



# Things to Come:

A JOURNAL OF BIBLICAL LITERATURE,

WITH

SPECIAL REFERENCE TO PROPHETIC TRUTH.

---

*The Official Organ of Prophetic Conferences.*

**Vol. 1-2  
1894-1896**

ISBN 1-883228-28-X

Reprinted 2000

**INVICTUS  
73498 M-51  
Decatur, MI 49045  
616 423-8782**

Study Shelf  
by Pilkington & Sons  
1-800-784-6010  
[www.StudyShelf.com](http://www.StudyShelf.com)

Digitized by Teleios Ministries

**Publishers Note:**

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

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

Respectfully,  
George L. Johnson  
INVICTUS

# Things to Come:

A JOURNAL OF BIBLICAL LITERATURE,

WITH

SPECIAL REFERENCE TO PROPHEPIC TRUTH.

---

The Official Organ of Prophetic Conferences.

VOL. I.

JULY, 1894, to JUNE, 1895.

LONDON:

THE "THINGS TO COME" PUBLISHING COMPANY,

29, PATERNOSTER ROW, E.C.

1895

## PREFACE.

---

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

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

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

THE EDITOR.

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

# INDEX OF SUBJECTS.

	<i>Page</i>		<i>Page</i>	<i>rare</i>
[Abolition of War, The	198	Conferences <i>{tonfirmed}</i> —		
Advancing Apostacy, The	178	Ealing	16 r, 201	Jehovah's Name and Israel's Blessing. . . 82
Agapemone, The	159	Edinburgh	1, 141, 161, 181, 201	Jerusalem's New Prosperity . . . - 15^
Also	116	Elgin	1	" Jcsu the Messianic King " . . . 1°?
Anglo-Israelism	59, 100, 159, 201, 219	Glasgow	i, 161, 181	Jewish Colonies . . . 18, 178,, 198
*\ ij, -Israelites and the Hope of the Church	139	Gloucester	61, 81, 101	„ Literature . . . 17
Applause of Christian Teachers	60	Halifax	14T, 161	„ Movements 18,38,78,137,158,178,218,233
'Archdeacon Farrar on Daniel.	214	Inverness	I	„ Pale of Settlement for Siberia, A . . 99
Are the Japanese the Lost Ten Tribes?	200	Keswick	. 141, 161, 181, 201	„ Societies . . . 17
'Ascent of Man " and " Natural Law in the		Liverpool	I, 21- 41, 6t, 81, IOI, 181, 201	„ University in Jerusalem . . . 178
Spiritual World " . . .	20, 34, 53 i	London	. 81, 101, 121, 141, 161, 181	Jews, The . . . 57
Atmageddon, Cyprus and	19S !	Nottingham		John Wesley and Tre-Millcnnialism . . . 157
Atonement, Mr. Gladstone on the	112	Paisley	I	King, The Coming . . . 106
Babylon the Great . . .	32, 51, 209 .	Portsmouth	. 141, 161, 181, 201	" King," " Jcsu the Messianic " . . . 100
Bible Structure, Illustrations of—	1	Rotherham	1. 2,1,4 1,6, . 8 1,10 1,12 1	Lan(1Tcnu;c . . . is
Genesis xv. 13-16	55	Tunbridge Wells .	4 , 1 1, 181, 201	Latest Russo-Jewish News . . . 98
Deuteronomy	175	York	4 , 1 1, 181, 201	Little Children . . . 173
I Samuel xvi.-xviii.	36	Dan, The Tribe of .	11, 212, 213 j	" Lord is at hand," The . . . 206
Ecclesiastes xii. 11	177	Daniel the Prophet .	201	Lord's Coming, The . . . 45
Daniel ix. 23-27 .	97	„ Archdeacon Farrar on	214	" Lost " Ten Tribes, The . . . 14
Matthew iii. 5-17	n 7	Daniel's Vision	223 !	" Latter Rain," The " Former and the" . . 178
Mark iii. 21-35 .	77	Daughters of Zion .	178!	Lesson, A Great . . . 73
Acts	175	" Days of Noah," The		Mildmay Cards . . . 100
Romans	175	Devil's Millennium, The	218	Millennial Lights and Shadows . . . 62 t
I Corinthians xii. 4-11	175	Devil Worship	is, 39, 99, 139, 236	Millennium, The . . . 100
1 Corinthians xv.	231	Diatessaron, Tatian's	30	Mystery, The . . . 22
2 Timothy i. 6-14	157	Difficulties of Scripture, The .	146	Mysticism . . . 79
j. Hebrews L and ii.	37	" Dream " and the " Vision," The	164;	Millennium, The Devil's . . . 218
I 2 Peter iii. 19-21	16	Dispensation, The End of the Present	102 :	" Names and Order " of the Books of the
f-Tlevelations xiii. .	213	Dream, Nebuchadnezzar's	26	Old Testament, 110,132,151,168,190,208,227
jBishop Ryle's Prophetic Creed	115	Drummond, Professor, Answers to	20, 34, 53	National Movement, The 18, 38, 78, 137, 158^
Blessed Hope in relation to Prophetic		Editor's Table 20, 40, 60, So, 100, 139, 160,		178, 218
Study, The	114	Education in Russia .	1So, 200, 220	Nebuchadnezzar's Dream . . . 26
LBborderland	59	French Unsectarian	80;	
British-Israel Question, The 11, 14, 59, 100,	231	Electric Sense	99,	
194, 200, 212, 213, 215,		End of the Present Dispensation, The	102	
Brotherly Communion with the Foreign	80	Epistle to the Romans, The, 33, 52, 74,95,1		
; s' Protestant Churches	141	Errata		
Bruising of Satan, The	40	Evolution and Christianity	20,	
iJBesant and the Congregational Pulpit, Mrs	58	of Humanity		
> A Hindu Woman's View of Mrs.	235	Exodus and the Restoration, The		
iDVii and the Mahatras, Mrs.	28	Expulsions		
]Bible Testimony, Unity of	156,173,195	" Former and the Latter Rain," The		
:>**, Study, Notes for, 15,36, 54, 76,96.116,135,		" For His Name's Sake"		
]Black Mass,The (see Devil Worship)		French Unsectarian Education		
Character and End of the Present Age, The	68	Fulfilled Prophecy .		
Christendom . . .	19	Forward Movement and Spiritism, The		
'Christianity and Heathenism . . .	94	Gentile Movements		
; „ and Islam, Reconciliation of . . .	219	God's Remembrance of " Babylon the Great		
Christian Science . . .	179	Great Lesson, A		
f i „ Social Union	98, 199	Gladstone on the Atonement, Mr.		
Christ in the Psalms	87	Gospel of the Kingdom, The Rejection		
our Hope	3, 130	Harvest Thanksgivings		
Khurch Army, The . . .	200	Heart Service and Good Works		
Forward Movement, The . . .	39, 178	Hebrew Mountaineers of Daghestan		
v „ The World in the . . .	200	Hill of Tara, The . . .		
Coming King, The . . .	106	Hindu Woman's View of Mrs. Besan		
Prince, The . . .	1 3 , 201	His Return our only Hope		
Reign, The . . .	. 17 2	Holy Land and its Future Prospect		
>> The Lord's . . .	- 4 5	How to Study Prophecy		
and the Gathering, The . . .	. 2 2 1	Humanity, Evolution of		
Correspondence . . .	. 117, 174, 19S, 215	" If I go away, I will come again "		
Count Tolstoi . . .	40	Illegal Ecclesiastical Territorial Titles		
Cyprus and Armageddon . . .	. 1 9 8	Indictment of British-Israelism, The		
Civic Churches, Mr. Stead's . . .	. 2 1 9	Inspiration of the Scriptures, The . . . 7L		
ianity, Evolution and . . .	. 20, 34, 53	International Congress of Orientalists		
nees—		International Work, The		
rdeen . . .	I, 141, 161, 181	Irreverence of the Social Gospellers, The		
st . . .	ioi, 121, 141	Is Anarchy Spreading?		
n. . .	1, 21, 61, 41, 81, 101	Israel Past and Present		
tBradford . . .	61, 41, 101,121, 141, 161	Israel's Past, Present, and Future		
;Carlisle . . .	. 1	India, Theosophy in	X	
]Jjgwall . . .	. 1	Israel,Three Prophetic Parallelisms concerning.		
H ib jin . . .	101, 121, 141			
ice . . .	. X			
jfuhoon . . .	i, 21, 141,161, iSi, 201			

<p><b>A</b> Purpose of the Ages . . . . . 22          Prophetic Study, The Blessed Hope in Relation to . . . . . 114          Present Age, The Character and End of the Prince, The Coming . . . . . 13, 201          Prophet Daniel, The Prophecy, Fulfilled . . . . . 15, 108          Questions and Answers 16, 37, 55, 77, 98, 116, 135, 157, 161, 175, 196, 216, 232          Railways in Palestine . . . . . 18, 57          " Syria . . . . . 178          Reasonableness and Certainty of the Hope, The . . . . . 121          Reconciliation of Islam and Christianity . . . . . 219          Rejection of the Gospel of the Kingdom, The . . . . . 134          Religious Movements (Signs) 39, 59, 79, 138, 159, 199, 218, 233          Reorganization of Babylon the Great, The . . . . . 209          Resurrection, The . . . . . 149          Restoration of all Things . . . . . 225          Reunion of the Churches, The 39, 199, 219, 234          Reviews . . . . . 120, 139, 155, 160, 180          Rightly Dividing the Word of Truth . . . . . 48          Rights of the Lord Jesus, The . . . . . 144          Roman Catholics and the Temporal Power . . . . . 79          Roumania . . . . . 78          Ritualists, The Secret Work of the Religion, The World's . . . . . 179          Religions, Parliaments of . . . . . 19          Kyle's Prophetic Creel, Bishop . . . . . 115          Reign, The Coming . . . . . 172</p>	<p>Russia, Education in . . . . . 98          Romans, The Epistle to the 33, 52, 74, 95, 139, 211, 229          Russo-Jewish News . . . . . 98          Rain, " The Former and the Latter " . . . . . 178          St. Paul and Prophecy . . . . . 101          Salvation Army, The . . . . . 39, 235          Satan, The Bruising of . . . . . 141          Science, Christian . . . . . 179          Sense, Electric . . . . . 92          Second Advent Unnecessary, The . . . . . 59          " of our Lord and Saviour . . . . . 44          " Coming of the Lord . . . . . 65          Separation or Reunion . . . . . 76          Secret Church of the "New Religion," A . . . . . 219, 235          " Work of the Ritualists, The . . . . . 40          Seventy Weeks, The . . . . . 89, 97, 114, 192          Signs of the Times, The 17, 38, 57, 77, 98, 101, 118, 137, 158, 178, 198, 218, 233          Silence of Scripture, The . . . . . 127          Sixth Sense, A . . . . . 99          Social Christianity . . . . . 80          " Services . . . . . 179          " Signs . . . . . 158, 199, 218          " Union, Christian . . . . . 138, 199          " Son of Man " and " Son of God " . . . . . 96          Spiritism and Poetry . . . . . 159          " and the Forward Movement . . . . . 159          " and Theosophy 18, 58, 78, 99, 118, 138, 234          " and Occultism, Spread of . . . . . 99          " The Forward Movement of . . . . . 159          Stead's Civic Churches, Mr. . . . . 219          Sunday Clubs . . . . . 159</p>	<p>Syria, Railways in . . . . . 178          Tatian's Diatesseron . . . . . 30, 80          Ten per cent. Limit applied to Workmen . . . . . 98          Their Debtors We Are . . . . . 162          Theosophy and Spiritism 18, 58, 78, 99, 118, 138, 234          " a Revival of Gnosticism . . . . . 171          " and the Brotherhood of Man . . . . . 179          " in India . . . . . 79          Things to Come . . . . . 2          Three Appearings, The . . . . . 42          " Prophetic Parallelisms Concerning Israel . . . . . 24          Tribe of Dan, The . . . . . 213          Twelve Propositions for Thoughtful Christians 153          Ten Tribes, The "Lost" . . . . . 14, 232          Theosophy . . . . . 19          Unity of Bible Testimony . . . . . 28          Unknown World, The . . . . . 78, 119          "Vision," The "Dream" and the . . . . . 164          War, The Abolition of . . . . . 198          Wesley, John, on Premillennial Advent . . . . . 157          Who are the 144,000? . . . . . 204, 220          Will the Church . . . go through the Great Tribulation? . . . . . 183          Words of the Holy Spirit, The . . . . . 84          World in the Church, The . . . . . 200          World's Religion, The . . . . . 179          World, The Unknown . . . . . 78, 119          Yet Another Infidel Preaching in a Chapel . . . . . 19          Zion, Daughters of . . . . . 178</p>
---	---	--

INDEX OF CONTRIBUTORS.

<p>Anderson, L.L.D., Robert, 73, 112, 114, 121, 201          Bullinger, D.D., Rev. E. W., 22, 30, 48, 89, 110, 132, 144, 151, 168, 190, 208          Carr, Mr. W. G., 28, 44, 187</p>	<p>Cumming, Rev. Dr. Elder, 5, 108, 174          Douglas, Rev. S. D. C., 45          Fausset, Rev. Canon, 42, 141          Gooch, Pastor F., 68, 102          Holland, Pastor L., 87</p>	<p>Liesching, Mr. L., 26, 164, 223          Marsh, Pastor F. E., 3, 84, 127, 183, 204          Mathieson, J. E., Esq., 96          Neatby, Dr., 82, 130, 181, 221</p>	<p>Newth, Mr. F., 153          Pantou, D. M., Esq., 171          Perowne, The Ven. Arch., 162          Sloan, Rev. J., 93, 206          Smith, Rev. J., 24, 149, 166          Stearns, Pastor D. M., 65, 225</p>	<p>Stewart, Mr. A., 71, 106, 167          Thelwall, Rev. Sydney, 234          Trench, Mr. G. F., 62, 124          Urquhart, Rev. J., 146          Wilkinson, Rev. J., 104</p>
---	--	---	--	---

INDEX OF TEXTS.

<p><b>OLD TESTAMENT.</b>          Gen. iii. 15 . . . . . 141          iv. . . . . 166          x.-xii. . . . . 210          xv. . . . . 144          xvii. 7, 8 . . . . . 82          xxii. 18 . . . . . 109          xxx. 1-6 . . . . . 12          xlix. . . . . 17          xlix. 16 . . . . . 11          xlix. 16-18 . . . . . 12, 228          xlix. 10 . . . . . 28          Ex. iii. 15 . . . . . 88          vi. 2, 3 . . . . . 82          Lev. vi. 30 . . . . . 77          xxiii. . . . . 46          Num. iii. 39 . . . . . 218          xxi. 9-11 . . . . . 167          xxiii. 9 . . . . . 50          xxiv. 17 . . . . . 28          Deut. vii. . . . . 104          xviii. 18 . . . . . 109          xxix. 14-21 . . . . . 12          xxxi. 29 . . . . . 24          xxxii. 8 . . . . . 210          xxxii. 35 . . . . . 2          xxxiii. 3 . . . . . 104          xxxiii. 25-27 . . . . . 28          Judges xviii. . . . . 152          1 Sam. xvi. . . . . 145          2 Sam. vii. 12 . . . . . 109          2 Sam. vii. . . . . 145, 225          2 Chron. xxxi. 21 . . . . . 168</p>	<p>2 Chron. xxvii. 2 . . . . . 168          xxviii. 29 . . . . . 168          xxix. 3 . . . . . 168          Esther . . . . . 146          Job xix. 25 . . . . . 28          Psalm ii. 6 . . . . . 88          cii. 16 . . . . . 67          cix. . . . . 230          cx. 1 . . . . . 147, 197          cxxxii. 11 . . . . . 109          Eccles. xii. 11 . . . . . 177          Isa. vi. 1 . . . . . 168          vi. 10 . . . . . 218          x. 22 . . . . . 83          xliii. 10-12 . . . . . 106          xxxii. 1, 2 . . . . . 172          l. 1-3 . . . . . 11          liii. 3, 4 . . . . . 109          liii. 9 . . . . . 148          Jer. i. 5, 18 . . . . . 51          iii. 8 . . . . . 11          xxvi.-xxix. . . . . 51          xxxi. 10 . . . . . 226          xlvi.-lii. . . . . 51          Ezek. xxi. 25-27 . . . . . 11          xxi. 27 . . . . . 226          xxxvi. 16-38 . . . . . 83          xxxvii. . . . . 25          xxxvii.-xxxix. . . . . 216          Dan. . . . . 201          ii. . . . . 26          vii. 13 . . . . . 109          vii. . . . . 164</p>	<p>Dan. viii. 21 . . . . . 211          viii. . . . . 223          ix. . . . . 69          ix. 24 . . . . . 127          ix. . . . . 89          Hos. i. 1 . . . . . 11          ii. 1 . . . . . 11          Amos . . . . . 174          Micah v. 2 . . . . . 49, 109          Hab. ii. 2 . . . . . 65          Zech. v. . . . . 210          ix. 9 . . . . . 49          xiv. . . . . 67</p>	<p><b>NEW TESTAMENT.</b>          Matt. iii. 11 . . . . . 117          xxi. 43 . . . . . 197          xxiii. . . . . 210          xxiv. . . . . 20, 166          xxv. . . . . 50          xxv. 31 . . . . . 50          Luke iv. 17, 18 . . . . . 129          vii. 13 . . . . . 149          viii. 49 . . . . . 149          xvii. 24 . . . . . 166          xvii. 26 . . . . . 103          xxi. 25, 26 . . . . . 94          xxiv. 44 . . . . . 111          John v. 25-29 . . . . . 98          xi. 41 . . . . . 149          xii. 32 . . . . . 125, 126</p>	<p>John xiv. . . . . 28          xiv. 2, 3 . . . . . 93          xvi. 13 . . . . . 2          xvii. 24 . . . . . 130          Acts i. 6 . . . . . 226          i. 11 . . . . . 28          iii. 19-21 . . . . . 225          xv. 14 . . . . . 175          Rom. v. 12-viii. 39 . . . . . 211          viii. 38 . . . . . 2          ix.-xi. . . . . 229          ix. 3-5 . . . . . 5          xi. 25 . . . . . 82          xv. 27 . . . . . 162          xvi. 25, 26 . . . . . 22          1 Cor. ii. 13 . . . . . 84          iii. 22 . . . . . 2          vii. 6, 10, 12, 25 . . . . . 217          xv. . . . . 231          xv. 20-23 . . . . . 40          xv. 51 . . . . . 122          2 Cor. v. 4 . . . . . 131          v. 10 . . . . . 50          Eph. ii. 10 . . . . . 55          iii. . . . . 22          Col. i. 17, 18 . . . . . 106          1 Thess. ii. 11, 12 . . . . . 8          iv. 13-17 . . . . . 48          iv. 14 . . . . . 93          1 Thess. iv. 16 . . . . . 137          iv. 17 . . . . . 131          v. 6 . . . . . 137</p>	<p>2 Thess. i. 10 . . . . . 98          ii. 1, 2 . . . . . 56, 57, 221          ii. 3-8 . . . . . 217          1 Tim. i. 1 . . . . . 3          2 Tim. ii. 15 . . . . . 22, 48          Titus i. 9 . . . . . 22          ii. 11-13 . . . . . 45          ii. 14 . . . . . 55          Heb. ii. 8 . . . . . 104          ix. 24-28 . . . . . 42          ix. 27 . . . . . 122          xi. . . . . 136          xi. 10, 12, 22 . . . . . 117          xiii. 10 . . . . . 77          xiii. 14 . . . . . 117          James i. 9 . . . . . 22          1 Pet. v. 2-4 . . . . . 29          1 John ii. 28 . . . . . 173          Rev. i. 19 . . . . . 2          iii. 12 . . . . . 117          iv. . . . . 103          v. 5 . . . . . 103          vii. . . . . 11          vii. 1-17 . . . . . 210          xiii. . . . . 213          xiv. . . . . 10          xvi. 19 . . . . . 32, 51          xvi. 19-xix. 4 . . . . . 210          xviii. 5 . . . . . 32, 51          xx. . . . . 50          xxi. 2, 10 . . . . . 117</p>
--	---	---	--	--	---

# THINGS TO COME.

Vol. I.]

JULY, 1894.

[No. 1.

## Notes and Notices.

### THE PROPHETIC CONFERENCES

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

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

### SPECIAL CONFERENCES.

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

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

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

\* \* \* \*

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

### THEIR OWN SPECIAL ORGAN.

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

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

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

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

### OUR TITLE.

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

### THINGS TO COME:

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

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

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

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

\* \* \* \*

### SPECIAL MEETINGS

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

## "THINGS TO COME."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Conference Addresses.

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

### "CHRIST OUR HOPE."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the

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

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

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

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

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

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

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

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

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

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

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

## ISRAEL'S PAST, PRESENT, AND FUTURE.

BY REV. DR. ELDER CUMMING.

(At Glasgow Conference, June, 1894.)

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

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

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

### THE PAST.

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

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

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

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

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

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

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

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

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

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

#### THE PRESENT.

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

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

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

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

#### THE FUTURE.

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

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

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

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

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

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

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

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

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

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

## Contributed Articles.

### THE PSEUDOS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There is another city mentioned in the Apocalypse, a city

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

to which the father of the faithful looked, and that city is described in the Book in terms which bear distinct evidence of an intentional contrast with "Great Babylon." That city is "the heavenly Jerusalem."

Does it not appear, then, that the great hour of temptation, the *Peirasmos* of the Apocalypse, will be one in which man is to be tempted away from following the Lamb, giving up faith for sight—a gorgeous *earthly* city being built up on the banks of the Euphrates, the extreme boundary of the land covenanted to Abraham?

But perhaps the reader may put the question, Of what importance is this to *us*? Why should we be asked to consider if any lengthened period is to follow the rapture of those "in Christ," when the Lord shall have come according to promise in 1 Thess. iv. and v.?

Let us reply by putting another question: Who are the 144,000 of Revelation xiv. who stand upon the heavenly Mount Zion? Is *that* of no interest? Indeed, it has been a matter involving so much controversy of late years that some Christians, watching for the Lord's coming spoken of in 1 Thessalonians iv., have given up the study of all that Paul says, beginning at Romans leading up to Thessalonians, not very consistently, and translated themselves out of Paul's Epistles altogether into the fourteenth chapter of Revelation. Well now, after the rapture of those "in Christ" men are going to believe the *Pseudos*. Now, cannot God raise up a special testimony for Himself amidst all that seductive evil? If so, is not that the key to the 144,000 of Rev. xiv. for, "in their mouth was found no lie." May we not understand that that means, they reject the *Pseudos*, and that therefore the *Pseudos* must be fully developed in their day, and that therefore the rapture of 1 Thess. iv. must have taken place before they begin to be called, and that therefore none of us alive now can be of their number?

The 2520 years of Gentile domination over Jerusalem have nearly run out, and the burden of her down-treading is obviously about to be lifted; but where are we told that God has no further work in Israel between that and the establishment of the Millennial Kingdom? What of the controversy of Zion in the land? (Micah vi. 2; Hosea iv. 1, xii. 2; Isaiah ix. 21, x. 12, xxxiv. 8.) What of the Tabernacle of David? (Acts xv. 14-17; Amos ix. 8-12.) What of the gracious promise of Jehovah to be a little sanctuary to Israel while scattered among the nations? (Ezekiel xi. 16.) What, too, of that fatal period when the apostate tribe of Dan "shall judge his people as one of the tribes of Israel, a serpent in the way, an adder in the path," so that all Jacob must wait for the salvation of Jehovah? (Gen. xlix. 16-18.) Are not these things all future? Who knows what duration must be ascribed to each or all of such dispensations?

Let us not study Prophecy one-sidedly, or by the light of self-interest, lest we come to resemble the unturned cakes to which Ephraim is compared in Hosea vii. 6-8, burnt on one side, and moist on the other! Must we always be saying, "After me the Deluge"? Cannot God again deal with Israel as He did in the days of another temptation, the temptation in the wilderness? There was no Gentile supremacy then,

nor was Israel in the land. Shall we limit the purposes of God, or tie the Almighty down to times and seasons?

As regards the times and seasons of the Lord's coming into the air for those "in Christ," we have no need to know them (1 Thess. v. 1), because we are not appointed unto wrath: but there is to be a time when the *world* will say, "Peace and Safety," a time of planting and building, marrying and giving in marriage, when sudden destruction will overtake them, and "of *that* day and hour knoweth no man." Whether the Lord tarry or not in descending for us into the air, God has reserved within His sovereign right a period between to-day and the descent of the Son of Man to the earth, which we cannot in any way compute. In unfolding to us His gracious purposes in His prophetic Word it is comforting to think He has guarded His revelation against any abuse of the knowledge of them by an all-wise reserve, both as to the time and manner of their accomplishment. Is it not quite clear that a seductive city is going to be built up upon the banks of the Euphrates? that its luxuries will be upon a scale that we can hardly yet realize, even in spite of the advances of scientific discovery made in the Nineteenth Century? It will be the cynosure of the eyes of kings, merchants, and shipmasters, and the admiration of the whole of the human race. Every international exhibition points to this one great object of man. Let socialism, now growing apace, backed by Christless churches and "parliaments of religions," but prevent wars (in the decay of national spirit), and the Eastern Question may be settled by a national confederacy, and sealed by the building of an international capital which shall out-Paris Paris in beauty, and out-London London as a financial and commercial metropolis.

This city has not yet been built; nevertheless the principles that will thus take cognate form are even now in existence among the cities of the nations. Look at London, Paris, Vienna, Brussels, Berlin, New York, Chicago! Are they not all so many efforts in that direction? Thus the present position of Babylon is that described in Revelation xvii. as "sitting upon many waters"; but while the mind of man rushes with the march of events towards the centralization of all of it in the proper home of apostasy in the Land of Shinar, he will be unconsciously fulfilling the purposes of God, that the whole luxury of the civilized world may be brought to a focus, and destroyed at one blow, the fire suddenly devouring the whole of it together, as described in the following chapter, *i.e.* Revelation xviii.

It is the desire to remove the curse, without the Atonement, and to get back Paradise while yet in sinful bodies that lies behind all the idolatry of man and all the bloodshed that he has committed. And naturally so; man was *made* to inhabit Paradise. Well Satan knows it. It is *that* which is the greatest temptation he can offer. The Church of Rome was only *part* of the scheme; the whole conglomeration of apostate churches can be but *part* of the scheme. Their office is to control the conscience—a mere means to an end. None of these things touch the *root* of the evil, the secret springs of the heart of man. Satan has not changed his methods. No; there was a *restraint* placed in Nimrod's day, but the principles of Babylon are developing *now*, fast coming to a head, and the whole unsaved world is ready to-day to worship Satan if he

will but give them universal peace, brotherhood, and an impregnable commercial city, unsurpassed in beauty and luxury, central as to its situation, and crowned by enormous wealth.

Not that there are not other sides to the *Pseudos*. It is a vast subject. The city is but the external form, but it is that which is easiest comprehended; it is the outline of the whole, and since we recognise the principles of that city in the cities of the nations of the nineteenth century, we are on our guard. Religious movements in particular require to be watched, as they are mostly peculiarly subtle nowadays, and it is in respect of them that Satan can put the saints to the test. It is only by the most implicit belief of God's written Word that the many delusions of ecclesiastical systems starting up around us can be discerned in these days, and we are all *first* inclined to support some pet system of our own, instead of judging our own by the Word of God. We must watch them lest the conscience go astray. The Church of Rome made a convenience of the world; but now the world will make a convenience of the churches, perverting the conscience once more. The conscience perverted finally gives glory to Satan. Babylon is called in Isaiah, "the lady of kingdoms." When the Lord saw the kingdoms of this world, the glory of them was scattered; but in Babylon the glory of them will be concentrated and beheld with the natural eye. The Lord Jesus *resisted* the temptation; but what will it be when the adversary makes the same offer to *fallen* man, "All the kingdoms of this world, and the glory of them, will I give thee, if thou wilt fall down and worship me!"

To sum up. The principles of the *Pseudos* are threefold, as embodied in Babel (or Babylon), Sodom, and Egypt. (Rom. i.) They were interrupted when Abraham believed the truth. They are to come back (Rev. xvii., xviii., and xi. 8), and man will worship Satan for restoring them. (Rev. xiii. 4.) "War impossible! Peace and Safety!" What delusion!

## "DAN SHALL JUDGE HIS PEOPLE."

GENESIS xlix. 16.

THE more, through God's infinite grace and mercy, we are enabled to learn what Christ has done for us, the more we must realize that the Christian should have no boast save in the cross of Christ. If we are in Him, we have crucified the flesh, and the world is dead to us, even as we are dead to the world.

The world, both Jew and Gentile, murdered "that Just One"—Israelites and Goyim are alike guilty before God; every mouth is closed; and in His presence shall no flesh glory. Little can it matter to the object of such wondrous love as God has displayed in that while we were yet sinners Christ died for the ungodly, whether the origin of that flesh which in faith-obedience to God, he reckons dead, be from a Semitic stock, or, as he was taught to believe in his boyhood, derived from that Caucasian family of races which descended entirely from Noah's son, Japhet.

If, however, any who may read these columns should, in view of the puzzling pressure that has been brought to bear upon the professing church for the last quarter of a century to induce it to believe that a totally uncircumcised portion of the

tribes of Dan, Ephraim, and Manasseh is to be found within the confines of that empire where the sun never sets, and of that vast northern continent whose shores are washed by two great oceans; if any such should be inclined to think the evidence satisfactory as to the Hebrew origin of the Anglo-Saxon race (either now or at any future date), it must be at least desirable that he should know certain humbling facts as to the behaviour of those tribes in the past, and what God shows us as to their relations to Him in the latter days.

If the presentation of these considerations should lead to self-effacement and praise to God for the riches of His grace and the depth of His wisdom, to the honour of His holy name, our object in writing will have been met.

Genesis xlix., Revelation vii., the Prophecy of Hosea, and the Books of Chronicles are the leading keys to this mysterious subject. Much might be said about Jezreel, and the day when Judah and Israel will appoint themselves one head (Hosea i. 11), and about one called in Ezekiel xxi. 25-27 (R.V.) "the deadly-wounded wicked one, the prince of Israel," and even then there would be more behind; but space is limited, and our desire is to concentrate attention upon the peculiar apostasy of the tribe of Dan.

In thus endeavouring to insulate the subject of our title it will, however, be impossible to avoid *some* reference to the principal partners in the guilt of Dan, viz., Ephraim and Manasseh.

From 2 Chron. xi. 16, 17, xv. 3-15, xxx., and xix. 8, xxiii. 2, xxxi., and xxxv. 16-19, and from Acts ii. 5-13 and xxvi. 6, 7, and from the Epistle of James, is it not clear that the term "Jews" applies to all the *dodekaphulon*, or "twelve-tribed people," and that from the days of Rehoboam down to the destruction of the temple by Titus there were "devout men" of all the tribes over whom David reigned, observing the token of the Covenant, and keeping the Feasts of Jehovah at Jerusalem?

God could raise up seed to Ephraim, or to Zebulun, or to Naphtali out of the stones—if He pleased to exercise His creative power in miracle; or, that not being necessary, the God of Providence could save "seed alive" (cf. Gen. vii. 1-5) to ten tribes with merely 20 souls. But as a matter of fact great multitudes out of the kingdom of Israel, or Ephraim, came into the land to dwell, and worship at Jerusalem.

Nevertheless *as tribes* they were definitively cut off, not only *Lo-Ammi*, "not my people," but *Lo-Ruhamah*, "I will no more have mercy," and will have to await the conclusion of the whole matter at the Great Day of *Jezreel*. (Hosea i. 1 to ii. 1.) Such things were never said to Judah, and Judah was a wife put away, but not divorced altogether, like the sister kingdom. (Isaiah l. 1-3, Jeremiah iii. 8.) That there will be another marriage, the twelve tribes being all included, the Scriptures plainly declare; but of one thing we may be quite sure, any absence of circumcision could but mean abandonment of Jewish national privileges.

To our theme.

In Revelation vii. is a prophecy which has reference to a special-call to blessing in the last days, of 12,000 persons from each of twelve tribes of Israel. Levi is reckoned as a tribe; for it relates to a time when, as now, the Levitical office is suspended; Dan is most ominously omitted from this

blessing altogether; and though Manasseh shares the blessing, and 12,000 are called from that tribe, the same blessing is not formally given to Ephraim, so that Ephraim's name is also omitted from the list, and Joseph's inserted in place of it.

In the blessing of Jacob of the tribes of Israel, which specially relates to the same epoch, viz. "the latter days," the position of Dan, Ephraim, and Manasseh *as tribes* is worse still. For the names of *both* Ephraim and Manasseh are here omitted, that of Joseph being substituted for the *pair*, and Joseph is the name of no tribe of the *Land*; while Dan's name is not merely *omitted* in reference to blessing, but, alas! *inserted* as the one great cause of hindrance to the blessing.

The following is what Jacob had to say of Dan:

"Dan shall judge his people,  
As one of the tribes of Israel.  
Dan shall be a serpent in the way,  
An adder in the path,  
That biteth the horse's heels,  
So that his rider falleth backward."

Does not the patriarch then pause in his discourse, and, identifying himself with the nation, interjuncture words of comfort indicating *how* the missing tribe necessary to the national unity will be recovered, *i.e.* no hope but in the Lord? "I have waited for thy salvation, O Lord!" (Gen. xlix. 16-18.)

But in order to get some notion as to the profound secret underlying these words, it will be necessary to consider the career of the tribe of Dan as given to us in Scripture.

Dan himself had a bad beginning. He was the first of the slave-offspring born to Jacob.

In naming the first four sons, Reuben, Simeon, Levi, and Judah, their mother spoke of the goodness shown her by "Jehovah"—the name indicative of responsibility remembered. Rachel, however, was the first of the two sisters to forget that responsibility, and having repeated, with less excuse, the error of Sarah in giving her handmaid to her husband, when Dan was born, she wrongly interprets the Lord's ways, and omits to speak of Him by His name of "Jehovah" altogether. She said that God had judged her, heard her voice, and given her a son, wherefore she called his name Dan, which means "judging." (Genesis xxx. 1-6.)

Jacob shows how God in His providence overruled this misnomer. It was *Dan* that would judge—would judge his people as one of the tribes of Israel. So far as to Dan personally. What of the career of the *tribe* of Dan?

When we turn to Joshua and Judges, we notice this tribe made a worse beginning than any other of the tribes of Israel.

Like Ephraim, they were not satisfied with the extent of the inheritance that had been allotted to them by Moses; but, dividing their strength, they sought out a place called Laish or Leshem, far from Shiloh, and far from the region of the Philistines and Amorites, whom they were expected to drive out of the land, and where they came upon a comparatively harmless set of people. Further, whereas the other eleven tribes failed to drive out the inhabitants, at all events the inhabitants did not drive away any one of the *eleven*. *Dan's* position, then, was singular, for we read that the Amorites managed to drive the Danites up into the hills.

The consequences of this we all know. Ekron and Gath waxed powerful, and to the former the ark of God was

carried, the strength of Jehovah having been previously delivered into the hands of the enemy (prophetic of the deliverance of our Lord and Saviour by Judas to His enemies), while from the latter appeared the great monster who met the son of Jesse in conflict. Indeed, Samson's, Eli's, Saul's, and David's lives show us four instances of the trouble the Philistines gave the nation, having their origin in Dan's dissatisfaction with the bounty of the Lord God of Israel. Dan and Ephraim, of the tribes, had been guilty of this low estimate of the alone gracious gift of God.

Grace despised is never long in bearing evil fruit. A man of Mount Ephraim, not satisfied with the proximity of the House of God and the presence of Jehovah at Shiloh, and utterly forgetful of all the Lord's goodness and of His righteous laws, for the silliest of reasons had made a toy tabernacle, and coming across a half-starved Levite, went through the farce of ordaining him a priest, as the nearest substitute he could get for a real descendant of Aaron. The Danites having sent a small deputation of five men to search out the territory, these five go to Mount Ephraim, and recognize this Levite as an old acquaintance, and they consult *his* oracle as to the success of their enterprise. This mock priest gives a response which for vagueness might be mistaken for one of the answers that in later times used to be returned to the devotees of Apollo at Claros or Delphi.

Presently the Danites come upon the unfortunate owner of the apparatus, and carry away the whole concern, including his priest—whose lordly stipend, by the way, had been twenty shillings a year, and all found. They put the priest and the imagery in the centre of the procession, to imitate the march of the tribes—ignorant of the monstrous insult to God which such a caricature conveyed—till they arrive at Laish, or Dan.

This outrageous tabernacle remained at Dan for the whole time the house of God was at Shiloh.

Thus did idolatry begin in Israel. A man of the tribe of Ephraim commences it, and the whole tribe of Dan adopts it, and continues it to the bitter end.

Thus, two of the tribes, which, in varying degree, are to be out of favour in the latter days, Dan and Ephraim, did not make a creditable beginning, having apostatized from the outset.

Now it was written in the Law (Deut. xxix. 14-21) that in the event of any man or *tribe* being guilty of idolatry, there would be separation to evil by the Lord Himself.

The same portion of the book of Judges that gives us the details of the horrible apostasy of Dan, shows how God in His providence preserved a tribe that was *not* guilty of idolatry from being cut off; *i.e.* the tribe of Benjamin (xvii.-xxi.). "There was no king in Israel in those days, and every man did what was right in his own eyes"—and it was invariably ludicrously *wrong*. So, while they nearly cut off the tribe of Benjamin, and never thought of the Law with regard to the tribe of Dan, the Ephraimite, and the Levite.

So far as to the past history of the tribe. It is an *unfinished* history. When God resumes His dealings with the nation, another chapter in the chronicles of Dan will have to be opened, as Revelation vii. and Genesis xlix. teach us.

In the latter days Dan is going to judge his people, and will do so "as one of the tribes of Israel."

Now what are the premises?

When there was no king in Israel—that is in the days of the Judges—this tribe never in any sense judged "his people." The judges had the Lord *with* them, and the Lord was *not* with the tribe of Dan; and during the time of the judge, Israel was the *Lord's* people, not *Dan's* people.

When the times of the Gentiles come to an end, the sign of which is the cessation of the down-treading of Jerusalem, there will be no king in Israel, not even Cæsar. Cæsar will come back again at the end of the age; but many matters referred to in Scripture remain to be brought to their final issue before that. It is probably during some part of this interregnum that Dan will begin to judge his people.

But why "*Dan's* people"?

Israel is called "the *Lord's* people" when He fully owns them; when He owns them only for the sake of a remnant reserved according to His unchangeable purpose they are called the people of an intermediary servant of the Lord, as Moses (Exodus xxxiv. 1-10) or Daniel (Daniel x. 14). Here we learn there is a *third* aspect in which Israel can come under the notice of Jehovah, "*Dan's* people"—a people cast off, and ripening for punishment, for the Great Day of Jezreel, a day like Baal-Perazim and Gibeon.

But whatever may be said of these things, the Christian's place is to hear God, and to believe His Word, or in these days he is likely to believe one part or the other of the great lie, and thus one day learn to his shame that he has ministered to the final apostasy. If any Christian believe himself to be a descendant of Dan, or of Ephraim, or of Manasseh, he is the more bound to be humble before God, and to ascribe praise and honour to Him who wrote that precious word "Whosoever," and has saved him out of so fearful a dishonour to Himself, so abject a fall! Dan will *eventually* be recovered for Jacob; but that will be in God's *providence* and mercy, and only that His gracious purpose that the twelve tribes shall be supreme on earth during the millennium may not fail. Dan forsook the territory appointed near the sanctuary of Jehovah, and despised the territorial arrangement of Moses; and in the millennium the territory of Dan will be the extreme northern division of the land, the farthest from the sanctuary. Ephraim and Manasseh are, moreover, not given the posts of honour, the one on the right of the sanctuary, the other on the left. These will be allotted to Judah and Benjamin, the two tribes of the kingdom of Judah. (Ezekiel xlvi.)

Let us be on our *guard*, and preach the gospel of the grace of God the more earnestly before the time come for the *most* apostate of all the tribes to—not, indeed, seek its own righteousness, but—take up the position of *judging* the whole of Christ-rejecting Israel! There is ample provision for God's purposes regarding the twelve-tribed people among the circumcision, *i.e.* among those called, both in Scripture and in common parlance,

THE JEWS.



## = Selected Gleanings. =

### "THE COMING PRINCE."

WE are thankful to welcome a new (the fourth) edition of Dr. Robert Anderson's important work, *The Coming Prince*. It is no mere reprint of that unanswerable volume. It has been carefully revised, and contains an "additional chapter" entitled "A Retrospect and a Reply," in which the author replies to adverse criticisms of former editions, especially to that which calls itself *The Fallacies of Futurists*. Dr. Anderson's views support our own, that the Divine Prophecies, while they have a Futurist fulfilment, may have also a Historicist, and even a Presentist interpretation; that neither is true to the exclusion of the other, all three being required to exhaust the meaning of the prophecy. Dr. Anderson speaking of this subject says (p. 292, etc.):

"The pages give proof how thoroughly I accept a historical interpretation of prophecy; and if any one demands why then I have not given it a greater prominence, I recall St. James's answer when the apostles were accused of neglecting in their teaching the writings of Moses. 'Moses,' he declared, 'hath in every city them that teach him.' What was needed, therefore, if the equilibrium of doctrine was to be maintained, was that *they* should *grace*. On similar grounds the task I have set myself was to deal with the *fulfilment* of the prophecies. But I have no controversy with those who use their every talent in unfolding the 'historical' interpretation of them. My quarrel is only with men who practically deny the Divine authorship of the sacred word by asserting that their apprehension of it is the limit of its scope, and exhausts its meaning, and *The Coming Prince* is a crushing reply to the system which dares to write '*Fulfilled*' across the prophetic page. 'The real question at issue here,' I again repeat, 'is the character and value of the Bible.' Dr. Guinness asserts that the apocalyptic visions have been *fulfilled* in the events of the Christian era. I hold him to that issue, and I test it by a reference to the vision of the sixth chapter. Has this been fulfilled, as in fact he dares to assert it has? The question is vital, for if this vision still awaits fulfilment, so also do all the prophecies which follow it. Let the reader decide this question for himself after studying the closing verses of the chapter, ending with the words, 'FOR THE GREAT DAY OF HIS WRATH IS COME, and who shall be able to stand?'

"The old Hebrew prophets were inspired of God to describe the terrors of 'the great day of His wrath,' and the Holy Spirit has here reproduced their very words. The Bible contains no warnings more awful in their solemnity and definiteness. But just as the lawyer writes 'Spent' across a statute of which the purpose has been satisfied, so these men would teach us to write '*Fulfilled*' across the sacred page. They tell us, forsooth, that the vision meant nothing more than to predict the rout of pagan hordes by Constantine! To speak thus is to come perilously near the warned-against sin

of those who 'take away from the words of the book of this prophecy.' But when our thoughts turn to these teachers themselves, we are restrained by remembering their piety and zeal, for 'their praise is in all the churches.' Let us then banish from our minds all thoughts of the *men*, and seize upon the *system* which they advocate and support. No appeal to honoured names should here be listened to. Names as honourable, and a hundred times more numerous, can be cited in defence of some of the crassest errors which corrupt the faith of Christendom. What then, I ask, shall be our judgment on a system of interpretation which thus blasphemes the God of truth by representing the most awful warnings of Scripture as wild exaggeration of a sort but little removed from falsehood?

"If it be urged that the events of fifteen centuries ago, or of some other epoch in the Christian dispensation, were within the scope of the prophecy, we can consider the suggestion on its merits; but when we are told that the prophecy was thus *fulfilled*, we can hold no parley with the teaching. It is the merest trifling with Scripture. And more than this, it clashes with the great charter truth of Christianity. If the day of wrath has come, the day of grace is past, and the gospel of grace is no longer a Divine message to mankind. To suppose that the day of wrath can be an episode in the dispensation of grace is to betray ignorance of grace and to bring Divine wrath into contempt. The grace of God in this day of grace surpasses human thought; His wrath in the day of wrath will be no less Divine. The breaking of the sixth seal heralds the coming of that awful day; the visions of the seventh seal unfold its unutterable terrors. But, we are told, the pouring out of the vials, the 'seven plagues which are the last, *for in them is finished the wrath of God*,' is being now accomplished. The sinner, therefore, may comfort himself with the knowledge that Divine wrath is but stage thunder, which, in a practical and busy world, may safely be ignored! . . . With regard to the seventeenth chapter of Revelation, Dr. Guinness's argument is this: The eighth head of the Beast must be a dynasty; the Beast carries the Woman; the Woman is the Church of Rome. Therefore the dynasty symbolised by the eighth head must have lasted as long as the Church of Rome; and thus the Protestant interpretation is settled 'on a foundation not to be removed.'

"It is not really worth while pausing to show how gratuitous are some of the assumptions here implied. Let us, for the sake of argument, accept them all, and what comes of it? In the first place Dr. Guinness is hopelessly involved in the transparent fallacy I warned him against on p. 268 of this volume. The Woman is destroyed by the agency of the Beast. How then is he going to separate the Pope from the apostate Church of which he is the head, and which, according to the 'Protestant interpretation,' would cease to be the apostate Church if he were no longer owned as head?

"The historicist must here make choice between the Woman and the Beast. They are distinct throughout the vision, and in direct antagonism at the close. If the Harlot represents the Church of Rome, his system gives no account whatever of the Beast; it ignores altogether the foremost

figure in the prophecy, and the vaunted 'foundation' of the so-called 'Protestant interpretation' vanishes into air; or if he takes refuge upon the other horn of the dilemma, and maintains that the Beast symbolises the apostate Church, the Harlot remains to be accounted for. He forgets, moreover, that the Beast appears in Daniel's visions in relation to Jerusalem and Judah. Suppose, therefore, we should admit everything he says, what would it amount to? Merely a contention that 'the springing and germinant accomplishment' of these prophecies 'throughout many ages' (I quote Lord Bacon's words once more) is fuller and clearer than his critics can admit, or the facts of history will warrant. The truth still stands plainly out that 'the height or fulness of them' belongs to an age to come, when Judah shall once more be gathered in the Promised Land, and the light of prophecy which now rests dimly upon Rome shall again be focussed on Jerusalem."

### THE "LOST" TEN TRIBES.

IN a recent discussion of this subject, by P. Asmussin, in a German periodical, the writer shows that the ten tribes never were "lost." Both in the Books of Kings and in the Assyrian inscriptions we have records of the deportations of the inhabitants of the Northern Kingdom, and in leading particulars the accounts agree.

In 734 Tiglath-Pileser led into captivity the people of Gilead and of Galilee, and the districts of Issachar, Zebulon, Asher, Naphtali, Northern Dan, Eastern Manasseh and Gad were incorporated into the Assyrian monarchy. The last king of Israel accordingly ruled over nothing but what was afterwards called Samaria, *i.e.* the territory of Ephraim, West Manasseh, and the remnants of Benjamin. (Benjamin had not been joined to Judah, as is generally supposed; but Judah had extended her boundaries in the north at the expense of Benjamin as early as the reigns of David and Solomon. The district of Reuben had disappeared during the time of the Kings.)

From this limited territory, Sargon, in 722, according to his own report, led into captivity 27,280 persons, and later on until 711 some few more. In both deportations from all ten tribes the entire number of captives could not have numbered more than 50,000, including women and children.

The system of deportation then practised by the despots never sent the entire population of a land into exile, but only those influential families who might stir up rebellion against the conqueror, and the artisans who made weapons. These captives formed a small minority in the communities where they settled, and being not very zealous Jews, religiously, they underwent a religious and social amalgamation with the foreign people. (It was different with the Babylonian exiles of a century and a half later; they were zealous Jehovahists, and were promised a return, so that they adhered to Judaism, lived together in Babylon, the prophetic activity continued, and some of them later returned to Jerusalem as a congregation.)

Those who were deported from the Northern Kingdom were a insignificant number compared with the masses that remained, perhaps one-tenth. They were not tribes or large parts of tribes, but only individuals, or at most families. These persons were "lost" to be sure, but the tribes *as such* remained in Canaan, and absorbed the heathen settlers that were sent in. In later times the division into tribes signified little or nothing, the division into tribal territory was not regarded. In general, the Jew of the New Testament era knew as little from what tribe he came as does the modern Jew. Among modern Jews *all these tribes*, without any doubt, have their descendants. In other words, the "lost" tribes never have been and are not now "lost."

### Notes for Bible Study.

#### Ezekiel xxxvi.

##### I. *Seven things* CONCERNING ISRAEL *to-day* :—

1. Unclean in the sight of God, *v. 29.*
2. Possessed of stony hearts, *v. 26.*
3. Profaning God's holy name, *v. 22.*
4. Scattered among the heathen, *v. 19.*
5. Covered with infamy and shame, *v. 3-6.*
6. Subjected to heathen rule, *v. 6.*
7. Desolate, famished and waste, *v. 3, 4, 30.*

##### II. *Seven things* God will DO TO ISRAEL'S oppressors :—

1. Speak out in jealousy against them, *v. 5.*
2. Turn their glory into shame, *v. 7.*
3. Dispossess them of their conquests, *v. 11.*
4. Give them to Israel for a possession, *v. 12.*
5. Break their power to crush Israel, *v. 13, 14.*
6. Vindicate His holy name among them, *v. 22.*
7. Teach them that He is God, *v. 36, 38.*

##### III. *Seven things* GOD WILL DO FOR ISRAEL :—

1. Gather them out of all countries, *v. 24.*
2. Bring them into their own land, *v. 24.*
3. Cleanse them from filth and idols, *v. 26.*
4. Give them new hearts and minds, *v. 26.*
5. Make them again His people, *v. 28.*
6. Cause them to flourish and multiply, *v. 30.*
7. Make their end better than their beginning, *v. 11.*

##### IV. *Seven things* ISRAEL THEMSELVES WILL DO :—

1. Remember their past evil, *v. 31.*
2. Loathe themselves for their iniquity, *v. 31.*
3. Be ashamed and confounded, *v. 32.*
4. Walk in God's statutes, *v. 27.*
5. Keep God's judgments, *v. 27.*
6. Dwell forever in the land, *v. 33.*
7. Pray for accomplishment of all these blessings, *v. 37.*

### Illustrations of Bible Structure.

WE propose each month to devote a column to an interesting field of Biblical study. It is important because no other journal treats of it. It will therefore be a peculiar feature of *Things to Come*.

The whole Word of God, like all His works, is perfectly constructed. "All His works are perfect," and His *words* also are perfect, in their truth, their number, and their position. Every sentence and paragraph is as perfectly constructed in form and beauty as the snowflake is seen to be under the microscope. If our readers will patiently study each illustration, they will soon become proficient in discerning and understanding this Bible structure—will not only receive new light on many passages, but learn the important fact that if the very outward form of God's Word be so perfect, how perfect must the revelation be which it conveys! How precious must be its truth! How solemn its warnings! How sweet its promises!

The passage which we will take first is one bearing on "Things to come."

#### 2 Peter i. 19-21.

These verses form one small member of the whole epistle. They are complete in themselves, but they stand also in correspondence with another member (ch. iii. 2), the subject of each member being *the Prophets* (just as the subject of i. 16-18 and iii. 2 is *the Apostles*).

Note that the letters are employed arbitrarily, and only for the sake of convenience and reference. Also that a letter in *Italic* type always corresponds with the same letter in *Roman* type. That is to say, the subjects of two members which are marked by two such corresponding letters will also correspond.

The whole epistle is so wonderful and so complex in the perfection of its structure that as our first illustration it would be bewildering. It proves, however, that Peter, an "unlearned and ignorant" man (Acts iv. 13), could never have been the author of such a marvellous structure, but only an instrument under the power of God the Holy Inspiring Spirit.

Now turn to 2 Peter i. 19, 20, which we translate and exhibit thus:

#### *The Prophetic Word.* (2 Peter iii. 19, 20.)

A | And we have more sure, the prophetic word (written prophecy);  
 B | to which ye do well to take heed,  
 C | as to a light shining in a dark place,  
 C | until the day dawn, and the day star arise,  
 B | in your hearts;  
 A | this knowing first, that no prophecy of scripture came of [*men's*] own disclosure.\*

Here, we observe, that the subject of A and A is the Prophecy. In A it is spoken of as a whole; in A, in part, a particular prophecy. In B and B we have Exhortation as

\* *ἐπιλάω*, means to untie, unloose, disclose; and *ἐπιλυσις*, here, means their disclosure or first revealing of prophecy.

to our duty with regard to it. In *B* we are exhorted to take heed to it; and in *B* *how* we are to take heed—viz., in our hearts. Lastly, in *C* and *C* we have the Prophetic Word again. In *C* its character (a light in a dark place); and in *C* its duration and object (until the day dawn, &c.). Then in *v.* 21 we have

*The Reason.* (2 Peter iii. 21.)

*D* | For not by the will of man  
*E* | was prophecy, at any time, borne in,  
*E* | but by the Holy Spirit, borne along,  
*D* | spake the holy men of God.

Here again we have in *D* and *D* man's relation to the Prophetic Word; in *D* negative, in *D* positive. While in *E* and *E* we have its origin; in *E* negative, and in *E* positive.

The above two structures may be now explained by the following Key:

THE KEY.

*The Prophetic Word.* (2 Peter iii. 19, 20.)

*A* | The prophetic word as a whole.  
*B* | Exhortation (general) to take heed to it.  
*C* | Its character: a light in a dark place.  
*C* | Its duration: until the Day dawn.  
*B* | Exhortation (particular): to take heed in our hearts.  
*A* | Prophecy in particular.

*The Reason.* (2 Peter iii. 21.)

*D* | Man's part in it. } Negative.  
*E* | How it did not come. }  
*E* | How it did come. } Positive.  
*D* | Man's part in it. }

Each month, if the Lord will, we will give other passages.

## Questions and Answers.

IN this department of our Journal we invite our readers to ask questions on difficult passages. Not that we undertake to answer every question that may be put to us, or that every difficulty was intended to be solved. "The truth is that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found; and more than this, the instruction is to be obtained in the contemplation of the very difficulties by which we were at first startled. This may be the *intention* of some of these *apparent* inconsistencies. The expressions are used in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put in a strange way, because if they were put in a more ordinary way we should not notice them. . . . Those who dwell upon what they call contradictions in Scripture, and weary themselves to reconcile them, quite mistake the intent of the Book. They are not meant to be reconciled, but to be taken as they stand. Do this, and you gain instruction from them; but reconcile them, and in all probability when you have done you will have only explained them away, and exchanged a difficult meaning, which you were not able to comprehend, or will not appreciate, for no meaning whatever."\*

\* Rev. Thomas Boys. *A plain Exposition for the use of Families.* 1827.

There are, however, difficulties of another kind in which we hope to be of some service to our readers. As we cannot possibly receive *Questions* for this our first issue, we will take a few examples from the *Contemporary Review* for April, 1894, and consider them as though they had been put to us in the form of questions. Not that we ever expect to see such ignorance and perversity as is shown by these higher critics.

QUESTION 1.

Jehovah's command concerning Burnt Offerings and Sacrifices.

"According to Exodus, Leviticus, and Numbers, 'Moses' enacted numerous laws regulating burnt offerings and sacrifices, which laws we must believe to have been inspired by God. And yet Jehovah himself, speaking through his prophet Jeremiah, declares most emphatically that he *never gave any directions whatever* about burnt offerings and sacrifices. Jer. vii. 22."

The difficulty vanishes in noting the words of the higher critic which we have put in italics. If we turn to Jer. vii. 22 we find no such statement or inference. On the contrary, the words are limited to a definite time and occasion, viz., *the day in which Jehovah brought the people out of Egypt!* as may be seen by referring to Jer. vii. 22, 23, "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice," &c.; that is to say, in the day they left Egypt, it was the Law that Jehovah gave them, and it was not till some time afterwards that the directions were given concerning the offerings and sacrifices. Yet the critic represents Jehovah as saying: "He never gave any directions whatever."

QUESTION 2.

The injunction as to eating the Peace-Offerings.

"In Leviticus xix. 5, 6 we read: 'And if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, *and on the morrow.*' And in another passage of the same book (Lev. xxii. 30) we find this clear injunction regarding the very same peace-offerings: 'On the same day it shall be eaten up; *ye shall leave none of it until the morrow: I am The Lord.*'"\*

The answer to this indictment is simply this, that the latter injunction is NOT given "*regarding the very same peace-offerings.*" For if we turn to Lev. xxii. 29 we find that it is given in connection with "a sacrifice of thanksgiving," and not with "the very same peace-offerings."

On turning to the Law of the Peace-offerings in Lev. vii. 11-21, we find that they were of three kinds—

- (1) A thanksgiving. (*v.* 12.)
- (2) A votive offering. (*v.* 16.)
- (3) A voluntary offering. (*v.* 16.)

Of the first of these it is written in verse 15, "The flesh of the offering of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; *he shall not leave any of it until the morning.*"

Of the other two it is written in verse 16, "It shall be eaten the same day that he offereth his sacrifice; *and on the morrow also the remainder of it shall be eaten.*"

\* Italics not ours.

The higher critic who thus poses as a judge of the Divine Word is convicted of ignorance, or of what is worse, when he states that the latter injunction refers to "the very same peace offerings." It is not the "very same," but the very different offering, viz. "a sacrifice of thanksgiving."

This will be sufficient to show the calibre of the "higher criticism."

A friend sends us the following question :

QUESTION 3.

Is the saints' rest and rapture before or at the revelation of Christ in judgment? 2 Thess. i. 7."

The answer will be found in 2 Thess. i. 10, not in verse 7. There is no "when" in the Greek in verse 7, though there is in the English of the A.V.

It is not fair to force the interpretation of verse 7 by first asking, "WHEN does this rest come?" There is nothing about Rest coming. All that verse 7 says is that "at the Revelation of the Lord Jesus" the troubled saints, should be at rest. Verses 8 and 9 are a parenthesis describing the results of this Revelation as it will affect the ungodly, while in verse 10 the subject of the Saints' Rest is again taken up; and now the question may rightly be asked, "When does this rest come?" and the answer is, "When (ὅταν) HE SHALL HAVE COME (ἔλθῃ\*) to be glorified in His saints, and admired in all them that believe in that day." That is to say, at His Revelation in flaming fire, the saints shall already be at Rest, for He shall have previously come (ἔλθῃ) and glorified His saints, and be glorified in them, as described in the first epistle.

**The Signs of the Times.**

WE propose each month to give "the signs of the times" among the Jews and Gentiles, in order that the Church of God may "understand" them, and lift up its head.

Those who learn from the Scriptures what are the purposes of God, as recorded in His Word, can alone understand the events of the world as they are recorded in its News.

In our first issue we must give a summary. Afterwards we can record the current events of each month.

The "signs" during the last few years have multiplied to an enormous extent. Events can be recorded now which till quite recently had never been heard of or contemplated.

JEWISH LITERATURE.

A PALESTINE literature has sprung up, and books, pamphlets, and newspapers are taken up with this now all-absorbing theme.

JEWISH SOCIETIES.

The whole nation is honeycombed with societies having different names, but one object, viz., *The Colonisation of Palestine.*

1. THE CHOVEVI SION is perhaps the largest. Its name means *The Lovers of Sion*, and is from the word *חָבַב*, *Chavav*, which occurs only once (in Deut. xxxiii. 3, "He loved the people"). It has branches ("Tents" as they are called) all

\* This is the aorist subjunctive and should be thus rendered, as Alford points out.

over the world, and is represented by its own organ, which is called *Palestina*. On its cover is borne a picture of

THE NEW NATIONAL FLAG.



In the centre is a tent. Above it is the legend, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel," from Num. xxiv. 5; and underneath the words *Chovevi Zion*. Round the border are twelve devices, symbolical of the whole twelve tribes. They are arranged in the order of their encampment as described in Num. ii.

The EAST (right-hand) side. In the centre is Judah (*a Lion*, Gen. xlix. 9); below is Issachar (*an Ass*, Gen. xlix. 14); above is Zebulun (*a Ship*, Gen. xlix. 13).

The SOUTH (the bottom) side. In the centre is Reuben (*Water*, Gen. xlix. 4); to the left is Simeon (*a Sword*, Gen. xlix. 5); to the right is Gad (*a Banner*, Gen. xlix. 18).

The WEST (the left hand) side. In the centre is Ephraim (*an Ox*, Deut. xxxiii. 17); above is Manasseh ("*a fruitful bough by a well*," Gen. xlix. 22, representing Joseph); and below is Benjamin (*a Wolf*, Gen. xlix. 27).

The NORTH (the top) side. In the centre is Dan (*a Serpent*, Gen. xlix. 17); to the right is Asher (*a Tree*, Gen. xlix. 20); to the left is Naphtali (*a Hind*, Gen. xlix. 21).

The Tribe of LEVI is represented by a Tent in the centre of the Flag.

On the first page of the first number of *Palestina* there is a short poem by Sylvie d'Avigdor, called "Palestine," which we give on page 19. Other similar societies are called—

2. "L' MA'AN SION" (ל' מאן סיון), "*For Sion's Sake.*"
3. The National Society called simply "SION."
4. The "ADMATH ISRAEL," i.e., "*the Land of Israel*," for the purpose of supporting Jewish colonists in Palestine.
5. "The Society for assisting Jewish agriculturists and artizans in Syria and Palestine."
6. The large Austrian Jewish Society "EZRA"—so called because the Society is to do for the nation what Ezra did in taking the Jews back to Jerusalem. This Society has its own newspaper organ, which is called *Zerubbabel*, because it is to help the Society *Ezra*, as the Prince Zerubbabel helped the Scribe Ezra.
7. "KADEMAH," which means *Eastward*. This also has its own organ, called *Selbstemancipation* (self-emancipation).

8. The "BENI BERTH," i.e. the sons of the Covenant, the Jewish Freemason order, which gives twenty per cent. of its income towards Palestine organization.

#### JEWISH COLONIES.

There are already more than forty Jewish Colonies formed in the land, and distributed in the Jaffa, Galilee, Carmel, and Gilead districts. Besides these there is the large *Alliance Israelite Agricultural School*, near Jaffa, called the "MIKVEH ISRAEL," i.e. *the Hope of Israel*, with some 60 pupils, about 929 acres of land, 60 of which are occupied with vineyards and orchards.

Most of these colonies have original Hebrew names, expressive of the hopes and designs of their founders and promoters. We cannot give the whole of the long list, a few will serve as an example.

RISHON L'ZION, i.e. *the first in Zion*, with over a million vines, producing 150,000 kilos of grapes.

NAHALATH REUBEN (i.e. *The Possession of Reuben*), producing chiefly oranges and vegetables.

REHOBOTH, promoted by the Russian Society L'MENUCHA VE'NAHALAH (*Rest and Possession*).

PETHACK TIKVAH (*Door of Hope*), with 180,000 vines.

YEHUD, a colony containing a synagogue, and supported partly by the Society "DEGEL THORAH" (*Banner of the Law*).

All the above are in the Jaffa district. In the Galilee district we have such colonies as

ROSH PINA (*The head of the corner*).

MISHMAR HA YARDEN (*The watch by the Jordan*).

In the Carmel district we find ZICHRON YAKOV (*The memorial of Jacob*). This is the largest in Palestine, having three branches, cultivating some 3,693 acres, and manufacturing glass in which steam is employed. It has a synagogue, hotel, hospital, and school.

Other names are NEVI TSEDEK (*The Habitation of Righteousness*). NEBI SHALOM (*The Habitation of Peace*). CHUDDERA, cultivating 6,461 acres. *The Inheritance of Levi. The Home of Israel. The Corner Gate. The Gate of Peace, &c. &c.*

#### JEWISH MOVEMENTS.

The grand effort of Baron Hirsch, who is called "the modern Moses," and his able coadjutor, Colonel Goldsmid, who is called "the Joshua of the New Exodus," is also a sign of the times. The effort, as most of our readers know, is to convey the persecuted Jews from Europe to the Argentine.

The object avowedly "looks upon the Argentine as a nursery ground for Palestine." Colonel Goldsmid has said, "In the revival on a large scale of the agricultural life of their early history, the Jews will see a picture of their future. The creation of a land of milk and honey in South America will bring the question of the reclamation of the Holy Land within the bounds of practical politics. . . . The Jewish question will never be solved until a Jewish State, guaranteed by the Powers, is established in the Land of Israel."

#### THE PALESTINE RAILWAYS

already include

1. From Jaffa to Jerusalem, which is already opened.
2. From Beyrout to Damascus, for which a concession has been obtained by a French company.
3. From Damascus seventy-five miles into the grain district of the Hauran, already commenced by a Belgian company.
6. From Acre to the Jordan, crossing which it will traverse the plateau to the east of the Sea of Galilee, and so reach Damascus. An English company is about to construct this Railway, which will almost certainly be extended to the Euphrates Valley.

#### THE INTERNATIONAL WORK

in connection with these Railways is remarkable. An interesting fact has come out in connection with the Jaffa-Jerusalem Railway: Turkey gave the concession. France found the

capital. Belgium furnished half the rails and coal. England found the other half. Poland and Switzerland sent engineers. Italy and Austria provided engineers and labourers. Egypt and the Soudan and Algiers sent labourers. Greece furnished the cooks. The United States shares with Germany the man who first surveyed the road, while Philadelphia supplied the engines! The nations may yet unite in doing much more important work in restoring the Jews to Palestine.

#### LAND TENURE.

Since October, 1892, all restrictions have been removed by Turkey as to Jews purchasing and possessing land.

#### SPIRITISM.

Many and ominous are the growing signs of the coming Apostacy and

#### THE CRISIS OF ERROR.

In 1 Tim. iv. the Holy Spirit emphatically warns us that there would be an apostasy from the faith, and that men in these latter days would give heed to seducing, deceiving, or wandering spirits and doctrines of demons. Many who have read and commented on these solemn words of warning have not called attention to the fact that two sets of spiritual enemies are referred to—Evil Angels and Demons. It is undeniable that we have for many years had demons in our midst in connection with the "mediums" and manifestations of spiritualists. These spiritualistic phenomena have been increasing in intensity. There are now several millions of people in England and America who have dealings with and consult those who have familiar spirits. Those who have studied Madame Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, and who recognize therein the revival of the teaching of the Gnostics, Essenes, Neo-Platonists and of the ancient Hermetic mysticism and philosophy, will probably agree that the statement of the writer, that she was not the real author, but only the transcriber of these books, is perfectly correct. She and the authors of *The Perfect Way* were inspired by "Mahatmas," or evil angels. Theosophists and Spiritualists, though hitherto somewhat antagonistic, are now being drawn into closer union. The forces of the enemy are being collected and brought into their places for the final struggle for the possession of the kingdoms of this earth. The true interpretation of such passages as 1 Tim. iv., 2 Thess. ii., and Rev. xii. xiii., will throw much light upon the present attempt of Satan to bring about the complete apostasy of Christendom so as to make way for the final manifestation of the Man of Sin, when he will himself claim the worship of the world in that awful crisis which appears to be so rapidly darkening the horizon.

#### DEVIL WORSHIPPERS.

A paragraph in *The Daily Chronicle* of April 20th gives an account of *The Black Mass* as practised by the "Luciferians," or worshippers of Satan. The liturgy, as described by M. Huysmans, is a parody of the Mass. The consecrated wafers are stolen from the Tabernacles of churches, or received in communion by female adherents. Mgr. Fana, Bishop of Grenoble, has issued a circular to his clergy ordering special vigilance. The matter has been discussed at the Ministry of Public Worship in Paris, and instructions have been given to the Prefect of Police to increase the surveillance of the churches of Paris and the suburbs.

We know from Revelation xiii. that the whole world will worship the dragon, but we did not know that the "Luciferians" of Paris had already begun to do so, and instituted the "Black Mass." We have read the *Perfect Way* and the *Woman Clothed with the Sun*, which contain more concentrated blasphemy than any other "esoteric" production of Western Theosophists. In these we are told that "man is by virtue of his constituent principles entitled to divinity." So both man

and Satan are to be worshipped. The "Luciferians" are not only esoterically wise, but they logically and exoterically worship him whose children they are.

Truly the Holy Spirit has warned us "expressly" of these times. Let us watch and be sober, for the days are very evil.

THEOSOPHY.

The *Daily Chronicle* of April 28th reports a lecture given by Mrs. Besant at Streatham Townhall, on "Theosophy the path to Spiritual progress." Our limited space does not permit us to quote it as we should wish. She said that "St. Paul used the words 'body,' 'soul,' and 'spirit,' thereby recognizing the same three distinctions as Theosophy does. The Theosophists looked upon Paul as an 'initiate,' which implied much the same as the Christian idea of inspiration. The Christian, the Parsee, the Hindu—all were seeking to obtain this inspiration." "Man," she said, "was of all parts of the universe the most disorderly, although the highest. But this implied his divinity. He had the power of breaking laws if he wished."

This revival of Oriental Pantheism under the high-sounding title of Theosophy is one of the signs of the times. Mrs. Besant and others who have apostatized from the truth, and are giving heed to spirits that peep and mutter, and to Mahatmas who dispense with ordinary methods of communication by means of their "precipitated letters" and other lying wonders, wish us to listen to their "divine wisdom," and their ideas of "spirit," even though this wisdom comes through "most disorderly" channels. To learn that the power of "breaking laws" implies "divinity" is one of the latest "fruits of Theosophy"!

We know that this teaching of wandering spirits will lead Mrs. Besant and others to proceed to further ungodliness.

They are right in considering Paul an "initiate." Moses was learned in all the wisdom of the Egyptians—he saw through it—"Isis" was "unveiled" to his eyes; and the great apostle of the Gentiles knew more of the "secret doctrine" and the true meaning of "spirit" than Madame Blavatsky and Mrs. Besant ever will know.

There was one thing the Egyptians did not believe in, as their mummies and *Book of the Dead* testify, and that is the power of God to raise the dead. Their wisdom did not go beyond "Re-incarnation"; for Satan's power is limited to this creation; and the "higher plane" of the New Creation, and the Spirit of Life in Christ Jesus risen from the dead, is as inaccessible to Mrs. Besant and her followers as it was to those whose wisdom was derived from the Book of Thoth and from Lucifer, who endeavoured to exalt his throne above the stars of God, whose heart was lifted up with pride, who corrupted his wisdom, and who, when iniquity was found in him, was cast out as profane from the mountain of God.

So shall it be with evil people; their end shall be according to their works.

CHRISTENDOM.

On Whit-Sunday evening, May 13th, 1894, at the Congregational Church, St. Thomas's Square, Hackney, Mrs. Annie Besant delivered a lecture before a crowded audience on "The Brotherhood of Man: a Fact in Nature." Mr. Belcher, the minister, occupied the chair.

Mrs. Besant, who met with a most enthusiastic reception, speaking from the pulpit, said the last time that she spoke in a place of worship was in India, and it was a very different scene to the one which was around her that night. It was in one of the vast Indian temples, crowded in every corner by the dark faces of our Indian brethren. On every side they gathered, and on her right were some hundreds of Indian women, who, although they were unable to understand the English tongue, yet had gathered that they might have the pleasure of hearing a white sister speak in one of their temples on the great spiritual principles alike to every creed. Men, indeed, were the same everywhere; the brotherhood was a reality, for she could speak to them in that chapel in the same thoughts, and find in their hearts the same response that they gave her in the far East. Drawing our light from the light of the spirit we shall become separate stars that come out and light the others, and each one of us reflecting the light from above will shed it below, and from the highest

region, the region of the spirit, brotherhood shall seek its way, shall pass on its road a benediction to each of us who can be heralds of that brotherhood. (Cheers.)—*Daily Chronicle*, May 14th, 1894.

And has it come to this, that a so-called Christian Denomination has admitted to one of its pulpits a teacher who denies God the Father, God the Son, and God the Holy Ghost; who has spoken against the Holy One of God, and who, having done despite unto the Spirit of grace, gets her inspiration from Mahâtmas and Pantheistic theosophy!

Congregationalism has long been on the downgrade road, but we were not prepared for such an announcement as this.

Why is Congregationalism silent after such an outrage as this?

YET ANOTHER INFIDEL PREACHING IN A CHAPEL.

"At one time, and not long since, the Baptists were accepted as most rigid believers and disciplinarians. But, judging from the appearance of Mr. Moncure Conway yesterday as a lecturer on, and a vindicator of, Thomas Paine (the author of "The Age of Reason"), in *Dr. Clifford's chapel* in Westbourne-park, Nonconformity is undergoing a remarkable change. "Tom Paine," who has been held up to obloquy and execration for a century, like some other historic characters, has a chance of enjoying, some time during the coming century, a picturesque apotheosis."—*Echo*, 30th April, 1894.

The late Mr. Spurgeon used to talk of "Downgrade" Baptists. What would he say to this! What with Congregationalists admitting Mrs. Besant to their pulpits; and Baptists, under the guidance of Dr. Clifford, inviting Mr. Moncure Conway to lecture on "Tom Paine," it looks as if "Broad Church" Nonconformity is rapidly becoming savourless, and as "bad salt" fit only, like Laodicea, to be "spued out" with all that is corrupt in Apostate Christendom.

PARLIAMENTS OF RELIGIONS.

Apropos of the recent "Parliament of Religions," held at Chicago, the *Weekly Times and Echo* reports another as being arranged for Bombay, and suggests that one might be held in London in lieu of our "May Meetings." It says, "Thinking men and women have woken up to the fact that all religions worth calling such are practically much alike." All are the outcome of "giant minds." It is now-seen "that what is contemptuously called 'idolatry' is after all no more peculiar to Hindu or Buddhist or Ghinto faiths than it is to the materialized Christianity of Southern Europe," &c. &c.

This is the great principle of the coming Anti-Christian religion, and those whose eyes are opened can, from these signs, see its rapidly increasing development.



PALESTINE.\*

NATIONS have risen through these bygone years,  
 Have worked their way from nothing to a Name;  
 Honour, dominion, liberty were theirs,  
 Theirs too the glory of undying fame.  
 The sea brought riches to their happy strand,  
 Nature helped man to build a mighty state;  
 The world lay at their feet, theirs the command  
 Of other nations, they alone were great.  
 Yet each must rise and fall in ebb and flow,  
 E'en empires break and crumble in a day;  
 In swift succession kingdoms come and go,  
 Commerce and riches, ruin and decay.  
 And so the wheel turns on, we know not how,  
 The sea still washes on the self-same shore,  
 Yet Egypt, Greece, and Rome, where are they now?  
 Where is the wealth, the sovereignty of yore?

\* From the organ of the "Chovevi Zion," *Palestina*, by the daughter of its President E. H. d'Avigdor, Esq.

Gone, like the passing of a sudden wind—  
 Like the swift breath of summer breezes, gone—  
 A people vanished, traceless. Who can find  
 A Roman now, as Romans once were known?  
 Yet *one* remains, one people, undestroyed,  
 Unchanged in worlds of change, whose blood can flow  
 And course through veins as pure and unalloyed  
 As then it flowed—three thousand years ago.  
 One people stands apart, as prophesied  
 That they *should* stand, with the most glorious past  
 That ever nation had. The Jews are wide  
 Spread over all the world. They only last.  
 So far Truth has prevailed. Yet one step more  
 To full completion of the prophecy.  
 Soon shall the exiles reach the promised shore,  
 And Truth shall triumph to eternity.  
 Nations have vanished. Change in all but thee,  
 O faithful Jew! Thy country *shall* be thine.  
 Thine was it in the past, and thine shall be  
 Again the promised land of Palestine.

SYLVIE D'AVIGDOR.

### = Editor's Table. =

THIS being the first issue of *Things to Come* it is impossible for Books to be sent to us for Review. We invite Publishers and Authors to submit their publications to us (care of our Publishers, 17, Paternoster Row); and we shall gladly commend to our readers those which are based on the word of God.

We have already given an extract from a most important work which we earnestly press on the notice of all students of Prophecy, viz.,

"THE COMING PRINCE: THE LAST GREAT MONARCH  
OF CHRISTENDOM,"

By Dr. Robert Anderson, has just been issued in a new edition—the fourth, revised, with an additional chapter. It is published by Hodder and Stoughton, 27, Paternoster Row. Price five shillings.

"THE ASCENT OF MAN."

"If Evolution can be proved to include Man, the whole course of Evolution and the whole Scheme of Nature from that moment assume a new significance."

"The Evolution of Man is also the complement and corrective of all other forms of Evolution."

"From this height only is there a full view, a true perspective, a consistent world."

Thus writes Professor Drummond in his introduction to *The Ascent of Man*.

Creation according to him is a drama, and no drama was ever put upon the stage with only one actor.

The "Struggle for Life" was the "Villain" of the Darwinian piece.

But Professor Drummond will dramatise the Evolution of Man better than Darwin did. He will introduce a "Second Factor," that "Struggle for the Life of Others," that Altruism which starting from unicellular protoplasmic organisms now appears amongst us after millenniums of evolutionary ages as Christianity.

Professor Drummond thinks that the fittest symbol for his

system founded on Self-Sacrifice is "Leaven." We agree with him, it is the fittest symbol.

It is also the symbol of Disintegration, Fermentation, Corruption, and Decay.

"Honey" is another symbol which may well express the sweetly-flowing words of man's wisdom with which Professor Drummond sets forth his views of *The Ascent of Man*.

There is no "salt" (Lev. ii. 13) in this book, nothing but "honey" and "leaven." In the sacrifices which typified that "full, perfect, and sufficient" Burnt Offering and Sin Offering, —to which no reference whatever is made in anything that has as yet come from the pen of Professor Drummond—"honey and leaven" were to find no place. (Lev. ii. 11.) In *The Ascent of Man*, as also in his other writings, they are to be met with on every page and in great abundance. To understand their true symbolism, which Professor Drummond evidently does not, is to see through his entire system and to value his books at their true estimate.

Now as to the theory of Evolution, considered quite independently of Professor Drummond's writings, *Natural Law in the Spiritual World* and *The Ascent of Man*, scientists will see that there is yet "somewhat to say on God's behalf."

We are living in days when the "leaven" has so spread throughout the whole lump that the "unleavened bread of sincerity and truth" is rarely to be met with.

Not only the "leaven" of the Scribes and Pharisees, but the "leaven" of Natural and Mental Philosophers is to be seen and read on every hand, and as the "salt" has become corrupt, "honey" is now being used to sweeten and disguise the rapidly decomposing mass.

GOD is not bound by so-called natural laws, nor is He necessarily shut up altogether to one of His varying methods.

If "the waters brought forth abundantly the moving creature that hath life," and "the earth brought forth living creature after its kind, cattle and creeping thing, and beast of the earth after its kind," it also "brought forth thorns and thistles."

All things are possible with GOD. Evolution is no more the limit of His creative power, than is "Biogenesis" of His sustaining and reproducing energy.

When Professor Drummond and Herbert Spencer have reconstructed their Philosophy of GOD, Man, and the Universe, they will find to their shame and confusion that their system of Social Ethics is after all but a poor thing, and that the true "Factor" is altogether wanting. They will then have to own that beyond the range of their philosophy is a wisdom which none of the Princes or Philosophers of this world knew, for had they known it they would not have crucified the Lord of Glory.

### FREE DISTRIBUTION OF "THINGS TO COME."

FRIENDS willing to assist us in making known and helping to establish this journal will be supplied with copies of this first number at the rate of 5s. per 100, carriage paid. This applies only to the first number. A large edition of many thousands will be printed, and it will be kept in type so as to be able to meet all demands.

Contributions are invited from those willing to help either—

- (1) The Free Distribution Fund, or
- (2) The Special Prophetic Conferences Fund.

A form is enclosed for the convenience of Contributors.

# THINGS TO COME.

Vol. I.]

AUGUST, 1894.

[No. 2.

## Notes and Notices.

OUR first number has been sent forth with many prayers for a blessing from the God of Truth on behalf of one more witness for the Truth of God, in a world where both are ignored, and the Christ of God is rejected.

It is a day when man is standing up for his "rights." The question of "claims" and "rights" fills the atmosphere of the world. It is a day therefore when it is our privilege to stand up for the rights of the Lord Jesus, and to set forth His claims.

This is the one object of the special Prophetic Conferences which have been inaugurated; this is to be the one subject of its special organ—

### "THINGS TO COME."

It is our special privilege and mission to witness for the rights of the Lord Jesus. His right to the land as "the Son of Abraham"; His right to the throne as the "Son of David"; His right to universal dominion as the "Son of man"; and His right to be "the Heir of all things" as the "Son of God."

All these rights will be dealt with, set forth, and upheld; while the absolute inerrancy of the inspired Word of God will be maintained as the basis on which securely rest the rights of the Lord Jesus, and all the hopes of His people.

With the *results* of our testimony we have nothing to do. Our responsibility is to be *faithful* in the delivery of it, leaving the One of whom we testify to care for us, to support us, to prosper us, and bless us.

As to ourselves, our aim will be to study to show ourselves approved unto God (2 Timothy ii. 15); and our motto, "Let God be true, and every man a liar."

In God's strength we will go forward, and from the platform and the press contend earnestly for the faith once delivered to the saints, and witness for our absent but speedily coming Lord and Saviour.

We have every reason to be encouraged with the results of the Conferences already held during the month of June.

The conference at Carlisle was well attended (on May 31st and June 1st), and a deep interest was manifested. For two days—morning, afternoon, and evening—the people came together to hear of the coming Saviour. Mr. Henry Carr presided at most of the meetings.

At Glasgow, the Queen's Rooms were well filled, and several questions were handed in, in response to an invitation. The answering of these at one of the meetings was quite a feature of this conference. We were helped by several local friends, and the address of Dr. Elder Cumming has already appeared in our July number.

At Edinburgh the four days' Conference (June 12-15) was marked by two things—the amount contributed in aid of the Conference funds, and the spontaneous "testimony meeting," which brought it to a close. Many stood up to testify of the help and light and blessing which they had received.

At Dundee (June 19 and 20) the Kinnaird Hall was well attended, and the testimony was welcomed.

At Aberdeen (June 21 and 22), the granite city, the precious seed of testimony was received with earnest attention, but with an evident determination to judge it by "The Book," and submit it to close scrutiny. Yet here we had much encouragement, and the brethren who remained over the Sunday were unable to rest, as they were compelled to continue the testimony while the people pressed upon them to hear the Word of God.

At Elgin (June 25), Inverness (June 26 and 27), and Dingwall (June 28 and 29) the same blessed results were seen, many confessing that a new light had come into their souls, and a bright sun had illuminated the Word of God. One special feature of this blessing was the evident and overflowing joy of those who looked for the Lord, and who, after standing almost alone in their testimony, had been strengthened and refreshed by our visit, and encouraged to go forward.

### FUTURE CONFERENCES.

DUNOON	. . .	August 1 and 2.
LIVERPOOL	. . .	November 20-23.
BOSTON	. . .	December 4 and 5.
ROTHERHAM	. . .	January 22 and 23, 1895.

### TWO FUNDS

Call for the liberal contributions of all who wait for the Lord, and who desire to hasten His appearing.

### THE CONFERENCE FUND

Has had large demands made upon it during the month of June, and we hope that before the series of Autumn and Winter Meetings commence our treasury will be filled by those who feel it to be their privilege to share in this important work.

The addresses given at these Conferences will all appear in due course in these pages, and make this our organ a very interesting and effective way of spreading the light. To accomplish this,

### THE FREE DISTRIBUTION FUND

will need the prompt and liberal help of *all* our readers and friends. This Journal is public property. It will be vested in Trustees, and the profits will not be at the disposal of any private individual, but will be devoted to the extension of these Conferences and of our organ, *Things to Come*.

### WE APPEAL

to all our friends to leave nothing undone in making this Journal known by sending copies to all parts of the world, and to all persons who are known to be interested in these truths.

Those who are unable to contribute to the Distribution Fund can at least purchase a few copies to give or send to their friends.

The first number will be kept in type in order to meet all demands that may be made.

## Conference Addresses.

### "THE PURPOSE OF THE AGES."

BY THE REV. DR. BULLINGER.

(At the Nottingham Conference, May, 1894.)

THE one great and blessed feature of these prophetic conferences is that Christ is the centre of them, and Christ the object they bring before us. Their great object is to glorify Christ, and that also is the special work of the Holy Ghost. Christ is the *living* Word, and we assemble here to learn from the *written* Word. This Word has many different titles, and each title brings with it its own peculiar claim. It is called (James i. 21) "the engrafted Word." What is our responsibility to it as "the engrafted Word?" To *receive it with meekness*. In Titus i. 9 it is called "the faithful Word," and as the faithful Word we are to *hold it fast*. "Holding fast the faithful Word." We dare not hold man's words fast. But, just because this is the faithful Word we may hold it fast. In Philippians ii. 16 it is called "the Word of life." As such we are to *hold it forth*. Then it is "the Word of truth." (2 Timothy ii. 15.) As such we have a very remarkable duty to it. It does not say hold fast the Word of truth. Every word in this book is carefully weighed, for God means what He says, and He has a meaning for everything He says. What are we to do with it then as the word of truth? *To rightly divide it*. The secret of all our differences is found in the fact that we do not rightly divide the Word. In proportion as we rightly divide it we shall learn, and agree in its truth. "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." What a precious study this is. The praise of men is our great snare, and the fear of man is another great snare. God deliver us from both. "Study to show thyself approved unto God." Now this word of truth is occupied with three great subjects. One concerns the Jew, the other concerns the Gentile, and the third concerns the church of God; and every portion of the word concerns one of these three. Unless we rightly divide the word we are apt to commit robbery. There is already a good deal of robbery in the chapter headings. The blessings which God pronounced upon the Jew and Jerusalem have been robbed in many cases, and given to the church of God; and there is one peculiar thing about this robbery; viz., that the *judgments* are never stolen in that way. The judgments which God pronounced over the Jews and Jerusalem are all left to them. We shall never commit such robbery if we rightly divide the word, and interpret of the Jews the scriptures that relate to the Jews.

In the Old Testament the words Judah and Israel are used with definite and peculiar significance. We must not draw the conclusion that we use them with the same significance to-day. The Gentiles always speak of the whole nation as Jews. We see this all through the Old Testament. It is the term used

by outsiders, not by the people of Israel themselves. We do not use the word "Jews" to-day as equivalent to the kingdom of Judah. Nor is the term so used in the New Testament. In Acts iv. it says "the people of Israel" crucified Christ, not the Jews. The kingdom of Judah contained a large portion of all the tribes of Israel, so that it can be truly said that it was "the people of Israel" that put the Lord Jesus to death.

With regard to the Gentiles, we have carefully to distinguish that which refers to the history of the Gentile nations and the times of the Gentiles.

Then there is a third body as distinguished from both; viz., "the church of God." It does not say the church, but "the church of God." That means *God's church*, not *man's*—the church of the living God, which is composed of both Jew and Gentile. The *Jew* is baptised by the Holy Ghost into the body of Christ, and thus becomes a member of the church of God. He ceases to be a Jew as to his standing, his hopes, and his destiny. The *Gentile* is baptised by the Holy Ghost into the body of Christ. He becomes a member of the church of God. He ceases to be a Gentile as to his standing, his hopes, and his destiny. So that the question of Anglo-Israelism does not concern us in the least if we belong to the church of God. It does not matter whether we are born Jews or Gentiles. The great question for each of us is, Am I a member of the "church of God"?

This Church of God is the subject of special revelation in the New Testament. There may be references to it in the Old Testament, but it was never *revealed* there. I want you to turn to three passages. First, in Romans xvi. 25, 26: "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." The word "mystery" is a Greek word which simply means *secret*. We have adopted the word, and used it as meaning something which cannot be understood. But "the mystery of His will" (Ephesians i. 9) means "the secret purpose of His will." So that the church of God is a secret "which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." In Colossians i. 26 we read, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." What is it that God would make known? The riches of the glory of this secret among the Gentiles; which is, Christ in you, the hope of glory. In Ephesians iii. the apostle says, "By revelation He made known unto me the mystery;" that is, the secret. The fifth verse goes on to say, "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel." This secret was not merely that the Gentiles were to be blessed. That was never any secret, because it was revealed unto Abraham that all the nations (Gentiles) should be blessed through him;

but it was this special blessing which is mentioned in Ephesians ii. 15, "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain" (both of the Jew and of the Gentile) "one new man." That is the secret which was never made known in the Old Testament scriptures; viz., that God was going to save both Jews and Gentiles, and make of the two ONE *new* body, which he was going to call the church of God.

Again, we have to divide the truth as to times and seasons, for in this third chapter of Ephesians he goes on to speak (in the 10th verse), "To the intent that now unto the principalities and powers in heavenly places might be known by the Church" (*i.e.* by means of the Church) "the manifold wisdom of God, according to the eternal purpose (*i.e.* "the purpose of the ages," R.V. margin) which he purposed in Christ Jesus our Lord."

When we speak of God's purposes we speak of something totally different to man's purposes, because in Isaiah lv. we learn that Jehovah said, "My ways are not your ways, nor my thoughts your thoughts." Whenever we hear of God's purposes or thoughts or ways, we have something totally different from man's thoughts and man's ways. This is specially so with regard to the future. Of course, this is the reason why the world does not love such Conferences as these; at any rate, the worldly church does not, because we are writing folly on their purposes. They are looking for the improvement of the world, expecting it to get better and better; but, understanding God's purposes, we know it will get worse and worse. The professing church promises the world that by social improvement and education and progress it is going to get better, and it proposes to bring in the millennium by these means, but it is to be a millennium without Christ. They are so accustomed to boast of their arts and science, and the spread of what they speak of as "religion," that the very proposition that the modern church is to grow morally worse, and that all the claims of the world are going to end in disaster, provokes determined opposition both from the religious world and from the worldly church. Therefore our testimony involves so much of condemnation and rebuke, and suggests such tremendous failure that this proud boasting, ungodly, God-denying, and God-defying age will not tolerate it or us for a moment.

And yet we read that this present age is an "evil" one. It is from this very evil age that the Son of God has redeemed us. "He gave Himself for us, that He might deliver us from the present evil world, according to the will of God our Father." It is remarkable how the will of God comes out. It is the will of God which is the source of our salvation. So also in Romans xii. we are exhorted not to be conformed to this world (that is the sort of non-conformity that we want!); but "be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The princes of this world, and wisdom of this world, and the god of this world are all evil, and therefore we look for a different age. In Ephesians ii. 7 we read, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ." In chapter iii. 10 we read, "To the

intent that now [in the present age] unto the principalities and powers in heavenly places might be known by means of the church the manifold wisdom of God." That is to say, God is using the church of God now, *i.e.* the body of Christ, to make known to these principalities and powers in heavenly places—whoever and whatever they may be—in order to unfold to them His own "manifold wisdom."

In His dealings all through these ages He has not been trying experiments with man, but he has been unfolding His manifold wisdom, demonstrating to these principalities and powers certain great, wonderful, and important truths, and the great truth is this, that *apart from Christ there is nothing*; without His almighty, sustaining power no *created* being can stand, whether angels or men. What God has been demonstrating from the beginning and through these ages is that the will of man has always been contrary to the will of God.

Look at our first parents. No created beings could have had better opportunities or more favourable conditions than they had. They had the garden of the Lord for their home, the image of God for their likeness, the Lord God Himself for their counsellor, and the tree of life as the symbol and pledge of immortality. The trial they had was the least possible trial, and the reward the greatest that can be conceived. How did that trial terminate? In manifesting that the will of man was contrary to the will of God, and yet men think that, with a fallen nature and without such wonderful advantages, they are going to do what our first parents failed to do. That conflict ended in the choice of evil, and their being cast out from that garden; while those who were born in their own likeness ended in that universal apostasy which brought on the judgment of the flood.

After the flood God committed all power in the earth to man. In Gen. ix., x., xi. you have the formation and division of nations, and on the first opportunity they manifested the fact that their will was contrary to God's will. He had given one command—to scatter themselves abroad in the earth, they declared they would do the opposite and continue together. This exercise of their free will ended in another judgment.

Then God takes out one man (Abraham), and of him He makes a great and wonderful nation. He gave them privileges such as no nation ever had before. A divine ritual was given them, and yet it was from the beginning and all through to the end, "We will not." When the Son of God Himself came they said, "We will not have this man to reign over us." And remember that it was the religious part of the nation that said that, not the rabble. It was the religious people that put the Lord Jesus Christ to death. That tells you how much religion is worth without Christ! Hence you find Israel to-day without a king, without a prince, without a sacrifice, without a land, without a home.

And now God has chosen another man, the "Second Man," "the Lord from heaven." In Christ He is making another nation; He is taking out, not a nation as He did with Abraham, but a people from amongst Jews and Gentiles, and giving them what none else ever had. In Christ these shall stand, in Christ these are safe; they can never perish, and they can never be lost. Only in Christ can they stand, and, quickened in Christ, they will presently be caught up together to meet the Lord in the air, so to be for ever with the Lord.

Then Israel will follow in virtue of the unconditional covenant which Jehovah made with them. The new covenant will then be made, and then it will be seen how Israel will stand only by the almighty power. Not only will a new heart be given them, but their old heart will be taken away (Ezekiel xxxvi. 26), and then Israel too will stand.

For a thousand years the nations will walk in the light of "Israel, my glory." And after the thousand years what about the nations? They have not got a new heart. Will they stand? They will have had great privileges and blessings during those thousand years. Will these do anything for them apart from Christ? The close of the thousand years finds them in rebellion against God. They gather themselves together (as you read in Revelation xx.) to battle, "and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." That is to be the end of the *will of man*. And now God is using this mystical body of Christ, this church of the living God, to demonstrate and show forth to the principalities and powers in heavenly places His manifold wisdom, showing that without His life none can live, that without His power none can stand.

The question is asked, "Who shall be with Christ where He is? Who shall enter into His glory?" The answer is demonstrated, "Those whom thou hast given Me," "I have prayed for them." "I have kept them." The gift of the Father, and the work of the Spirit, and the intercession of Christ is the three-fold cord which can never be broken. These are "in Christ" now, and this alone will ensure their being with Christ when He fulfils His promise, and descends into the air to receive them to Himself. Yes, His free grace has given them a new will, a will to love Him and honour Him and obey him. Hence they find that to be their greatest pleasure which once was their greatest abhorrence. What wondrous grace! So precious are they to the Son that He left heaven's glories to die for them, to endure the cross, to ascend to heaven and intercede for them, and to come again to receive them unto Himself. The world thinks nothing of them, but He accumulates words to show how precious they are in His sight:—they are His jewels, His flock, His body, His temple, His ALL.

Think of this coming One now seated at God's right hand, and henceforth expecting, and learn how we are like our blessed Master, *scated*, resting in His own precious, finished, perfect work. And we are *expecting* too. He is "expecting" the time when He will come and receive us, and we are expecting the time when He will come forth, and we shall be caught up to be for ever with the Lord. We have learned from the frailty of our nature that we cannot stand upright apart from Him, and we are testifying against the evil world which is waxing worse and worse, and for which there is no hope until Christ comes. Oh that we may go from this meeting with our souls stirred up to greater love, to greater zeal and faithfulness in these last evil days, these perilous times, and wait more entirely and unreservedly for God's Son from heaven.

### THREE PROPHETIC PARALLELISMS CONCERNING ISRAEL.

BY REV. JAMES C. SMITH, OF DUFFTOWN.

(At the Glasgow Conference, June, 1894.)

TO understand the Old Testament you must understand *Israel*; to understand the New Testament you must study the *Church*. The great subject of the Bible is sin, and the great doctrine of the Bible is the putting away of sin by the grace of God. All other subjects fall under this great line of study. If the Bible casts its teaching in any special form or mould more than another, it is in the form of parallelism, and this is one of the many things which gives the Bible its intense fascination, even as literature. The parallelisms of the Bible are splendid, and they break out and corruscate everywhere. Let us look for a moment at

#### A PARALLELISM OF INSPIRED FORESIGHT.

In Deuteronomy xxxi. 29 we read, "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger, through the work of your hands." There you have a specific indication of the line of the great apostacy. It is one of the most remarkable things, in this connection, to notice this wonderful prophecy of Moses. He distinctly affirms that after his death the people would apostatise, and go after other gods. In Acts xx. 28 you will find this wonderful parallelism. It is in Paul's address to the elders at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; therefore watch and remember that by the space of three years I ceased not to warn you night and day with tears." Thus tearfully did Paul warn the elders of Ephesus of the apostacy, just as Moses had warned the people of Israel. That parallel is one of the most remarkable in the Bible. In the light of the great many things that are being said and done at this present moment, I would ask you to look into these things. We are asked, How could Moses have said these things in his time? I beg you to notice that he had handed to the Levites the written record of the revelations which he had received.

A great many people are saying to-day that Moses could not have written these things at that time; that these things must have been written later on. But was the address to the elders of the church at Ephesus written a hundred years after the death of St. Paul? There is a complete answer to these questions in the fact that *Paul and Moses were equally inspired to see these things*. If we recognise that, these difficulties vanish; all these things become perfectly clear to us.

There is a very remarkable thing, in connection with this thought, in the 30th chapter of Deuteronomy, where Moses gives not only the apostacy, but he goes far beyond the apostacy, unto the restoration of the people concerning whose

apostacy he spoke. Notice the early verses of Deuteronomy xxx., and there you find the things which the great leader of Israel said about the restoration of the people. At the beginning of the chapter we read, "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul," etc. In the third verse you have the great subject of the restoration—God's *turned attitude* towards the people of Israel, and the return of their captivity. In the fourth verse is the *gathering*; in the fifth verse you have the third point, "The Lord thy God will *bring thee into the land* which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers." The fourth point is in the sixth verse, where we read that the Lord will do a thing He never did before, "He will *circumcise thine heart* and the heart of thy seed, to love the Lord thy God with all thine heart." That is a point that has never yet come to pass with respect to Israel. They are circumcised in the flesh, but not in the heart. They are going to be when the Lord turns their captivity, and when they are brought unto their own land. The fifth thing is in the seventh verse, "And the Lord thy God will *put all these curses upon thine enemies*, and on them that hated and persecuted thee." The sixth thing is in the ninth verse. "The Lord thy God will *make thee plenteous* in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good," etc. The seventh thing is at the close of the ninth verse, "For the Lord will *again rejoice over thee* for good, as He rejoiced over thy fathers." There is the joy of the Lord. First of all He changes His attitude. The time is coming for His people to be recalled; then their hearts will be circumcised, and the plentifulness that characterised them before will characterise them again, and the Lord will rejoice over them just as He did in the days of their espousal.

The whole mystery is found there in Deuteronomy. Some of us very greatly neglect this book, but what a loss it would have been if it had not been written. With all respect to the higher critics, I hold that Moses was the real author of this book. Here is another line—

#### A PARALLEL OF HISTORIC DEVELOPMENT

in the history of Israel. The great typical facts of Israel's history are pretty much inside the period from Jacob's advent in Egypt to the time of David and Solomon—that is to say, to put the matter in very few words, from the time of the oppression in Egypt to the time of the unchallenged sovereignty of David and Solomon in the land of Israel. All the great ideas, all the types, are inside that period. After that we have scarcely a type at all; after that there is nothing fresh, nothing but repetition and declination. That period is filled by four great names which are typical.

Joseph took the people *into* Egypt, but he never took them out. Joseph died in Egypt, and he was embalmed; he never left the country until he was carried out of it. He took his

father and all his seed, and nourished them there, but he never took them out. The type ceases there with the idea of God's providential care over the people in the midst of the Gentiles.

Then comes *Moses*, and he carries the type still further. Joseph took them in, but Moses, the deliverer, took them out. He took them *out* and led them right *through* the wilderness. Then we reach a further stage.

The type of Moses merges very gradually and beautifully into the type of *Joshua*, who *took them in* and gave them possession of the land.

Then in *David* and *Solomon* you have embodied the thought of the *kingdom*. The simple sequel in Solomon was the building of the temple, and the kingdom in peace.

After that you have nothing but repetition. I do not look upon the captivity in Babylon as anything new, for they had been in captivity before.

Now we apply all this to the Lord Jesus. I say the Children of Israel must pass through all this again in connection with the Messiah, the rejected One.

They are in the Joseph period to-day. They are scattered, they are among the Gentiles, as they were in Egypt. The Lord Jesus Christ has gone to glory, and he is carrying on his work among men, calling out his Church, and the Jewish people are being preserved by the very Jesus whom they rejected. The Jews are not allowed to go out of existence. They are not allowed to become extinct. It is only within the last year or two that it has been discovered that in New York alone there are over 200,000 Jews. Men's minds are being called to this people in many remarkable ways. They are in the furnace, and it is the time of their oppression over again. You cannot read the awful statements of their persecution in various parts of the world, especially in Russia, without realising that the Jews are again in Egypt. They are in the place where the plagues are to be poured out, and from which God will make a new Exodus, and where He will make the oppression to cease; the better Joseph is now in the glory.

The better Moses that was rejected is the Moses who is coming back again soon, and by his power in glory he will bring this people into their own land, and call them His.

As the better Joshua He will give them back their Jewish possessions, and finally, as the better David and Solomon He will set up and establish the millennial kingdom. The Jews will travel that road again in connection with Jesus Christ, that they have gone already in the history of the world. This is a study in historic parallelism that I commend to you. Notice how the Lord Jesus Christ is going to fulfil all these types in Israel. Be very careful about the distinction between the literal interpretation of a thing and the spiritual application. Be careful not to call the Church the Jews, or the Jews the Church. There were only two parties until the day of Pentecost, the Jew and the Gentile; but now there are three, the Church of God being the third, and it is being made up of both Jew and Gentile. The Lord Jesus Christ is coming to fulfil all that He has promised in connection with Israel. Now in closing take

#### A PARALLEL OF PROPHETIC VISION.

Turn to Ezekiel xxxvii. This chapter is divisible into three

parts, because in it you have three great figures, telling us three great things about Israel. From 1 to 14 you have the figure of the *bones*. Israel has lost three things, and here it is indicated to her that they will be brought back to her. Israel has lost life—national life, spiritual life—and national life and spiritual life are going to be brought back to her.

**LIFE.**—That you have in the figure of the bones. The bones becoming a great army is a figure of Israel living again. By-and-by, when they get that life back again, they will be like the resuscitated bones.

**NATIONAL LIFE.**—From verses 15 to 22 you have the figure of the *two sticks*. What about the two sticks? They are joined into one stick, which is an indication that the division which came with Solomon's death is going to be healed again. First you have *life*, then *unity*. The breach in the nation is going to be healed after they are revived, and they live again nationally.

**SPIRITUAL LIFE.**—From verse 23 to the end of the chapter you have the figure of the *tabernacle* in the midst. You have the figure of *purity* after the figure of unity. It shall be an everlasting covenant. You cannot have unity without life. The only unity that is of any use is the unity of life. In this chapter you have the people worshipping around the tabernacle. You cannot have the perfection of worship until you get unity and life. When these are revived, and the breach healed between the two nations, they will come round the tabernacle, and the pure offering will ascend to the Lord from Jerusalem. Let us remember that. He will bring all this to pass, "for the mouth of the Lord has spoken it." The whole earth shall be filled with His glory. We may well add, in the words of Psalm lxxii., that God's glory having filled the earth, the prayers of David, the son of Jesse, will be ended, for so far as the Jewish horizon extends there will be nothing else to add when the whole earth is filled with His glory. Let us pray that this glorious day will soon come.

## NEBUCHADNEZZAR'S DREAM.

DANIEL ii.

BY MR. LOUIS LIESCHING.

(At the Nottingham Conference, May, 1894. First Address.)

**T**O the student of prophecy my subject may appear a very elementary one, but, as I understand it, we have not come here to speak to those who are students of prophecy, but rather to those who are not. There are many who have an idea that there is a great deal in prophecy which they know nothing about, and which they can know nothing about. Now as to their not knowing about it I am willing to admit; but I think there is a great deal which God has revealed, and which consequently they can know about. I am going to address you on that wonderful dream of Nebuchadnezzar, which you find related in the second chapter of the book of

Daniel. That great king Nebuchadnezzar dreamed a dream which he forgot, but was most anxious to recall, and the revealer of all secrets revealed it to Daniel, His servant, and, to the astonishment of the king, he had one event after another, which formed the subject of the dream, repeated, and the interpretation given. Naturally, the king would think that the man who could know a dream which nobody had told him, would, in all probability, be right in the interpretation of it. This king, Nebuchadnezzar, saw a magnificent statue of a man. His head was of gold, his arms were of silver, the thighs were of brass, the legs were of iron, and the toes were partly of iron and partly of potter's clay. That was the dream, and now as to the interpretation. When a sculptor proceeds to make a statue, he first forms a model of clay, from which he makes the actual statue. The great and important question for you and me is to know how far the man who is working out this statue has got, for it is a history of the events which are to take place from the time of King Nebuchadnezzar until the end of this present age. It is also most important for us to know where we are at present, and on that subject the word of God has given no uncertain sound.

The head of the statue was of gold. Daniel tells the king that it represents himself, Nebuchadnezzar. "Thou art this head of gold," he said to him. Now the divine idea of perfect government is that of one single individual ruling under God, receiving his commission from Him, ruling in His fear, and doing justice as answerable to Him. That is the divine idea as represented in this head of gold. God had given to him the dominion of the world. Had Nebuchadnezzar seen fit to extend his conquests to the remotest parts of the earth, he would not be circumscribed by anything but his own will. God gave him the whole world, provided that he should rule as God would have him. But that head of gold—the absolute monarch ruling in the fear of God—proved a failure; because, as in all the other governments, man is a failure; and man being a failure, all man's works must be failures. When the handwriting on the wall said to his son Belshazzar, "Thou art weighed in the balance, and found wanting," I understand it to allude, not merely to Belshazzar, but also to the dynasty which was to terminate in him. Absolute monarchy had been tried, and it had failed. What next?

The next is very aptly represented by silver (as silver is inferior to gold), and the two arms and body represent the Medo-Persian empire. It was inferior to the golden head, because it was not absolute monarchy, but monarchy controlled by an oligarchy, by nobles and princes; and its characteristic was this, that if, with the advice of the nobility, the king made a statute and put his seal to it, nothing on earth—no fiat of the council or king—could change it. You see that in the case of Daniel. The king was caught in the trap which was laid. The princes had persuaded the king to sign the edict for-

bidding his subjects to pray to any God under penalty of death, and their design was to get Daniel destroyed. When the king discovered the plot, he laboured till the going down of the sun to get Daniel delivered. But the nobles said what the king thoroughly understood. "Know, O king, that it is the constitution of this realm that when a law has been passed it cannot be altered!" If he broke a law his own sovereignty would have been in jeopardy. Consequently he was obliged to put Daniel into the den of lions. It was the same when the edict afterwards went forth under Ahasuerus that all the Jews should be slain. The king could not alter it.

In that respect, taking absolute monarchy as the standard, the next government was inferior. The third government was brass, and that represented the Grecian Empire under the sway of Alexander the Great, who, in three pitched-battles, destroyed the Medo-Persian Empire, and acquired the supremacy of the world. Then he died. His government was inferior to that of the Medo-Persian, for it was a sort of court-martial. That monarchy was divided into four parts. I want to ask this question at this point. There are those who tell us that Daniel did not write this book. If they would tell us who did, it would be more easy to answer them. But whether Daniel wrote it, or whether somebody else wrote it, I want to know how did the man who wrote it know that there would be four empires and never another afterwards? how did he know that the Roman government would not have been followed by another?

Supposing the Turks had overrun Europe (as they almost did), you might have put the book of Daniel into the fire, or amongst the false prophecies. But every single detail in this dream is fulfilled up to the very little that remains. The Roman Empire was the fourth great monarchy, and it is most aptly represented by iron. Now comes the strange part. This workman who is making the statue, when he comes to the feet, changes his material. There are the two legs—the Roman Empire, of course, was not in existence then—one foot standing upon Constantinople and the other upon Rome, and, like a Colossus, bestriding the world. How did the writer of this book, who, we are told, was not Daniel, know that the Roman Empire would be divided into two kingdoms? As the sculptor makes the feet he first takes iron and then potters' clay—such as our flower pots are made of—and he puts this in amongst the toes. When he has done toe No. 2, and gets to No. 5, he finds that No. 2 has gone all wrong, because clay and iron cannot mingle.

The important point to us is, that we are just about the place where these ten toes are in process of development. The old Roman Empire is to be divided into ten kingdoms—five toes on the right foot and five on the left, and not, as some would make it, ten on one foot. When the old Roman Empire is divided into ten kingdoms, there is nothing beyond the ten toes. Then the statue will be finished. But in the meanwhile what is happening?

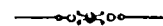
I have not one single word to say against any class of men, for all men in the sight of God, even the humblest man, stands as regards his soul on an equality with the highest; but in its governmental aspect the empire of clay represents Democracy—the rule of the people—contending with the iron hand of governmental authority. Is that not what is going on? Do we not see in representative government a perpetual difficulty arising? They cannot mingle. We began with the head of gold, the universal absolute monarchy; now we hear of the "sovereign people." God intended that every form of government should be tried in succession, and to say to each one, "Thou art weighed in the balance, and found wanting."

What do we find at the present moment? Europe armed to the teeth, the nations ready to fly at each other, each nation arming itself in the interests of peace. What next? Would you, dear friends, have believed a year or two ago that it would have been possible that, seated as we are quietly and peaceably, a man might come in at that gallery door, throw a bombshell into our midst, and leave a dozen or two in agony, and go out and declare that he has done it for the good of society? Do such things teach us that the world is getting better? Do they teach us that education is going to rectify everything? Take away God from a people, and there is nothing to prevent them from doing whatever the devil puts into their hearts. When everything has failed, what remains? A stone cut out without hands (see the 45th verse) falls upon the feet, and then the clay and the iron, and the brass and the silver and the gold are swept away like the chaff of the threshing-floor. All earthly government fails because man is a failure, and then the Lord Jesus Christ, the Stone that the builders rejected, becomes the head of the corner. He dashes the statue in pieces as a potter's vessel. All is completely swept away, and He is King of kings and Lord of lords, the only ruler who knows how to settle the difficult questions that are perplexing men. In His day shall righteousness flourish, and there will be happiness and peace. He shall come as a shower watering the whole earth. He will be the Sovereign who shall reign in righteousness, and shall care for the poor, the meek, and the downtrodden.

"Jesus shall reign where'er the sun  
Doth its successive journeys run;  
His kingdom stretch from shore to shore,  
Till kingdoms rise and set no more."

Brothers, sisters, are you looking for the bright celestial dawn? Are your loins girded, your lamps burning? Are you waiting for the Master's voice? Soon He will come, and will not tarry.

"Watchman, what of the night?  
Do the dews of the morning fall?  
Have the Orient skies a border of light  
Like the fringe of a funeral pall?  
The night is fast waning away,  
And soon will the darkness flee,  
And morn shall spread o'er the blushing sky,  
And bright will its glories be."



## THE UNITY OF BIBLE TESTIMONY TO THE COMING OF CHRIST.

BY MR. WILLIAM G. CARR, OF ROCHESTER, N.Y.

(At the Glasgow Conference, June, 1894.)

THE truth of the Lord's coming runs like a golden thread from Genesis to Revelation. It is not a new doctrine, but an old truth. Let us briefly look through our Bibles, and see how all witnessed concerning it, from the time that the first and oldest preacher began to preach of the "coming of the Lord," namely Enoch, reference to which is made in the Epistle of Jude, beginning at the 14th verse. "And Enoch also, the seventh from Adam," etc., to end of verse 15.

We get several things in the life of this wondrous preacher. He walked, he waited, he pleased God. And he preached of the coming of the Lord, resurrection of the dead, and the judgment of the ungodly.

The last words of Jacob were also about the Lord's coming. Gen. xlix. 10. In this verse we get what we frequently get in Scripture—the first and second coming of the Lord so interwoven that only those who are taught of the Spirit can distinguish the difference. Gen. xlix. 10: "The sceptre shall not depart from Judah . . . until Shiloh come." That is the first part. "And unto Him shall the gathering of the people be." That has not occurred, but it will very soon. That is the second coming.

Moses' last words in Deuteronomy xxxiii. 25: "Thy shoes shall be iron and brass," &c., to end of verse 27.

Has that yet been done? There are millions of Jews to-day that are trodden down under despotism. Never yet has that advent been accomplished referred to in verse 27: "But He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone." Has Israel ever yet dwelt in safety? Quite the contrary. Witness the history, and read from the beginning to the end. Instead of their treading upon their high places, they are being trodden under foot all over the earth.

Balaam. Numbers xxiv. 17. He tried to curse Israel, but God turned the curse into a blessing; and we find him saying, in verse 16, "He hath said which heard the words of God," &c. There are four things in this verse—1st, he heard the word; 2nd, he knew the knowledge; 3rd, he saw the vision; 4th, he had his eyes open. That is what we need to-day. "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." The "Star" came, but the "Sceptre" has not yet come. The Sceptre shall rise out of Israel—that which is spoken of in the 2nd Psalm: "He shall rule them with a rod of iron; He shall dash them in pieces like a potter's vessel." That is the way the heathen are to be treated.

We hear a great deal about the preceding verse: "Ask of Me, and I shall give thee the heathen for thine inheritance," etc., and there most people who quote these words stop. Why don't they read the next verse, "He shall break them with a rod of iron," etc.? That is evidently referred to here by the Sceptre that shall rise out of Israel to "smite" and destroy the enemies of Jehovah. (Num. xxiv. 17.)

Job xix. 25. In the city where I come from some of our Congregational ministers tell us that Job was a myth. He is a beautiful myth. It is very significant that the book of Job is a key to the Bible, and you will find in one chapter alone nearly every doctrine in the New Testament, notably the 33rd. Hear Job xix. 25: "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Now we have had Enoch, Jacob, Moses, Balaam, Job—surely witnesses enough to establish the truth from the Old Testament.

And now to speak of the Psalms in a general way, and you may prove this for yourselves. As I read I see that out of one hundred and fifty psalms, ninety speak of the second coming of our Lord. Possibly I may be mistaken, but it would be very easy to correct this, and a profitable study to do so.

Prophecy is full of it; sixteen books of the Old Testament, and one in the New (Revelation). The coming of the Lord is the burden of prophecy. I may say it is the fulfilment of every hope; it is the accomplishing of every promise of the Word of God; and it is the time of rewarding for the deeds done in the body. Isaiah begins this prophecy; Malachi ends it. Prophecy is always associated with Israel and the nations; never connected with the church.

Then, coming to the New Testament, the evangelists speak of it something like one hundred times. In John xiv., "In my Father's house are many mansions," &c. There is one other reference I will speak of without reading it, that parable of our Lord concerning the nobleman who "went into a far country to receive a kingdom and return." The "nobleman" was our Lord, the "far country" heaven, the "kingdom" that which we read of in the book of Revelation. Our Lord received the seven-sealed book, the title deeds of the kingdom. It is a principle of God's truth, that judgment always precedes blessing and glory; therefore we are pre-millennialists on principle. We are forced to be, because it is the principle of God's truth, and I am sure if our brethren who take the other view would only see this, they must necessarily be pre-millennialists too.

Now I am going to the book of Acts, where our Lord ascends into heaven, where He is taken away from His disciples. I love to think of that glory-cloud that covered them all those years in the wilderness; how it came down once more, and took Him away to heaven. Acts i. 11: "Ye men of Galilee, why stand ye gazing up into heaven?" &c. Now notice the simple statement (and the more simple we take it the more we shall be assured) that the "coming of the Lord" is to be personal, literal, visible; and more than that,

as we, if we had time, could prove, that the very spot from which He ascended is the spot to which He will descend. "His feet shall stand in that day upon the mount of Olives." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." To any plain man, to any sensible man, if I should say to you I go through that door, and as I go away so I will come back again, it would not need any Greek or Hebrew to understand that. It only needs common-sense and plain English to understand it. "Shall so come this same Jesus in like manner as ye have seen Him go."

The Epistle to the Romans is made up of three parts—the first eight chapters of *doctrine*; the next three of *dispensation*; the last four *practical*. The second division of three chapters—ix, x., and xi., are all associated with the resurrection—restoration—and restoration of God's people Israel, which is always connected with the coming of the Lord. The apostle takes occasion in the sixteen chapters of the first Epistle of Corinthians to correct sixteen errors into which they had fallen. Yet bad as they were they still clung to the hope of the Lord's coming. "Seeing ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." (i. 7.)

In the next epistle (Galatians) we find something remarkable, and yet not remarkable. In this Galatian epistle we find three things conspicuous by their absence. There is nothing about *singing*, as there is in many of the other epistles; neither did the apostle ask them to *pray* for him, as he does in many of the other epistles. The Galatians could not do it. They were living under law. And the great majority of professing Christians are the same. I don't believe they can either sing or pray, and if they do, it doesn't go much higher than their heads. To sing praise to God we must sing with the spirit and with the understanding—to pray acceptably. "We know not what we should pray for as we ought;" hence the Spirit must "help our infirmities." (Romans viii. 26.) If we pray it must be "with the spirit," and with the understanding also. And those who have got into that legal condition spoken of by the apostle in the Epistle to the Galatians (one of the coldest and severest of all the epistles), have very little use for the truth of the Lord's coming, whether pre-millennial or post-millennial.

In the next epistle we find nothing about the coming of the Lord, because we are viewed as with Him "quickened," "raised," and "seated together in heavenly places in Christ," one with Him in glory by faith, soon to be with Him literally. I must stop here for a moment to say that I believe that is the truth that we as Christians need to believe—that is the truth that we as preachers ought to preach to-day—the gospel of the glory. We speak too much about earthly, worldly, and carnal things. We are occupied with worldly things, "minding earthly things." Possibly some here to-day may be in the condition in which I was some years ago—striving, climbing, agonizing, and praying, getting up a round of the ladder day by day, finally falling perhaps further than I had got up. I was not making very much headway. One day I opened my Bible and found that instead of being at the foot

of the ladder to agonize and struggle, God had put me at the top. How true it is that God always gives us the best. Satan tries to keep us from realizing our blessed position in Christ. Since I saw that truth, that I had died and was risen again in Christ, my whole Christian life and character have been changed. I don't struggle any more. I just enjoy myself. In the Epistle to the Philippians iii. 20, "Our citizenship is in heaven, from whence we look for the Saviour also, the Lord Jesus Christ." If we are citizens up yonder we are not citizens here. I don't know how it affects you to get hold of that truth. I know what it did for me. Although a politician for many years, holding six positions under the United States government, "I quit," and I have no use for politics any more until He comes, whose right it is to reign. So about our "*glorious body*," we are to get it when Jesus comes. Oh, how great is this truth, how practical it is, how real it is!

In Colossians we read, "For ye are dead, and your life is hid with Christ in God," etc. (iii. 4.) And I believe that one glimpse of that glory that is to come—that glory that is eternal—because it is His glory, and unfading, will make all glory down here look very dim.

Now the Epistle to the Thessalonians contains in every chapter some reference to the coming of the Lord; and that blessed chapter, the fourth, seems to be the culmination of it, "For this we say unto you by the word of the Lord." It was not Paul who said it. It was "By the word of the Lord." "If we believe that Jesus died and rose again"—we all do, of course we do! Well, *even so*—if we believe the first, we *must* believe the second.

Notice that 14th verse, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Then he tells us how—"For the Lord Himself"—not another. When He wants His people, the Jews, He sends His angels to gather out His elect from the four corners of the earth (Matt. xxiv. 31); but when He wants His church He will not trust that to the angels. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Now two or three things in conclusion about the practical part.

The Lord's coming is the time of reward. (1 Peter v. 2-4.) And I cannot help, as I go over all these things about the Lord's coming, dropping a word to the Christians who are here to-night. I believe your calling and mine, my brother, is to "feed the flock of God." I don't know how it is in your country, I have just come from my own (America), but it is lamentable and appalling, the ignorance of the children of God about the word of God. God help us who know the word to see the awful responsibility that is upon us; and to see the other thing—the wondrous glory awaiting those who "feed the flock of God." "Feed the flock of God which is among you." Read to end of verse 4, "And when the chief shepherd shall appear, ye shall receive a crown of glory that

fadeth not away." I am looking for that crown, and it only comes to those who "feed the flock of God." Our Lord Himself, in the Gospel of Luke, said that there would be no reward until He came. When thou makest a feast do not call the rich and those who can pay you back; but call the poor, the maimed, the blind, for they cannot recompense thee, but thou shalt be recompensed. When? Not when you die. You are not going, as some of the preachers say, to get a robe and harp when you die. But Jesus said ye shall be recompensed "at the resurrection of the just." The resurrection of the just and the coming of the Lord are one and the same; "and he that hath this hope in Him" (as we read in 1 John iii. 3), "purifieth himself even as He is pure."

Now to sum up briefly, *How* is He coming? *when* is He coming? and *where*?

*How* will He come? *Literally, visibly, personally*, as we have seen.

*When* will He come? At any moment—and we believe from the teaching of God's word that the only thing that hinders His coming is that the last member of the body of Christ may be gathered in. May we live so that we may not be ashamed before Him at His coming. He may come then at any moment.

*Where* will He come? First in the air, to meet the members of His body. And the members of the body and the living Head will be united in heaven. Afterwards He will come to the earth, and His feet shall stand, as we have said, on the Mount of Olives.

God grant that this may be a blessed practical hope to us from this night. May we see how full the Scripture is of it, and how it runs like a golden thread from Genesis to Revelation.

## Contributed Articles.

### TATIAN'S DIATESSARŌN.

BY THE REV. DR. BULLINGER.

IT was reserved for the nineteenth century to seriously assail the authorship of the fourth gospel. The *Alogi* of the second century rejected it, without arguments, simply because they denied the doctrine of the Divine Logos. The doubts of Evanson and others in the eighteenth century were weak and superficial.

It is only in recent years that the higher critics have definitely advocated the subtle speculations of the Tübingen School, giving up the Johannean Authorship, and assigning the composition of the gospel to some anonymous writer towards the close of the second century (certainly not before A.D. 170), with the exception, perhaps, of those passages which are to be found in the other gospels. But the discrepancies between the higher critics themselves are far more serious and fatal to their arguments than the alleged discrepancies between the fourth and the other three gospels.

The evidence in favour of John's authorship, beginning with

his own claim in chapter xxi. 24, is by no means wanting. But the most remarkable evidence has been reserved for our own days. So interesting is the history of it that it reads like a romance; so important is the evidence afforded by it that its force is absolutely crushing to the wild theories of the modern critics. Just as their criticisms are at their height, this evidence is forthcoming to meet and silence them.

It has been known for many centuries that a Greek by the name of TATIAN compiled a work on the four gospels about the year 130 to 150 A.D. By some it was spoken of as a "fifth gospel"; by others "the gospel according to the Hebrews." Tatian himself called it *Diatessarōn*, from the Greek word *Διατεσσάρων*, which means *through four*, i.e., one through four.\* In English idiom it would be represented by our word "Harmony," when we speak of "a harmony of the four gospels," i.e., one produced by means of the four.

Little is known of Tatian beyond that which he tells us in what was until recently thought to be his only surviving work, *An Address to Greeks*.† This is a scathing exposure of the enormities and absurdities of heathenism. Having been an "initiate" of the ancient "mysteries," shocked by their religious rites, and perplexed by the "demons" instigating to the perpetration of evil, "retiring," he says, "by myself, I sought how I might be able to discover the truth; and while I was giving my most earnest attention to the matter, I happened to meet with certain barbaric writings,‡ too old to be compared with the opinions of the Greeks, and too divine to be compared with their errors; and was led to put faith in these by the unpretending cast of the language, the inartificial character of the writers, the foreknowledge displayed by future events, the excellent quality of the precepts, and the declaration of the government of the universe as centred in one Being; and, my soul being taught of God, I discerned that the former class of writings lead to condemnation, but that these put an end to the slavery that is in the world, and rescue us from a multiplicity of rulers and ten thousand tyrants." His address concludes thus: "These things, O Greeks, I Tatian, a disciple of the barbaric philosophy, have composed for you. I was born in the land of the Assyrians, having been first instructed in your doctrines, and afterwards in those which I now undertake to proclaim. Henceforward, knowing who God is, and what is His work, I present myself to you prepared for an examination concerning my doctrines, while I adhere immoveably to that mode of life which is according to God."

Tatian was received into the church at Rome, and continued by his writings to defend his new faith.

\* *Διατεσσάρων* is the technical term in music for the interval of the fourth. *Τέσσαρες* (*tessares*) means *four*, and *diatessarōn* means *through four*. In music, through four notes; just as *diapason* means *through all*, i.e., all the eight notes, and was used of the *octave*.

† The names of others have come down to us; e.g., *A Book of Problems* (explaining what seemed obscure in the Old Testament), *Of Perfection according to the Saviour*, *On Animals*, *A Collection of the Epistles of St. Paul* (some eleven "fragments" of these, as preserved in quotations by Irenæus, Clement of Alex., Jerome, and others, are given in vol. xlii. of T. and T. Clark's *Ante-Nicene Christian Library*, pp. 46-48), and *The Diatessarōn*, which, until quite recently, was also supposed to be lost.

‡ The books of the Hebrew Old Testament. How wondrous thus to hear of the power of God's word!

His *Diatessarōn* was known to have existed by various writers.

Eusebius (A.D. 325) in his *Ecc. History* (iv. 29) speaks of it, though he had not seen it.

Epiphanius in his work on *Heresies* (about 374) says, "The *Diatessarōn Gospel* is said to have been composed by Tatian, which some call *according to the Hebrews*." (Cap. xlvi. 1.)

Theodoret, Bishop of Cyrus, near the Euphrates, about 420 A.D., speaks of having collected and put away some 200 copies, replacing them by copies of the four evangelists.

Other writers refer to it as to a book which they had heard of, but never seen.

It was doubtless written in Syriac and therefore inaccessible to Greek and Latin Churches, while it was being used in the Syrian Churches to the exclusion of the separate gospels.

Modern writers, in the absence of the original work, have denied that Tatian could have been in possession of all the four gospels. They admitted that the *Diatessarōn* was a kind of gospel and compiled from more than one source, but not necessarily *four*. They criticised the references of ancient writers to it, and refused to accept their evidence, because it was their contention that "the miracles of healing ascribed to Jesus in the fourth gospel were a later invention, never heard of in the first century.

This is the secret of all the *animus* which the most enlightened modern criticism has manifested in its anxiety to get rid of such a piece of evidence. This "advanced thought" and the "higher criticism" cannot be better exposed than by citing a paragraph from one of its works entitled *Supernatural Religion*, which ran through some six editions in as many months after its publication in 1875. These critics say:

"There is no authority for saying that Tatian's gospel was a Harmony of the four gospels at all; and the name *Diatessarōn* was not only *not given by Tatian himself* to the work, but was merely the usual foregone conclusion of the Christians of the third and fourth centuries; that everything in the shape of Evangelical literature must be dependent on the gospels adopted by the Church. Those however who called the gospel used by Tatian 'the gospel according to the Hebrews,' must have read the work, and *all that we know* confirming their conclusion. No one seems to have seen Tatian's Harmony, probably for the simple reason that *there was no such work*. The manner in which Theodoret dealt with Tatian's gospel, or, 'that according to the Hebrews,' recalls the treatment by Serapion of *another form of the same work*—the gospel 'according to Peter.'"

The words which we have printed in italics exhibit the modesty (!) and the truthfulness (!) of our modern critics. The whole of the above paragraph is now shown to be on a par with their criticisms of the Word of God itself—the ignorant reasonings and vain imaginations of their own hearts. For now comes the remarkable story of the discovery of this long lost but priceless work!

In the Vatican Library is an Arabic MS. numbered xiv. But no one knew anything of it until 1883, when Agostino Ciasca, one of the Guild of Writers to the Vatican, examined it and published an essay on it in Paris, entitled, *On the Arabic Version of Tatian's Diatessarōn*. Still the MS. itself remained in Arabic, untranslated. In 1886 Ciasca happened

to show the MS. to Antonius Moreos, Visitor Apostolic to the Catholic Copts, who said he had seen one like it in Egypt, and could obtain it for him. In August, 1886, the promised MS. arrived in Rome, evidently a copy of the same work as "MS. xiv." This MS. Ciasca selected for translation, and in 1888 he published a Latin Translation of it in honour of the Pope's Jubilee.

The latter MS. distinctly states that it was translated from the Syriac into Arabic. This must have been before 1043 A.D., as the translator, Abû-l-Faraj, died in that year.

It is neither possible nor necessary for us to go into all the side issues raised and settled by this wonderful discovery—deeply important and interesting as they are.

The great and important fact is this, that Tatian's *Diatessarōn* opens with the words, "IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD ITSELF IS GOD, &c., and contains practically the whole of John's Gospel!!

Apart from its value as a harmony, and the many interesting questions raised by and involved in it, there remains the inestimable value of the undeniable evidence afforded as to the Johannean Authorship of the fourth gospel, and as to its genuineness and authenticity.

Here it is proved that a man living and writing in the early part of the second century (being born about A.D. 110, and dying, it is believed, about A.D. 180, at Edessa) HAD THE GOSPEL OF JOHN before him. He was a pupil of Justin Martyr (born about 114, and martyred about 165 A.D.), and therefore his *Diatessarōn* must have been compiled between A.D. 130–150, at which time John's Gospel was in circulation, and well known.

This remarkable discovery utterly demolishes the hypothesis of the higher critics that the fourth gospel was not the work of John, but that it was written by some unknown individual at the end of the *second* century, certainly, according to them, not before A.D. 170.

Tatian's work has now been translated into English with a valuable and elaborate introduction and appendix by the Rev. J. Hamlyn Hill, B.D., and published by T. and T. Clark.

It is no small privilege enjoyed by the readers of *Things to Come* to have some particulars of this remarkable work, which, as Mr. Hill well concludes his introduction by saying, "has been a subject of interest to Christians of every age since it was first written, around which so many controversies have revolved, which has been in its entirety so singularly recovered in our own day, which throws so much light upon the information possessed by Christians of the second century, and which at the same time possesses a national interest."\*

\* Those who desire to know more about this interesting subject are advised to procure a complete and elaborate, yet plain and clear account of the whole work, which has been prepared by our brother Pastor William Elliott, of Plymouth. It is entitled, *Tatian's Diatessarōn and the Modern Critics*. We have not yet seen more than the syllabus of it, but enough to show us its great excellence and value. It may be obtained of the Rev. W. Elliott, 13, Ashley Terrace, Plymouth.

## GOD'S REMEMBRANCE OF "BABYLON THE GREAT."

REV. xvi. 19; xviii. 5.

IN the twenty-fifth chapter of Jeremiah's prophecy there occurs a remarkable prediction of which no account is taken in the various handbooks that have lately been issued, but which has a most important bearing upon dispensational changes that now seem to be pending.

The verses are the 15th and 16th: "Thus saith the Lord, the God of Israel unto me; Take the cup of the wine of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them."

Then follows the catalogue of the nations. They would be:

1st. JERUSALEM AND THE CITIES OF JUDAH—an apostate portion of the nation. Not apostate because of their sins and transgressions—the *whole* nation had been guilty in that respect—but apostate because they had not believed God and hearkened to His voice, and served the king of Babylon.

The twenty-fourth chapter shows this division. Those who heard the Lord's voice, in spite of past sins and transgressions, were regarded, in His good pleasure, as very good figs, even as Abraham believed God, and God was pleased to count him righteous. But those who remained believed a lie (xxvii. 10, 14, 15, 16; xxviii. 1-17; xxix. 31, 32), that there would be no sword, but "peace and safety," and were reckoned as very bad figs, so vile that they could not be eaten, and upon them would fall the curse of Deuteronomy xxviii. 37; and they would be utterly consumed, wherever they went, by the four sore judgments of Jehovah—the sword, the pestilence, the famine, and the noisome beast. Thus it came about that this portion was simply regarded as "of the nations" or Goyim, while as to those described as "very good figs," Jehovah would be to them a God, and they to Him a people.

The great issue in Jeremiah is the "hearkening to the Lord's voice." The phrase is reiterated again and again in the Book. The alternative was to believe the lie, to hearken to prophets prophesying falsely in the name of Jehovah. This issue is thus presented in the seventh chapter, verses 23-26: "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Hearken unto My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I command you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in their *own* counsels and in the stubbornness of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto Me, nor inclined their ear, but made their neck stiff: they did worse than their fathers."

2. PHARAOH KING OF EGYPT, AND HIS SERVANTS, AND HIS PRINCES, AND ALL HIS PEOPLE. Thus the very nation to

whom they were looking for protection would also have to drink of the cup of the wine of the fury of the Lord. They would be put to the sword.

3. THE PHILISTINES, EDMON, MOAB AND AMMON, TYRE AND SIDON. The peoples round about Palestine that had so greatly troubled them in the past, these too would drink of the same wine cup with them and with Pharaoh.

4. NATIONS FURTHER OFF, SUCH AS DEDAN AND TEMA, ARABIA, ELAM, AND MADAI.

All these four classes of nations were to drink at one time, and at the hands of the king of Babylon, the cup of the wine of the fury of the Lord.

It is added, "And the king of Sheshach shall drink after them."

"Sheshach," say the Revisers, is, "according to ancient tradition, a cypher for Babel," \* *i.e.* for Babylon.

The time when Babylon was to drink of this wine cup was, then, to be a later one than that at which Jerusalem and Judah, Egypt, the nations round about Palestine, and the nations at a distance, would drink it.

At what later period, then, could this be?

First, let us reply at what later period we should *not* look for it. *It could hardly take place during the time of the government of the earth by the four Gentile empires.* The following considerations are offered by way of proof:

There were three prophets of the captivity—Ezekiel, Jeremiah, and Daniel, and these present three different aspects of the government of the earth.

**The peculiar feature of the captivity period is that a revolution then took place in the government of the earth, to which nothing that has since transpired offers any parallel.** For, from the day Israel crossed the Jordan to the times of the failures of her kings, nations, peoples, and kingdoms rose in strength when her iniquities called for some divine chastisement, and fell when, through her repentance, the Lord granted deliverance; for she was God's kingdom upon earth, and by which He would, and will, rule the earth. But the whole system was set aside when the Shechinah left the earth.

EZEKIEL shows an end come upon the government of the earth in its divine form, Jehovah present in the temple in Jerusalem, signified by the Shechinah-glory. The Shechinah is beheld departing from the earth. Then, in chapter twenty-five, the nations round about Palestine, such as the Philistines, Moab and Ammon, Edom, &c., are got rid of; next Egypt, Elam, and Assyria, which were aspiring to the mastery of the world as rivals to Babylon, are disposed of; and in chapter thirty-two the common dirge of all of them is sung.

This would have been the proper place to have introduced the four Gentile empires; but such a thought could not occur in Ezekiel. Any other form of government but that of Jehovah present in Jerusalem would be foreign to the whole scope of the Book, and *the whole period of the rule of*

\* God thus apparently turns their Kabbalism upon them. For by the Kabbalistic way of reckoning the last letter of the alphabet for the first, and so on, Sheshach and Babel are the same word.

*the four Gentile empires is omitted by Ezekiel.* So that in chapters thirty-three to the end he is occupied about the restoration of the government of Jehovah, including the suppression of the rebellion of Gog after Israel is at rest in the land (the Lord, as the Son of man, having come according to promise), till at last the Shechinah-glory returns to the temple, and the Millennium is established.

JEREMIAH neither shows the earth governed by the presence of Jehovah in the temple at Jerusalem, nor by power committed to the four Gentile empires. What *he* shows is the earth not governed at all, but, on the contrary, nation rising up against nation and kingdom against kingdom, their peoples drunken with the cup of the wine of the fury of the Lord, the sword finding its way into every land. Thus again *the whole period of the rule of the four Gentile empires is omitted by Jeremiah as foreign to the scope of his prophecy.*

DANIEL makes no reference to the government of the earth by the presence of Jehovah in the temple at Jerusalem, as in Ezekiel. He makes no reference to the surging of the nations and absence of government, which forms the theme of the prophet Jeremiah. On the other hand, *Daniel fills in the gap which Ezekiel and Jeremiah had left open, and shows how the interval will be occupied; viz., by power committed for a time to the four Gentile empires—Babylon, Medo-Persia, Greece, and Rome.*

These powers would be bestial in character; that is, like the wild animals, they would have no sense of responsibility to God, for God is not in all their thoughts.

The threefold view of the scope of the captivity prophets seems indeed, essential to a right understanding of dispensational truth. For the question of the government of the earth is usually presented one-sidedly, Daniel, the most attractive of the three, being alone taken account of, and this has led many persons to think that the Millennium begins at the expiration of the times of the Gentiles,† which is nowhere stated in Scripture.

The threefold view teaches us two important facts:

1. At some time after the times of the Gentiles have expired, and before the descent of the Lord as Son of Man to the earth, the scope of Jeremiah's prophecy will be again taken up and brought to its final issue.

2. At some time after the times of the Gentiles have expired, and after the descent of the Lord as Son of Man to the earth, the scope of Ezekiel's prophecy will be again taken up and brought to its final issue.

But it is with *Jeremiah* that we are occupied in this paper.

When, therefore, the times of the Gentiles come to an end, we must look to the land and city of Babel, or Babylon, being once more upon the scene; to a general refusal to hearken to the Lord's voice concerning a time at hand when the sword will be called for all over the earth, nation to rise against nation, kingdom against kingdom, led by Judah and

† It is not as a power governing by divine authority, but as one in rebellion against divine authority, that the image in Daniel ii. is crushed by the stone falling on it.

Jerusalem (now being repeopled by Jews returning in unbelief), but spread through all the earth. We must look to a false prophecy of "peace and safety," and universal belief in the lie, the *pseudos*, which formed the subject of a special article in our first number. At that time all these things should be expected, and lastly, but not least, God will call to mind the fact that He has not yet given to "the king of Sheshach," that he too may take of the cup of the wine of His fury, that his nation and city may also drink and reel to and fro like a drunken man. For such is the scope of Jeremiah's prophecy.

(To be concluded in our next.)

## THE EPISTLE TO THE ROMANS AND THE FALSE GOSPELS OF TO-DAY.

### I.

THE Holy Spirit taught the great Apostle of the Gentiles to write burning words of indignation and rebuke to the Galatians, who were in danger of listening to those who were bringing them "another gospel," which was not another (for there is but one gospel of the Grace of God).

This epistle it was which Luther, Melancthon, and the Reformers used as a sword against the false gospel of Rome in their days, and it is to this epistle we must turn in our day when we are again face to face with Rome, and with those obvious or more subtle imitations of Romish doctrine and spurious piety which beguile unstable minds, as the serpent beguiled Eve. For do we not now discern in our very midst those that come preaching on our platforms "another Jesus," "another spirit," and "another Gospel" (2 Cor. xi. 4), perplexing and deceiving instead of comforting and establishing the sheep of the Good Shepherd?

But in order to use the sword of the Spirit aright as far as the epistle to the Galatians is concerned we must be thoroughly instructed in, and able to handle with spiritual power, that epistle which enabled Melancthon to uphold with such solid learning and logical acumen the faithful and outspoken words of the greatest of the reformers.

The epistle to the Romans contains the most complete exposition of the gospel of the Grace of God of all the inspired writings, and is a wonderful book of divine reasoning and psychological analysis, as well as of instruction for practical holiness of life and walk.

The epistle to the Romans sets forth the gospel of God's grace on the basis of justification by faith alone, and to fall away from the truth of this portion of God's word in our doctrinal teaching or social or ethical systems is to "fall from grace." The principle of God's grace when once departed from must be (by His mercy alone) again called to mind before systems of false doctrine and false piety can be firmly and successfully grappled with.

The epistle to the Galatians in the great crises of Christendom is the point at which foolish wanderers from God's written Word begin to retrace their steps; and when the full truth of the gospel of God's grace concerning His Son and His finished work of redemption is again clearly discerned in the

text-book of grace—the Epistle to the Romans—then the huge buildings and erections of man's theological and ceremonial systems are regarded in their true light, and are forthwith abandoned and exchanged without delay for the true camp at Gilgal.

God's Word is the only book found at that camp, and so long as it is studied thoroughly, and meditated on day and night, there is good success. The Captain of the Host of the Lord, with drawn sword in hand, is as powerful now as in the days of Joshua, and nothing but our want of faith or unholiness of walk need preclude as certain a victory over the hosts of evil as were the victories gained by God's people when He alone was their Refuge and Strength.

Now all well-instructed preachers and teachers ever make the Epistle to the Romans their true Gilgal in the Scriptures of Truth. They remember that they have been baptized unto His death, Whom God set forth as the propitiatory for their sins, in virtue of His blood, through faith. It is simple and acceptable obedience to God to reckon ourselves "dead and risen" with Him who was delivered for our offences and raised again for our justification.

No questions as to "deepening the spiritual life" or "progressive holiness of walk" should be discussed on our platforms until the camp at Gilgal is acknowledged, and the true circumcision of the flesh insisted on.

To attack Romish false doctrine, or the numerous imitations of the writings of Thomas-à-Kempis, now in our midst, without the Sword of the Spirit in our hands, and the camp at Gilgal for our constant place of retreat, is but to learn after sad reverses the uselessness of all other weapons, and the treacherous nature of all other camps.

The false gospels of these closing days of the nineteenth century will soon be detected and their hollowness exposed, with all their musical paraphernalia, if we will only judge them by the Word of Truth. It should be as easy to make a "hole" in their "drum" as Luther by God's grace did in Tetzels.

The maudlin sentimentality and effeminacy of pious little booklets and manuals of devotion will be treated with the disdain they merit, and the vulgar and profane methods of some itinerant evangelists will be exchanged for the burning words and stern faithfulness of the Reformation martyrs.

This camp can be held only by those who are prepared to say, "Let GOD be true and every man a liar," and who do not hesitate to disturb the peaceful harmony of those who, like the lotus-eaters, would rather have soft words accompanied by softer music, as they wander from the way bewitched and beguiled with the goal in sight, than listen to faithful words of warning.

Men suffering from a serpent's bite must be forced to rouse themselves lest vitality should fail, and those who have swallowed poison should not quarrel with the hand that administers a powerful emetic.

In like manner sickly and sentimental Christians should be rebuked "sharply," and, if needs be, saved "with fear," "pulling them out of the fire."

(To be continued.)

PROF. DRUMMOND'S  
"ASCENT OF MAN" AND "NATURAL LAW  
IN THE SPIRITUAL WORLD."

I.

"I have yet somewhat to say on GOD's behalf."—JOB xxxvi. 2. (R.V.)

THE conflict between those who endeavour to ignore or explain away the distinct statements of the word of God, with a view to accommodating it to the latest conclusions of "modern science," and those who still contend that God means what He says, and that His word will outlive even the latest hypotheses, is an uneven conflict, and the result a foregone conclusion, for "the word of the Lord endureth for ever," whereas hypotheses do not. Simple faith in this word is better than foolish arguments in so-called defence of it. We marvel not so much at the fact that the Bible has hitherto outlived all the attacks of science, rationalism, and infidelity, but rather because it has survived all the foolish reasonings of the innumerable books and pamphlets written by its defenders.

We do not consider Professor Drummond's position a good one, either from a scientific or theological point of view.

As a scientist he may have more authority than as a theologian; his text books on Biology and Evolution have evidently been more carefully studied than that other Text Book of which Sir Isaac Newton said, "I find more wisdom and divine philosophy in the Holy Scriptures than in all other books put together." If Professor Drummond had studied Genesis and the Apocalypse as faithfully as he has investigated the latest books on biological, ethnological, and mental evolution, he would have perhaps produced a still more remarkable book than either his *Natural Law in the Spiritual World*, or *The Ascent of Man*. Has he been too well satisfied with the commentators and higher critics, to examine and verify quotations for himself? His journey to Africa and his interesting notes on *Mimicry in Animals* and other original expositions give evidence of a certain independence of thought. Association with well-known and popular evangelists and revivalists who were "quick to recognise his worth" was doubtless valuable. Mr. Drummond, as a lieutenant of Messrs. Moody and Sankey, gained an experience of the "lights and shades of human nature which cannot be too highly estimated." True; but scriptural exegesis is not always a strong point with revivalists. Their books and other "Cabinet Series" contain much piety and instruction doubtless, but they are evidently not intended to lay a firm basis for demonstrating the evolution of Christianity from unicellular protoplasmic cells!

Professor Drummond can fairly claim from those who criticise his *Ascent of Man* that they should know something of Herbert Spencer's philosophy and the writings of Darwin, Romanes, Wallace, St. George Mivart, Haeckel, Lotze, and others, and that they should have ready some other reasonable hypothesis on the subjects of the "evolution of mind" and the "origin of language," and that they should not shrink from dealing with other crucial questions, not omitting those inserted "eccentricities in the human body," which it would be simply irreverent to attribute too directly to "Providence."

Omitting therefore (for the present) his introductory chapter to the *Ascent of Man* let us deal fairly with his arguments chapter by chapter, beginning with the "Ascent of the Body." (Chapter i.)

According to Professor Drummond "the earliest home of the primitive man" was "a cave in the rocks," the simplest and most unevolved form of human habitation. This statement is evidently not a quotation from Genesis, for man is not relegated to a cave in Genesis chap. i., nor can we find the word "troglodyte" in chapter ii., for there we see man's beautiful home is called "Eden." Surely the leafy bowers and shady glens of this well-watered garden were superior to the "one-roomed hut" or the two-roomed hut which was the first step in the evolution of the house-building of primitive man—an evolution which has already progressed far beyond the stately buildings of ancient Babylon and Egypt, the temples of Greece and Rome, and attained to the luxurious buildings of modern European cities, and the many-storied flats or "skyscrapers" of New York and Chicago.

Domestic architecture has undoubtedly "ascended," but does this prove the initial statements as to the "troglodyte" and the "one-roomed hut"? Was not Eden very beautiful? What historical or scientific evidence can Professor Drummond produce, in order to convince us that Genesis ii. is no longer to be regarded as other than a pleasing allegory?

Will any quantity of bones in a cave, or remains of broken cooking utensils, flint arrow-heads, or perforated marrow-bones, *prove* that evolution is God's only method of creation?

But let us consider the cumulative evidence at our disposal. We read on: "In this evolution of a human habitation (one-roomed hut) we have an almost perfect type of the evolution of that more august habitation, the complex tenement of clay in which man's mysterious being has its home."

We will for the present accept this conclusion without too closely considering the premisses, for we are assured that this evolution of man's tenement of clay "is almost as clear to modern science as in the case of material buildings."

"The Body of Man is a structure of a million or a million million cells." This too we accept provisionally, *i.e.* until we can count the number of molecules and atoms contained in each cell, in the same manner in which we accept the improved axiom of Professor Virchow, "*omnis cellula a cellula.*"

As to the argument from Embryology, it is sufficiently important for at least one special notice, and we will merely state here that every detail which can be conveniently dealt with in a public manner will receive the unbiassed consideration which the subject so unmistakably demands. This we hope to do in our next number, still keeping up the simple analogy of a "one-roomed hut" to illustrate that interesting inquiry of ontogeny; namely, how the embryo of the future man is evolved from a single cell, almost microscopic in size, in the same manner as the embryo of a dog, elephant, lion, or monkey.

(To be continued.)



## = Selected Gleanings. =

### HIS RETURN OUR ONLY HOPE.

I HAVE been just thinking how the great apostate systems, whether civil or ecclesiastical, are to advance in strength and magnificence just as the day of their doom and judgment approaches. Witness the woman in Rev. xviii. and the beast in Rev. xiii.

And I ask, "Is not this moment through which we are passing giving pledges of this? Do we not see the great ecclesiastical system advancing to occupy itself of the world with something of giant strength? And is not the world, as a civil or secular thing, spreading itself out in luxuries and attainments and cultivation and magnificence, beyond all precedent? And are not these things the pledges that all is on the road to the display of the woman and the beast in their greatness and grandeur, which are divinely destined to precede their judgment?"

But again I ask, "Is there any such notice under the hand of the Spirit, that the *saints* are to rise to their great or beautiful condition before their translation? The *apostate* things are to be great before their judgment comes; but, I ask, is the *true* thing to be great in its way before its glory comes?"

This is an affecting enquiry. What answer does the oracle of God give it?

The second epistle of Timothy contemplates the *ruin* or *break up* of the church. But what condition does it anticipate things to be in afterwards? No restoration to spiritual strength or beauty in church order, but *the pure in heart* calling on the Lord together outside the great house, and following the virtues, and cultivating the graces, that belong to them and become them in company.

Jude anticipates the last days. But what then? He promises nothing in the way of restored order and power, but encourages the "beloved" to build themselves up in holy faith, and to be looking for the mercy of God unto eternal life.

The second epistle of Peter also contemplates the last days, and fearful *unclean* abominations among professors, and the *scorning of promises* in the world. But he gives no hint of restored order and strength in the church, but tells the saints to grow in grace and in knowledge of the Lord and Saviour, in the assurance that the promise of His coming and majesty is not a cunningly devised fable.

John contemplates the last days also; but it is under one strongly-defined characteristic—the tampering with, and the denial of the inestimably precious mystery of the Godhead-Persons, and the truth about the Son. But he expects us only *individually*, so to hold by that mystery, that we may not be ashamed before Him touching it when He Himself appears.

The judgment of the seven churches takes place in Rev. ii. iii. It is a solemn scene. There is some good and much evil.

There are many healthful admonitions for us, both in our individual and gathered condition; but there is no promise of restored order and power. The churches are judged—left under the word of judgment, and we hear no more of them *on earth*; the next sight we get of the elect is *in heaven*.

All this, beloved, is serious and yet happy, for all is strikingly verified by the great moral phenomena around us at this moment. . . .

It is well. It is gracious in the Lord to cast up before our eye, in His word, the high road along which we were destined to travel, and the sights we were appointed to see. And it is happy to know that our translation does not wait for our regained condition of corporate order and strength. We might wait *long* if that were so, according to present appearances.

The WRONG things will be in their MAGNIFICENCE, just when their *judgment* comes—the TRUE thing will be in weakness till its GLORY comes.

J. G. B.

### Notes for Bible Study.

#### REGENERATION NOT REFORMATION.

JESUS did not come to reform men, but to redeem. (Titus ii. 14.)

Nothing can make flesh fit for God. (John iii. 6.)

God represents man as wholly lost, without strength. (Rom. v. 6.)

For a photograph of the natural man look at Romans iii.

Man can grow in sin, but never out of it.

Man can be no better than his heart. (Luke vi. 45; Jer. xvii. 9.)

A house can be no better than its foundation. (Luke vi. 49.)

A chain is no stronger than its weakest link. (Gal. iii. 10.)

A resolution no stronger than he who makes it. (John xv. 5.)

Cultivation cannot remove guilt. (Jer. x. 23.)

Education cannot blot out sin. (Jer. xiii. 23.)

Civilization will not stand the judgment of God. (1 John v. 19.)

God's one and only remedy for sin is Christ. (1 Cor. iii. 11.)

No improving what God has condemned. (Rom. iii. 19.)

They that are in the flesh cannot please God. (Rom. viii. 8.)

Patching an old garment makes the tear worse. (Matt. ix. 16.)

A reformed world has nothing in it for God. (1 John ii. 16.)

He cannot divide His glory with world-improving machinery. (Gal. vi. 14.)

Reformation while trying to exalt man dishonours God. (John x. 1.)

WILLIAM G. CARR.\*

\* In *Spiritual Outlines*, F. H. REVELL, New York.

### Illustrations of Bible-Structure.

THE *Contemporary Review* for April, 1894, raises once again the supposed contradiction in 1 Samuel xvi.–xviii. where Saul first sends to Jesse to ask that David his son should “stand before him” (xvi. 21, 22); then, after having tried his armour on David (xvii. 38), Saul enquired who David was, as though he had never before seen him. (vv. 57, 58.) The higher critic asks:

“If a Rationalist critic had contradicted himself in this palpable way, and then calmly turned round and affirmed that the two statements, far from being contradictory, were corroborative of each other, what would our dogmatic theologians think of that man's intellect, and in what terms would our casuists allude to his ethics?”

The commentators generally concur in meeting the difficulty by assuming an error in the Text, either of interpolation or transposition.

The real explanation is furnished by the *structure* of the whole passage, which consists of four members, arranged alternately, in which the *first* member corresponds to the *third*, and the *second* to the *fourth*.

#### 1 Samuel xvi.–xviii.

A | xvi. 1–13. DAVID anointed: an incident in his early life.  
The Spirit of the Lord coming upon him.

B | xvi. 14–23. SAUL rejected: David in Saul's house. The  
Spirit departed from him.

A | xvii. xviii. 4. DAVID: an incident in his early life.

B | xviii. 5–30. SAUL rejected: David in Saul's house.  
the Spirit departed from him. (v. 12.)

Now these four members are thus arranged alternately (David, Saul, David, Saul) in order to bring into sharp contrast the two statements in xvi. 13, 14, in which the Spirit departing from Saul is brought into close connection with the Spirit coming upon David. The member B (xvi. 14–23) is thus, for this purpose, introduced here, to connect together these two solemn facts. In the case of these four members therefore A is to be read on as continued in A, while B is to be read on as continued in B.

Thus, as related to the consecutive history, both B and A are practically and respectively *parenthetical*.

Hence A relates an earlier incident in David's life, which took place prior to B. And it will be noted further therefore, that at the time when Saul conversed with David (xvii. 31–39) he did not know *whose son he was*. As he had promised the conqueror to make “his father's house free in Israel”

(xvii. 25), it was necessary that he should enquire, after David's victory, "WHOSE SON is this youth?" and Saul, it will be observed, asks not WHO is this youth, but who is his FATHER.

Hebrews i. and ii.

is constructed in a similar manner—

A | i. 1, 2-, God speaking.

B | -2-14, the Son—"God" (v. 8) "better than the angels."  
| (v. 4.)

A | ii. 1-4, God speaking.

B | 5-18, the Son—"man" (v. 6) "lower than the angels."  
| (v. 7.)

Here it will be noted that B (i. 2-14) and A (ii. 1-6) are thus respectively placed, by the structure, practically in a parenthesis.

The member A (ii. 1-4) reads on from A (i. 1, 2-) thus: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son . . . Wherefore we ought to give the more earnest heed to the things which we have heard," &c.

In like manner the member B (ii. 5-18) reads on, not from the preceding verses 1-4, but from the member B (i. 2-14) thus: "Are they not [*i.e.* the angels] all ministering spirits, sent forth to minister for them who shall be heirs of salvation . . . for unto the angels hath He not put in subjection the world to come," &c.

This exquisite structure, while it exhibits the beauties of Hebrews i. and ii., illustrates exactly the structure of 1 Samuel xvi.-xviii., and proves that instead of there being any mistakes or discrepancies in the text, new perfections are brought to light. For while those chapters, as they stand, bring out the fact that all Saul's troubles are traced up to *the departure of the Spirit of God from him*, and all David's blessings are traced up to *the Spirit of God coming upon him*; the same chapters as they are *constructed* leave us in no doubt that in the member B (xvi. 14-23) a *subsequent* incident is introduced before the member A (xvii.-xviii. 4), in order to bring out this great and solemn fact. If we please we may read xvi. 14-23 after xviii. 4, in its *historical* sequence; but if we do we lose the great spiritual lesson which is the one point that the history is designed to bring out and set forth.

Likewise in Heb. i. ii. we may, if we please, read according to the logical sequence, as indicated above; but if we do we miss the spiritual teaching that He by whom God has spoken is God who made all things, and that He to whom we are to give heed is the same Blessed One who became man in order that He might thus speak to us.

In each case the *structure* brings out the spiritual point without destroying the historical and logical sequences.

Questions and Answers.

QUESTION 4.

How is it that in Acts ix. 7 it says of those which journeyed with Paul that they "stood speechless, hearing a voice, but seeing no man?" Whereas it says, in Acts xxii. 9, that "they heard not the voice of Him that spake to me."

The answer is that the verb ἀκούειν (*akouein*) *to hear*, takes either the *genitive* case after it, or the *accusative*. When it takes the *genitive*, it refers to the *person from whom the thing is heard*, as in Mark ix. 7, John x. 3, Luke xv. 25. When it takes the *accusative*, it refers to the *thing that is heard*, as in Matthew vii. 24, xiii. 20, &c.\*

In Acts ix. 7 it has the *genitive* case, and shows that they heard the voice, *i.e.* the *person* speaking; while in xxii. 9, it has the *accusative* case, and shows that they heard not the voice, *i.e.* the *words which He spake*.

QUESTION 5.

How are these two passages to be understood? "And lead us not into temptation" (Matthew vi. 13 and Luke xi. 4) contrasted with James i. 13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."

J. L.

The answer is that the verb πειράζω (*peirazo*) "to tempt," and the noun πειρασμός (*peirasmos*) "temptation," are both from the root πείρω (*peirō*) *to pierce through, perforate*, by doing which we make trial of the internal constitution of things. Hence the verb means *to try, make trial of*; hence, *to attempt*. And the noun means *an experiment, attempt, trial, proving*. Its only use by a Greek authōr is of experiments made on diseases. It is used in two senses; in a *good* sense, by which God leads His children into trial, to test and prove the genuine character of their faith (see 1 Cor. x. 13; Heb. ii. 18; iv. 15; xi. 17, 37, &c.); and in a *bad* sense, by which men test one another maliciously, in order to entice and lead astray (as in Matt. iv. 1; xvi. 1; xix. 3; xxii. 18, 35, &c.). God never thus entices man to sin as is declared in James i. 13, while man is said to test and try, by impious conduct, God's justice and patience, &c.

The Lord Jesus could be *tried* in this good sense but not in the bad sense. He "knew no sin" (2 Cor. v. 21), "did no sin" (1 Peter ii. 22), "and was without sin" (Hebrews iv. 15.) In the face of these scriptures we must not say† or assume that the Lord could be tempted in a bad sense by inventing the phrase, "else there would have been no temptation." For if this were so He would be *peccable*, and we should have a Saviour who Himself needs to be saved.

In a good sense He was tried, and in a good sense all God's sons are led into scenes which try and prove the divine work in their hearts. But of this we are taught to pray that we may not be led.

\* Sometimes both are expressed together, as in Acts i. 4, "Wait for the promise of the Father, which (acc.) saith He, ye have heard of me (gen.)."

† With Dr. Pentecost, *Bible Studies*, p. 261.

## The Signs of the Times.

IT is significant that nearly every modern heresy which marks the deepening apostacy is connected in some way with the coming again of the Lord Jesus, with His people Israel, and with the inspiration of God's word. Universalism, second probation, Anglo-Israelism, pretensions to miraculous power, and a multitude of religious extravagancies fill the land, and all claim to be concerned about the Lord's Coming. It cannot be that this blessed doctrine produces these errors, or fosters them, for in the early church the "blessed hope" was the mark of purity of doctrine. It is rather the device of the Devil in his hatred of this truth to seek by all and any means to bring it into ridicule and contempt, and so he baits his hooks in various ways to withstand the truth in all its various aspects.

If the Lord's people are led into the more deep and systematic study of His word, the Devil will not oppose as heretofore with the Inquisition and its tortures, nor with blasphemies of infidels which only revolt the "gentle" mind, but he will raise up "religious" infidels, who shall from multitudes of pulpits deny the inspiration of the Scriptures in the very name of Christianity.

If it be that the Lord's people are more and more exalting the person of Christ as they wait for His return from heaven, the enemy will not now deny Christ. No; now there are many Christs, there is the Christ of Theosophy, Stead's Christ, the Socialists' Christ, nay, every man is a Christ to-day!

If it is the Lord's return, he will lead some to fix days and even hours for that glorious event, and as each passes by he tells the multitude that it is a vain hope.

If it be the restoration of Israel, he will lead some to teach that there is practically no Israel; for they have become Gentiles, and can never see the fulfilment of the prophecies concerning them. Or, on the other hand, that the whole Anglo-Saxon race are Israelites.

If it be the more zealous witness concerning the gospel of God's grace, the enemy has his burlesque of "Salvation" through "blood and fire" ready, in order to bring it into contempt and reproach.

And so, as the Lord's people have their minds turned to any of these great truths, the devil is ready with his caricature; and the books that teach his lies run into hundreds of thousands, are in everybody's hands, and are lauded even by the so-called "religious" press.

All these are "signs of the times," which we do well to note side by side with those which show that God's purposes are being accomplished.

### JEWISH MOVEMENTS.

*The Akka-Harfer-Damascus Railway* is making great progress. It will connect many of the Jewish colonies already established. The Directors are making a first issue of £275,000 debentures at £90, which will yield an income of over 5½ per cent. With this the first fifty-five miles to the Jordan will be opened.

THE NEW EXODUS. Under this now common title the *Daily Graphic* of July 7, 1894, gives an illustrated "interview" with Baron Hirsch, and this, taken in connection with a Foreign-office report recently issued from the British Vice-Consul at Buenos Ayres, shows the gigantic nature of the scheme and the certainty of its success. It is remarkable that the Baron has no idea of fulfilling Prophecy; indeed he deprecates it. Nevertheless, it is strange that such a word as an "Exodus" should to-day be in the air, just as the Lord

is about to "set His hand the second time to recover the remnant of His people . . . like as it was to Israel in the day that he came up out of the land of Egypt." (Isaiah xi. 11-16.)

### GENTILE MOVEMENTS.

THE LABOUR WAR in America has just furnished us with a terrible illustration of the mixture of iron and clay in the feet of the great image, and has shown us how all the bonds of society may any day break up. When "the people" have full power and control of the police forces (which now it is their great aim to do) no security will exist of any kind for property or life, and the ground will be clear for the rider on the "red horse" (Revelation vi. 4) to go forth, and find all ready to his hand.

A NEW "ANARCHIST-COMMUNIST-CHRISTIAN COLONY." The logical outcome of the teaching of Count Tolstoi is seen in the account given in *The Echo* of May 1 from the *Hamburger Korrespondenz* of the above colony of Signor Fazzari. The confederacies, re-unions, and confraternities of men who "obey not the truth" will exhibit in the near future the obstinate folly of man's unregenerate heart.

PEACE AND WAR. That there is to be a "coming war" is certain, but we believe that before it comes and marks the crisis of "the Day of the Lord" the devil will endeavour to have his millennium of peace. It will indeed be of short duration, and it will be ended with "sudden destruction."

The Apocalypse speaks of a luxurious commercial city whose destruction is recorded in chap. xviii; the prophecy of Joel speaks of ploughshares that will be in existence before the Great Day of Jehovah breaks upon the world; Paul's Epistles speak of a time when the world will be saying "peace and safety" just before sudden destruction comes upon them; the Gospels speak of a time of ease as in the days of Noah and the days of Lot before the destruction comes; Daniel and the Apocalypse point to the supersession of nationalism by internationalism and confederacies of kings and peoples. In fine, the world will have a short "millennium" without the Atonement—a period of temptation.

As *The Times* newspaper will not be accused of any bias founded on the above, the following remarks from their leader of Friday, 6th April, 1894 (our italics), will be interesting—

There are at present abundant proofs that the *Sovereigns of Europe are men of their time*, and have grappled in a serious spirit with its needs. On all hands we see endeavours to substitute more human and less burdensome relations between States for the attitude of unmitigated suspicion and armed watchfulness which has converted Europe into a congeries of fortified camps. The *Triple Alliance* has done its work, and is giving place, not, indeed, to any sort of *millennial tranquillity*, but at least to a state of things involving less severe tension and offering hope of *eventual reduction of armaments*. Germany and Austria-Hungary came to a *commercial understanding* some little time since, in spite of many difficulties. Germany and Russia have concluded a *commercial treaty* which will be of great benefit to both, not so much from a purely *commercial* standpoint as by allaying the violent animosities between the two peoples, which sprang from *commercial* antagonisms accentuated by a *vicious fiscal* policy. Negotiations of a similar kind between Russia and Austria-Hungary are now in a very forward state, while the TSAR has proved, by his personal intervention upon a point which might otherwise have wrecked the whole affair, that he is resolved to let nothing stand in the way of the application all round of the policy he has adopted. *These commercial treaties are everywhere accepted as pledges of peace*. We do not suppose that anyone regards them as absolute guarantees of tranquillity. In themselves they would count for very little if Emperors desired to play at the game of Kings. But, promoted as they are by Emperors, they constitute strong evidence that *the rulers of Europe are learning to recognise the advent of new players*. It is not always recognized with sufficient clearness that when Kings played the game of war they did it by leaving their peoples very much alone. They had their own way very much because they were served by a fighting class, in some conspicuous instances drawn mainly from foreign countries. *Citizen armies have altered all that*, and the rulers of to-day recognize two things—that to hurl two armed nations at one another's throats is a very different thing from pitting two mercenary hosts against one another, and that *since they have gone to the citizens for their armies they must accept their policy from the same quarter*.

It may not be generally known that the international commercial necessities have called into existence an organization which is called by the ominous name of "THE LATIN UNION!" Six Countries already belong to it, and its object is to induce others to join. Recent events (such as the "Monetary Conference" at Brussels) point to a coming confederacy on the basis of Bi-metallism.

Can it be that this "Latin Union" may eventually form a basis for the ten kingdom confederacy of the Roman (or Latin) world?

"RELIGIOUS MOVEMENTS."

"SATANISTS." The following is the Roman Catholic account of the Devil-worshippers to which we referred in our last number. It is taken from *The Tablet* of June 30th.

"The character of the opponents of the Church in France is illustrated by recent disclosures of the doings of a sect against which the police have at last been compelled to institute proceedings. This latest emanation of human impiety is devoted to the worship of the evil principle, under the name of *Satanistes* or *Luciferistes*. Its adepts seek to propagate their monstrous tenets by all forms of propaganda, distributing tracts among school children, and luring those under instruction for first communion to their infamous conventicles. They have a blasphemous liturgy of their own, and their priests, who wear the ecclesiastical garb, celebrate 'Black Masses' at night, with consecrated Hosts stolen from the churches. Such a relapse into the mediæval mysticism of evil is the result of unbridled freethought in this so-called century of progress."

In the *Daily News* of July 11th is a paragraph concerning a libel action brought by a lady against a priest at Friburg in Switzerland for refusing to allow her to partake of Mass. She lost her case, and is accused of being the Grand Mistress of the Ladies' Lodge which had "accepted the Satan worship imported from America, and the "Devil's Mass," instituted by Grand Master Holbrook, at which the host used has been stolen from a church, and is perforated by dagger thrusts, or is black, and dedicated to Lucifer."

THE EGYPTIAN BOOK OF THE DEAD. "What is intended to be the most complete edition yet of the Egyptian *Book of the Dead* will be published by Messrs. Putnam this year. Dr. Charles H. S. Davis, a well-known American authority on Egyptology, is responsible for it. In order to make the *mythology and symbolism* of the *Book of the Dead* comprehensible, an account is included of the religion and mythology of the ancient Egyptians. It comprises chapters on "The Egyptian Pantheon" and "Animal Worship in Ancient Egypt." There will be 100 full-page illustrations from the Turin and Louvre papyri, and twenty-five designs representing the Egyptian gods."—*Daily Chronicle*, July 7th, 1894.

The mythology and symbolism of the *Book of the Dead*, the epitome of the religion of ancient Egypt, is "comprehensible" when we remember that the whole system was an awful perversion and caricature of prophetic revelations and patriarchal religion.

"The toning down of dogma." Under this title *Light* (July 6th, 1894), says, in its "Notes by the Way":

"It is a subject for sincere rejoicing that we can everywhere see the *toning down* or even the *transformation* of dogma—the blending of mere doctrine into counsels of perfection for life; and we are persuaded that in this direction we are to look for the salvation of the Church as well as of the world. It would be doing good service if someone would publish a *bright religious journal* entirely devoted to the gathering up from all churches of typical instances, showing that the best men are all one in spirit, and that, barring bits of dogma, which often are palpably only survivals, they are all practically teaching the same way to heaven below and heaven above."

*Light* then gives an extract from a sermon of a Mr. Tipple, of Norwood, preached to city men.

The Spiritualist organ, *Light*, naturally approves of the "toning down" and "transformation of dogma."

There are already many "bright religious journals;" e.g., not far from Duke Street, Adelphi, is the office of the *Review of Reviews*; the Editor of which has started a "Civic Church," not for the "manufacture of saints," like General Booth's Salvation Army and *War Cry*, but for the evolution of countless modern "Christs" by an altruistic *recipe* which is simplicity

itself. Dogmas are of no consequence—in fact, the "Civic Church" may be said to be the outcome of the "Parliament of Religions," regard being had only to "humanitarian" excellencies, all dogmas being tabooed.

Is Mr. Tipple, of Norwood, one of Mr. W. T. Stead's altruistic "Christs"?

THE REUNION OF THE CHURCHES is not only "in the air," but, as may be seen from sermons published in the *Daily Chronicle* of May 14th, is also very much "in evidence."

We have already seen the extent to which Dr. Clifford can go in sacrificing the truth of God's word so as even to countenance the teaching of "Tom Paine"; Mr. Price Hughes states the day is "approaching" when even the world will admire the reunion of Christendom! a daily paper says—

"Circulars have been sent out to all the Wesleyan ministers in circuit work in England and Wales urging them to agree to the appointment of a committee to confer with the Church respecting ultimate reunion. It is stated that several well-known Wesleyan ministers have signified their concurrence."

What is the true basis of this reunion? Not the word of God and His Spirit. Unless the "precious" is carefully distinguished from the "vile," and the Word of God put in its proper place, these "leagues" and "confederacies" will but pave the way for the great apostasy.

THE REV. PAGE HOPPS AT NOTTINGHAM. During our Prophetic Conference at Nottingham the bills announcing Mr. Hopps's visit were on the walls. He delivered a lecture on "The Common-sense View of a Future Life" before the Nottingham Spiritual Evidence Society.

"He did not hesitate to say that the Bible was an inconsistent book. It had the loveliest heights, and the deepest depths of shadow; it had the most heavenly images, and the most Satanic blemishes of any one book in the world! . . . He took his stand before the Great White Throne, and simply asked for justice. He would be content with the simple justice of God."

The Rev. Page Hopps will get what he asks for. He is a Unitarian and Spiritualist in one. He would probably be a Theosophist if the Blavatsky Lodge would recognise him, but even Theosophists must draw the line somewhere. At present it is drawn, we believe, at the Reverend Page Hopps.

For ourselves, we merely record his blasphemous utterances without further note or comment.

THE CHURCH FORWARD MOVEMENT. The *Daily Chronicle* of June 4th contains a report of a sermon headed "Mr. Adderley on Heaven."

The Rev. Mr. Adderley preached, on June 3rd, under the auspices of the Church Army, at Brunswick Chapel, W., the last of a series on "Christian Social Union." His subject was "The New Jerusalem" (Rev. xxi. 2), which he described as "perfected humanity." This had not yet come, because people had "not given themselves up to Him," notwithstanding Christ "had pitched His tent among us, urging upon us His own perfection as the goal of humanity." The first great thing to be aimed at was "the life of social brotherhood," for "religion was not a matter of personal salvation."

This is the teaching which is being forced upon the people to the accompaniment of string bands and musical performances, under the title of "Bright and Attractive Services." It is another sign of the times, indicating the method in which the salvation of God, through the atoning blood of Christ, is about to be set aside by a Babylonian gospel of "perfected humanity," first of all by confounding truth and falsehood, and presently by leaving out the atonement altogether.

THE SALVATION ARMY. The *Echo* of July 6th, in giving an account of the Salvation Army Festival at the Crystal Palace, thus describes the motley crew:

"Some of them carried native tomahawks and spears, others sang to the accompaniment of banjos, while those from India yelled and shrieked

and danced to the discordant music of their own band. They swirled round and round, and jumped and sang with an *abandon* that would have made Mrs. Grundy blush to the roots of her hair.' And the hard-earned money of poor men and women is expended in bringing people thousands of miles to indulge in antics which but for the singing of hymns were more in accordance with a third-rate music hall than a place of worship. This lavish entertainment, regardless of expense, arranged for the glorification of a man, will be followed no doubt a few weeks hence by some fresh pathetic appeal to the charity of the English public, and not a few people who are not ashamed to let their own hard-working ministers live in privation will hasten to shower their contributions into the exchequer of the astute 'General' of the Salvation Army."

The Salvation Army has done more to degrade holy things and caricature professing Christianity than any other modern delusion.

MRS. BESANT AND THE CONGREGATIONAL PULPIT.—With reference to Mrs. Besant's preaching in a Congregational Chapel, to which we referred in our previous issue, we are informed on good authority that Mr. Belcher is in a certain measure independent of the authorities of the Congregational system, and is not regarded as being a regular member of their ministry. This much is certain, that a great outrage has been committed in so-called Christendom.

COUNT TOLSTOI.—Count Tolstoi's writings, with which we are now probably all more or less familiar, are highly appreciated by the *Daily Chronicle* and Christian Socialists of the so-called "Church Forward Movement."

To eliminate all reference to the Atoning death of the Saviour—to bring down Christianity to the low level of "Modern Religious Thought," *i.e.*, to ignore God and to use His Revelation for "the Service of Man" without giving glory or worship to the Creator and Redeemer—is the tendency and object of Christian Socialism.

The special messages to Gentiles, contained in the Pauline Epistles, are entirely set aside, and the Humanitarian aspect of the Four Gospels is prominently brought forward, as if Christ and His teaching had not been rejected by both Jews and Gentiles when He was betrayed and crucified. Moreover, the Gospel of the Grace of God to lost man which, in His mercy and love, He sent subsequently by a specially-called Apostle to Gentile Nations, is completely set aside by Count Tolstoi and Christian Socialists generally.

Truth is being set against truth. That which is good and true in itself is being used with great subtlety to undermine and weaken the very foundations of Christianity.

"And what will they do in the end thereof?"

### = Editor's Table. =

"FOR HIS NAME'S SAKE."\*

THIS plea for reverence by the author of *The Gospel and its Ministry* is one which will greatly cheer the hearts of God's people, who have long been exercised and grieved at the growing tendency to irreverence and profanity which characterise so many departments of so-called Christian effort.

Of the many excellent passages which will be found in this little book we select the following as an illustration:—

"Christianity made easy is the characteristic of the age. It is impossible to have too high a conception of the grace and love of God, or to exaggerate the freeness of the gospel, if only God be kept before the soul. But too often God is lost sight of altogether. The stupendous mysteries of our faith are lowered till they come within reach of the natural mind,

\* James Nisbet and Co., 21, Berners Street, London. Price 1s.

and can be grasped apart from any work of the Holy Spirit at all. And without ever the conscience being aroused, the heart won, or the soul brought into the presence of God, the sinner is introduced as it were into comradeship with this conventional 'Jesus,' and his conversion is forthwith proclaimed."

The irreverence and profanity of many of the popular collections of hymns, compiled both for ordinary worship and revivalist gatherings, are here properly condemned.

We would say to all who are distressed with us at this widespread evil which is so degrading modern religious efforts, lose no time in sending for a copy of *For His Name's Sake*, and after reading it and thanking God for its faithful testimony, send the little book without delay to any in your own neighbourhood who either from thoughtlessness or evil example are evincing a tendency to reduce to a still lower level the popular notions as to what reverent Christian worship ought to be.

#### "THE SECRET WORK OF THE RITUALISTS."\*

IT gives us great pleasure to commend this most useful pamphlet by Mr. Walter Walsh, issued under the auspices of the Protestant Truth Society, 9, Rutland Square, Edinburgh. It is a terrible exposure of the secret machinations of these enemies of the truth, and has a special reference to their work in Scotland. All Scottish Protestants should circulate it broadcast, in order that the eyes of the people may be opened to the danger which besets them.

#### "THE PRACTICAL TEACHING OF THE APOCALYPSE."†

THE interpretation of the Apocalypse is one thing, the practical application of it quite another matter. The title in the present instance need not deter those who are endeavouring to arrive at a clearer interpretation of this great prophecy from purchasing it, for there are many original and suggestive thoughts in it which will commend the book to Bible students.

The true key to the interpretation of the book Mr. Garland does not possess. To this key we may refer in subsequent numbers, but nevertheless it is very much nearer to the true solution than many other books which are held in estimation.

The character of the *Arnion*, or Lamb, and of the *Therion*, or Beast, doubtless calls for fuller consideration, but Mr. Garland's interpretation is scarcely adequate.

Of the two appendices, the one on the "Eternity of Matter" is very valuable, and should not be missed by those who are exercised at the revival of Pantheistic Naturalism.

The second appendix on the "Symbology of Numbers" is very incomplete, and should be supplemented in a second edition.

#### FREE DISTRIBUTION FUND.

FRIENDS willing to help to make known *Things to Come* are invited to procure copies, and place them in the hands of those likely to become subscribers. And also to contribute, that others may help who cannot afford to purchase large quantities. We thankfully acknowledge the following:

	s.	d.
Miss J. B. Fairfield	2	6
Mr. Samuel Field	2	0
Miss Grace C. Fraser	10	0
Mrs. Mercer	3	6
Mr. E. A. Rawlence	2	0

\* J. F. Shaw & Co., 48, Paternoster Row, London, E.C.

† By the Rev. G. V. GARLAND. Longmans, Green, & Co.

# THINGS TO COME.

Vol. I.]

SEPTEMBER, 1894.

[No. 3.

## Notes and Notices.

WE have every reason to be thankful for the blessing God has vouchsafed to bestow on our effort to "honour His holy name and His Word" in the first two numbers of *Things to Come*. Letters of welcome are reaching us from various parts of the world glorifying God on our behalf.

We in our turn "thank God and take courage."

Our desire is to show ourselves approved unto God, and to have the confidence of and to encourage our friends, who with us are waiting for that "Blessed Hope."

### THE PROPHETIC CONFERENCES,

as advertised, have been duly held.

From the Conference at DUNOON the Chairman (Mr. J. E. Mathieson) writes: "We had excellent meetings here yesterday, and expect even better to-day. We have with us Dr. Stearns, from Philadelphia, U.S.A., Canon Fausset, Dr. Neatby, Mr. Marsh, W. R. Lane, A. Stewart (of Glasgow), Spencer Walton, and Mr. Brandreth."

The meetings at KESWICK were held during the week preceding the annual gatherings there, and the Convention Committee kindly granted the use of the smaller tent. On the Wednesday evening about three or four hundred assembled for preliminary prayer, and as visitors kept arriving the numbers rose to seven hundred on Thursday, and to over a thousand on Friday. Mr. J. E. Mathieson presided.

The platform teaching well exemplified a remark overheard on leaving one of our meetings in Aberdeen, "Weel, they canna be far wrang, fur they stick to the auld buik." That exactly represents the position we desire to occupy.

Dr. Neatby spoke impressively on the relation of the coming of the Lord to the Church, and upon "the judgment-seat of Christ."

The Rev. John Sloan, of Glasgow, dealt with the coming of the Lord in relation to the Gentile nations; and the Rev. John Wilkinson on its relation to the Jews, past and present; while Pastor F. E. Marsh, of Sunderland, dealt with Israel's future and the Resurrection.

Mr. W. R. Lane called attention at the final meeting to the purifying nature of the "blessed hope," while Mr. W. G. Carr, of Rochester, N.Y., imparted great interest to several of the meetings by his refreshing unconventionality. His dry but pointed way of forcefully putting old truths in new lights was extremely happy. Seated on account of the infirmity of what he on that ground described as his "vile" body, he was at his best in answering queries which fell to his lot at the question meeting, one of the most interesting of all. Dwelling on the value of Holy Scripture, he urged his readers to leave off reading theological books till they knew enough of their Bibles whereby to try them. "I never read a new book," he said, "but I ask God to read it with me."

Speaking of the philanthropic agencies of the present day, and all the efforts that are being made to stem the tide of iniquity, Mr. Carr called on Christians to cease trying to put out a fire which God, in His almighty wisdom, had permitted, and, instead, *to pull men out of it*. "Only make sure you're out of it yourself. If there is any doubt, you're in danger yet. Get out of it now."

In concluding the Conference, Mr. Carr remarked on the wonderful unanimity which had prevailed during this and others of the series on such complex subjects, between speakers of different schools, without any previous concert as to what should be said. This alone he held to be a proof that the teachings they had held forth were God's truth, and nothing else.

### FUTURE CONFERENCES.

At present the following are fixed:

LIVERPOOL	November 20-23, 1894.
BOSTON	December 4 and 5, 1894.
ROTHERHAM	January 22 and 23, 1895.
BRADFORD	Jan. 30, 31, and Feb. 1, 1895.

Many others are in negotiation, including a special series in

#### IRELAND,

in the Spring, arrangements for which are well advanced. Full particulars will be duly announced.

We again remind our readers of our needs in continuing this testimony for our absent but coming Saviour and Lord.

We are thankful to acknowledge this month the receipt of £20 14s. 6d. for our Conference Fund, and £27 1s. for our Free Distribution Fund. Particulars are given on page 60.

## Conference Addresses.

### THE THREE APPEARINGS.

BY THE REV. CANON FAUSSET.

(At the York Conference, May, 1894.)

DEAR BRETHREN, I call your attention to Hebrews ix. 24, 26, and 28, "For Christ is not entered into the holy places made with hands, but into heaven itself. For then must He often have suffered since the foundation of the world," &c. Last verse, "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." Notice that in this Authorised Version, which is in the main correct, we have three appearances mentioned, and they correspond to the present, the past, and the future. In the past we have the once-for-all offered sacrifice of the Lord Jesus Christ. You find that expression in verse 26. "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Then, lest we should think, as a large portion of the professing Christian church think, that the sacrifice was once completed, but that the offering is still continued, it is expressly written in verse 25, "Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others," &c. The statement is clearly made that offering Himself would involve suffering, but, reasons the writer, He has once for all suffered, that one sacrifice has been completed, and the once-for-all sacrifice involves that the offering too should only be once for all.

Then we have the great work that the dear Lord is carrying on at the present time—appearing in the presence of God for us. This connects together the time that elapses between His ascension and the blessed Lord's return. He appeared once on Calvary to make one completed sacrifice, and then in His entering into the heavenly holy of holies to offer Himself there, and to sit down at God's right hand. Now, between His ascension and His return, He is ever appearing in the presence of God for us; not standing, as that would imply that the sacrifice and the offering were not completed. He is sitting, which implies that the work is a finished work, and that every believer who has come to God by Him, is complete in the Lord and Saviour Jesus Christ. Sin is abolished once for all, and through that precious blood, once for all shed and presented to God, we have a continued means of justification and purification. Notice the three great truths here presented to us—justification once for all through the sacrifice of Christ, and sanctification which the blessed Jesus is carrying on, preparing a place for us.

That work having been completed and the work of sanctification continually more and more being realised, by the Holy Spirit which He sends down from His seat at God's right hand, what remains is that we should be looking for the blessed hope. "Unto them that look for Him shall He appear a second time."

Our meetings together are amongst the most remarkable signs of the times. I do not think there is a more noteworthy sign than these Conventions which are being held in various parts of the country, gathering together Christians of all denominations of the orthodox faith. Surely it is like the first beginning of the cry, "Behold the Bridegroom cometh; go ye forth to meet Him." Just notice in passing Hebrews x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." The same Greek word, here used for assembling or gathering together, is used in 2 Thessalonians ii. 1, of the gathering of the saints to Him at His coming, but the gathering will not be until the Lord comes, therefore in scripture our attention is directed not to what the natural man would direct his attention to, namely, that we are all liable to die at any moment. Christ puts the truth before us that we are to be looking not for death, but the coming again of our Lord Jesus Christ, watching with our loins girded, waiting for Him.

If you look at Psalm l. 5, you will see that the same word and the same thought again occur in describing the Lord's coming. Read from verse 3, "Our God shall come and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him; He shall call to the heavens from above, and to the earth that He may judge His people. Gather My saints unto Me; those that have made a covenant with Me by sacrifice"—those who through the once completed sacrifice are at peace with Me, those who are becoming purified and sanctified through Jesus pleading for them at God's right hand. This gathering together unto Him refers by *interpretation* to the Jews, but it certainly is *applicable* to believers gathering together to the Lord at His return. Now notice further, in Malachi iii. 16, 17, that it is precisely at the time when the words of the ungodly and unbelieving world are stout against the Lord, as we read in chapter iii. 13, "Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee?" and in the next verse the Lord fixes upon the point where even they spake against Him, "Ye have said, It is vain to serve God, and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts," and in verse 15, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered." Then comes that very emphatic word, "THEN." "Then, they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." It is precisely at that time when the ungodly speak stoutly against Jehovah, the saints speak often one to another.

I would ask any one who is conversant with our modern popular literature, whether you do not hear on every side the babbling of wicked men against God and His revealed truth? The Lord hearkens to every word which is spoken before Him. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels, and I will spare them as a man spareth his own son that serveth him." You will see

then that there is an eternal and everlasting distinction between them that serve God and them that serve Him not. Immediately after that gathering together of the ungodly who say, "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were," comes the "then" in verse 16, followed by the same word in the 18th. When the Lord comes you will discern between the righteous and the wicked, between whom unbelievers say there is no final distinction. He comes as a shepherd separating those who look for Him from those who look not for Him; then you read, "The proud and all who do wickedly shall be stubble, and shall be burnt up, but to them that fear My name shall the Sun of righteousness arise with healing in His wings."

You will remember that in Genesis iii. there are three great lies which the father of lies speaks. His first lie is, "Yea, hath God said." Very rightly the first place at these Conferences is the inspiration of the Scriptures. The devil's first lie by insinuation seeks to shake confidence in God's word. We hear a great deal now-a-days about what is called the Higher Criticism. It is puny man setting himself up to be the (*krites*) judge of God. But the Lord saith, "The word that I have spoken the same shall judge him in the last day." (John xii. 48.) May God stifle in our hearts the very first beginning of the thin end of the wedge of doubt of God's word. The Bible is a perfect whole. \* You cannot take any part out; it is a perfect organic whole; not one single book can be taken away without impairing the integrity of the whole.

The devil's second lie is, "Ye shall not surely die." How many in the present day are trying to shake the doctrine of the eternal punishment of the lost. The words of the Master Himself tell us that it will be better for a man to lose one hand, one eye, one foot, than to be cast into hell fire where their worm dieth not. Depend upon it, if people believed that God means what He says, and that the wages of sin is death, and that death is not mere separation of soul and body, but separation of man in his integrity from his God who is the source of life and blessedness, they would flee from the wrath to come, flee from sin, and look to the Saviour in faith, hope, and love.

The third lie spoken by the devil is, "Ye shall be as gods." In the literature of to-day we see man defying God and glorifying himself. We cannot have too much knowledge, provided that knowledge is recognised as coming from God and is used for God and His glory. Let me notice another occasion on which the word "gather" is used. Will you turn to Revelation xvi.? In the 14th verse we read, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the war [Greek] of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." There, you see, we have the word "gather" again. We read about the spirits of demons working miracles. We have these in our midst to-day. We have spiritualism in this city of York. Just as in the time of our Lord's first advent demons took the bodies of men; so

now, near the Lord's second advent, demons are working miracles. We read of the spirits of demons going forth to gather them to the war. I use the word war because it is not till the 16th verse that we come to the actual battle. What is happening now? Every nation in Europe is arming itself with the most deadly weapons, and if there are coats which are said to be bullet-proof there are terrible engines of war which will sweep away regiments of men, bullet-proof coats and all. Archibald Forbes, in a magazine article, has described the implements of war as of a most deadly description. The devil, with a power such as he never had before, is arming the nations for one fearful last war. All honour to the Friends, or members of whatever denomination, who are seeking to disarm the nations. From my very heart and soul I earnestly wish and pray for the accomplishment of their purposes, but at the same time I cannot hide from myself that man's passions must be disarmed by God. You must begin by healing men's hearts. We see only the outward and visible signs. Revelation tells us that in the invisible world preparations are being made for the last awful war of the Lord God Almighty. In the 16th verse we see the actual conflict. Notice that when the saints are gathered together for prayer, waiting for the Lord's coming, the ungodly and the demons are gathered together for that awful conflict with which this present dispensation of grace is about to close.

I will throw out just one hint here. Remember not to expect dogmatic accuracy in statements of this kind. We must be content with accepting the great general truths without any doubt about them, but when we come to details we have to be very moderate and undogmatic. Between the gathering together of the nations for that war which is evidently imminent, and the actual gathering unto the battle-field, stands this 15th verse: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." It seems not improbable at that point that the Lord comes.

Remember that there are two stages in the Lord's coming. There is the stage in which the Lord will come for His own people; for those who while they are in the world are not of the world, for those who are now seated in heavenly places. And there is the stage when He returns with them to inflict the blow which is to decide the issue whether Christ is to reign or Antichrist. The conflict is between God and the evil one, between the Lord God of heaven and the usurper, Satan, energising the Antichrist, and the ten confederate kings of the earth. That decisive blow shall be given near Jerusalem, as we read in Zechariah xiv.

As to the signs of the times a difficulty presents itself. Many may say, How can the Lord be coming as a thief if the signs are given? If these signs have not been fulfilled yet, it is a clear token that the Lord will not yet come. If certain signs are given to us and they have not been fulfilled, cannot we reason that the Lord is not coming? The simple answer to these questions is that these signs are not designed for believers, but for unbelievers. St. Paul says, "Signs are given not for them that believe, but for them that do not believe." In 1 Thessalonians v. the apostle says, "But of the times and

the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Evidently the day of the Lord is that day which shall come with awful vengeance upon the unbeliever. For the unbelievers there will be condemning signs, but God's believing children need not wait for signs; for they know that the day of the Lord so cometh as a thief in the night.

One sign I may refer to, and that is the growth of knowledge. I spoke of the gathering together of the saints. In Daniel xii. 4 we read, "But thou, O Daniel, shut up the words and seal the book, even to the end of the time; many shall run to and fro, and knowledge shall be increased." In Revelation xxii. 10 you have the very opposite direction. "And He saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand." What is this knowledge that shall be increased? It is *the* knowledge—the knowledge of the truth of the Lord's coming and of the times.

May God give us grace that we may be taking heed to His sure word of prophecy as to a light shining in a dark place until the day dawn. I do not know anything that will lift us above self-seeking, above ambition-seeking, above mammon-seeking, so much as to be longing for the blessed hope, looking for the coming of the Lord Jesus Christ, who gave Himself that He might redeem us from all iniquity, and sanctify to Himself a peculiar people zealous of good works. This is the great hope that the world needs to-day more than it needs anything else, a hope that will lift it above the contemplation of this restless, rushing world, with all its transient interests.

### WILL THE SECOND ADVENT OF OUR LORD AND SAVIOUR, FOR WHICH WE WAIT, BE SECRET OR IN MANIFESTED GLORY?

BY MR. WILLIAM G. CARR, OF ROCHESTER, N.Y.

(At Dunoon, July, 1894.)

THE above question seems to be agitating many Christians at the present day; and we believe that the Scriptures afford a satisfactory answer. Our Lord will come *in the air*, to meet His saints, and *afterward* will appear with His saints, to set up His millennial reign.

His coming *for* His saints will be secret only to the unbelieving world.

Before He went away He said to the Jews, "Ye shall not see Me again until ye shall say, Blessed is He that cometh in the name of the Lord." (Matt. xxiii. 39.)

The translation of the saints to meet Him in the air may not be visible to the earth; whereas at His second coming in glory we read, "Every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." (Rev. i. 7.)

1 Thessalonians iv. 16 refers to our Lord's coming *for* His saints, accompanied with a shout, with the voice of the archangel, and with the trump of God. While all this will be heard by the dead in Christ, and the living saints, it is not stated that any others will hear. And all the

knowledge that the world will have of the Lord's coming at that time may be the absence of the missing ones whom He has taken to Himself.

God's dealing with Israel, as a nation, was broken off for a time when they rejected and crucified their Messiah, and resisted the testimony of the Holy Ghost. Since then, by the power of the Holy Ghost, He has been gathering out from all nations the members of His body, and when that body is complete it will be translated to meet the already risen Head in the air. After this will be fulfilled the many prophecies relating to His second coming as Son of man, and His manifestation in glory to Israel and the nations.

When we remember that there are two parts to His first coming, one of which was practically secret, being known only to a few at His birth, and, thirty years after, His public manifestation to accomplish the work God sent Him to do, it will not be remarkable to find there are two parts to His second coming.

This same double appearing is of frequent occurrence in the Old Testament, in connection with those who are recognized by all Christians as types of our Lord Jesus Christ. Take Joseph, for instance. He appeared to his brethren with a message from the father, was rejected, hidden for a long time, then manifested in glory as the saviour of the world, at which time his brethren in the flesh were forced by reason of famine to bow at his feet and acknowledge him lord. But meanwhile he had married a Gentile wife, had children, and was raised to the throne.

In the history of Moses we see another illustration of this same truth. Believing that his brethren would see how that God by his hand would deliver them, he presents himself, only to be rejected, and goes back forty years to wait God's time for the exodus of His people. He too marries a Gentile wife during his rejection, and appears the second time to his brethren groaning under bondage, who now were willing to acknowledge and accept him as their deliverer.

Joshua, like our Lord, was rejected at first by his brethren, but, after many years of patient waiting, again appears, and leads them into the land of promise.

David, too, God's chosen king—the man after God's own heart, as regards his kingship—was not only rejected by his brethren, but persecuted by Saul, man's king (who might represent the anti-Christ).

David bides his time, with the faithful few who had gone out to him during his rejection; and when the iniquity and rebellion of Saul had caused the overthrow of his kingdom (God "took him away in His wrath"), and set up His chosen and anointed one in his place.

So when this present dispensation of the Spirit is ended by the Lord taking away the members of His body, then He will subsequently resume His dealings with Israel, who having refused His offers of grace now await His further dealings with them.

It is a principle in God's word particularly noticeable in prophecies—that judgment always precedes glory. "When God's judgments are on the earth, then will His people learn wisdom."

And just as David's wars precede the reign of peace of Solomon, so the judgments of our Lord must precede the Millennial reign of peace.

While all these judgments of God are preparing the way for blessing and glory in the earth, the members of the body await with their glorified Head in the heavens His return to the earth, when Israel shall look on Him whom they pierced, and mourn as one mourneth for her firstborn. "Then will His feet stand upon the Mount of Olives, and Israel, upon whom He has poured the Spirit of grace and supplication," will acknowledge their long rejected King, and crown Him Lord of all.

## THE LORD'S COMING: THE ORDER OF ITS EVENTS.

BY THE REV. SHOLTO D. C. DOUGLAS.

(At the Glasgow Conference, June, 1894.)

THAT for which some have long waited and prayed they have at last begun to see, *i.e.*, the rising of that very "daystar" upon our country, the blessed hope of the coming of the Lord and Saviour Jesus.

Those who have for years looked forward to this will feel truly thankful that we have arrived at such a stage in this land. Let us pray that the truth of the Lord's coming may be guided according to scripture, that we may be able to recognise the facts revealed, and kept from human and fanciful interpretations of those facts. Fascinating as the study of prophecy is, there is a great temptation to minds deeply interested in this truth to see their own thoughts in passages of God's word, instead of God's thoughts in those passages.

Years ago, in the fifties and sixties, some of us remember how God poured down showers of blessing upon the land, and caused the people to be evangelized throughout its length and breadth. Then naturally followed a desire for that holiness of life which found expression at Oxford, and other places afterwards. And is it surprising that those who have sought Him thus should now be stirred up to look for Him more personally than they have ever done before?

It comes then in the natural sequence of things, and we are here together as a proof that it is so, and to praise Him for it.

Now if we would look for an epitome of God's truth concerning the Christian life, you will find it in Titus ii. 11-13. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory." (R.V.) I refer to it as the key-note of what may be said; but it takes us into what may be called the four stages.

First of all, Titus ii. 11: "The grace of God that bringeth salvation." That is the first stage. "Salvation" is a large word—includes all this done for a believer, from first to last, and continues to be unfolded in heaven. Then he goes on to the second stage—"Teaching." That is the next thing. When a man has passed from death to life he must be taught how to live holily, and so set it forth, first in its negative form—

"denying ungodliness and worldly lusts"—(then follows the positive side) "should live soberly, righteously, and godly in this present world."

And then comes the fourth, the grand hope of the Church. "Looking for that blessed hope"; or better perhaps rendered (R.V.) "the appearing of the glory of the great God and our Saviour Jesus Christ." There are his titles. Yes, the great God is the Saviour Himself—Jesus Christ. Be definite with respect to this matter.

As I have been sitting here during this last day or two, I have tried to put myself into the position of those who are genuine and earnest seekers—people who do come here saying in themselves, "Well, if there is anything in this subject, by the grace of God I will have it. I come with my Bible, and from that book I am willing to be taught, and by it I am willing to be led."

Now, in the first place, let us see if there is any indication of this coming of the Lord as regards the aspect of the ORDER in which he shall come; for when we speak of the coming of the Lord we speak of that great event which includes various stages. Some have said, "We do not believe in several comings." No more do I. But we do believe in the progress; for just as a sovereign makes a royal progress through a country, so there are various stages, various events, various epochs (if you may so call it) in that one coming.

Now is there progress or order of this sort indicated to us in the word of God? That is what I purpose to try to show, with the help of God. My object is first of all to awaken in your minds a thought that there is something more than that which you have already learned, to lead you to look for an order in the "appearing." Unless we search definitely for a subject we are very apt to pass it over, and not see it at all. We ought to know what we are looking for.

Many a man may pass a beautiful jewel, because he is not looking for it; or if he saw it he might not detect that it was a jewel. It presupposes a certain amount of knowledge. I may say that the joy of the coming of the Lord to the believer is all wrapped up in one word; indeed, any joy is wrapped up in one word. And what is that word? "Recognition." I mean this, that if there is not a chord within your heart, if there is no power to enjoy sweet music, you may hear the best that ever was composed, and yet it will leave you without touching you; whilst those who have it born in them recognise the notes, they strike a chord in their hearts which vibrates to it and recognises it. Have you ever noticed it? Sometimes you have listened to a man speaking, and you suddenly recognised the thought clothed now in words. You already had it in an unformed state; there it was, and suddenly you heard words which you "recognised." He put that thought exactly into a shape in which you now are able to grasp it. So is the spirit of "recognition."

"This is our God; we have waited for Him . . . we will be glad and rejoice in His salvation." It is then the recognition of that which is within us, awakened by that which comes to us from without, which gives joy in anything secular or spiritual.

Now is there anything to indicate that there is an order

in the events connected with Christ's coming? I speak particularly this evening with reference to the Lord's coming, and its order, given to us in 1 Corinthians xv. 20-23. That word "after" is the same as that used in verse 7. "After that, He was seen of James." It is a word which indicates sequence. Again every man in his own order. Here we have the three distinct points of order—"Christ the firstfruits; afterward they that are Christ's at His coming; then cometh the end." Don't let us read them as though they were all one and the same event; but note what is connected with them, and what intervenes between them. Now the word "firstfruits" takes me to the Old Testament at once, Leviticus xxiii. Observe there we have the exact order which we have indicated here in the New Testament, given to us in an inspired object lesson.

God grant that you may daily be found reading these Old Testament portions, and not slurring them over. I assure you that those who do not study these typical portions of Scripture lose that which throws light and gives distinctness to the great doctrines concerning the Lord Jesus, which are given to us more definitely in the New Testament. In Leviticus xxiii. you have a summary of all the great feasts. At verse 5 you have the *Passover*; in verse 9 you have the *Sheaf*, or *Firstfruits*; in verse 15 you have the feast of *Pentecost*; then in verse 23 the feast of *Trumpets*; and in verse 26 *The Day of Atonement*; then in verse 33 the feast of *Tabernacles*. It is to the feast of Pentecost that I now refer. Note first of all the position and the time. The feast of the Passover is placed first. There must be redemption, and we must stand upon redemption ground before we can go forward into the feast of firstfruits. We are redeemed by the blood. The blood is the very foundation of it all. Being founded by the grace of God firmly upon that, we pass to the firstfruits. (Read verses 9, 10.) Here we have that to which St. Paul alludes—"Christ the firstfruits."

The first act in the great harvest was to reap only one sheaf. Christ is said to be "our Passover"; Christ is said to be our "Firstfruit."

This first sheaf was taken out of that which was first ripe. Various parts of a field have some portions ripening before another. So we read in Jewish books that elders went forth, and in the presence of the people reaped this one sheaf, and took it to the Tabernacle in the wilderness and presented it before the Lord. This is the order given: First of all "he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it."

The Jewish Sabbath was on the last day of the week, and what was "the morrow after the Sabbath" but the *first day of the week*? and what took place on the first day of the week but the rising of our Lord and Saviour Jesus Christ? *There* was the reaping of the firstfruits, *there* was the sheaf taken up and waved before the Lord. It was the earnest of the whole harvest that was yet to come; "for if the firstfruit be holy, the lump is also holy." So about "the lump" that is to be raised afterwards out of the same field, out of exactly the same crop.

Then in verse 12 we have the burnt-offering—typical of the

entire consumption of the sacrifice—the whole and entire dedication of the being, or animal, to God. Then comes the meat-offering, which also speaks of communion with God (especially the human nature of our Lord); then the drink-offering, which had reference to the joy that was before the Lord. The firstfruits now are gone. What is to be the next thing? Some say that the coming of the Lord is all one event; that there is to be a sudden sounding of the archangel's trumpet, and there will be a gathering together of all upon the earth, and in their graves; and there will be the great white throne, that will be the next and only event, and that will be the end of it. But it does not say so here. There is an interval between the first sheaf, and something else, and then another interval. What is it? (Read verse 15.) "And ye shall count unto you from the morrow after the Sabbath; for seven Sabbaths shall be complete."

Here  $7 \times 7 = 49$ , and the morrow makes 50. Here we come again to the first day of the week, the 50th or Pentecostal day. We all know what that means—50 days after the resurrection, or the Pentecost, or the day upon which the Holy Ghost descended. Thus then we have an interval, and after that what shall they do? (Read verse 16.) "Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord."

Observe it was to be of the same field out of which the firstfruit had been reaped. I want you to see an indissoluble union between the two portions of the field as they are reaped. Christ and His people are one. (Read verse 17.) "Ye shall bring out of your habitations two wave loaves and two tenth deals: they shall be of fine flour; they shall be taken with leaven; they are the firstfruits unto the Lord." Thus then you see we have a second batch of firstfruits. You have the first sheaf; then fifty days after that you have another sheaf, or other fruits; but here is a difference, and a most important one. You find that they are to be "baken with leaven." There is no leaven in the other, because there was a sinless One to be typified. "Christ the firstfruits." He I need not say was without spot. Leaven, I say, has in it a corrupting element.

Now the Church of God is not a perfect Church in every particular. Alas! alas! there is the presence of the evil, and consequently there must be that which is to typify it, and so the leaven is introduced. "And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings." (v. 18, 19.) Now this means a division between the two—one absolutely sinless, and therefore no need of the leaven; the other mixed with imperfection, therefore with leaven. Now we come to the third stage. "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your

God." (v. 22.) There is the whole harvest coming in. "Then cometh the end."

Thus we have the three stages in type in the Old Testament, what we have in fact in the New Testament. Christ the firstfruits—then an interval—"those that are Christ's at His coming"—another interval—(when ye reap the [whole] harvest) "then cometh the end."

But when is the end?

"When He shall have delivered up the kingdom to God." Therefore there is to be a kingdom before the end; for there could be no deliverance of a kingdom if there was none to deliver.

It is the kingdom of the Lord Jesus Christ which He is yet to set up, which ultimately will be delivered over.

In this passage in 1 Corinthians xv. we have it stated, "Every man in his own order." This word "order" is a military term, and it speaks of the vanguard, the main body, and the rearguard. Thus here it is determined in this passage by the statements: (1) "Christ the firstfruits," (2) "those that are Christ's," (3) "then cometh the end."

Let us now look at the Gospels and trace the development of this truth from the first. "And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." (Mark ix. 9, 10.)

But, dear friends, why, as Jews, did they "question" at all "what the rising from the dead should mean"? Every Jew knew there was to be a resurrection. When the Lord wept with the two sisters at the grave of Lazarus, and spoke about resurrection, Martha said, "I know that he shall rise again at the resurrection at the last day." There was nothing new in that.

But there must have been something particular about what our Lord said to cause the questioning. What could He mean by rising "from" the dead? This is strange! This is something new!

The answer does not appear in the Authorised Version; but if you look at the "original" you will see there is a word before the word "νεκρῶν" which means the *dead*; it is the little word "εκ" "out from." And that little word always occurs in connection with this truth.

Take that word "εκ," and go through the New Testament with the concordance, and see where it occurs.

In Luke xiv. 14, when speaking about that feast, Jesus said, Don't call the rich, but the poor, halt, the maimed, the lame, and the blind, for they cannot recompense; but thou shalt be recompensed. When? At the resurrection. But now comes a qualification—at the resurrection "of the just." I don't say you should be committed by these two passages—I don't think you have enough scripture to form an opinion upon—yet I don't want to found a great column of truth upon one text, although one text, if clear, is quite enough. I only want to lead your minds to suspect that there is something which requires further investigation. One of the guests at the table exclaimed, "Blessed is he that shall eat bread in the kingdom of God."

He thought that the resurrection of the just was the kingdom of God, because he was a Jew, and he looked forward to the earthly kingdom. In passing I would remind you that St. Matthew writes only for the Jews. St. Matthew, at the close of his gospel, never refers to the ascension. He closes thus: "Lo, I am with you alway." He does not suggest that there is a Gentile period—he leaves it alone; therefore in this gospel the Lord is left on the earth. Let us go on now to Luke xx. 36.

There is a special set of people spoken of in connection with this resurrection. You know when he was answering the cavilling of the Sadducees about the resurrection He said, "Neither can they die any more: for they are . . . the children of God, being the children of the resurrection."

That is the third passage. Get the thought into your minds that there is a distinction between the resurrections.

In Luke xxi. 36, speaking of all the terrible things that are coming upon the earth, he says, "Watch ye therefore." **Why?** Because people who interpose a number of events between the coming of the Lord and "the end" cannot be in a state of watchfulness. If I know for certain that certain great events have to take place in this city before a certain person comes, and I know the events have not taken place, I shall retire to-night and not expect Him to come, or watch for Him until I know those events have happened. If you know that the sovereign is to visit the city of Glasgow, and that great preparations are to be made, such as the streets barricaded and decorated, and platforms raised, &c., and on going out into the streets you do not see any such preparations—not a platform or a barricade—you say, At all events the arrival will not be to-day nor to-morrow. You have interposed an event, between the coming of the sovereign and the present moment. But if you know that the sovereign might come without any of these events, you may watch for him at any moment. Note again, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxi. 36.) Thus there are certain people again who are to escape certain events. Here for the fourth time we have a distinction. They are caught away from it, as we shall presently see in 1 Thessalonians iv. 17. Leaving the gospels, we come to Acts xxiv. 15: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Are we not now beginning to see the day star arising? for here we already see a few of its first rays. Distinctly he says, "There shall be a resurrection of the dead, both of the just and of the unjust."

Here then you have this truth plainly stated, after that which we have already read.

Now read our passage again, "Every man in his own order," in the light of the foregoing. The next passage is Colossians iii. 4: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." But how do we get into the glory? Observe, He is to "appear," but not alone. Then who is to be with Him? It distinctly says, "Then shall we also appear with Him in glory." But how did

we get into the glory if we were not caught up before? When does He appear? To whom does He appear?

Let us search and see if there is not some definite passage which clearly answers these questions. In 1 Thessalonians iv. 13-17: "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. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Three things are mentioned; do not confuse them. First of all He descends with a "shout." The word translated "shout" is the word which is used to denote the sound which the captain of those great galleys, with their many hundreds of rowers, gave to keep them in time. As they drew back their oars he gave a shout, and as he shouted they went forward. Or as the conductor of a great choir gives the time, and this is the word given from the chief person or personage, "a shout." And here it is God Himself. Christ "descends" into the regions of the air; and when He does so there is, second, the voice of the archangel, and then the third, the trump of God. And after these three things have gone forth—the "shout," the "voice," the "trump"—then "the dead in Christ shall rise first: then we which are alive and remain shall not go before those who are asleep, but are to be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord." Will any candid mind tell me that that means all one great event—that it means the wicked as well as the dead in Christ? No! I believe there are those of you here willing to accept the fact that there is something to take place with regard to the dead in Christ, before anything takes place with regard to the general mass of the dead. And mark it once more in regard to this passage. Here we have the coming of the Lord down to the region of the air, but not coming to the earth. Here we have a people coming up from the earth, raised, and caught up to meet Him in the air. And there is no mention of any of the dead who are not included in the expression, We which have believed. (v. 14.) It is the first stage of the great coming, while He waits for a little in the air over the earth, and gathers His people together; and there—I am not going to dwell upon it—but there He gathers them before His own judgment-seat, the "Bema." Not to a criminal judgment-seat, but to give the rewards. (2 Cor. v. 10.) Then He comes in 2 Thessalonians i. to the earth personally. Then we come to Hebrews xi. 35, where we read of a "better resurrection," as distinguished from some other resurrection. Again, in Revelation v. 9, we enter, as it were, into the full blaze of this glorious rising sun, this "blessed hope." I know some say that these verses refer to the Jews, some to the Gentiles; but we read they are to be "of every kindred, and tongue, and

people, and nation." And after this song of the redeemed in heaven, we read in chapter vi. of similar events to those recorded in Matthew xxiv., and other places.

When we come to the close we find that in Revelation xx. 5 we hear of a first and a second resurrection; and that they are divided by a period of a thousand years. And if people ask what that thousand years is, all I have to say here is, it is an interval, a period of time. We know that in 1 Cor. xv., with which we began, we have an interval—though it is not expressed as regards its length. "Christ the firstfruits; afterward they that are Christ's at His coming; then cometh the end." We know there have been 1800 years and more between "Christ the firstfruits" and the event we now are looking for.

Why is it said, "Then cometh the end"? if there is to be no interval between the end and the other two? Thus we have travelled through the whole of the New Testament, and I ask you to consider if the Old Testament, in its type of the harvest, is not a clear illustration of an order? First a sheaf, then the Pentecostal gathering, then the gathering of the whole harvest. May God give us wisdom and understanding in this "order" of the appearing of our Lord and Saviour Jesus Christ for His name and glory's sake.

## "RIGHTLY DIVIDING THE WORD OF TRUTH."

BY THE REV. DR. BULLINGER.

(At the Carlisle Conference, May, 1894.)

WELL may we say, as Cornelius said to Peter, "Now, therefore, are we all present before God to hear all the things that are commanded of us by God." We are not present to hear the words of man, or the views of man, except to test them by this word of God, "Ye do err, not knowing the Scriptures." If we do not know the Scriptures with regard to this, or any other subject, we cannot but err. If we know all that the Scriptures tell us we know all that can be known. We have nothing else to tell us anything about these great truths. This precious word of God has many names and titles. In 2 Tim. ii. 15 we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is the sort of study that we all need. The reason why we are not all of one mind on many important matters is because we do not "rightly divide the word of truth." A workman must do his work correctly, according to the plan which has been made for him, whether it be in erecting a building or in doing any other sort of work. The work must be done "rightly," or the workman will be "ashamed." That is what our work is with regard to God's truth. Unless we "rightly divide" it we shall be ashamed.

If God is speaking of our *position* in Christ, and we apply what He says to our *walk*; or if we apply it to our *walk* when He is speaking of our *position* we shall immediately get into difficulties. If you do not carefully distinguish these things; if you do not rightly divide what is spoken of one condition of things, and divide it off from what is spoken of another state of things, you will soon get confused and perplexed.

You have need to do this with regard to the two natures. The old nature and the new nature, I mean. The old heart and the new heart. The old nature which can never be improved, and the new nature which "is created in righteousness and true holiness." The old nature which cannot do right, and the new nature which cannot do wrong. Unless you rightly divide the word of truth with regard to what is said of these two things, you must have error, and confusion, and shame.

So also with regard to this great subject—"the Jew, the Gentile, and the Church of God." The churches have not rightly divided the word of truth with regard to this very important subject. Many scriptures written of the Jew are read as though they are written of the church, that is to say, they are so read in sermons, hymnbooks, and even in the chapter headings of the Bible. The "Jew" has his standing, his hopes, and his destiny. The "Gentiles" have their special message from God, and their destiny too, but "the Church of God" has something different from both. It is composed of both Jews and Gentiles who are being called out to form a new body, distinct from both, with a different standing before God, with different hopes and a different destiny. Unless we "rightly divide the word of truth" with regard to these three important subjects we shall have nothing but confusion.

So also with regard to the coming of the Lord Jesus Christ. We read of that in various aspects. We read of Christ's coming as a Friend and Saviour and Deliverer of His people; coming to crown them with glory and complete their salvation. We read also of His coming as "a thief in the night," and also of His coming in judgment. Well, unless we "rightly divide the word of truth" on this subject we shall have nothing but confusion. It was so at His *first* coming. It is hardly scriptural to speak of Christ's "first coming" or of His "second coming." These are mere human expressions. Many of our differences arise from our definitions of these things. If we could always use scriptural terms we should have fewer differences. The Saviour came, but He was rejected, and therefore He has to come again. It is like a suspension of His first coming. The *first* coming was not one act occupying but a moment of time; there was His birth at Bethlehem, and His life of thirty years and more upon this earth. All His words and works and miracles went to make up what we speak of as His "first coming," and yet the faithful Jew, in reading the word of God in Micah v. 2, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He COME FORTH unto Me that is to be ruler in Israel." When Herod asked the scribes where Jesus was to be born, they quoted this prophecy, which was perfectly familiar to them.

In passing let us learn this lesson. They knew where this Governor was to be born, but they had no place in their hearts for Him, and their very knowledge of Scripture was used to compass His death. Nothing will take the place of love of the heart. Let us ever remember this, that apart from the occupation of the heart with the Christ whom they revealed and of whom they testified, our knowledge of the Scriptures will only puff us up, and it may be even used against the truth

of God. Then the pious Jew, after reading Micah v., would read on, and would come to Zechariah ix. 9, and would read, "Rejoice greatly, thy King COMETH UNTO thee." There was nothing to show him that there would be thirty years between these two comings. Christ was to "come forth" at Bethlehem and He was to "come unto" Jerusalem. May it not be so at His coming again? May there not be a counterpart of these two—the "coming forth" and the "coming unto." I think that is the key to "rightly dividing" the prophecies with regard to His second coming. There will be the "coming forth" into the air for His people to receive them to Himself, and then afterwards—but we do not know how long afterwards it will be, but certainly at some period—there will be the "coming unto" the earth *with* His people. So that if we are to "rightly divide" the word with regard to His second coming, we shall have to think of the events, as we read them, and see whether they refer to His first coming forth from the heavens into the air to gather His people unto Himself; or whether they refer to His coming unto the earth at a subsequent period with His people. In 2 Thessalonians 1 there is a passage regarding which the minds of many are not quite clear. The sixth verse, speaking of the judgments of God, says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"; *i.e.*, when Jesus is revealed with His mighty angels *we shall be at rest*. It will be tribulation for the world, but not for His people, for they will then be with Him. Why? The eighth verse speaks of the judgment, and the ninth verse of the completion of the judgment, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." "When He shall have come." That is the key to this chapter. The verb is the future tense and the subjunctive mood, and it is surprising that so many should pass it over. It is literally "When He shall have come." When He comes in judgment to the earth, He shall already have "come forth" into the air to take His people to their rest. When He comes to punish with everlasting destruction those who obey not the gospel, that will be when He shall already have come to be "glorified in His saints."

We have also to "rightly divide" the word of truth with regard to resurrection. We talk about a "general resurrection." I suppose that is an expression which is in the mouths of the great majority of Christians. They have a very vague understanding of it, and a very vague hope with regard to it. Now this is the very subject of which our Lord said, "Ye do err, not knowing the Scriptures nor the power of God." We should never have known anything at all of the resurrection if it had not been revealed us. And it is only from that revelation that we can know anything at all about it.

With regard to judgments we have also to "rightly divide the word of truth." Each of these points really forms a subject for an address by itself, but I would rather give you a synoptic view of the whole, so that you may see the importance of this

injunction which Paul gave to Timothy by the Holy Spirit. There are three judgments. You read of one in 2 Cor. v., another in Matthew xxv., another in Revelation xx. The popular reading of these passages is that they all refer to one and the same thing. When the Word is so read it is not "rightly divided" at all. Do these three scriptures refer to one and the same judgment? We have seen that the resurrection did not. One is called the "resurrection of life," and the other is called the "resurrection of judgment." Now with regard to 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Many Christians get themselves into great trouble through not perceiving and "rightly dividing" this scripture. Who are the "we"? Does this refer to everyone? No. The "we" refers to the writer and those to whom he wrote. It refers to those "who labour that they might be accepted" of Him. This ought to be translated *acceptable, well-pleasing*. We *have been* "accepted." Having been "made accepted" we do not labour to be accepted now. We want to be "acceptable." We want our work to be well-pleasing and our walk to be well-pleasing. But we are not labouring to be "accepted." If we are we shall be ashamed, and shall have reason to be ashamed. No, it is because we are "accepted" that we labour to be "acceptable" to Him. The "we" consists of those who "walk by faith." (v. 7.) "We" then shall stand—must all "appear" before the judgment-seat of Christ. That word *appear* is translated in the immediate context as "*be made manifest*." We must be made manifest before the judgment-seat of Christ. What for? "To receive the things done in the body." For what? For *reward or the contrary; i.e.* loss of special reward for service. Read 1 Cor. iii., where you will find that this is the appearance or manifestation of God's saints before the "*Bema*" of Christ. The *bema* was a raised platform from which the judges gave the prizes in the Olympian games. It was never a bench before which the criminal was tried. Those who stand before that *bema* of Christ appear there *in His own image*. They have already got glorious bodies: "like His own glorious body." They are there not to be judged for their *standing* but for their *service*. For the buildings they have erected, for the souls they have ministerially built on to the foundation which is already laid—even Jesus Christ. This judgment only concerns the saints of God. They are manifested there; they receive their reward there, and they stand there, raised, accepted, and glorified, in the presence and likeness of Christ. In Matthew xxv. 31 we read, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth the sheep from the goats."

Notice here that there is *not a word about resurrection*. In "rightly dividing" this from the other you must notice that. There is something about resurrection in the other; for if you will notice the context you will see that it is introduced by the thought of resurrection in the previous chapter. Who are

gathered here? "All nations." Out of 132 times that this word occurs, 92 times it has been translated *Gentiles*, and if it had been translated *Gentiles* here, it would have saved many people from receiving the popular view of a general resurrection and a general judgment. "Before Him shall be gathered all the *Gentiles*." This is no new revelation. If you turn to Joel iii. 2 you will read, "For, behold, in those days" (read the previous chapter to see what these days and times are), "when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land." The Jews cannot be here, for it is written that "they shall not be reckoned amongst the nations." (Num. xxiii. 9.) And the Church cannot be here, for it is "taken out from *all nations*." (Acts xv. 14.) Who have you left? None but the *Gentiles*. Now the *ground* on which they are judged is only one point; it is that they have ill-treated those whom the Judge addresses as "My brethren." Surely those who, having despised this day of grace and taken pleasure in unrighteousness, are condemned to everlasting punishment will have something more to answer for than how they have treated the Jews. So far from this being *general*, it is very partial, both in those who are judged, and for what they are judged. Then their reward is not *our* reward, not the reward of the Church. See verse 34: "Then shall the King say unto them on his right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "From" the foundation of the world. But when the Church of God is in question it is "before" the foundation of the world. Ephesians i. 4: "According as He hath chosen us in Him *before the foundation of the world*, that we should be holy and without blame before Him in love." Then again in 1 Peter i. 20. Thus, with reference to the Church of God, it is "before" the foundation of the world; but *here* it is not the Church, and therefore the *Gentiles'* portion is prepared "*from*" the foundation of the world.

There is *another* judgment in Revelation xx., at the close of the thousand years, and the *place* is not the throne of the glory of the Son of man, as in Matthew xxv.; not the *Bema* of Christ, as in 2 Corinthians v., but it is the *Great White Throne*. All who stand before that throne will be raised from the dead. There is not a word of resurrection in Matthew xxv. Is it not strange that in Matthew, where there is no mention of resurrection, man puts it in? In Revelation, where resurrection is mentioned, and only those are there who are raised from the dead, man puts everybody. All who stand before that great White Throne, and whose names are not in the Book of Life, will receive the judgment of the lake of fire. It is said that they are "judged according to their works." *We*, beloved, shall never come into this judgment. "He that heareth My word, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." That settles it for us, and now, thank God, "there is therefore now no condemnation to them that are in Christ Jesus." The important question for us is to

"rightly divide" the word of truth with regard to ourselves, for *we* ourselves shall be divided presently in other ways. In John vii. 43 we read "*that there was a division amongst the people because of Him*"—those who were for Him, and those who were against Him. When He appears in the air there will be another division amongst us, and it will be because of Him. Let us see that there are no divisions amongst ourselves; but let us be divided from all that is contrary to Him, and then our division will be "because of Him," and we shall have the blessed hope of looking forward to our gathering together unto Him to meet the Lord in the air, and "so to be for ever with the Lord."

### Contributed Articles.

#### GOD'S "REMEMBRANCE" OF BABYLON THE GREAT.

REV. xvi. 19; xviii. 5.

(Concluded from page 33).

IN considering the call of Jeremiah, we note that he was ordained to be a prophet to the *Gentiles*, and that while yet in his mother's womb. (i. 5.) Child though he was when the Lord put His words into his mouth, he was made "a defenced city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." (i. 18.)

His assumption of the prophetic office commenced with two visions, the vision of the *almond-rod* and the vision of the *seething caldron*.

When interrogated regarding the former, as to what he saw, he replied, "I see a rod of an almond-tree," to which the Lord replied in a way not uncommon in Scripture, by the figure of *paronomasia*,\* "Thou hast well seen: for I will watch over my word to perform it," the Hebrew for "almond" being *shaked*, and that for "watch over" being *shoked*. (i. 11, 12, R.V.) The almond is a symbol, and as a symbol it calls for interpretation. We must consult Numbers xvii. When Aaron's rod "budded and brought forth buds and bloomed blossoms, and yielded ripe almonds" (R.V.), it was kept "for a token against the children of rebellion." Taking the two passages together, then, it would appear that the almond is not a symbol connected with God's promises to man, as the olive and the vine, but indicates what God is in Himself with regard to His word of judgment upon children of rebellion.

Next Jeremiah beholds a seething caldron, with the face turned towards the north. This is explained, "Out of the north an evil shall break forth upon all the inhabitants of the land."

So just as Paul, who was to be the Apostle of the Gentiles, was sent first to his own people, Jeremiah, appointed to be prophet to the Gentiles, must first carry a message to his own people. But let unbelievers of the Gentiles take heed!

\* When two words, though differently spelt, have a similar sound in pronunciation.

Chapters two to twenty-four are, accordingly, occupied with the consideration of the sin of the nation. The main theme, then, commences in chapter twenty-five. It shows the whole government of the earth upset; the nations drunk and mad, because of the cup of the wine of the fury of the Lord.

Chapters xxvi. to xxix. show the message rejected, and a lie believed. In chapters xxx. to xxxiii. we have God's gracious promises through Messiah with regard to the ultimate redemption of the inheritance; in xxxiv. to xli. the insolent behaviour of Zedekiah, belief of the lie having developed into open defiance; in xlii. to xlv. warnings regarding Egypt; while xlvi. to lii. close the book, bringing us back to the subject of xxv., giving us the details of what is set forth in the chapter with regard to the various nations and the ultimate outcome.

As regards Judah and Jerusalem, what we are there told is that the children of Israel and the children of Judah will together seek, in tears, the Lord their God, and make inquiry concerning Zion, desiring to make an everlasting covenant with Him. Egypt is dealt with at the head of the list; then follow the Philistines; then Moab and Ammon; then Edom; then successively Damascus, Kedar, and Elam; lastly, and in great detail, Babylon is dealt with, showing how the great oppressor should finally meet with retribution, and thus, later than all the other nations, take and drink the cup of the wine of the fury of Jehovah.

As regards the epoch when these things will happen to Babylon, the Spirit, speaking by the prophet, does not appear to leave us in any doubt. It could not be *before* the rise of the four Gentile empires, as Babylon was then required by Jehovah as His sword, punishing all the nations including Jerusalem and the cities of Judah. It could hardly be at any time *during* the sway of those empires, as it has been already shown that that period is outside the scope of Jeremiah's prophecy. Must it not, then, be *after* the conclusion of Gentile domination?

When, then, is it?

We are told at the outset. The fiftieth and fifty-first chapters are the ones that give this account of the day of reckoning with Babylon for the plunder of the vessels of the temple, and for the destruction of the temple itself. We are at once told, in the first 5 verses of the whole 110, that these things will happen in days when "the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek their God; they shall inquire concerning Zion with their faces thitherward, saying, Come ye and join yourselves to the Lord in an everlasting covenant that shall not be forgotten."

So again it is written in l. 20, "In those days, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found."

That surely did not happen in the days of Belshazzar, when Darius, the Mede, took the kingdom.

The reader will, therefore, be spared any dissertation as to the effect the dispersion of the Elamites had on the westward flow of Aryan nations; no learned remarks will be made as to the connection between the Protomedes and those

"Medes" who are spoken of in li. 28; information will be withheld as to whether it was or was not Cyrus who overthrew Belshazzar, and as to whether the victor entered the city from the north or from the south; while as regards Nabonidus, of whom infidel writers delight to say so much, we hope our readers will forgive us if we ignore the existence of that worthy altogether.

On the other hand, for those who hearken to the Lord's voice, there is further matter of deep interest.

Why, once clearly see that Jeremiah xxv. is unaccomplished as regards Babylon, and that that unaccomplished portion, conjointly with chapters l. and li., remains in its entirety to meet with its fulfilment after the times of Gentile rule are over, after the great *Pseudos* of 2 Thessalonians ii. has been believed by all the unsaved dwellers upon earth, after the Book of the Inheritance has been opened by the Lion of the tribe of Judah, after God's four sore judgments have been again upon the earth, the sword, the pestilence, the famine, and the noisome beast, nation rising up against nation, and kingdom against kingdom, *then* we can see that this *will be the time when "Babylon the Great" will be "remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath!"* (Revelation xvi. 19.)

Those who believe God are not likely to have much difficulty in seeing to what this refers. What God is remembering is that He gave Jeremiah a certain cup, saying to him, "Take the cup of the wine of this fury at my hand, and cause all the nations to whom I send thee to drink it"; that amongst them was Babylon; and He decides that the time has come for the accomplishment of His word to Jeremiah, and the retribution for the destruction of that temple of which He gave the pattern to His servant David.

If the reader can grasp this, he will understand that Rev. xvii. and xviii. are in part an amplification of what is set forth in xvi. 19, and that the subject is finally disposed of in xix. 1-4. In fact, he is recommended to read rapidly Jeremiah l. and li., and then Revelation xvi. 19 to xix. 4, when the following remarkable parallelisms between the Prophet and the Apocalypse will at once become apparent; say

(1) Rev. xvii. 1	with Jer. li. 13.
(2) " xviii. 2	" " li. 8.
(3) " xviii. 4	" " li. 45.
(4) " xviii. 6	" " l. 15.
(5) " xviii. 19	" " l. 13.
(6) " xviii. 20	" " li. 48.
(7) Rev. xviii. 22, 23	" " l. 15, xv. 10.

There is very much more that might be said about Babylon the Great. We might point out interesting facts regarding the use of the several terms—the Woman, the Harlot, and the City; and the contrast these bear towards the several terms used of the heavenly Jerusalem—the Woman, the Bride or Wife, and the City. We might dwell upon the intoxicating wonder there will be in the earth when men behold, not merely a restoration of the city of gilded palaces and the broad walls, which in an almost incredible space of time were erected by the great son of Nabopolassar, Nebuchadnezzar the Great, but when they see realized the efforts of the rebels at Babel to build the city in such a form, in such a way, and

of such a character that God found it necessary to say, "Come, let us go down." But to go into all these matters would be to depart from the insulation of the special subject of this paper, which is an endeavour to prove that the fulfilment of the word of God to Jeremiah the prophet involves the future erection of a costly city on the banks of the Euphrates; that the question is not whether or not we are to find a place for the Church of Rome somewhere in the Apocalypse, but whether we are going to believe that God means to fulfil His word to Jeremiah and to John, that He has a work of retribution to perform in the land of the Chaldeans upon the king and city of Sheshach. For this essay only touches upon a single aspect of Babylon, and Babylon is an enormous subject, having many aspects quite distinct from the one here presented.

In conclusion, let us notice again the symbol of the almond; for God will watch over His word of judgment to the children of rebellion at Babel, or Babylon, to perform it. Yes; though twenty-five centuries roll by ere He make the king of Sheshach drink of the cup of the wine of His fury, neither he nor his city shall escape; for every word will come true. Note the triplet of words indicative of divine derision—

### Shaked—Shoked—Sheshach.

The whole is based on word-play, as shown in the foregoing; for the Babylonian theosophists loved, and their modern representatives love word-play. Their symbols, too, were framed so as to admit of many solutions. We now make them a present of a fresh solution (which, whether they think it applicable or not, has this merit, that it will come true) of their famous symbol of

SSS

## THE EPISTLE TO THE ROMANS AND THE FALSE GOSPELS OF TO-DAY.

### II.

**A**FTER the first seventeen introductory verses of chap. i. the three main divisions of the Epistle to the Romans are:

- I. Doctrinal, to end of chap. viii.
- II. Dispensational, chaps. ix., x., and xi.
- III. Practical and Hortatory, xii. to end.

This simple division into sections is obviously ignored by those who, being ignorant of the doctrines of Grace, mix up in their exegetical teaching statements relating to Jews and Gentiles as such, with the plain and gracious promises to Christians which are summed up at the close of chap. viii.

For instance, how many commentators, ancient and modern, by ignoring the great sub-division between chapters viii. and ix., apply the words relating to Gentiles of chap. xi. 22, "otherwise thou also shalt be cut off" to the children of God, of whom it has been distinctly declared in chap. viii. that nothing shall ever separate them from the love of their Heavenly Father and their Lord and Saviour Jesus Christ?

This is not to "rightly divide" the Word of God, but rather to wrest it from its true meaning—it is not to comfort and establish the people of God, but to grievously distress and perplex those who depend on such commentaries.