraught with such importance as this.

Coming, then, to the first of these two divisions which has been denoted by the letter D, we now give its structure: for it is impossible to get at the true *interpretation* without first seeing the *scope*; and it is almost impossible to get the true scope without first seeing the *structure*. We must, therefore, ask our readers for their close and patient attention.

The structure of D is in the form of *Epanodos*: in which the *first* member (g) corresponds with the *fourth* (g); and the *second* (h), with the *third* (h), as follows:—

EXPANSION OF D. ROM. i. 16-v. 11, "SINS."

The old nature: and the fruits of the old tree.

D	g	i. 16, 17. The <i>power</i> of God and the Righteousness of God, declared in the Gospel of God, revealing a righteousness from God.	
		h	i. 18. The <i>wrath</i> of God revealed against all ungodliness and unrighteousness,
		h	i. 19-iii. 20. The <i>wrath</i> of God described and set forth.
	g	iii. 21-v. 11. The <i>power</i> of God and the Righteousness of God described and set forth, imputing a righteousness from God on faith-principle.	

In this division, marked D (i. 16-v. 11), we get the *fruits of the old nature* set forth and dealt with both in Gentile and Jew; and we are shown and instructed how, in spite of all, God can justify the ungodly and give a Divine righteousness to the unrighteous. And, further, how His wrath is revealed against all who have not His righteousness, but are trusting in their own.

In this first division, we have the foundation of justification securely laid. It is mainly *objective*: showing what Christ is, as *for us*, as dying for the ungodly, and providing a Divine righteousness as our alone *standing* before God.

While the second division, marked E (v. 12-viii. 39), is mainly *subjective*: showing what Christ is *in us*, and our *state* as to ourselves, we having died with Christ and risen again in Him; possessing in consequence a new nature, in the power of which those who are thus justified can walk "in newness of life." This is the foundation which must be laid before the Mystery can be revealed by God or understood by us. That is to say, the Gospel of the Grace of God is the subjective foundation of the Mystery.

It is scarcely necessary for us to expand with further minuteness all the various members in the above structure.

In "g," the great thesis as to the Righteousness of God is stated in two verses (i. 16, 17): and in "h," "the wrath of God" is as clearly declared in one verse (i. 18). Then, in "h" and "g," these are explained and described in detail; but in inverse order, and at greater length. Thus:

EXPANSION OF "h" (i. 19-iii. 20).

The wrath of God against the ungodliness and unrighteousness of man described and set forth.

- h | i | i. 19-ii. 1. Man's "ungodliness" stated.
- j | ii. 4-11. God's wrath revealed.
- i | ii. 12-iii. 20. Man's "unrighteousness" proved and set forth.

The member "i" (i. 19-ii. 1) is a most marvellous and complicated structure, corresponding to the depths and intricacies of man's ungodliness. We must not impede the great argument by giving it here, but relegate it to a note.*

It is the member "g" which now claims our attention. It is in inverse order to "h," as implied by the *Epanodos* of D.

EXPANSION OF "g" (iii. 21-v. 11).

The power of God, and the Righteousness of God revealed.

- g | r | iii. 21-31. God's righteousness revealed in grace, as to its source, from Himself. *Objective.*
- s | iv. 1-25. The justifying of the sinner. Stated, proved, and exemplified.
- r | v. 1-11. God's salvation revealed in power, as to its effects in us. *Subjective.*

* EXPANSION OF "i" (i. 19-ii. 1).

Man's ungodliness stated.

- k | i. 19, 20. God's power known. Ungodliness, therefore, without excuse.
- l | n | 21. The glory of God rejected.
- o | -21. Consequent mental corruption.
- m | p | 22, 23. God's glory degraded.
- q | 24. Consequent degradation of body: and abandonment by God.
- m | p | 25. God's truth degraded.
- q | 26, 27. Consequent degradation of bodily passions: and abandonment by God.
- l | n | 28. The knowledge of God rejected.
- o | -28-31. Consequent mental corruption.
- k | 32, ii. 1. God's judgment known. Ungodliness therefore inexcusable.

Here, then, we have, at last, the great revelation of the Gospel of God. It is the member corresponding to "g," and the full detailed explanation of i. 16, 17.*

Now, we are in a position to receive this revelation from God by the Holy Spirit. Here is the full statement:—

TRANSLATION OF "r" (iii. 21-31).

God's righteousness revealed in grace as to its source, from Himself. Objective.

"But, now, apart from law" (*i.e.*, without the deeds of the law (iii. 20); relating to man's side of the question (iv. 2; xi. 6. Gal. ii. 16; iii. 10, 11, R.V.), not to God's side) **God's righteousness stands manifested, being borne witness to by the Law** (Gen. xv. 6, etc., for Genesis forms part of "the Law"), **and the Prophets** (Hab. ii. 4)—**even a righteousness of God** (*i.e.*, a Divine righteousness), **which is through faith in Jesus Christ** (*lit.*, of Jesus Christ. Gen., of reference, *i.e.*, with reference to or concerning Him, chap. i. 3; Mark xi. 22; Acts. iii. 16; Gal. ii. 16, 20; Eph. iii. 12; Phil. iii. 9) **toward all† those who believe: for there is no difference! for all sinned** (or, sinned once), **and do come short of the glory of God; being justified** (or finding their justification) **without a cause** (*δωρεάν, dōrean*, see John xv. 25: "they hated me without a cause") **by His grace through the redemption** (deliverance by ransom), **which is by Christ Jesus: whom God did fore-ordain** (*i.e.*, purposed and set forth) **to be a propitiation** (*i.e.*, a mercy-seat or propitiatory. *ἱλαστήριον, hilasteerion*, occur only here and Heb. ix. 5. It means the place or vehicle of propitiation) **through faith in His blood, for the display** (*i.e.*, or exhibition) **of His righteousness** (*δικαιοσύνη, dikaiosunē*). The death of Christ demonstrates it by the fact that sin cannot be passed over, for "He will by no means clear the guilty," Ex. xxxiv. 7), **because of the putting aside** (*πάρεσις, pāresis*, a putting aside: not *ἀφεσις, aphasis*, a putting away). Hence, the temporary suspension of punishment which may be inflicted at some future time. Here, inflicted at the cross; and thus exhibiting God's righteousness in visiting it on Christ) **of the sins done aforetime** (*i.e.*, before this revelation of God's righteousness) through the forbearance of God: **for a display, I say, of His righteousness at this present season that He Himself might be just** (or, shown to be just, in not clearing Christ when He took our sins upon Himself) **and also** (*i.e.*, and therefore) **a justifier of him that believeth** (*ἐκ πίστεως, ek pisteōs, i.e.*, putting away the sins

* THE EXPANSION OF "g" (i. 16, 17).

The power of God, and the Righteousness of God declared in the Gospel of God.

- g | t | 16. Salvation by faith through God's power in *procuring* righteousness.
- u | 17. A Divine righteousness revealed by God *ἐκ πίστεως* (*ek pisteōs*) on faith-principle, as regards Himself.
- " | -17. A Divine righteousness revealed by God *εἰς πίστιν* (*eis pistin*) unto faith, exercised in us.
- r | -17. Salvation by faith through God's power in *imputing* righteousness.

† Some ancient authorities add the words "and upon all," but they are omitted by Lachmann, Tischendorf, Tregelles, and R.V.

of him who takes his stand on faith-principle, apart from "works of the Law," to which ἐκ πίστεως is always opposed) in Jesus (the Saviour)."

Here, at the outset, in this grand definition of God's righteousness, is set forth the great fact that it is the blood of Christ and not the life of Christ; the death of Christ and not the incarnation of Christ; with which we, as sinners, must begin; and which constitutes the manifested or revealed righteousness of God. The reckoning is not between Christ and us, but between Christ and God. This is why it is called "God's righteousness" and not Christ's. Hence, it is said that God raised Him from the dead: for "it is God that justifieth" (viii. 33).

Having thus laid this foundation, God can now erect upon it all His purposes according to His own will.

But Christ's death has another aspect with reference to us. It was the penalty (or wages) of sin. Hence, it was the triumph of sin and death and the Law over Christ. It is here, therefore, that *we* come in: and it is here, in this connection, that Christ is set forth as the ἱλαστήριον (*hilasterion*) or mercy-seat. Now, the mercy-seat was the propitiatory-lid or covering of the Ark of the Covenant on and before which the blood was sprinkled seven times by the High Priest (Lev. xvi.). This is the place on which God stands in the act of justifying the ungodly.

And this is the word which the Holy Spirit chooses in order to explain the matter to us and to illustrate it. He begins here, with sins, and propitiation through the death and blood-shedding of Christ: and then, in chap. iv., He shows how works have no place in this justifying, for Abraham was a Gentile sinner (Josh. xxiv. 2), and "ungodly" when he was justified; and David describes the blessedness of the man whose sins are "covered" (*i.e.*, atoned for). This covering embraces the two-fold fact that God's righteous-requirement had been satisfied, and His righteousness imputed to the sinner. Christ was "delivered [to death] for our offences (*i.e.*, on account of them), and was raised from the dead for our justifying": *i.e.*, for His justifying of us, that God might be just even whilst He justifies. The word here is δικαίωσις (*dikaiōsis*) quite different from the other words employed. The Greek termination "-sis" answers to our English "-ing," and this word is used only of God's activity in justifying us. It occurs only here and v. 18, where "justification of life" means a life-long justifying.*

This section concludes with "τ" (v. 1-11), setting forth the *subjective* effects of God's salvation in us, in all its blessed and wondrous results. We will give the first few verses, because these set forth the truth afterwards more fully developed and expanded in chap. viii.

EXPANSION OF "τ" (v. 1-11).

God's salvation revealed in power, as to its effects in us.
Subjective.

"Having been justified, (or, on being justified then) therefore, by faith (*i.e.*, on the principle of faith as opposed

* See our next chapter for complete lists of these two words with their definitions.

to the works of the law) **we have*** (not get, or obtain but possess, **peace with God through our Lord Jesus Christ, by whom we have obtained and possess** (aor. and perf., in one) **access** (or, introduction) **also** (this is a link with Eph. ii. 18 and iii. 12) **by faith, into this grace in which we stand** (fast and firm), **and we rejoice** (or boast. The Jewish *καύχησις*, *kauchēsis*, is boasting which is "excluded," iii. 27, because based on human merit; while the Christian *kauchēsis* is not excluded, because it rests on the grace of God and the Word of God) **in hope of the glory of God** (*i.e.*, of God's presence which we hope to enter). **And not only so, but we rejoice also in our tribulations, knowing that tribulation worketh patience; (endurance in holding out under trials), and patience, approval; and approval, hope; and our hope does not make us ashamed** (*i.e.*, does not disappoint or prove illusory) **because the love of God (which He has to us) has been shed abroad in our hearts by the Holy Spirit who was given to us,"** etc.

Thus, the first half (i. 16-v. 11) of this great doctrinal division (i. 16-viii. 39) ends.

The second half (v. 12-viii. 39.) we shall reserve for our next chapter.

ANGLO-ISRAELISM: THE ROOT OF ITS ERROR.

BY DR. BULLINGER.

(Remarks at a recent Prophetical meeting).

THERE are many things said for and against what is called "British-Israel Truth."

Our object now is not to start any theories on the subject, but only to see what God says about it.

No one can know anything on either side apart from the Scriptures, and mistakes are made (1) by substituting theories for the Word of God, or (2) by not "rightly dividing the word of Truth."

Anglo-Israelism is a revolt against the old evil habit of what is called "spiritualising the prophecies," in other words a robbery by the "church," of promises made to the Jews.

Many Christians, seeing how wrong this was, pleaded for a "rightly dividing" of the Scriptures as to the PERSONS and subjects to whom they refer in the respective passages.

This was right; but in doing this they failed in "rightly dividing" the word as to the TIMES: hence what is said of Israel "in the latter days" they take as referring to Israel

* This Textual Critics and R.V. read ἔχωμεν (*echōmen*), *let us have*, instead of ἔχομεν (*echomen*), *we have*. But the documentary evidence is not sufficiently weighty to mar the whole of the context, which is all *doctrinal assertion* and not *practical exhortation*. A single stroke "ω" for "ο" is the only difference, and it was probably first made by some scribe who did not understand the scope of the passage. Even if ἔχωμεν, the Subjunctive, were the original reading, it would be put by *Enallage* for the Indicative; as is often the case.

now, in the Gentile dispensation! What is said of Israel in the future they interpret of Israel in the present: and as these prophecies and promises are seen clearly not to be true of Israel now, another Israel must be invented to whom they will apply. Hence certain races of Gentiles are assumed to be Israel; and the theory having been set forth, the Scriptures were appealed to to support it.

This is the Genesis of the whole movement.

Now, we must always be most careful in noticing how the Scriptures are used in an argument of this kind.

(1) Is the Teaching first of all stated, and then the Scripture referred to, and used as a *buttress*, to support it by the quotation of verses here or there? (text-garbling) or

(2) Is the Scripture used as a *fountain*, out of which the Teaching is drawn?

If we apply this test to the Anglo-Israel Teaching it will be found to come under the first head: opinions, theories, history (real or romance), arguments, identifications, etc. etc., abound, and in support of them, sundry passages are quoted in support of them.

Our duty and our desire now is, to use the Word of God as a *fountain*, and see what God has said upon the several Anglo-Israel positions.

I.

The theory is that there is always a distinction between the terms "the house of Israel" and "the house of Judah."

These terms are so used, without a doubt, in certain cases, but by no means universally.

In fact, *the Massorah* gives a list of the occurrences, from which it is clear that

The expression, "the House of Israel," occurs *thirteen* times in the Old Testament, *before the division of the nation into two kingdoms*, viz.—Ex. xvi. 31; xl. 38. Lev. x. 6. Num. xx. 29. Josh. xxi. 43. 1 Sam. i. 12; vii. 2, 3; xii. 8; xvi. 3. 2 Sam. vi. 5, 15. Ruth iv. 2.

"The House of Judah" also occurs four times, 2 Sam. ii. 4; vii. 2; xii. 8. 1 Chron. ii. 84, before the division into two kingdoms.

II.

The theory is that the tribe of Judah (*i.e.*, the Jews), is to return absolutely; but Israel only representatively.

But this is what God says about it: Isa. xi. 12. "The Lord . . . shall assemble the outcasts of Israel, and gather together the dispersed of Judah."

Jer. iii. 18. "The house of Judah shall walk with the house of Israel and they shall come into the land."

Jer. xxx. 3. "I will bring again the captivity of my people Israel and Judah."

Jer. i. 4. "The children of Israel shall come, they and the children of Judah."

Zech. x. 6. "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, etc."

Ezekiel xlviii. 1-28 shows that every tribe will return to "the land" with which every prophecy binds them up.

Isa. lxvi. 20. "They (the Gentiles) shall bring ALL your brethren for an offering unto the Lord."

Ezekiel xxxix. 25. "Now will I bring again the cap-

tivity of Jacob, and have mercy upon the whole house of Israel.

Ezekiel xxxix. 28. "I am the Lord their God, which caused them (the whole house of Israel) to be led into captivity among the heathen; but I have gathered them unto their own land, and have left *none* of them *any more* there."

III.

Judah and Israel shall return "TOGETHER?"

Jer. iii. 18. "The house of Judah shall walk with the house of Israel, and they shall come TOGETHER . . . to the land that I have given, etc."

Jer. l. 4. "The children of Israel shall come, they and the children of Judah TOGETHER . . . they shall ask the way to Zion."

Ezekiel xvi. 53. "When I bring again the captivity of Samaria and her daughters, THEN will I bring again the captivity of my (Jerusalem) daughters IN THE MIDST OF THEM." See verse 55.

Hos. i. 10. "Then shall the children of Judah and the children of Israel be gathered TOGETHER."

IV.

The Scriptures further show that Judah is to return from every direction,

While Israel is to return only from the countries whither they were carried away: *e.g.*,

JUDAH.

Zech. viii. 7. "I will save my people from the EAST country and from the WEST country."

Zech. ii. 6, 7. "Flee from the land of the NORTH saith the Lord, for I have spread you abroad as THE FOUR WINDS OF THE HEAVENS saith the Lord. Deliver thyself, O Zion, that dwellest with the daughters of BABYLON."

ISRAEL.

Ezek. xi. 17: "I will . . . assemble you out of the COUNTRIES WHERE YE HAVE BEEN SCATTERED."

Ezek. xx. 30, 34: "Say unto the house of Israel. . . . I will gather you out of the countries wherein ye ARE scattered."

Josh. xxvii. 12, 13: "O ye children of Israel. . . . they shall come which were ready to perish in the land of ASSYRIA, and the outcast in the land of EGYPT."

Is. xlix. 12: "Lo, these from the NORTH, and from the WEST; and these from the land of Sinim" (China).

Hos. xi. 10, 11: "The children shall come trembling from the WEST. They shall come trembling as a bird out of EGYPT, and as a dove out of the land of Assyria; and I will make them dwell in their own homes." (R.V.)

JUDAH AND ISRAEL.

Is. xi. 11: "From ASSYRIA, and from EGYPT, and from PATHROS, and from CUSH, and from ELAM, and from SHINAR, and from HAMATH, and from the coast-lands* of the sea." (R.V.)

Is. xi. 14: "They shall fly. . . . towards the WEST, they shall spoil them of the East."

Is. xi. 16: "There shall be a highway for the remnant of the people. . . . from ASSYRIA."

*See Is. xx. 6; Jer. xlvii. 4.

Jer. iii. 18: "The house of Judah shall walk with the house of Israel, and they shall come TOGETHER OUT OF THE NORTH."

Jer. iii. 10: "Lo, I will save.....thy seed FROM THE LAND OF THEIR CAPTIVITY." (This is repeated in xlvi. 27.)

Zech. x. 10: "I will bring them again also out of the land of EGYPT, and gather them out of Assyria."

From these Scriptures it will be seen that most of the countries named are East of Palestine.

V.

The theory is that Israel (*i.e.*, the Anglo-Saxon race) has now got the spiritual blessings; and a part of Hos. i. 10 is quoted as proof, "Ye are the sons of the living God" (which is not true of the British as a nation).

ISRAEL.

Hos. i. 10: "IN THE PLACE where it was sent unto them (*i.e.*, to Israel, not Judah merely) ye are not my people; THERE it shall be said unto them, Ye are the sons of the living God." (To quote the last half of this verse and not the first is "dividing" the Word of Truth, but neither "rightly" nor honestly.)

Hos. ii. 18, 23: IN THAT DAY (*i.e.*, of restoration) will I make a covenant for them with the beasts of the field..... and I WILL have mercy upon her that had not obtained mercy, and I WILL say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

Ezek. xxxvi. 33: "IN THE DAY that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities."

ISRAEL AND JUDAH.

Ezek. xxxix. 27, 28: "WHEN I have brought them again from the people, and gathered them out of their enemies' hands, and are sanctified in them in the light of many nations; THEN shall they know that I am the Lord their God."

VI.

So far from having the blessings now, the condition of Israel during the present dispensation is described as "afflicted," "poor," "afraid," "driven out," "put to shame" Zeph. iii. 12, 13, 19, 20; Micah iv. 3, 6, i. 1).

Strangers now serve themselves of Judah and Israel, but shall (after they are restored) do so "no more" (Jer. xxx. 8, 9).

It is described as "captivity" (Jer. xxx. 18; Ezek. xvi. 53).

They are stated to be "not numerous" (Jer. xxxiii. 3; xxx. 18, 19; Is. vi. 3, 7; Amos v. 3).

They shall be so feeble as to need help in their restoration (Is. xlix. 22, 23; lx. 10; lxvi. 18, 20; xl. 14).

VII.

Until the restoration they will not have a monarchy (which Britain has).

Hos. iii. 4, 5: "The children of ISRAEL shall abide MANY DAYS without a king, and without a prince, and without a sacrifice. AFTERWARD shall the children of ISRAEL return and seek Jehovah their God, and David their king.

Jer. xxx. 18, 20: "The city shall be builded upon her

own heap.....and their nobles shall be of themselves, and their governor shall proceed from the midst of them."

But this is after their return. Until then, both Israel and Judah, *i.e.*, all Israel, is in a condition of shame and reproach.

Moreover all the promises are bound up with "the land"; and will have a glorious fulfilment when the people shall be in their own land.

Other nations have similar temporal blessings now, but that does not prove that they are Israelites.

The one root cause of the whole heresy is that its advocates do not rightly divide the *time* to which the promises refer. "The latter days" are not the days of Britain's prosperity, but the days that follow them; and are as carefully defined and described as the prophecies themselves.

The one great mark of the present dispensation is this, that Christ is set "for a stone of stumbling, and for a rock of offence to BOTH THE HOUSES OF ISRAEL" (Is. viii. 14), and it is not till after their restoration that this condition is removed.

It is written of Israel: "I will bring you into your own land. THEN will I sprinkle clean water upon you" (Ezek. xxxvi. 24, 25).

"IN THE DAY that I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities" (Ezek. xxxvi. 33).

WHEN I have.....gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, THEN shall they know that I am the Lord their God" (Ezek. xxxix. 27, 28).

Things New and Old.

"PUTTING ON THE BREASTPLATE OF FAITH AND LOVE."—1 Thess. v. 8.

FAITH in the Lord Jesus, and love to the Lord Jesus form the double breastplate of those who are more than conquerors.

Faith singles out the promises and faithfulness of Christ, and rests there. Love singles out the Person of Christ, and rests only in Himself.

Faith believes all is for the best, knowing the Lord ruleth. Love accepts all as the best, knowing the Lord loveth.

Faith trusts in darkness, knowing that all is light to Christ. Love is content in darkness, knowing that Christ is always near.

Faith waits the Lord's time and giveth patience. Love would have no other time, and is happy while waiting.

Faith would be valiant for Jesus and fight. Love would please Jesus and obey.

Faith exultant cries "victory!" Love gently whispers "satisfied," for it can say, "I am my Beloved's and my Beloved is mine.

• • • • •
And yet how many believers are walking for the most

part by sight and not by faith, very much to the discomfort of their souls.

Some walk by the sight of the evil within—they are frequently examining it—they see much of it, and it has this peculiarity, that the more it is looked at the more there is to look at, and the result is they often walk in doubt and fear; but if, instead of walking by sight, they walked by faith in Christ, contemplating their position as complete in Him before the Father, they would walk more joyfully, and would more readily overcome the evil within.

Others walk by the sight of their frames and feelings, and as these are always changing, so is their comfort; but if they walked by faith in Christ, by faith in His unchanging love for them, and His perfect work on their behalf, they would, by casting off all gloom, better recommend to others the Gospel they profess.

Others walk by the sight of trying providences and increasing difficulties, and the result is they are often almost overwhelmed, but if they walked by faith in Christ, by faith in His watchful and constant care for them, and in the assurance that nothing can befall them but what His love and grace ordains, and did by faith walk with Him in the path He appoints, their hearts would be filled by confidence and peace. Still, then, though amidst weariness and perplexities, foes without and foes within, still let us press on; for greater is He that is for us, than all they that can be against us. Leaning on Him, looking to Him, and walking with Him in conscious need, and conscious fellowship, our path will be as the morning light which shineth more and more to the perfect day. That perfect day, that long-looked-for day, when we shall "ever be with the Lord!"—From *Counsels and Thoughts for believers*. By Thomas Moor.

"THE PERSONALITY OF CHRISTIANITY."

CHRISTIANITY puts our Lord in the foreground as the personal object in all actions that belong to it. But religious philosophy puts man and the benefits accruing to mankind in the foreground. Man is the supreme object for whose interests and predictions the real object of Christianity (which is Christ Himself), is to be placed at a distance as an example and an ornament to be admired, but little more. The result of this form of Christianity, philanthropy and morality is that man will by and by worship himself and wind up as St. Paul tells us in "the man of sin, sitting in the temple of God, showing himself that he is God" (2 Thess. ii. 4).

"HOUSE AND HOUSEHOLDS."

THE reader will perceive the collective character attached to the salvation. Lydia was baptized and her house. To the house at Philippi it is said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," and "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house" (Acts xviii. 8). It reminds us also of what the Lord said of Zaccheus in the Gospel, "This day is salvation come to this house," etc. (Luke xix.). For the Prophets had said of the time of Messiah—"At the same time, said the Lord,

will I be the God of all the families of Israel, and they shall be my people" (Jer. xxxi. 1). And the disciples consequently were commissioned to "go and make disciples of all nations, from Jerusalem to Samaria, and to the uttermost parts of the earth." Hence the testimony was of the collective family, and national type at this time, operating under the covenant made with Abraham, that "In thy seed shall all the nations of the earth be blessed."

And whilst nations, as nations, are contemplated, the form of it should take this type of course and no other. The covenant, as such, was collective. And so when the head of the house, or family, surrendered to the claims of the Messiah, the whole house was included in the covenant, just as in the night of the destroying angel in Egypt, each house as such was covered by the blood on the door-post. And so now the Apostle says, with Divine authority, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," etc.

The nature of the covenant was collective. When the head of the house received the blessing, the covenant was then pledged to the whole house; it extended to all the members (Luke xix. 9). It was the purpose of God in reference to Messiah and the nations as such (Matt. xxviii. 18, 19). (From *The Structure of the Acts of the Apostles*, by Zetetes).

In all this is seen the direct contrast to what is said of and prescribed for the Church of God. Every one sees that it is not the case of Houses and Householders in this Dispensation of Grace, where nothing of the flesh, or of man, or of blood, but where all is of God and His Grace. Hence, instead of "rightly dividing the Word of Truth," readers have either to explain the above Scriptures away or water them down; or else are tempted to read them into the standing of Christians in the Church of God.

By rightly dividing the Word we preserve the Scriptural expressions in the Acts in all the fulness of their meaning, while we fully keep our standing in grace perfectly clear and distinct.—[ED.]

Questions and Answers.

QUESTION NO. 188.

R. W. H. B., Preston. "In Matthew xxvii. 10, the prophecy is ascribed to Jeremiah. But I have been unable to find in that book any parallel, though Zechariah's prophecy on this point appears to be really the same. If you can clear this up, it will be a help to me, and to many others."

It is a great pleasure to answer such a question, for in this case as in so many others, the difficulty is absolutely created by the readers. There is no difficulty at all in the Scripture.

Do you not see what you have done? You have first taken out a word which the Holy Spirit has put in, and then you have got quite another word and put that in, in its place!

You have practically taken out the word "spoken," and put in the word "written!" God has not told us that Jeremiah wrote it, but that he spoke it.

Now there is all the difference in the world between what is *spoken*, and what is *written*.

Some prophecies were *written* and never spoken at all. Some were *spoken first* and written down afterwards.

Others were *spoken* and never written at all. This is one.

It is true that by a figure of speech we may put the word *to say*, instead of *to write*, e.g. : "As so and so says in his book." But *to say* is not the same thing at all, as *to speak*. We can *say* a thing in writing, but we cannot speak anything without actually using our voices.

In the Greek this is the same. The word commonly used in this way, is *λέγω* (*legō*) but this is not the word in Matt. xxvii. 10. There it is *ῥέω* (*rheō*) *to speak with the lips*, from whence we have our words *rhetor*, an orator, and *rhetoric*, the art of public oratory. Indeed we have both these words in this verse, the one referring to the act of speaking, and the other to what was said with the voice. "Then was fulfilled that which was spoken (*ῥέω*, *rheō*)* by Jeremiah the prophet saying (*λέγω*, *legō*)."

It is the same in Matt. ii. 23 which is treated by all the Commentators and Professors as a very great difficulty. They explain it by trying to show that the Hebrew word *נֶצְטֵר* (*neytzer*) which means *a branch*, is in some way connected with "Nazarene." But there is no connection at all, and if there were the difficulty would be just as great because that word is used of Christ only in Isa. xi. 1; xiv. 19; lx. 21, and it says "prophets," in the *plural*. So that, according to Matt. ii. 23, it "*spoken*" by more than one prophet.

It was therefore "*spoken*," and it does not say it was *written*.

It is the same with Matt. xxvii. 9.

And yet having made the difficulty and created the so-called discrepancy, look at their struggles to get out of it:

Dean Alford says, it was a slip of Matthew's memory! as though there was no such thing as inspiration. His words are that Matthew quoted "from memory and unprecisely."

Others use a defence as old as Origen, that these words did occur in a book of Jeremiah's, which has been lost. To which it is sufficient to remark that no one has ever seen it; and that it is an invention in order to explain the created difficulty.

Others hold (with Eusebius) that these words were in our book of Jeremiah, but the Jews cut them out. But again we have to say that no one ever saw them in! Nor is there any evidence of it.

The late Bishop Wordsworth says, that the Holy Spirit made the mistake on purpose, so that we might not think of the human instrument (Jeremiah or Zechariah) but only of His Own words!

It is not the assaults of its enemies which do the Bible harm. But it is "explanations" like these which make us exclaim that the Bible must be inspired, and must be Divine, for we still possess it, in spite of all the defences of its friends!

*It may be helpful to give all the occurrences of this word: Matt. i. 22; ii. 16, 17, 23; iii. 3; iv. 14; v. 21, 27, 31, 33, 34, 48; viii. 17; xii. 17; xiii. 35; xxi. 4; xxii. 31; xxiv. 16; xxvii. 9, 36. Mark xiii. 14. Rom. ix. 12, 26. Gal. iii. 16. Rev. vi. 11; ix. 4.

Our Monthly Bible Study.

"ISRAEL MINE INHERITANCE."

1. THEY ARE A COVENANT PEOPLE :
Gen. xii. 2, 3; Lev. xx. 26; Isa. xliii. 21.
2. THEY ARE TO BE A RESTORED PEOPLE :
Jer. xxx. 3; Zech. x. 10; Isa. xi. 11-12.
3. THEY ARE TO BE A MISSIONARY PEOPLE :
Psa. lxxii. 8, 11, 20; Heb. ii. 14; Ezek. xxxvii. 22, 24, 25.
4. THEY ARE A PERSECUTED PEOPLE.
Isa. xliii. 2, 3; Jer. xxxi. 37-40.
5. THEY ARE A WAITING PEOPLE.
Jer. xiv. 7-9; Hosea ii. 21-23.

Christ Church Lodge, Bromley, Kent. T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

In our November number we referred to the then recent great Zionist movement in London. Our readers will be glad to have a little more information about it.

It is impossible of course to give anything like a report of the speeches, or even of the proceedings. A few significant facts (from *The Jewish World*) as "signs" will be as interesting as they are important.

One fact which shows the extent and character of the feeling which prompts the movement, is, that by 4.30 a huge crowd had gathered at the doors of the great Assembly Hall in the Mile End Road. By 6.30 the traffic was impeded, and half an hour later the police informed the stewards within the building that if the doors were not immediately opened they would not hold themselves responsible for the results. The doors opened, the throng hurled itself into the building and on to the seats, and in a few minutes every seat was occupied. The great platform, with its tiers of seats, was equally rapidly filled, and practically all manner of men in the community were there.

It was well past eight before the great sea of human beings rose to greet in joyful acclaim Dr. Herzl, Dr. Gaster, Rabbi Werner and Herr Wolffsohn. At once all were attention. After the fewest words from Dr. Gaster, Dr. Herzl rose—the audience cheered, handkerchiefs, hats, and sticks waved, and then each man—it was a most interesting incident—bade the other be silent. As he stood alone it was easy to realise the hold he has on the hearts of all with whom he is placed in contact. Tall, remarkably well proportioned, an ease and grace of manner which indelibly stamps the born gentleman; a half-nervous, yet confidential manner, Dr. Herzl's is a personality that would stand out among an army of men. Even to the insular Englishman he appears exceptionally handsome. A full, open face, black hair, large sympathetic eyes, a full, very dark beard, not matted, but bearing the growth of early manhood, the Zionist leader, although a commanding figure on the platform, strikes me as the ideal build for a dashing cavalry general.

As I watched him closely, there occurred to me a strong resemblance between him and three of my latter-day bearded heroes: the Emperor Frederick of Germany, Prince Alexander of Battenberg, and, greater as a leader than either, John Nicholson of Delhi. I had never previously seen Dr. Herzl, yet, apart from any feeling with his teaching, I felt if I ever wanted a leader, this was the man I should rush to serve under. Now I knew what was meant by the term "A born leader of men."

Dr. Herzl spoke. His address was in German. But there was no mistaking the accomplished orator. For more than sixty minutes he stood there, and although I do not pretend to have understood his sentences, to me it was a delight as keen at its close as at the opening words. It was not the cheers and applause he seemed to draw at will, it was not the sight of nearly seven thousand expectant faces focussed to one spot; it was not the alternate moods of laughter, seriousness, and earnestness of this mass of men and women—it was watching the manner by which these effects were gained by the man who appeared to monopolize the thoughts, as he did the attention, of the crowds of men and women facing me.

Speaker and audience were one. Each was a counterpart of the other. Both completed a whole. It was as a musician, master of his instrument, capable of making it reflect his feelings, his thoughts, his emotions. Herzl and his hearers, his hearers and Herzl, were an indivisible study. No ranting, no raving, no forced effort, everything easy, graceful, inevitable, almost as a matter of course. Not once did he thump the flat rail in front of him; not once did he even clench his fist. No histrionics. Yet he was all gesture—restrained, moderate movement.

The fore-finger pointed upwards and shook when his words had a harder ring than usual; it pointed this way and that, left and right, while appealing on a particular point, and although never monotonous there was no attempt to play the actor on the platform. Every few minutes the audience broke out into unanimous applause. Men stood up in their excitement, sometimes in the front rows of the galleries, involuntarily remaining in that position. Dr. Herzl ended as he had gone on with perhaps slightly more emphasis on his last sentences; and as he sat down everyone in front of him gave themselves over to an unbridled exercise of their enthusiasm.

One sympathises with those who, it might almost be said, had the misfortune to follow Dr. Herzl. The audience had relaxed itself. It is no reflection on the speakers to say that the Doctor had eclipsed those who followed him. Father Ignatius said a few words with all the art of which he is a consummate master. He roused the audience to a high pitch. It was a remarkable meeting, and whatever may be the opinions of non-Zionists present, it may be safely assumed that the events of the evening left a very deep impression on all who witnessed them.

RELIGIOUS SIGNS.

A WARNING CRY FROM U.S.A.

The Dallas Morning News (Texas, U.S.A.) for August 1, contained over two columns of a striking sermon by a Rev. W. Irving Carroll, on "the Just Approaching End of the age." It is most powerful in the vast number of facts which are marshalled together as signs.

Some of them may be new to our readers. We therefore give a few extracts to show them

"THE WORLD IS NOT GETTING BETTER."

"Well, isn't it true? Crime is not decreasing. It is increasing, says a Boston divine: 'In 1850 there was one criminal for every 3,400

of population, in 1890 one for every 500 or 600 of population.' The Chicago Tribune records for the year 1886 the number of murders to have been 1,449 and for 1896, ten years later, the incredible increase to 10,500! No wonder the St. Louis Republic calls this annual knife and pistol slaughter of human life the most 'popular' crime in the American calendar of offences.

"According to Carroll D. Wright, the United States Commissioner of Labour, the total number of convicts (not simply untried prisoners but convicted felons) in penal institutions in the various states in 1885 was 41,887 and in 1895 was 54,244.

"Judge Isaac C. Parker, now deceased, for more than twenty years United States district judge at Fort Smith, Ark., who sentenced in his lifetime 150 murderers to death, said in a charge to a federal grand jury 'that the numbers who have been murdered in the United States in the last five years is six times larger than the continental army at the close of the revolution, and that the number murdered last year (1895) is greater than our standing army at the outbreak of the civil war.' And he went on to say 'that the appellate court exists mainly to stab the trial judge in the back and let the criminal go free; that the issue before the country is not money or the tariff, but whether or not we are able to guarantee proper protection to life.' The local Dallas Trades Council in a circular dated Jan. 21, 1896, used this expression: 'The rapid increase in the percentage of criminals.' While Gen. Brinkerhoff, president of the National Prison Congress, at its meeting at St. Paul, Minn., spoke as follows:

"For the country as a whole the United States census is the most reliable guide.' He then quotes in 1880 prisoners 58,609, in 1890 82,329.

"When the waters of the Mississippi in a flood mount up to the danger mark everyone knows that unless they halt disaster is inevitable. So with the floods of crime; we are past the danger line, and there is no ebb.

"If this increase is to be continued the decades can be counted upon the fingers of a single hand when "Mene, mene, tekell, upharsin" will be written upon the banquet hall of the republic.

"Well, what of suicides? Fred. L. Hoffman said in the New York Spectator that in twenty principal American cities and ten smaller ones there were in 1895, 1,825, the same cities in 1896 there were 1,999. An increase of 173 or 95 per cent. Last fall there were sixteen suicides in Chicago in one week. It seemed epidemic, Homicide, suicide, infanticide. Not long ago up in Indiana a father is reported as becoming enraged at his fretful crying baby, got up out of bed and took the child from its cradle, placed its head between his knees and crushed its skull as if it were an eggshell. Homicide, suicide, infanticide, fratricide, patricide; double murder, triple murders, and so on, together with brutal outrages, blacken the page of each day's record of events. Some black wretch commits a nameless crime and an infuriated populace burn him alive, while thousands congregate to gaze and glut their eyes upon the writhing wretch as the hungry flames lick round his limbs. And this not in far away Tahiti, but in Texas. Now, again, the home, we agree, is the great bulwark of society, the nation's pride, but divorce decrees multiplying so fast are writing upon it 'Ichabod'—'the glory is departed.' The state of Indiana has just issued a bulletin, in 1897, last year, there were 23,990 marriages and 3,080 divorces, about one divorce for every eight marriages. The ceaseless grind of the divorce mill is the shame and scandal of modern civilization.

"Once again despite the heroic, Herculean efforts of the W. C. T. U. and all the labour of the lamented Miss Willard, the annual drink bill of these United States has steadily risen; it is now out of the millions and into the billions. Think of it, a billion dollars a year for intoxicants. President Cleveland in his last annual message to congress incorporated the statement that there were 2,269,466 more barrels of beer produced that year than the year before. The report is just in from Great Britain and Ireland. Hear it: The year 1897 exceeds 1896 by 10,000,000 and as a certain magazine remarks, this is not only the year of the Queen's jubilee, but the jubilee year of the Band of Hope.

"And so I might proceed with the rehearsal, literature, art, oh, how the mighty have fallen! The yellow journalism of some New York newspapers is but symptomatic of the widespread disease and decay throughout the body literary. While art, the chaste and the beautiful, has become so sensuous and nude that it would mantle the cheek of any other than this degenerate age with the red blush of shame. Much of it is nothing less than obscene and vulgar. The threatening social unrest and disquiet, the relation between capital and labour an open, ugly and angry sore, municipal misrule rampant, thievery and corruption in state and nation known and undisguised, what! what would it be if the bony skeletons in the hidden closet of dark secrecy were dragged out to the inspection of the broad daylight?"

The preacher then takes up the nations and passes on to

3. "The Church. Of this I have no space to speak. I regret, alas, we are all too well aware of its forlorn, apostate state. The altar fires of faith are but faintly flickering. While the bridegroom tarried they all slumbered and slept, and that's the time to dream dreams. And

so the church, unconscious of her Laodicean lethargy, is dreaming of valiant Admiral Dewey's deeds and the sinking of the whole flotilla of her enemy in the sea of her success. The boasting attitude of the church, being one of the sins, as it is one of the signs of the times.

4. "And again, it reads 'giving heed to seducing spirits and doctrines of devils.' Never were the missionaries of Mormonism so active or so effective. Spiritualism is widespread, Christian science is at it, 'creeping into houses and leading captive silly, women, laden with sins, led away with divers lusts, ever learning and, never able to come to a knowledge of the truth' (2 Tim. iii. 6, 7); theosophy's devotees multiply and *millennial dawn* recruits flock fast to the standard of its silly folly. Yes, the night is dark and growing darker."

After speaking of the Jewish and other signs of the times, Mr. Carroll concluded:—

"And, therefore, I say these signs of the times so blaze in the sky of to-day's events, so flash and flare their portents, until the whole horizon round is aflame with the red glare of their testimony that the responsibility is inescapable and inexcusable and culpable likewise, and richly meriting hot rebuke from the Lord Jesus would we be, did we fail to discern the fast approaching 'calamitous, catastrophic' end of the age. Truly, the coming of the Lord draweth nigh. Amen! Even so, come, Lord Jesus."

IS THE WORLD GETTING BETTER?

In London at least we ought to see some signs of it. With all the new Gospels of Socialism and Sanitation which are now poured forth from pulpits of Churches and Chapels, we ought to be seeing some signs of it. With our School Boards and County Councils some evidences ought to be coming into sight.

But no!—This is what *The St. James's Gazette* has to say on the present condition of London:—

"In the vast province called London we have a complete hierarchical system of professional crime. At the top are the veterans, the incorrigible "récidivistes," who have no other object in life than to prey on their species. With them we have little to do in the present connection; their operations are carried on without reference to heat waves or other climatic considerations. *The theory of our educationalists and social reformers of a generation or so ago was that this class was rapidly dying out, and that the younger generation, brought up under the blessings of board schools and cheap newspapers and an extended franchise, would walk in the paths of peace and order. The most optimistically inclined social reformer of to-day would not venture to suggest such a thing.* Our young street savages are more troublesome, more violent, more resourceful, more reckless, cruel, and blood-thirsty than ever before. . . . *The increased education and intelligence conferred upon the criminal in his earlier stages by our lop-sided school system, have tended to make the law-breakers more than a match for the policeman. It is becoming increasingly difficult to detect the criminal, or to know what to do with him when caught.*" . . .

"COSMOS,"

which means *the world*, was actually put at the head of a recent announcement of an "International Bazaar and Summer Fête," for a church building fund. Of course there were the usual "artistes," and "mandolinists," and "entertainments," and "Mrs. Jarley's Waxworks," and Japanese Troupe of Mousmees," and "Illumination and Confetti" after dark.

We could understand all this if it were for some theatrical benevolent fund, but for all this to be on behalf of raising a house for the worship of God, who is a Spirit and "loveth the cheerful giver," and by those who profess to be liberal evangelicals, and yet head their bills with the word "Cosmos," we cannot understand, except as one of the saddest "signs of the times."

POPULAR THEOLOGY.

The following is the sort of stuff singled out for publication in *The Church Gazette*, as "a sermon for the times." The text was, "I am the resurrection." There is about as much of the resurrection here as in most other sermons.

"We may be one with Him if we will believe in Him, if we will admit His Holy Spirit into ours, and let Him dwell in our hearts; and if we be one with Him, then are we also one with those who have fallen asleep in Him. And the more we seek communion with Jesus Christ, the more we seek to cultivate the true life within us, to keep the true light burning in our hearts; the more, in a word, we allow the

Christ within us to rise, the more shall we learn to know and love that which was worthy to be loved in those whom our eyes have lost, and to know them and love them as they ought to be known and loved. The love of Christ will not teach us to forget those loved ones. It will not merely comfort us for the loss of those loved ones. It will re-present the loved ones, and make them present to us, not lost. It will enable us to love and know them without seeing and hearing them with our bodily senses, because the Christ in them and the Christ in us will be united in Jesus Christ, the God-Man of the Gospels, from whom all human ties have sprung, in whom alone those human ties and human loves find their meaning and their fulfilment. Let us ever seek to know the Resurrection; let us ever listen to the Christ in ourselves and watch for it in others. There is worldly darkness that hides the light within us. There are low desires that mar and crucify the Christ within us."

What sort of "Christians" can we expect to meet? and what kind of "Christianity" can we expect to see, when this is the food which is put forth on every hand. It is a mixture of Spiritism and Paganism.

SUNDAY SCHOOL TEACHERS' LITERATURE.

We are sorry that the Sunday School Union should be helping forward the down-grade by an article in the June number (1898) of their *Sunday School Teacher*. It amounts practically to a plea for the higher criticism. It is called "Biblical Criticism: What it is, and Why it is Necessary." Unfortunately the article answers neither question, for it does not draw the distinction between "Textual Criticism," which is necessary, and the "Higher Criticism" which is not.

The writer says with apparent satisfaction that "comparatively little of the Pentateuch can have been written by Moses."

He puts in the plea that most critics are earnest and devoted Christians." In fact the whole aim of the article is not to correct the mistakes of the critics about the Bible, but to correct popular mistakes about the critics!

He pleads that because the Lord Jesus did not "discuss the authorship of any Old Testament book . . . all that we can say, is that it was the custom in the time of Christ to refer to certain books as 'Isaiah,' 'Moses,' 'David,' &c., and that our Lord and His apostles followed the usual nomenclature."

The Sunday School Union may teach its teachers that, but we prefer to believe that our Lord and His apostles, like the other "Holy men of God, spake as they were moved by the Holy Ghost."

POLITICAL SIGNS.

MAN'S PROPOSED MILLENNIUM AND THE WORLD'S COMMENTARY UPON IT.

There are two great personages in the world at the present time taking up the business of promoters of a Millennium. Our readers must not suppose we are referring to a limited liability company. It is an imitation affair. One conception comes from the Czar of Russia. The other, though "Made in Germany," is proclaimed from Mount Zion, as the following shews:

JERUSALEM, Oct. 31.

"From Jerusalem," proceeded his Majesty, "there came the light, in the splendor of which the German nation has become great and glorious, and what the Germanic peoples have become, they became under the banner of the Cross, the emblem of self-sacrificing Christian-
charity. As nearly two thousand years ago, so there shall to-day ring out from Jerusalem the cry voicing the ardent hope of all: 'Peace on earth.'"—*Daily Chronicle*, Nov. 2.

Though the following paragraph appeared in the same paper on the same date, the excuse must be made for the editor, of ignorance that the Millennium was started:

"The Central News says the six new thirty-knot destroyers to be commissioned at Chatham, Portsmouth, and Devonport, are to be sent to join the Channel Squadron. Crews for the craft were told off yesterday, and the work of commissioning will begin to-day."

So, to give it a fair start, 7000 men that refuse to fight for one of the promoters, are shipped off to Canada.

"These Doukhoborts are a sect of Russians who refuse on conscientious grounds to bear arms. Largely through the instrumentality of the Empress Dowager of Russia, who learned of their case when visiting her invalid son in the Caucasus, the Czar last spring granted the petition of the Doukhoborts to be allowed to emigrate, the financial responsibility of the migration being thrown upon the English Society of Friends.

"It is anticipated that before next summer 7000 of them will be settled in Canada under these arrangements. They will probably locate in the Calgary and Edmonton districts of the Canadian North-West.

"It is a strange earnest of the dream that was to have given the world peace."—*Daily Mail*, Dec. 3.

The premier of the Cape Parliament does not appear to have taken the idea up warmly. He has succeeded in inducing the members to contribute £30,000 annually to fight the battle of Armageddon first.

CAPETOWN, Dec. 2.

"In the House of Assembly to-day, Mr. Schreiner, the Premier, in moving the second reading of the Bill pledging the Cape to contribute £30,000 annually to the Imperial Navy, to be placed absolutely at the disposal of the Admiralty, delivered a speech which left little to be desired as regards patriotism and attachment to the Mother Country, because the great Armageddon would be fought in the Channel or in the Mediterranean. He rejoiced that the English Press recognised the Cape proposal as prudent, right, well-timed, and calculated to indicate the solidarity of the Empire, and its determination to stand together against a common danger or common attack."—*Daily Mail*.

The other promoter to make sure that his Millennium shall go well, and not be subjected to failure when it is fairly on the way, purposes to increase his army by forty-eight batteries.

BERLIN, Dec. 4.

"It is semi-officially stated that in the new budget the ordinary estimates for the standing army will be increased by 27,000,000 marks.

"The reports as to how this money is to be spent are conflicting, but it is fairly certain that the peace footing of the army will be raised by 17,000 men and 4000 horses.

The "The Freisinnige Zeitung," which is generally well informed in military matters, learns that the field artillery will be increased in 1899 by forty-eight batteries.

"Before the close of the year all the field artillery regiments of the German army will be equipped with new quick-firing guns."—*Daily Mail*, Dec. 4.

America—so that she may contribute to the peaceful solution of all difficulties, is going in for a great navy with great guns.

NEW YORK, Dec. 4.

"The English Firm of Vickers, Son, and Maxim have practically arranged to acquire the existing shipbuilding establishment at Newport News, in the State of Virginia.

"Messrs. Vickers will make of the works a combined gun and ship factory, where warships can be built, armoured, and equipped completely for immediate service.

"They see in the determination of the American Government to build a great navy a fine opportunity."—*Daily Mail*, Dec. 4.

So that everything may be fairly balanced, *Blackwood* urges England to be equipped and ready with her fleet to fight France, who is the ally of the other promoter.

"*Blackwood* for December urges the need of continued strenuous armament on England's part. The future was never more ominous—though the Fashoda crisis has passed. Russia and France are greatly increasing their naval outlay; England will therefore have to see to it that her fleet is really equal to all emergencies. And on land the time has come to re-arm our artillery with quick-firing guns. The delay over this necessary step is simply incomprehensible."

But, here, a difficulty appears; for instead of France being in such a condition of strength to come against England, it appears to be a possibility, according to the *Spectator*, she may be called upon to put down a revolution in her own country.

The *Spectator*, in an article entitled *Is Revolution Coming in France?* says:—"We must just say what we have to say, and if any one accuses us of sensation mongering, must put up with it until the event proves or disproves the accuracy of our forebodings. It is our sincere belief that a great event is immediately at hand in France. How any one can study the action and the works of the French Government without seeing that Ministers either expect a military *coup d'état*, or are filled with fear lest a military *coup d'état* should occur, we are unable to imagine."—*St. James's Gazette*, Dec. 3rd.

By the following, it does not appear that the press in *Russia* takes to the idea of a Millennium kindly.

The *Grashdanin* rejects all notion of an eventual rapprochement with Great Britain, the inveterate enemy of Russia, from whom the latter can look for no advantage, and it advocates, on the contrary, an alliance with Germany, in which France might be induced to join.—*Reuter*.—*Daily Mail*, Dec. 6th.

And another declaration coming from a *French* fighter, indicates that his country is more ready to act on the prophecy of Joel iii. 9, 10, "*Beat your plowshares into swords, and your pruning hooks into spears.*"

TOULON, Dec. 5th.

Vice-Admiral Fournier, commanding the Mediterranean Squadron, to-day, speaking at a lunch to the maritime and naval authorities of the port, contrasted the calm displayed by the French Navy with the war-like transports indulged in by certain of their adversaries.

To-day, added the speaker, France's first line of defence in the Mediterranean was ready for combat, and could wait with confidence the issue of the events now shaping themselves round it.

"It would continue to make ready without let or pause in order to bring to naught the tactics of the enemy, an achievement by no means impossible."—*Daily Mail*, Dec. 6.

SPIRITIST SIGNS.

The editor of *Light* occasionally treats his readers to a sermonette, which may possibly be thought by some of his audience to be eminently pious; but to the instructed Christian, one who is built up on his most holy faith, he will look upon it as mere pretentious phrasing, displaying the most profound ignorance of the subject he is writing about. He begins with a form of expression that he has borrowed from *the book* which, in former numbers, has been declared to be "not even consistent."

"GOD KNOWS HIS OWN."

It may be open to dispute, and perhaps always will be, whether Spiritualism is, or is not a Religion; but there can be no question that a great deal of Religion can be extracted from Spiritualism.

There is also some other person who "Knows his own" referred to in the book which he is not above drawing from when it is useful to adopt a little sanctimonious phraseology.

"Extract religion!" There are many extracts about in these days, and the world's history shows that religion has been *extracted* from those whose crimes and pollutions cry into heaven for vengeance to-day. We read of a people that "*extracted* religion" to suit themselves from the mere fact of being Abraham's seed. To whom "Jesus answered, Ye neither know Me nor my Father; if ye had known Me ye should have known my Father also." A little farther on in the same chapter, this awful sentence is pronounced against them by the same lips, "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do."

"RAGING WAVES OF THE SEA, FOAMING OUT THEIR OWN SHAME."

"Perhaps the purest and most consoling of these results is the spirit's confidence that the *Mighty Power we call 'God'* is aware of us, that He cares for us, and that He will dispose of us. Indeed, we sometimes think that this alone is Religion. It is certainly its sublimest and happiest achievement. *The great apostle* must have felt this when he said, 'The foundation of God standeth sure, having this seal; The Lord knoweth them that are His.'

"We call God!" This is supposed to be forcible. No, it is not *we* that call the being that created us, God. It is Himself, and in these words, "I am God, and there is none else; I am God, and there is none like me. My counsel shall stand, and I will do all my pleasure." So, if the editor of *Light* does not like this, he had better take his case to a "higher court." Scornful disdain and cynical contempt is evidence of a condition ill at ease with its own arguments.

On looking over some articles written by Spiritists we find the following testimony concerning it:—

"The large mass of the Spiritualists are dogmatically anti-Christian—Christianity is an 'old worn-out exploded error,' an 'ancient superstition,' an 'obstruction in the way of the world's progress,' a 'ridiculous delusion of the past,' and so on to the end of the chapter." Another extract: "No wonder that Christian men stand aloof and refuse to have anything to do with a cause which aims at overthrowing that Religion that has ushered in temporal civilization and eternal peace."

It is for the editor of *Light* to say whether he repudiates these former writers, and the sentences taken from their own publications. If so; it only proves that Spiritism is *more anti-Christian* to-day than it was at that time.

That it is so is becoming more evident as we near the day of His return, and as a proof we append the following advertisement taken from a recent number of *Light*:—

PRIMITIVE CHRISTIANITY,

Containing the long-lost Lives of Jesus Christ and the Apostles, now recovered, and Primitive Christianity restored in the original Gospel of St. John, authentic and free from interpolation, with Spirit Portraits of St. John, St. Peter, and St. John the Baptist,

BY PROF. J. RODES BUCHANAN,

Author of the Sciences of Anthropology, Psychometry, Sarcognomy, &c.

Showing the fraudulent origin of the New Testament, which has been detected by eminent theologians, but is still concealed from the public.

And so, they speak evil of the things that they understand not; and shall utterly perish in their own corruption."

Yes! There is plenty of "Religion" in all this. There is even prayer, as is evidenced by the following extract from a prayer offered by Professor W. Chaney, in San José, California, before he commenced a debate with a Christian gentleman:—

"O Lucifer, bearer of light!...O thou Monarch of the Bottomless Pit!... Bless thy servant in his labours before thee. Fill his mouth with words of wisdom... that this audience may realize that thou art a prayer-hearing and prayer-answering Devil."

As one has truly said: "When in the end of an age marked beyond all others by light and blessing, we see such darkness stealing over the minds of the people, and the one form of wickedness which the Lord expressly declares that He will not tolerate, becoming so popular—not only in the two great Protestant countries, England and the United States, but over all the world, there is but one conclusion to which we can arrive, viz., that JUDGMENT scenes are just at hand."—*The Midnight Cry* (p. 140).

Editor's Table.

REVIEWS.

In the July number a notice was inserted that our space is too limited to allow of our giving much to reviews. For this reason some of the following publications can merely be noticed:—

Golden Text Calendar. Alfred Holness, Paternoster Row, post 1s. 2d.; compiled by M. S. H.

The Lord will Reign. By W. W. Fereday, 1s. Alfred Holness.

Golden Grain Pocket-book and Diary—Golden Grain Almanack; in large type and small type. *Gems of Gold,* a series of booklets. *His People; or God's Promises for His Own;* 1d., James E. Hawkins, 36 Baker Street, W.

What Ritualists Teach the Young. C. J. Thynne, Gt. Queen Street, W.C., price 14s. per hundred. An excellent pamphlet exposing the terrible errors the Ritualists teach at the present time.

Sunlit Spray from the Billows of Life. By M. A. Chaplin. G. Stoneman, Warwick Lane.

Fire Ships, Fireworks, Fire Brands. By Stanley Martin, 1s. nett., Stoneman, Warwick Lane. An excellent book for young people. Let them see at what a cost we have gained our present liberties.

Pithy Points. By James Sprunt, G. Stoneman, Warwick Lane. This is intended to stimulate Bible study—can be commended for this purpose.

Study of the Types. By Miss A. R. Habershon. Morgan and Scott, price 2s. 6d. Suggestions on the types gathered from many channels. Well worthy of careful study, as they are the outcome of patient labour.

Helpful Half-hours with Dr. Neatby, 1s.; Pickering and Inglis, Glasgow; Bagster and Sons, London. These addresses are most profitable reading, so much so that extracts will be given as space can be spared in *Things to Come*. If these truths were more apprehended Christians would not be going about to "get" something, but would be resting in something they have got, and in what is already theirs. It is difficult to select, but here is one. "God has not set Adam the first on his feet again, God has cleared him for ever out of the way." "Thank God for it, when one knows by faith that he is 'in Christ.' O what obedience, what love, does God contemplate when He sees Christ! And you know He sees Christ when He sees me, because I am in Christ."

ACKNOWLEDGEMENTS.

1s.: Miss E., Anon., E. V. W., Miss G., H. W., T. P., H. R. B. and wife, Anon., L. L., W. D., W. R., E. B., S. A. C., Miss H., Anon., Mrs. S., Three Readers, Rev. J. Mc.K., Rev. J. B., Col. M., A. W., Mrs. E. C., Anon, Emmie O. H., A Reader, F. I. Mc.B., H. I. M. C., Lt.Col. L. H., Mrs. C., Miss C., Mr. and Mrs. B., Anon., B. and Friend, D. O., F. C., Anon, Rev. R. W. W., L. R. C., Old Reader, Mr. and Mrs. S., Mrs. T., Mr. T., per H. S., Three Readers, Anon, C. F. C., E. R. W., Anon, Anon, Miss I., J. A., A Reader, A Reader, Anon, M. D. M., Mrs. R., G. H., C. E., W. W., A Friend. 2s.: R. A. M., C. S., H. M. P., J. N. H., A Reader, Another Reader. 2s. 6d.: T. R. 3s.: E. F. 4s.: C. E. 5s.: Capt. O. B. 10s. 6d.: Anon. 20s.: E. C., Dot. 40s.: H. S. £5: Miss H., Capt. O. B.

NOTICE.

A friend has sent an order to Dr. Bullinger for books (post-mark, Bromley; amount 3s.), but with no name or address. It is impossible, of course, for the books to be sent until we hear further.

ANSWERS TO CORRESPONDENTS.

M.S., Shide. *Figures of Speech* will contain a full index of every text illustrated, so that readers and students may at any time readily see whether any particular passage is affected by a Figure or not. In many cases several Figures will be found involved in one single verse.

THINGS TO COME.

No. 56.

FEBRUARY, 1899.

Vol. V. No. 8.

Editorial.

"ALL IN ALL."

THE expression "all in all" is elliptical. The figure of speech here used is fully explained and exemplified, as used throughout Scripture, in "*Figures of Speech*," a new work by Dr. Bullinger, now in course of publication.

In supplying the words omitted in the "ellipsis" the sense must be completed, wherever the ellipsis occurs, in strict accordance with the nature of the subject and the context.

The word "all," being an adjective, must have a noun or pronoun to which it refers; what that noun or pronoun must be, will be indicated by the number, gender, and case in which the adjective is used, and also by the context.

1 Cor. xii. 6: "There are diversities of operations, but it is the same God which worketh 'all in all.'" "All these worketh that one and the selfsame Spirit" (ver. 11).

Here it is the same God that worketh all (*these gifts*) in all (*the members of Christ's body*): what these gifts are, and who these members are, is fully explained in the immediate context. See verses 4-31.

This Scripture teaches that every manifestation of divine life and activity, in any or all of the members of the one body of Christ, is by the operation of the one Spirit dwelling in all the members.

Eph. i. 22-23: "And gave Him to be Head over all to the church, which is His body, the fulness of Him that filleth 'all in all.'" Here we must read: "that filleth (or supplies fully) all (*spiritual gifts and graces*) in all (*the members of His body*). Compare chapter iv. 10-13. All supply is from the Head (ver. 16).

Col. iii. 11: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ 'all and in all.'" Here the Greek is slightly different from the other occurrences, but it is still elliptical; and the sense must be completed thus:—In the new man "there is neither Greek nor Jew, &c.," but Christ (the Head is) all (*things to the body, for He is the Life*, ver. 4) and in all (*the members*). Paul says, "Christ liveth in me" (Gal. ii. 20). "Christ in you the hope of glory" (Col. i. 27). The pronoun is used in the first, second, and third person to express the indwelling of Christ "in all" His members. Paul says, "in me" and "in you," the Lord said, "in them." The Head is "all things" to the body, for not only is He the Life (ver. 3 and 4), but "in Him" are "all the treasures of wisdom and knowledge" (chap. ii. 3). The whole life and intelligence is in Him, the Head.

"The Son of God is full of grace and truth," and "out of His fulness have all we received" (John i. 14-16). Thus Christ filleth "all in all." He ascended that He might "fill all things" (Eph. iv. 10). In chap. iii. 19, Paul prays that the saints "might be filled in all the fulness of God." The fulness of God is in Christ, for "in Him dwelleth all the fulness of the Godhead bodily, and ye are filled in Him" (Col. ii. 9, 10). The believer being in Christ, who is the Head, is "filled in all the fulness of God."

This is the believer's standing according to the revelation of the mystery among the Gentiles; it is to the knowledge of this that Paul desires that the saints should attain; it is for this that the Lord Jesus continues to give gifts to men, until 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—no more children—but speaking the truth in love may grow up into Him, "all things" who is the Head, Christ (Eph. iv. 13-15). That through the truth spoken in love, the saints may apprehend that Christ the Head is "all things" to every member of His body, the church. That they may realize this fact.

This blessed standing is the portion of every believer, of every one who by the Holy Spirit confesses Jesus to be the Lord (1 Cor. xii. 3) having been baptized by the Lord Jesus with the one Spirit into the One body (1 Cor. xii. 13). This blessing in the new Man, so put on (Gal. iii. 27), is apart from all distinction of nationality, or social position, or sex, or ordinances; it belongs to the rude Barbarian equally with the polished Greek; to the wild Scythian as to the intelligent Jew; to the bond-servant as much as to his lord, to the female as to the male; all are one in Christ.

These epistles show us the Divine estimate of the saints' standing in union with the person of Christ, by the indwelling of the Holy Spirit which He gives according to His words, in John iv. 14, and vii. 38, and xvi. 13-15. As is the Head, so are the members; "because as He is, so are we in this world" (1 John iv. 17).

The believers' standing answers to the prayer of the Lord Jesus in John xvii. 23. "I in them and Thou in Me, that they may be made perfect in one." A present standing in infinite grace, to be manifested in glory, when "the world shall know that Thou hast loved them as Thou hast loved Me." Paul's object in these epistles is "to present every man perfected in Christ: accepted in the Beloved," the Son of the Father in truth and in love. This end is to be accomplished by speaking the truth in love—for the growth of the body unto the edifying of itself in love.

The power to effect this is, "the Spirit of wisdom and revelation in the knowledge of Him;" the saints being strengthened by the Father, "with might by His Spirit in the inner man: that Christ may dwell in your hearts by faith."

Quickened together with Christ, raised up together with Him, baptized by Him with the Holy Spirit, they have put on Christ the One New Man; risen from the dead, having put off the old man in His death and burial.

The New Man is God's creation, and all things are of God (2 Cor. v. 18), created in righteousness, and holiness of truth; renewed in knowledge after the image of Him that created him. As Christ (personal) is the image of the invisible God, so every new creature in Christ (mystical) bears the image of the Creator. Christ is his righteousness, his sanctification, and the eternal life within him is the knowledge of God and of Jesus Christ as sent of God. The Spirit of God dwells in him, the Spirit of power and of love and of a sound mind (2 Tim. i. 7). Christ is "all things" being the Head, to those who are His body; not only as regards spiritual things, but as regards visible things also, for Christ in His death on the cross is their circumcision; in His burial is their baptism; and in His resurrection is their life. There is neither circumcision, nor uncircumcision, but "Christ is all and in all" (Col. iii. 11).

The body derives its position and character from the Head. The Lord Jesus spoke of His body (personal) as the temple of God, so the body of Christ (mystical) is declared to be the temple of God. The building of which Paul, through the grace of God, laid the foundation (1 Cor. iii. 10) groweth unto an holy temple in the Lord. It is for this growth that the ascended Lord continues to give gifts to men, evangelists, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ. It is by having nourishment ministered from the Head (Col. ii. 19), that the whole body *groweth* with the increase of God.

Personal relationship and official standing are not the subjects of growth. Sonship can only exist by birth or by adoption. Citizenship can only be possessed by inheritance or by being conferred; neither is the result of growth. A servant may become a son, adopted by his lord: An alien may become a citizen, and from a citizen may be made a member of the royal household: but in all these cases the new standing or the new relationship is the result of gift, not of growth. Growth is in stature from childhood to manhood, and in intelligence through increased knowledge of what one's true relationship and actual standing really are.

It is this growth in knowledge that Paul, by the Spirit of God, so earnestly desires for the saints. That by the knowledge of the Son of God they may be no longer children, but may grow up into Christ; may understand that Christ the Head is "all things" to the members of His body. If the Head is crowned as king, all His members are royal: if the Head is anointed as Priest, all His members are holy: every member is a partaker of every honour given to the Head, simply by virtue of the fact of union with Him in life.

For this growth in knowledge Paul prays that the Spirit of wisdom and revelation may be given to them (Eph. i. 17), "for the knowledge of Him," that they may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints; that they may know the love

of Christ which passeth knowledge (chap. iii. 19). That they may be filled with the knowledge of His will in all wisdom and spiritual understanding—and increasing in the knowledge of God (Col. i. 9-10).

In Col. iii. 1, Paul expresses how great conflict he has for the saints "and for as many as have not seen my face in the flesh." (This last expression includes ourselves to-day) "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement (or exact knowledge) of "the mystery of God." Then having declared the completeness of the believers in Christ as regards ordinances, they being risen in and with Him, in chap. iii. 11, he proclaims "Christ all and in all," and then addresses the saints in language proper to Christ personally; He is the elect of God, the Holy One, and the Beloved One; the saints are addressed as elect of God, holy and beloved. Words cannot more forcibly express the vital union of the Head and the members of the body, the blessed standing of the saints in Christ, as made meet for the inheritance of the saints in light. Let us not forget that all flows from the eternal purpose of the Father, "the mystery of His will," Eph. i. 9 through the redemption that is in Christ Jesus, "in whom we have redemption through His blood" (ver. 7) and by the Spirit of His grace and of truth, received out of His fulness who is full of grace and truth, the Son of the Father in truth and love.

The Epistle closes with the prayer of Epaphras, that the saints "may stand perfect and complete in all the will of God." The standing of the saints is in all the will of God; in all that Christ came to do. "Lo I come to do thy will O God," and which He perfectly fulfilled in His death, that one offering whereby He hath perfected for ever them that are sanctified. To stand perfect and complete in all the will of God, is to apprehend our perfect acceptance before God in the perfection of the offering of His beloved Son, who through the Eternal Spirit offered Himself without spot to God. To apprehend by faith all that God has made Christ to be for us in His presence, what we are made towards God in Christ, and Christ in us the hope of glory. "Christ all and in all."

The practical application is, "I, therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

1 Cor. xv. 28. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be "all in all." The word *παντα* occurs six times in the 27th and 28th verses, and is in each case translated correctly "all things" except in this last occurrence. We have no liberty to change the translation here. It must be "all things," and to complete the sense we must render it, that God may be (over) "all things" in all (places) *i.e.* over all beings in all parts of the universe.

When the whole work is accomplished for which the Son of God became man, and for which all things are put under

His feet, then the Son will deliver up the kingdom to the Father; the new creation will shew in its completeness that God is "all in all." The whole work of regeneration, from the quickening of those dead in trespasses and sins to the final manifestation of the glory of God in the New Creation in its entirety, will be manifestly the work of God and of God only, through the offering of the body of Jesus Christ once for all, and by the power of the Holy Spirit. The eternal purpose of the Father, through the Son, by the Holy Spirit. Then it shall be fully manifested that "all things are of God." God the Creator of all things shall reign over "all things," and be glorified "in all" the works of His hands.

The Holy Spirit worketh "all things in the members of Christ"; the power whereby He will subdue all things to Himself.

Christ the Head is "all things" to His members, for acceptance in the Beloved, for access to the Father, and for fitness for His presence.

In the New Creation "all things" are of God, who gave His only-begotten Son, who made Him to be a Sin offering, who raised Him from the dead, who put all things under Him, and gave Him to be Head over "all things" to the church which is His body. God shall be all in all.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Third paper.

The first part of the second half of the great Doctrinal Division E, (v. 12—viii. 39).

(Continued from page 76).

BY DR. BULLINGER.

WE come now to consider the last half of the great Doctrinal division of the Epistle to the Romans (v. 12—viii. 39) which is indicated in the structure (page 64) by the letter E; and we shall have first to discover its own peculiar structure; so that we may see its scope, *i.e.*, its great central aim and design, and the points to which this directs our attention. Then we shall be in a position to understand its statements and its words.

As this is the most important portion of the whole, we shall have to examine it with great minuteness, and seek to make it as plain as possible.

EXPANSION OF E (v. 12—viii. 39).
SIN.

The old nature—the old Tree itself.

- | | | |
|---|---|--|
| E | v | v. 12-21. Condemnation to death through a single sin (τὸ παράπτωμα) of one man; but justifying unto life through a single righteous act (τὸ δικαίωμα) of one man. |
| | w | vi. 1-vii. 6. We are not in sin, because we died with Christ. |
| | w | vii. 7-25. Sin is in us, though we are risen with Christ. |
| | v | viii. 1-39. "No condemnation" to those who are alive unto God in Christ Jesus, and in whom is the πνεῦμα χριστοῦ (<i>pneuma Christou</i>), or the new nature, because of condemnation of sin in the flesh. |

From this we get a view of the whole division, and the four parts of which it is composed.

The great point for us to notice in it is, that we no longer read of SINS; but only of SIN. That is to say, it is not now the products of the flesh (*i.e.*, the old nature)—but the old nature itself: it is no longer the fruits of the tree, but the old tree itself. These two are called by various names.

The old nature is called "sin," "the flesh," "the body of sin," "the body of this death" (*i.e.*, this mortal, dying body), "the carnal mind," etc.

The new nature, which is imparted, is called "spirit," "the spiritual mind," "the inward man," "Christ in you," "πνεῦμα θεοῦ (*pneuma theou*) Divine spirit," "πνεῦμα χριστοῦ (*pneuma Christou*) Christ-spirit (viii. 9). This does not mean the Holy Spirit, for there is no article. It is literally "spirit of Christ," or as we have expressed it, "Christ-spirit." The next verse (viii. 10) puts the meaning in another form, going on to the conclusion which flows from the statement—"and if Christ be in you, the body [μέν, indeed] is dead because of sin; but the spirit (the new nature) is life because of righteousness." This Christ-spirit must be in us as the Holy Spirit's creation before He can bear witness with it. It is this "Christ-spirit" which is the great subject of viii. 1-15; and "spirit" in these verses should be spelt with a small "s;" and not with a capital "S" till the Holy Spirit is spoken of in verse 16 (as we shall see when we reach chap. viii.).

But we are anticipating: only, however, because of the importance of distinguishing, all through this portion, between "flesh," or the old nature, on the one hand, which is spoken of as "sin"; and "spirit," which is spoken of as the new nature, *i.e.*, Divine nature.

The subject of this whole section therefore, after stating the facts as to the entrance of sin and death by one man, Adam, goes on to deal with the wondrous effects of the Lord's death and resurrection upon "sin," and the effects of the communication of the new nature (*i.e.*, "the spirit of life which is in Christ Jesus") to the believer, giving him power to walk in the newness of this life. So that, as Christ "died unto sin," so does he in "spirit" live "unto God."

This last section is, as we have before said, *subjective*, and refers to *Christ in us* (*i.e.*, identification with us); whereas

in the former section (i. 16—v. 11), it is *Christ for us* (*i.e.*, *substitution*, instead of us).

Now let us look at the four members separately. We have underlined them above by the letters "v," "w," "w" and "v":—

EXPANSION OF "v" (CHAP. V. 12-21).

The first man and the second.

v	a	c	12. By one man's "sin" (<i>ἡ ἀμαρτία hē hamartia</i>), all sinned, and death passed upon all.
		d	13. Sin not imputed where there is no law.
		e	14. The reign of death.
	b		15. Not as by one sin, so the gracious gift.
	b		16, 17. Not as by one man, so the gracious gift.
a	c		18, 19. By one man's righteous act (<i>δικαίωμα, dikaiōma</i>) many made righteous (and the counterpart).
		d	20. Sin imputed when law came (and the counterpart).
		e	21. The reign of sin and death (and the counterpart).

Now this beautiful structure, instead of needing further explanation, really explains to us the great mysteries concerning the entrance and consequences of "sin" and "death" by Adam on the one hand, and of life and righteousness by Christ on the other.

We must notice that in all these structures the corresponding letters (roman and *italic*) belong to and mark corresponding subjects: so that, for example "c" and "c" not only correspond as to the subject, but are consecutive as to argument, all between them being practically in a parenthesis. And so with the other letters and verses.

Consequently, chap. v. 12 reads on to verses 18, 19, with which it corresponds; overleaping verses 13-17. Indeed these verses (13-17) are actually put in a parenthesis in the A.V.:—

12. **Wherefore, just as** (verse 12 commences the structure, and is, therefore, the introduction of the first member of the comparison; the second being stated in the member corresponding with it in verse 18; it is not the conclusion of what has been already said) **by one man SIN** (*i.e.*, in itself, and in the sinful nature which it originated in us) **came into the world, and by means of sin** (as the appointed penalty, Gen. ii. 17; iii. 19), **death; and thus** (by this connection of sin and death) **death extended** (passed through) **unto all men because all sinned** (in Adam, and were born in sin. Compare Gen. i. 27 with v. 3) . . . [here comes in the parenthesis, verses 13-17, and then the second member of the comparison is continued in verse 18]. . . .

18. **Consequently, then as by means of one act of transgression** (this must be the meaning, according to the A.V. margin and R.V. text, *i.e.*, one transgression, not one man, because it would be in direct opposition to verse 17, where we have the word *ἑνός* (*henos*) three times,

and each time with the article; to show that it there means one *man*, in contrast with this verse 18, where the article is purposely omitted, so as to exclude the man, and guide us to the true meaning). Judgment came **upon all men unto condemnation** (or sentence of condemnation, *i.e.*, death); **so by one righteous act also** (*i.e.*, the obedience of Christ in death, referred to in verse 19) grace came **upon all men to a justifying** issue fraught with life. (As in verse 12 we have two evils, "sin" and "death," so we have, in verse 18, the two corresponding but opposite blessings, *viz.*: "justifying" and "life" as the act and gift of God, while in verse 19, we have the same two blessings in their operations as regards ourselves). **For as by the disobedience of the one man** (Adam) **the many were constituted sinners; so, too, by the obedience** (*i.e.*, the obedient righteous act explained in verse 18) **of the one** (Christ) **the many will be constituted righteous.**

Similarly, verses 13 and 20 must be read together consecutively. Also verse 14 with 21.

But we have omitted these, because verse 12 with verses 18 and 19, as rendered above, are the important portion. The Greek is elliptical as to its grammar, perfect as to its structure, and precise as to its employment of words.

It was the one act of the one man that brought in sin, and involved the penalty, *death*. It was the one act of the one man that paid that penalty. The words *δικαίωμα* (*dikaiōma*) and *δικαίωσις* (*dikaiōsis*) must be carefully distinguished in verse 18. Failure in distinguishing them leads to failure in apprehension of their teaching. These are not the words of Paul, but of the Holy Spirit. They are therefore chosen with absolute perfection, and employed with the utmost precision. The whole argument turns on their technical use.

The word *δικαιοσύνη* (*dikaïosunē*) *righteousness*, denotes the *quality* or attribute of righteousness. As God's righteousness it is the word which marks the *condition* of those who are accepted by God, in Christ.

δικαίωσις (*dikaiōsis*) *justifying*, denotes the action of the judge in declaring or pronouncing or recognizing a person as *δίκαιος* (*dikaïos*) *right* or *just, as he should be*. The termination *-σις* (*-sis*) marks the action as in progress, just as our English termination *"-ing"* does. *Justifying* is, therefore, the meaning of the word in the only two places where it occurs, once in each of the two sections of this division, *viz.*: in chap. iv. 25, Christ "was raised for our *justifying*," denoting the activity of God in justifying; and in this chap. v. 18, through the *δικαίωμα* (*dikaiōma*) or *righteous act* of Christ, a *δικαίωσις* (*dikaïosis*) or *justifying* action of the judge pronounces the sinner just, and confers life; thus reversing the penalty of death (compare v. 12).

In verse 18 *δικαίωμα* (*dikaiōma*) is set in contrast with *δικαίωσις* (*dikaïosis*). Now the termination *-μα* (*ma*) denotes *the thing done, the result* or product of whatever the noun (or root means). So that while the one (*dikaïōsis*)

* For example—from the verb *πράσσω* (*prassō*) *to do*, we have *πράξις* (*praxis*) *the doing*, and *πράγμα* (*pragma*) *the thing done*.

From *ποιέω* (*poieō*) *to make*, we have *ποίησις* (*poiesis*) *the making* and *ποίημα* (*poicema*) *the thing made, etc., etc.*

denotes a *justifying*, the other (*dikaiōma* denotes *the just or right thing that is done*).

No uniform rendering will therefore be sufficient for the translation of *δικαίωμα*, (*dikaiōma*), because it depends in each case on what the righteous act or thing is, that is done. The context alone can decide what righteous act it is. We give the five occurrences of the word in this Epistle:—*

i. 32. "Who knowing the judgment, (*i.e. the righteous sentence*) of God" concerning those who commit certain sins.

ii. 26. "If the uncircumcision keep the righteousness (*i.e. the righteous requirements*) of the law."

v. 16. "The free gift is after many offences unto justification" *i.e. a righteous acquittal*.

viii. 4. "That the righteousness (*i.e. the righteous requirements*) of the law might be fulfilled in us."

Now the meaning of the word is perfectly clear from the way in which the Holy Spirit uses it in all these passages. It cannot be different in the verse we are considering, ver. 18: "Even so, by *the righteous act* of one man also, grace came unto all men to a justifying issue fraught with life" and thus undoing the one disobedient act that introduced death (ver. 12).

We know what the one act of Adam was: but the question now is, What was the one righteous act of Christ? In the next verse it is called His "obedience" in contrast to the one act of Adam's disobedience. What was Christ's great act of obedience? We have the Divine answer—"He became obedient unto death, even the death of the cross" (Phil. ii. 8). That was the extent to which His obedience went, paying the penalty of sin. That was the great propitiatory act which "God hath set forth to be a propitiation through faith in his blood" (iii. 25), which is the corresponding member and subject which is being here explained.

The attempt to get rid of this great central truth, or to minimize it, is one of the saddest blots on man's "theology". Here we have the death and bloodshedding of Christ set forth as the one ground on which God can justify us and constitute us righteous in His own righteousness. Righteousness does not come by law-keeping as Gal. iii. 21 so emphatically declares.

"For if there had been a law given, which could have given life, verily righteousness should have been the law." Therefore it could not have come to us by Christ's law-keeping apart from His death and blood-shedding. Christ's obedience formed His own righteousness, in order to give

*It occurs five times elsewhere (or ten times in all): viz.,

Luke i. 6. "Walking in all the commandments and ordinances (*i.e., the righteous requirements* ordained) of the Lord, blameless.

Heb. ix. 1. "Then verily the first covenant had also ordinances (*i.e., righteous requirements*) of Divine service.

Heb. ix. 10. "Which stood only in meats and drinks, and divers washings and carnal ordinances (*i.e., righteous requirements, margin, rites or ceremonies*).

Rev. xv. 4. "For thy judgments (*i.e., thy righteous judgments*) are made manifest.

Rev. xix. 8. "The fine linen is the righteousness (*i.e., are the righteous awards*) of the saints," *i.e., not their own righteousness, but the award given to the saints.*

virtue to His sacrifice; for the sacrifice must be "without spot or blemish." It was not the spotlessness of the sacrifice which made the atonement, but its blood. "The wages of sin (not sins) is death:" and life can come now only through death; and, Christ having died, the gift of God—eternal life comes to us through that death; and our righteousness comes through Christ's death, and not "by the law;" not by His law-keeping but by His suffering the penalty of the law and receiving in His own person "the wages of sin," that we might have life through his death, and not through His life.

If Christ's obedience during His life was our obedience, then we stand as He stood. And if so why did He die? How could there be any penalty? Penalty for what? If He fulfilled all righteousness and His people stand before God as Christ stood, how could there possibly be any penalty? Christ did not die for Himself as we are plainly told. He died for others—for us: but if we "fulfilled all righteousness" in Him, why should He have died for us.

No! His obedience in life gave virtue and efficacy to His sacrifice, and His death gives us righteousness. We begin with Him in iii. 24, 25, at, and as, the mercy seat; and then we see how, after that (in chap. v. 18, 19), the glory of His person gave perfection to His work, and all is given to us in Him.

If Scripture teaches us anything it teaches us this, that the only title to acceptance with God, is in and by the sacrifice of Christ once and for ever offered on the Cross.

We are accepted in all His acceptableness, but only by imputation. The justifying of Rom. v. 18, comes through the propitiation "in his blood" as stated in iii. 25 and v. 9. All the value of His obedience centres in His death. This is the meritorious ground on which alone we can stand in righteousness before God.

JEREMIAH IN IRELAND: A BRITISH-ISRAEL AND BRITISH-EPHRAIM FICTION.

BY ARTHUR ROWAN FAIRFIELD.

ALL who are in any measure familiar with these two rival off-shoots of the old Anglo-Israel of the Forties, know that each platform contains a similar plank of the very first importance, in the shape of this brand-new fiction—for, to give it the name of "myth" would be to allow it to have what is absolutely lacking, viz., a basis of genuine Irish legend or tradition.

It is to the effect that the prophet Jeremiah ended his mission under the guise of the Manu or Solon of the Gaelic race in Ireland—the King-Judge called Ollamh Fodhla (Eochaidh IV.), after having himself performed a marriage ceremony between a daughter of Zedekiah—the *Tea-Tephi* of the fable—and the Irish monarch, Heremon, son of Milesius, on the latter consenting to conform to the Decalogue. Under Jeremiah's teachings the blood-stained cult of the Druids, becomes a kind of modified Law of Moses; the Ark of the Covenant and Jacob's Pillow are brought by him, while his last act is to bury the *Shekinah* under the Rath called Cathair Crofinn, Tara Hill, Co. Meath.

This pitiful trash, which lacks the humour of *Alice in Wonderland*, and has no better evidential basis than *Gulliver's Travels*, shall have short shrift at our hands. The worst feature in the whole case is the discreditable fact that from Chancellor Hanan, one of the joint Editors of *British-Israel Truth*, downward, every Identitist parades the brand-new fiction as if it were based upon a genuine and ancient Irish legend.

It is admittedly the basis of the connection of our reigning dynasty with the kingdom of Judah, and the line of David, insisted on by both schools of Identity-belief. For the Rev. R. Douglas will, no doubt, endorse the words of the late Colonel, the Hon. O. G. Lambart. :—"Once connect Ollam Fola with the prophet Jeremiah (for which opinion I, with most of those who have read Mr. Glover's work, consider that he has brought forward unassailable presumptive evidence), and we get a clue to all we wish to obtain."

This is virtually the official view of British-Israel; since, it is republished, after the writer's death, in their monthly organ, *The Covenant People*, 1898, page 81. Then, the fiction is reaffirmed in *British-Israel Truth*, 6th edition, 1898, appendix B.

Utterly baseless as it is, this fond thing vainly imagined, is only a little older than the late Mr. Dodson's delightful nonsense. No human being had ever dreamed of it before the late Rev. F. R. A. Glover (mentioned by Colonel Lambart) gave it to the world in his *England, the Remnant of Judah and the Ephraim of Israel*, London, 1861. The idea of making Jeremiah appear on the Hill of Tara in company with "the beautiful Tea-Tephi," was obviously suggested to the inventor's mind by a ridiculous scene, which he found in perhaps the most disreputable, and quite the clumsiest literary forgery of the century. This book, which professes to be "a translation from ancient MSS. in the Phœnician Dialect of the Scythian language," which the fabricator pretended were muniments of his royal race, is the *Chronicles of Eri*, by Roger Conner (falsely calling himself O'Connor) London, 1822. The author's record was of the blackest. He was a fraudulent trustee; a robber (by means of arson) of an Insurance Company; a highwayman, who stopped and plundered a mail coach in Co. Meath; an atheist; and a United Irishman. But while he took all sorts of other liberties with Irish history, he roundly denied that the Coronation Stone of Westminster is the Irish *Lia Fail* or "Stone of Destiny," and never dreamt of Jeremiah or a daughter of Zedekiah on Irish ground.

THE RECORD OF THE AUTHENTIC SOURCES.

These are two very ancient books—the *Book of Lecan* (not printed) and *Chronicles of Clonmacnoise*; Then we have *The Annals of the Four Masters*, Dublin, 1850, etc.; *The Cambrensis Eversus* by Bishop Lynch, Dublin, 1848; *A General History of Ireland*, by Geoffrey Keating, London, 1723 and Dublin, 1809, etc.; *Ogygia*, by Roderick O'Flaherty, Dublin, 1793. There are also fragments of lost works, to most of which these writers had access.

There is an absolute consensus among all the standard histories, as to Heremon (the supposed husband of Zedekiah's daughter) and *Ollamh Fodhla* (or Eochaidh IV.), the

Jeremiah of this fiction, having reigned as kings of Ireland, nearly four centuries apart.

The four standard writers use three diverse systems of chronology, according to which, the dates are as follows:—The Four Masters, and Lynch (Septuagint Chronology).

Heremon 3502 A.M. = 1700 B.C.

Ollamh Fodhla 3882 A.M. = 1320 B.C.

Keating (Usher's Chronology).

Heremon 2737 A.M.

Ollamh Fodhla 3082 A.M.

O'Flaherty, using Scaliger's Chronology, makes Heremon a contemporary of Rehoboam, and Ollamh Fodhla a contemporary of Hezekiah.

Now Jeremiah's real dates are:—Commencement of his ministry (fourteenth year of Josiah), 3375 A.M.; and the destruction of Jerusalem, 3416 A.M.

It will be seen that the dates for the two *more or less nebulous Irish monarchs* and the Bible dates are hundreds of years out.

But these facts presented no difficulties to Mr Glover, who had gauged his public rightly. Whatever he might say, no Identitist would ever verify. So he boldly asserted that *all* these standard sources which agree to keep the two reigns centuries asunder, *actually treat* Heremon and his *twentieth* successor (for such Ollamh Fodhla is) *as one and the same individual*, under the absurd name of "Eochaidh-Ollam-Fola-Herimonn-Ardri."

Having *invented* this tangled web, his next step was to pretend to *unravel* it. This was not the name of one man, he said, but the names of two men: A king and his minister or prophet. The first was the Irish king "Eochaidh-Herimonn-Ardri." The second was Jeremiah, the Hebrew Olam-Fola, or "wonderful seer."*

For a bold reassertion of this conclusion drawn from a *major* premiss of untruth and a *minor* premiss of folly and false etymologies see page 177 of *British-Israel Truth*, ed., 1898.

HOW "TEA-TEPHI" WAS FORGED.

No such name as this is found in any Irish source. But each of its two themes, as the name of a different woman, is found in some lays of undoubted antiquity.

Tea is the wife of Heremon whom he marries in Spain, after ruthlessly repudiating a previous wife, Odbhba† with the approval of Jeremiah (?). She is the daughter of Lughaidh, son of Ith, son of Breogan, her husband's Spanish grandfather, and dies in Ireland.

Tephi or *Tef*, is the daughter of Cino Bachtir, son of Birreuch, king of Brigantia, in Spain. She marries Canthon, son of Caithmend, king of Britain, where she

* Mr. Glover dabbles also with etymology. He makes Ollamh to be the Hebrew *Olam* which means *eternity*. But for *Fodhla* he goes to the Celtic, and gives *revealer* or *revealing* as the meaning (see page 21 of *England the Remnant*, etc.). Now in this there is a double fraud. For (1) he drops the phonetic pronunciation, where *mh* is pronounced *v* (*olav*), and gives a Hebrew word which has the *m* (*Olam*); and (2) he adopts the phonetic pronunciation *Fola* (instead of *Fodhla*), and gives a Celtic meaning. Concerning this it is necessary to remark that the Standard Celtic Dictionaries give *Fola* as meaning *a little while*, or *a garment*, while the words for *revealing* and *revealer* bear not the slightest similarity either of spelling or sound (*reveal* = *nocht*, *foilsig*; while *revealer* is *nochladohir*, *foilsigtoir*). *British-Israel Truth* (page 177) gives currency to this double fraud (Editor, *Things to Come*).

† *The Four Masters* ed. 1850, vol. 1, page 31; which gives accounts of the *Book of Lecan* and *Chronicles of Clonmacnoise*.

dies. Her body is returned to Spain for burial; and *there* her tomb is seen, and so greatly admired by *Tea*, the wife of Heremon, that she has one built for herself at Tara, on the model of it, and there she lies buried.

No daughter of Zedekiah could be made out of either of these women, much less out of both, by using the Bardic sources for their story, honestly. But Mr. Glover did not use them honestly. Getting his *Tea-Tephi* by printing one of them, taken from notes, pp. 294, 295 of Connellan's edition of *The Four Masters*, Dublin, 1846, in the following form:—Seven whole verses, and some lines of other verses, out of a total of eighteen, are omitted; and a verse, of his own composition, is interpolated. The excluded matter is just that which contains the real data as to the British Queen *Tephi* being a different woman to the Irish Queen *Tea*. The broad result is the *Tea-cum-Tephi*, of whom Identitists do not shrink from speaking as "the chosen of the Almighty," and "the *sole* surviving lineal descendant of David" at the time of the Babylonish captivity. Such language, applied to the outcome of a literary forgery of a very ugly kind, must be condemned by all as being what is little short of blasphemy.

How Mr. Glover got the "Ark of the Covenant" and "Jacob's Pillow" to Ireland; and how Professor Totten expands and improves on the original fiction we propose to tell in our ensuing number.

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.

LOOKING FOR THE LORD.

BY DR. NEATBY.

(At the Gloucester Conference, 13th December, 1894).

I WILL take the last two verses in the third chapter of Philippians as the basis of what I have to say. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things to Himself.

This represents both our calling and our hope. Our calling is to be a heavenly people; our hope is a heavenly Saviour. You cannot have the one, fully, without the other. The hope is a part of the calling. The Coming of the Lord for the Church is no part of prophecy. Prophecy refers to earthly events. You can satisfy yourself of the fact in looking at any of the great prophets, *e.g.*, Daniel, the Image and the Beasts; Jeremiah and Isaiah both speak of the earth; Prophecy constantly has to do with the earth. The Coming of our Lord Jesus Christ to receive us to Himself has nothing to do with prophecy. It has nothing to do with the earth, but with heaven, "From whence also we look for the Saviour." It is as Saviour He comes in order to finish the blessed work that He has commenced. The

*See *The Covenant People*, Nov., 1898, page 170; *Our Race*, etc., 1890 page 187.

events on earth will run their course; but we are not looking for events, we are looking for Christ from heaven. "Our conversation is in heaven—that is our citizenship, or our commonwealth, I think the *r.v.* gives it. Christians, saints of God now, are a people that belong to heaven; but sent down as Christ was sent down to do His will on earth for a little while, and at the proper moment, held in the hands of God, they will be taken away from the earth to which they do not belong. They as little belong to it, as to their calling, as Christ did. He came into this world to do the will of God in the perfect sacrifice of Himself to which you and I owe everything. He testified that the deeds of this world were evil. He had no place to lay His head in it. And Christians, when they lose the hope of the Lord's return, lose too their unworldly character, and seek in proportion to the absence of the "hope" to make themselves comfortable in this world. "Our conversation is in heaven, from whence also we look for the Lord Jesus Christ as Saviour." Now the blessed Lord in going away, left us the hope of His return in the most blessed, yet simple language that you can conceive. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself." "I love the simplicity of this." Some feel a difficulty as to arranging the truths connected with the second advent. But here there can be no difficulty. Christ says "I am going away." He went. "If I go to prepare a place for you, I will come again, etc." He goes to the Father's house. "In my Father's house are many mansions." It is heaven, no doubt; but He does not call it heaven. He calls it "His Father's house." He is going to prepare a place for other children besides the first-born in the Father's house. He is going there "to prepare a place" where He has gone, as Son of God, for other "sons," *i.e.*, for those that are made children of God through faith in Christ Jesus, children of His sovereign grace. He is there preparing our place, that is to say, His appearance there is the taking possession of the Father's house in the name of the children. The same thing occurs in connection with the entering of Christ into the Holy place when it is a question of accomplished redemption, and of worshippers entering, according to the value of the blood, into the presence of a holy God. He enters the Holiest with His own blood. In the title of the precious blood which He presents, He enters as our representative.

So here in John He is the Son going back to the Father, and He presents Himself to take possession of the Father's house for all the children. As for Himself, His title is undisputed "From everlasting to everlasting!" But He takes possession for the "many sons" God is bringing to glory. "If I go and prepare a place for you, I will come again and receive you unto myself." Now when Christ comes to take the kingdom He has much to do with Antichrist and the Beast, and the Assyrian. But there is nothing of Antichrist and the Beast here, thank God. It is simply a question of His coming again personally as He went; of His coming to receive His saints to be with Him where He is. *His object is to receive the Church.*

Now there is one question of great importance. How is it that the hope of Christ's return has so little power upon the Church of God to-day? My brethren, I can tell you. The reason is the want of communion with the earth-rejected and heaven-honoured Christ. If we had every day in our souls, real fellowship, heart-fellowship with the Lord Jesus Christ: if we knew more of what it is to walk by the faith of the Son of God, who loved me, and gave Himself for me, we could not *help* waiting for Him. If Christ were that to the soul which He was to St. Paul, if it were a deep,

present reality that He loved me, that He gave Himself for me; that in His hour of woe He looked right down to me through the ages; that I was before His eye when He took that awful cup from the hands of His Father, which could be drunk only as forsaken of His God, we should be joyfully waiting day by day for Christ. Ah, if Christ had more hold of our hearts His coming would be more a necessity to our souls. That is what we want. We do not need so much *the doctrine* of the Lord's Coming (we cannot know too much of this truth) as a living fellowship, a real companionship with Christ every hour of the day, in all the circumstances through which you pass. Oh, my brethren, may God give you to cultivate much communion with our Saviour and Lord.

"From whence also we look for the Lord Jesus Christ." The apostle has spoken in the early part of the chapter of the revelation of Christ to him. He well remembered the time; he recalled it to them. He told them of the solemn moment when he was on his way to Damascus to blot out the name of Jesus from under heaven. Lo, Jesus appears to him. He would not be more surprised to see a person he had known to be dead for twenty years, than to see Christ in His glory, looking down upon him, His enemy, His persecutor. "If a man find his enemy, will he let him go well away?" and Christ has found His enemy! But He reveals Himself in such grace to Saul of Tarsus that Saul says, "Christ Jesus my Lord." It makes a complete change of everything as regards the whole life of Saul of Tarsus. Before, he had cultivated and trusted righteousness which is in the Law; now he sees a Divine righteousness only in a heavenly Christ. He sees Christ His righteousness, Christ his living joy, "Christ Jesus MY LORD." Do we think of Christ Jesus after this fashion when you speak of waiting for Christ? If we did, we should be waiting for Christ as the Apostle was waiting for Him. We want to *know* Christ to wait for Him more singly, more simply.

It is "from whence we look for the Lord Jesus Christ as Saviour." Christ has been the first time to accomplish the work whereby we can be saved. He accomplished it all by His death. We have life by His death. God's purpose is that the whole man should be the result of redemption; that *the whole man* should be redeemed by the precious blood of Christ. God seldom speaks in the Scriptures of the salvation of the soul. He generally speaks of the salvation of men and women as such. It is true in Peter we read "receiving the end of your faith, the salvation of your souls." The reference is evidently to Israel's blessing upon the earth. The salvation of those to whom Peter wrote was a spiritual salvation, a salvation of the soul in contrast to the earthly blessing that was Israel's portion. But God has redeemed *the whole man*, or rather, has paid the price for the whole man. He has made good the redemption as to the soul, and He is going to make it good as to the body. Christ will come then, as Saviour, to change the body of our humiliation. It is a body of humiliation, a body of vile materials, but not a vile body; it is a body of disease and weakness, subject to disease and death. But He is going to make it like unto His own body of glory. That is the one and only hope. Death is never spoken of as a hope. I never knew a man, unless it was one with a diseased mind, that found any hope in death at all. But here is a hope, "He shall change our vile body, that it may be fashioned like unto His glorious body." Then shall that most excellent purpose of our God be accomplished—"Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn of many brethren."

Our hope is to see Christ Himself! Blessed word, "The Lord

Himself!" Ah, yes, He will not have removed the marks of the passion through which He went for you and me. Every thorn-mark upon that Holy brow will be most glorious. Oh, to see His face *as it is*. Oh, what a hope! And then to be *like* Him; to bear His image! We have borne the image of the earthy well. We have borne the image of the first, the rebellious Adam too well: we shall bear the image of the second man, the last Adam. Oh, it is God's purpose, it is God's predestination my brethren, let us cherish the hope. Let us press after the One that is gone before and is coming, assuredly coming, speedily coming, coming so that we can look for Him now, not look for events, not look for Antichrist, not look for the Beast. Oh no, they will all come every one of them in their day—it must be, God has said it; but before they come to pass, Christ my Saviour will come. He will come as my Saviour to change this vile body into the likeness of His body of glory. You may be sure that I, at any rate, am glad of it. Yes, all trace of sin gone for ever—all trace of the power of the devil gone for ever—the result of Christ's passion and death. Oh, it is a hope my brethren, it is a hope indeed, Christ Himself. There is nothing but joy in the hope. You cannot think of any one dying without some misgiving. If it is yourself you may be excused for having some dread; if it is some one very dear to you, you think of it with even more dread; but here there is no dread at all. To see Him, is to be like Him. Oh, that He would come while I am speaking! Come, Lord Jesus, come now, that we may be with Him. Would there be any fear in it? Fear, what of? He says, "comfort one another with these words." Yes, it is a comfort when it is a question of seeing Christ, of seeing the One who loved me and gave Himself for me. It is indeed a comfort, there is no let, there is no hindrance, there is no possible fear. There is no fear in love. There is no fear, blessed Lord, in seeing Thy face. And no fear in anything, for the peace of God keeps the heart and mind through Christ Jesus.

I have found a Saviour to receive me to Himself above, and I have found a Saviour to save and bless me all the way along. Oh, what a hope it is to "see Him as He is." How is He? Just as when Thomas was bidden to behold His hands, to put His hand into His side—that is how He is, blessed be His Name. Thomas did not put his finger into the print of the nails, and he did not thrust his hands into His side. No, he said, "My Lord, and my God!" What shall I say when I see Him? I have sometimes wondered what I shall say, and I do not know whether I shall be able to say anything at all. If I am able to speak, I think it will be to say, "Son of God Who loved me and gave Himself for me, at length I see Thee!"

Questions and Answers.

QUESTION NO. 189.

M. C. Boston. "If you will kindly explain the expression, 'the breaking of bread' in the Acts of the Apostles, it would be very helpful to many."

We have much pleasure in giving as an answer to this question an extract from the MS. of Dr. Bullinger's, *Figures of Speech*, now in course of publication. It occurs under the figure of *Idiom*, and is one of the many illustrations there given. It is somewhat weakened by being taken away from its context.

"To break bread," κλάσαι ἄρτον (*klasai arton*), is the literal rendering of the Hebrew idiom לֶחֶם קָרַע (*paras*

lechem), and it means *to partake of food or eat a meal*.* The figure (or idiom) arose from the fact that among the Hebrews bread was made not in loaves as with us, but in round cakes about as thick as the thumb. These were always *broken* and not cut. Hence the phrase *to break bread*.

See examples of this Hebrew idiom in Jer. xvi. 7 (margin) "neither shall men break bread for them," as in Ezek. xxiv. 17; Hos. ix. 4. See Deut. xxvi. 14, and Job. xlii. 11.

Isa. lviii. 7, "Is it not to break thy bread to the hungry."

Lam. iv. 4, "The young children ask bread, and no man breaketh it unto them."

Ezek. xviii. 7, "Hath broken (A.V. given) bread to the hungry."

We have the same Hebrew idiom in the Greek words of the New Testament, and the readers could have had no other idea or meaning in their minds (Matt. xiv. 19). He took the five loaves and blessed, and brake, and gave the loaves to his disciples, &c. This was an ordinary meal. See Matt. xv. 36; Mark viii. 6, 19, xiv. 22.

Luke xxiv. 30, "And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." In verse 35 they speak of how Christ "was known of them in breaking of bread," *i.e.*, as He *sat at meat with them*.

Acts xxvii. 33-36, "This is the fourteenth day that ye have tarried and continued fasting,† and have taken nothing. Wherefore I pray you take some meat! for this is for your health. . . . And when he had thus spoken he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat."

It is perfectly clear that in all these cases the "breaking of bread" is the ordinary Hebrew idiom for taking a meal. The bread could not be eaten till it was broken, hence the idiom which is used by Hebrews down to the present day.

It is also evident that the Passover was a meal, and it was at this meal, and of it that the idiom is used in Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 24.

In Acts ii. 46, their breaking bread at home (margin) is mentioned to emphasise the fact that they no longer offered sacrifices, and therefore could not eat of them in the Temple. So that though they went to the Temple to worship, they ate their meat at home, in their own houses.

It is incredible, therefore, that in Acts xx. 7, the idiomatic expression can mean in any sense the Lord's supper, as is clear also from verse 11.

The one solitary passage left is 1 Cor. x. 16, "The bread which we break." This is referred to the Lord's supper in ignorance of the prevailing custom of the early Christians when meeting together on the first day of the

week. Assemblies were few, and the members were scattered. Many came from long distances, and food had to be brought for the day's sustenance. The early fathers tell us that the people brought from their own homes, hampers filled with cooked fowls, and geese, &c., meat, loaves of bread, with skin-bottles of wine, &c. The rich brought of their abundance, and the poor of their poverty. These Sunday feasts were called *agapai* or "love-feasts" (from *ἀγάπη*, an ecclesiastical word meaning *brotherly love*), see Jude 12) because the richer brethren made them for the benefit of the poor.

It is easy to see how this would in time become a feast; and how, though all partook of the common food, some would have too much, and some too little; and, as it is written, "some were hungry and others were drunken" (1 Cor. xi. 21). And, of this, it is expressly declared that "*this is not to eat the Lord's supper.*"

This looks as though the feast or meal itself came to be spoken of as "the Lord's supper," from the fact that each received an equal portion, as on that night when the Lord Himself presided, and received it as from Himself and not merely from one another.

But in process of time, a special ordinance was added at the close of these feasts, at the end of the assembly, and at the end of the day, to which the name, "the Lord's supper" was afterwards confined. Up to the time of Chrysostom it followed the feast, but as superstition increased it preceded the feast, but for 700 years after Christ they accompanied each other: and the Lord's supper was unknown as a separate ordinance!

As late as A.D. 692 the close of the Lenten fast was celebrated by an *agapee*, or feast, as the anniversary of the institution of the Lord's supper, and in England was called Maunday Thursday, from the *maunds*, *i.e.*, the baskets or hampers in which the provisions were brought. No one but Royalty now keeps up this ancient custom. It fell into desuetude from the superstition of "fasting communion," which had been brought in (though Chrysostom wished himself *anathema* if he had been guilty of it!).

The "breaking of bread" therefore was used of the love-feast, and never, until recent years, used of the Lord's supper as a separate ordinance.

The error has arisen from the misunderstanding of the Hebrew idiom; and, from translating *literally* that which is used as a *figurative* expression.

Rome has done exactly the same, though in another direction. Rome forces the words "to break bread," to prove its practice of withholding of the cup from the laity, or of communion in one kind! Rome argues that as it only says "bread"; and *wine* is not mentioned; therefore the "wafer" is sufficient!

Had Gentiles been acquainted with the Hebraism, neither malice nor ignorance could have diverted the words from their simple and only meaning.

*Just as among the Arabs to-day, the idiom *to eat salt* means partaking of a meal.

†See under *Supper*.

Our Monthly Bible Study.

THE SECOND ADVENT: A BRIEF CHART.

1. THE BLESSED HOPE: Christ Himself; Acts i. 11; John xiv. 3.
2. THE SPECIAL SIGNS: Observe 2 Tim. iii. 1-7; 2 Pet. iii. 3-4.
3. THE CONSEQUENCES OF THE COMING FOR HIS SAINTS: The Church caught up; 1 Cor. xv. 51; 1 Thess. iv. 16, 17.
4. THE MANNER OF THE "COMING" WITH HIS SAINTS: Acts i. 9-11.
5. THE REWARDS: All service will be rewarded; 1 Cor. iii. 11-15; 2 Tim. iv. 8.
6. THE MILLENNIUM: The Church reigning with Christ; Isa. xi. 6-9; Jer. xxiii. 5-8.
7. THE NEW HEAVEN AND THE NEW EARTH: 1 Chron. xv. 28; 2 Pet. iii. 11-13.

Christ Church Lodge, Bromley, Kent. T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

Our readers will remember that we have from time to time called their attention to the Zionist movement. But while we watch it with the deepest interest as working for the fulfilment of prophecy, we are filled with sorrow, with regard to it because (1) it is confessedly without God, and (2) it is leading first to the "day of Jacob's trouble." It does not ask, When shalt thou (Jehovah) reign in Zion? but when shall *we* reign in Zion?

Our friends will feel it is privilege to read the views of JOSEPH RABINOWITCH ON ZIONISM.

"Just at the end of the nineteenth century, when the Jews reckoned it to be a time of their deliverance from all their misfortunes of the past ages, thinking that they are already at agreement with the human world, and having no fear whatever of being disturbed because of the curses written in the book of the Law; just then, suddenly, came upon them those plagues which are not written in the book of the law (Deut. xxviii. 61), namely: Anti-Semitism and Zionism.

"These two things happened unto the Jews; who shall be sorry for them?"

"Anti-Semitism is an external pain which is destroying the body, and Zionism is an internal malady, crushing down the spiritual health; but both these things operate mightily for the opening and breaking the clods of the Jewish national field, in order that some of the Jews might be able to receive seed, the word of God and His teaching.

"Because of Anti-Semitism the Jews became very sensitive to every evil expression in the daily press against the least individual of their nation, and constantly try to take counsel how to answer those who reproach them.

"It is almost impossible even to describe the overwhelming grief which the affair of Dreyfus has caused them. One can remark how in every small place in Russia where Jews are residing, old and young, men and women, rave about Dreyfus day and night. Every morning many Jews are eagerly waiting for some news from Paris about the reversion of the Dreyfus trial. Thousands of pamphlets and booklets in Hebrew and Jargon under various striking titles about the official intrigue in France, about her officers of the headquarters' staff of the army, about Captain Dreyfus, Commandant Esterhazy, Colonels Picquart, and Henry, are circulated among the Jewish mass. Some editors of Jewish papers fancy that in Alfred Dreyfus the Anti-Semites have succeeded in condemning the whole Jewish nation to live at the devil's Isle for ever.

"The Jews can take the sad things of Russia, Roumania and Austria as they are, but the things of the humanitarian France, which till now they esteemed as the one country in Europe where the old story of Christ and the sin committed by the Jews against Him are forgotten; and therefore there is no more Frenchman nor Jew, but true republicans—are unbearable to them. One hears here among the Jews cases of madness because of the case of Dreyfus. It is a fact, that some Jewish congregations have sainted Dreyfus, and one can easily expect, and it would not be strange at all, that some patriotic and learned Jews will come to the idea, that the prophet in Isaiah liii. speaks of Dreyfus. All this is the fruit of Anti-Semitism.

"Then Zionism, about the meaning of which there are disputes and debates between its adherents in their Jewish papers, is only whirling the Jewish brains, making them stupid.

"Those men who know the Jews only from the newspapers, and the speeches of their publishers and delegates of the Basle Congress, can congratulate the movement of Zionism and rejoice over it; the charm of the word Zion calls out their sympathy for it, but those who know the Jews of the present time perfectly, as they are in reality, also the origin, growth, and the influence of Zionism upon the Jewish mass, they, alas, can only with pain in the heart, rank this movement among those wonderful calamities which have happened to the Jews during their wanderings in this world without Jehovah.

"Zionism is a combination of modern Jewish ungodly literature with old Talmudical hypothesis, mingled with some portions of mammon interest. Every sensible man can already observe the influence of it. Discord and derangement are prevailing in every place where two or three Zionists begin to lift up their voice, seeing the orthodox Jews, together with their rabbis, are against the devices and plans of Dr. Herzl. The whole uproar of Zionism (perhaps in Western Europe also) is carried on by the young people only, boys and girls who never mind or care about all that is holy and dear to the heart of their nation. The authors of the flaming articles in the Jewish papers about the unmeasurable growth of Zionism are chiefly young people who care not about responsibility for the truth.

"In these recent days one can remark great disappointments and loss of courage in the Zionistic world. The reasons are, first, because of the strict forbidding of the Sultan to let Jews enter Palestine, where there ought to be the State which Dr. Herzl is planning; then, secondly, because of the journey of the German Emperor, William II., to Jerusalem. Especially that fact, that the German Evangelical Emperor, when ascending the Hill of Zion, made a breach there for Roman Catholicism—this pricks the heart of the Zionists badly.

"As the Jews were pleased and rejoicing over the first Zionist Congress at Basle, which opened for them a new hope for a Jewish State in Palestine, so in the same measure the Jews are now crushed down with grief by the unexpected events which have followed immediately after the second Zionist Congress.

"What a strange sight before our eyes: representatives of the Jewish nation sitting at Basle, caring for its rest and peace in Jerusalem, from one side; and the representative of the German nation standing at Jerusalem, caring for the interests of the German Catholics there, from the other side! But both these mentioned representatives are ignoring the thoughts of Jehovah about Jerusalem, expressed by His true prophets."

POLITICAL SIGNS.

MORE ABOUT MAN'S MILLENNIUM. THE WORLD NOT HOPEFUL ABOUT IT.

We reported in our last number, two agencies at work to bring about a time of peace. These were potentates. The last to enter the arena is a scientist. He calls to his aid for this purpose the powers of electricity. We merely record the statements as the daily papers give them, and so must judge what is put forth *not* at their valuation, but by the standard of God's sure word.

First, what man says:—

The Globe, of Dec. 12th, has the following:

"TESLA DECLARES HE WILL ABOLISH WAR."

"War will cease to be possible when all the world knows to-morrow that the most feeble of the nations can supply itself with a weapon which can render its coasts secure and its ports impregnable to the assaults of the united Armadas of the world. Battleships will cease to be built, and the mightiest ironclads, and the most tremendous artillery afloat will be of no more use to them than so much scrap iron."

Tesla, it is asserted, can direct the electric current wherever he will. It appears from this, that the reign of peace is to be at the disposal of Tesla. The rulers of the earth were to stand in fear of big ships and big guns. Now the big ships and big guns are to stand in awe of

Tesla. But who is the scientist as well as manipulator of gunpowder to stand in awe of?

It is refreshing to get back to the Word of God, for He wields a power that man seems determined to ignore. His appeal to Job on this matter is beautiful, because it makes man so little, "Hast thou seen the treasures of the hail which I have served against the time of trouble, against the day of battle and war." Job xxxviii. 22, 23.

Here is artillery spoken of which builders of battleships have not taken into account; and no port provided to which they can run for safety. When man intrudes himself into the sphere of Divine action, he is sure to make a mess of it, and his floundering and stumblings are pitiable to behold, to those instructed in God's plans and purposes. If every gun and ship were sunk to the bottom of the sea, that would not bring about a reign of peace. First there must be a *reign of righteousness*, and that is connected with a PERSON before whom man is to stand in awe. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord *alone* shall be exalted in that day . . . And they shall go into the holes of the rocks, and into the caves of the earth, FOR FEAR OF THE LORD, AND FOR THE GLORY OF HIS MAJESTY, when He ariseth to shake terribly the earth." Isa. ii. 11-19.

Very likely when that time comes, man would like to arrange for its *postponement*. He may play fantastic tricks with his own arrangements, and talk about postponement as if it were some advertised sale, when it is found necessary to put a red strip across the announcement "*postponed*."

DISARMAMENT CONFERENCE POSTPONED.

"The real obstacle to the Conference consists in the complex political situation, which is every day less favourable to the Czar's proposal. The Conference will be held in St. Petersburg, but not until May or later, should the European situation continue unfavourable." —*Daily Mail, Dec. 12th.*

But though postponement of the Conference is decided upon, the chief actor in the scheme does not propose to postpone increasing his armaments.

"Herr Richter, speaking in the Reichstag yesterday, protested that the proposals to increase the German Army were not in accord with the sympathy, expressed in the Speech from the Throne, for the Czar's pacific manifesto. He might with more advantage have asked how the Russian manifesto accorded with the great increase in the Russian Navy, with the augmentation and reorganisation of the Finnish Army, and with the expenditure of £18,000,000 upon the rearmament of the Russian Artillery. We can scarcely wonder if, under these circumstances, the other Powers of Europe show some distrust." —(*Daily Mail, Dec. 12*).

And we know that "Evil communications corrupt good manners." This communication has had the effect of stirring up the other Powers to more energy, to be on a level with the great peace-maker.

The effect of this resolve on the part of Russia, appears to have caused the one who chose Mount Zion for a peace pronouncement to modify his intentions.

"BERLIN, Dec. 11.

"The Emperor to-day received Count Ballestrem and the new vice-presidents of the Reichstag, Dr. Frege and Herr Schmidt, of Elberfeld.

"The international situation requires great attention, as indeed every layman can see for himself, and it is therefore necessary to carry out the proposed perfecting and completing of the army.

"What was proposed, his Majesty went on to say, was certainly not much, but consideration for the tax-paying capacity of the country had not permitted more to be proposed.

"The Emperor then spoke with satisfaction of his journey to Palestine." —(*Reuter*).

This does not display much faith in his own decree from Mount Zion. "Satisfaction of his journey." Is that all? It would have been more assuring if he could have convinced the world that his satisfaction took the direction of his proclamation.

And now as Germany has to follow Russia, so Austria has to follow Germany. That kingdom cannot afford to be outdone in the race.

"FOLLOWING GERMANY'S LEAD."

"NEW ARMY CORPS IN AUSTRIA TO BE FORMED."

VIENNA, Dec. 11.

"The Ministry of War has under consideration the formation of a new army corps, and the example of Germany will be followed. The next Delegations will have submitted to them a proposal for the increase of the standing army. At the same time, the two years' service may be introduced in order to spare the population new taxes. The headquarters of the new corps will be at Bruenn." —(*Daily Mail, Dec. 12*).

But here comes another upon the platform. No less a person than

MR. W. T. STEAD,

who has played many parts: not long since as one of the speakers at the Congress of Spiritists. This time *The Globe* gives him the title of "Herald Angel." There is not given any further indication as to the class of angels. Though we don't forget there are two classes representing two different spheres.

"Mr. Stead feels as if he were a herald angel bearing glad tidings of peace and goodwill to the nations this Christmastide."

With all this Babel of tongues we are privileged to hear what a British Statesman has to say on the subject, and he is the only one that appears to have any common sense, or able to estimate at their proper value the pretensions of those who foolishly suppose that *peace* rests, either upon their will or their word.

"A great English statesman the other day, who knows the secrets of the Courts and Cabinets of Europe, after listening to my statement of the Czar's views on this subject, replied with great sadness, with great impressiveness:

"The Emperor has correctly diagnosed the incurable disease of modern States. But it is an incurable disease. You might as well tell me that I am sure to die. Nothing that can be done can possibly avert it. It is as inevitable as death itself."

"Well, even if that is so, you do not object to call in a physician," I replied.

"Yes," he said, with a melancholy smile: "the physician may for a while postpone the inevitable; but that is all he can do."

Though the writer of the letter sets his opinions against that of the Statesman. We are sure the statesman is far more in touch with the declaration of God's Word.

"It is not in that spirit of melancholy despair that the Pilgrims of Peace will go forth on their Holy War against war. With high hope in their hearts, born of a happy faith in the progress and improvement of mankind, they will march through Europe proclaiming the doctrine of Brotherhood and Peace. What more appropriate season than this Christmastide for launching this great idea! And can we doubt but that they will, indeed,

Ring out the thousand wars of old,
Ring in the thousand years of peace!"

And as the statesman does not indulge in any delusions or proclaim a false peace, so the Government backs up this conviction by *acts*, and appears to have given a very large order for cartridges.

We began by reference to God's Holy Word. We will end this from the same source which tells the world what is coming.

"The great day of the Lord is near, it is near and hasteth greatly. Even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of trumpet and alarm against the fenced Cities and against the high towers. And I will bring distress upon men, that they shall walk like blind men, BECAUSE THEY HAVE SINNED AGAINST THE LORD." —Zephaniah i. 14-17.

There are some writers that do not see things in the light of these apostles of "Peace, Peace," for Carlyle, in one of his essays, speaks of looking upon "the physiognomy of a world now verging towards dissolution."

It is reserved for *One* to do this, and He only can do it. But the world has no place, either for Him and His word. Nevertheless it is written of Him:—

"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."—Psalm xlvi. 9.

This will include battleships and maxim-guns, even though it be a gun that man boastfully asserts "will lick creation."

RELIGIOUS SIGNS.

DOLL SUNDAY.

This is the latest invention, and Sunday, Dec. 18th was the day. We have "Flower Sunday," come to stay, "Toy Sunday" has made its appearance. But in noting it at the time we asked, "Why draw the line here?" There is no limit, of course; and so we have the following in *The Daily Mail*, of Dec. 19th:—

"DOLLS IN CHURCH.

"AN APPEAL WHICH MET WITH A VERY HEARTY RESPONSE.

"The chancel of a church is hardly the place in which one would look for dolls, but this somewhat unusual form of decoration was what drew a large congregation to St. Mary-at-Hill Church last evening.

"The Rev. W. Carlile had, with the object of providing poor children in slums and hospital with some form of Christmas gift, appealed to his congregation for dolls, and yesterday the results of their response were on view.

"Around the altar-table there were mannikins of every size, sort, and description . . . from the puffy-limbed creation of rag and sawdust to the lady ablaze with dainty silk and laces, the dresses making a splash of colour which from a distance seemed as if produced by a mass of gaily-hued flowers.

"After the service the congregation filed round in front of the altar to inspect the dolls. . . . The whole idea struck one as being peculiarly happy, and even though its unconventionality was obvious. . . ."

We should think so! and we trust that the example may not find many imitators—though we much doubt it.

PEACE SUNDAY

was on the same day, and was invented by Mr. W. T. Stead, the prominent Spiritist, and was blessed by the Bishop of London. The Archdeacon of London presided, and was supported by such enthusiasts as Dr. Clifford, Canon Barker, and Hugh Price Hughes, Mr. Percy Bunting, Madame Novikoff, and many others.

No one can desire peace more than we do; but, having the Word of God in our hands, we know that it is absolutely vain for man to try and bring in universal peace without Christ. Man has rejected and crucified "the Prince of Peace," and yet dares to talk of peace without a thought of His return to establish a reign of peace on righteous grounds.

Christ came with the message of "Peace on earth" (Luke ii. 14). But He was rejected. Hence, just before His crucifixion, the message was altered to "Peace in heaven" (Luke xix. 38). The Prince of peace is in heaven, and there can be no "peace on earth" until the Prince of peace shall Himself come again and bring it with Him. We were not found giving up a Sunday at St. James's Hall, because we read and know from Dan. ix. 26 that "even until the end shall be war; desolations are determined" (R.V.). And from Ezekiel xxi. 7 we read the words of the LORD GOD, "I will overturn, overturn, overturn it, until He come Whose right it is."

We know that this blessed time is near at hand, for it shall be "when THEY SHALL SAY peace and safety" (1 Thess. v. 3).

Editor's Table.

THE RAPTURE.

In reviewing an article by Dr. Parsons of Toronto, Canada, on the Rapture, the Editor of *Watchword and*

Truth refers to the Editor of *Things to Come* as having "abandoned altogether" its *secrecy*.

As this statement has puzzled some of our readers we wish to explain that, while holding more firmly than ever the Rapture of the Body of Christ *before* the great tribulation, we have not abandoned its *secrecy*, simply because we have never held it and never taught it. It may be secret or it may not be: nothing is said about it. The word "secret" as applied to it is non-Scriptural (we do not say un-Scriptural). Its *secrecy* is only an *inference*, drawn from several Scriptures which seem to imply it. But it is no part of the Revelation concerning it, and we prefer, for our own part, not to burden that Divine revelation with a human inference which is by no means necessary for its support.

ANSWERS TO CORRESPONDENTS.

C. S., Wood Green.—I. The best Bible for your purpose is the one like that used by the Editor for many years, "The Student's Bible." It has wide margins for notes, with 32 blank pages for additional notes at the end. It is pagged, and has arrangements for an index. It is published by the Trinitarian Bible Society, 25 New Oxford Street, London, W.C., in three bindings:

	s.	d.
1. Best Morocco boards	15	0
2. " " Flexible covers, yapped, &c.	17	6
3. " " " " kid lined	22	0

Orders should be sent to the Editor.

II. The best Etymological English Dictionary is that by Professor Skeat, published by the Clarendon Press, 7 Paternoster Row, London, E.C.

THE BARBICAN MISSION TO THE JEWS,

of which the Rev. Prebendary Webb-Peploe is the president, has been at work now for close upon 10 years. Started, like every other good cause, in a small way, the Mission has gradually extended its operations, and now plays an important part in the work of evangelising, enlightening, and socially helping numbers of God's people who come within its sphere of influence from time to time. As to the result, in many cases, of the evangelistic efforts put forth by the Mission, most interesting extracts from letters sent to the secretary (Prediger C. T. Lipshytz) might be given, did space permit. But suffice it to say, that these are from Israelites, who have counted the cost of and nobly endured, persecution for the sake of Him, whom they have accepted as their Messiah.

An important agency, carried on *every evening during the whole year*, in connection with the work is the Bible class, at which the goal of all debate is to show to those in attendance that Jesus Christ is indeed the son of God.

Any contributions forwarded to the secretary, 262 Commercial Road, E., where the Mission has acquired temporary premises, will be gratefully received.

ACKNOWLEDGMENTS.

One shilling from Well-wisher, G. B., C. F. B., Mrs. M., Anon., Miss D., W. C., A. I., A. W., Miss B., Reader, One who appreciates, E. J. W., W. C., H. B., F. L. L., Mrs. D., Appreciates, a Friend, Aberfeldy, Anon., Two Readers, Anon., J. A. F., M. E. M., W. B., Anon., R. T., A Poor Woman, Wilton, I. G., T. C. E.

Two shillings from H. I., B. H., A. R., Anon., W. P., A Workman, Anon., W. P. I., A. E. O., S. E. and R. J. L., F. S. H., Mrs. S., P. H., A. W.

Half-a-Crown from J. D. K., F. H. Mc. I., A. M., C. T. C., T. C. Y.

Three shillings from a Friend.

Five shillings from F. G. C., T. M., T. C., D. B. F.

Twenty shillings from H. B.

THINGS TO COME.

No. 57.

MARCH, 1899.

Vol. V. No. 9.

Editorial.

"THE FEAR OF THE LORD."

THE closing days of the present Dispensation are in many respects like the closing days of the old Dispensation, as they are described in the Old Testament.

Outwardly, everything was religiously beautiful and ceremoniously grand, but inwardly they were full of rottenness and hypocrisy (Matt. xxiii. 25-28).

As it was in the days of Malachi, even so it is in our own days.

We have plenty of religion, but little of Christianity.

We have an outward acknowledgement of God, but inwardly a hatred of His truth, and enmity to the sovereignty of His will. Yes, there is plenty of religion, even as the Lord Jesus found when He came unto His Father's house (John ii. 14-16; Matt. xxi. 11-23).

"To what purpose (He might well have then asked, and applied the words of Isa. i.) is the multitude of your sacrifices unto me saith the Lord? I am full of the burnt offering of rams, and the fat of fed beasts."

The complaint was not on account of any lack of religious observance, as may be seen from comparing the Four Gospels with Isa. i. 10-15. There was abundance of all this, but it meant nothing. Even as it is to-day.

It was in the midst of all that scene of religious excitement and yet of spiritual desolation, that Malachi knew where to find a few who knew the God whom they worshipped. So now, where corporate testimony has failed, there are still those who answer to that little company in the days of Malachi.

"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 thought upon His name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels (margin *special treasure*)" Mal. iii. 16.

Yes, it was "THEN" in those dark and evil days of apostasy. There were even "then" those who feared the Lord—Jehovah (not God)—their own Covenant God. The Lord who opens the book of this prophecy by saying, "I have loved you" and this in spite of all their rebellion and all their enmity.

There is no high standard of attainment raised up, either of work or experience.

On Jehovah's part He declares "I have loved you," and on His people's part it is stated that "they feared the Lord."

It does not say—"then they that believed the Lord, or loved the Lord, or that were zealous in His service, or holy in life, or higher in attainments, or deeper in

experience—but "then they that feared the Lord." So that this word is for the feeble folk among our readers; those that fear the Lord and hope in Him.

This fear is *reverence* and not terror.

To fear the Lord is the very opposite of being afraid of Him. Only those really fear the Lord, who know Him so well in all His holiness and love and sovereignty and power, that they realize their own weakness and worthlessness and impotence.

This fear of the Lord makes men afraid of themselves; yea, afraid of their own wisdom and their own will.

They are so convinced that the Lord knows best, that they would rather Him do what He wills. Not because by some act of faith they think they have given up their wills! Ah! dear friends, our wills are not so easily got rid of as all that! No one can get rid of the old nature as easily as that. Where this method is inculcated and adopted, it has to be done over again; and this, again and again.

But where there is no effort; where there is no thought of ourselves or of our own will; and where we fear the Lord, and learn Him, and know Him, we are so convinced of His infinite love, and infinite power that we are—without an effort—not merely "willing," as the phrase goes—but thankfully anxious for Him to do all His will; we would really prefer it to our own, because we fear the Lord.

This is where most Christians to-day seek to end. But it is where we ought to *begin*, for "the fear of the Lord is the beginning of wisdom." We are to begin therefore with Him!

We speak often, one to another. But what do we speak about? Well, though we speak *to* one another, those who really fear the Lord, do not speak *about* one another. We have something better than that to speak about!

The first thing we say to one another is—"Come ye children, hearken unto me: I will teach you the fear of the Lord" (Ps. xxxiv. 11). The next thing we say, is, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul," (Ps. lxxvi. 16). Observe, it is "what HE hath done." It is about His work for me, not about mine for Him!

You may, by this mark, always know those who really fear the Lord." Read Psalm cxlv. and there you see what those who fear the Lord speak about. It is all about the Lord Himself.

"I will speak of the glorious honour of Thy Majesty,
And of Thy wondrous works (or words)
And they shall speak of the might of Thy terrible acts,
And I will declare Thy greatness;
They shall abundantly utter the memory of Thy great goodness,
And shall sing of Thy righteousness
The Lord is gracious, and full of compassion,
Slow to anger and of great mercy
The Lord is good to all:
And His tender mercies are over all His works.
All Thy works shall praise Thee, O Lord,
And Thy saints shall bless Thee
They shall speak of the glory of Thy kingdom
And talk of Thy power. . . .
My mouth shall speak the praise of the Lord."

This is the mark of those who "fear the Lord." The more we have of this fear, the more shall we speak to one another of Him, and the less shall we speak about one another or about ourselves.

The Lord does not want us to do this. He knows all about us, better than we know or can ever know ourselves. But He loves to hear us speak of Himself, of His works, of His ways, and of His word. For it is of these, who thus fear and speak, that it is written, "The Lord hearkened and heard." It is a beautiful figure (a Pleonasm) that is used here. One word ("hearkened") would have been enough for the grammar, but not enough for the sense or for the truth which the Lord wishes us to learn. The Lord *hears* what man can never hear, however much he may *hearken*.

We are told that He heard the *cry* of Moses, though without words at all (Ex. xiv. 15).

He heard the sighs and *groaning* of Israel which is without words at all (Ex. ii. 23, 24).

He heard the *breathing* of Jeremiah in his low dungeon (Lam. iii. 55, 56).

He heard the *cry* of Jonah from the belly of the fish which He had prepared for him (Jonah ii. 2).

He heard the *thoughts* of those who "feared the Lord and that thought upon His name" (Mal. iii. 16).

Yes, our God not only hearkens to, but He hears all these because they spring from, and are the fruit of, the new nature which He has imparted to His people. These breathings and groanings and cries and thoughts may be "uttered or unexpressed," but He knows them and notes them. They are precious in his sight. A book of remembrance is kept for these. The Lord-fearers are not necessarily fluent speakers, or able to make long or "beautiful" prayers, but they are poor in spirit, needy in experience; often unable to find words to express their thoughts or their feeling; often unable to produce the love which they long to feel; or to express the desires which they would have.

But these are their infirmities; and "the spirit helpeth our infirmities; for we know not how to pray as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26, R.V.).

This is the provision for us now, and here, in grace. But there is a provision of glory beyond. There is "that day" when He will make up His jewels, "His special treasure" (Mal. iii. 17, marg.).

Now, He declares His love to them, and bears with their infirmities and their ignorance. Now, He carries them and cares for them, but "in that day" which is speedily coming, He will manifest them as His own special treasure.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Fourth paper, Rom. vi. 1—vii. 6.

By DR. BULLINGER. (Continued from page 89.)

IN our last chapter we dwelt on the first great member (v. 12-21) of the second half (v. 12—viii. 39) of the doctrinal portion of the Epistle.

There are four such members, and we now come to look

at the second member (vi. 1—vii. 6) marked w in the structure of this division on page 87.

This second member also yields its treasures when we examine its own peculiar structure, which gives us the key to the particular point which it is designed to impress upon us.

EXPANSION OF w (vi. 1—vii. 6).

The subject of which is

We are not in "sin," because we died with Christ.

w	f	vi. 1-11. Death to "sin," and Life in Christ.
		Association with Christ in death and life.
	g	12-14. Sin no more dominion, because no longer under law, being alive from the dead.
	h	15-16. The old master and servant.
	h	17-19. The new master and servant.
	g	20-23. Free from "sin" and alive from the dead (Illustration of "g," by master and servant).
	f	vii. 1-6. Association with Christ in death and life. (Illustration of "f," by husband and wife).

We have to bear in mind that the great subject of this whole division is SIN and not *sins*. The old nature (which is called "sin") and not its results. The old tree, and not its fruits.

Having learnt the great fact, *objectively*, as to the entrance of "sin," and its penalty, death (v. 12-21), we come in this member (vi. 1—vii. 6) to be taught directly as to "sin" itself *subjectively*, in its special relation to ourselves and our experience.

In no department of Theology is seen more clearly how opposite is the teaching of Romans, here, to that which is of man and of *human* reasoning. Romans' teaching is that all are absolutely ruined by sin, and wholly unable to restore themselves to Divine favour. The popular teaching is that man is not wholly ruined, and that therefore he is able to do something to regain the Divine favour, and promote his own happiness by progress in virtue and knowledge.

Having learnt this opposition in Rom. i. 16—v. 11, as to justification *objectively*, we are now to be Divinely taught as to its bearing on the believer *subjectively*.

The subject is opened by stating an objection which, from that day to this, is the first manifestation of the natural man's enmity to salvation by free grace. It is most plausible: If the sinner is justified without works; and if, where sin abounded, grace has much more abounded, may we not continue in sin that grace may still more abound, and be still more abundantly displayed?

Let any of our readers state the doctrines of grace to a natural man, and he will be found at once to use this objection in retort. It will come naturally and spontaneously from the natural heart.

But before we consider the Divine answer to it, it will be necessary for us to notice how the first member f (vi. 1—11) of the structure given above is itself constructed.

THE EXPANSION OF f vi. 1-11.

Death to "sin" and Life in Christ. Association with Christ in Death and Life.

f	i	vi. 1-3. Death to "sin" cannot entail life in sins.
	j	4-7. By association with Christ in His death and life there cannot be continuance in sin.
	j	8-10. By association with Christ in death and life there must be life with God.
	i	11. Death to "sin" entailing life with God.

Now we are prepared to understand the words employed, having before us in this structure the scope and design as the key to their meaning. The words, looked at from this point of view, interpret the truth to us ; instead of our having to interpret the words according to our ideas of truth.

TRANSLATION OF i (vi. 1-3).

Death to "sin" cannot entail life in sins.

What, then, shall we say? Are we to go on in (the commission of) sin in order that (God's) grace may abound? Far be the thought!* How shall (such as) we who died (in the person of our substitute, Christ) to sin (still) live in it? or (if you do not understand this) are ye as ignorant that as many of us as were baptized unto Christ Jesus unto His death were baptized.

The question is merely asked as to whether as many of those who had been baptized really knew what it meant? When Christ was on earth He said: "I have a cup to drink that ye know not of"; "I have a baptism to be baptized with" (Matt. xx. 20-22; Mark x. 38, 39). That cup was His death (Matt. xxvi. 39). That baptism, then, must have been His burial (for it was something which the sons of Zebedee could undergo). Christ went under, not the water, but, the earth. And as many as had been baptised unto Christ are reckoned as having been buried with Christ. It was a figurative burial, whereby the person professed to become the disciple of Christ, owning Him as Lord; no longer to live in the service of sin; but, as associated with the One who had died and was buried, he professed to have died with Him and to be alive to God in Him, to serve God who had done so great things for him, in Christ who died and was risen.

We have here the first preliminary statement of the great fact which is to be developed later on in the teaching given to us in Ephesians and Colossians.

This is the only reference to baptism in Romans. Paul had administered both circumcision and baptism during the first portion of his ministry "to the Jew first" among the synagogues. He refers to what he, as a Jew, had received and practised; and he draws an argument from it.

But we hear no more of it. For when he comes in Ephesians and Colossians to speak of "the Body of Christ," and the Headship of Christ, it is Christ who is the Baptizer with the One Spirit.

Speaking of baptism in Romans, he does not teach the Mystery, but he connects it with "the Gospel promised afore." But speaking of the Headship of Christ, it is the baptism with the Holy Spirit which he connects with it. In other words the old ordinance of baptism is connected with the Gospel "promised afore" (Rom. i. 2), while the further revelation (in Eph. and Col.) is concerning the One Spirit by the one Lord into the One Body and is connected with the Mystery never before revealed. The Mystery is mentioned in this epistle in its closing words as forming the starting point of, and connecting link with, the further teaching to be given in Ephesians.

*Fourteen out of the fifteen occurrences of this expression occur in these Church Epistles—10 in Romans, 3 in Gal., and 1 in 1 Cor.

TRANSLATION OF j vi. 4-7.

By association with Christ in His death and life there cannot be continuance in sin.

We were buried, then, with Him by our baptism unto (His) death to the end that like as Christ was raised up from among the dead by the glory (i.e., the glorious power) of the Father, so we also should (get to) walk in newness of life (i.e., life-newness, or, freshness, with emphasis on newness). For if we are become planted together* in the likeness of His death we shall exist (in the likeness) of the resurrection (of Him, i.e., His resurrection also; knowing this, that our old man† was crucified together with (Him) to this end, that (the domination of) the body of sin, (this slave of sin) might be brought to nought (or rendered inoperative) that no longer should we be slaves to sin. For he that died (or has once for all died, i.e., with Christ, ver. 8) is cleared (justified) from sin."

Here, note again it is "sin," not sins. It is the old man and the old tree that is being dealt with. The whole passage is so clear that it requires no explanation at our hands. It was written in order to explain these wondrous truths to us. He who has once died (as the believer has in Christ) has already suffered the penalty, and received the wages of "sin." He is therefore cleared, and thenceforth discharged from all its legal claims. But it is in Christ that he died, *and is reckoned to have died with Him, as expressed in the counterpart of His death.*

What the consequence of this is, is explained in

j. vi. 8-10.

By association with Christ in death and life, there must be life with God.

"Now if we did die together with Christ we believe that we shall live also with Him (the future tense is used here to show that though this is spiritual now, it will soon be gloriously literal and real knowing (as we do) that Christ, having been raised from among the dead,

*To plant and to build are terms used by God throughout His Word for the setting of a People or a Nation as a corporate unity on the earth (Exod. xv. 17, Jer. xviii. 9, Amos ix. 15). The same words are used by the Holy Spirit in 1 Cor. iii. 6-10 in reference to the preaching of the Gospel "to the Jew first." "I have planted"—"as a wise master-builder I have laid the foundation." By the baptism of Jews and Gentiles in confession of Jesus as Lord and Christ, those who before were separated as circumcised and uncircumcised were "planted together," and became "members one of another." The church so constituted contained persons of two nationalities, recognised as "one body in Christ," though all that this meant could not yet be explained, for the Headship of Christ was not yet preached.

The force of this Scripture, Rom. vi. 5, lies in the contrast between the two verbs, "we are become" *γεγόραμεν* (past), "we shall be or exist" *ἔσομεθα* (future). The saints had become "one body" on earth by baptism unto Christ's death. This was temporary. They were to exist in the likeness of His resurrection by the baptism with the Spirit whereby he was raised from among the dead, a Spiritual body no longer associated by an ordinance upon the flesh, but by the indwelling Spirit united to Christ and one to another. [They were afterwards taught that Christ had abolished in His flesh the law of commandments in ordinances (Eph. ii. 15).]

† In these epistles only here, and Eph. iv. 22, and Coloss. iii. 9.

dieth no more: death hath dominion over Him no more. For (the death) He died, He died once for all (as the penalty due) to sin, but in that He liveth, He liveth with respect to God."

This is the consequence of Christ's death as regards Himself; and now the actual result of it to us and as regards ourselves in our own experience is stated in the fourth member.

i. vi. 11.

Death to sin entailing life with God.

"Likewise reckon ye also yourselves (as*) dead persons (with reference) to sin (not sins!) but alive (*i.e.*, living persons) (with respect) to God, in Christ Jesus."†

This again interprets spiritual facts to us; and needs no human comments, which only darken the meaning and impede the flow of the doctrine.

Now we come to the second member of the larger section.

g. vi. 12-14.

"Sin" (the old man) no more to have dominion.

g	k	|	12.	Sin not to reign in mortal body (exhortation).
		|	13—.	The members therefore not to be surrendered as instruments of unrighteousness (negative).
		|	—13.	The members to be surrendered to God as instruments of righteousness (positive).
		|	14.	Sin not to lord it, because no longer under law but grace (reason for exhortation in ver. 12).

The Translation of g vi. 12-14.

"Let not therefore sin (your old nature) reign in your mortal body so as to obey its desires, neither present ye‡ (or be presenting) your members unto sin (your old nature) as instruments (or weapons for it to use) of unrighteousness to sin. But present§ yourselves unto God as alive from among the dead, and your members as instruments (or weapons) of righteousness unto God. For sin (your old nature) will not be your lord (with emphasis on your); for ye are not under law but under grace."

The third and fourth members which go together.

h, vi. 15, 16 and h, vi. 17-19.

The subject illustrated.

h	m	|	15, 16.	Acts of obedience indicate the master served.		
		|	n	|	17.	Change of acts of obedience.
		|	n	|	18.	Change of master served.
		|	m	|	19.	The master served indicates what the acts of obedience should be.

The translation of h, and h; vi. 15-19.

What then? Shall we sin (or are we to sin, Sub. aor. according to L T Tr A) **because we are not under law, but under grace? Far be the thought! Know ye not**

* The verb, *to be*, is omitted by all the best Greek Texts.

† The words, *our Lord*, are evidently the addition of a later scribe, and are omitted in all the best Texts.

‡ Present tense, *be presenting*, with a continuous present sense, meaning *it is at no time to be done*.

§ Aorist tense, which refers to the act itself as a once accomplished fact: lit. *have presented yourselves once for all*.

that to whom ye present yourselves as servants for obedience, ye are servants to him whom ye obey: whether of sin (*i.e.*, the old nature) unto death, or of obedience unto righteousness. But thanks be to God that (although*) ye were servants of sin, yet ye obeyed from the heart that form of teaching in which ye were instructed (lit. to which ye were delivered). Having then got your freedom from sin (*i.e.*, from the dominion of the old nature) ye are made servants of righteousness. I speak after the manner of men on account of the weakness of your flesh: for as ye once presented your members in bondage to uncleanness and to lawlessness to (work) lawlessness; so now present † your members in bondage to righteousness to (work) holiness.

Having thus got our freedom (as verse 18 explains) from the lordship of sin (*i.e.*, from the dominion of the old nature) we have become the bond-servants of righteousness.

Further illustration of this great fact is afforded by

The fifth member g. vi. 20-23.

Illustration of g vi. 12-14, Master and Servant.

g	o	|	q	|	20—.	Servants of "sin."		
				|	r	|	—20.	Free men as to righteousness.
				|	p	|	21.	The fruit shame, and the end death
				|	o	|	r	|	22—.	Free men from sin.
|	q	|	—22—.	Servants of God.				
				p	|	—22, 23.	The fruit, holiness, and the end eternal life.	

The following is the translation of g vi. 20-23.

"For when ye were servants of sin (*i.e.*, the old nature) ye were free in the matter of righteousness. What fruit then had ye at that time in the things of which now ye are ashamed? For the end of those things is death (vi. 23). But now, having got your freedom from sin (your old nature) and once made servants to God, ye have your fruit unto holiness, and the end eternal life (vi. 21). For the wages of sin (the old nature) is death, but the free gift of God is eternal life in (and through) Jesus Christ our Lord."

We pass on to the last member of this section, *viz*: The first six verses of chap. vii. which correspond with vi. 1-11.

Just as in the previous section on *justification*, two illustrations were given in (1) Abraham, (2) David (chapter iv): so here in this section, as to *the effects of justification*, there are also two illustrations: (1) master and servant (vi. 16-23), and now (2) man and wife (vii. 1-6).

EXPANSION OF "f" (vii. 1-6).

Illustration of "f" (vi. 1-11) Man and Wife.

f	s	|	vii.	1.	Lordship of the law during life.				
				t	|	u	|	2.	Death releases from its claim.
				v	|	3.	Result (Re-marriage lawful).		
				t	|	u	|	4—.	We dead to the law in Christ.
|	v	|	—4.	Result (The way open for union with Christ in resurrection.					
				s	|	5-6.	Clearance from the law by death.		

* The *δε (de) but*, in the latter part of the clause implies the ellipsis of *μέν (men) though*, in the former part.

† Again we have the aorist tense, marking the act as done once for all, *have them presented*.

The following is the Translation of *f* vii. 1-6.

"Are ye ignorant, brethren (for I speak to them that know) (or have learnt) law, (*i.e.*, understand through having learnt how law works, and what are its effects) how that the law is lord over a man as long a time as he may live? For the married woman is bound by law to her living husband (*i.e.*, so long as he is alive) but should the husband die she is free from the law of (or, as to) the husband. So then, if, while the husband is alive she be (married) to another man, she will be called an adulteress: but should her husband die she is free from the law, so as not to be an adulteress though she be (married) to another man. (And it goes without saying that, if she die herself, of course she is free.)* Wherefore, my brethren, ye too were once for all dead to the law by the body of Christ, that ye should be joined to another, even to Him that was raised up from among the dead, in order that we may bring forth fruit to God. For when we were in the flesh the sinful passions (with emphasis by *Enallage* on "sinful,") which were called out through the Law wrought in our members to bring forth fruit unto death: but now we have been (once for all) cleared from the Law, having died to that in which we were holden: so that we serve in newness of spirit, and not in boldness of letter."

It is difficult to express this in English. But it means that we now serve, not as we once used to do the letter of the Law; but, following the instincts of the new (spiritual) nature, our obedience is quite a different thing altogether. Once we used to obey because of some vows and resolutions which we had made; but now we serve according to the new instincts of our spiritual nature, and on quite a new and different principle.

This completes and exhausts the expansion of *w*, (vi. 1—vii. 6), the second member of this last great doctrinal division. It is a revelation of new and wondrous truth which directly concerns the Church of God; and is the voice and instruction of the Spirit to those who are members of that Church.

* By the figure of *Enthymema* one of the premisses is omitted, and the writer passes on to the *conclusion*. This explains the change: for it is we who died in Christ, and are therefore free from the law in order that we may be united to Christ in resurrection.

JEREMIAH IN IRELAND: A BRITISH-ISRAEL AND BRITISH-EPHRAIM FICTION.

BY ARTHUR ROWAN FAIRFIELD.

II.

The Sham Marriage Contract and the Pillow Stone, with some Forgeries.

HAVING brought the two sham royal lovers together, by the worse than dubious processes described in our last number, Mr. Glover went on to evolve, out of his own sub-conscious self (or elsewhere) the conditions, upon which the stern prophet consented to hallow their union. These he gives—or, rather ejaculates—at such length and with such a wealth of uncials, that we shall quote them

from one, out of several later Identitist works, which has summarised them:—(1) "The worship of Baal must be renounced and the true faith established. (2) The nation must accept the moral law, as set forth in the two tables. (3) The king must establish a school for the Ollams." *

The writer we quote† is no mechanical adapter from Mr. Glover, but professes to have found all the above conditions in "*The Psalter of Cashel, The Annals of Tigernach, and of The Four Masters, and the Welsh Triads.*"

These sources do not contain a word to such effect. This is one of the few instances where the base coin of Identity can be traced to the "forger" as well as to the "utterer." So common is the practice of withholding references to all these slippery dialecticians.

Mr. Glover offers no evidence—beyond the well-known and puerile fiction, current since the last century among the vergers of Westminster—for the Coronation Stone, brought to the Abbey by Edward I, from Scotland, being the Pillow of Bethel. He feels that Jeremiah "must" have brought it to Ireland with the Ark of the Covenant. *Ergo*, the prophet *did* bring them! Q. E. D.!

THE GENUINE EVIDENCE.

The story which the Irish historians tell as to the arrival of their national "Stone of Destiny" in their country is, of course, mythical, but it is the only evidence available, and is absolutely unanimous.

The concensus of all the annals being to the effect, that it was brought by the mythical race called the *Tuatha-De-Dannan* from Bœotia 197 years before the arrival of the Milesians, who exterminated them.

The British-Israel theory is that the *Tuatha-De-Dannan* were the tribe of Dan. On their own showing therefore, it was Dan—their own "Pioneer"—and not Jeremiah who imported this stone to Ireland.

SOME SELECTED FORGERIES.

Although the uttering of the base coin of others can be more often brought home to the minor pro-agonists of "Identity" than the actual minting of forged evidence, Mr. Glover has not been without imitators. We select for an instance, a book, which has received the imprimatur of the British-Israel Association;‡ *Great Britain's Rank among the Nations*, by R. N. Adams, 1883. This contains a forgery of a pretended identification of the Scythic Sacæ of Herodotus with the Ten Tribes of Israel, alleged to exist in an unnamed work of the late Sir Henry Rawlinson. The forger's aim, in this case, was to complete a chain of forged evidence from Ptolemy, who is made, by the Editor of *The Covenant People* (vol. v., page 118), to mention our Saxon ancestors as "a Scythian people sprang from the Sakai" (Sacæ); since Mr. Milner has taken the responsibility of re-issuing the work of the original "utterer"—the late Colonel J. C. Gawler—*Dan, the Pioneer of Israel*, 1880, in that official organ.

* Why this last condition one asks. Grant, for the sake of lucidity, that *Ollam* and not *Ollav*, as our Editor pointed out, is the correct Irish pronunciation, and that the origin of the word is Hebrew, *Olam*; "a school for the Ollams" means "a school for the eternities." What would an "Eternity's" master teach him at school? Perhaps Mr. Milner will tell us!

† *Fifty Reasons why the Anglo-Saxons are Israelites*. By W. H. Poole, D.D.; London: Bunsell and Sons; pp. 46, 47.

‡ *The Covenant People*, 1898; vol. v., page 18 (notes).

The unadorned and rather arid text of the founder of the Ptolemean system of astronomy is a favourite lode, whence the base metal of Identity is dug. A forged "Ptolemy's map of Ireland," bristling with "Dan" names—e.g., "Dangan Castle," so printed—is a "common-form" to be met with in almost any work one turns to. Dr. Poole cites it (page 40), and has a whole forged passage from the text of Book III, cap. 3; in which "descendants of Hebrews" are said to inhabit Iourna (*sic*) or Erian, and the Anglo-Saxon name "Anglesea" is introduced (page 39). Hine, the illiterate re-founder of this ludicrous yet sinister cult, sandwiches this pretended map amid the "red Fool-fury" of his ferocious rejoicings in the anticipated extermination of the millions of our coloured colonial fellow-subjects. But the prizé is, after all, due to Mr. Adams, who, on page 64 of the work referred to, actually forges on a forgery—a portion of one of the fraudulent Hebrew scripts, which the Russian Karaïte Jew, Abraham Farkovitz, palmed off on several Russian and other scholars in the early Forties.

On comparing Mr. Adams's extract with the translation of the original Hebrew of Farkovitz, in Professor Harkavy's destructive criticism of "the Crimean Epigraphy"—once so dear to British-Israel—in *Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg; Série*, 1863, etc., vol. 24; it appears that he has printed only forty-five out of one hundred and sixty-two words; making up for so extensive a mutilation of his original—without the slightest notice of mutilation—by interpolating eight words of his own which we print. Our italics denote the *sixty-two* omitted words; and our capital letters denote the *eight* words added by Mr. Adams.

"I am Jehudi, the son of Moses, son of Jehudi the Mighty [*the Oriental*], a man of the Tribe of Naphtali [*of the House of Schillem*] which was carried captive [*with the exiles that were driven out with Hosea, the king of Israel, together*] with the tribe [*s*] of Simeon [*and Dan*], and [*a few families of the*] other tribes of Israel [*which the foe Shalmanaser led into banishment out of Samaria and the cities thereof*] they were carried captive to Halah [*which means Balkh*] and to Habor which is Cabool, and to Gozan [*which is Gozna, and to Hara, which is Herat, the cities of the banishment of the tribes of Reuben, Gad, and the half-tribe of Manasseh, which Pilneser drove into exile. And there settled they down, and from thence they spread themselves abroad over the whole land of the East, as far as China. As I returned from wanderings in the land of their banishment; and from travels in their halting places to the land of*] AND TO THE CHERSENESES, WHICH IS THE [*Krim*] CRIMEA."

The object of this fraud was two-fold. First, the writer desired ancient evidence for a deportation of Israelites to the Crimea by the Assyrians, after the fall of Samaria. Next, it would never have done to parade Jehuda Ben Mose's assertion that, in his day (his alleged date is 604 A.D.), the lost tribes, instead of being safe in these islands, Denmark and Norway, were spread all over the East as far as China! Towards throwing further difficulties in the way of criticism, Mr. Adams imputed the discovery of this

"ancient Hebrew roll" to "the Rev. Mr. Szerna, Hebrew Christian missionary," instead of to Farkovitz.

THE LIFE STORY OF THE PILLOW-STONE.

LATER DEVELOPMENTS.

It now becomes our unpleasant duty to deal with a long roll of wholly unwarrantable glosses upon the Old Testament record, which, a dignified clergyman of the Church of Ireland, Chancellor Hanan, has collected and reiterated in an article called "The Worn Rings" in *The Covenant People*, 1899, pp. 233, etc. Premising that we have traced some of these to older sources, we can only pass on to our reader what we have had on high Identitist authority, semi-officially, viz., that several of these are the result of recent exegesis—the date is 1893—by contributors to *The Banner of Israel*.

The first specimen of the output of this Old Testament Company we shall give, is an improvement of the record of Genesis xxxv., to which Chancellor Hanan adds that after setting up and anointing the pillar of vers. 14 and 15 in Bethel, Israel "took the pillow stone (cf. xxviii. 11-22) to be, as he had vowed, his family shrine" (page 233). The text of Gen. xxxv. is wholly silent as to the older monolith.

We next select: "It (the Pillow-Stone) was spoken to or sung to at Beer" (*ibid* 234). This allegation is quite untrue. There is not a word in the relative passage (Num. xxi. 16-19) that admits of application to a stone or pillar; or to anything, save and except the precise converse of a pillar, that is to say, a depression in the ground, a "well," which is what בְּאֵר *viz.*, beer means, an artificial dug-out well; in the delving of which, Moses is not assigned any share, it being "sung to" as "delved" by the princes and the nobles of the people.

Next, we have quite as outrageous a misrepresentation: "After the Battle of Bethoron it [the Pillow-stone] rejoined the Pillar at Bethel" (page 234). Now, not merely is the name of Bethel absent from Joshua x., the narrative of the defeat of the five kings—it occurs only ten times in the whole book of Joshua (*viz.*, vii. 2; viii. 9, 12, 17; xii. 9, 16; xvi. 1, 2; and xviii. 13, 22, as a mere geographical expression; unconnected with narrative, except in viii. 12). No stone or stones of any kind are mentioned in Joshua x., save those rained down on the flying Amorites, and "the great stones," with which Joshua sealed the mouth of the cave of Makkedah." (Vers. 18, 27).

We are at a loss to suggest the Scriptures, whose sense is falsified by such a string of inventions as (1)—"It (the Pillow-Stone) was the chief stone under the Temple roof; (2) On it, or by it, the kings of David's line stood when crowned; and (3) it remained in the Temple up to the time of the captivity."

A glance at the relative texts (which we add) will suffice to dispose of the following fictitious incidents in the history of this monolith:—(1) a bequest by will from Jacob to Joseph (Gen. xlviii. 9). (2) Is brought down to (*ibid*) and up from Egypt (Exod. xiii). (3) Struck at Rephidim (Exod. xvii). (4) Objective of the Amalekite onslaught on Israel—this is only Dr. Hanan's confident conjecture (*ibid*). (5) Moses sits on it during the ensuing battle (*ibid*). (6) Accompanies Israel throughout the forty years

wanderings. (7) Struck the second time in disobedience at Rephidim (Num. xxxiii.), and (8) removed by David to the threshing floor of Araunah (2 Sam. xxiv. and 1 Chron. xxi.).

We conclude with a fictitious extract from a pretended work of Procopius, circa A.D. 565, designed to support the impious Identitist demand, that we are to recognise the work of the Spirit in the blood-stained Polytheism of the Celts;—

"Hesus, Taranis, Belenus, Unus, tantummodo Deus, Unum Deum Dominum universe Druides solum agnoscunt" (*De Gothicis* lib. iii.).

"Hesus, Taran, Bel, One only God; all Druids acknowledge One Lord God alone."

This is the quotation as given by the Rev. Commander L. G. A. Roberts, R.N., in *The Banner of Israel*, April 20th, 1898.

None of Procopius's histories are called *de Gothicis*; and neither in his description of Britain, then almost wholly in the hands of the Tuetonic worshippers of Odin (*De Bello Gothico*; Ed: Bonn; II: 260-7); nor, elsewhere in his works, is there a word of reference to Druidism or its gods. The Rev. Commander will probably be surprised to hear that Procopius wrote in *Greek*, and not in Latin.

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 THRONE AND THE LAND: OF SEVEN THINGS RELATING TO ISRAEL.

BY PASTOR F. E. MARSH

(*At the Nottingham Conference, May, 1894.*)

THE subject of this Conference is, "The Inspiration of the Scriptures; the Lord's Coming; and the Jews."

Now, there are seven things we need to remember in relation to Israel. I want briefly to mention them:—

1. Of all the BOOKS which are written we need to remember that Jehovah specially calls the Bible, "My word" (Isa. lv. 11). It is not that He merely speaks in it, but in the most emphatic manner he calls it "My Word." Some people say they believe the Scriptures are inspired because the Scriptures inspire them, but that, I think, is a low ground. I believe they are inspired, because they claim to be, and I think that is the right ground to go upon. It is for us to remember that He has been pleased to reveal His mind and will, in and through the words which are given to us. These words are not man's words, but the words of the Holy Ghost. Let us also remember that this word was given to us through the Jews, and we have to thank the Jews to-day, humanly speaking, for the Bible.

2. Of all the PEOPLE on the earth there is only one nation as a nation that God speaks of as "His peculiar treasure" (Ex. xix. 5), as "My people" (Lev. xxvi. 12), and that nation is Israel. I speak of Israel in the broadest sense of the word, for we must not confound the Jew with Israel when God speaks of them separately. When He speaks of the Jew He specially refers to the two tribes,

and when He speaks of Israel He speaks especially of the ten tribes. We remember that Judah is to go back to their own land in unbelief; that there they are to see the Lord Jesus Christ face to face, and to be, like the Apostle Paul, converted by a sight of Him. We know this, that Israel, the ten tribes, will hear of what God has done for Judah, and they will be brought into the wilderness, and the two sections which are now separated become one again, and the reunited twelve tribes become one nation (Ezek. xxxvii. 19-22). It is in that sense that I speak of Israel, as taking in the whole. Of these people God specially says they shall "not be reckoned amongst the nations" (Num. xxiii. 9), but they are to be a peculiar treasure to Him, and they are, in a very peculiar sense, His own peculiar people.

3. Of all the CITIES in the world, the one in which Jehovah takes a special interest is Jerusalem. It is called, "The City of the Great King" (Matt. v. 35). That spot is specially dear to God. It is specially dear to us who are Christians, for we remember that it was just outside the city that our Lord was crucified. That spot is sacred to us because Christ has made it sacred by shedding His precious blood upon it. That city is yet to be rebuilt, with greater splendour than before (Ezek. xlvi.).

4. Of all the LANDS in the earth there is one Jehovah speaks of as "My land" (Ezek. xxxviii. 16); a land specially dear to God. That land, now trodden down by the Gentiles, is yet to be a fruitful land, and the promise given to Abraham is to be literally fulfilled.

5. Of all the PERSONS who are marked out for special punishment in this world, the chief is the Antichrist (Dan. vii. 11). There is to come a man, raised from the dead, energized by Satan, after whom all the world is to wonder, as we read in Rev. xiii. 3. I believe he will be the king of the rebuilt city of Babylon. He is to dominate and make a covenant with the Lord's people, then he breaks that covenant and sets up the abomination of desolation spoken of by Daniel. That man, that wicked one, is to be specially punished by the direct intervention of God. The Lord Jesus Christ is going to destroy that wicked one by his own personal appearance. When He comes with His saints the Antichrist is to be taken alive and cast into the lake of fire. That Antichrist is spoken of again and again in connection with God's ancient people.

6. Of all the THRONES on the earth, God takes a peculiar interest in the throne of David. The promise that God gave to David, that one of his seed is to sit upon the throne for ever, is to be literally fulfilled (Ps. cxxxii. 11). Pray do not "spiritualise" those promises. They are to be taken in a literal sense, just as the prophecies of Christ were literally fulfilled when He came in His humiliation.

7. Of all the MEN God is going to honour, or has honoured, is His Son, the Lord Jesus Christ, who is the Head of the body which is the Church (and when I speak of the Church of God I do not mean those who profess to be Christians, but the inner circle of the true people of God, those who are members of Christ's mystical body. There are many members of our churches who are not members of the mystical body of Christ. Those who are called out during this dispensation are to have a peculiar place, and a peculiar honour in association with that Man who died upon the Cross, who is honoured, even now, with glory and honour as He sits on God's own right hand). That man, as man, is to be glorified, and he is to reign and dominate all things.

There are two lines of promises, or prophecies, that are given to us in the Old Testament. One of these relates to the throne of David, and the other relates to the land of

Israel, to the Holy Land. You remember the promise which the angel gave to Mary as the mother of Jesus. This specially has reference to the promise, or prophecy, which was given in relation to David. Look at Luke i. 31-33. Notice the positive manner in which the Holy Spirit speaks. In these verses we have seven *shalls* or *shalts*. "Behold thou *shalt* conceive," etc. In this first "shalt" we have the greatest of all mysteries. Then we have the sweetest of all names, "Thou *shalt* call His name Jesus." Then we have the greatest of all men, "He *shall* be great." Then we have the highest of all titles, "and *shall* be called the Son of the highest." Then we have the noblest of all monarchs, "He *shall* reign over the house of Jacob for ever." Then we have the longest of all reigns, "And of His kingdom there *shall* be no end." Mark carefully the 32nd and 33rd verses. "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." That is confirming the prophecy of Isaiah. In chapter ix. 6, we have it plainly stated by the Holy Spirit, "For unto us a Child is born, unto us a Son is given." (If you want a case of verbal inspiration this is one. As a *Child* He is *born*, as a *Son* He is *given*.) "And the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David," etc. When the shepherd found his sheep, he put it on his shoulders and carried it home rejoicing. But it is said, "the government shall be upon his shoulder," not "shoulders." There is no effort with God, but it was a greater work on the part of God to provide for our salvation and save us from Hell than it is for Christ to reign and put all things under His feet. There is a line of prophecy in connection with Israel that relates to the throne of David, and that Christ is distinctly said to be related to the throne, and, as the Son of David, is to sit upon the throne as David's Son and the Lord.

We have also a line of prophecy in relation to Israel, in connection with the land. In Genesis xii. 7 we have the promise given to Abram, "Unto thy seed will I give the land," etc. It is a covenant entered into by God himself, which he pledges Himself to fulfil. This is a promise that God gives to Abraham as he comes into the land. All God's gifts and promises are without repentance. Notice how this promise is repeated in Genesis xv. 18. "In the same day the Lord made a covenant with Abram, saying, 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the River Euphrates.'" When you get home, go and see how in the light of that verse and the history, if ever Israel, possessed the land to the extent promised to Abram. That promise has never yet been fulfilled, and we look to God, as He Himself has said, to fulfil it, and He will fulfil, even as He has pledged Himself to do. God moves very slowly as we look at things, but He moves very surely, and we need not try to hurry the hand of God, for He will accomplish His purposes in His own time. His promise was also given to Jacob, and it was so apprehended by him that in his dying day he referred to it again. We may look up to the Lord and expect and know that He will surely keep to this word that He has given. Turn to Jer. xxxii. 37. Here you get a number of "I wills." God's promises are always backed up by an "I will" or "shall." They do say that some people's promises are like pie-crusts, only made to be broken, but this does not refer to the promises of God. "Behold *I will* gather them out of all countries, whither I

have driven them in mine anger, and in my fury, and in great wrath, and *I will* bring them again unto this place, and *I will* cause them to dwell safely." Read to the end of the 41st verse. Read Ezek. xxxvi. and notice the number of "I wills" that God gives again. The 23rd verse, "and *I will* sanctify my great name," etc. The whole chapter deals with God bringing back His people. In closing I would say that we may be sure that God will keep the promise He gave to David in respect to the throne, and also to the promise He gave to Abraham in relation to the land and His seed shall indeed possess it, as He Himself described. The land taken in by these promises has never been possessed. It was under tribute in the days of Solomon, but it has never been possessed by God's people. But they shall possess it, and we are looking to God to fulfil His promises and accomplish His purposes.

If you ask me to give the truth of the Bible in one word, I shall reply, "Israel." The children of Israel are scattered amongst the nations; they are rejected, broken off, because of their unbelief and rejection of Christ, but God has got His eyes upon them. God knows where Israel is, and in His own time He will keep to His promise and plant them again in their own land, and then salvation will mean not only blessing to them, but to the whole world; for they will be the great missionaries to go forth to evangelise the nations, according to Romans xi.

Questions and Answers.

QUESTION No. 190.

Anon* "Please explain why 'mercy' is found in the salutations of Timothy and Titus."

Because these are the three pastoral epistles: so called because they were addressed to individual-pastors. Pastors specially need this tender gift which produces fitness for the Gospel ministry, and gives comfort amid the many failures in its exercise. The apostle refers to this in his own case, (vers. 13, 16; 1 Cor. vii. 25; 2 Cor. iv. i. and Heb. ii. 17).

That the word "mercy" should thus occur only in these three epistles is a proof of their genuineness, as any forger would have been careful to copy the Apostle's usual form of salutation.

QUESTION No. 191.

R. S. T., Smethwick. "How are we to understand James v. 14, 15?"

By noting and heeding the address on the envelope (as it were) in which the epistle comes to us. The letter is an open one, so that we may read it for our own enlightenment, and apply it as far as the letters addressed *specially to us* will allow, but leave its interpretation to those to whom it is addressed. Thus shall we rightly divide the Word and find the "truth."

QUESTION No. 192.

W. H., Romsey. "Could you explain the meaning of Rev. xii. 7-9. If this is future it would seem as though Satan and his angels have got access into heaven."

If they have not, with whom is our warfare (Eph. vi. 12) in the heavenly places? We are expressly told that it is with "wicked spirits" (see margin). We are nowhere

* We must ask our kind questioners to let us have their names and addresses, not necessarily for publication.

told that there is any change in the condition of things described in Job. i. 6 until we come to Rev. xii. We may not be able to understand or explain this, but it is no reason why we are not to believe it. See Part II. *Figures of Speech*, pp. 228-237 for a lengthy exposition of Rev. xii. and xiii.

QUESTION NO. 193.

W. C., San Francisco. "Are the officers of Acts vi. 1-6, the same as the Deacons of 1 Tim. iii. 13.

- (1) In regard to their Ecclesiastical standing?
- (2) In the discharge of their office?"

They appear to be the same in character.

Their Ecclesiastical standing was the same as that of the saints who selected them. The laying on of the Apostles' hand did not qualify them; they were chosen because they were already qualified, being "men of honest report, full of the Holy Ghost and wisdom." The Apostles merely gave their approval and authority to the action of their brethren. The laying on of hands by Timothy (1 Tim. v. 22) probably was one of the same kind; it could not confer gift since Timothy was not an Apostle.

Their office appears to have been the charge of the funds of the assembly, and the distribution of its benevolence among the poor members. For this they were to be known as trustworthy as regards earthly things, and led by the Holy Spirit to act with wisdom in all circumstances, doing nothing by partiality.

Question No. 194.

G. T., Grangemouth.

Your question as to where to worship deserves a long and careful reply; for the matter is as serious as it is important. Pending our ability to do this we feel we cannot do better than give the following extract from *The Christian Witness*, published in Plymouth, in 1837.

It is by one who sought out a better way. How far he and his followers have kept to the principles then enunciated, history informs us.

"No meeting which is not framed to embrace all the children of God in the full basis of the kingdom of the Son, can find the fullness of blessing, because it does not contemplate it; because its faith does not embrace it.

"He is an enemy to the work of the Spirit of God, who seeks the interests of any particular denomination.

"Those who believe in the power and coming of the Lord Jesus Christ, ought carefully to keep from such a spirit; for it is drawing back the Church to a state, of which ignorance and non-subjection to the word have been the occasion, and making a duty of its worst and most Anti-Christian results. This is a more subtle and prevailing mental disease (*he followeth not us*) even when men are really Christians."

Our Monthly Bible Study.

THE RESURRECTION SAINTS—THEIR CONDITION.

1. IT WILL BE ONE OF EXCEEDING GLORY:
Phil. iii. 21; Rom. viii. 11.
2. IT WILL BE ONE OF REPOSE:
Matt. viii. 11; 2 Thes. i. 7.
3. IT WILL BE ONE OF POSSESSION:
Col. iii. 24; Eph. i. 14; Pet. i. 4, 5.
4. IT WILL BE ONE OF ACTIVITY:
Luke xvi 11, 12; Rev. vii. 15, xxii. 3.
5. IT WILL BE ONE OF RE-UNION:
Heb. xii. 22, 23; 1 Thes. iv. 13-18.
6. IT WILL BE ONE OF VISION:
1 Jno. iii. 2; Rev. xxii. 4.
7. IT WILL BE ONE OF SAFETY:
1 Cor. xv. 25; Heb. xiii. 14; 2 Cor. iv. 17; Eph. ii. 7.
Christ Church Lodge, Bromley, Kent. T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

THE WORLD'S VIEW OF ZIONISM.

The following is from *the Globe*, of Dec. 12.

ZIONISM.

"The great world, in its hurry and in its pre-occupation with more important matters, has almost forgotten that such a thing as Zionism exists; but all the same it steadily progresses among the Jews. An article in the *Fortnightly Review* calls attention to the present state of the movement, and gives a useful sketch of its past. Zionism may be said to be the outcome of the terrible Russian and Roumanian persecutions of 1880-81, and of a state of things which, to 'the indelible stain of Germany and Austria, and Russia and Roumania, has rendered the lives of the Jews in those countries almost intolerable.' Its aim, as was laid down at the First International Jewish Congress which was held at Basle in 1897, is to create for the Jewish people a publicly legally assured home in Palestine, by purchase from the Porte if need be. And according to the Second International Congress, Zionism aims not only at the economical and political, but also at the spiritual regeneration of the Jewish people. Palestine is, of course, the home of the Jewish nation, and as its leaders admit, there is probably not a single country in Europe where the Jews enjoy wider and more complete tolerance than in Turkey. The country could support fully ten times its present population. At the beginning of the Christian Era the land was densely populated, and full of populous cities. Again, in the Middle Ages, under the Latin Kingdom, the country was rich and prosperous, and the Latins were richer and happier in Palestine than they had ever been in Europe. Twice has an International Jewish Congress pronounced in favour of the 'legally assured home,' and the present Sultan may well say with Suleiman, his predecessor, 'We will profit by the folly of the Giaour—open wide the gates of the Empire to the Jews.'"

THE JEWS' VIEW OF ZIONISM.

A writer in *Die Welt* speaks of Zionism as

A GREAT POSITIVE IDEA.

At the outset this statement seems to have neither novelty nor that striking euphonism that shall draw special attention. And yet he who takes the trouble to think, he who realises the world character of the movement—not only how it now colours Jewish thought, but also how it will in the future affect Jewish life and bear upon the world's history—will be loth to dismiss it with that shrug of contempt which expresses the attitude of many people. We, for our part, do not tire from insisting upon the thousand and one points of view that bear directly or indirectly on Zionism, because we hold it to be the duty not only of the avowed Zionist but of the plain Jewish journalist to present all the facts to the Jewish public, so that at the great moment when theories will give way to actual results, none can say they have abstained or withheld their sympathy and support through ignorance. To return to the main issue—the greatness of Zionism, the completeness of thought, the mere fact that it is a great positive idea, should make it welcome, and command our attention in these days of make-shift policies and plaster solutions for serious difficulties. If a peculiarly happy political situation should not have brought the scheme within a reasonable measure of realisation, the depth of the idea, the altruism it demands from its adherents, the spirituality in this, from some points of view, materialistic plan should make Jew after Jew fall into the ranks of the movement, determined to keep this idea bright and hold out a hope to our people that by self-help they can attain much needed self-dependence.

THE SPREAD OF ZIONISM.

Of the Zionist movement among the Jews, says the *Free Church of Scotland Monthly*:

They had a year ago 42 associations in Austria-Hungary, now they have 250; 23 in Russia, now 373; 27 in Roumania, now 127; 14 in Britain, now 26; 10 in America, now 60, and including 26 groups in New York and 8 in Chicago. Formerly there were no associations in Germany, now there are 25; none in France, now there are 3; none in Italy, now there are 12; none in Switzerland, now there are 6. Belgium, Denmark, Greece, Servia, Bulgaria, Turkey, Egypt, and Transvaal are represented also.

CONCESSIONS FOR RAILWAYS IN PALESTINE.

The *Board of Trade Journal* says:—

A despatch, dated 23rd December last, has been received at the Foreign Office, from H.M. Consul-General at Beyrout, reporting that, according to information received from Haifa, the concession for the Syria-Ottoman Railway, from Acre and Haifa to Damascus, has been re-secured by the Thames Ironworks and Shipbuilding Company, Limited, and the caution money has been deposited in the London branch of the Ottoman Bank. Formal permission has been received by the representatives of the Company on the spot from the Government of Acre to commence operations.

"THE NEXT CONGRESS.

"THE COLONIAL BANK.

"OFFICIAL STATEMENT.

"The Central Committee of the Basle Congress met last week in Vienna, and held a conference that lasted several days.

"The explanations which the president, Dr. Herzl, gave of the Palestine tour convinced the committee that the reception of the deputation by the German Emperor will yield results of great advantage to the movement.

"Great consideration was given to the questions of organisation and the reform of the election of delegates, but no amendments involving change of principle were adopted, but steps were taken to secure proper elections and to prevent misuse being made of voting power. The Congress will continue to represent Zionists, and only those who pay shekels will be entitled to vote.

"The registration and incorporation of the Jewish Colonial Bank was decided upon, and the prospectus after amendment, finally approved.

RELIGIOUS SIGNS.

"NEW TRUTHS FOR A NEW AGE."

Such was the head-line of a large bill we recently saw in Leicester.

Another sign of the advancing apostasy and of the increase of ignorance of God's word.

The enemy's lie is upon the face of the bill, for the "truths" are no more "new" than is the "age."

The subject of the first lecture was "SALVATION: NEITHER BY FAITH NOR BY WORKS, BUT BY CHARACTER."

The subject of the second was "THE TRINITY EXPLAINED."

When we state that the Lectures were given in the Sunday School Union Memorial Hall (hired, of course), and that the Lectures were by Nonconformist Ministers (from Derby and Northampton), we have said all that need be said.

MUSIC - MAD.

The latest news is that people must now have "DINNER HOUR CONCERTS."

Not content with desecrating the House and professed Service of God, by turning them into Sunday Concert Halls, the week-day dinner hour is now to be invaded, and music provided "from five minutes past one to five minutes to two."

What has this to do with the signs of the times? it will be asked. Only this—that this is considered to be "Church Work"—and is organized in connection with a popular Nonconformist work. That is all! This appears to be the estimate of the Lord's Commission, to preach the Gospel of His Grace to lost sinners.

"DINNER-HOUR CONCERTS.—The dinner-hour concerts, which during the last eight winters were so successful, will recommence on October 25th, and will be continued every Tuesday during the coming season, from five minutes past one to five minutes to two at the City Temple Hall, Farringdon Street."

"BY THE WATERS OF BABYLON."

Was it not Cowper who wrote in his *Task* and spoke of the thousands who would "sit and listen to Messiah's eulogy for Handel's sake?"

But the religious world has got beyond this, for the following record shews they can sit and listen to His agony

—and applaud with "delirious" approval *when set to music*. When the captives from Babylon were requested to sing a song, and take down their harps from the willows on which they were hung—their answer was, "How shall we sing the Lord's song in a strange land"? If I forget thee O Jerusalem, let my right hand forget her cunning (Ps. cxxxvii. 4-5). The difference between these, and those described here, is this. The captives felt their position, and these *don't*.

"Rome, Dec. 13.

"The first performance of the new oratorio, 'The Resurrection of Christ,' by Don Perosi, the celebrated priest-musician, took place to-day in the Church of the Twelve Apostles, which had been transformed into a magnificent concert-hall and lighted by electricity."

"Judea Capta" was too sacred for the captives to take as the theme of amusement for their conquerors. It touched their own sufferings. A modern audience can listen to the sufferings of the Son of God, as far as music can portray them and—*applaud*.

"The prelude describing Christ's agony on the cross, and the earthquake, was most effective, the composer obtaining wonderful effects from the brass instruments, the trumpet nearly always leading the majestic phrases, and the Resurrection theme often recurring, like a Wagnerian leit-motif."

The prophet Ezekiel's words can be well applied to such a scene.

"And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not" Ezek. xxxiii. 32.

"The duet of the two Marys at the sepulchre is sublimely pathetic, and was enthusiastically encored."

"The second part opens with a beautiful motif intermingled with the Gregorian chant, representing the dawn of Resurrection day. *Great applause* greeted the Resurrection motif, when the organ breaks with splendid effect.

"The chorus of apostles and angels at the sepulchre aroused tremendous enthusiasm, and the exulting fugue announcing the Resurrection, and the final chorus 'Alleluia'—a grand crescendo—were greeted with *immense applause and encored*."

There is another "opening" that is recorded—

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called faithful and true, and in righteousness He doth judge and make war" (Rev. xix. 11).

And what about the *effect*? Let us read:—

"And the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb" (Rev. vi. 15-16).

This "earthquake" will be "most effective," no one will ever write of it as producing a "splendid effect," there will be no "immense applause" neither will the audience demand an *encore*.

THE NEW CHURCHMEN'S UNION

Is another sign of the times. It was publicly inaugurated in the Church House not long ago.

"Among those who have taken somewhat active part in founding the Union are Canon Cheyne, Canon Eyton, the Rev. A. B. Boyd Carpenter, the Rev. E. C. Hawkins, Prebendary Davies, and others less known. At the initial public meeting at the Church House about fifty attended, and it was resolved at once to begin an active campaign.

"It is not easy to exactly state the theological reforms the members of the Union desire. In the first place they want entire liberty of thought in the ministry of the Church. Regarding revelation as progressive, and human capacity for appreciating truth as progressive also, they (some of them at least) refuse to consider themselves bound by the theological formularies of past ages, even when those formularies are contained in the creeds of their own Church. Their attitude to revelation was well-defined in their very able organ, the *Church Gazette*, recently, "While rendering all fitting reverence to the Bible, a broad Churchman absolutely refuses to be enslaved by it, or by any other volume or document whatever; because he holds that there is no manual in existence whatever that possesses supreme or final authority."

ROME UNCHANGED.

The following, taken from *The Pall Mall Gazette*, shows that Rome, while adapting herself to the circumstances of the different countries where there is light and education, carefully curtails her practices and procedure. But where there is dense ignorance, Rome readily "trades upon it." The following is an evidence of this:

"A parish adjoining Puebla-de-los-Angeles, in Mexico, has recently published the results of a soul-lottery, which has aroused great interest in local circles. There are three winners, though unfortunately we don't know how many tickets were taken up, and the officiating clergy of this enterprising Mexican community are to be congratulated on the business-like way with which they announce results.

"No. 840. The soul of James Vasquey has been delivered from Purgatory and has arrived in Paradise.

"Nos. 41 and 762. The souls of Madame Calderon and the old widow, Madame Francisca de Parras, have equally been delivered from Purgatory and have entered into Paradise.

"The next drawing will take place at the Church of St. Saviour on January 1st, and the winning numbers will release four martyred souls from Purgatory with free right of entry into Paradise. Tickets at the price of one dollar each can be purchased from present date.

"The time-honoured institution of the soul-lottery ticket seems to answer the question: What will the sporting interest do in the next world?"

SPIRITIST SIGNS.

"IN ALL THEIR THOUGHTS THERE IS NO GOD" (R.V.).

Spiritists in their addresses, and the writings from their leaders, manifest a very uncomfortable state of mind when there is necessity to refer to a first cause. All sorts of phrases are resorted to, as if such a reference demanded apologies on their part.

In our last number we commented on the sneer of contempt conveyed in the sentence "That which we call God." In this, they are but forerunners of that one that is to come, who "shall speak marvellous things against the God of Gods." If we go back to New Testament times, we read of those who, under cover of religion, called the master of the house "Beelzebub," and committed the sin against the Holy Spirit by declaring that it was by the power of Beelzebub, *i.e.*, by Spiritism, that Christ performed His mighty works.

Perilously near to this are the words which follow. The Lord Jesus is placed on a parallel with Hermes, Buddha, and if there can be a worse comparison, Mahomet—a man of lust, and blood, whose follower to day reigns in Constantinople, the promoter of Armenian Massacres.

"Now the good is God, and He alone is. In the infinite universe, there is only His infinite substance. To seal His Covenant with us, God gives us a Syria Sidento, a Hermes, a Confucius, a Buddha, a Christ, a Mahomet, etc."

In their efforts to find a term that can be substituted for "That which we call God," we are presented in one number of their organ *Light*, with a sufficient variety "Great Hierophant"—"Supreme Mind," "Supreme Master," "All power of the Divine Aura," and lastly: "Great Unmanifest."

This last, suggests the same moral condition as the Athenians, who, to make sure that with their 30,000 gods nothing should be left out, erected an altar to the UNKNOWN GOD.

"HARD SPEECHES SPOKEN AGAINST HIM."

"Some still hold with the Covenant of God with the Hebrews through Moses. Slaves of the old books, Deuteronomy and Exodus, in which it is expressly commanded not to call up the spirits of the dead, evil spirits, and strange gods, they imagine that the world has not made a single step forward since Moses, and that Jesus was unable to contract a new alliance with the human race."

This last clause shows what spirit they are of. To declare that Jesus came to contract a new alliance with the human race, is to be a subverter of the Truth, and despiser of the Gospel of the Grace of God.

"DECEIVERS . . . THAT CONFESS NOT THAT JESUS CHRIST COMETH IN THE FLESH" (R.V.).

"St. Paul, in his first Epistle to the Corinthians, quotes Isaiah's words: 'I will destroy the wisdom of the wise, and the prudence of the prudent will I reject.' Thus it was at the first coming of the word of Jesus, and thus it will be at the *second coming* which all adherents of Modern Spiritualism are endeavouring to bring about *Light*."

The Holy Spirit, by the mouth of Peter, has portrayed with photographic distinctness the advent of these deceivers. They are amongst us to-day. Their condemnation proclaimed, as those that turn the Scriptures to their own devices in these words, "which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" 2 Peter, iii. 16.

"Philosophers and *attentive observers* can clearly foresee the universal influx of the Divine Spirit, the coming of the blessed time which will give us the Kingdom of God."

We claim to be "attentive observers," and in writing these papers on *Spiritism*, it will be understood by our readers that it is not our aim to minister to the curiosity of any. It is necessary to wade through much that is defiling to the mind, and to many would be corrupting to the heart. We read for others, and with the solemn conviction of the seriousness of the crisis we are coming to, perhaps might say, is upon us. The conviction grows that this movement of the unseen "authorities and powers," is but the forerunner of the time when those that "receive not the love of the truth," shall "believe THE lie." Any that teach these things are "Sons of Belial," and "the man that shall touch them must be fenced with iron." It is not disputed that *Spirit* teachings are progressing with great rapidity. We have taken opportunities, by careful enquiry, to ascertain how far it has invaded the home circle.

It is a certainty that in many cases "for the mere fun of the thing," or an evenings amusement, there has been trifling with *Spirits* without the consciousness of the dangerous ground being trodden. The phenomena is much the same everywhere. Sometimes it is the planchette that is tried. This appears to be superseded by the "Onifa, the wonderful talking board." Many that have begun in sport, have ended in becoming victims to the snare. It is a *religious question*, and this the spirits avow. It is a conspiracy against THE TRUTH, an arranged and orderly plan to defeat the purposes of God, as relating to the coming glory and kingdom of our Lord Jesus Christ.

The following extract is proof of the above statement:—

"When Jesus said to Nicodemus, 'The spirit bloweth where it listeth,' he was again indicating that divine Spiritualism would call the whole of *evolved* humanity to the knowledge Spirits can give, choosing everywhere and without preference mediums capable of reproducing their teaching."

SPEAKING PERVERSE THINGS.

"Divine Spiritualism will, for a long time yet, be opposed by the ordinary spiritualism of the darker worlds; but a great purification is effected day by day; our earthly humanity is gradually becoming rid of perverse and impure tendencies which prevent advance and stifle all generous initiative."

Yes, this "divine Spiritualism" that is to benefit *evolved* humanity is opposed by "Spiritualism of the darker worlds." Here is the confession of those who would cast away the Bible and give us something that may come from the dark side. Who is to judge? One may prefer the one side; the

other, the opposite. There is no authority to decide the question. May be, it is the editor of *Light* who would constitute himself the arbiter of all questions of this kind. It seems so on reading a paragraph in *Light* of Nov. 26th.

"The writings of Swedenborg are a wonderful mine concerning Spirit communion, and some of his 'Memorable Relations' are beautiful or sublime; but one needs to be on one's guard when reading him. *And yet when do we NOT need to be on our guard, when Spirit messages are about.*"

There is but one court of appeal, one standard. It is to be found in loyal obedience to God's Holy Word. "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them? (Isaiah viii. 19, 20, R.V.).

If we go back a few years and examine their records to be found in Vol. XI. of "Society of Psychical Research," it is the same thing—seeking to overthrow the faith. We give extracts from the experiences of the late W. Stanton Moses, M.A.

"One who called himself *Imperator* is frequently referred to as the control. 'Asked who Imperator was,' he said—'Prophet of the coming Truth.'"

Here is a second extract, showing that behind all phenomena, the dark design is obvious—to "resist the truth: men of corrupt minds concerning the faith."

At a *séance* "Imperator . . . delivered a very long and interesting address on the Religions of the World. He pointed out the good in each, and showed how it received its *sum and crown in Spiritualism.*"

When these doctrines are received, the Bible must go. They may put in garbled portions and talk about Christian Spiritualism; but substitution, and resurrection are openly denied and scoffed at.

"Spiritualists had done as much as anyone to attack that ridiculous doctrine that Christ died in order that they might put upon his shoulders the punishment due to themselves. As soon as ever they got the idea of the spark of divinity in each man generally recognised, they would have social reform and social equality."

This is given in *Light* (Nov. 12) as a "Contribution to Religious Thought," by Mr. Noel, and described as "buoyant, outspoken, and frank." What need of further evidence?

Editor's Table.

"ALL THE TRUTH."

In answer to one or two correspondents, it may be well to say that, when writing, it is absolutely impossible to guard against all the various ways in which words may be misunderstood. If we were to attempt to do this we might do nothing else, and never get forward at all. Of course, when the Lord Jesus said to the disciples, "He shall guide you into all truth," He meant the whole of that which the Holy Spirit might hereafter make known. In the Acts, James, Hebrews, &c., "all the truth" necessary for the transition period. In the Apocalypse, "all the truth" as regards prophecy that remained to be made known. In the Epistles, addressed to churches "all the truth" that concerns the standing of the Church in Christ.

The pronoun, "you," therefore, by interpretation, belongs in the first instance, to the Twelve; but, by application, it belongs to (of course) all who are addressed in the several separate writings subsequently given (by inspiration) by the Holy Spirit.

The idea that we mean that there is no truth outside those Epistles which concerns the churches could have entered the mind only of those who prefer to find fault rather than to feed upon the truth itself.

ANGLO-ISRAELISM.

Our current papers on this subject are all-important, in themselves, and closely related to our great object in *Things to Come.*

We are not ignorant of the devices of the great enemy of God's Truth and God's people, and are well aware that if he cannot hinder that truth he will seek to mar it.

No sooner were God's people aroused about sixty years ago to the fact of the Lord's coming as their great and blessed hope, than the error was introduced that the "144,000 of all the tribes of the children of Israel (Rev. vii. 4) are *Gentile Christians.*"

And no sooner were God's people awakened to a greater interest in Israel, and in the prophecies concerning them, than the error was introduced affirming that Anglo-Saxon *Gentiles are Israelites!*

The two perversions of truth represent two contrary forces.

The former is an interpretation of Scripture which is supported by spirit-communications outside the Word of God; while the latter is an interpretation, based on a false canon of interpretation, which does not rightly divide the Word of Truth, and is supported by human forgeries outside that Word.

The present advocates of both of these errors are of course both earnest and sincere; we would not for a moment doubt this, though we believe they are misled.

But it is surely our important duty to oppose the one and expose the other and thus do what we can to deliver those who are in the meshes of these nets, and save others from being caught with them.

When God speaks of "Israel" neither the voices of spirits nor the forgeries of men should ever tempt us to believe that He means the opposite of what He says, whether they be Gentile Christians, or unregenerate Anglo-Saxons.

REVIEWS.

God Spake all these Words. By Dr. J. H. Brooks, Pickering & Inglis, Glasgow, 2s. 6d. This is a book that can be safely commended. The preface states that Dr. Brooks spent a portion of his closing days on earth in carefully revising it for circulation throughout the British Empire and other English-speaking lands." The "sceptic," "higher critic," and humanitarian Gospel preachers have a very bad time of it under the searching comments of the author. It is fashionable now to extol the "Sermon on the Mount," and preach this as the morality on which it is sufficient to form our lives. Here is an extract on this point:—"There is no part of Scripture that is more directly opposed to all the instincts of human nature, or that presents a standard of morality more unattainable by man's unaided resources." There is one chapter on the verse in 2 Tim. iii. 15 that everyone should read. It presents most forcibly the absurdity of the revised translation. "Every Scripture inspired of God is also profitable." Several eminent scholars are cited, and proof supplied of its falsity. Amongst others, "Dr. Noyes, Professor in Harvard University, who translated what may be called the unitarian version. The writer devotes a considerable portion of this chapter to Dr. Bullinger's remarks on this question. It is too long to quote here, but the book should be obtained, and all the texts given by him compared. We say to all our readers—get it."

THINGS TO COME.

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Editorial.

STRANGERS AND PILGRIMS."

THIS is the Divine order of these two words, which we have in Heb. xi. 13 and 1 Pet. ii. 11. Man, who always thinks he can improve on what God says and does, would fain reverse that order. He sings,

"I'm a pilgrim and a stranger,"

and he would fain be a pilgrim without being a stranger. But this is not God's order.

We must be strangers *to* the world before we can be pilgrims *in* the world. We must be *His* before we can walk in His *ways*.

There are plenty of pilgrims who know nothing of being strangers.

To be a stranger in the world we must first learn that by nature we are strangers to all that is of God. "Ye were . . . strangers" (Eph. ii. 12). "Ye were . . . aliens." "Alienated from the life of God" (Eph. iv. 18). "Ye were sometime alienated and enemies in your mind by wicked works" (Col. i. 21).

But, thank God, there was One Who Himself would take the stranger's place, for it behoved Him to be made in all things "like unto His brethren" (Heb. ii. 14). He saw the stranger helpless and ruined, but He would not pass by on the other side. "He came *where he was*" (Luke x. 33), and became a homeless stranger, not having where to lay His head.

It is written, "He that is surety for a stranger shall smart for it" (Prov. xi. 15), and He smarted for His people for Whom He became the surety. In the margin it says, "*shall be sore broken.*" And He could say "I am . . . sore broken" (Psa. xxxviii. 8). The chastisement of our peace was upon Him, and by His stripes (margin, *bruise*) we are healed. Surely He hath borne our grief and carried our sorrows" (Isa. liii. 4, 5).

When we discover our glorious surety we ask (with Ruth) in amazement, "Why have I found grace in Thine eyes, that Thou shouldst take knowledge of me, seeing *I am a stranger?*" (Ruth ii. 10).

Then we learn two things. We learn that we had been "far off," and that now we have been "made nigh" (Eph. ii. 13). We learn the terrible position we had been in, and the inexpressible blessings to which we have been introduced.

1. We had been as "strangers" shut out from the sanctuary (Ezek. xliv. 9); and that now "we have liberty to enter into the holiest by the blood of Jesus" (Heb. x. 19, 22).

2. The stranger could not draw near in worship (Num. i. 51). But now we are made an habitation for God (Eph. ii. 22).

3. The stranger could not exercise the priest's office (Num. xviii. 7). But now we learn how "He has made all believers priests unto God."

4. The stranger could not receive the holy anointing oil (Exod. xxx. 31-33). But now we "have access by one Spirit to the Father" (Eph. ii. 18), and on believing "were sealed with that Holy Spirit of promise" (Eph. i. 13).

5. The offering from the stranger's hand could not be accepted (Lev. xxii. 25). But now we are "without blemish" in Christ (Eph. v. 27). "Faultless" in Him (Jude 24). "Accepted in the Beloved" (Eph. i. 6); "Perfect in Christ Jesus" (Col. i. 28). And "by Him therefore" we can "offer the sacrifice of praise continually" (Heb. xiii. 15; 1 Pet. ii. 5; Rom. xii. 1).

And now, instead of being strangers to God, we have become strangers to the world. We are true Gershonites. Gershon means a stranger (Exod. ii. 22), and the Gershonites were for *service* and for *burdens* (Num. iv. 24-27). Is not that our position as true Gershonites. All our services and burdens are named and numbered (Num. iv. 32,) for it is written, "*By name ye shall reckon the instruments of the charge of their burden.*" Just as we read on a railway truck, "not to carry more than (so many) tons," so of His people it is written, "God is faithful, Who will not suffer you to be tempted (tried) above that which ye are able . . . that ye may be able to bear it" (1 Cor. x. 13).

"As He is so are we in this world," and we can say, "I am a stranger upon earth (among) a people of strange language, which I understood not" (Psa. cxix. 19; cxiv. 1; lxxxi. 5).

John Bunyan must have had these passages in his mind when he wrote of Christian and his companion in Vanity Fair. They naturally spoke the language of Canaan, but they that kept the fair were the men of this world; so that from one end of the fair to the other they seemed barbarians to each other; but that which did not a little amuse the merchandizers was that *these pilgrims set very light by all their wares.*

Yes, they are strangers and pilgrims, and they understand the true application of those Divine words in Lev. xxv. 23, "Ye are strangers and sojourners with Me." Yes, all is now *with Him*. Our blessed Lord Jesus *knows* the heart of a stranger, for *He* was a stranger, and loves him as Himself (Lev. xix. 34; compare Exod. xxiii. 9, Heb. iv. 15, and Isa. lxiii. 9). He came "where He was" (Luke x. 33), that He might say, "*where I am there ye shall be also*" (John xiv. 5).

It is fellowship with Him that makes us "strangers *here*," and this in proportion as we realize our union with Him *there*.

Strangership in the world is the blessed evidence that we have been redeemed by His blood out of the world.

It is no light thing to be a stranger here. It puts us out of harmony with all that is going on in the churches as well as in the world. It puts us out of sympathy with the leaders of what is called "religious thought." It puts us out of heart with all the plans and schemes of man, whether religious or political. It is sometimes exceedingly painful, and we realise the measure of the Saviour's words, "Because ye are not of the world, therefore the world hateth you" (John xv. 19).

Men and women may shut themselves up away from the world, but that does not make them "not of the world." The world does not hate them for doing that. It rather admires them! It can understand that. But what the world *does hate* is told us in the Lord's words, "because *I have chosen you* out of the world, THEREFORE the world hateth you!" That is what ever calls forth the world's hatred, and this hatred helps to make us still greater strangers to it.

It is the act of Jehovah's *choice* that separates us to Himself; weans our affection from earthly things; binds our hearts to His throne, and our hopes to Himself.

We are strangers with God. We are pilgrims with regard to one another. Travellers together. We love the company of such strangers. We can talk together of Him, and of His eternal and everlasting love; of His justifying righteousness; of His resurrection power; of His Ascension glory and Advent truth.

And we can sing and make melody in our hearts, using the word "Zion" as the embodiment (as it always is) of His government in grace:—

"Saviour, if of Zion's city,
I, through grace, a member am,
Let the world deride or pity,
I will glory in Thy Name.
Fading is the worldling's pleasure.
All his boasted pomp and show,
Solid joys, and lasting treasure,
None but Zion's children know.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Fifth Paper.

Rom. vii. 7-25.

BY DR. BULLINGER.

(Continued from page 101).

WE now come to the *third* member of the second division of the great doctrinal portion of this Epistle. (See page 87). Its structure is as follows:—

"w." ROM. vii. 7-25.

Sin is in us though we are alive to God in Christ.

w	x	7-12. The Law : its conflict with the <i>Old</i> nature.
	y	13-16. Manifestation of the Law in the conscience (the consent).
	y	17-20. Manifestation of the Law in the experience and the life (the doing).
x		21-25. The Law : its conflict with the <i>New</i> nature.

This section sets before us the true action and effects of the Law; its conflict with the old nature and the new ("x" and "x"), and its action on the conscience and on the life ("y" and "y").

The soul is now established in its standing before God, as having died with Christ, and as having a life in association with Christ. Its *relationship* to the Law has now been settled. The Old nature is to be reckoned as having died, in Christ, to all its claims. But its workings are still experienced. Its action is still felt. What is the cause of this? We are now to have God's answer to this important question: and the answer is that "Sin," *i.e.*, the Old nature, is in us, notwithstanding we have life in Christ, Who died unto sin and lives unto God.

The previous member, vi. 1—vii. 6 (with which vii. 7—25 corresponds), showed that we are not in "sin": *i.e.*, not reckoned as being any longer in the flesh, or in our old natural state; inasmuch as we are reckoned by God, and are to reckon ourselves, as having died with Christ. Now we are to learn the converse of this. "**Once we were in the flesh**" (vii. 5), **and then the sinful feelings** (or instincts) **which were brought out by the law wrought in our members to the bringing forth of fruit for death. But now, (the fact is) we were cleared** (by identification with Christ in His death) **from the law, on dying to that wherein we were held fast, so that we should serve in newness of spirit, and not in oldness of letter**" (compare ii. 29 and 2 Cor. iii. 6: *i.e.*, on a new plane, of which the essence is "spirit," or the new spiritual nature, so that things are now done spontaneously in fulfilment of the new spiritual desire, and not on the old principle of duty, characterized by a bondage to the letter). The basis of the whole service is changed. We do not now serve because of vows, or pledges, or resolutions, which were bondage; but, in a liberty which is the outcome of the new nature ("spirit") which has been implanted in us.

This action of the Law with respect to the two natures is now to be shown.

In "x" (vii. 7-12) we see its conflict with the *Old nature* before regeneration.

In "x" (vii. 21-25) we see its conflict with the *New nature* after regeneration.

While, between these, we have its manifestation within us; in "y" (13-16) in the *conscience*, and in "y" (17-20) in the consequent experience in the *life and walk*.

Nothing can be more important than clearness of view as to this revelation from God—the Divine unravelling of the experiences of every soul which is the subject of Divine grace.

The whole of this member ("x") is in the first person, and its structure is as follows:—

"x." ROM. vii. 7-12.

The Law: its conflict with the Old nature.

- x a | 7. The Law not sin.
- b | 8. Sin using the commandment as a point of attack.
- c | d | 9. Alive without sin.
- e | -9. Revival of sin.
- f | -9. Result: death.
- c | d | 10. Commandment ordained to life.
- e | -10. Discovery on account of sin.
- f | -10. Result: death.
- b | 11. Sin using the commandment as a point of attack.
- a | 12. The Law holy.

Verse 5 had just declared that "when we were in the flesh the instincts of our sins were stirred through the law." This section therefore takes up this point and commences with the same question as the corresponding section (or member, vi. 1). "What then shall we say? Is the Law sin? Far be the thought; nay, I had not known (or recognized) sin (*i.e.*, known it to be sin), except by Law, for I had not recognized appetite (*i.e.*, the desire of the Old nature) to be sin unless the law had said, "Thou shalt not covet."

8. But I say that sin, having got a point of attack through the commandment, worked-out in me every kind of appetite. For apart from Law sin is dead.

9, I, however (in my Old nature) was alive, apart from law, once; but as soon as the commandment came sin revived, and I died.

10. And the commandment, that was intended to give me life, was itself found to be my death.

11. For sin, having got a point of attack by the commandment, beguiled me, and by it slew me. So that the law (as a whole) is holy, and each mandate holy, and just, and good.

Having thus seen the conflict of the law with the Old nature, we are now to see, in

"y." vii. 13-16,

The manifestation of the law in the conscience.

- y g | 13. Manifestation to the conscience of the evil of sin.
- h | i | 14. The Law spiritual.
- j | -14. The man sinful—fleshly.
- h | i | 15. The will like-minded with the Law.
- j | -15. The will like-minded with the man.
- g | 16. Consent of the will to the good in the Law.

The translation is as follows:—

13. Is goodness then, to me, become death? Far be the thought. Nay; it was sin (*i.e.*, the Old nature) in order that it might be seen to be sin (and to bring its own self to light), working out death in me through that which is good, in order that sin might become overwhelmingly sinful through the commandment.

14. For we know that the law is spiritual, but I myself am fleshly (*i.e.*, made of flesh), having been sold under (the power of) sin (the Old nature).

15. For what I carry out (same words as ver. 13, *working out*) I do not approve*: for not what I will, practise I, but what I hate, that I do.

16. But if what I do not will, this I do, I consent to the law that it is good (or right).

This completes the manifestation of the law in the conscience. And now we have, in

"y." ROM. vii. 17-20.

The manifestation of the law in the life and experience.

- y k | 17. No more I myself that do evil, but Sin that dwelleth in me.
- l | 18. No good in me as to my flesh.
- m | -18. Will favours good, but it has no ability.
- n | -18. Will favours good, but it is not performed.
- o | 19. Evil is what I perform.
- k | 20. No more I myself do evil, but Sin that dwelleth in me.

The following is the translation:—

17. Now, however (*i.e.*, this being the state of the case), it is no longer I myself who am carrying (or working) it out, but the indwelling sin within me (*i.e.*, my Old nature).

18. For I know that in me, that is, in my flesh (my Old nature), good does not dwell: for to will is present with me, but how to carry out the good I do not find.†

19. For it is not what I do, that I will; but, the evil which I do not will, this I practise.

20. But if what I do not myself will, this I do, it is no longer I myself who carry (or work) it out, but the indwelling sin in me (*i.e.* my Old nature "sin" which dwelleth in me).

Having had in "x" (vers. 7-12) the Law's conflict with the Old nature, we now come to

"x." ROM. vii. 21-25.

The conflict of the Law with the New nature.

- x n | 21. Two opposing principles present in the one man.
- o | p | 22. Delight in God's law.
- q | 23. Present conflict.
- o | p | 24. Distress at sin's law.
- q | -24, 25. Future deliverance.
- n | -25. Two opposing services continued in the one man.

The following is the translation:—

21. It follows then that I find this law with me who will to do the good, [I find, I say] that the evil is present with me.

22. For I delight in the law of God according to the inward man (*i.e.*, the new nature).

* The Greek means *I do not know*, but it includes here to know in the sense of approving, like the old English *allow* (*i.e.*, *allowd*, *to praise*, or *approve*, as in Psa. xi. 6, P. B. Version, "the Lord alloweth the righteous."

† Or, according to an ancient reading, "but to carry out the good [*is*] not [*present with me*]."

23. But I see a rival law in my members, carrying on war against the law of my mind (*i.e.*, my new nature), and aiming at leading me captive to the law of sin (*i.e.*, to my Old nature) that is in my members.

24. O wretched man that I am, who shall rescue me out of this body of death? (*i.e.*, out of this mortal body).

25. God—I thank Him, [*He shall deliver me*] through Jesus Christ our Lord. It follows then that I myself serve with the mind indeed (*i.e.*, with my New nature), God's law, but with the flesh (*i.e.*, with my Old nature), sin's law.

Thus does the Holy Spirit lay bare to our view His own explanation of the origin and nature of the experience possessed by every soul which is the subject of the grace of God, and which has the gift of the New nature as the result and sign of God's justifying.

In this section, it is not the experience of one man in two successive stages of his experience, but it is the co-existence of the two experiences in the one man at the same time.

Those who fail to learn this lesson as to the conflict of the Law, first with the old nature (vii. 7-12), and ever afterwards (21-25) with the New nature, will not only be in constant perplexity themselves, but will fall into that error of doctrine which is corrected in the Epistle to the Galatians, chap. iii. 3.

Having begun with truth as to the New nature (called "spirit") they will, if they depart from it, seek to improve the Old nature. This is the error which Gal. iii. 3 corrects. "Are ye so senseless? having begun in spirit (in the New nature) are ye now being perfected in flesh (*i.e.*, in the Old nature)?"

This is what thousands are doing everywhere around us. They are seeking to perfect, or, at least, to improve, the Old nature. Not seeing the truth or reality of the two natures, they are seeking to improve the only one which they are acquainted with. This is ever the work of all who are ignorant of what the Spirit is saying to the churches. Be they Buddhists, Romanists, Perfectionists, they are all alike endeavouring to convert the "flesh" into "spirit," to subdue the "flesh," and by all kinds of arts, and artifices, and rules, and regulations, pledges and badges, to improve the Old nature. All, alike, formulate "rules for holy living," ignorant of the fact which lies before us in this Scripture that the Old nature knows no rules, and that the New nature needs no rules. Instead of reckoning the Old nature to have died with Christ, they are ever seeking to put it to death! Instead of reckoning that it was crucified with Christ upon the cross, they are exhorting us to crucify it for ourselves. When God crucified it with Christ He did it once for all. But those who know nothing of this tell us to crucify it. They do not tell us how we are to do it; but, knowing how futile is the effort, they tell us we must do it every day. But, no! once would be enough if it could be done at all. And, thank God, it has been done. HE has done it Himself on Calvary; and now, we, in spite of all our conflict, in spite of the flesh (the Old nature) lusting against the spirit (the New nature) and the spirit against the

flesh; in spite of the fact that these are contrary the one to the other, so that we cannot do the evil which the flesh would have us do, and we cannot do the good that the spirit would have us do; in spite of this conflict, we find "peace with God," and rest in the truth—that the child of God has his Old nature, which can produce no good thing—and he has a New nature, which "doth not commit sin" (1 John iii. 9), "sinneth not" (1 John v. 18). And, further, that God reckons the Old nature as having died with Christ, and as having therefore no more dominion over us, though the conflict in actual experience is ever present with us.

Those who learn this lesson have learned that the Old nature is so bad that nothing can ever improve it, and that the new nature is so perfect that it needs no improvement.

It is "spirit," and its life cannot be "deepened."

It is "newness of life," and cannot be made "higher."

The only way to mortify, now, "our members which are upon the earth," *i.e.*, the organs through which the Old nature works, is to "set our affections" (or "mind") on the things which are above; on these blessed realities which God here brings before us as being involved in "His calling." The more we know of His wondrous calling the more shall we walk worthy of it. But to occupy ourselves with (or to mind) our "walk" is to "mind" the "earthly things"; and it will never improve that walk, and will but defeat the very object we seek to obtain.

JEREMIAH IN IRELAND: A BRITISH-ISRAEL AND BRITISH-EPHRAIM FICTION.

BY ARTHUR ROWAN FAIRFIELD.

Third Paper.

DAN THE PIONEER, FROM DONGOLA TO DANGAN CASTLE.

IN quite the most complete and consistent of all manuals of this fiction, Professor Totten's *Our Race, &c.* (Study No. V.), that military exegete treats his readers to a lecture on the philosophy of Irish history up to the time immediately preceding the Milesian conquest, which is delivered by "Muiream," a mother whom he invents for Heremon, the supposed husband of Tea-Tephi. It is over fifty pages long, and every word of it is his own imagination—an original of originals. We need hardly say—(our readers know their Identitist author by this time)—that it is printed between quotation marks, as if it had been taken bodily from one of the authorities upon whom Professor Totten pretends to base the farrago of mendacious trash to which it serves as an introduction.

The mother of Heremon, in all the authentic histories, is the Lady Scota, who falls in battle close to the town of Tralee, Co. Kerry, when her sons defeat the magician people, the *Tuatha De Dannann*, whom we have seen in our

last article bringing the Stone of Destiny (*Lia Fail* to Erinn. Mr. Totten's sham "Muiream" is made a daughter of one of their kings; and the aim of the bogus speech is to support the contention of Identitists that Heremon and his subjects were not the Gaels, who exterminated the *Tuatha De Dannann*, but *Tuatha De*, themselves. "Muiream" is therefore made a witness to a legend of her imaginary childhood that her people came from a "Dannia" in the East—she does not know where "located" precisely.

According to Mr. Glover, Eochaidh-Heremon "was a Dannite and a Prince of Dan." This has become the universal opinion. We are now in touch with the comical side of this hyper-Jezreelist folly.

The whole theory of the Dannite origin of the Celts of Ireland is bound up with a ludicrous mistranslation of the name of *Tuatha De Dannann*, based upon a mis-spelling, and complicated by the most outrageous liberties with the syntax of the Irish language. The Identitist construes these words, "*The Tribe of Dan*," in the order in which they stand. This is no whit less of an enormity than it would be to write as Latin—*vox de populus, vox de deus*, instead of *vox populi, vox dei*.

As Mr. W. H. M. Milner, known as "Oxonian" and philologist-specialist of Identitism, who is great on this point, will find, if he looks the words up in any authoritative Irish text-book, or as any Highland or Connaught peasant will tell him, the name means "*The tribes (or people) of the god and of (the goddess) Anna*"—the latter of whom is the progenitrix of the whole Gaelic Olympus.*

Let us parse the component words, according to John O'Donovan's standard *Irish Grammar*, section 3, ed. 1845. *Tuath-a*; nominative plural of *Tuath*—*a people, race, tribe*; a noun of the third declension.

De; genitive singular of *Dia, god*; a noun of the irregular declension.

Dannann, i.e., Annann, written according to the Irish law of Eclipsis, *d-Annann*; genitive singular of the proper name *Anna*, a noun of the fifth declension.

Mr. Milner and the rest, who always write the name *Tuatha da Danaan*, have fallen into the pit, through the mistaken idea that *da*, which in Irish is "two," means "of," and assuming that Irish, like English, forms its possessive case by placing the preposition "of" before a nominative. This is not so. Modern Irish, like all other uncorrupted Aryan tongues, has preserved its case-endings intact; while this particular name belongs to the ancient, classical Gaelic language.

But not only is language against them; the only evidence for the existence of such a people as this—that of the Irish standard histories, and some ancient poems—is of one accord to say that the Gaelic invaders, whom the authentic Heremon and his two brothers, Eimher and Ir, led from Spain, exterminated the *Tuatha De Dannann* almost completely. The few survivors are stated to have turned themselves (while, at the same time, reviving some of the slain by their own magic arts) into the *Lephauchans* or *Fairies* of the Rathes and bogs of Erinn.

But Mr. Milner and the rest do not read up authorities.

* See article "Celtic Literature" in the *Encyclopædia Britannica*; Ed. 1873, &c., for this name.

DAN, LAST FROM DONGOLA.

This Nile town, which the late Colonel Gawler (whose mantle Mr. Milner now wears places on the Red Sea,* would, we take it, be the starting place of the successful "starring tour"—chronicled by Colonel Gawler in his *Magnum Opus*—during which "the Lightning-Change Artist" of Identity found time to colonise Carthage and Venice, and to christen *Doncaster* and *Sar-din-ia*—the *Rhodanus* and the *Eridanus*, the *Don* and *Danube*. *Donaghadee*—"Dan my Witness," according to Mr. Milner—would seem to have been the last city where he fulfilled a "knockabout" engagement. When we say that he had played the part of a woolly-headed nigger (as per Heroditus ii. 104-5) in Colchis, on his road, we think we have said enough.

There are fairly urgent grounds for suspecting the wire-pullers, who "run" this singular movement of esoteric teaching which is kept from exoteric doubt. One of these cryptic obligations is, we suspect, abstaining from certain well-defined blocks of the Old Testament Canon, except *permissu superiorum*. The second book of Chronicles from chapter xxix. would naturally be blocked out by the censorship. Indeed, the whole of that book, which proves to demonstration, that the realm of Moloch and Zimri was an eight-tribe kingdom shorn of South-Dan, Simeon, and the sea-board side of Ephraim by the successive victories of Rehoboam, Abijah, and Asa over the filthy idolaters of the North, is dangerous ground.†

Well, in the teeth of the record of 1 Chronicles xii. 35, where the contingent which the Tribe of Dan sent to join David's ranks at Hebron is 28,600 men, expert in war, Colonel Gawler (Mr. Milner consenting as responsible editor), asserts, without hesitation or reserve, that the Tribe of Dan entirely disappeared from Palestine about the time of, and in consequence of, the events which led up to the overthrow of Sisera by Barak and Deborah. "Certain it is," Colonel Gawler says, "that they vanished from Palestine"; their numbers having already been seriously reduced by earlier emigrations beyond Sea at that time (1285 B.C.), and under the circumstances related in Judges iv. v.‡

With the arguments which are advanced in support of this unqualified assertion, we do not feel called upon to deal. Mr. Milner—now that Colonel Gawler has passed away—is in direct conflict with the record of 1 Chronicles xii. 35. He says that there were no Dannites left in Palestine soon after 1285 B.C. The Bible says the Tribe could send a far larger contingent to join David than Ephraim; more than Manasseh; and more than Judah, Simeon, Levi, and Benjamin put together. This was in 1048 B.C.

We invite the Council of the British-Israel Association of England, who are responsible for matter which their editor introduces into *The Covenant People*, to say whom they choose to believe—the late keeper of the Crown Jewels in the Tower of London or the First Book of Chronicles.

We have a word to say also about Chancellor Hanan, and it is going to be a very faithful word indeed. For we

* *Dan, the Pioneer of Israel*, 1890, re-issued in *The Covenant People*, July-December, 1896.

† Compare 2 Chron. xli., xv., xvi., xvii., xxv. 18; xxx.-xxxvi.

‡ See *The Covenant People*, v. 13.

are going to convict him of applying to 2 Maccabees ii. the same method which we showed the obscure colonial, outside subaltern, Mr. R. N. Adams, "exhibiting" upon the *corpus vile* of Abraham Farkovitz's forged *Tchoufut Kale MSS.*

In *The Covenant People*, April, 1885, p. 335, he wrote thus:—"The records tell us how Heremon (after Heremon) reigned and was gathered to his fathers, and all were crowned at Tara on the *Lia Phail* or sacred stone. In the Apocrypha, we find, 'When Jeremy came *thither* he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the cave; and some of those who followed him came to mark the way, but they could not find it, which when Jeremy perceived, he blamed them, saying: As for that place it shall be unknown until the time that God shall gather again his people together and receive them unto mercy,'" etc.

It will be idle for Dr. Hanan to deny that he introduced this passage, in connection with his succession of supposed Heremons, in order to, let us say, stimulate or, at least, titillate a conviction in his readers' minds that "the hollow cave" of the Maccabees' historian lies under the big Rath of Tara, called Rath Rhiogh or Cathair Crofinn.

Our readers will note our own italics under the word *thither*. We used them to suggest that the place where Jeremiah's pilgrimage *might* very well be indicated, or succinctly described, in a preceding verse or verses. Well, it is indicated in the verse immediately preceding verse 5, and Chancellor Hanan, be it observed, strikes out the first word of verse 4, which is "and," showing that verse 5 is closely connected with verse 4 which immediately precedes it.

Our editor shall tell why Chancellor Hanan left out verse 4 in words which he used in our eleventh number; 1895, p. 222.

"On turning to the Second Book of Maccabees ii., we read: '(4) It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the ark to go with him as he went forth into the mountain where Moses climbed up and saw the heritage of God. (5) And when Jeremy came *thither* he found a hollow cave wherein,' etc. (as given by Dr. Hanan)."

"On turning to Deuteronomy xxxv. ver. 1, we find that 'the mountain where Moses climbed up and saw the heritage of God' was not Tara and 'the Croppies' grave,' but 'the Mountain of Nebo, to the top of Pisgah, that is over against Jericho.'"

The Chancellor of the Diocese of Cashel has winced in print at our speaking of "British-Israel shiftiness." Shiftiness is no word wherewith to stigmatise such an act as this. It is the deliberate mutilation of a quotation, by the suppression of the very part which destroys the argument based upon the other part. It is the "clipped" or heavily "sweated" coin of Identity-belief.

N.B.—Replying to our first article, Chancellor Hanan writes in *The Covenant People* (p. 295): "Mr. Fairfield . . . while referring to the Editor of *Cambrensis Eversus*, carefully omits his statement that "Heremon and Ollam Fola are mingled together in hopeless confusion; and that the corrected date (for Eochaidh iv. Ollamh Fodhla) 'is 580 B.C.'"

Our answer is that, of course, we omitted the words which Chancellor Hanan puts into the mouth of the late Professor Matthew Kelly, the learned Editor of *Cambrensis Eversus*, for the best of reasons: because that learned person *never wrote them!* They are a minor invention of Mr. Glover (p. 89), as Chancellor Hanan might have discovered had he verified his references. He is, moreover, inexcusable, for we ourselves let him know this fact during the week, February 8-15!

The "corrected date" is equally mythical and disingenuous, for on pages 421, 431, and 441, Professor Kelly never gives an opinion as to whether the dates of *The Four Masters* or O'Flaherty or others are the more correct.

Things New and Old.

"IN HIS STEPS: WHAT WOULD JESUS DO?"

THE NEW THEOLOGY.

Yet, old—as old as "the way of Cain."

After hearing on all sides much about this book, and reading it, we feel constrained to express our convictions as to the nature of its teaching. It has laid hold of the popular taste in a remarkable manner. This cannot arise from any intrinsic merit as a literary effort, for it is a very poor, thin, frothy production, a re-hash of other books that have preceded it, such as '*If Christ came to Chicago*,' the *Citizen Sunday Sermons*, etc.

This is another of man's efforts to bring about a Millennium, and make the world a paradise without the presence of the Lord Jesus Christ to judge the world in righteousness.

The writer of this book is far behind another of the world's philosophers (Carlyle), whose apprehension of the condition of things was much more acute. He saw the necessity of something happening first which this writer has not taken into account at all:

"All the Millenniums I ever heard of were to be preceded by a 'chaining of the devil for a thousand years,' laying him up-tied neck-and-heels, and put beyond stirring as a preliminary (Carlyle, *Essays*, vol. vi.)."

No one with any sense of reverence for that Holy Name ("Jesus") would introduce it with such frequency and in such a flippant and free-and-easy manner. With the announcement of that name, "Jesus," recorded in the gospels of Matthew and Luke the Holy Spirit is careful to give this addition: "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, GOD with us. Likewise in Luke i. 31, after the declaration of the Angel, that His name was to be called "Jesus," these words immediately follow: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore, also, that Holy thing which shall be born of thee shall be called the Son of God."

This should be a rebuke to the familiar style so many preachers adopt, so many of the popular hymns encourage, and also the pious Jesuit phrase, "Jesus only." The Jesus of this book is no more than a very superior social reformer and a god, that for the time being, man is invited to fall in love with—very much akin to the estimation in which He was held by the people when they said "Is not this Jesus, the son of Joseph, whose father and mother we know?" This unabashed estimate of His dignity was met by these words: "Every man therefore that hath HEARD, and hath LEARNED of the Father cometh unto me" (John vi. 42-45).

The serious thing connected with the appearance of this book is that one of the cheap editions is issued by "The Sunday School Union," an institution that was always understood to be a jealous guardian of the truth. Its name was supposed to be a guarantee that the books it issued had been carefully supervised. Messrs. Partridge and Co. are the publishers of another cheap edition, besides, we believe, seven or eight others. It is stated that the number of copies sent forth reach into millions. What stirs this "eager, anxious throng?" Is it the Christ of God? We will give our readers an opportunity to judge.

The book opens with a sermon, preached by a fictitious Henry Maxwell, from these words: "For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow His steps" (1 Peter ii. 21).

And this is what he has made of the subject. "He had emphasised in the first part of his sermon the atonement as a personal sacrifice. He had gone on to emphasise the atonement *from the side of example**, giving illustrations from the life and teaching of Jesus, to show how faith in the Christ *helped to save men* because of the pattern or character He displayed *for their imitation*. . . . The third and last point, the necessity of *following Jesus in His sacrifice* and example."

An incident is then introduced of someone in distress making an appeal to the congregation which leads the minister of this fashionable church to call the congregation together at an after-meeting. He then puts the question: "What would Jesus do?" This leads to a pledge or vow being undertaken by a certain number in the following terms: "We propose to follow Jesus' steps as closely and as literally as we believe He taught His disciples to do. And those who volunteer to do this will pledge themselves for an *entire year*, beginning with to-day, so to act."

The rest of the book is taken up in working out this theme, "What would Jesus do?" Millionaires and tramps are brought together, society-men, a novel-writer, and others. Altogether one hundred persons in this church took the pledge. It is impossible to go through all the inane dreamings and love-stories that go to make up this production. We will come at once to the crucial part, by which all the other must be assayed.

A large warehouse is rented in the heart of a territory where the saloon ruled with power.

"It was not a new idea. It was an idea started by Jesus Christ when He left His Father's house and

forsook the riches that were His in order to get nearer to humanity and, by becoming A PART OF ITS SIN, helping to draw humanity *apart from its sin*."

We take these extracts from the edition published by "The Sunday School Union," Ludgate Hill, and this is, we believe, according to the original; but here we must note a remarkable fact. Another publisher saw something that was evidently felt to be questionable in its doctrine, so has modified the phrase thus:

"It was an idea started by Jesus Christ when he left his father's house and forsook the riches that were His in order to get nearer to humanity and, by becoming a PART OF IT, helping to draw humanity apart from ITS SIN."

Both are wrong, but the edition issued by "The Sunday School Union" is the more flagrant heresy.

Are the funds supplied to this institution by Christians in all parts of the world to be used in disseminating downright Unitarian doctrines so clearly opposed to the teaching of the Holy Spirit in the foundation Epistle as given in Romans.

In all the book there is no recognition of man's condition as declared in Ephesians iv. 18. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Man is set to work to do things which by nature he is unable to do, being in the flesh. Because "the carnal mind is enmity against God; for it is *not* subject to the law of God, neither indeed can be" (Rom. viii. 7).

The book finishes up with a sort of waking dream, which may be ranked with the dreams referred to in Jeremiah xxiii. 32. "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err, by their lies and by their lightness; yet I sent them not nor commanded them!" This is the dream:—

"An angel choir somewhere was singing. There was a sound as of many voices, and a shout as of a great victory. And the figure of Jesus grew more and more splendid. . . . "Yes! yes! Oh my Master, has not the time come for this dawn of the Millennium of Christian history? . . . And with a hope that walks hand in hand with faith and love, Henry Maxwell, disciple of Jesus, laid him down to sleep, and dreamed of the *regeneration of Christendom*, and saw in his dream a *Church of Jesus* 'without spot or wrinkle or any such thing' following Him all the way, walking obediently in His steps."

Who that is in the least instructed in the understanding of God's Holy Word, ever heard of "a *Church of Jesus!*"

The last information that comes to hand is from one, whose valuable expositions of the Scriptures of Truth have been of great service to the Church of God, is this, "the book is being sold in the gutter at the price of one penny." Then we say, in *the gutter let it remain*.

Before there can be a "regeneration of Christendom" and a Christendom brought to submission so as to worship the Lord in the beauty of Holiness, it will be preceded by the universal worship of quite another sort.

"And all the world wondered after the beast, and they worshipped the beast, saying, who is like unto the

* Our italics; but the author's inaccuracies in quotation.

beast? . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life . . . (Rev. xiii. 3, 4, 8).

And then we may ask "What will Jesus do?" and who will then follow "in His steps"?

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And he was clothed in a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS. . . .

. . . And the beast was taken, and with him the false prophet . . . these both were cast alive into the lake of fire burning with brimstone . . . and I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit" (Rev. xix. 11-16, 20; xx. 1, 3).

This is what our Lord Jesus is going to do, and not till He has done it will there be any regeneration for Christendom.

Henry Maxwells may go on with their "false dreams" and their irreverent babblings, while millions are deluded by their false hopes; but we prefer to believe the words of the Holy Ghost which assure us that there is no hope for the Church of God, no hope for Israel, no hope for mankind, no hope for the world, "UNTIL HE COME, WHOSE RIGHT IT IS."

The enormous circulation of this pernicious book, and the fact that it is recommended from a multitude of pulpits and platforms, are the surest proofs we could possibly have as to the extent of the present apostacy.

Our Monthly Bible Study.

"ABOUND."

- 1. IN TRUST - - - - - 2 Cor. viii. 7.
- 2. IN DEVOTION - - - - - Phil. i. 9.
- 3. IN CONDUCT - - - - - 1 Thess. iv. 1.
- 4. IN SERVICE - - - - - 2 Cor. ix. 8.
- 5. IN EXPERIENCE - - - - - Rom. xv. 13.
- 6. IN QUALIFICATIONS - - - - - 2 Cor. i. 5.
- 7. IN FRUITFULNESS - - - - - 2 Peter i. 8.

Christ Church Lodge, Bromley, Kent. T. GEORGE.

Questions and Answers.

QUESTION No. 195.

M. A., Birmingham, and several others have enquired as to the nature of the wine mentioned in the Bible.

In answer, we would prefer not to give our own opinion. Man's opinions are little worth, but God's words are truth itself. It is not merely a question as to the meaning of words according to a Lexicon, but it is altogether a question as to usage of words by the Holy Spirit.

There are nine words translated wine in the Old Testament. Our readers will be able to answer all questions if they study them from the following list:

1. יַיִן, *Yayin*, from the root יָיַן, to ferment, used of every sort of wine. The word occurs 142 times, and includes fermented wine of all kinds. The first occurrence is,

Gen. ix. 21. "Noah planted a vineyard and drank *yayin* and was drunken."

1 Sam. xxv. 36, 37. "Nahab drank *yayin* and was very drunken."

Is. xxviii. 1. "The drunkards of Ephraim were overcome (i.e., knocked down) with *yayin*."

Jer. xxiii. 9. "I am like a drunken man, and like a man whom *yayin* hath overcome."

It is perfectly certain, therefore, from these passages, that *yayin* was fermented, and was intoxicating.

Yayin was also used for sacred purposes and for blessing:

Gen. xlix. 12. "His (Judah's) eyes shall be red with *yayin* and his teeth white with milk."

Amos iv. 19. "I will bring again the captivity of my people, and they shall plant vineyards and drink the *yayin* thereof."

Ecc. ix. 7. Drink thy *yayin* with a merry heart, for God now accepteth thy works.

The Nazarite, at the expiration of his vow, drank *yayin*. See Numbers vi. 13-20. It was used at the Feasts. (Deut. xiv. 24-26). It was poured out as a drink-offering to Jehovah (Ex. xxix. 40; Lev. xxiii. 13; Num. xv. 5).

2. תִּירוֹשׁ, *tirosh*, from יָרַשׁ, *yarash*, to possess.

It occurs thirty-four times in the Old Testament.

Hos. iv. 11. "Whoredom and *yayin* and *tirosh* take away the heart" (i.e., they blunt the feelings, derange the intellect).

Some argue that *tirosh* means grapes, and is used as solid food, because in Gen. xxxvii. 28, we read of "*tirosh* and corn." We might as well say that when we speak of "bread and water," that water is also a solid, because bread is a solid. On the contrary "*tirosh* and corn" mean liquids and solids (by the figure of Synecdoche).

Prov. iii. 10. "Thy presses shall burst forth with *tirosh*."

Is. lxii. 8. "The sons of the stranger shall drink thy *tirosh*."

Joel ii. 24. The Fats (Vats) shall overflow with *tirosh* and oil."

Micah vi. 15. "Thou shalt tread *tirosh*, but shall not drink the *yayin*."

3. חֶמֶר, *Chemer*, from חָמַר (chamar) to ripen. Hence used of strong red wine. It occurs eight times.

Deut. xxxii. 14. "The pure *chemer* of the grape."

Is. xxvii. 2, 3. "A vineyard of *chemer*. I the Lord, do keep it."

Ezra vi. 9. "Cyrus and Artaxerxes commanded that *chemer* should be given to the people of Israel for the service of the God of Heaven."

The Rabbins called it *neat wine*, because, unmixed with water, it disturbs the head and brain.

4. שכר, *shekar*, (from שכר, *to get drunk*), a very intoxicating drink made from barley, honey, or dates.

Num. xxviii. 7. "In the holy place shalt thou cause the *shekar* (strong wine) to be poured unto the Lord for a drink offering."

Deut. xiv. 25, 26. "Thou shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for *yayin* (wine) or for *shekar* (strong drink), or for whatsoever thy soul desireth, and thou shalt eat them before the Lord thy God, and thou shalt rejoice, thou and thine household."

5. אִסִּיס, *Asis* (from אִסִּיס, *asas*, *to treat*) *must*, or *new wine* of the vintage year.

Is. xlix. 26. "They shall be drunken with their own blood, as with *asis* (sweet wine)."

The drinking of this was held out by God as a blessing conferred by Him. Joel iii. 17, 18; Amos ix. 13.

6. סֹבֵה, *sobe*, any kind of strong intoxicating drink, from סֹבֵה (*sabah*), *drink to excess, become drunk*, occurs twice.

Is. i. 22. "Thy silver is become dross, thy *sobe* (wine) mixed with water."

Hos. iv. 18. "Their *sobe* (*drinking bout* or *carouse*) is over" (A.V. their drink is sour (marg. gone). R.V. marg. their carouse is over).

7. מֵסֶכֶת, *mesek*, *mixed wine*, from מֵסֶכֶת, *masak*, *to mix*. Hence, *wine* mixed with water or aromatics, *spiced wine*, occurs once.

Ps. lxxv. 8. "In the hand of the Lord there is a cup, and the *yayin* (wine) is red; it is full of *mesek* (mixture)."

8. מִמְסַק, *mimsak*, *mixed* or *special wine*.

Prov. xxiii. 30. "They that tarry long at the *yayin*, they that go to seek *mimsak* (mixed wine)."

Isa. lxxv. 11. "That prepare a table for Fortune; and that fill up mingled wine (*mimsak*) unto Destiny (R.V.)."

9. שְׁמַרִים, *shemarim*, from שָׁמַר (*shamar*), *to keep, preserve, lay up*; hence, *old wine*, purified from the lees and racked off, occurs five times.

Ps. lxxv. 8. "But the *shemarim* (dregs), all the wicked of the earth shall wring them out and drink them."

Isa. xxv. 6. "Wines on the lees."

Zeph. i. 12. "I will punish the men that are settled on their *shemarim* (lees)."

Jer. xliii. 11.

N.B. The word translated "flagon of wine" is אִשִּׁיחָה, *ashishah*, from אָשַׁח (*ashash*, *to press*); hence a baked cake of grapes, a sweet cake of dried grapes or pressed raisins. It occurs in 2 Sam. vi. 19; 1 Chron. xvi. 3; Song ii. 5; Hos. iii. 1.

With these data our readers can study the question further for themselves, and they will perceive that the novel expression, "unfermented wine," is a *contradiction of terms*; for the *natural* process of fermentation is the one indispensable element, apart from which it cannot be called wine. It would be just as correct to speak of un-effervescing aerated-water.

Signs of the Times.

JEWISH SIGNS.

ZIONISM AND PALESTINE.

It is well to have independent testimony on all subjects. Our readers will be interested in reading an American Consul's report from

"Mr. Rayndel, United States Consul in Beyrout, has sent to his Government the following interesting letter, which is attracting a good deal of attention in America.

"In view of the impetus given the Zionist movement by the second Zionist congress, held at Basle in September, and also by the Palestine journey of Emperor William II., the present status of Jews in Palestine becomes a matter of general interest.

"Out of a total population in Palestine of some 200,000 souls, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have emigrated from Europe and America, and are called *Aschkenazim*, to distinguish them from the Oriental Israelites, the *Sephardim*.

"Nine hundred and sixty families, numbering about 5,000 souls, inhabit the twenty-two Jewish colonies in Palestine which have been founded and subsidised by Europeans—ten by Baron Edmond de Rothschild—representing the Alliance Israelite Universelle; the rest by the Jewish Colonization Association and by the Odessa Company."

After describing at length a Statistical Report of the various colonies, etc., he proceeds:—

"Entirely irrespective of whether or not the Zionist will succeed in awakening in the Jewish people a national spirit and forming a Judean monarchy or republic, with its parliament in Jerusalem and its representation in foreign capitals, the present agitation makes for the development of a country which is but a shadow of its former self, and which will generously respond to modern influences. The

SULTAN SEEMS QUITE DISPOSED

to grant railway, harbour and other franchises, and it is possible that the new Jewish Colonial Bank, the organization of which was decided upon in Basle, will be permitted, under certain guarantees, to play an important part in the industrial advancement and growth of Palestine. The movement is, furthermore, bringing out new qualities in the Jews residing in Palestine. They are no longer content with studying the Talmud and living on charity, but are awakening to the fact, as the Hebrew would put it, that to till the ground is worship of God. . . .

"I think, however, I am justified in saying that the prospects are brighter than ever for the Jews in Palestine, and for Palestine itself. European influence has obtained a foothold in the country, and the tide of modern ideas cannot be long debarred."

THE ZIONIST MOVEMENT.

THE COLONIAL BANK—OFFICIAL MANIFESTO.

"The Great Executive Committee (*Grosse Actions Comite*) in Vienna have published the following manifesto.

"The reveille of Zionism has been heard by the Jewish people. In both hemispheres, wherever Jews are settled, the new movement, which is connected with the oldest aspirations of the Jewish people, has found enthusiastic adherents, and has kindled a fever of hope and expectation. What, however, has the Jewish nation, what has even the great majority of true Zionists done hitherto in order to bring the lofty thoughts nearer to realisation? It has instituted national fetes; and thereby poured out tears of pious emotion; it has accompanied with its blessings some hundreds of men, willing to make sacrifices, who have twice journeyed to Basle, mostly from great distances; it has paid two or three shekels; it has acclaimed the leaders, whom it has itself appointed. This is not trifling, but it is not enough. Many hundred years habituation to suffering and resignation has stunted the energy of the Jewish people, which it must again exercise. Even convinced Zionists frequently express the opinion that, while the movement is sound and necessary, its goal is very far off, almost immeasurably remote; there is thus no need to hurry, but we should in the meantime essay such attempts as will in the course of decades and of centuries bring us nearer to our object. This mode of reasoning is erroneous and dangerous. With such cleverly-sounding language do the disguised enemies of Zionism seek once again to lull to sleep the awakened Jewish people, and to discourage the naturally sluggish masses from making the necessary exertions. The aim of Zionism is not immeasurably distant, we must not indolently delay in attaining it. The situation in the world is more favourable to Zionism than it has ever been before. The internal condition of Judaism, and its relations towards other nations, render the application of this sole remedy for its

hereditary misfortunes more urgently necessary than before. The nearest goal can quickly be reached if the Jewish people earnestly wish it. It is not lightly to be assumed that the hundreds of thousands of homeless Jews, who have literally become wanderers, and who positively could not wait longer, cannot at once be settled in Palestine with legal rights of citizenship. The difficulties which stand in the way of our reaching this, the first and nearest halting place in our new state of existence, do not appear insurmountable. The Jewish Colonial Bank will now be founded, and forthwith commence its activity.

After extensive preliminary labour, after careful and conscientious examination of the legal provisions by which the financial instrument of our movement is to come into existence, the Executive Committee appointed by the Basle Congress has approved the statutes and prospectus of the Bank. The subscriptions, which will be invited from the whole world on the 28th, 29th and 30th of March next, will prove that Zionism is not an empty declamation, but the expression of the earnest will of the people. Forward, comrades! Every Zionist must regard it as his duty to assist in making a success of this subscription, which is not a charitable collection, but a financial foundation for the National object. In the smallest circles, in the most distant places, every one must do his duty on this occasion. Zionism stands there as a practical act, whereby it will prove to itself and to others that the self-redemption of the Jewish people is not the feeble aspiration of dreaming children, but the clear view of responsible men. Hitherto a number of persons, who gladly brought their sacrifices, have worked restlessly. The moment has come when the demand is made of every individual Zionist to work with us with all his energies. Let no one lag behind! Everybody knows what, this time, is involved. Comrades, to work!

THE OBJECTS OF THE BANK.

Die Welt of Friday last published an article on the mission of the Bank. After referring to the wilful misrepresentation respecting this, the first practical deed of political Zionism—over which so much ink has been spilt, even before its establishment—the article goes on to say that the Jewish Colonial Bank, as has been explicitly declared, will serve Jewish colonisation. This is to be done in the pure Zionist sense. No pauperising settlement is intended, but a regular agricultural and industrial settlement, on the well-known legal basis. We are again told that the Bank is to carry on ordinary banking business, but it will also be the medium for obtaining the territory for the settlement, which it will then finance. It would, however, be idle and impolitic to decide already the details by which this is to be accomplished. But as soon as the managers of the Bank have the necessary concessions in their hands, they will take the next step and found the Land Company. The emission of share certificates of the Land Company, on the model of the Chartered Company, will be the most important business in which the Jewish Colonial Bank will engage. The article concludes by summing up the objects of the Bank under the following three heads: (1) Normal banking business, with its numerous modern ramifications. (2) A trading connection with the Government, from which the settlement is to be acquired. (3) The establishment of a great Land Company, which will be designed to bring the Zionist plan into activity. (*The Jewish Chronicle*).

POLITICAL SIGNS.

THE PEACE CRUSADE.

The Peace Crusade appears to be having a "personally conducted tour" under the protective wing of Mr. W. T. Stead. The daily papers have given him the title of "The Herald Angel of Peace."

The *Review of Reviews* for August, 1891, contains the views he then held:

"The ordinary sneer of the disarmament people at an apostle of peace who is armed to the teeth is silly, and due to their happy ignorance of the conditions of existence in States which were never blessed with a streak of silver sea as a natural and insuperable barrier against invasion. Apart from the absolute necessity of maintaining an armament large enough to safeguard the frontiers of Germany, it is idle to expect the heir of the Great Frederick and of the fighting Hohenzollerns to see things through the spectacles of the Peace Society. We have surely seen enough of the folly of that among our own kinsfolk. . . . Nor, indeed, would disarmament make for peace. A reduction of the armaments of Europe by one-half would more than double the danger of an immediate outbreak of war; it is the very immensity of the stake that makes the possible players hold their hand."

We think he was nearer the truth than he is now.

Things move so rapidly, and the accumulation of news is so considerable that it is impossible to give a tithe of the reports that appear day by day.

On February 6th, a meeting was held at the Vestry Hall,

Hampstead, at which Mr. Walter McLaren, formerly M.P. for Crewe, Mr. Lewis Paton, headmaster of University College, the Rev. Dr. Brooke Herford, minister of Roslyn Hill Unitarian Chapel, the Rev. Dr. Newman Hall, the Rev. Henry Sharpe, Vicar of Trinity, were present. Mr. C. Brodie Hoare, M.P., had declined to take any part in the proceedings.

"Dr. Newman Hall, in the course of his address, referred to the letter received from Mr. C. Brodie Hoare, M.P., and remarked that there was something in Scripture about teaching senators wisdom."

There is also something in Scripture about teaching preachers of the Word wisdom. This was conspicuously absent in the remarks that followed, for he drew his illustrations from Don Quixote and Sancho Panza. We believe that Don Quixote was celebrated for tilting at windmills. The Rev. Dr. may feel he is on some similar excursion. The meeting was presided over by Dr. G. Danford Thomas, the coroner, an officer of the Government whose business it is to preside at post-mortems. Very appropriate: only a little before the time, for the Peace Crusade will soon be among the departures.

Here are a few items to show how the Peace Crusade is impressing the nations:

December 23. The War Office has given orders for 7,000,000 cartridges and 50,000 shells.

Here is the conclusion of the French Minister of Marine's speech, as recorded in the daily papers, February 1st:

"M. Lockroy concluded as follows: 'Admiral Culverville is preparing at the Ministry of Marine all the necessary plans for coming war, and we shall then make the rights of France respected, to whom England has given offence by her vexatious conduct.'"

The *Daily Mail* startles the world with another sensation, not in the least indicating peace—

RIPE FOR REVOLUTION.

IS PRINCE VICTOR THE COMING MAN?

On another day it is

TWENTY-EIGHT NEW SHIPS TO BE LAID DOWN.

SIX SUBMARINES TO BE BUILT.

And, instead of disarmament, the very opposite is being carried out in Germany.

"BERLIN, Jan. 12.

"Although Germany might without fear divest herself of some of her armament, so great was the efficiency she had reached, it would not be prudent for the country to discontinue its efforts to maintain the army in a fit condition. None of the other nations have yet commenced disarmament, and therefore the Government came to Parliament with a new Army Bill.

"The War Minister, referring to the Czar's proposals in the Reichstag, said: 'The will of the most powerful monarch cannot alter the conditions under which a nation exists. The principal condition of the existence of Germany is the possession of a strong military force. I know no exact point at which disarmament could be commenced.'"

—CENTRAL NEWS.
Finally, the "Peace-loving Emperor" proposes increased expenditure.

"ST. PETERSBURG, Jan. 12.

"The Budget contemplates an increase on the Army of 34,000,000 roubles, and on the Navy of 16,000,000 roubles."

And, to cap all, we hear that Mr. Stead's paper, *War against War*, is prohibited from entering Russia!

RELIGIOUS SIGNS.

"Bring forth the vestments for the worshippers of Baal."—

2 Kings x. 22.

It is stated in one of the daily papers that a mission of a novel kind is about to start, or has started, from Egypt. The 'Missioners' are said to be seven priests of Isis, who propose to begin their work here with a view of gaining converts to their creed.

They will find that there is plenty of prepared ground for their operations. The so-called priesthood is far on the way to this, in aiming to set up the worship of Mary; neither will it be necessary to insist on any material change in their petticoats.

These are all of the required pattern for the worship of Baal and the rest. *The Daily News* has supplied us with a comparison between an English Protestant Church and the Moorfields R.C. :

St. Mary, Moorfields.

The celebrant was divested of his cope and vested in a chasuble of English rather than Roman form. He then fastened the maniple to his left wrist, and proceeded to the bottom step of the altar.

St. Clement's, City Road.

The celebrant then retired to the south corner of the altar, where he was divested of his cope, and with the aid of a server was robed in a purple chasuble, the celebrant himself adjusting some ribbons on his wrist.

Then we have the account of "the three priests" going to the steps of the altar, bending low, an Introit sung, various genuflexions, kissing the altar, finishing up with this :

The thurifer came forward with the censer; and the celebrant having blessed the incense, proceeded to cense the altar, and was afterwards himself censured.

These vagaries are supposed to be the exact thing to properly celebrate Ash Wednesday.

The performer carried it out very literally so far as the ashes were represented.

Next he took the paten containing the dust resembling soot in his hand, and, dipping his thumb into it, he smudged some of the soot on his forehead, saying—

"Remember, O man, that thou art dust, and unto dust thou shalt return."

He turned round, and one saw at once the black smudge on his forehead. Next he applied the soot with his thumb to the foreheads of the young servers, saying the same formula.

"Deceiving and being deceived" must have taken a tight hold on both performers and worshippers if they think God can be pleased with such absurdities. Common sense revolts at such an exhibition, and it is to be feared, the conclusion of many will be, "If your God requires this I will have none of Him!"

"DESPISE DOMINION."

Anarchy is the spectre that alarms governments; and strikes come with familiar frequency. Engineers, cabmen, railwaymen, and at the present moment, plasterers. But the last to enter into this sort of contest are the 'priests.' These are but plasterers of another sort. At least, the prophets that led Israel astray are so described, "because they have seduced My people, saying, Peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."—Ezek. iii. 10.

From the papers we know that 220, under the leadership of a noble lord, have declared that they will not submit to their bishops.

This might well be called *the Ecclesiastical plasterers' strike*. Violence of such a character may well call forth such strong remarks from the pen of Mr. Harrison in the *Positivist* of March :

We hear a great deal about "lawlessness in the Church," and we shall hear much more. Now this "lawlessness" is not a mere Romanising tendency. It is an ingrained temper of anarchy, self-will and self-conceit, which the chaotic state of the Establishment in the last fifty years has bred in the priesthood. For sheer, obstinate, arrogant individualism it would be difficult to match a high Ritualist, at least within any ministerial function.

"GOD LOVETH A CHEERFUL GIVER."

The Rev. J. P. Foster has written a book deprecating the modern introduction of concerts, entertainments, bazaars, etc., into churches and chapels, and showing the evils that result. The following instance is given. A noble lord was secured by the vicar to open the bazaar. The close of his speech was as follows:—"They did not ask whether the arts and wiles which were practised upon the male sex were strictly such as the vicar, on one day in the week, would recommend from the pulpit, or whether on all occasions the eighth commandment was observed in the spirit as well as the letter (Laughter). In fact, they rather

sunk their consciences as to the means, and were pretty content to look to the end. . . He hoped they would do their utmost to render the bazaar a success, and would go forth, not conquering and to be conquered, but *fleeing and to be fleeced*."

We lately read a sermon by one who preached from the parable of the leaven. He was exulting at the triumph of the Gospel as fulfilling this part of the Scriptures: Are these things the evidence, we would ask. Do they like the result? It is leaven indeed, but it is the leaven of corruption, and that is always the meaning of leaven in the Word of God.

SUNDAY MUSIC-HALLS.

We have before us a bill announcing at a church in Ipswich, Sunday, Feb. 12, 1899, "One hour's service at 4 p.m., for men only; address by the Rev. ————. Subject :

"THE PATER, OR MY DAD."

"Hymns and music led by St. Michael's Orchestral Band." This is the gospel of the Music-Hall, or "Hall of varieties." When the *offertory* is taken, those that put their threepenny-pieces in the bag need not be under any apprehension that they are singing a lie if this line comes in the verse :

"This is an offering far too small": because less would do.

THE NEW GOSPEL OF SOCIALISM.

A circular has come to hand, signed by Harry Phillips, without date, of a society called "Christian Social Brotherhood," of which John Clifford, M.A., D.D. is declared the president. It speaks of Christ as a *Social Saviour*, and declares that in the Christian Church there is enough enthusiasm now being frittered away in comparatively unimportant matters, which, if directed into proper channels, would soon transform the "kingdoms of this world, into the Kingdom of our God and of His Christ." The author asks, "I should also greatly value your opinion on the enclosed pamphlets." We give it, as formed by the inspired word. "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." The mistake the writer makes is the same that is common to many preachers, in supposing the Kingdom of God to mean conforming to abstract principles, or entertaining certain opinions. It can come only when God's King—the Lord Jesus Christ comes to reign—then "the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the Children of God (Rom. viii. 21, R.V.)."

THE CLIMAX OF BLASPHEMY.

One of the most awful circulars that has ever passed through the post has just come into our hands. It is sent out: "To Priests and Clergymen and others whom it may concern."

Our readers know that the

CINEMATOGRAPH

consists of a vast number of small photographs taken in such quick succession that, when passed through a lantern and shown on a screen, it appears as one picture in which all is seen in motion. By this means, waves breaking on the shore, a passing train, etc., are vividly exhibited. When we pass from the realms of nature, scenes can be thus photographed while in action, and reproduced as often as may be desired.

Now, the latest adaptation of this, is to arrange *effo* "THE LIFE AND PASSION OF JESUS CHRIST," and have it all specially *acted*, so that *the acting* can be photographed and afterwards reproduced *ad infinitum*.

The advertiser offers these films at a fixed price for use as "animated photographs," "most effective for Lenten services," for which "there seems to be a demand."

When we come to look at the *thirteen* scenes (appropriate number!) from the "Adoration of the Magi" to the "Resurrection," we are appalled at the very thought that all this could have been *acted* for the express purpose of prospective exhibition!

The scenes include: The Last Supper, the Crowning with Thorns, the Crucifixion, the Dying Thief, the Burial, and the actual Resurrection!

Can it be that this movement will meet with any response? If so, then the apostasy is even deeper than we had supposed, and the coming of the Lord in Judgment cannot long be delayed! The end of blasphemy and insult must be near, when these "effective Lenten services" will be replaced by another scene of a very different character.

Imagine it! An animated picture of the sufferings and execution of one whom we love! It would meet with deserved failure in real life. But there is *no reality* in the hearts and minds of those who thus lightly traffick in holy things for filthy lucre!

Lord! How long wilt thou look on? "O God, how long shall the enemy blaspheme Thy Name!" "Shall not God avenge His own elect?" Yes, His elect, in whom His soul delighteth?

SPIRITIST SIGNS.

A friend has sent us the following cutting taken from an American paper. We have long known of this teaching, but have hesitated to repeat the blasphemy:

CHRIST THE CENTRE OF ELECTRIC FORCE.

"Marie Corelli (with the approval of prominent Theosophists) has advanced an ingenious theory, which makes Christ the centre and source of the earth's electric currents. She would place in this category the thunder and lightning of Sinai, and the fire in the burning bush, which burned but did not consume. All these were electrical manifestations of the all-prevailing Spirit.

"The fire which bore Elijah, the radiance of the Son of Man who walked in the fiery furnace, the Spirit descending in the form of a dove at the Jordan, the light of the transfiguration, the tongues of fire at Pentecost, and the light which dazzled Paul near Damascus, were all electrical theophanies—specializations of the one ever-present fluid which in physics we call electricity, but which in the unseen world of the soul is known as the Divine Spirit. And the office of the Spirit is to reveal Christ; or, in other words, the Spirit is Christ."

And this is the kind of thing that professing Christians go into ecstasies over. The book may be found on many drawing-room tables, and is spoken of by those who should know better as "a very good book."

Some more extracts are added that it may be seen what awful things are being promulgated.

Let those that trifle with such teaching stand in fear of this warning, "If, therefore, the light that is in thee be darkness, how great is that darkness" (Matt. vi. 23).

"DECEIVABLENESS OF UNRIGHTEOUSNESS."

"For those who have once become aware of the existence of the Central Sphere and of the electric ring surrounding it, and who are able to realize to the full the gigantic as well as minute work performed by the electric waves around us and within us, there can no longer be any doubt as to all the facts of Christianity, as none of them, viewed by the electric theory, are otherwise than in accordance with the Creator's love and sympathy with even the smallest portion of his creation." "Romance of Two Worlds," by Marie Corelli, p. 321.

"The walking on the sea was a purely electric effort, and can be accomplished now by any one who has cultivated sufficient inner force" (p. 3, 7).

"Let us now take the creed. 'I believe . . . and in one Lord Jesus Christ, the only begotten son of God' . . . This means that the only absolute emanation of His own personal radiance that ever wore such mean garb as our clay was found in Christ" (p. 319).

"Art seeks art; in like manner God seeks God—that is, He seeks portions of His own essence among His creatures" (p. 322).

"TURNED ASIDE AFTER SATAN."

Vol. xi. of the Society of Psychical Research records an experience Mr. F. W. H. Myers had with the late W. Stanton Moses as medium:

"Then a manifestation is described of a luminous cloud of smoke from, 'apparently under the table . . . It fumed up in great clouds until I seemed to be on fire, and rushed from the room in a panic . . . My hands seemed to be ablaze, and left their impress on the door and handles . . . It smelt distinctly phosphoric . . . I was fairly frightened, and was reminded of what I had read about a manifestation given to Mr. Peebles *similar to the burning bush*'" (p. 45).

"CONSCIENCE SEARED."

"The following testimony is given by the medium: It was a period of education, I underwent a spiritual development that was in its outcome a very regeneration . . . For me the beneficent action of external Spirit on my own self was then finally settled. I have never since, even in the vagaries of an extremely sceptical mind, and amid much cause for questioning, ever seriously entertained a doubt."

Editor's Table.

"WHAT WOULD JESUS DO?"

This question is frequently put in total forgetfulness as to the change of dispensations. What He did, we know. What He is doing, we know. What He is going to do, we know. But what He would do now if He were here is quite another thing! What we are to do is clear, *viz.*, to witness for Him as rejected; to warn the world of coming judgment; to tell of His speedy coming again, and testify of God's grace to lost and ruined sinners. That is what the Lord Jesus would have us do!

What He would have us *not* do is this; not deceive the world as to its power to do anything pleasing to God apart from the Holy Spirit; not to expect anything good from the flesh; not to strive for peace in the absence of the Prince of Peace; not to make friends with the world, which is the enemy of God; not to amuse the goats instead of seeking out His lost sheep and finding them; not to do anything which would lead the world to hope or look for a millennium without Christ.

We cannot imagine His being here at all in our position. He has been here in grace, and he will soon be here in judgment. *If He were here the day of grace would end at once, and the day of His judgment would begin.* The question therefore is an impossible one. He is not here! He has sent His Spirit here to witness of His absence, and fit us for witnessing as to His grace, and warning as to His judgment.

The very question betrays an utter ignorance of Scripture testimony and of dispensational truth, and we trust that no reader of *Things to Come* will either be deceived by the question or unable to answer it aright.

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THINGS TO COME.

No. 59.

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Vol. V. No. 11.

Editorial.

THE GUILTY BY NO MEANS CLEARED.

THIS is the assertion of Jehovah in Ex. xxxiv. 7, in proclaiming His name and His attributes.

Moses had asked, in Ex. xxxiii. 18, "Show me thy glory." Jehovah had replied in the next verse, "I will make all my goodness pass before thee." And the promise is fulfilled in xxxiv. 5-7, when He descended in the cloud . . . and proclaimed the name of Jehovah.

So that in these words, "and will by no means clear the guilty," we have part of the very glory and goodness of God.

It is as much God's *goodness* as it is His *glory* to "not clear the guilty."

Jehovah tells us not only *what* He will not do, but *why* He will not do it.

This does not mean that there is any unwillingness on His part to show mercy. On the contrary, it is declared (Ps. lxxxvi. 5) "Thou, Lord, art good and ready to forgive." Nothing that we can do can make Him more ready than He is to do all His will.

It is, however, here, not a mere question of *forgiveness*, but of *atonement*. The word is נָקָה (*nakee*), and its meaning may be traced from Gen. xxiv. 8: "Then their name shall be *clear* from this mine oath"; xlv. 10: "Ye shall be *blameless*"; Ex. xx. 7: "*guiltless*"; Ex. xxi. 28: "the owner of the ox shall be *quit*"; xxiii. 7: "*innocent*."

It means, therefore, that God will not forgive without satisfaction made to justice. He will be "faithful and just" in the forgiveness of sins (1 John i. 9).

There can be no display of mercy at the expense of justice.

A penalty has been fixed upon sin, and Jehovah will never pronounce the sentence of acquittal except in full accordance with justice in the payment of that penalty.

And yet the world's religion is based on the very opposite of this fundamental truth of the Gospel.

The world believes that God will clear the guilty! that God is love, and God is merciful. This is the source of the delusion that the sinner can, by his own meritorious conduct and repentance and "works," obtain this mercy. This is the cause of all the deceptive resting in ordinances that we see around us.

It is only a half-gospel, leading to a false peace, to declare to sinners and the world at large that "God is love." To begin God's gospel here is to begin building from the top. It is not so begun in Romans i., when God

lays the true foundation. He does not separate the two great truths. He does not reveal His "righteousness" apart from His "wrath." See Rom. i. 16, 17.

It is our place, therefore, to proclaim that *God is just*, "and that He will by no means clear the guilty"; because on this foundation we can at once proceed to build. It is the very foundation of the truth that "God is love." For if there were the clearing of the guilty, if there were acquittal, apart from law, if there were any such conniving at sin, it would be treating it as a light thing and putting a premium on sin, and we should lose the very ground of the manifestation of God's holy love, which is not manifested to us apart from Christ.

Apart from Christ, "the Lord is a man of war," revealing His wrath against all ungodliness and unrighteousness. But it is in Christ that He is seen as the God of peace, revealing His love, by imputing the sins of His people to Christ.

What a wondrous truth! Sin imputed to Him who "knew no sin," who "did no sin," who was "holy, harmless, and undefiled."

Yes, the sins of His people were indeed laid to His charge, and he was dealt with as guilty.

And when even He was dealt with as guilty, He was by no means cleared! He drank the bitter cup to the dregs! He paid the uttermost farthing! He endured the full penalty for all the guilt of all His people. Not some of the penalty for all men, but all the penalty for some, yea many, even all His people.

That holy and blessed One was not cleared! And if any now are determined to bear their own guilt, it is perfectly certain that they will never be cleared.

What blessedness, then, there is in these words in Ex. xxxiv. 7, when we read them in connection with the revelation of God's gospel as declared in the Epistle to the Romans.

How full of encouragement for us. Do we sometimes say—when we see ourselves in the light which He shines upon us and in us—"How can he clear me? I am all guilt. When I think of all His goodness, which has been leading me and following me, how can he clear me?"

Ah! The answer of God's gospel comes to us and answers all our questions, removes all our doubts, calms all our fears. Jehovah transferred all my sins to Christ! and when they were laid upon Him *He was not cleared!* Therefore the penalty has been borne, the heavy debt has been paid. He bore the wrath, He endured the curse, and the blessed consequence is that I (and all such) stand before God *without a spot*, righteous in Christ's righteousness; accepted in all His acceptableness; perfect in Christ Jesus, complete in Him; yea, holy in his holiness, and only waiting to be glorified with His glory.

It is almost beyond belief. When we realise it only in part it seems almost too good to be true.

What! Will He never condemn me? "No condemnation"? Not, though I see that in myself every day and every hour I am deserving of all condemnation? What! Does He stoop to my infirmities, and bear with my frailties? Yes! It is true! He will by no means break His word. He laid all my sins upon my Substitute, and when He bore them, *He was not cleared.*

Oh, what a blessed truth. Every sin, every iniquity, every transgression, every backsliding, every thought, word and deed, all foreknown and laid on Him, who, though He knew the awful burden He had to bear, did not withdraw His neck from the yoke, but drank the cup of wrath to the dregs that He might give now to His church and people the cup of blessing for all eternity.

In Him we were not cleared: for in Him we died, and in Him we are risen again. Neither the Law nor death has any further claim upon us or power over us. Though "it is appointed unto all men once to die," there is really, now, no reason why we should ever die at all. All who are "in Christ" have already died in Him, and in Him they are risen again, and only wait for Ascension, and not death. If they are called to fall asleep, it will be only sleep; they will soon wake again when He comes forth into the air and sounds forth His great assembling shout, and then they will be caught up to meet Him in the air, and so to be ever with the Lord.

How blessed the thought, yea, the fact, that we are not merely pardoned for having got into debt, but that the debt has been paid, and our liability cleared, and that a Risen Christ is our receipt for payment in full! Not merely pardoned, but justified; not merely justified, but accepted; and accepted too in Christ, as He is accepted with the Father, and have Him not merely *substituted* for us, but ourselves identified with Him.

What a precious truth for us to dwell upon in the trials of life, in our seasons of depression, in a sick room or on a dying bed. To know that I am cleared because the Lord Jesus was not; that I am acquitted because He was dealt with as guilty. May the Lord carry home His own word and truth with power to our hearts and He shall have all the praise.

NOTES ON THE ACTS OF THE APOSTLES.

Fifth Paper.

V.—ITS CONTRAST WITH THE EPISTLES.

(Continued from page 16.)

TO understand "the Acts of the Apostles" we must remember that the word "Church" has no more definite meaning than the word "congregation" or "assembly."

It is used for Israel in the wilderness (Acts vii. 38), and for a crowd of workmen at Ephesus (Acts xix. 41).

"The Church of God" means simply the people of God or the congregation of the Lord, except where further defined as "the Body of Christ" in Eph. i. 23, or purchased with blood (Acts xx. 28).

We must remember also that the subject of the ministry which the book records is "the kingdom of God," not the Church; the Lord spoke to His disciples of "the things pertaining to the kingdom of God" (chap. i. 3), as that concerning which they were to be witnesses unto Him (ver. 8). Therefore the things which accompanied their preaching were things belonging to the kingdom, *not to the Church*, except as a pattern of the kingdom.

Then, also, the whole result of the preaching in "the Acts" had Jerusalem as its centre, for even those churches which were gathered by Paul's ministry before he went to Jerusalem in Acts xv., received the decrees from Jerusalem, when he revisited them with Timothy in Acts xvi. 4. Therefore no assembly in "the Acts" can fully represent the order of the Church of God among the Gentiles now, because no city in the world has taken the place of Jerusalem. They had an earthly centre and their hope was the hope of Israel.

Finally, the presence of the Holy Spirit is spoken of throughout "the Acts" in the same manner as in the Old Testament history, and by the prophets in speaking of the millennial kingdom; as "*coming or falling upon*" rather than as "*dwelling in*" the believers. The Spirit of God was "*upon*" Moses, and the seventy elders who prophesied in Numb. xi. 26. The Spirit of God came "*upon*" Balaam (Numb. xxiv. 2); "*upon*" Gideon, Samson, and Saul; "*upon*" David (1 Sam. xvi. 13). The Spirit is spoken of by Joel (chap. ii. 28) to be poured "*upon*" all flesh after Israel is restored to their land, and is so quoted by Peter in Acts ii. 17. The Holy Ghost was "*upon*" Simeon in the temple (Luke ii. 25), and "*upon*" the Apostles in Acts ii. 3, 4; chaps. i.-viii. He came "*upon*" the believers at Samaria, "*upon*" the household of Cornelius, and "*upon*" the disciples of John when re-baptized (Acts xix. 6). These Scriptures show that the presence of the Holy Spirit is presented in "the Acts" *in the same manner as in the Old Testament*, and as it will be in the future millennial kingdom. What we see in the Acts is the Spirit of Power (Acts i. 8) for testimony before the world, and *not the Spirit of Unity whereby believers are formed into the One Body of Christ.*

The Scriptures show that while the kingdom of God was the subject of apostolic ministry, the Spirit of God was present as "the power of the world to come" (Heb. vi. 4, 5), and the Church (the assembly of believers throughout the world), having its centre in Jerusalem, was a pattern of the future millennial kingdom, and not at all of the present order of the Church of God as the Body of Christ.

The order of the Church among the Gentiles, as the Body of Christ, is given to us by the revelation from the ascended and glorified Lord Jesus, through the Apostle Paul in his epistles to the churches.

It is to these epistles that Christ seven times refers us the last time He speaks from the glory. "He that hath an ear, let him hear what the Spirit saith (*i.e.*, is saying) to the churches." He does not refer us back to His own teaching in the Gospels, nor to the acts of the Holy Ghost or of the Apostles in "the Acts," but to the sayings of the Holy

Spirit in the Epistles. In these it is that we have *true Church teaching*.

The Twelve Apostles preached Jesus Christ according to the *Prophets* (Acts ii. 30; iii. 18, 24; x. 43). But Paul preached Jesus Christ, according to the *Prophets* and the *Promises* (Acts xiii. 23-32; xxvii. 40; Rom. i. 2).

Paul, in his epistles, *commits to the Gentiles* the preaching of Jesus Christ, according to the revelation of the Mystery, the *Purpose of God*, that Christ should be Head over all things to the Church, which is His body. The Man in whom all the fulness of the Godhead dwells, who was made the Sin-offering for the world (2 Cor. v. 18-21; Eph. iv. 9-10; Col. i. 15-22; ii. 9-12).

If we wish to learn and to know what the Spirit is saying to the churches, let us, with the opened ear, hear Him in the first Epistle addressed to the churches, as such.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Fifth Paper.

BY DR. BULLINGER.

ROM. viii.

WE now come to the important eighth chapter, which in our structure on page 87 was marked by the letter "v," and seen to correspond with "v," (chap. v. 12-21); the subject of "v" being "*condemnation*," and that of "v" (viii. 1-39) being "*no condemnation*."

"v" (v. 12-21) shows us how "*condemnation*" was brought in by one man, Adam, and to all who are in the first Adam.

"v" (viii. 1-39) shows us how there is now "*no condemnation*" to those who are in Christ Jesus, the last Adam.

The expanded structure of "v," (Rom. viii. 1-39), is as follows:

- v | a | viii. 1-4. "No condemnation" for those who are in Christ: and the reason.
- b | 5-15. The "spirit" (or New nature) in us: now leading us.
- a | 16-27. The Holy Spirit's witness with our "spirit" (or New nature), leading it.
- b | 28-39. No separation from Christ for those who are in Christ: and the reason.

The first great truth which comes out in this structure is this: That in "b," (viii. 5-15), the subject is the New nature in us, which is called "spirit"; in contrast to the "flesh," or the Old nature. But in "b," (viii. 16-27), the subject is the Holy Spirit Himself as a Person.

As the Holy Spirit is not the subject in verses 1-15, the word spirit should begin with a small "s," and not a capital "S," in that section.

The reader must remember that there is absolutely no authority whatever as to whether the word "spirit" should begin with a capital letter or not. There is nothing in the Greek to show it, and translators differ among themselves. The humblest Spirit-taught reader is able to judge as well as the greatest of Greek scholars. The point must be decided wholly by the *scope* of the passage; and the scope can be found only from the structure.

The structure, therefore, at once revolutionizes the common interpretation of this chapter; and leads us into the true meaning of what the Holy Spirit is saying to the churches.

It will therefore be necessary for us to set this chapter out somewhat fully, in order to establish our case.

The four great members of which this chapter is composed are so large as to suggest at once that they must have each its own separate and important structure, giving in turn its own key to the scope of the various sections.

Thus the structure of the seven epistles as a whole is the key to the interpretation of each epistle separately.

The structure of each epistle becomes the key to the interpretation of its various members: while the structure of the various members gives the scope of the several passages, and leads to the true interpretation and translation of its phrases, and the meaning of its words. We first take

"a" (viii. 1-4).

"No condemnation" and the reason.

- a | c | 1. No condemnation to those in Christ.
- d | 2. The law of the "spirit" (or the New nature) sets us free from the claims of the Law.
- c | 3. Condemnation of sin in the flesh (the Old nature) by God sending His Son in the likeness of sinful flesh.
- d | 4. The law of the "spirit" (or the New nature) fulfils the righteous requirements of the Law.

In these four brief statements all the arguments of the foregoing chapters are summed up; and we are introduced to the glorious consequences which flow from their teaching.

The word "therefore" refers back (according to the structure on page 87), to the end of "v" (chap. v. 12-21), and takes up the argument from that point. The subject of "v" (v. 12-21), as we have seen, is "*condemnation*" for all who are in the first man, Adam. The subject of "v" (viii. 1-39), which corresponds with it, is "*no condemnation to those who are in Christ*." It is remarkable that the word *κατάκριμα* (*katakrima*) *condemnation*, occurs only in these two corresponding members in the whole New Testament, viz.: v. 16, 18 and viii. 1. It thus forms a link between the two members.

The word "therefore" refers to this fact: that as Christ by His obedience unto death caused grace to reign, because of righteousness, unto eternal life by Jesus Christ. . . . "therefore, there is no condemnation to them which are in Christ Jesus." The structure of the whole epistle puts chap. vi. 1 to vii. 25, practically, into a parenthesis.

Chap. viii. begins in the Greek with the negative, which, by the figure *Hyperbaton*, is thus emphasized by being put out of its ordinary place.

THE TRANSLATION OF "a" (viii. 1-4).

No condemnation, it follows, is there (or can there be) now to them that are in Christ Jesus.*

For the law of the spirit of life in Christ Jesus, (*i.e.*, the New nature—eternal life in Christ), set me free from the law of sin (the Old nature) and of death.

For, what the law could not do in that it was weak through the flesh, God, by sending His own Son in the likeness † of sinful flesh, and for sin, did: namely He condemned sin in the flesh. ‡

That the righteous requirement of the law might be fulfilled in us who do not walk according to flesh (the Old nature) but according to spirit (*i.e.*, according to the aspirations of the New nature).

THE EXPANSION OF "b" (viii. 5-15).

The spirit-life (or New nature) in us, now leading us.

- b e | 5-7. The carnal mind is death; the spiritual mind, life.
- f | 8. Those in the flesh (or Old nature) cannot please God.
- g | 9. We not in the flesh if Divine spirit-life dwells in us.
- h | -9. If the Christ-spirit (the New nature) is not in us, we are not His.
- h | 10. If Christ be in us; then, though the body is mortal, this spirit-life (or New nature) is immortal.
- g | 11. Our flesh to be raised from the dead if Divine-spirit life dwells in us.
- f | 12. We are not debtors therefore to the flesh (and therefore can please God).
- e | 13-15. The carnal life is death; but spiritual death-writing (*i.e.*, reckoning the old nature as dead, and thus mortifying it—vi. 11) is life indeed. For as many as are led by Divine spirit these are sons of God.

Now we give the

TRANSLATION OF "b" (viii. 5-15).

For they that are (or, who live) according to flesh (*i.e.*, the Old nature) do mind (or set their affections on, as in Col. iii. 2), the things of the flesh; but they that are (or, who live) according to spirit (*i.e.*, the New nature), do mind the things of the spirit (or New nature). For the mind (or desire or aim) of the flesh (or Old nature) is (*i.e.*, works out or ends in) death, but the mind (desire or aim) of the spirit (the New nature) is (*i.e.*, works out or ends in) life and peace.

Because the mind (the carnal principle) of the flesh is enmity (hostility) toward God; [What proves this?] for it is not under subjection to (does not submit itself to) the law of God, neither indeed can it.

* The remainder of this verse goes out according to all ancient authorities and Textual critics. It was doubtless copied by some scribe from verse 4, to which it properly belongs. The truth of verse 1 is therefore not to be made less absolute or limited by this addition.

† Not *sinful flesh*; for "in Him was no sin," nor the likeness of flesh, for His was real flesh; but the likeness of sin's flesh.

‡ *i.e.*, He exhibited in the perfect humanity and perfect walk of His Incarnate Son, a *living* condemnation of sinful flesh: and in His *atoning death* He exhibited the full and final condemnation of it.

But they who are in flesh (or the Old nature) cannot please God.

But ye are not in flesh (in the Old nature) but in spirit (in the New nature) if indeed Divine spirit (or the New nature) dwell in you.

But if anyone has not Christ-spirit (*pneuma-Christou*,* *i.e.*, the New nature which is in us by Divine power) he is not His.

Whereas if Christ is in you, the body indeed is dead, (*i.e.*, mortal) an account of sin (*i.e.*, the Old nature), but the spirit is life (*i.e.*, immortal), on account of righteousness.

But if the spirit (*i.e.*, the New nature, the gift) of Him that raised up Jesus from among the dead, dwells in you, He that raised up Christ Jesus from among the dead will make alive your mortal bodies too, on account of His spirit (*i.e.*, the New nature which is from Him), that dwells in you.

It follows then, brethren, that we are debtors, not to the flesh (the Old nature) to live according to flesh.

For if ye are living according to flesh (the Old nature) ye are sure to die: † but if by spirit (*i.e.*, by the New nature), ye are killing the deeds of the body, (by reckoning according to vi. 11), ye will live. For as many as are led by Divine-spirit (*i.e.*, the New nature), these (and no others) are sons of God.

For ye did not receive a spirit of bond-service Gal. iv. 24) again unto (*i.e.*, so as to produce) fear, but ye received a spirit of sonship (see same word in Gal. iv. 5, and Eph. i. 5), whereby we cry *Abba*, *i.e.*, *Father*.

We now come to "b" (viii. 15-27), and here, for the first time in this chapter, we have the Person of the Holy Spirit mentioned.

Its structure is very simple:—

EXPANSION OF "b" (viii. 16-27).

The Holy Spirit's work in us: leading the new nature.

- b | i | 16-18. The Holy Spirit Himself in us. His witness with our New nature, as to our *standing* as sons of God.
- j | 19-21. The manifestation of this sonship in coming glory. Creation's groaning for it.
- j | 22-25. The manifestation of this sonship in resurrection-glory. Our sympathetic groaning with creation.
- i | 26, 27. The Holy Spirit Himself in us. His helping power in us as to our *state*, and His intercession for us.

TRANSLATION OF "b" (viii. 16-27).

The Spirit Himself joins our spirit (or New nature) in witnessing that we are God's children too. But if children, heirs also, heirs indeed of God, and joint-heirs with Christ; if we suffer together with Him, that we may be glorified together also with Him. For I reckon that the sufferings of this present time (or appointed season) are not worthy of comparison (or to be compared) with the glory to be revealed unto us (or, with regard to us).

* See above, page 87.

† Lit. *about to die*; *i.e.*, indicating a sure effect from a given cause; R.V., "Ye must die."

For the earnest expectation (*i.e.*, the anxious looking out with outstretched head) of the creation waiteth for the revealing (ver. 18) of the sons of God. (For the creation was made subject to vanity not of its own will, but by reason of Him Who subjected it)—waiteth, I say, in hope, because the creation itself also shall be set free from the bondage of corruption into the glorious freedom of the children of God.

22-25. For we are conscious that the whole creation groans together, and travails together until now, and not only the whole creation, but ourselves also who have the first-fruit of the Spirit; even we ourselves groan within ourselves, awaiting our sonship manifestation, that is to say, the redemption of our body (in a glorious resurrection and transformation). For we were saved in hope (not "by hope," but by faith. In hope as the sphere), or now like the creation, we wait in hope for the completion of that for which we were saved, as in 1 Pet. i. 5). But a hope that is seen is not hope, for what anyone sees why does he hope also for? But if we hope for what we do not see, we wait for it in patience.

And in like manner the Spirit too joins in helping (or takes up our cause, *i.e.*, joins His help to) our weakness. For what to pray for as we ought we are not conscious (do not know by intuition), but the Spirit Himself maketh intercession with unspoken groanings. But He (the Holy Spirit) Who searches the hearts knows what is the mind of the spirit (the New nature) because according to God's will (*i.e.*, in a Divine manner) He intercedes on behalf of saints.

We come now to the last section of this great doctrinal division of the epistle to the Romans, *viz.*,

"a" (chap. viii. 28-39).

No separation from Christ.

(Which stands out in correspondence with viii. 1-4, *no condemnation in Christ*).

This last member "a" (28-39) of this chapter is the culmination of the whole:—the height of the standing which is given in grace to the lost sinner who has been justified and saved in Christ.

It is divided into two parts, *God's purpose*, and *God's love*. This is the source and origin of all.

It is "God's Gospel" (i. 1) which is here being declared and revealed. It has its origin in God. Nothing lower than this. But this is reserved for the close, that it may shed back its light on all that has gone before. The Epistle began by declaring that those who are addressed, are, "by Divine calling, saints." Now, at the end, we have this calling stated more fully as being the outcome of God's purpose and of God's love.

The following are the two divisions of

"a." ROM. viii. 28-39.

- a | X | 28-32. God's *purpose* as affecting our *standing*.
- Y | 33-39. God's *love* as affecting our *state*.

These may be expanded as follows:—

X. Rom. viii. 28-32.

God's purpose, as affecting our standing.

- X | k | 28. God's purpose in working "all things" together for good to His People.
- l | 29, 30. God's purpose for us in conforming us to His Son.
- l | 31, 32. God's purpose for us in giving His Son to us.
- k | 32. God's purpose to give "all things" to His People with Christ.

Here we have the *purpose* of God set forth as embracing all things that concern Christ and His People. In "k" and "k," the "all things"; and in "l" and "l," "His Son."

THE TRANSLATION OF "X" (CHAP. viii. 28-32).

But (though we do not know, *i.e.*, though we have no instinctive or intuitive knowledge what to pray for 'as is right,' v. 26), we do know (*i.e.*, are conscious) that all things work together for good to those who love God, namely to those who according to His purpose are called. Because whom He fore-knew, He fore-ordained also to be conformed to the image of His Son; so that He should be the first-born among many brethren. But whom He fore-ordained, them He called also; and whom He called, them He justified also; and whom He justified, them He glorified also.

What then shall we reply to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up to death for us all.

How shall He not with Him also, freely give us all things?

Y. Rom. viii. 33-39.

God's love, as affecting our state.

- Y | m | 33. God's love, in Himself, in justifying us, our security against all who would accuse.
- n | 34. Christ's love to us (in death and resurrection, ascension and intercession) our security against all who would condemn.
- n | 35-37. Our love to Christ our security in all trouble arising from the *operations of things*: "or."
- m | 38, 39. God's love, in Christ, our security against all trouble arising from *the nature of things*: "nor."

Here in "m" and "m" we have *God's* love; while in "n" and "n" we have *Christ's* love.

In "m" and "n" we have *persons*; while in "n" and "m" we have *things*.

But all is in relation to Divine love, as being our alone security. Nothing in or of ourselves can secure us. All our security arises not from what we do, but from what He is.

The following is the translation:—

Who shall impeach God's elect? Shall God that justifies? (Isa. i. 7-9).

Who is he that condemns? Is it Christ Jesus who died? Yea, rather that was raised up, who is at the right hand of God; Who intercedes also for us?

Who shall separate US (emphatic) from the love of Christ (*i.e.*, our love to Christ)? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written "For thy sake are we killed all the day long:" "We were accounted as sheep for the slaughter" (Ps. xlv. 22). Nay, in all these things we more than overcome through Him that loved us (Job. xxiii. 10, 1 Cor. xv. 54). For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing will be able to separate us from the love of God, that is in Christ Jesus our Lord.

Thus ends the great doctrinal portion of this epistle, which reveals and declares the Gospel of God: taking the sinner up from the depth of his ruin and degradation in which the first chapter finds him, and leaving him in the secure possession of unalloyed blessing. His perfect *standing* in Christ is set forth; his imperfect *state*, in himself, is described: while the secret springs of his experience are laid bare and explained by God who alone knows what the human heart is. Here it is searched and known; and here we have the key to mysterious paradoxes put into our hands.

If we learn the lesson as to what the Spirit is here saying to the churches, we shall escape the practical "reproof" conveyed in the Epistles to the Corinthians, and the doctrinal "correction" administered in the Epistle to the Galatians.

JEREMIAH IN IRELAND: A BRITISH-ISRAEL AND BRITISH-EPHRAIM FICTION.

BY ARTHUR ROWAN FAIRFIELD.

Concluding Paper.

PROFESSOR C. A. L. TOTTEN'S TARA TRILOGY.

Our Race, etc. Series II., Nos. III., IV., and V.

"And the King of Israel gathered the prophets together, about four hundred men. . . . And all the prophets prophesied. . . . And Zedekiah, the son of Chenaanab, made him horns of iron. . . ." (1 Kings xxii. 6-11).

LIKE Napoleon, the author of these remarkable studies has been a subaltern of artillery. His standing in the eyes of trans-Atlantic Manasseh, ignorant of his own birthright, is that of Professor of Strategy at Yale, U.S.A.: among the four hundred prophets of the now-a-days realm of Moloch and Zimri, he stands as fully half a cubit above his fellows—as did the seer who bade Ahab push the Syrians till they be utterly consumed—above his fellow-servants of the spirit of verse 22 in the void place in the entrance of the Gate of Samaria.

The monstrous farrago of mendacious trash, to which we referred in our last article, is foreshadowed in "Studies III. and IV.," so we shall deal only with No. V., where it is fully developed. It is called *The Renewal of History. How Empire was Rebuilt and Replanted. Eochaidh, the Heremonn; or, the Knight of the Scarlet Thread.*

"Eochaidh the Heremonn" is, of course, the pretended contemporary of Jeremiah, *alias* Ollam Fola. But, through

an extraordinary piece of carelessness, instead of being the Eleventh Dynast of Ulster since the settlement of Dan at Donaghadee, etc., of older Identitist authorities, he is made to correspond with the genuine Eiremhon—misspelt Heremonn—son of Milesius of the carnal Irish annalists. His name, "in Chivalry," marks his descent—through Dardanus, Anchyses, and Aphrodite Pandemos, for the "bye-blow" of this last pair of "ill-governed and disorderly persons," Pious Æneas comes into the pedigree (p. 160)—from Zarah, the younger of Tamar's twins. This is a borrowing from an English Identitist (Mr. E. Leyland-Feilden), who teaches us that the Patriarch whom in childhood we used to call Judah is the Divus-pater, Dius-pitar, or Jupiter, Jovis, Jovi, Jovem, of the Latin Grammar.

This will prepare the reader for what follows, and we shall employ no euphemism about it. All else is of Professor Totten's own invention: and can only be properly characterised in the direct and purposeful language of dear old Isaac Watts, at his wrathfullest against

"The wicked lies that children tell."

THE IRISH HISTORICAL EVIDENCE ILLUMINED BY THE PROFESSOR'S X-RAYS.

Mr. Totten gives, in a note to page 164, the names of all the leading authorities "within reach," out of whose discords the harmony we are about to give in brief has resulted, chiefly through "the synchronizing power of the *true* chronology"—a novel system of reckoning of his own devising, worked out on pp. 7-156—which "dissolves the quandaries of the various writers and sets the Milesian story into order."

Not that the Identitist is to expect to find anyone or even any two (quite the contrary, in fact) of Mr. Totten's authorities—giving a single one of the fictitious personages, the fabulous events, or the forged excerpts *between quotation marks*, that fill the book from page 169 until near the end, when a few quotations from Mr. Glover come in. The reader must spread the whole before him together (as they were spread before the professor at the moment of writing*), and if he only hold "the true and Tottenian Chronology in view," he will read, say in the *eleven or twelve lines* in which the whole reign of Eochaidh IV., the genuine Ollam Fodhla, or the three or four pages of very large type of the record of the reign of the genuine Eiremhon, son of Milesius, in *The Annals of the Four Masters*, such an impudent fiction as the following lying tale:—

EOCHAIDH HEREMONN AND JEREMIAH MEET AT JOPPA.

The royal "Knight of the Scarlet Thread" enters his father's (King Milesius') navy early in life; and—presumably, for all is to the last degree "up-to-date" in Mr. Totten's narratives—in a fine, protected, first-class cruiser, steams down the Mediterranean, where he makes Joppa. Landing imprudently, he falls, with his boat's crew, into the hands of a band of Nebuchadnezzar's soldiers. If Jeremiah, last from his prison in Egypt, had not providentially been

* Mr. Totten's authorities are: McFirriss' *Chronicon Scotorum*; Boetius' *Scotorum Historice*; O'Halloran's *History of Ireland* (1778); Haverty's *History of Ireland* (1860); Feilden (Ident.); Burns (?) and others, all of which latter historians draw directly from "the Annals of the Four Masters, from Keating, Pineda (1748) and from Independent Antiquities."

"around" at the same time, the bones of the right hand of the gallant young prince might now be lying in a copper rice-bowl-shaped dish in the British Museum.* The prophet proves a very "Codlin and Short" in one, by obtaining the release of the illustrious captive from Nabudonezar, the captain of the Chaldean host. That old acquaintance of Jeremiah naturally has a remarkable dream. Of course he forgets it. But Professor Totten's Chronological "X-rays" enable him to find it, as well as the interpretation which the prophet places on it—either by exposing, say Haverty's recent, or Boetius' sixteenth century, history, to their light. The subject of the dream is no less than the "Wearing of the Green," by the rebel farmer of Meath of the future.

After procuring the prince's release, the prophet visits him at night, and addresses a speech to him, from which we select: "Behold, Jehovah blesses thee, and thou shalt judge thy people. . . . The zeal of the Almighty shall accomplish this, and for a 'sign' the serpent shall depart from Erin . . . forget not amid the groves of Baal that there is a Mighty One in Heaven, and that the cromlechs of thy people are too narrow for Him that dwelleth in *Lughaidh*."

The profanity of this disgraceful passage is aggravated by the use of the common old Irish name *Lughaidh* from *Lugh*, strength or shortness, as known to both prophet and prince, for the dwelling-place of Him who dwelleth "in the Highest."

It is bound up with one of several subsidiary frauds of which Mr. Glover was guilty; the details of which our limited space has prevented us from disclosing.

In the end, Eochaidh sails westwards, and Jeremiah follows quickly (pp. 253-262).

"UPON THE PLAINS OF FLANDERS, OUR
(SUPPOSED) FATHERS LONG AGO."

The prophet next turns up at Corunna, in 3440 A.M. His company consists of his own daughter (whose name—viz., Pineda, Keating, or other Independent Antique—is Hamutal); of Zedekiah's three daughters, Scotla, Hamutal, and "the beautiful"—yet, according to Amergin and Cuan O'Lochain, distinctly not *virtuous*—"Tea-Tephi."†

Baruch the Seer, now married to the Princess Scotla, is of the party: who have the Ark of the Covenant (if, as we suggest, they were not mistaken in assuming that a chest containing the Teraphim and Micah's idols, those sacrosanct relics of "Dan the Pioneer," to be it) and "Jacob's Pillow" with them. The prophet, whom his companions habitually address as "Ollam Fola" (Study No. III., page 110), buys a ship "outright" at Corunna. Engaging a crew of Belgian sailors recently discharged at that port and anxious to return home, he has a prosperous transit to the "lowlands of Holland"—more fortunate than Israel when under the command of H R.H. the Duke of York there,

* The hand-bones of a royal captive are in a case at the British Museum.

† The original Irish of verse 1, line 4, is *Tulmag bud liach co lot-baidh*. Tea, the wife of Heremon, is the *lot-baidh* of this sauricus phillipic. The translation of the word, in conjunction with *bud*, is impermissible in polite literature. (See *The Banner of Israel*, Feb. 22nd, 1899).

who only learned to swear terribly—the party have quite "a high old time," barring the premature death of the prophet's own beloved child, Hamutal, during a sojourn of four years. The Princess Hamutal marries a local Royalty; and Baruch, under the name of Brec or Breac, rises to such a position that he and Scotla remain behind when the prophet "makes tracks" for Ireland in 3444 A.M. He looms large in the "Belgian Chronicle" of "about this date," says the professor! (note page 285). The oldest extant *European Chronicle* is Herodotus, circa 449 B.C., or 149 years after the date of Jeremiah! (pp. 283-5).

This dishonest nonsense is sold at 2s. 6d. per study. We invite the attention of the noble Earl, the President, and the gallant General and Field Officers in the list of Vice-Presidents to the fact that the Association and Private Distribution Funds are largely devoted to its purchase and distribution. We have been presented gratuitously with a study for our own conversion.

TARA AND THE MARRIAGE OF TEA-TEPHI

Arrived, at last, on Erin's soil, the professor mainly follows Dr. Poole's outrageous string of fabrications. He does not give the details of "Eochaidh Heremonn's" or of his secretary's dress and conversation which appear in the older American "Sport's" work (page 47). But, in verification of Jeremiah's promise of a "sign" to Eochaidh at Joppa, Mr. Totten makes the banishing of the snakes of Ireland the individual act of the Ark of the Covenant itself, and not, as they of Rome do vainly boast, of St. Patrick! "Jacob's Pillow," too, behaves quite admirably. Assembled Bel and Dragondom are inclined to kick, but are hypnotized into submission on the stone of Bethel (and Westminster) emitting, "as though from out the bowels of the block," a groan, prolonged and penetrating to the remotest edge of the vast assembly (page 294). After so weird a prodigy, can we wonder at the heathen submitting to so moderate a condition as, *inter alia*, the establishment and endowment of "A College for the Ollams"? Mr. Totten accepts the other conditions, which Dr. Poole professed to find in *The Four Masters*, etc., recording as the terms of the contract of this marriage that never happened (pp. 286-294).

The profane fiction winds up thus (pp. 299-300):—

"Then Jeremiah blessed *them*, and called upon Jehovah to water with his grace, the twig which he (Jeremiah) had planted.

"A nation was thus born in a day! and David's Monarchy rebuilt beyond the reach of Gentile interference."

Our individual task is done, in leading up our readers through this maze of fraud, folly, misrepresentation, invention, and profanity, to the final atrocity of representing the then more than less imaginary, but, once it assumed a tangible shape, heathen and *phallic* heathen kingdom of the Celts of Ireland as "David's Monarchy rebuilt"!

But, after all, Should we condemn Professor Totten? For, of all his inventions, not one is more deliberate and baseless than Chancellor Hanan's assertion that "it is recorded" (in accepted Irish sources) "that a princess,

accompanied by (1) a prophet, (2) a scribe, and (3) certain *impedimenta* arrived in Ireland," and was married to the King who was reigning in the days of Jeremiah.

Out of all Professor Totten's romancings, none is as shameless as Mr. Milner's allegation that Irish myth and legend "abound with reminiscences of Jeremiah."

The question between ourselves and the literary representatives of "Identity Belief" is one of morals; not one of criticism or of the interpretation of evidence. And our charge against them is that of deliberately representing *fictions of their own invention* as genuine and ancient Irish myths and legends.

Things New and Old.

THE TWO NATURES.

"THE more excellent a mere natural man is, the less of evil is he conscious of possessing. Not so the child of God; for the more spiritually-minded he becomes, the more conscious is he of his imperfections, and of his utter inability of himself for anything good before God. This is the only feature in the child of God which has no natural imitation. There may be a natural faith in Christ, a natural love for Christ, a natural following of Christ, and even a natural conviction of sin, all without salvation: but never is there a continued natural conviction of utter inability for anything good before God. This is entirely and always the result of a spiritual nature previously given. The more a mere natural man has of natural religious regard for the Lord Jesus, the more satisfied is he with himself; whereas, the more there is of spiritual regard for the Lord Jesus, the more is there of increased dissatisfaction with self. . . . The natural man has no new spiritual nature, with its spiritual principle, whereby to judge the natural, and therefore the natural judging the natural, he is right well pleased. The child of God, however, possesses a new spiritual nature, whereby, with its spiritual principles, he can judge the natural that is in him. He only is able to have a right understanding of the natural; and the more healthy the manifestation of the spiritual nature, the more deep and vivid is the consciousness of the evil of the mere natural." (From *Counsels and Thoughts for Believers*, by Thomas Moor).

CHASTISEMENT.

"I am the way, the truth, and the life: no man cometh to the Father, but by me.—John xiv. 6.

"MAN'S sin is the root of wrath; when sin is destroyed and abolished, wrath must needs sink and perish. . . . Christ is the only way, the effectual and infallible way, from all this wrath, to all that receive him. . . . In brief, beloved, the sum plainly is this, Christ is so the way from wrath, that God doth never punish any believer, after he is a believer, for sin; I say, God doth not punish *for sin*. This seems to be a harsh proposition to many; but give me leave to clear what I

say; and so, according to the clear evidence of truth, reject or receive what I deliver to you. In Isaiah liii. 5, a chapter of most admirable excellency to set forth the wonderful and incomprehensible benefit of Christ: observe it. 'He was wounded for our transgression;' mark the punishment; 'He was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed.' Now, beloved, I will ask but this question; are the wounds of Christ only part of our punishment? or, are they the whole of our punishment? The bruising of Christ, are they to be part of the punishment our sins deserved. If they are but part, we must bear the rest ourselves; but then, we must be co-saviours with Christ, co-bearers of indignation and wrath.

"I speak of believers only: they do not bear one lash of that deserved wrath, that is poured out for sin, not one lash or stroke: Christ trod it alone himself. Yea, but you will say unto me, doth not God afflict his children and believers? Beloved, give me leave to ask you, Is there not a great deal of difference between God's *afflicting* believers, and *punishing* believers *for sin*? God, in afflicting believers, doth not intend to punish them, as now laying on them the desert of their sin, for that is laid on Christ: but he doth afflict them in part to be a help to preserve them from sin. All afflictions to believers are to keep them from sin, rather than punishment unto them for sin. . . . For my own part, I cannot see how a man can say, Christ bore all the punishment of sin, if we bare any of it ourselves. And if Christ did not bear it all, I cannot see how Christ can be a sufficient saviour without some other to help him out, in that which he himself did not bear. I speak all this, beloved, the rather because when poor believers are crossed and afflicted in any kind, they are presently ready to suspect, God hath cast them off for their sins, and is angry with them for sinning against him. I say, in respect of sin he hath committed, which he thus suspects, there is not the least drop of the displeasure of God, not the fruit of such displeasure comes near him; 'But every son whom I love, I rebuke and chasten' saith the Lord. God seeth that afflictions will purge, therefore he gives them. . . . And this the end why God afflicts his people: not for their sins, but to take them away. . . . It is most certainly true, beloved, that as soon as ever a person is a believer, there is nothing in the world from that instant, but mercy God managing *his* mercy in his own way for the best to his; sometimes by the rod, as well as by sweet-meats; but still he runs in a way of mercy. 'All things shall work together for good;' this is God's way to believers. . . . Afflictions were the rod of God's anger; they are now the gentle purges of a tender father. God heretofore afflicted for sin, now God afflicts men from sin. 'This is all the fruit to take away sin,' that is, to break off sin, to prevent sin. 'Before I was afflicted (saith David), I went astray, but now I have learned to keep thy law;' therefore (saith he) 'It is good for me that I have been afflicted;' *in this regard*, because of prevention.

"If you will but carry it clearly without carping, or a spirit that seeks contention and quarrelling, you need never stumble at such a position as this; for afflictions are the smiles of God, as gracious as the choicest embraces. God

never manifests a loving stroking of a soul more than he doth when he afflicts it, to make his love appear in these afflictions. And the truth is, as Christ has purchased rest and peace for us believers, so he hath likewise purchased afflictions for them too: but still, I say, this remains firm, that Christ is a way from all wrath whatsoever, as it is the manifestation of God's displeasure unto the creatures sinning; and thereby growing out the desert of this sinfulness, or the fruit of the desert of this sinfulness upon them. Christ is a way to the state of grace; grace in respect of favour, grace in respect of the fruits thereof."

(Extracts from two sermons on "Christ the Way" (John xiv. 6), preached by Tobias Crisp, D.D., sometime minister of the Gospel, at Brinkworth, Wiltshire, and who died in 1642).

Our Monthly Bible Study.

SEVEN "SURE" THINGS.

1. SURE PROMISE: Rom. iv. 16.
2. SURE WORD: 2 Pet. i. 19.
3. SURE HOPE: Heb. iii. 6.
4. SURE CONFIDENCE: Heb. iii. 14.
5. SURE ANCHOR: Heb. vi. 19.
6. SURE ELECTION: 2 Pet. i. 10.
7. SURE TESTAMENT: Heb. ix. 17.

Christ Church Lodge, Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION No. 196.

H. G. Bickley. "I have oftentimes been arrested, in reading the Bible, by passages in which words and sentences are printed in capital letters, and should very much like to know why they were chosen to stand out so prominently."

The words, etc., are printed in large capital letters without any authority whatsoever.

There is nothing in the original manuscripts to indicate such words as being more important than any others.

The authorized version (1611) was the first English version in which they were so printed; none of the previous or "former translations" have them.

The Revisers have not been consistent in their treatment of them, e.g. :—

- Exod. iii. 14, "I AM THAT I AM" (R.V., small capitals).
 Exod. vi. 3, "My Name JEHOVAH" (R.V., small caps, as well as JEHOVAH in verse 2, where the A.V. has LORD).
 Exod. xxviii. 36, "HOLINESS TO THE LORD" (R.V. HOLY TO THE LORD); and Zech. xiv. 20.
 Deut. xxviii. 58, "THE LORD THY GOD" (R.V., THE LORD THY GOD).
 Psa. lxxviii. 4, His Name "JAH" (R.V., JAH).
 Psa. lxxxiii. 18, "JEHOVAH" (R.V., JEHOVAH); so
 Isa. xxvi. 4.

Jer. xxiii. 6, "THE LORD OUR RIGHTEOUSNESS" (R.V., The Lord our righteousness).

Dan. v. 25, 26, 27, 28, "MENE, MENE, TEKEL UPHARSIN" (R.V. MENE, MENE, TEKEL UPHARSIN).

Zech. iii. 8, "My servant the BRANCH" (R.V. the Branch); so vi. 12.

Matt. i. 21, 25, "He called his Name JESUS" (R.V., JESUS); so Luke i. 31.

Matt. xxvii. 37, Mark xv. 26, Luke xxiii. 38, John xix. 19. The inscriptions on the cross (R.V., in small capitals).

Acts xvii. 23, "TO THE UNKNOWN GOD" (R.V., TO AN UNKNOWN GOD.)

Rev. xvii. 5, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, and ABOMINATIONS OF THE EARTH" (R.V., small capitals).

Rev. xix. 16, "KING OF KINGS AND LORD OF LORDS" (R.V., small capitals).

These, we believe, are all the examples; and it is easy to see that the Translators of 1611 were deeply impressed with the importance of these words. In printing them in large capitals, they desired (by way of commentary) to convey to us their sense of that importance.

There is no significance beyond this.

QUESTION No. 197.

A. L. A. "Could you, in *Things to Come*, give an exposition of John xv. 2?"

"Every branch in me that beareth not fruit, He lifteth (or raiseth) it up," not "taketh it away," as in the A.V. and R.V. This is the meaning of the verb *airō* (*airō*) here, as in Luke xvii. 13, "And they lifted up their voices"; so Acts iv. 24, John xi. 41, "And Jesus lifted up his eyes." Rev. x. 5, "lifted up his hand." In none of these places could it be rendered *to take away*.

But the most conclusive reference is Dan. vii. 4, "I beheld till the wings thereof were plucked, and it was *lifted up from* the earth, and made to stand upon the feet like a man."

This is exactly what is meant in John xv. 2, "Every branch in me that beareth not fruit, He lifteth it up" from trailing on the ground, and raiseth it, "so that it may bear fruit. And every branch that beareth fruit, He pruneth it that it may bring forth more fruit."

Thus, according to the correct rendering, it agrees with the doctrine of chapter x. 28, "they shall never perish."

There are many things hard to be understood in the Scriptures, but it is impossible that the Lord Jesus could teach two opposite doctrines within the space of a few chapters.

Signs of the Times.

JEWISH SIGNS.

ZIONISTS, REVISIONISTS, ADVENTISTS.

"The Report of Pastor Gurland for the last year, to 'The Mildmay Mission to the Jews,' contains a large amount of deeply interesting matter.

"After speaking of the distribution of the Hebrew New Testament, and giving many cases of individual blessing, he goes on to speak of

SIGNS OF AWAKENING AND REVIVING.

"These signs are many.

"Beside the work of grace which is going on in taking out the 'remnant according to the election of grace,' there are three other distinct movements going on side by side with this spiritual movement.

"THE ZIONISTS,

who seek only a *political* and a *national* goal: asking, not 'When shalt Thou reign in Zion?' but 'When shall *we* reign in Zion?'

"THE REVISIONISTS,

who lay stress on the *inner redemption* of Israel through the promised Son of David, the Messiah, and desire the *revision* of the Trial of Jesus of Nazareth—convinced that His death was a judicial murder.

"THE ADVENTISTS

who preach the speedy coming of the Messiah in might and glory, and the Restoration of the Kingdom to Israel through Him."

After speaking about the distribution of the Hebrew New Testament (published by the Trinitarian Bible Society) by the Mildmay Mission to the Jews, one of the agents of this mission (Pastor Gurland) gives a deeply interesting, not to say startling account of

A NEW MOVEMENT

which is commencing in Russia.

Most of the Jews in Russia are quite ignorant even of the literary contents of the New Testament. Many have been found who had neither seen nor heard of it. How then can they fulfil the prophecy, "They shall look on Him whom they pierced, and shall mourn because of Him"? His coming will mean nothing to a Jew who is ignorant of the record of His rejection. The distribution of these New Testaments was therefore necessary on this account, as well as on account of the Lord's work in taking out "the remnant according to the election of grace."

The reading of the Gospel story, combined with the "Affaire Dreyfus," has led to the formation of a party in Russia, calling themselves

REVISIONISTS.

What this means will be best explained in the words of a Jewish speech at a recent Jewish assembly in Russia. They are remarkable words:—

"He drew a picture of Judaism at the end of the 19th century, with its black shadows and its dawning light, and compared the attitude of Jews towards Christianity with the position of the French Government in the famous Dreyfus case, and the position of the French towards Zola and his associates who ventured to demand a second hearing of the Dreyfus case. As in the one case all the world except France is convinced that a 'judicial murder' has been perpetrated on Dreyfus, so there is no doubt that the verdict pronounced by a Jewish jury on Jesus of Nazareth was entirely unjust, and was a grave crime against God's Anointed. The history of Christianity for almost 2,000 years, and the whole Christian world attest that the crucified 'King of the Jews' was not only a martyr for truth, but is likewise the *Saviour of the World and the Son of God*. But Israel, instead of owning the fatal error, maintains, in the face of the whole Christian world, that the verdict upon Jesus was *just*! What an irony of fate! The best of the heathen nations are obliged to stand up to defend Jesus against his own brethren, whilst Israel is obstinate in their error, a sorrowful spectacle for all who love Israel. What we, the children of the New Covenant, desire is a revision of the trial of Jesus. We name ourselves 'Revisionists,' and thereby announce our mission and our petition.

"Since reading the authentic report of the four evangelists in the New Testament, we are convinced that the malicious, domineering priests committed regicide on Jesus, and made themselves and the whole nation guilty of blood. Thousands in Israel at this time share this conviction; but, unhappily, only a few have the courage publicly to declare their belief. This is cowardice, and leads on to want of principle and to hypocrisy. We are reminded of Schiller's words, 'The curse of the evil deed is that it must continue to propagate evil.' This is the reason of our religious and political corruption: 'There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you' (Joshua vii. 13). Jesus, Who is the Light of the world, Who should be Israel's highest boast and pride, has been made into a bugbear by Talmudical legends. No one can help us until we decide to give honour to God and the truth, and to restore to Jesus His good name. Remember, concluded the speaker, I am not yet a Christian; I belong to no Christian body, am not connected with any Christian Missionary Society, but am a *Jew*, who has come to the conviction that Jesus is the *Messiah of Israel and the Saviour of the world*, and that which I believe I confess in public, and I heartily wish that 'help

might come to Israel out of Zion, and the Lord redeem His whole people. Then should Jacob rejoice and Israel should be glad' (Ps. xlv. 7). The speaker was, indeed, frequently interrupted and threatened, but he was also encouraged by continued applause."

These are indeed startling words and will prove such to those who are watching "the signs of the times."

RELIGIOUS SIGNS.

THE WORKING OF THE LEAVEN.

UNITARIANISM.

The spread of Unitarianism is wider and more rapid than many persons imagine. It is permeating, like the corruption of leaven, the so-called orthodox churches of America. The investigation of friends there reveals a most sorrowful state of affairs. *The Gospel Message* says:

"The Rev. Minot J. Savage, one of the most prominent Unitarian preachers, recently undertook, at one of the anniversaries of that body, to show that 'Unitarian thought' had taken complete possession of the 'modern orthodox churches.'

"He began with Lyman Abbott, and had an easy task in showing that this man was a good Unitarian, for the only essential elements in his creed are that in *some sense* Jesus Christ was divine, and in *some* inexplicable way the 'Word of God is *in* the Bible,' but the Bible is *not* the Word of God.

Then he told of conversations with Episcopalian, Methodist, Baptist, and Presbyterian ministers, who threw aside as worthless and meaningless all formal statements of Christian truth. When the Episcopalian said he considered the Apostles' and Nicene Creeds alone as essential, and that he reserved to himself the right to interpret *them* as he pleased, Dr. Savage asked, 'Then what is the matter with my being an Episcopal clergyman?' The answer was, 'There is nothing in the world in the way.'

"In commenting on this *Watchword and Truth* well remarks: 'Think of it!—a man who denies the miraculous conception and deity of Christ—denies the atonement, the person and work of the Holy Spirit, the necessity of the new birth, the inspiration and truthfulness of the Scriptures—in fact almost everything that the apostles taught, and yet a suitable candidate for orders in apostolic succession in the American Episcopal Church. How has the fine gold become dim!'

"The fruit of this doctrine as it has taken root in the churches of to-day is plainly seen in the diminished contributions to missions and other benevolences.

"Dr. Savage closed his address with an appeal for financial aid for the work of spreading Unitarian thought and organization. In his earnestness he made the astonishing confession which shows us the character of the doctrines which is bringing such disastrous results in our midst. He said that he 'Never knew a Unitarian to do anything that might be called a sacrifice, or that would even lead him to smoke an inferior cigar.'

"And this is the outcome of the exaltation of Christ as a great teacher, but the denial of Him as a great Saviour, the Son of God."

There is a similar testimony as to the corruption even of Roman Catholicism in the United States:—

ROMAN CATHOLICISM.

"The extremes to which the profligate priests of Rome press the false doctrines of that church in their greed for gain, is scarcely comprehensible to the person who has never seen Catholicism in its unfettered state.

"Rev. Francis Borton, a missionary in Mexico, writes that recently, in a Roman Catholic church in Mexico, he read the following notice:

"Raffle for souls. At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory.

"Ticket 841. The soul of Lawyer James Vasquey is released from purgatory and ushered into heavenly joys.

"Ticket 41. The soul of Madame Coldern is made happy for ever.

"Ticket 762. The soul of the aged widow, Francesca de Parson is forever released from the flames of purgatory.

"Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets one dollar, to be had of the father in charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in purgatory for ages?"

The Gospel Message bears its testimony to the spread of another delusion also, viz.:—

CHRISTIAN SCIENCE.

"No one can doubt that Christian Science has made remarkable progress during the past few years. Churches are being built rapidly

and gatherings are springing up all over the land, and scores testify of healing and blessing through this new faith. But in it all there is scarcely a mention of the Saviour who died for our transgressions. The praises of Mrs. Eddy and the wonders of 'Science and Health' are sung, but the glories of the Son of God who was made sin for us that we might be made the righteousness of God in Him are sadly lacking.

"The whole system is delusive and idolatrous, and yet it grows. A faithful servant of Christ, whom God has given to see the error of this belief, writes as follows: 'Mrs. Eddy in one of her 'Hazy' letters to her followers explains it all truly. She says it is because Christian Science is 'an unctuous agreement with the spirit of the age.' That is it exactly. This present age is evil, the devil is its God, the lust of the flesh and of the mind is its motive power, and the judgment of God is its end. Mrs. Eddy and her system of teaching are in 'Unctuous agreement with' these last days of perilous times, with seducing spirits and departure from the faith of God for the myths of man. She has well spoken the truth at last. May her confession be used of God as a flashlight across the path of many who are beginning to be affected by these delusions."

WORLDLINESS AND MISSIONS.

At the eighty-seventh annual meeting of the American Board (Congregational), held in Toledo, Ohio, last October, Rev. S. N. Packard, who preached the annual sermon, said:

The Board has never been placed by the churches sustaining it in so grave a position as to-day, despite the favourable showing in the treasurer's accounts.

Dr. James H. Brookes, editor of *The Truth*, says in the January number:

"The extraordinary efforts of the Presbyterian churches to collect 1,000,000 dols., in order to pay the indebtedness of the Benevolent Boards, and to place them on a sound foundation, resulted in practical failure. Urgent appeals were sent broadcast throughout the church; earnest sermons were preached in almost every pulpit; special committees of prominent pastors were appointed to have charge of the work in different sections of the land, and these and their co-labourers pushed the enterprise with energy and enthusiasm. Still, with the assistance of 6,942 ministers, 27,025 elders, 7,573 churches, 943,716 communicants, only about one-third of the needed amount was contributed. Many faithful and laborious Home Missionaries have not received a dollar of their pitiful salaries for five or six months; and some of them are reduced to extreme poverty. A note just sent by a prominent Baptist states that the same deplorable condition exists in their church."

The General Missionary Committee of the Methodist Episcopal Church, at their meeting in Detroit, Mich., in November, reported a debt of 187,914,34 dols., or with outstanding bills of exchange added, 290,954,65. Then the committee—composed of bishops and leading clergymen and laymen of the denomination, men who are supposed to know most accurately the condition of the Methodist churches and what they might be expected to do—voted to cut down the missionary appropriations 100,000 dols. below the amount raised last year.

After reading these statements concerning the condition of four of the great Missionary Boards, one is prepared for the following statement by Dr. A. T. Pierson—than whom perhaps no man of the present generation is more able to speak with authority on the subject—who says in the *January Missionary Review of the World*:

"The calm conclusion reached after thirty years of study of this theme and of active participation in the actual machinery of missionary enterprise is, that at no time during the half century now closing have MISSIONS TO THE HEATHEN BEEN AT GREATER PERIL OF UTTER COLLAPSE!"—*The Gospel Message*.

"WOE UNTO THEM THAT CALL EVIL GOOD."

SOUND THE ALARM!

"The Bible Institute Colportage Association, D. L. Moody, President, Publishers of the Moody Colportage library, has for some time been carrying on a good enterprise in the way of distributing booklets at a very low price. These pamphlets have in the main, we believe, been sound in doctrine and worthy of the recommendation of God's faithful servants. But by a late official bulletin we note that the Drummond Addresses are about to be published and circulated. Before the death of that brave Bible teacher, Dr. James H. Brookes, he personally informed us that in a correspondence with Mr. Moody, in which he told him that he would not accept his invitation to teach at the Chicago School unless he was done with Harper and Drummond, Mr. Moody replied that he was through with these men. But alas! though the voice of one of them be stilled in death, the printed

page, giving forth the words of Drummond, the Evolutionist, the destroyer of the faith, 'With an introduction by D. L. Moody,' is to be sent forth on its soul blighting way—an enemy of the cross of Christ.

"If the Colportage Association should publish the words of Paine or Ingersoll many Christian people would be horrified, but the subtle error in the Drummond Addresses will, we believe, do much more damage than the sayings of these out and out Infidels.

"It is then our solemn and sorrowful duty to SOUND THE ALARM, and warn the people against this Association which now begins to mix poison with the good food that it sets before starving sinners and others who may be weak in the faith.

"READ, BUT IF THOU VALUE THY SOUL, READ ONLY THE GOOD."
—*Gospel Union Publishing Company, 415 Oak St., Kansas City, Mo.*

PREPARATIONS FOR ANTICHRIST AND "THE WORSHIP OF HUMANITY."

Mr. Frederick Harrison recently lectured on "The Evangelical and Anglican Churches." His forecast is remarkable, and will be readily understood by those who know their Bibles, far better than even by the lecturer himself. He knew only the point to which religion is tending; we see beyond that and understand its ending.

"He said that the whole of the communions of the Protestant and Evangelical religion were threatened with decay because they rested upon the Bible and the Trinity. The Church Catholic had refused to risk itself—that Church stood without the Book. The whole scheme of Catholic worship had been humanised, terrestrialised, and the whole conception of the First, Second, and Third Persons of the Trinity had been etherealised into a kind of mist; and yet the Catholic religion remained. These things were utterly abhorrent to the Evangelical Church, and it was for this reason, he believed, that the Catholic Church would stand after the former had fallen. The Anglican Church was an immense example of opportunism. It was Catholic, and yet English. It was spiritual and temporal, it was sacerdotal, and yet it appealed to the individual worshipper. This elasticity, this facing both ways, was at once its strength and its weakness. Its ritual was so elastic that in one place it might be almost identical with that of Rome, and in another akin to Presbyterianism without going outside the law. Yet it was the least independent of all the Churches of the earth, for it was ruled by a lay parliament, the leader and controller of which might be a Jew or atheist. On the other hand it was more tolerant, more learned, more cultured, less fanatical, more secular than any other Christian communion that had ever existed. If it were disestablished and became a Free Church, then its great spiritual qualities and learning might have fair play and do a great work still.

"The Church of England, therefore, was not in such immediate danger of annihilation as the Evangelical Churches. It might very likely weather the storm longer than the less historical and narrower Christian bodies. For a generation or two, if it were disestablished, the Anglican Church would continue to swell and overshadow the Evangelical Churches, just as the Catholic would do the same for the Anglican; but all these were only preparing the way for the scientific conception of the worship of Humanity."—*Daily Chronicle*, Dec. 5th, 1898.

SPIRITIST SIGNS.

"GREAT SWELLING WORDS."

The Spiritist journal, *Light*, Feb. 25, is responsible for the following quotation from a sermon of Dr. Talmage, and consequently rejoices that he thus shows "his belief in our main doctrine":—

"What are our departed Christian friends, who in this world had their joy in the healing art, doing now? Busy at their old business. No sickness in heaven, but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed and to be medicated."

Light may well claim this preacher as an ally from what follows:—

"You cannot understand why that patient got well after all the skilful doctors said he must die. Perhaps Abercrombie touched him—Abercrombie, who, after many years' doctoring the bodies and the souls of people in Scotland, went up to God in 1844. Perhaps James Y. Simpson, the discoverer of chloroform as an anæsthetic, mighty for Christ and for medicine, years ago ascended, touched him. I should not wonder if my old friend, Dr. John Brown, who died about fifteen years ago in Edinburgh—John Brown, the author of 'Rab and His Friends'—John Brown, who was as humble a Christian as he was skilful a physician and world-renowned author—I should not wonder if he had been back again and again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven, are come forth again for benignant medicament."

Not only are doctors declared to be taking an active part in the affairs of earth's woes; but departed preachers are supposed to be active in pulpit ministrations. This kind would be adding to earth's woes:—

"What are our departed Christian friends doing in heaven; those who on earth found their chief joy in the gospel ministry? They are visiting their old congregations. Most of those old ministers have got their people around them already. When I get to heaven—as by the grace of God I hope I am destined to go to that place—I will come and see you all. Yea, I will come to all the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the printing press, I am permitted to preach every week in this land and in all lands, for twenty-eight years, without the omission of a single week: I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable undertaking now."

Our consolation is that not a word of this dreaming will bear the searching light of God's word thrown upon it.

To think of such a possibility is awful to reflect upon, and would call for the exercise of their *controls* to preserve man from such affliction. It marks the fearful down-grade we are upon to see the pulpit degraded as a vehicle to put forth such empty twaddle before what we may suppose was a thinking audience.

"ANSWER A FOOL ACCORDING TO HIS FOLLY."

Some one in a "depressed mood" has appealed to the editor of *Light* for counsel in these circumstances. This is how he meets the case:—

"We took no notice of his long catalogue of woes, but sent him Frank Stanton's lovely new hymn, entitled 'YOU'LL GET THERE IN THE MORNIN':—

Keep on lookin' for the bright, bright skies,
Keep on hopin' that the sun'll rise,
Keep on singin' when the whole world sighs,
An' you'll get there in the mornin'!
Keep on ploughin' when you've missed the crops,
Keep on dancin' when the fiddle stops,
Keep on faithful till the curtain drops,
An' you'll get there in the mornin'!"

Let his readers proceed on the same principles to carry out their mundane affairs, and see how it works out. We suppose that to "get there in the morning" expresses his notion of "getting to heaven."

Here is another "lovely new hymn" of our own to help them:—

Keep on examining Bradshaw's Guide,
Keep on thinking you're taking a ride,
Keep on saying "I'll go by next tide."
And you'll get there in the morning!
Keep on buying your ticket—third class,
Keep on asking the way you must pass,
Keep on declaring that TRUTH is a farce,
But you'll NOT get there in the morning!

So the Word of God declares. "To the law and to the testimony: if they speak not according to this word, surely there is *no MORNING* for them (Isa. viii. 20).

"DESTITUTE OF THE TRUTH."

The editor of *Light* gives a parody of the first verses of John's Gospel, giving an evidence of his wisdom, and knowledge of Greek:

"The Greek word *logos*, deepest down, means Thought," and quotes some verses so long as they serve his purpose, finishing up with this statement:

"For of a truth thoughts are creators."

In this he proves that he is as much a stranger to Greek as he is to thought. The absurdity is seen if we supply the word that he says is its "deepest down" meaning: "In the beginning was *Thought*, and the *Thought* was with God, and the *Thought* was God. In it (Thought) was life." Here the Editor of *Light* finds it convenient to stop; but if we continue beyond this point, it would read,

"And (Thought) was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth."

We warn such in these words: "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God" (Rom. ii. 5).

Editor's Table.

ANGLO-ISRAELISM *VERSUS* THE ROYAL RIGHTS OF THE LORD JESUS.

Our readers will see the importance of our recent articles, exposing the Jeremiah-in-Ireland fiction, the moment they consider its bearing on the claims and royal rights of the Lord Jesus.

The outcome of Anglo-Israelism is to show that Queen Victoria "is in direct succession" to the Throne of David.

Now consider what this means. The Lord Jesus was descended legally and royally from David through his son, Solomon; and legally also from David through David's son, Nathan. The object of the Holy Spirit, in giving the two genealogies (in Matt. i. and Luke iii.) was to show that the two lines were united in the Lord Jesus; and to show that not only was He of the "family of David" but *the only one* who has *the exclusive right* to David's throne. All the hopes of Israel are centered and bound up in Christ. And hence the vast importance of His *resurrection*. Because, if He had not risen, that throne must have been for ever vacant, for He died without any natural successor.

But if this Jeremiah-cum-Tea-Tephi fiction be true, *there is a successor* in the person of Queen Victoria; and the "tabernacle of David" is *not* fallen down as the Word of God declares that it has!

Christ—David's Son and David's Lord—is coming for this express purpose "to build again the tabernacle of David which is fallen down, and build again the ruins thereof," and to "set it up." But if the British-Israel dreamings are true, that tabernacle requires no setting up, and if the Lord Jesus were to return from heaven, He would be an intruder and a usurper.

Thus the great doctrines connected with Christ's First Advent, His Resurrection, and His Second Advent are all undermined; and the Scriptures of Truth made of none effect by such books as one sent for review, but which we decline to advertize by naming it. It sets out in full the genealogy of Victoria, and yet builds the whole theory on three sentences:—

"Thus Heremon is *supposed* to have married Tea-Tephi."

She was "accompanied, *it is believed*, by both Baruch and Jeremiah."

"Irish *tradition* tells us."

Those who desire to have a sure and certain hope will prefer the Divine revelation to human dreamings.

And those who respect the royal rights of the Lord Jesus will loyally stand up for them and for Him.

ACKNOWLEDGEMENTS.

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THINGS TO COME.

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Editorial.

"MADE MEET."

RELIGION, as distinct from Christianity, is known by several unmistakable marks.

1. It gives its votaries plenty to *believe*. It makes large demands upon their credulity. Whether in India, China, Rome, or England there is a great deal that has to be swallowed.

2. It gives its votaries plenty to *do*. Works of all and many kinds are demanded; and gifts and payments have to be made. These works are incessant and unceasing.

3. But Religion gives its votaries very little to *hope for*. From the Chinese heavens, which are entered according to merit, to the Mohammedan heaven of glorified licentiousness; Rome's Purgatory and "four last things," and the heaven of unconverted Protestants, which consists chiefly in meeting one's relations again by some "fountain" or at some "gate." In all these there is very little to hope for compared with "that blessed hope" revealed in the Gospel.

4. But one of the greatest contrasts consists in this—*uncertainty as to salvation!* In this, Religion and Christianity are exactly opposite. You may always know the profession of religion by this mark. They all practically deny that Christ's work IS finished, that redemption has been accomplished, and that salvation was completed at the Cross, that He came "to save His people," and he saved them. That is why religious people, to-day, talk about people being "saved" *now*, not knowing that all who are "in Christ" were saved on Calvary.

Even the most religious among Protestant Evangelicals, if asked whether they really believe when they profess and confess again and again with their lips—"I believe in the forgiveness of sins"—will seldom get beyond "I hope so," or the assertion that "No one can ever know" in this life. They can never speak with certainty about it. Some call this humility and are proud of it, thinking it presumption to take the ground which the grace of God in Christ Jesus has given to us.

But this brings us to the contrast between all this and the Christianity which is revealed in the Church Epistles.

1. Christianity gives us the simplest possible matter to believe. We have to "believe God," *i.e.*, what God says and has said in His Word, and it is counted to us for righteousness (Rom. iv. 20-24).

2. It gives us nothing whatever to do for salvation, for Christ has "done it all, long ago"; and what is now done by those who are saved is the irrepressible outcome of the New nature, which knows no joy equal to this.

3. It gives us a great and blessed hope, consisting of "exceeding great and precious promises." The hope of being caught up to meet the Lord in the air and so of ever being with the Lord, glorified with His own glory.

4. But beside all this, it gives us now and here a blessed certainty as to our present accomplished salvation and a sweet enjoyment of it in our souls.

All who are in Christ are the happy possessors of the New nature, by which they are able to see the incorrigible character of the Old nature (Rom. viii. 7), and in which they have a standard by which to test it; and have a daily evidence that in ourselves "dwelleth no good thing" (Rom. vii. 8). Consequently, while religious people never rise higher than an effort to improve the Old nature, the true Christian has learned that the Old nature cannot please God (Rom. viii. 8), that it is hostile to God, and is not subject to the law of God, neither indeed can be (Rom. viii. 7). While this fills him with daily conflict and at times with much distress, yet it is his one great ground of assurance, the blessed evidence that he is the happy possessor of this wondrous "gift of God" (Rom. vi. 23; Eph. ii. 8), otherwise he would not know either his ruined condition as to himself, or the perfect standing which he has in Christ.

This was the position of the saints in Colosse, and ought to be the position of every true Christian to-day. The Epistle addressed to them begins with "Grâce": grace which meets with us as lost, delivers us, cleanses us, and sets us in perfect freedom before God our Father. God reveals it, Faith enjoys it, and sets aside all reasoning from feelings or experience.

The saints in Colosse are addressed as being "in Christ" (ver. 2) and therefore as "complete in Him" (ver. 9). "In whom WE HAVE redemption through his blood, even the forgiveness of sins" (ver. 14). "Who HATH delivered us from the power of darkness and HATH translated us into the kingdom of His beloved Son" (ver. 13).

Thus we are assured of, and are dealt with as having, *present redemption, present deliverance, and present translation.*

And more than this. Those who possess such wondrous unmeasured blessedness, can only worship. We have nothing to ask or pray for as to our *standing in Christ*. This, we are assured, is "complete, in Him" (ver. 9), nothing can add to this completeness. We cannot ever grow or increase in it. We can increase in our enjoyment and appreciation of it, but we cannot grow in our relationship to God or our standing in Christ.

Of course, as to our walk and our whole path, now upon earth, it is true that in everything by prayer and supplication we are to let our requests be made known unto God; but if we realise our standing, our prayers will be full of

praise, because our heart is so full of rest, and our cup so overflowing with blessing.

Hence, in verse 12, the prayer of the Apostle by the Holy Ghost for us is that we may be occupied in "giving thanks unto the Father, which HATH MADE US MEET to be partakers of the inheritance of the saints in light." Surely we are overwhelmed by "the riches of the grace" which hath done such great things for us.

How few, even of the Lord's own saved ones, know anything of the extent of the "riches" which are theirs! How few are engaged in counting over and dwelling upon this wealth of grace! Selfishness occupies their thoughts with *themselves* and *their* walk; and hence, the inevitable result is that they are looking for some work *yet to be done* in them or by them to make them meet. Some think that affliction and trials help to do this; others think that holiness of life will do something for them, not seeing that they *have been* now already "made meet" for glory, and not realising that it is something not *to be done*, but which *has been done*.

The solemn fact is that all such, not only lose the peace and blessing and enjoyment of present certainty as to their standing; but, by taking up a position which implies the possibility of anything being able to add one iota to our meetness for Heaven, they (1) deny the truth as to the ruin of man in the flesh, (2) they set aside the work of God in having made us new creations in Christ, and (3) they call in question the full value of the work of Christ who "by one offering HATH perfected for ever them that are sanctified." (Heb. x. 14).

There is no limitation in these words in Col. i. They are true of the veriest babe in Christ; of the the humblest, poorest, weakest, and most ignorant believer, because they speak of and refer to *the work of God in Christ*, and not to our own abilities or attainments. True we may forget this, we may have doubts and fears, and we may through our infirmities be conscious of many failures, but these do not and cannot for one moment affect the work of God in Christ.

No! Ours is now a *present meetness*, always a perfect meetness. Oh! what rest for the heart! What peace for the mind, and All the work and gift of the Father, and all "in Christ" (Eph. i. 2).

We wait for the redemption of our body; we wait for the inheritance itself. But as to the forgiveness of ALL our sins, righteousness, sanctification, union with Christ, identification with Christ, completeness in Him, perfection in Him, *we do not wait for this*, because we have it all now, for it is written "who HATH MADE US MEET to be partakers of the inheritance of the saints in light."

"IN HIS STEPS."

THE use which has been made of these words shows the importance of never interpreting or putting any meaning on a sentence until we see its place in the immediate context. If this be not done we are in imminent danger of ignorantly wresting the Word of God; and of perverting its true interpretation by introducing a meaning of our own quite foreign to the subject which is being

treated of and quite beside the point which is being made.

1 Peter ii. 21, affords a valuable illustration. The subject of the context is "suffering" and "glory." It is an exhortation to bear suffering for well-doing patiently, remembering the "glory" which is to follow:

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called."

And then an illustration and example is introduced to enforce this weighty exhortation:—

"Because Christ also suffered for us, leaving us an example, that ye should follow his steps!"

And then the steps are defined and described, showing that they were the same steps as were referred to in the exhortation.

"Who did no sin, neither way guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Thus, the context makes the sense perfectly clear. Observe, it is "CHRIST" who was once here, but is here no longer, having been exalted and glorified, whose steps we are to follow; and not "Jesus" merely, who was once here in the days of his humiliation and sufferings. It is the "glory" which He has received on account of His suffering for well-doing, which is to be before our minds; rather than his suffering steps when here upon earth.

If, when we are reviled we revile not again; if, when we suffer, we threaten not, but commit ourselves to him that judgeth righteously, we shall then follow His steps.

There is no such collocation of words as "in His steps." It is a non-scriptural expression. We are to follow after or upon His steps; those steps which are defined, steps of suffering for well-doing, being assured of a like glory which shall assuredly follow the sufferings.

Those who are thus exhorted are those who are described as "elect according to the fore-knowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2).

These and these alone are able to receive this exhortation, and only to these is it addressed. It is a perversion of this exhortation to apply it indiscriminately to the unconverted! And it is this very perversion which makes it popular. It brings plenty of that which looks like "well-doing," but there is no "suffering" with it. It lacks the Divine "Hallmark" of true "well-doing" which is "the reproach of Christ" (Heb. xi. 26). The 4,000,000 readers of the popular religious novel to which we refer will get none of "His reproach" (Heb. xiii. 13). No, they will get "the praise of men," not the hatred of the world; not any of that "suffering" which can be endured only under the assurance of coming "glory."

They will bring that Blessed and Holy One down to their own level, and ask what He would do! They will exalt "man" in whose interest all this "well-doing" is

to be undertaken: but they will at the same time deceive their own souls and pervert the Word of God.

For, how can poor ignorant man know what He would do? How can a servant know what his master would do?

And does a servant, now, do what his master or her mistress would do? In the absence of the mistress, would the servant preside at the family table? For *that* is what the mistress would do. In the absence of the master, would the servant give orders or sign cheques? He had better not do it; he had better not do anything beyond what he is *especially instructed to do*.

He had better not follow his own fancy or imagination as to what his master would do.

How marvellous is the pride of the poor human heart. He calls that Blessed One "Jesus," and like another Judas, he says "Hail *MASTER!*" while, by the very act, he drags him below the level of all earthly masters, treats him as a servant, and asks what the Master would do, Whom he has just put back again in the place of a servant!

There is something subtle and Satanic in this attitude of heart. The real reason for it is not ostensibly to bring Jesus down to be a servant again, but, hailing Him as "Master," the real object is to exalt self into that position.

It is so. For, "what would Jesus do?" Well, He would not marry. He would not have where to lay His head. He would be more homeless than foxes and birds. They have their holes and their nests, but "He had not where to lay His head."

Are these some of the "steps" that the Sheldonites propose to "walk in"? Are they going to preach universal celibacy, and give up their comfortable homes. No! they will pick and choose the "steps," and they will choose any except those specially mentioned in the context of 1 Pet. ii. 21, because these are connected with "the offence of the cross," and "the reproach of Christ." These will bring the hatred of the world. The world knew him not. And the same world to-day does not know those who *really* "follow His steps." But it *does* know, and will love and honour, those who walk in their own steps while they call them "His."

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Concluding Paper.

BY THE REV. DR. BULLINGER.

THE REST OF THE EPISTLE.

(Continued from page 126).

BEFORE passing on to the other Epistles we must complete the structure of the rest of the Epistle to the Romans, and learn some of the lessons taught thereby.

It will not be necessary for us to enlarge on the *practical* portion, which commences with chapter xii.; as that is dealt

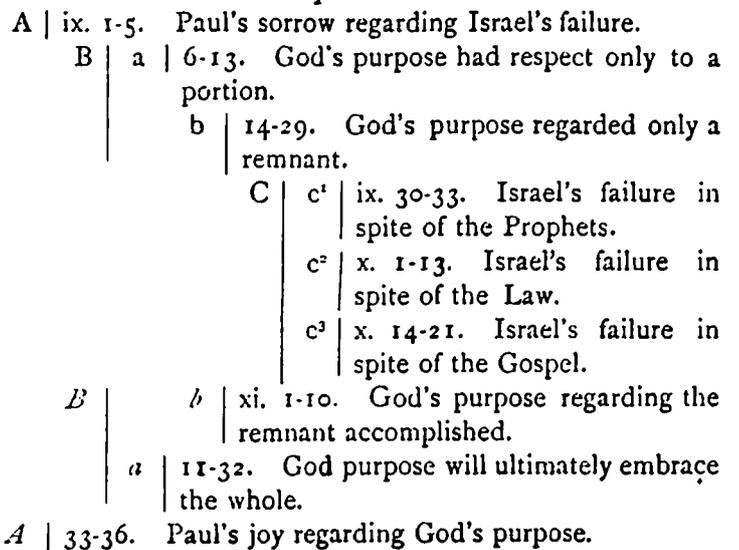
with by preachers, speakers, and writers, every day, and on every hand, who, for the most part, treat the Epistle as though it commenced there, and contained none of those great foundation truths which we have been seeking to set forth.

But we must present the structure of the great Dispensational portion contained in chapters ix., x., and xi.

Its place, with reference to the whole Epistle, will be seen by referring to the structure on page 62, and there marked "b."

ROMANS ix.-xi.

Dispensational.



It is absolutely necessary that we should carefully and rightly divide off the Doctrinal portion from this which is Dispensational. Both are true and perfect in their place; the former, as to the standing of the Church in Christ; the latter, as to God's dealings with Jew and Gentile.

In xi. 13, it says emphatically, "I speak to you Gentiles." If, therefore, we mix up what is said of and to the Gentiles, as such, with what is said of the Church, there can be nothing but confusion.

The Gentiles, as such, are warned (xi. 22) as to their use of the place of privilege which God has given them (while Israel is for a time cast off),* and exhorted to continue in the goodness accorded to them, "otherwise thou also shalt be cut off." Now, to use this truth to destroy the truth of chap. viii., in which the believer is taught that nothing can separate, or cut him off, from the love of God in Christ, is to fall into the snare of the devil, and to make void the Word of God. *To use one truth to destroy another truth* is the most subtle of all Satan's devices; and, unless we rightly divide God's Word of Truth, we are in imminent danger of falling into this snare.

The warning given to Gentiles, as such, is true, and is truth.

The assurance of the Christian's security in Christ is true, and is truth.

Let us then heed these separate truths, as they are divided off, according to the structure.

It may be well to give the expansion of the various members of this dispensational portion, which is so exquisitely constructed.

* The national privileges of Israel are stated in Rom. iii. 1, 2; ix. 4-5.

The first member "A" (ix. 1-5).

Paul's sorrow regarding Israel's failure.

- A | d | 1-3. Paul's kinship to Israel according to flesh (κατὰ σάρκα). His former wish to be accursed, and his present sorrow.
- e | 4. What belongs to Israel.
- e | 5. Who belong to Israel.
- d | 5. Christ's kinship to Israel according to flesh (κατὰ σάρκα). His eternal existence as God over all, blessed for ever.

Here in "d" and "d'" we have a wonderful contrast between Paul's kinship to Israel and Christ's. Paul had uninterrupted pain in his heart for his brethren as to the present and as to the past. Note the parenthesis—for I used to wish, I myself, to be anathema, from Christ). This is a pure parenthesis. This particular form of it is called *Epitrechon*,* i.e., a running remark thrown in, without interfering with the thought or sense of the passage itself. While speaking of his present continual sorrow, he throws in a remark as to his past sorrow. The word ἠέχουον (ceiichomeen), is in the imperfect tense. It may well be translated by the English, "I used to wish," as descriptive of his past condition. The order of the words (according to Lachmann, Tischendorf, Tregelles and Alford) being "I used to wish to be anathema (an accursed thing), I myself [for ever separated] from Christ."

The contrast is between Paul, a man, with all his infirmities, accursed, and Christ, God over all, blessed for ever.

Expansion of "a" (ix. 6-13).

God's purpose had respect only to a portion.

- a | f | 6. The Word of God not failed.
- g | h | 7, 8. Election and calling of the seed out of different women.
- i | 9. What was promised.
- g | h | 10, 11. Election and calling out of the seed of the same woman.
- i | 12. What was prophesied.
- f | 13. The Word of God confirmed.

Expansion of "b" (ix. 14-29).

God's purpose regarded only a remnant.

- b | j | l | 14-16. Divine election justified by Scripture. Election of a portion from the Jews.
- m | 17, 18. Divine election justified by Scripture. Gentiles hardened for the sake of the Jews.
- k | 19-21. Divine election not to be challenged by the conscience. "Thou wilt say."
- k | 22-24. Divine election benevolent so far as apprehensible by the conscience [What hast thou to say?]
- j | m | 25, 26. Divine election justified by Scripture. Jews hardened for the sake of the Gentiles.
- l | 27-29. Divine election justified by Scripture. Election of a remnant from the Jews.

Expansion of "c'" (ix. 30-33).

Israel's failure, in spite of the Prophets.

(Isa. viii. 14; xxviii. 16).

- c' | n | 30. No running or willing in the believer (from verse 16).
- o | 31, 32. No believing in the runner or willer.
- o | 32, 33. Stumbling in the runner or willer.
- n | 33. No stumbling in the believer.

Expansion of "c'" (x. 1-13).

Israel's failure, in spite of the Law.

- c' | p | x. 1-3. Israel's blindness as to salvation through faith unto justification.
- q | 4. Christ, the end of (all claims of) the Law for righteousness to every one who believeth.
- p | 5-10. The teaching of the Law, as to salvation through faith unto justification.
- q | 11-13. The teaching of the Prophets as to Christ, being the end of all law for righteousness, to every one who believeth.

Expansion of "c'" (x. 14-21).

Israel's failure in spite of the Gospel.

- c' | r | x. 14, 15. God's setting aside of the nation of Israel vindicated, because the Gospel was preached to them.
- s | 16. Israel not excused, because they did not yield faith-obedience.
- r | 17, 18. God's setting aside of the nation of Israel vindicated, because the Gospel was heard by them.
- s | 19-21. Israel not excused, because their Scriptures had warned them that that setting aside would be the consequence of their lack of faith-obedience.

Expansion of "b" (xi. 1-10).

God's purpose regarding the remnant accomplished.

- b | t | xi. 1-3. What the majority of the nation of Israel did. They rejected God.
- u | 4-6. A Remnant reserved, according to God's election of grace.
- " | 7. The Remnant obtained that which the nation of Israel did not obtain.
- t | 7-10. What befell the majority. God hardened them.

In this member "b'" (xi. 1-10), and "b" (ix. 14-29), with which it corresponds, we have an important revelation respecting the "Remnant." A revelation which explains the Lord's words in Matt. xxi. 43. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The new nation of Israel will be made out of this "Remnant." This Remnant was originally part of His purpose, and that purpose will be accomplished, and result in blessing to Israel and the World.

This is shown in the next member "a" (xi. 11-32).

* See *Figures of Speech*, page 172.

Expansion of "a" (xi. 11-32).

God's purpose will ultimately embrace the whole.

a	X	a	xi. 11.	Salvation to the Gentiles the means of provoking Israel to jealousy.		
				b	12. If benefit accrues to the world through Israel's fall, greater benefit will accrue from their fulness.	
		a	13, 14.	Apostleship of the Gentiles the means of provoking Israel to jealousy.		
				b	15, 16. If benefit to the world accrues through Israel's rejection, greater benefit will accrue through their reception.	
Y		c	17, 18.	The wild olive-sprout, grafted in, urged not to boast against the branches.		
				d	19, 20. The wild olive urged to fear.	
		d	21, 22.	The Reason why. The wild olive-graft urged to fear: for God, who spared not the natural branches, may also cut him off.		
				c	23, 24. The Reason why. The wild olive-graft urged not to boast against the natural branches: for God may engraft them in again.	
Z	e	g	i	25. Hardening in part happening to Israel, the means.		
				k	25. The completion of Gentiles in consequence.	
				h	26, 27. The salvation of Israel in consequence.	
					f	28. Gospel standpoint: Israel enemies.
					f	28, 29. Election standpoint: Israel beloved.
					e	g	k	30. Mercy to Gentiles, the consequence.
					i	31. Disobedience of Israel, the means.
					h	32. Mercy upon all through disobedience of all.

Expansion of "A" (xi. 33-36).

Paul's joy regarding God's purpose.

A	l	m	33.	Admiration of God for His nature.		The nature of God.		
				m	34.		Nature of God not ministered to by the creature.	
							n	35.	Operations of God not ministered to by the creature.
l	36.	Glory to God for His operations in creation.		The operations of God.				

Thus we reach the end of the dispensational portion of the Epistle to the Romans. The mysterious truths involved in Israel's fall, as the reason why the salvation of God is sent to the Gentiles, are explained as far as may be to finite minds and intellects. The Acts of the Apostles closes with the declaration as to the sending of this salvation to the Gentiles. Romans i-viii. explains what this salvation is and what it contains. While chapters ix-xi. take up the dispensational problems involved in this transfer.

It now only remains for us to complete this Epistle by giving the structure of the Practical division xii. 1-xv. 7. (The latter Epistolary portion, xv. 13-xvi. 24, has already been given (page 63), and the remaining Dispensational portion (xv. 8-12) does not require further expansion is as follows).

The structure of this practical division:

a	Rom. xii. 1.-xv. 7 (see page 62).
a	d | xii. 1, 2. Personal and Individual.
	e | 3-8. Ecclesiastical.
	f | 9-21. Social.
	g | xiii. 1-7. Civil.
	f | 8-14. Social.
	e | xiv. 1-23. Ecclesiastical.
	d | xv. 1-7. Personal and Individual.

The same warning as to "rightly dividing the Word of Truth" applies to this practical portion of the Epistle. It commences with the words: "I beseech you therefore," etc.

Now the structure shows us that it does not refer back to the end of chapter xi., but to the end of that member ("a," i. 16-viii. 39) with which it corresponds. So that xii. 1 reads on from viii. 39. And the connection is—Seeing that nothing can separate us from the love of God in Christ, therefore it is we are besought as to our practical walk. We are not to read this, which affects our *state*, into that which concerns our *standing*. Our *standing* is sure, and quite independent of all else. But, being what it is, our walk should be worthy of it. Hence, then, these exhortations and practical instructions.

Let us, then, rightly divide the Word of Truth, and not use truth as to our *state* to upset that which is equally truth as to our *standing*.

The importance of thus rightly dividing is seen in the final member (xvi. 25-27) of the Epistle, as in every other. Here we have *the mystery* in contrast to "God's Gospel" (in i. 1-6). There are those who wilfully close their eyes and perversely refuse to see the difference between these two. But the Word is clear for all who have the eyes of their understanding opened. Eph. i. 18 declares the necessity of this for the understanding of the Mystery which is the great subject of Ephesians, as we shall see. If any say they cannot see it, it is an honest confession that their eyes have not yet been thus opened. They are not compelled to make that confession; but, if they do, we can only express our sorrow for them, and thank God for the blessed answer of the prayer in Eph. i. 16-23 in our own experience. If any have not yet this experience, we exhort them to continue to pray this prayer.

It surely must be clear to the simplest honest mind that "God's Gospel," which is expressly stated to have been "*promised afore by His prophets in the Holy Scriptures,*" cannot possibly be the same as "the Mystery which was kept secret since the world began, but is now made manifest by prophetic writings."*

* The Greek is γραφῶν προφητικῶν (*graphōn prophētikōn*). There are no articles: and it is not the Old Testament prophets who are referred to here, but the Prophets as well as the Apostles who were given after the Ascension of Christ into Heaven (Eph. iv. 8-13). The expression is to be carefully distinguished from that used in connection with "the gospel" (i. 2), which is διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίας, *diā tōn prophētōn autou en graphais*

If they be the same, then language is useless for the purposes of revelation. If this be "doctrine and instruction" — what is the special instruction conveyed by stating that "promised afore" means "kept secret from times eternal" (R.V.) until now?

What answer could be given to the Infidel, who, believing what is taught by some Christians, as to this mistaken identity, exposes such a discrepancy as is thus created?

No: we abide by the teaching here given, that "the mystery" was a revelation made to Paul (2 Cor. xii. 1, 7; Gal. i. 12, etc.), after his Divine calling to be an Apostle.

Some brethren mistakenly suppose that we are teaching "another gospel" when we maintain this; and cry out that "there is only one gospel" which we are thus undermining. We have only to define our terms, and the baselessness of this fear is at once seen. What does the word Gospel mean? Every one will answer, truly, "*good news*." Then surely it depends on what the good news is about:

There is the "good news" of "the *grace of God*" to lost and unworthy sinners as revealed in this Epistle. That is "good news."

There is "good news" concerning *the Kingdom*: for though rejected by Israel, and still in abeyance, it is yet to be set up in power and great glory: that is good news.

There is "good news" concerning *the glory*: for Christ's mission did not end with His sufferings, but there is "the glory which should follow." That is "good news."

So, in like manner, there is good news concerning *the Body of Christ*, of which His People now are the members on earth, and He is the great and glorious Head in heaven. This is "good news," and it is part of the Gospel. Being specially committed to Paul, he sometimes speaks of it as "my" Gospel, as distinguished from that committed to the twelve. He speaks of it as "my Gospel" here (xvi. 25). And, whether this refers to the Mystery, and the *καί (kai)* should be rendered *even* (as it sometimes is):—"Even the preaching of Jesus Christ, according to the revelation of the mystery;" or, whether it refers to "God's Gospel" of grace (i. 1), and the *καί (kai)* should be rendered *and* (as it usually is):—"And the preaching," etc., the conclusion is the same: that "the Mystery," always hitherto hidden, cannot be the same as that which was "promised afore."

What that Mystery (or Secret) is, it is not the purpose of the Epistle to the Romans to teach. The subjective, doctrinal foundation for it is laid; and it is merely mentioned at the close in order to complete the beautiful structure of the Epistle, and to prepare the way for it to be taken up in the Ephesians; where it is fully dealt with as the next great lesson to be taught in the Holy Spirit's school of instruction. The teaching in Romans must first be experimentally received and learned, before we can pass on to the more

hagiais), by His prophets, in holy writings: viz., those well known as such in the Old Testament. Whereas the word "prophets" in xvi. 26 is not a noun at all. It is an adjective, and should be translated by *prophetic writings*, viz., the New Testament prophets so frequently spoken of in the New Testament Scriptures. (See *The Mystery*, pages 17, 18 and note).

advanced lessons of Ephesians. Having learned what it is to have died with Christ, and to have been raised with Christ; we are, in Ephesians, further taught what it is to be now already seated in the Heavens in Christ.

Hence it is that the "Doctrine and Instruction" (of 2 Tim. iii. 16) now passes on to the Epistle to the Ephesians. Romans viii. is the foundation on which it is built; and Romans xvi. 25 is the point from which its revelation starts.

But, before we take up that Epistle, we have to consider the pair which come between, and exhibit departure from, and failure with respect to, the teaching of the Epistle to the Romans, viz., Corinthians and 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 NEARNESS OF THE LORD'S RETURN.

BY PASTOR F. E. MARSH.

(At the York Conference, May 1894).

WE cannot possibly rightly divide the Word of Truth, without recognising the truth that belongs to Israel, and the truth that belongs to the Gentiles, and the truth that belongs to the Church of God. If we apply the truth that God has given to Israel, to the Church, or, if we apply the truth that has been given to the Church to Israel, and if we apply the truth relating to both to the nations, we shall get into an endless muddle. But, if we take the word of God in its simplicity, we shall find, if we keep these three things before us, that we shall be able to understand the word of the living God as we have never understood it before.

My subject to-day is, "The signs that indicate Christ's near return," and I want to bring before you three signs in connection with these three, namely the Jews, the Gentiles, and the Church. We find that the times of the Gentiles are nearly run out, and this is one sign of the Lord's near return. We also find that the Jews are returning to their own land, and that is another sign. The things that are to characterise the last days are with us to-day, if we have eyes to see them, and is it not well for us to see these things which the Lord has plainly told us are coming to pass.

The Lord Jesus Christ Himself, in Luke xxi., refers to the "Times of the Gentiles." In the 24th verse, we read, "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." We ask the question, "*When did the times of the Gentiles begin?*" They began with the rise of the kingdom of Babylon. *When will these times end?* When the Lord Jesus Christ comes again *with* his people. You see I distinguish between the Lord coming *for* his people and His coming *with* them. When He comes *for* His people we are "caught up" in the air, where we meet our Lord. When He comes *with* His people He comes to

the earth. If you will read the second chapter of Daniel you will find that the "Times of the Gentiles" are depicted there. The king of Babylon had a dream. He could not remember what he had dreamed. He summoned all the wise men, but they could not tell him his dream. They could not interpret it. Then Daniel came and stood before the king and related to him his dream and gave him the interpretation of it. He told the king that he saw a wonderful image. The head of that image was made of gold, the arms and breast of silver, the belly and thighs were made of brass, the legs of iron, and the feet of iron and clay. Then the prophet went on to say there was a stone cut out of the mountains without hands or not in hands, and that the stone came and struck the image on the feet and ground it to powder. Then the prophet gave the interpretation. He said to the king of Babylon "Thou art the head of gold. After thee there shall come another power which shall overthrow thy kingdom." We know what power came after the Babylonian. It was the Medo-Persian power. After the Medo-Persian power there arose the Grecian power. The legs of iron represent the Roman power which overthrew the Grecian. Where are we to-day in the page of history, as seen in the image? On the instep of the foot. There are ten kingdoms to arise; the old Roman World is to be divided into ten, and then the Lord Jesus Christ is coming to set up His kingdom.

The king of Babylon sees a beautiful image, but to the man of God, the times of the Gentiles are represented by four wild beasts, as seen in Daniel vii. The first beast that Daniel saw was a lion; the second was a bear, the third was a leopard, and the fourth was so terrible that it could not be described. The lion corresponds to the head of gold, which represents Babylon. The bear corresponds to the arms and breast of silver, which represent the Medo-Persian power; the leopard corresponds to the belly and thighs of brass, which represent the Grecian power. The last wild beast, that could not be described because it was too terrible, corresponds to the legs of iron, and represents the Roman dynasty. And as there were ten toes on the image, so there are ten horns on this wild beast, and these correspond to the ten toes and represent the ten kingdoms into which the old Roman world is to be divided. Out of one of the horns is seen to rise a little horn, and that, it seems to me, represents the coming Antichrist, who is to set up his power, and who is to be received by the Jews as their Messiah and deliverer, as we read in the 9th chapter of Daniel. It may be before the ten kingdoms are formed, certainly before the Antichrist is manifested, the Lord Jesus Christ is coming to take His people to Himself. Since the times of the Gentiles must end when the Lord comes with his people, since the Lord Jesus Christ is coming to set up his kingdom, and we are so far on in the page of history, I put it to you, is it not in accordance with reason and Scripture that we are to be expecting the Lord Jesus Christ to come and receive us to Himself, and that He is very near, even at the door, and that we must be expecting Him because He said He would come, and because events indicate that He is very near? So, from the fact that the times of the Gentiles are nearly run out, and before these times do run out the Lord Jesus Christ must come, are we not justified in saying

that He is near? We are not warranted in fixing any dates. We know not what hour He shall come, but we are warranted in saying from Scripture, that from the fact that the times of the Gentiles are nearly run by, we must be expecting Him.

There is another sign which plainly indicates that the Lord Jesus Christ is very near, and that is, that *the Jews are returning to their own land*. This is according to God's promise. Israel are God's own peculiar people. He has set them apart for Himself. Though they are scattered, God has not lost sight of them. God loves them: and in His own way and in His own time He will bring back Israel to their own land.

Turn to the 16th chapter of Jeremiah. Again and again we find in the book of Jeremiah, the Lord promising to bring Israel again to their own land. In the 13th verse we read: "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers, and there shall ye serve other gods day and night, where I will not show you favour." But, in the 6th verse of the 24th chapter we read: "For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull them down, and I will plant them and not pluck them up." Then, in the 3rd verse of the 30th chapter: "For lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Some may say that there may have been a partial fulfilment of this prophecy in the restoration of the Jews under Ezra, but the Jews are not in possession of the land to-day. There are many Jews in Palestine, but they are not in power. Again and again God uses those emphatic words: "I will bring them again, and I will plant them in their own land." This promise shall be literally fulfilled. The promise which God gave to Abraham, as to the extent of the land, has never been fulfilled. And, therefore, knowing God's faithfulness, we are warranted in expecting that God will keep to His promise, will literally keep to His word which He gave to Abraham as to the extent of the land, as well as to the fact that Israel shall be brought back to the land.

What do we find to-day in Palestine? Some of you may have seen the testimony borne by a Christian Jew at one of these conferences held in Liverpool some time ago. He says: "I remember, when I was a boy, when there were not more than two or three houses outside Jerusalem. To-day there are as many outside the city as inside. Within the last few years more than 70,000 Jews have returned to their own land." It is reckoned that there are 100,000 Jews in Palestine at this present time. Is not that an indication that the Jews are going back to their own land in unbelief? When the Antichrist appears and is ready to make that covenant, is not the Jew already there to receive him. And when the Lord Jesus Christ shall be manifested, and when they shall look upon Him whom they have pierced, then they will begin to mourn and wail because of Him. The Jew going back to his own land is a plain indication that the Lord's purpose is ripening, and that the Lord Jesus Christ is very near.

Before the Lord* Jesus Christ appears *with* His saints, there are many things that have to take place. The Antichrist is to be manifested, the covenant I have spoken of is to be entered into between the Jews and the Antichrist, but I cannot see a single thing that has to take place before the Lord Jesus Christ comes *for* His people. These things are coming to a head. Is it not therefore a plain and simple indication that the Lord Jesus Christ is very near, and that He may come at any moment? The right attitude for us is to be waiting for Him. Jesus said: "Behold, I come quickly," and if we are right with Him we shall long to see Him. If there is nothing between Him and ourselves, we shall pray and look for His coming.

The last sign I shall refer to is this, *events that we are told will take place in the last days are present with us now*. Kindly turn to 1 Tim. iv. 1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." When the Spirit speaketh expressly, it must be about something very important, for the Spirit speaks right through this precious book. Do we not find these things present to-day? There shall be a departure from the faith. Do we not find men on every hand departing from the faith? The things which our fathers believed, and for which they died, are denied on all hands to-day. They believed that the Bible was the Word of God. Now we are told that "the Word of God is in the Bible"—a very different thing. I cannot understand the mind of God unless He expresses Himself, and when people tell me the Word of God is *in* the Bible I say: "No, the Bible *is* the Word of God." I do not look at the medium through which the word came, but at God. They tell us that you have to put men into a favourable environment, to bring out the latent goodness in them; but the Lord Jesus Christ did not say this. He said: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The word of God speaks of the necessity of the atonement of the Lord Jesus Christ; but not so many of the teachers in our pulpits. Not very long ago a Congregationalist minister said Paul made a great mistake when he said that it was necessary for Christ to suffer, and that the statement was contradicted by Christ. But I find that the Lord Jesus Christ uses the very same words. Paul said, "Christ must needs have suffered" (Acts xvii. 3), and Christ said, "The Son of Man *must* be lifted up" (John iii. 14). If there was one thing Jesus spoke of as a necessity it was this, the death that He should accomplish at Jerusalem. Men failed to enter into the purpose for which Christ came into the world when He was here. Dear friends, I pray you, don't be led away by the theory of the times, that Jesus Christ came into the world to manifest perfect humanity, that He came to live a perfect life merely, and die a martyr's death in the pursuit of the purpose in a good cause. His death was an absolute necessity. I had sinned against a righteous God, and God could not receive me with my sins, and Jesus Christ must stand in the gap. He must be made a curse for me, if I am to be made a blessing. He must die if I must live. His death was an absolute necessity.

Men are telling us to-day, that the Holy Spirit is not a person, but simply an emanation from the Father and the Son. I read what Jesus Christ said: "He, when the Spirit of truth shall come, will convict the world of sin." When Jesus is speaking of the Spirit, He uses the personal pronoun, and brings before us in the most emphatic manner that the Holy Spirit is as much a person as He Himself.

Don't you find that to-day there is departure from the truth? What is spiritualism or more correctly demonology? Simply demons personifying the departed, and deluding the people, so that they believe they have communication with the departed. The devil gets people into his hands when they listen to these abominable delusions.

Another sign of the times has reference to the professing Church of God. What do you find to-day? That Christians are adopting worldly means for carrying on the Lord's work. The early Christians got on their knees when they wanted anything from God, and they proved the reality of God's promises and presence. What do we find to-day with reference to the Church? I speak of a church, of course, in its outward aspect, and not in its real aspect.

Suppose Christians want money, what do they do? They must get up a Bazaar, and adopt all kinds of methods for making money. In Sunderland, only a few months ago, there was a Presbyterian minister, who actually recited an indecent piece, out of Shakespeare, that he might entertain the people and get the money out of them. Those of you who are on the Lord's side, do not, I pray, "go down to Egypt" for help. Stay yourselves upon the living God. Look up to Him. If we go and speak with God about our difficulties He will speak with us. Oh, keep to God's book, and do not deny your Lord by these worldly methods, and thus put Him to an open shame.

Things New and Old.

"HIM" or "IT."

BY STEPHEN MERRITT.

THIS seems to be the question. "It" is a thing. "Him" is a person. If we receive "it" we almost invariably lose it. Ninety out of every hundred that receive "it" lose it, and it keeps them continually receiving and losing, and this makes the life very unsatisfactory to the gainers and losers, and to almost everybody else. The *thing* is not able to do the work of the *person*, because it was never intended to, nor so designed. About losing the thing, John Fletcher, so I read, lost it five times because he did not *profess* it, and anything that is lost so easily is not the adequate thing for these times and His purposes. In fact it is so loseable that we do not know exactly when we have it and when we have it not; so we find it so necessary to go forward every good opportunity, and seek it again with strong cries and tears, and this must be done to hold our own, and to remain in and retain "it." In fact this becomes our business to keep "it" and see that we lose it not. Our sanctification is such a valuable thing that we must watch and guard and keep it, so we have no time or room for any other work, and we become religiously selfish in our

endeavours to keep it. To keep "it" we must talk, preach, and write it. We must correctly pronounce our Shibboleth, we must associate only with those who profess it, and denounce those who place any one in place of it. I speak in love. I have no controversy; I bear no ill-feeling. I tried the "IT" life for many, many hard and weary and unsatisfactory years. I received "it." Plainly, clearly, satisfactorily received it. It was what I sought, and according to my faith it was done. As I received so I walked: as I was taught so I did. I prayed; no Romanist could have been more punctilious in doing duty than I. No monk ever counted his beads, and muttered his Hail Marys, his Paternosters, more zealously than I prayed my secret and public prayers. Every meeting I had to rise and profess "it" or lose it; and I professed it and kept it. I prayed and I prayed aloud. Baal's priests' plan was mine. I shouted and made noise. I was happy and blest. In fastings I was faithful, for this was necessary to keep it; and years of Friday fastings were mine. Prayer and profession and fasting was not enough to keep it, for it was slippery and would slide, and I thought I would die. Works, good works, were brought into play, and I preached for nothing, and built churches, and fed the poor, and established and maintained missions. I never read a novel, never caught a fish nor scared a bird, never shot an animal, nor saw a play, nor a dance, nor a race, nor a game. I gave my money, and time, and talent freely to secure "it." I did not laugh, I separated myself and ostracized and condemned others. I wore plain clothes and lived a plain life. I kept the rules, attended class, and band, and prayer, and preaching meetings continually. I went to camp-meetings and took hundreds, paying their way, so that they might receive "it." I held continuous meetings for years on this line day and night in the churches of which I was pastor, and saw thousands receive it. In all things I was a Methodist, and a Pharisee, and verily believed I was doing God's will, and that in securing the blessing of sanctification I had all there was for me: and to think of anything more or better was a delusion and a snare, and I had just better keep what I had or I would lose it all. I must beware of fanaticism—for this was the bane and poison of it. It was a hard life that I had to live under the bondage of it. It did not measure up. The people that had received the blessing IT, lost IT by hundreds; there was no real or general strength imparted. I and they became clannish and would only go to Holiness meetings and hear Holiness preachers. We became narrower and narrower until we crowded each other out, and said mean things one of another. It was requisite, so I thought, to keep it. I wore out my voice, I broke down my health, and my strength, in my endeavours to keep and spread "it"; and my life was a failure and my efforts fruitless. In this time of dilemma, when my heart and flesh failed me, and I was on the point of abandoning it as uncertain and unsatisfactory, a Person came to my rescue. I was alone; none were near; none were interested. He quieted me, hushed my murmurings and complainings, whispered in love that "it" could not, but He could. He communed with me, and gently suggested that I take Him as Husband, and evermore call Him Ishi. I

acquiesced, said Yes to Him, and that is all. No new blessing—a thousand would not meet the exigences of the case. Blessings are its own things. The Blessor came. He, Him, a Person, my Ishi, and my life altered. He abides. He satisfies; my doing is now done. He does it all. I rest and rejoice, the hardness of my life is all gone. His sweetness has come in. His gentleness has made me great, He and His are mine. I am His. Never to be separated. He never leaves me, He cannot, it is against the law, wedded forever. He loves me, and though I may do or miss doing, He does not repulse me, but caresses and loves me. He does not berate, He never condemns, but ever comforts, strengthens and blesses me. The "HIM" life is a thousand times better than an "IT" life. I know. I have tried both. Beloved, receive ye HIM.

Questions and Answers.

QUESTION NO. 198.

J. J., New York.—"What is the character of the conviction spoken of in John xvi. 8-11? 'He will convict the world of sin.' Is it an evangelical conviction of sin awakened by the Holy Spirit to the reality of the Truth?"

The word ἐλέγχω (*elencho*) means *to bring in guilty; to put to shame by proving one to be wrong; to convict with a view to condemnation and judgment, but not necessarily to convince; to bring in guilty without any confession or feeling of guilt by the guilty one.*

Hence the word "*reprove*" of the A.V. and the "convict" of the R.V. both fall short of the full and true meaning.

This will be seen by reference to John iii. 20: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd": *i.e.*, lest they should be so manifested and brought out that no such thing as palliating or excusing them is possible. So in John viii. 46 the Lord Jesus asks: "Which of you convinceth me of sin." This of course is wrong, for who could put Him to shame by proving Him to be wrong? Who could bring him in guilty?

The words do not refer to the church; but, as it is clearly stated, to "the world." Of course we mean they do not refer to "the church of God," for alas, "the church" is now practically the world, and there is little to choose between a worldly church and a religious world.

The Lord speaks of what the Holy Spirit would do when He shall have come. He would bring the world in guilty (1) "concerning SIN, because they believe not on me." The world has various ideas as to sin, and its standards vary from time to time. One generation condemns as sin that which a former generation did not. One part of the world punishes as sin that which another part legalises as not sin. Some speak as though intemperance were sin, others impurity, others gambling, &c. &c. But the Holy Ghost has come, and is here to testify that Sin consists in the rejection of the Lord Jesus Christ. *That* is sin, in spite of all human opinions to the contrary. A pure and temperate world would be a lost world and a ruined

world, a world of lost sinners, *because they believe not in Christ*. Herein lies the world's sin, and herein is its guilt made manifest. "Whosoever therefore will be a friend of the world is the enemy of God" (Jas. iv. 4).

(2) He would bring the world in guilty "concerning **RIGHTEOUSNESS**, because I go to the Father."

The Lord Jesus came from God—and was God; the Holy Son of God. But the world would not have that Righteous One, though the world had never seen such before. The world rejected Him and cast Him out. But Heaven received Him. He has gone to the Father, and the presence of the Holy Ghost is the witness to the absence of that Righteous One. His mission to the world is to bring it in guilty as to Righteousness, because it has cut down "the Righteous Branch" and cast out God's "Righteous Servant." Yet the world dares to talk about "Righteousness"! and prates about "national righteousness," and seeks for righteous government, while all the time the very presence of the Holy Ghost is the witness that the world knows nothing whatever of righteousness with all its talking and all its boasting. No! until He comes again, and "a King shall reign in righteousness," it is and will be and must be, as the word has gone forth: "I will overturn, overturn, overturn, until He come whose right it is, and I will give it Him." This is how the Holy Ghost now brings the world in guilty concerning righteousness.

3) He will bring the world in guilty "concerning **JUDGMENT**, because the Prince of this world is judged." It is the perfect tense—"has been judged."

The Lord Jesus came to do a work which should ultimately "destroy the works of the Devil." Judgment has been judged. Sentence has been passed, but it yet waits execution. A "judgment summons" has (as it were) been obtained, and "execution" will soon be "put in." The world and its Prince have been judged, and all their principles, spirit and maxims.

And yet the world dares to judge and talk about "judgment," while all the time itself lies under judgment.

The Holy Ghost's presence witnesses of this, and brings the world in guilty concerning judgment, because, while it talks of judgment, it has been adjudged guilty, and only awaits the execution of the sentence which has been passed.

This, therefore, is the testimony of the Holy Ghost *to the world*. It is Heaven's reversal of the world's treatment of Christ. It is the answer of the righteous Father to what the world has done to His Son, and must not be interpreted of gospel convictions.

How different is all this to the Spirit's work with reference to the Church of God! In Rom. viii., and the other Church-Epistles, we are taught concerning His work of grace in bringing lost sinners to glory. He does not condemn *them*, but by His regenerating work really convicts of sin, and causes the sinner to condemn himself, which is a very different work from that set forth in John xvi.

QUESTION 199.

J. J., New York.—"How should we read Eph. ii. 21, and Eph. iii. 15?"

"All the building"? "All the Family"?

or
"Every building"? "Every family"?

Is it singular in each case, or plural? Is it one building and one family, or several buildings and several families, or

Is more than one family meant, and yet but one building?

If the Greek is the same in each passage, does anything else warrant variation in the translation of the two passages?

The Greek is the same in each passage, and by the Figure of *Synecdoche*, can be shown to mean "the whole building" and "the whole family."

Our Monthly Bible Study.

STRENGTH OR DIVINE POWER.

1. DIVINE POWER FOR FAITH - - - Rom. iv. 20.
2. DIVINE POWER FOR SERVICE - - - Acts ix. 22.
3. DIVINE POWER FOR CONQUEST - - - Eph. vi. 10.
4. DIVINE POWER FOR ABILITY - - - Phil. iv. 13.
5. DIVINE POWER FOR QUALIFICATION - 1 Tim. i. 12.
6. DIVINE POWER FOR TESTIFYING - - 2 Tim. ii. 1.
7. DIVINE POWER FOR ENDURANCE - - Heb. xi. 34.

Christ Church Lodge, Bromley, Kent. T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

PROSPECTS OF A FALSE MESSIAH.

Rabbi Gaster, of London, in giving an account of various men who have from time to time arisen among the Jewish people since the time of Christ, and proclaimed themselves the Messiah, used these striking words: "The times are remarkably similar to that psychological moment which is fruitful for the advent of Messiahs, and it is not impossible, therefore, that a man may arise in our times, who, with changed circumstances, and adapting himself to the necessities and peculiarities of our time, may put forward similar claims to those of years gone by."

THE SPREAD OF ZIONISM.

The *Free Church of Scotland Monthly* says:

"that the Zionists had a year ago 42 associations in Austria-Hungary, now they have 250; 23 in Russia, now 373; 27 in Roumania, now 127; 14 in Britain, now 26; 10 in America, now 60, and including 26 groups in New York and 8 in Chicago. Formerly there were no associations in Germany, now there are 25; none in France, now there are 3; none in Italy, now there are 12; none in Switzerland, now there are 6. Belgium, Denmark, Greece, Servia, Bulgaria, Turkey, Egypt, and Transvaal are represented also.

CONCESSIONS FOR RAILWAYS IN PALESTINE.

The *Board of Trade Journal* says:

"A despatch, dated 23rd December last, has been received at the Foreign Office from H. M. Consul-General at Beyrout, reporting that, according to information received from Haifa, the concession for the Syria-Ottoman railway, from Acre and Haifa to Damascus, has been re-secured by the Thames Ironworks and Shipbuilding Company, Limited, and the caution money has been deposited in the London branch of the Ottoman Bank. Formal permission has been received by the representatives of the company on the spot from the government of Acre to commence operations.

RELIGIOUS SIGNS.

"PAST FEELING."

Israel's decline and apostasy are accounted for from the facts given in 2 Chron. xxxvi. 13. The King Zedekiah would not humble himself before Jeremiah, who spoke to him from the mouth of the Lord. The priests followed in the steps of the King. "They mocked the messengers of God, and despised His words . . . until the wrath of the Lord arose against His people, *till there was no remedy.*"

When Jeremiah was shut up, Baruch was commissioned to carry to the king "all the words of the Lord which He had spoken unto him, upon a roll of a book."

When the King heard of this, Jehudi was sent to fetch the roll, "and Jehudi read it in the ears of all the princes which stood beside the king. Now the King sat in the winter house . . . And it came to pass that when Jehudi had read three or four leaves he (the king) cut it with a penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. *Yet they were not afraid.*"

Modern criticism now cuts it up with the pen. Jeremiah had received this assurance from the Lord: "I will make my words in thy mouth fire." The King must have felt the truth of these words, but he hardened under the process and cast them into the fire.

Things are different in this day. The Bible is used as a cyclopaedia to be drawn upon for many uses—a title for a novel, for a play, for a picture, or to find a subject to display musical talent. Very recently some picture on exhibition was advertized in large letters, "Behold I show you a mystery," and Satan's effort seems to be to familiarize the mind with solemn passages, in this way to compass his aim and make familiarity breed contempt.

The following is taken from a weekly journal:—

"A clergyman in Philadelphia, who was crowded out of the Baptist denomination, hired a theatre, and held Sunday services with unique spectacular effects. The stage was set to represent the River Jordan, and the rite of Baptism was administered in a tank. He was reinforced by a choir of 150 trained voices."

How many preachers, in their eagerness to collect large audiences, have contributed to this spirit that is abroad—something must be done to produce a sensation, or to "fill the place." This is the latest which comes from New York:—

"UP-TO-DATE RELIGION.

"PHONOGRAPH TO SHOUT EXHORTATIONS TO SINNERS.

"Mr. D. L. Anderson, millionaire evangelist, of Philadelphia, begins a series of revival meetings next week in several cities.

"The leading feature will be a large phonograph, manipulated by an assistant, which during the services will quote words of famous preachers, shout exhortations to sinners, and sing hymns.

"The innovation is causing much comment, but Mr. Anderson upholds it, and says that unless religion is up-to-date it cannot attract the masses."

But, judging from a sermon preached by the Rev. J. E. Greenhough, which is printed in a localized Baptist magazine, there will not be many sinners to "phonograph" to shortly. Here is his sermon reduced to the shortest limits that space will allow:—

The new century is going to bring developments to work like a transformation scene. Millions will soon be able to speak English and read the English Bible, and more millions will be under Anglo-Saxon rule. Then we are to note the greatness of the British Empire—a railway to be built through Africa, China's millions to come under our influence. This is followed by a rhapsody about the beauty of the Union Jack, as it displays the symbol of the cross.

We must give the peroration in full:—

"Think, moreover, how Christianity is spreading with a rapidity unexampled; how Christian thoughts are taking hold on thrones and parliaments as never before; how emperors are talking Gospel, and military czars issuing manifestos in favour of disarmament and peace."

This instance given below is quite as exciting as the phonograph. The character of the Rev. preacher's "faith" must be wrongly described, and has not the letter "r" slipped out in putting it into type?

"SOULS SAVED BY UPPERCUTS.

"In the interests of Christianity and to raise money for his missionary work, the Rev. Cyrus Escomb, a travelling evangelist of the Dunkard faith, participated in three prize fights in Bellefourche, S. D., recently, of two, four, and seven rounds respectively. In each he was victorious, and with every victory he saved, or thinks he saved, a soul."—*New York World.*

America affords an example of another development:—

"RIGHTLY NAMED.

"The Church of the World' is a new organization in a western city. Was there any need to organize a new one? We thought there were plenty of them already. Shall we after this look for 'the church of the flesh' and 'the church of the devil'—or 'the synagogue of

Satan,' as the Scripture phrases it? Well, perhaps it is as well to call things by their right names, instead of naming after apostles, martyrs, and saints. It is announced that in this church 'there will be no prayers offered to the Deity, as in the opinion of the pastor, Dr. R., public prayer has largely become a perfunctory performance, addressed to the congregation more than to God.' If all the church-going worldlings join that Church it will be a big one."—*The Christian (American).*

And so the whirl goes on, and the apostacy works its havoc, and preachers hold forth upon every subject but the one that should be uppermost. The command is,

"PREACH THE WORD."

The Daily News, of April 16th, gives an "up to date" sermon of Canon Gore, embracing a variety of subjects—*"Armenian suffering, illicit commissions in trade, dwellings of the poor, increased consumption of alcohol, lead poisoning, strife in the Established Church."*

The words of Mr. J. R. Lowell are worth recording:—

"So it has come to pass that the preacher, instead of being a living force, has faded into an emblematic figure at christenings, weddings, and funerals."

We would add something more: Filling up the intermediate spaces in his existence in dealing out stale platitudes about *getting to heaven*, or delivering some vapid, insipid speech on sanitary, social, or political themes. Such are

"OF THE EARTH, EARTHY,"

and unable to take up (because unable to take in) Divine Truth. The words of the Lord Jesus describes such: *"He that is of the earth is earthy, and speaketh of the earth"* (John iii. 31). The pulpit is degraded to uses and themes which may be quite as well handled by some of the tub-orators in the parks.

The Holy Spirit in Ezekiel's day had to contend with the same sort. "Neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost (Exek xxxiv. 4).

This is true to-day. The time is taken up with presenting a chaotic medley of German mysticism, American science, newspaper scraps, and magazine articles.

No wonder there is a revolt from this religious buffoonery which makes many of unsettled minds seek consolation in religious pretenders, who claim authority to pardon sin, as the one here given, so justly held up to scorn by *The Daily News*.

"Whenever a poor penitent comes to me and confesses his sin, I believe when I absolve him he rises as pure and white as snow, as if our Lord had pronounced the absolution. Come, then, to God's appointed priest and receive this absolution, and you do not know what a tender tie will spring up between you and Him—a tie more tender than between husband and wife even, or any other relationship."

SPIRITIST SIGNS.

"THEY PROPHESEY A LIE UNTO YOU"

(Jer. xxvii. 10).

The Editor of *Light* had better confine himself to his "communications," "rappings," "sensitives," etc.; when he attempts something in the way of exposition of the Word of God, then he displays his ignorance in this sphere. Perhaps he will take an analysis of this text: "The heart of fools proclaimeth foolishness" (Prov. xii. 13), and show us where Cowper was wrong in the following line: "He that hates truth shall be the dupe of lies."

A striking testimony to this is one of themselves:—

"It strikes me that, in our present ignorance of the invisible world and its inhabitants, for any set of men to appoint themselves, or get their friends to elect them, spiritualistic judges in Israel is sheer impertinence."

"... After all it is a matter of very minor importance, that silly people should be insured against humbug. . . . There are silly people to be found in every movement; and since it is the nature of silly people to be humbugged, and to humbug each other, and themselves, they are necessarily a source of weakness and of scandal for whatever cause they honour with their patronage. The evil is inevitable and

irremediable, and the wisest thing to do is to put up with it philosophically" (*Light*, Feb. 4, 1899, pp. 51).

All this effusion arises from the fact that some mediums had been found out playing tricks. The Editor goes on to give us one of his sermonettes, which contains the

"DOCTRINES OF DEMONS."
"SPEAKING LIES IN HYPOCRISY."

"Doctrine is, at best, only like grammar in relation to thought; the sacrifice of Christ is but the type of our own surrender to the Father. This is the ideal; and towards it, willing or unwilling, choosing or rebelling, we are all moving. Let those who are willing and who hasten, deal tenderly with those who hesitate; and let those who hesitate hope for the best and wish well to the explorers who may be God's strong ones sent on before to prepare the way."

"BROTHERISM."

The following extracts will show that there is no "great gulf" between the "doctrines of demons" and the teachings of the modern gospel of humanity which is preached from hundreds of pulpits, and pervades much of the so-called "Christian" literature of the present day. The essence of this new gospel is that it puts "good-will" towards men everywhere, and "glory to God" quite in the background. It is nothing to such teachers that in the Scripture this order is reversed! (See Luke ii. 14).

"Some people are apparently afraid of the study of sociology and the term 'socialism.' Let us call it brotherism. Christ expressed it as 'Love thy neighbour as thyself.' Human kind are awakening to their own relationship. Because we are brothers and sons of God, we feel stirring within us the God-purpose and potency—the self-assertive morality."

THE NIAGARA OF RELIGION.

"The universal fatherhood of God, man's sonship and man's brotherhood, are not fictions (!) but the deepest intuitions of man's soul. All these ideas will continue to expand and grow until they reach their full measure, as surely as the waters of the flowing streams fill the sea or the last atom of matter is caught in that stupendous force which keeps our whirling sphere and the distant circling stars in eternal adjustment; and this, not because of tolerance or intolerance, but because it is the law of the life of God fulfilling itself in the growing life of man."

For once we are in agreement. It is to this "ideal" that "we are all moving," "self-assertive morality," which pleases the flesh, and fully accounts for the marvellous sale of books setting forth these doctrines, the outcome of which is embodied in Sheldonism and Tolstoyism, and will find its full expression under Antichrist.

Editor's Table.

NOTICES.

We thank our many readers for their kind support during another year which closes with this, our Fifth Volume.

We thank many of these for their kind letters of sympathetic fellowship in the precious truths we seek to make known.

We thank others also for substantial help which has relieved us of all anxiety, and been like oil to our wheels; enabling us to go forward without anxiety and making our labours a pleasure.

One request, however, we have to make, not merely in our own interest, but in the interest of the Lord's people who sadly need help and food. May we urge all our readers to gain another subscriber for our new year, which commences with our July Number, not forgetting, to at once, renew their own subscription.

We are glad to announce that

MR. ALFRED HOLNESS,
14 PATERNOSTER ROW, E.C.

has arranged to become our Publisher, and we trust this will greatly add to the extension of *Things to Come* and enlarge its sphere of usefulness.

Those who wish to do so will continue to transact their business through MR. GEORGE STONEMAN, 39 Warwick Lane, E.C., and remit to him for the renewal of their subscriptions.

Vol. V. is now ready, with Index, complete. Price Two Shillings.

Our new volume commencing July, will be printed on superior paper, though keeping within the limits of book-post rates.

May we suggest two pleasant and easy ways of helping us in our work.

(1.) Vol. V. might be used when making presents. One friend gives a copy to all the Sunday School Teachers in his parish. Others might copy his example; or use them as Christmas presents and New Year gifts. We shall be prepared to meet a large demand in response to this appeal.

(2.) We have a quantity of back numbers which we shall be glad to send free, if our friends will pay the carriage.

These might be distributed privately amongst individuals; and in larger quantities at public gatherings of Christians likely to be interested in our teaching.

If these two plans were taken up and entered into with any spirit, we might look for a distinct advance in this coming year.

REVIEWS.

The Fulness of God, and Other Addresses. By Marcus Rainsford, B.A. S. W. Partridge & Co., price 3s. 6d. A book that can be safely commended. The dialogues that Mr. Rainsford had with Major Whittle and Mr. Moody at the close of gospel meetings are calculated to be very helpful to many. It is rich in good things, the unfoldings of the riches of God's grace through Christ Jesus. Not bringing Him again into the world of Sin with the specious enquiry, 'What would Jesus do?' but bringing out the important truth that our fellowship is *now* with Him in His exaltation, and shows that this must be the true spring of action for all service *for* Him while here and until He comes. We give one extract which verifies this point, "Depend upon it, when the Holy Spirit gives the desire to be with Christ, He puts the hands, feet, and tongue all in motion to work for Him *here*." We most heartily recommend it.

Scripture Studies and Bible Readings. By William G. Carr, Brooklyn, N.Y. Sold only by the author. *Nuggets of Truth from the Epistles.* By the same author. Hodder & Stoughton. If preachers and Bible-class readers would secure these two books they would find them exceedingly helpful. Full of suggestive thought by a line or two on a verse, for the purpose of creating an increased interest in God's work and stimulate to further study. These are books that will be found conducive to the aim the writer hopes from them, that God may be glorified and "the object of their preparation attained." We can supply copies of this half-crown book for eighteen-pence. Apply to Editor.

ACKNOWLEDGEMENTS.

Per Pickering & Inglis, 1s.; T. H. C., 7s.; T. B. S., 5s.; E. J., per Stoneman, 2s.

