

THINGS TO COME

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WITH
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❖ ❖ ❖ PREFACE TO VOL. IV. ❖ ❖ ❖

We thank God and take courage in closing our Fourth Volume of *Things to Come*.

Letters from all parts of the world testify to the deep thankfulness of many readers for its testimony: and for making the Word of God more clear and precious to them.

This, and our joy in God at being thus preserved in the Old Paths, and used by Him to help others to tread in them, is our only but sufficient reward.

No study brings such peace to the soul or happiness to the life as the study to show ourselves approved unto God (2 Tim. ii. 15). This alone will make us workmen that need not be ashamed.

❧ THE EDITOR.

39 WARWICK LANE.

LONDON, E.C.

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THINGS TO COME.

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Editorial.

THE DISPENSATIONAL PARABLES.

NO. III. THE TALENTS.

Matt. xxv. 14-30.

FOR *it* (the coming of the 'Lord', ver. 13) will be as a man travelling into a far country, called his own servants, and delivered unto them his goods. And to one he gave five talents, and to another two, and to another one—to every man according to his several ability, and straightway took his journey" (vers. 14, 15).

The parable evidently refers to the conduct of the Lord's servants during His absence, concerning the things committed to them. It refers to ministry committed to Jews, for He called "His own servants." The people of Israel were "His own people" (John i. 11).

"He delivered unto them His goods"—the things which belonged to Him as Man, in connection with His own people. These things are:—

- His Royal authority, as King;
- His Prophetic office, as Teacher and Leader;
- His Priesthood and Offering.

To Peter the Lord Jesus gave the "keys of the kingdom of heaven," Peter being the first of the twelve.

THE FIVE TALENTS.

Five is a number of grace, and is intimately connected with the deliverance of Israel and with David. The people came out of Egypt in ranks of five (Exod. xiii. 18). They put their feet on the necks of "five kings" in the days of the conquest of the land under Joshua (Josh. x. 24). David met Goliath with "five stones" (1 Sam. xvii. 40), and received "five loaves" from the hand of Abiathar (1 Sam. xxi. 3).

The five talents therefore represent the ministry committed to Peter and the apostles concerning Jesus as the King of Israel, the seed of David.

THE TWO TALENTS.

Two loaves baked with leaven were to be offered to the Lord on the day of Pentecost (Levit. xxiii. 17)—the first-fruits unto the Lord. The two talents may therefore represent the ministry of the twelve apostles with Paul, concerning Jesus the Messiah, the Prophet like unto Moses (Acts iii. 22), whereby the Gentiles were brought into

association with the saved of Israel, in confession of Jesus as the Christ and Lord of all.

THE ONE TALENT.

One talent expresses unity. The ministry to the people of Israel in the Epistle to the Hebrews, concerning Jesus as the One Priest after the order of Melchizedek and His one offering for sin. Now, with regard to the reckoning.

THE TEN TALENTS.

Ten is the number used in Scripture in reference to the Gentile nations (Zechariah viii. 23; Rev. xvii. 12). The testimony of Peter concerning Jesus as God's King has been received by the Gentile nations. The professing Church among the Gentiles to-day claims to be the kingdom of God. So the five talents have become ten.

Two is the number expressing the association of Jew and Gentile in confession of Jesus as Lord of all (Acts x. 36; Eph. ii. 15-18; Rom. i. 16).

The testimony of the apostles both Peter and Paul concerning Jesus as the Christ; the Teacher from God has been received throughout the four quarters of the earth "in all the world" (Col. i. 6).

So the two talents have become four.

"But he that had received *one* went and digged in the earth and hid his Lord's money. After a long time the Lord of those servants cometh and reckoneth with them."

The Lord commends the servant who had received *five* talents as faithful to his trust, for the nations of the Gentiles acknowledge the Son of David to be God's King.

The Lord commends also the servant who had received *two* talents as faithful over a few things; both these servants are to be made rulers over many things, and to enter into the joy of their Lord: to reign with Him.

The ministry of the twelve apostles within the land of Israel was fulfilled according to the mind of the Lord.

The ministry in the synagogues among the Gentiles by Paul in association with the other apostles was fulfilled according to the mind of the Lord; for Jesus is owned as the King and the Saviour by every professed Christian of all nations.

"Then he that had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine'" (vers. 24, 25).

The important lesson of the parable is in the conduct of the servant who received the one talent.

The last truth given by the Lord Jesus to His own servants, the Jews as His own people, concerning Himself, is that of His Priesthood, and of His One offering in the Epistle to the Hebrews. Unity is its characteristic, for He abideth a Priest continually in contrast with the many priests of the Levitical order, and His One offering is in contrast with the many sacrifices under the law.

But where has there ever been a corporate testimony to the truth concerning the Lord Jesus, declared in the Epistle to the Hebrews to be "made an high priest for ever after the order of Melchizedek;" all the ordinances of the Levitical priesthood being ended, having been fulfilled in the offering of the body of Jesus once, when He suffered without the gate, to sanctify the people with His own blood?

On the contrary, men professing to believe the Scriptures have continued a worldly sanctuary, an earthly priesthood, and ordinances upon the flesh in continuation or in imitation of the Levitical order; thus denying practically the Melchizedek priesthood of Christ, and the perfection of the believer as sanctified with His blood; hiding the results of the resurrection of the Lord Jesus, and of His appearing in the presence of God for us in the value of His One offering, under the imitation of the earthly things that belonged to the Mosaic dispensation.

The conduct of the wicked and slothful servant is seen in the ritualism of Christendom, of those "who say they are Jews and are not," who claim to possess authority given by the Lord to His apostles, and reject the grace declared in connection with His Priesthood and His Sacrifice.

The wicked servant judged the Lord to be a hard man, according to his own carnal mind; he knew nothing of the perfect love that casteth out fear.

The Lord did not disown reaping where He had not sown, nor gathering where He had not scattered; for He had been a sower in the land of Israel, the harvest is among the Gentiles; He is gathering among the Gentiles while Israel is scattered.

The blood of the covenant is treated as a common thing, and the Spirit of grace is despised, when ordinances administered by an earthly priest are credited with a result which can only arise from the one offering of Christ, and by the power of the Holy Spirit (Heb. x. 29).

The wicked servant who hid in the earth the things revealed from heaven (Heb. xii. 25) falls under the same judgment as those who rejected the Lord Jesus when on earth (Matt. viii. 12), and the man at the marriage supper without a wedding garment (Matt. xxii. 13), outer darkness, eternal judgment. To reject grace is a more fearful thing than to transgress law.

The one talent is given to him who has ten, for the unity which has not been manifested in the day of grace under the Melchizedek priesthood, will be manifested in the day of Christ's power, when He shall sit on the throne of His father David on God's holy hill of Zion, and all nations shall serve Him.

Contributed Articles.

THE FLYING ROLL AND THE EPHAH.

Zech. v. 1-11.

By E. O. A. N. D.

SELDOM has better service been rendered to the cause of prophetic study than when it was first shown us that the vision of the Ephah was a prediction of the dominating feature of the spirit of the Nineteenth Century, viz., the world accepting, in willing thralldom, the reign of political economy, preparatory to the centralization of the whole in that spot where man first rebelled against God.

But since that time events have rolled on. In 1851 (the date of the writings referred to) England, through the repeal of the Corn Laws, was being turned from a great agricultural country into a great industrial country, and an Exhibition of her wares was opened in Kensington, to which the whole world was invited. But in 1873, through the break-up of the Latin Union, which from the beginning of the century had maintained, by means of the legal sanction of a sufficient number of nations, the equilibrium of the two metals the world is using as coin, a change stealthily crept upon the country, which, in 1894, resulted, after a short and sharp conflict in the legislature, in the triumph of Lombard Street over Lancashire; and finance, cosmopolitan finance, now rises upon the ashes of the power of both national industry and national agriculture.

But a further development is in store. Finance needs the sword and the magistrate; else where is security? Is it to *Lombard Street* the sword of the world turns when it wants ready cash? Who took up Wellington's drafts when England could not meet them, and Where was the money found when *Threadneedle Street* had not the cash to buy the Suez Canal Shares? The *Judenhetze* in Russia and Germany is powerless from a political point of view when they recollect that the day they want to mobilize their vast armies, they must have recourse for a loan to the same people the crusaders did, but that in place of another York slaughter, "federated law of Europe," "national solvency," and the rest of it will stare them in the face when the bill comes due. Not the whole European Concert has the power of Cœur de Lion and Edward I. in such matters.

It is in this light that a closer attention to the teaching of Zech. v. becomes matter of deep personal concern to all of us, that we may discern the purpose of God that lies behind that weary consumption of our time and nerves under which we now groan, due to the ever tightening grip of the money-lender, while King Capital sits on the very soft throne they have made for him, and is there in the place of God—very kind if he gives employment to you or to me, seeing that there are twenty other applicants for the post.

Prominent in the teaching of the visions of Zechariah is

the indication of the manner in which God, in His providential workings, would bring to an end that confusion between the moral aspects of Jerusalem and Babylon, which was slaughtering the prophets (so that not one could die out of Jerusalem, and so that that Greatest of all prophets went up there to be crucified when His hour was come), which was no true seed of Abraham (John viii. 31-59), and being enemies of the Seed of David could not possibly be the Jerusalem in which Jehovah has set His name for ever in virtue of the covenant with David.

This will appear from the structure of the whole of

THE VISIONS OF ZECHARIAH :—

- A | i. 1-17. *False* peace under the kingdom of the Gentiles.
- B | i. 18-21. Providential workings to break up the empires of Daniel ii., and restore Judah, Israel, and Jerusalem.
- C | ii. 1-13. Deliverance of the *true* Jerusalem out of Babylon.
- D | iii. 1-10. Priesthood and Royalty remodelled. Jerusalem changed before *God* after the pattern of Messiah.
- D | iv. 1-14. Royalty and Priesthood remodelled. Jerusalem changed before *men* after the pattern of Messiah.
- C | v. 1-11. The evil of the *false* Jerusalem sent into Babylon.
- B | vi. 1-8. Providential workings to break up the kingdoms of Daniel vii., and restore Judah, Israel, and Jerusalem.
- A | vi. 9-15. *True* peace under the kingdom of Messiah.

We have to note the correspondences, or rather the contrast, between C and C. Our doing so should enable us to take a just view of the question of Semitism in relation to politics, and to rightly divide the Jew, as well as make further progress in rightly dividing the Word of God. The Psalms tell the Jew that the prosperity of the ungodly is for their judgment, and blessed is the man that has nothing to do with them.

The use of prophecy being to make us independent of the events that are going on around us (which but serve to fulfil God's purposes), lest our passions be moved into the arena of politics, this prophecy sets before us more than any other in Scripture the *moral* aspect of the living present, of the development of the nineteenth century out of the eighteenth (just as Daniel vii. teaches us the *political* aspect of the same period), and the preparations for the portentous twentieth century now before us.

Further, we have here God's mind regarding those who crucified the Lord of glory, and have never repented; and if on the one hand, as Christians, we may oppress neither them nor anyone else, on the other we are not called upon to indulge in any religious sentimentality with regard to them, but in watchful silence to stand in awe of the working of the curse, and to learn God's mind from Scripture, as to further development of the original evil, and reverence that mind accordingly.

The prophecy of Zech. v. is divided into two parts, the first of which shows the Jews just after the *First* Advent

and throughout the centuries as "a curse among the Gentiles," and the second of which brings before us a great change which was to come over their relations both towards God and towards the Gentiles previously to the *Second* Advent. The whole constitutes the attitude of the cast-off Jews in the interval between the Advents.

Let us proceed, then, with the exposition :—

To understand the chapter we need to see the full contrast presented with ii. 1-13.

We require to view Jerusalem and Babylon each as a people and a city, whose moral aspects have been intermingled, and are to be separated, the one for blessing, the other for destruction.

Whatever is good in Babylon (*i.e.*, the people whom Jehovah regards as the apple of His eye, the true Jerusalem) comes out of it for salvation—"Come out of her, My people"; whatever is bad in Jerusalem goes out of it for destruction. It goes to Babylon. It was in *fact* Babylon; it was no true Jerusalem at all. It was "the faithful city become an harlot." *Harlot* Babylon of Rev. xvi. 19 to xix. 4 is the Jerusalem that killed the prophets, that stoned the sent-ones of Jehovah, that slew the apostles, that crucified the Lord of glory, constituting the greatest engine of mischief that Satan ever has employed, or ever will employ, and over whose fall it is recorded that there will be rejoicings in heaven (cf. Matthew xxiii. 29-37, and Rev. xviii. 20 to xix. 4), which is not stated with regard to the Beast or the False Prophet.

In Zech. ii. the people of God are viewed not only as coming out of Babylon, but as coming out of a dispersion, world-wide as the four winds of heaven. It must be remembered that the bulk of the Jews remained in Chaldea, and that when the offer of the atonement was first made to them nationally, the word of faith was preached to them, "beginning in Jerusalem, through all Samaria, and unto the uttermost parts of the earth." Had they obeyed the Gospel, the kingdom would have been restored to them, and Jehovah would have gathered the dispersed of Israel, and the Lord would have gathered His elect from the four winds, from one end of heaven to the other. But Acts xiii. to xv. and Romans x. tell us they rejected the atonement and refused to repent—whence God cut them off. Deut. xxx. had been set before them to no avail. They must therefore come under the curses of Deut. xxviii., and go out amongst the Gentiles, there to be a curse and a reproach, a proverb and a by-word amongst all nations, to find no rest for the sole of the foot, at night to long for the morning, by day to yearn for the evening, and in their misery to become few in number. For sins, sin, and transgressions had gone mounting up till they reached unto heaven, when they said, "Crucify Him, crucify Him," of the One Who had said, "O Jerusalem, Jerusalem"; and as if that was not enough to bring down upon them the wrath of heaven, invoked upon themselves, in respect thereof, the curse of the book of Deuteronomy when they added the words, "His blood be upon us and our children!"

The prophet beholds a roll flying overhead. This the attendant angel explains to him represents "the curse that goeth over the face of the whole earth." The God of

Providence is "the Lord of the whole earth;" He works all things *together* to bring out the results of His purposes. It is the Jew that is in question, but the sphere is the whole earth, from one end of heaven to the other. The third commandment from each end of the ten is taken, the part for the whole, as representative of the two broken tables of the Law, and the curse falls upon Israel as it had never done before. More than that, there should be no escape; more than that, the continuance of the curse should be appalling. For, "it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." With these words the declaration ends; they are as lepers before God (cf. Lev. xiv. 45).

Awful indeed the scenes at the siege of Jerusalem, and what followed; fearful their history, when having increased again in numbers in spite of their previous decimation, the rough knights crusaders, exasperated at the usuriousness of a people existing uninvited amongst them, thriving cuckoo-fashion, who would not sit at meat with them, nor settle down to till the soil, nor engage in any industry, fell upon them from one end of Europe to the other, imprisoned them in the keeps of their castles, and left them to devour one another. They pleased not God and were contrary to all men.

And when a change came, what was it? The kindlier and more liberal spirit of the nations? The workings of Christian charity? Or perhaps some righteous propaganda of Manasseh Ben Israel? Those unsentimental historians, the compilers of the *Encyclopædia Britannica*, tell us:—"Sir Solomon Medina financed the Commissariat in the Duke of Marlborough's campaigns . . . German Jews began to immigrate in large numbers after the accession of the House of Hanover. English statesmen soon perceived what important contributions the business ability of the Jews was capable of rendering to the wealth of the country in which they settled" (Ninth Edition, Vol. 13, p. 684). Such were their calculations; recent history shows who is *getting* the wealth.

We had better proceed with our exposition. We had better learn the mind of God, and leave "removal of Jewish disabilities" to those who invented the euphonious expression, and have never read, "By the waters of Babylon we sat down and wept when we remembered thee, O Zion. As for our harps, we hanged them up upon the trees that grew therein."

This we trust to do in our next.

(To be concluded in our next).

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

No. XIII. THE SON OF MAN.

THIS is one of the most significant titles given to the Lord Jesus Christ.

It is difficult to define it, on account of all that it means, and all that it contains and teaches.

As applied, without the article, to men, it means merely a descendant of Adam—a human being.

But as used of Christ (with the article—"The Son of Man") it is different, for He was not a descendant of the first Adam, at any rate on the father's side. He was man "of the substance of His mother," but His generation was by the Holy Ghost. Herein lies the difference between Christ and mere man. He was "the Second Man—the Lord from heaven." We can never dissociate this thought from "the Son of Man." He is "the Last Adam"—not another man like all the other sons of Adam, but a different man. "In the likeness of sinful flesh" of course, with the "infirmities" of the flesh, but not with its sins! We must not confound "infirmities" with sins.

The first man fell by one sinful act, and the second man in righteousness and grace stood under more severe temptation, and by one act of obedience bore the penalty of sin at the Cross. Thus He became the head of a new race. He is the glorified man in resurrection.

Now, to understand the significance of the title, we must go to its *first* occurrence. In Psalm viii. we have it. And here we are taken back to Gen. i. and ii. We have God's purpose concerning man: "Thou madest him to have dominion over the works of Thy hands" (Psa. viii. 6). But man fell, and lost that dominion—yes, and lost it for ever had not God made a new provision in another—the Second Man!

With regard to the first man—who and what was he? "When I consider Thy heavens, the work of Thy fingers, the moon and stars which Thou hast created, What is man, that Thou art mindful of him?" As regards sentient beings, he trembles in the presence of an angel. As for the animals, the ox is stronger; the eagle more acute of vision, soaring aloft into the heavens while man creeps upon the ground; the lion can rend and tear him in pieces; the fish can go down as man cannot into the depths of the sea and live! and yet, marvellous purpose!—*dominion in the earth is for man!*

In the structure of the Psalms, Psalm viii. corresponds in subject matter with Psalm ii., but it stands in contrast with it. In Psalm ii. Man sets himself against the Lord's anointed. We see his thoughts and his counsels, and they are "against Jehovah and against His anointed." In Psa. viii. we have God's thoughts and counsels about man. He is nothing, and less than nothing. He has lost dominion in the earth, and now all is to be restored in Christ, "the Son of Man"—"the Second Man." He, too, was made a little lower than the angels, but He came to do the will of His Father, and He did it, and now all things in heaven and earth are put under His feet. In Him—"the Son of Man," "our Adonai"—man regains dominion in all the earth! In Him, God's purposes to exalt man above the earth and above the glittering heavens will yet be carried out; and it is this thought and the sight of this wondrous purpose which calls forth the exclamation, "Lord, what is man?" The question is not answered! We can only, like the same David, sit before the Lord and say, "Who am I?"

Psalm viii. thus contains and gives us the essence of the meaning of this title. It begins and ends with the words, "O Jehovah, our Adonai, how excellent is Thy name in

ALL THE EARTH." This is the point. The title, wherever it is used, has reference to Christ's right to dominion "in all the earth." It is His special title as "the Heir of all things." It is the title, in virtue of which "all things shall be put under His feet" in reality as well as in purpose.

"But now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels . . . that He, by the grace of God, should taste death for every* man" (Heb. ii. 8, 9). Dominion in the earth is in abeyance until He comes again to claim His rights.

In this view the first occurrence of the title in the New Testament is deeply significant: "The Son of Man hath not where to lay His head" (Matt. viii. 20). That is the first thing spoken of "the Son of Man." It refers to the earth in which "foxes have holes and the birds of the air have nests."

The second likewise refers to the earth, but it sets forth the fact that the Son of Man—"the second Man—the Lord from heaven," is God as well as Man, for "the Son of Man hath power on earth to forgive sins" (Matt. ix. 6). It is this forgiveness of sins that is the basis of all future blessing for man in the earth, and the secret of his restored dominion in it.

The third occurrence refers to the time when this forgiveness shall be proclaimed, and how that proclamation shall go forth and not be finished "till the Son of Man be come" (Matt. x. 23).

Thus in beautiful harmony the teaching is carried on. Every occurrence is worthy of deep and patient study. Our object is rather to point out the lines on which such study should be pursued.

The use of this title teaches us that it has nothing whatever to do with the Church of God, and only slightly with Israel. It has to do specially with the earth, judgment, rule and dominion in the earth.

As contrasted with the title, "Son of God," it is most significant (see John v. 25-27): "Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the SON OF GOD, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the SON OF MAN!"

As the Son of Man He had not in this sense life in Himself. Before the hour can come when "the Son of Man should be glorified," that precious "corn of wheat" must fall into the ground and die" (John xii. 23, 24). But having died and brought forth much fruit in resurrection life and on resurrection ground—as "the Lord from heaven"—then all judgment is committed unto Him because He is "the Son of Man" (Acts x. 40-42). And "God hath appointed a day in which He will judge the world in righteousness by THAT MAN whom He hath ordained, whereof He hath given assurance unto all, in that He hath raised Him from the dead" (Acts xvii. 31).

Thus it is clear how carefully and divinely and exactly these titles are used by the Holy Spirit of God.

* i. e., Every man, without distinction, not without exception! Before His death the sacrifices were slain only for Israel. But His death was for all, without any such distinction or limitation.

How incongruous it would be! How confusing to the thought and the teaching if the title, "Son of Man," were used in connection with the Church of God, or with reference to Christ as the Head of the Body!

No, the fact is that it is never once so used! Not once in all the epistles! Only in Heb. ii. 7 is Psalm viii. quoted to prove that Ps. viii. is spoken of Christ.

The title occurs 84 times.* *Seven times twelve* (7 × 12). Twelve the number of governmental perfection and seven of spiritual perfection. Thus the number of the occurrences corresponds with the meaning and teaching of the title, for it will be as the Son of Man that His name will be excellent in all the earth, and that He shall judge the world in righteousness.

It is interesting also to notice how these 84 occurrences are distributed.

Out of the whole number, 80 are in the four Gospels! And the number in each Gospel is also significant.†

Then we have one occurrence in the Acts (vii. 56), one in Hebrews (ii. 6), and two in the Apocalypse (Rev. i. 13, and xiv. 14). It was "the Son of Man" whom John saw in the midst of the seven golden lamp-stands, showing that the Lord from Heaven was there in judgment and not in grace. And it is "the Son of Man" whom John saw, "having on His head a golden crown and in His hand a sharp sickle"—for the vision has reference to the time when it shall be said "*the harvest of the earth is ripe,*" "and He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped" (Rev. xiv. 14, 15).

Thus we see that the Lord Jesus, when He is first named as "the Son of Man" in Matt. viii. 20, "had not where to lay His head." Yet in this last mention of Him in the New Testament, that head has upon it "a golden crown."

Similarly significant are the first and last occurrences in each of the four Gospels.

In *Matthew*, where we behold the *King*, the first (viii. 10) shows Him as the Son of Man, with nowhere to lay His head, while the last (xxvi. 64) proclaims Him coming hereafter in the clouds of heaven.

In *Mark*, where we behold the *Servant*, the first (ii. 10) shows that He is no mere Servant, but is the Lord of all, and has power on earth to forgive sins, while the last (xiv. 62), as in *Matthew*, shows Him sitting at the right hand of power.

In *Luke*, where we "behold the *Man*," the first (v. 24) shows Him, as in *Mark*, to be God, with power on earth

* This is omitting with R. V., Matt. xviii. 11, xxv. 13, and Luke ix. 56.

† In *Matthew* it is 30, which is five times six. The number of grace and the number of man, for it was in perfect grace that the King had nowhere to lay His head.

In *Mark* it is 14, which is twice seven. The two of testimony and seven of spiritual perfection, for the Servant is spiritually perfect.

In *Luke*, which is the special Gospel setting forth Christ as the Perfect Man, this is balanced by the number 25, five times five, or the square of five—the number of grace.

While in *John* it occurs eleven times, a number which stands associated with Divine designs. It is the fifth prime number, and stands alone.

to forgive sins, and the last (xxiv. 7) the Son of Man proclaimed as betrayed, crucified, and risen again from the dead.

In *John*, where we behold our *God*, the first (iii. 13, 14), shows the Son of Man, which was in heaven, lifted up as Moses lifted up the serpent in the wilderness, while the last (xiii. 31) shows Him in the darkest hour of that last "night," saying, "Now is the Son of Man glorified, and God is glorified in Him!"

In the Acts, the only reference (vii. 56), Stephen sees "the Son of Man standing on the right hand of God"—the pledge that He will one day rise up to avenge the blood of His servants; while in the Epistles the only occurrence is, as we have seen, in Heb. ii. 6, where Psalm viii. is quoted to connect it with the Lord Jesus as the Son of Man.

In all this we have a key to and a help to the rightly dividing of the Word of Truth; and, if we heed the lesson thus taught us, we shall never be found interpreting of the church of God any passage (such as Matt. xxiv.) where this title is used. It is a finger-post pointing us to the fact that we are to interpret it of Christ as the One whose right it is to exercise universal *dominion*, and Whose name shall one day be excellent in all the earth, and His glory above the heavens.

Conference Addresses.

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

THE COMING OF OUR LORD JESUS CHRIST: ARE THERE TWO DISTINCT PHASES IN HIS SECOND ADVENT?

BY THE REV. M. WASHINGTON, M.A., RECTOR OF
STAPLE FITZPAINE.

THE history of the world in regard to God's dealings with mankind—past, present, and future—is divided into four great periods. Each of these commences with blessing and closes with signal judgment.

- (1) From Adam to the deluge of waters.
- (2) From Abraham to the overthrow of Jerusalem.
- (3) From Pentecost to the great and terrible day of the Lord.
- (4) From the opening of the millennial reign of Christ over the earth to the judgment of the Great White Throne.

Our position in this 19th century is in the third of these periods, a period which commenced with the wonderful blessing on the day of Pentecost, and which will close on the great and terrible day of the Lord when He will be "manifested in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 8).

The great event that lies before us in this the third period of the world's history is the advent of our Lord Jesus Christ. The events in connection with this, and clearly indicated in Scripture are: The manifestation of our Glorified Lord in the heavens, accompanied by all His saints in glorified bodies; the resurrection of the

blessed dead, from Adam to the last saint who falls asleep in Jesus the moment before our Lord's return; the overthrow and judgment of the Antichrist and all the nations in confederacy with him; the conversion and restoration of Israel.

These events group themselves round one of the two divisions or phases of the Second Advent.

- (1) Our Lord's descent *for* His saints.
- (2) Our Lord's descent *with* His saints.

To illustrate the distinction, let us suppose there is a powerful monarch who holds sway over a large empire, consisting of many provinces. One province revolts from him and rejects all his messengers. At length, after repeated warnings, he gathers his armies together and marches at their head from the great centre of his empire to the borders of the rebel state. Here he halts for a while, and with the sound of a trumpet he summons to meet him all his faithful adherents who in this rebellious province have still preserved their devotion and fidelity to him. They flock out at once to join his standard. Then, when they are all collected, a feast of rejoicing and distribution of rewards afterwards takes place. After a halt for a little season, he pursues his march, accompanied by them to the capital of the revolted state. This he takes, puts down all opposition with a rod of iron, and breaks his enemies in pieces like a potter's vessel, and takes the reins of government into his own rightful hands.

Here we have a human illustration of the two phases or divisions in the future Second Advent of our Lord.

(1) Having left His throne in the heaven of heavens, He will descend into the air, accompanied by His mighty angels, and by the redeemed from Paradise, and will halt on the borders of this planet, either in the sidereal heavens, or in the atmosphere above this world. Then the trumpet of the first resurrection (not the trumpet of judgment) will sound, and the dead in Christ will be clothed in resurrection bodies, while all living members of Christ's body, then alive upon the earth, will in a moment be transformed into glorified bodies, and will be caught upwards to meet the Lord in the air. It appears that an interval of time will then take place before the second division in the Second Advent is manifested.

During which interval we can well imagine that the rewards for faithful service will be given, and the marriage supper, the feast of reunion, will be held. But *where* will this take place? Surely in the home of God's elect, the city for which Abraham and the patriarchs looked, the city which hath foundations, whose Builder and whose Maker is God (Heb. xi. 10, 16). The new world of transcendent beauty described by the beloved disciple as he saw it coming down from God out of heaven (Rev. xxi.), which is called "the Bride, the Lamb's Wife," evidently being the destined home of the Bride of the Lamb, the "Church of God," who as "a chaste virgin has been espoused to Christ" (2 Cor. xi. 2; Eph. v. 25, 32): the place to which our Lord alludes in St. John xiv. 2, "I go to prepare a place for you." This glorious home we may surely expect our Lord to bring with Him when He descends from the throne to the sidereal heavens. Thus on that day His redeemed church "with gladness and rejoicing shall be brought, and they shall enter into the King's palace (Psa. xlv. 15).

Within them will be the sweet harmony of heaven described in Rev. iv., v. Outside on the earth there will be the awful scenes described in Matt. xxiv. and Rev. vi. to xi. and xiii. to xviii.: "Distress of nations with perplexity, men's hearts failing them for fear, and for looking after those

things which are coming on the earth, for the powers of the heavens shall be shaken." *And then—*

(2) The second division of the advent will take place. The Lord will continue His onward march attended by His mighty angels and the hosts of the redeemed until His feet stand upon the Mount of Olives. Then He will overthrow His enemies, judge the living nations, and restore Israel. Thus I have endeavoured briefly to sketch the events which seem to distinguish two distinct phases of the Second Advent. The Second Advent is *one advent from heaven to earth*, but it embodies two divisions. Let us now examine how these two divisions are indicated in Scripture.

The advent of Christ is spoken of as *immediate*, without definite signs preceding it, and yet certain events are disclosed as necessarily preceding it.

(1) Passages referring to the Second Advent as immediate without any definite signs preceding it are as follows :

Luke xxi. 34, 35, "*Unawares.*" Heb. x. 37, "*A little while.*" 1 Thess. iv. 15-17, "*In a moment.*" Rev. xxii. 12, "*I come quickly.*" Mark xiii. 31-37, "*Coming suddenly.*"

(2) Passages referring to the Second Advent with certain events necessarily preceding it.

Zechariah xii. : Judah as a nation returned to their land, and

Luke xxi. 29 : The budding of the fig tree. The Jewish nation in their land.

Matt. xxv. 14 : "The Gospel of the kingdom preached in all the world for a witness unto all nations."

2 Thess. ii. 2, 3 : "The revelation of the Antichrist, the man of sin."

These and many other passages may be quoted. Surely these apparently opposing Scripture texts are at once harmonized when we accept the two distinctive divisions of our Lord's Second Advent. The first, which may happen at any time without any previous sign, an event for which all Christ's disciples in all periods of the Christian Church are to be always personally watching.

Mark how near to the believers in the early church is this glorious hope placed, as coming between them and the grave. Surely this is deeply significant, the Apostle Paul twice putting it within the possibility of his own life-time and that of those to whom he wrote : "*We which are alive and remain*" (1 Thess. iv. 15, 16), and "*We shall not all sleep, but we shall all be changed*" (1 Cor. xv. 51). Surely this points to the first division which Scripture seems clearly to indicate, while the second division is an after event in our Lord's onward progress from the air to the earth, after various signs and events have preceded it.

(3) Predictions of the Second Advent of Christ include in the same verses events placed in close juxtaposition, and yet a space of years intervenes between them. Thus the first division and second division of Christ's advent may be separated also by an interval of years. Take, for instance, the following passages which speak of Christ's advent : *Isaiah ix. 6, 7*, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders." Between the prediction of the "son given" and the "government placed upon his shoulders," which is evidently a reference to the millennial reign of Christ, an interval of more than 1800 years has already elapsed.

Again, *Isaiah lxi. 1-3*, "The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek ; He hath sent me to bind up the broken-hearted ; to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." While reading this passage in the synagogue of Nazareth, our Lord paused and closed the

book after the words, "the acceptable year of the Lord," for between this and the event indicated by the words that immediately follow there already lies an *interval* of more than 1800 years.

Again, *Zech. ix. 9, 10*, "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee ; He is just and having salvation ; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off, and He shall speak peace unto the heathen, and His dominion shall be from sea to sea, and from the river to the ends of the earth." Here again the interval of more than 1800 years comes in between the entering of Christ into Jerusalem, the cutting off of Israel, and the setting up of Christ's dominion in the millennial reign. Thus we learn this important truth in interpreting the prophetic word, viz., that

"Juxtaposition of announcement does not necessarily imply juxtaposition of fulfilment."

And that thus between the two divisions of the Second Advent an interval of years may take place.

(4) The comparison of various predictions of the Second Advent discloses different classes of events.

Compare, for instance, *John xiv. 2* and *1 Thess. iv. 15-17* with *Jude 14, 15*, *Zech. xiv. 1-5*, and *2 Thess. i. 7, 8, 9*. The first two passages connect our Lord's Second Advent with the reception of His church and the resurrection of the blessed dead. There is no trace of punishment or judgment.

The last two passages connect our Lord's Second Advent with His descent with all His saints, who, therefore, must have previously joined Him in the air, and the overthrow and judgment of His adversaries. The first two passages have to do with a meeting in the air, the last three with a descent upon the earth.

Surely, then, the division of His advent to receive His church in the air is distinct from and precedes the second division, His descent with His church to the earth.

(5) The divisions of the Apocalypse indicate two distinct divisions in our Lord's Second Advent.

This wonderful book, to the reading of which a special blessing is attached, gathers together and sums up all the truths of Holy Scripture, which have their beginnings in Genesis, and which, like threads, permeate the whole of God's Word.

The key to the interpretation of the Apocalypse is surely found in *Rev. i. 19*, "Write the things which thou hast seen, and the things which are, and (literally) the things which are about to come to pass after these things."

Here we have the three divisions of the book, "The things which thou hast seen," referring to the vision of the glorified Lord in chapter i. ; "the things *which are*," referring to the state of the professing church of Christ during the interval from Christ's ascension to His Second Advent, the present age, pictured by the description of the state of seven then existing churches, and

"The things which are about to come to pass after these things," referring to the stupendous events recorded in the following chapters to the end of the book, with the exception of part of the 12th chapter, which is historical and, therefore, *retrospective*. Thus the third division of the book gives us a graphic account of the awful judgments which will be poured out on the Jewish and the Gentile world during that period called the Day of the Lord, the interval between the two divisions of our Lord's Second Advent. Before these judgments are poured out what do we find? In the 4th and 5th chapters, the door of heaven is

opened, and St. John gazes within. What does he see? He sees the King Eternal on the throne of majesty and power.

He sees the second person in the blessed Trinity as a Lamb that had been slain and the seven Spirits before the throne. He sees twenty-four elders crowned as kings and priests. He gazes on the four living ones, the cherubim of glory in and about the throne. Emblematical of the Church of the redeemed. He listens to their song as the song of redemption, and thus he gazes on the Church clad in resurrection bodies with Christ in the Paradise of God. Thus the resurrection of 1 Thess. iv. has taken place. Thus the first division of the advent is over, and now the judgments of wrath are poured out on a guilty world until the final act in the solemn drama of this age takes place and chap. xix. 11 is fulfilled. And the Son of God descends from the air to the earth accompanied by all His saints. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns, and He had a name written, that no man knew, but He Himself, and He was clothed in a vesture dipped in blood, and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean; and out of His mouth goeth a sharp sword, that with it He should smite the nations, and He shall rule with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords." Here is the second division of the second advent. And here it is very significant to notice that passages concerned with the ascent of the saints to meet the Lord in the air do not suggest their immediate return to the earth, while those which deal with His glorious appearing and descent to the earth represent Him as followed *out of heaven* by the saints without any hint of the time or way in which the latter ascended thither. Compare, for instance, 1 Thess. iv. 17 and Rev. xix. 14.

But some may ask, If there are three divisions in the Second Advent of our Lord, why were they not foretold in the Old Testament Scriptures, and more clearly indicated?

Now, if we search the Old Testament Scriptures on this subject, we find they are full of the advent of Christ in power and glory, so much so indeed that the Jews overlooked the predictions which speak of His coming in weakness and humiliation. Thus the disciples before our Lord's death and ascension dwelt only in thought and conversation on the second division in His second advent, bound up as it is with the restoration of the Kingdom to Israel. But the first division in our Lord's second advent, they did not then understand, for it was bound up in a "mystery" (or secret) not yet revealed to them or to Old Testament saints—*"The Mystery of the Church."* The prophets in the Old Testament almost invariably foretell only the coming of Messiah Himself, and though one of them declares, "The Lord my God shall come, and all His saints with Thee" (Zech. xiv. 5), yet there is nothing here to indicate who these saints are. In the first three Gospels the two parts of the second advent are blended together, but in the fourth Gospel, though the mystery is not distinctly revealed, yet the return of the Lord *for His saints* is held out as a hope to cheer the hearts of His disciples. "In My Father's house are many mansions. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you (*παραλίσσομαι ὑμῶν*) alongside of Myself" (John xiv. 3).

In the closing verses of St. John's Gospel our Lord first foretells Peter's death (chap. xxi. 18); then being asked what should become of John replies, "If I will that he tarry till I come, what is that to thee?" (ver. 22) Now this could not mean that John might live till the end of the age. Neither could it mean that John might go to be with Christ at his death. In this case how would he have differed from Peter or any of the others? On a solemn occasion Jesus tells His disciples that He will come to take them to Himself. Shortly afterwards He bids them not be surprised if one of them tarry till He comes. Thus our Lord taught His disciples that His advent for them, the first division, might occur during the life-time of one of them. So the disciples understood it, although they made the mistake of converting a statement that John *might* tarry into a prediction that he *would* tarry. In Acts i. 10, 11, the advent of our Lord for salvation and not for judgment is alluded to.

But it is in the Epistles that the "Mystery of the advent for the saints" is first distinctly revealed. The earliest of the Epistles is the first of those addressed to the Thessalonians. The apostle rejoices in their work of faith, their labour of love, and patience of hope. They were a church energised into full activity, and pressing missionary enterprise into all the surrounding country. What was the secret of their thus being ensamples to all that believe? They "were waiting for His Son from heaven." They looked for the immediate return of their Lord without any premonitory sign to herald its approach and they carried it to such an extent, that they began to neglect their daily duties. This the apostle rebukes, although he commends most heartily their waiting and expectant attitude. He also corrects an error in 2 Thess. ii. 1, 3 (*vide Revised Version*), in showing them that "the Day of the Lord," the period of awful troubles immediately preceding the second division of His advent was not "then present," because he tells them the man of sin must first be revealed—but this sign follows the first division of the Advent while it must precede the second.

In the Epistle to the Romans and the Epistle to the Hebrews, "the salvation" to be wrought at Christ's Advent is the change wrought in believers, when the first division of Christ's Advent takes place. How is this salvation spoken of? As a distant hope? No, but as a living hope which might be fulfilled *at any moment*, and in the near prospect of which vigilance and sobriety are urged as befitting the child of God.

And so through all the epistles. Thus I have endeavoured to answer the question: "Are there too distinct phases or divisions in the Second Advent of our Lord?"

(1) His descent from the throne to the air [or sidereal heavens] for the salvation of His Church, the redemption of their bodies, their reward and feast of reunion in the Heavenly Jerusalem, the City of God.

(2) His further descent, after an interval; from the sidereal heavens with His saints to the earth for the overthrow of Antichrist's awful confederacy of nations and the restoration and the redemption of Israel.

Who can contemplate this view of Christ's Second Advent without seeing that it forms the strongest incentive to holiness of life, watchfulness of demeanour, and active service for the Master at home and abroad.

Surely there is a danger amongst professing Christians to dwell on the glorious picture of the coming kingdom, when the earth shall be full of the knowledge of the Lord as the waters cover the sea, and also to dwell too much on the notable signs in heaven and on earth which will precede it, and thus to overlook the heart-searching and separating

truth, that the first division of Christ's Advent may occur at *any moment*, that there is no formidable barrier of unfulfilled prophecy lying between us as believers and the consummation of this glorious hope.

"For he which hath this hope in Him *purifieth himself, even as He is pure*" (1 John iii. 2, 3).

"Watch ye, therefore, for ye know not when the Master of the house cometh, at *even*, or at midnight, or at the cock-crowing, or in the morning; lest, coming *suddenly* He find you sleeping; and what I say unto you, I say unto all, *Watch*". (Mark xiii. 35-37).

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii. 20, 21).

Our Monthly Bible Study.

WHAT GOD IS TO US :

1. THE GOD OF PARDON : Neh. ix. 17.
2. THE GOD OF LOVE AND PEACE : 2 Cor. xiii. 13.
3. THE GOD OF PATIENCE AND CONSOLATION : Rom. xv. 5.
4. THE GOD OF HOPE : Rom. xv. 13.
5. THE GOD OF ALL COMFORT : 2 Cor. i. 3.
6. THE GOD OF ALL GRACE : 1 Peter v. 10.
7. THE GOD OF GLORY : Acts vii. 2.

Christ Church Vicarage,
Bromley, Kent.

T. GEORGE

Questions and Answers.

QUESTION NO. 1.

J. D., Edinburgh. "Will you please explain the difference between 'the Gospel of the Kingdom' and 'the Gospel of the grace of God'?"

There are some who maintain that there can be only one Gospel. Such forget that the word Gospel means *good news*, and that news may be of various kinds, though it may concern the same person.

The difference between the good news concerning the Kingdom and the good news concerning the Grace of God may be briefly stated thus:—

In the Gospel of the Kingdom the Lord Jesus is proclaimed as the seed of David, the *Man raised up* and Anointed by God to reign over the people of Israel and over the Gentiles (Rom. xv. 12).

In the Gospel of the Grace of God, the Lord Jesus is declared to be the Son of God, the Man in whom *God came down* to put away sin by the sacrifice of Himself, that sinful men might be justified and sanctified, made fit for the presence of the glory of God (Col. i. 12).

The former was preached to the Jews and in association with Jerusalem.

The latter is the present testimony of God among the Gentiles while Jerusalem is trodden down of the Gentiles.

Jesus was born into the world, King of the Jews

(Matt. ii. 2), to reign over the house of Jacob (Luke i. 33). The kingdom which John the Baptist proclaimed as at hand was the kingdom foretold by Daniel the prophet (chap. ii. 44): "The *God of heaven* shall set up a kingdom." This kingdom is the literal and yet future reign of Christ over the earth when He "shall sit upon the throne of His glory" (Matt. xxv. 31), as "King of kings and Lord of lords" (Rev. xix. 16)—the time commonly spoken of as the Millennium.

This kingdom, which is the subject of all the Old Testament prophets (Acts iii. 24), was proclaimed to the Jews in four successive ministries; by John the Baptist, by the Lord Jesus, by the twelve apostles, and by Paul, from Matt. iii. 2 to Acts xix. 8.

The rulers of the Jews, those responsible for the nation rejected the testimony in all its phases; they crucified the Lord Jesus, and persecuted His apostles. Consequently as a nation they were cast out (though not "cast away") Jerusalem was destroyed, and testimony to Christ Jesus as the King, *as an official testimony from God* was ended.

There is no proclamation to the world of Christ as King, *with Divine authority and power* while the people of Israel are not a nation.

Through the fall of Israel "salvation is come unto the Gentiles" (Rom. xi. 11), and the grace of God is manifested to those who were "without God in the world" (Eph. ii. 12). This ministry of grace was not committed to the twelve apostles, whom the Lord sent to preach the kingdom (Acts i. 3), but to Paul. God revealed *His Son* to Paul "that he might preach Him among the Gentiles" (Gal. i. 15, 16). Immediately Paul preached Christ at Damascus "that He is the Son of God" (Acts ix. 20). Paul's first apostolic mission as sent out by the Holy Ghost is recorded in Acts xiii. 4, and his discourse declares the first principles of Christianity; the Sonship of Christ, forgiveness of sins and justification by faith, and the issue—eternal life (vers. 33, 39, 46).

But Paul's special ministry to the Gentiles could not be *fully* exercised, until the Jews had *finally* refused the kingdom. So Paul for a while was associated with the other apostles in preaching the kingdom (Gal. ii. 9; Acts xvi. 1 to xix. 21).

"*When these things were ended*" (Acts xix. 21) Paul began to write his epistles to the Gentiles, in which is committed to us the order for the Church of God among the Gentiles in separation from Jerusalem, and "the fulness of the blessing of the Gospel of Christ" (Rom. xv. 19). Christ is declared to be the Head of a New Creation and the Head of the Church which is His Body. "The Mystery hidden from ages and generations."

The Gospel committed to the Church among the Gentiles is concerning "Christ no more known after the flesh," *i.e.*, as the seed of David and as the King of Israel (2 Cor. v. 16), but as a Divine Person (ver. 19)—"God was in Christ reconciling the world unto Himself," and as the Sin-offering for us (sinners). "For God hath made Him to be sin for us, who knew no sin: that we might become the righteousness of God in Him" (ver. 21).

This is the Gospel of the Grace of God; to be preached

to Jew and Gentile alike as *lost sinners* while Jerusalem is desolate.

When 1 Thess. iv. 16, 17 is fulfilled; when the Jews are restored to their land and are again become a nation, then the Gospel of the Kingdom will again be preached by a Jewish ministry, a revived Apostleship, according to Matt. xxiv. 14; xxviii. 19, 20; and Rev. xiv. 6. It will be the proclamation to the nations that God is about to deliver His people Israel, according to Dan. xii. 1-3, to set His King upon His holy hill of Zion and to execute judgment upon His enemies (Psa. ii. 6-12).

This immediately precedes "the Day of the Lord," the subject of the prophecy of Joel, and the complete fulfilment of what began on the day of Pentecost (Acts ii.), but was not completed because *the nation* did not obey the call to repentance.

Signs of the Times.

POLITICAL SIGNS.

Just as Satan in Napoleon's day seems to have produced the principles of the *Antichrist* attempting to produce him, so, in the powers that overthrew Napoleon, he seems to have produced the principles of that which will immediately antecede the Antichrist, *the Harlot seated on the scarlet ten-horned beast*, and of late years, say during the last quarter of a century, great advances have to be recorded. Steam and electricity have been drawing all the world nearer together towards one great federation, the bond of which is to be Economics. He has not yet got his ten kingdoms, but the *attempt* is worth watching.

Political Economy is a hybrid—partly politics, partly economics. The end will be that the scarlet ten-horned beast will do the "politics," the Harlot the "economics." Meantime, however, the woman is *hidden* in the ephah, and until she emerges, the Christian can let the expression, "political economy" stand, waiting till these theorists tell us (what has been their great puzzle from Adam Smith's day till now) how and why that which "the image and superscription" on the recognized medium of exchange represents is not "Cæsar's." Napoleon is said to have thought it *was*, and to have aimed at the demonetization, in his intended universal empire, of both *silver* and *gold*, substituting his own *paper*.

All questions of weight and measure, all questions of adulteration, all validity of contracts, and above all, the distinction between money and barter by the compulsory fixture of a single medium of exchange for all commodities (upon which civilisation itself depends), are manifestly the functions of government pure and simple, in virtue of which it certainly has greater right to increase the quantity of currency, and thereby raise prices, than the random discoverers and workers of new mines have to do the same thing.

But to-day there is no Cæsar, no universal empire. Hence the hybrid between "politics" and "economics." When the British workman objects to importations of Russian Jews, and the United States refuses more "Chinese cheap labour"; when the sanitary arrangements of London are preferred to those of Amoy; when an Englishwoman is fined if her child fails to attend school; when the English operative wants an eight hours' day, and reckons wages by the hour, and looms are being sent to Japan, where 6d. per day of 16 hours is sufficient; what do they think is going to become of theory when the sluices are opened by the development of the land of Shinar, and labourers swarm into it from the land of Sinim, by canal and by rail, who want no public house, can herd together anywhere dress themselves from head to foot for two shillings, and feed upon rice the whole year round with a couple of chopsticks to eat it with, are intensely industrious, and indulge in neither strikes nor beanfeasts? Where will "politics" and "economics" meet then?

The following extracts will show how far the world bears out our report of its doctrines.

What with "the European Concert" and its "federated law"; what with "the Geneva Convention" prescribing how men may kill one another, and who may trade with whom; and in what articles while the killing is going on; what with "federation" of England and her colonies; what with "international" conferences on currency; what with a "magnum opus" on *political economy* in course of production, there seems enough evidence. Only let us remember that the Ottoman Empire still stands, and it is difficult to conceive, under *present* circumstances, how Constantinople can change hands without the hounds of war being unleashed, and that under still more terrible auspices than in Napoleon's day:—

The Standard of June 4th has the following paragraphs:—

(1) "The House of Assembly at Capetown has, by a unanimous Vote, accepted a Motion brought forward by Mr. ROSE-INNES, declaring that the time has arrived when steps should be taken to arrange some basis of contribution by the Colony towards the Imperial Navy, and requesting the PRIME MINISTER to enter into negotiations with Her MAJESTY'S Government, and report the result to Parliament next Session."

(2) "The example set by the Cape Assembly is one that we fully expect to see followed by all our Colonies in succession."

(3) "A moral aversion from avoidable war is one of the most striking characteristics of our time."

The Daily Chronicle of June 5th reports:—

"Mr. Henry White, First Secretary of the United States Embassy, leaves this morning (Saturday) for Paris, where he will confer with Senator Wolcott, General Paine, and ex-Vice-President Stevenson; the delegates whom President McKinley has sent to Europe to try and arrange for an *International Monetary Conference*. The delegates were received by President Faure on Tuesday, and were promised his moral support of their object."

The St. James' Gazette of June 4th contributes a review:—

THE DICTIONARY OF POLITICAL ECONOMY.

"Mr. Inglis Palgrave and a large staff of clever writers are carrying out a work which is admirable both in design and execution. They do not hesitate to give it the character of an encyclopædia of politics as well as economics; and in doing this they are constructing one of the most valuable books of reference now in circulation. It will be completed in three volumes, the third of which is now well advanced. . . . We have sought in vain for an article or contribution which shows want of care or completeness."

THE ROMISH CONSPIRACY.

In view of a decided disposition in high Roman Catholic quarters to bring about some modification of the Protestant terms of the Coronation Oath, and the Oath of Allegiance in its bearing on the Protestantism professed by the Sovereign, it is well to bear in mind that intimations of a desire for such change have from time to time found expression in the House of Commons. Thus, within recent years, two Papist M.P.'s—Mr. O'Donnell and Mr. Bellingham—have raised such questions as "whether the Cabinet had any intention of bringing in a Bill to alter the religious character of the Oath of Allegiance taken in that House, and whether in that case any steps would be taken to relieve the Sovereign of the necessity of taking the Coronation Oath?" also "whether, seeing that her Majesty's Government use as their main argument for the admission of Mr. Bradlaugh to this House, their desire to introduce absolute religious toleration in the government of this country, he [the Prime Minister] was prepared to advocate the abolition of all remaining religious checks at present existing, such as those which prevent a Lord Chancellor or Sovereign of Great Britain being a Catholic?" The omission from the approved Form of Thanksgiving for June 20th, of all reference to perils to the Throne from "conspiracies," is consequently the more deplorable. The significance of the omission is additionally serious, inasmuch as Convocation has taken steps to *make permanent* the use of the new Form in place of the thoroughly Protestant service for the Queen's Accession, which, for sixty years, has been provided in the Book of Common Prayer.—(*British Protestant*).

RELIGIOUS SIGNS.

THE NEW GOSPEL.

Among the "notable books of the month," *The Review of Reviews* gives a long notice of one entitled *Social Meanings of Religious Experience*, by Professor Herron of Grinnell University. We do not further advertise it, or place it among our "Reviews," but rather among our "Signs of the Times," because it preaches the new

"GOSPEL OF SOCIAL DUTY"

as the "True Religion:" and the true Gospel: but it is "another Gospel"! It is the Gospel of Antichrist rather than of Christ. It deifies man, and it is intended to "glorify humanity." Indeed it boldly puts forth in so many words

"HUMANITY AS THE INCARNATION OF GOD."

"The universe is an eternal development of the life of God through sacrifice; it is the eternal becoming of God in obedience to the law of His being."

Again, he says in his work on *The Duties of Man*:

"God has placed beside you a Being whose life is continuous: whose faculties are the results and sum of all the individual faculties that have existed for perhaps four hundred ages; a Being who, in the midst of errors and crimes of individuals, yet ever advances in wisdom and morality; a Being in whose development and progress God has inscribed, and from epoch to epoch does still inscribe, a line of His law. *This Being is Humanity, and Humanity is the successive incarnation of God.*"

Professor Herron has of course got his own panacea for the effects of the curse. He has not much faith in the Churches (and we do not wonder at it). Indeed he looks upon the influence of the Churches with dread, so far as regards the hope of bringing in

"A NEW HEAVEN AND A NEW EARTH."

"The new order of things will not be brought about by great men, it will be the political outgrowth of a religious evolution of the common life."

"They who prepare the way of the new social kingdom will be quickening spirits, rather than political and religious reformers; and through them the regeneration of society will proceed without observation, while the politically and religiously wise are mocking their impracticability."

This seems all very "good" to those who have not

"heard the joyful sound of the Gospel of God." But this is the Gospel of man. It begins and ends with man. By this sign it may always be known, for God's Gospel is "concerning His Son Jesus Christ" (Rom. i. 3, 4).

While some are attempting in this way to

"GLORIFY HUMANITY,"

man is seen to be reverting to his original type—and that type is *Fallen Man!* He will soon see the Devil's Millennium, and have enough of man and all his works. No! there is no hope for man but in the Son of Man—the Second Man, the Lord from Heaven, and He alone can make this earth the Paradise of God.

Others are adopting different methods. Those who expect the Millennium to come from "civilisation" will do well to read some comments, not ours, but those of *The Daily Mail* of May 17th last:—

"Scratch the Russian and you will discover a Tartar," remarked Napoleon I. This expression slightly altered may apply to *civilised man* at the present day. Even the crust of civilisation which has gathered on some families for many centuries is incapable at times of restraining the primal barbarism which is latent in most. Some of the fine flower of French nobility was gathered at the *Bazar de la Charité* in the Rue Jean-Goujon on the day of the terrible fire, and in the panic that ensued gave way to bestial passion. About 120 men, it is now said, were present, and they fought with the weak and helpless women for places of safety. With sticks and fists they struck out, not caring whom their blows reached in a shameful struggle for life. *Alas! for poor humanity.*"

Scientists tell us that after all cultivation, whether of animals or plants, there is a law which causes them "to revert to the original type" as soon as artificial means are cut off. It is, and will be so with man, after all his civilisation and cultivation, when the Church has been gathered unto the Lord, and the salt has been removed.

EVEN THE WORLD IS ASTONISHED!

After describing the recent re-opening of the Restored Chapter House of Canterbury Cathedral, *The Daily Telegraph* records a service of a very different character which followed it a few hours after and says:—

"Instead of processions and prayers, hymns and blessings, gilt crosses, and white-robed choristers, courteous canons and scarlet-robed mayors and sheriffs in fur-robed gowns, white-wigged recorders and stewards adorned with Royal purple badges, lovely children with still lovelier women beautifully dressed, 'men of Kent' side by side with 'Kentish men,' an Archbishop leaning on a pastoral cross, and a lily-adorned Dean, with the faint suggestion of a crimson cardinal on his robes, we shall see 'a well-graced actor' reciting a stage play for the first time in the world in the Chapter House of Canterbury. And why not, when a Dean is in the chair, when the Sermon House has been secularised, when the actor is Sir Henry Irving, and the stage play is the beautiful 'Becket' by Alfred Lord Tennyson? Canterbury will have done wonders in these two memorable days, when Royalty and ecclesiasticism, the Church and the Canon, the Chapter House and the Stage, the Dean and the Drama have clasped hands in friendship and goodfellowship. A memorable occasion and a record indeed. A stage play recited under the 'pictures in little' of a series of Archbishops ranging from St. Augustine to Edward Benson, and an actor's mission unknown in the days of Queen Bertha receiving ecclesiastical recognition in the glorious reign of Queen Victoria!"

Other newspapers describe the applause and the waving of handkerchiefs, and the several actors and actresses whose presence helped to complete the "Union of the Church and the Stage!"

And all this in the name of Christianity, and in part commemoration of its introduction into England!

ICHABOD!

The Romish conspiracy must be nearly complete when we have to call attention to a recent letter written conjointly by the Archbishops of Canterbury and York to the ecclesiastical dignitaries of the Russian Church.

It commences thus:—

"London, Lambeth Palace; on the day (New Style) of the Annunciation of the *most holy Mother of God and ever Virgin Mary*, in the year of our Salvation, 1897." This is a title which has no warrant in the Word of God, or in the formularies of the Church of England.

The *Globe* very truly remarks that "The communication is dated in a style which will not commend it to those who have charged them with betraying English Protestants."

Not only will it "not commend itself," but it will be regarded as one of the most ominous of signs to those who "know the times," and observe the rapid strides which apostasy is making.

What are we to say when archbishops and bishops openly side with the "blasphemous fables and dangerous deceits," which they are solemnly pledged to "banish and drive away;" while they are at the greatest pains to devise means for crushing all true witnesses for Protestant and Reformation truth and practice?

ARMINIAN TRICKS AND SHIFTS.

When men cease to depend wholly upon the Spirit of God for Spiritual results there is no limit to the means which may be adopted. The cry is, "Get the people in," but the question is, what is done by those got in?

In order to "get them in" there is a growing catch-penny style of announcement either of the subject or of the character of the service.

The Christian Register recently called attention to a notice running thus:—

"A Bright, Brief, Breezy, Brilliant, Brotherly service is advertised." Whereupon *The New York Observer* comments: "That will do for the *men*. Next we should have Short, Sweet, Suggestive, Sunshiny, Sisterly services for the *women*, or as Dr. Parker, of London, once suggested, something of a Meek, Mild, and Motherly order."

All this betrays a loss of faith in the *Power* of God's Word to accomplish God's purposes, and is the direct outcome of the loss of faith in its *truth*.

JEWISH SIGNS.

ZIONISM AND NATIONALISM.

Both these terms are in common use to-day in speaking of the popular and significant movement in the Jewish Nation. The former is the more ancient, the latter the more modern.

The love of Zion possesses a wonderful hold on the Jewish heart. Zionism and Nationalism are not identical. The one turns to the past, which it would feebly restore, the other looks to the future, which it would strengthen and idealise. The one seizes on the passing phases of Jewish

life, the other fastens on the eternal phases. The one thinks of restoration, the other of accomplishment. The one lives on memories, the other on hopes. The one throws itself on the material and the physical, the other on the spiritual and the religious.

AMERICAN SUPPORT FOR THE ZIONIST CONGRESS.

An important meeting has been held at Liberty Hall, New York, which was well attended, to consider the formation of a new Zionistic Society in that city. Amongst those present were ex-Register Ferdinand Levy, Dr. Pereira Mendes, Rabbis Kopfstein, Klein Drachmann, Dr. G. Appel, and Herr M. Singer, Editor of the *Toleranz*. It was resolved amid great enthusiasm to form the new society which shall co-operate with the European societies, and that the movement shall be adequately represented at the Munich Congress, and that the Society will labour on the lines indicated in Dr. Herzl's "Judenstaat," eschewing all local political questions.

A weekly Zionistic organ *Die Welt* is about to make its appearance in Vienna. This journal will support the forthcoming Zionist Congress in Munich.

Editor's Table.

VOL. IV.

With this Number we commence Vol. IV. and present our readers with an Index to Vol. III.

VOL. III.

Vol. III. can now be obtained separately bound up with Title Page, Preface and Index. We have a goodly supply, and under our present publishing arrangements our readers will not be disappointed in the execution of their orders. By an oversight last month we announced the price as being 1/6. This was a mistake, the price will not be altered, but like the other volumes will stand at 2/- (postage 4½d. extra).

VOL. II.

We regret to say that, though friends have been very kind in sending us some back numbers, we have not been able to satisfy half the orders for Vol. II., and now have but little hope of doing so.

"THE LITERAL INTERPRETATION OF SCRIPTURE."

The address by Dr. Robert Anderson, C.B., contained in our April and May Numbers, has been reprinted and published separately. Copies may be obtained from Mr. G. Stoneman, at the office of this journal, 39 Warwick Lane, London, E.C. Price One Penny.

THINGS TO COME.

No. 38.

AUGUST, 1897.

Vol. IV. No. 2.

Editorial.

THE DISPENSATIONAL PARABLES.

IV.—THE MARRIAGE OF THE KING'S SON

(*Matthew xxii. 2-14*).

"The kingdom of heaven is like unto a certain king which made a marriage for his son."

THE parable is concerning "the king's son" when about to receive his bride and to enter into possession of his inheritance. It refers to the fulfilment of *Psa. ii. 8-12*.

The guests had been bidden by the preaching of John the Baptist that "the kingdom of heaven is at hand."

To these "bidden" guests the Lord Jesus sent out His twelve apostles still to preach, saying, "The kingdom of heaven is at hand" (*Matt. x. 7*).

After His resurrection the Lord Jesus sent His apostles to preach "the things pertaining to the kingdom of God," that "all things are ready"; for the Scriptures concerning the sufferings of Christ had been fulfilled (*Acts iii. 18*). All things were ready for His return in power, when His foes should be made His footstool. Although the heathen did rage, and the people imagined vain things. "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ" (*Psa. ii. 2; Acts iv. 26*). Christ being raised from among the dead to sit upon the throne of David, as God had sworn; all things were ready for God's King to be set upon the holy hill of Zion (*Psa. ii. 6; Acts ii. 30-33*).

But the nation through its rulers at Jerusalem rejected each successive invitation. Not only so, they took His servants and entreated them spitefully and slew them. For the record of the Gospel testimony at Jerusalem ends with the death of Stephen (*Acts vii. 59*).

"When the King heard thereof He was wroth, and He sent forth His armies, and destroyed those murderers, and burned up their city."

From the destruction of Jerusalem, *i.e.*, the burning up of their city, the parable passes over the time during which the Lord is sitting in the heavens, and is being declared as the Son of God among the Gentiles (*Psa. ii. 4, 7*), unto the time of *ver. 8* when He shall receive the heathen for His inheritance, and the uttermost parts of the earth for His possession. Jesus "having received the kingdom" sends forth His apostles first to the nations to claim their submission to His authority. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage" (*ver. 9*).

This bidding to the marriage is parallel with *Psa. ii. 10-12*, *Matt. xxiv. 14*, and *xxviii. 19, 20*. The proclamation of Christ to the Gentile nations, as "the Son of God" and "the King of Israel" by a Jewish ministry, a revived apostleship, *at the end of the age*, calling the Gentiles to submit themselves to His authority before the great day of His wrath; that they may be spared when His foes shall be made His footstool; to share the joy of the bridegroom, and to be blest in His kingdom.

The Gospel whereby the nations will be bidden to the marriage feast will have its own special characteristics. Its subject will be the authority given to the King's Son: "All power in heaven and in earth" (*Matt. xxviii. 18*), the Son having received the heathen for His inheritance. Those who receive it will be baptized in the name of the Father, and of the Son, and of the Holy Ghost; thus confessing the God of Israel in each Divine person as dwelling with His people from their deliverance out of Egypt to the day of Pentecost (*Exod. xxix. 46; Matt. i. 23; Acts ii. 4*).

Each Divine person has been manifested as dwelling with His people and in Jerusalem. It was as "*The Father*" that God was known to Israel dwelling in the temple built by Solomon (*Isaiah lxiii. 16; Jer. iii. 19; Mal. i. 6*). *The Son* was manifest in flesh, and dwelt in Nazareth and Capernaum, and was declared as such in Jerusalem (*Mark xiv. 61, 62; John v. 17, 18*). *The Holy Ghost* came down on the day of Pentecost, and His presence was manifest in the miraculous gifts. At the end of the age those who receive the testimony will be baptized in confession of each Divine person as manifested to Israel, to be the true God, the God of Israel; in contrast with the Man of sin, the Antichrist then sitting in the temple of God in Jerusalem, and shewing himself that he is God (*2 Thess. ii. 4*).

This parable shows very clearly the peculiar character of the Gospel by Matthew as looking onward to the time of Israel's deliverance as a nation, at the end of the age, and not at all to the present time of grace to the Gentiles. There is absolute silence as to all that takes place between the destruction of Jerusalem ("the burning up of their city," *v. 7*) and the gathering of the "guests for the King" immediately before His return at the time of the wedding-feast (*vv. 9-11*).

The same silence as to the present time of grace is apparent in *chap. xxvii. 50-53*. As soon as the Lord's death is announced, it is immediately connected with His death and His resurrection and with the circumstances that accompany the deliverance of the nation at the time of the Great Tribulation (compare *Matt. xxvii. 50-53* with *Dan. xii. 1, 2*), and from that point to the end of the Gospel there is not a word of reference to the Lord's absence from the earth or to the presence of the Holy Spirit, the two great facts which characterize the present time.

It was on a mountain in Galilee that the Lord proclaimed to His disciples the coming kingdom and its principles (chaps. v.-vii.); it was also on a mountain in Galilee that after His resurrection He gave the commission to His disciples to proclaim Him as the King of Israel to the nations, for use at the end of the age. He spoke to them prophetically as having already received the kingdom, "all power in heaven over the earth" and as come to take possession of it by power.

The subject of the Gospel is Christ the Son of David, Emmanuel, God *present* with His people Israel for *their* salvation (chap. i. 21-23). Therefore the time of His *absence* and of the desolation of Jerusalem and of grace to the Gentiles is passed over in silence, except as it is referred to in some of the parables, but never the subject of the Lord's direct teaching. The last words in chap. xxviii. 20 show that the application of that commission is at "the end of the age."

The sequel to the Gospel by Matthew is the Book of the Revelation.

Then the Gentile disciples are to be taught subjection to the rulers of the Jews. "Teaching them to observe all things whatsoever I have commanded you." The Lord Jesus commanded His disciples to "observe all things whatsoever the Scribes and Pharisees bid you observe"; for they "sit in Moses' seat" (Matt. xxiii. 2, 3). These things the Gentile disciples are to be taught to observe (Matt. xxviii. 20). To recognize the authority of Moses in the Scribes and the Pharisees. The Gentile nations are to be subject to Israel as a nation, for the Lord has said concerning Israel, "The nation and the kingdom that will not serve thee shall perish" (Isa. lx. 12).

"And when the King came in to see the guests, He saw there a man which had not on a wedding garment."

The authority of the King is the subject of the Parable, but it is associated with the grace of the Son of God. A "wedding garment" (justification in Christ) is provided for each guest. For truth once revealed is not withdrawn however ordinances may change. But the guests are bidden, and are not *compelled* as in Luke xiv. 23. The invitation is addressed to the responsibility of those bidden, and may be accepted feignedly or in truth. Some will accept it professedly and yield feigned obedience (Psa. xviii. 44, and lxvi. 3, and lxxxi. 15), as did Simon in Acts viii. 13, and will obey a command without a new heart. The Lord can discern between subjection to ordinances to fulfil a legal righteousness, and the heart that accepts and responds to the word of His grace.

The false professor is judged as the avowed unbeliever, is cast into outer darkness, that is, eternal judgment.

The difference between those who are gathered from the highways in Matt. xxii. 10, and those who come in Luke xiv. 23 is the difference between being *bidden* and being *compelled*.*

In the future ministry indicated in Matt. xxii. the guests are bidden as the Jews were by the ministry of John the Baptist, and also by the Lord's disciples (Matt. x. 7). The

people are addressed as under law, and the responsibility is theirs to accept or to reject the invitation. It was the same in the ministry of Peter in Jerusalem (Acts ii., and Matt. xxii. 4). In Luke xiv. 23* the present time of grace to the Gentiles is referred to, and those who are compelled to come are those ordained to everlasting life, whose faith is the result of the action of the Holy Spirit, the Spirit of life in Christ Jesus; among such there is no one without a wedding garment (Acts xiii. 48).

The principle in Matt. xxii. is government.

The principle in Luke xiv. is grace.

"BY ME KINGS REIGN."

A Sermon on the 60th Anniversary of the Queen's Accession.

BY THE REV. DR. BULLINGER.

Prov. viii. 15. "By Me kings reign."

IN few things is it more conspicuously seen that man's thoughts and man's ways are the very opposite of God's than in this.

Man's thought is, that power exists in himself—power for government in temporal things; power for salvation in spiritual things.

Man's "wisdom" culminates here—that the source of all power, and the channel of it too, exists in, and is derived from the people; and that power for salvation exists also in himself.

Now, He who "knows what is in man," has forewarned us of this, and foretold us of it.

When God was about to commit power into the hands of the Gentiles, He took the greatest possible pains (if we may so speak), to impress upon the first recipient of that power (Nebuchadnezzar), and upon us through him, that which Daniel already knew (ii. 21):—"He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding."

To teach Nebuchadnezzar this, He afflicted him, and humbled him for seven years, until He made him a penitent worshipper and a royal preacher; until his throne was turned into a pulpit, and his state-paper into a sermon; and he was made to acknowledge this great truth. Thus the decree went forth, "And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." And thus it came to pass. "And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, Whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest Thou? . . . Now I

* See October Number, 1896, p. 37.

Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works are truth, and His ways judgment : and those that walk in pride He is able to abase " (Daniel iv. 32, 34, 35, 37).

God would not delegate power in the earth, without making it perfectly clear that He was not parting with it. Therefore, at the very same time He describes this power in its origin, its history, its character, and its end.

And you will notice also that in this Revelation, He shows us that in the case of Power, as with everything else ever entrusted to man, there is a deterioration. Man has ever perverted the best gifts of God !

Man claims indeed that he is ever advancing ; political economists and statesmen assure us that progress is everywhere visible, and so it is : but it is a progress ever and everywhere downwards.

This power in the earth began with Gold, but it ends in the mud !

God sees it in its ever-tending, never ceasing, downward course. First, *gold* ; the next stage, *silver* ; the third which man looks back to as the golden age), *brass* ; and, then came the fourth, *iron*,—mingled in its later stages with miry clay, until now we have very much more mire than metal.

And as God foretold, so it has been.

Babylon was an absolute monarchy, and as such, God likened it to gold.

Persia was a monarchical government by king and nobles, and God likened it to silver.

Greece was an aristocracy, not of birth, but of intellect, and God likened it to brass.

Rome was at first a democratic Imperialism, and God likened it to iron. In its later stages of to-day, it is divided up into constitutional monarchies, and more republican forms of government, and God likens it to the mire of clay and the brittleness of pottery, which may be mixed up with iron, but can never really combine with it.

And what comes next? Ah! God has not left us in darkness. The next is to be the kingdom of universal power ; and, because it is to be the kingdom of Christ, God likens it to a Stone which became a great mountain, and filled all the earth, because it is from the mountain that gold and silver and brass and iron are themselves derived and obtained. He who has " all power committed to Him in heaven and in earth," is presently to take unto Himself His great power and reign, and the kingdoms of this world are to become the kingdoms of our God, and of His Christ.

All history is but the fulfilment of what Jehovah has foreseen, and provided for, and provided against. Whatever motives may actuate and sway its actors, the counsel of God shall stand. Let us therefore do our duty, but let us never forget that there is a God in history.

" God " (said St. Paul, when he stood in the capital of the Third Empire), " God that made the world and all things therein, seeing He is Lord of heaven and earth . . . hath made of one blood all the nations of men for to dwell upon the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

In these words, we are taught that God is the Supreme Ruler and Over-ruler in history, giving to nations, as well as to individuals, their appointed times and bounds.

To the eye of sense, indeed, God's ways are unnoticed and unknown, but to the eye of faith a divine plan is seen running through the history of the past. With all the distracting events passing before him, the man of God, with the Chart of God's Word in his hand, the " more sure word of prophecy " in his heart, and the " law and the testimony " as " a lamp to his feet and a light to his path "—is enabled to estimate at their real value the tumult of sights and sounds by which he is surrounded.

He knows that his salvation is nearer than when he believed. He sees that empires and kingdoms have faded out from the recollection of the people that have come after ; that the place of the mightiest dynasties knows them no more. But " in the volume of the book it was written " for peoples then unborn, so that, to the very ends of the earth, it might be made known that " there is a God in heaven : " " He changeth the times and seasons : He removeth kings and setteth up kings : He giveth wisdom unto the wise, and knowledge to them that know understanding " (Daniel ii. 28, 21).

As a nation, dear brethren, we pride ourselves on our wisdom and our understanding ; but—Are we not ungratefully putting away from us more and more the remembrance, that our forefathers purchased our liberties for us with their blood?

Have you ever really considered the source of our present liberties? Have you ever reflected, that it was the entrance of God's Word which gave us light, enabled us to understand what true liberty is, and finally broke for us the bonds of tyranny and arbitrary power in which so many nations, ignorant of that blessed Word, still groan without any real hope of deliverance.

Everywhere we see discontent. Good government is the one universal want of the world. The fires of socialistic anarchy are ready to break forth in a vain attempt to secure it. But not so were our liberties gained. Our national freedom has gone hand-in-hand with that freedom where, with Christ makes His people free. Our liberties are identified with the cause of Protestant Evangelical truth.

Many to-day have much to say concerning the growth of our Empire, the extension of our Colonies, the wonderful advances in Arts and Sciences, discoveries and inventions. We have had 60 years of the drama, 60 years of philanthropy, 60 years of literature, 60 years of everything.

But what about 60 years of Protestantism? Are our liberties more secure than they were 60 years ago? How many of our safe-guards have gone? How many of our bulwarks have been bartered away? How many of our defences have been removed?

Mid-way in these 60 years the service for Nov. 5th was abolished out of deference to man, and out of a false charity to our enemies, we ceased to thank God for His merciful deliverances to our Throne and Church and Nation.

I stop not to speak of the increase of Popery in and out of Church, the decrease of true Evangelical truths.

Its influence is seen even in the very service appointed for use on this day.

Unlike the old service which it supersedes for to-day* there is no reference to enemies, conspiracies and plots. No prayer "for God's protection of the Queen against all her enemies" in which special petitions to "weaken the hands, blast the designs, and defeat the enterprises of all her enemies, that no secret conspiracies, nor open violences, may disquiet her reign."

The very service for June 20th has dropped out for some years past, and in very few Prayer-books does it find a place. No wonder the Queen and nation have time after time been subject to secret conspiracies and open violences.

Even in the many proposed new versions of the old National Anthem, whatever may be the merit or demerit of the proposed new verse, all are agreed in omitting the verse which prays:

"Confound their politics,
Frustrate their knavish tricks."

This is too plain and palpable for the modern false toleration and charity which prevails in our day.†

The voices of the sentimentalists and the counsels of the Jesuits have prevailed.

The observance of these solemn days of thanksgiving was abolished! But is Rome pacified? Is she not as deadly hostile to England and to religious freedom as ever she was?

We may thank God we live to see a revival of the service for the 20th of June—thus publicly acknowledging the truth and teaching of our text. The opening sentence gives it its keynote—(1 Timothy ii. 1, 2, 3), "I exhort *first of all* that supplications, prayers, intercessions, and giving of thanks, be made for all men—for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour."

Thus it is not urged as our duty, but in our own interest; that while we pray for our Sovereign, we at the same time promote the continuance of our liberties.

The command of God to His ancient people is still more explicit (Jeremiah xxix. 7): "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." What motive could exist to bind the Jew to a compliance with this command which does not lie with tenfold weight on every subject of our empire?

For in spite of all that there is to deplore, there is much that we may truly praise God for. In offering up to-day our prayers and thanksgivings, we are doing His will, obeying His commands as recorded in 1 Tim. ii. 1-3 & 1 Pet. ii. 13-15. And if these exhortations were given when Nero was Emperor, how much more may they be given in our day!

If when Nero was destroyer of the faith, Christians were

*We hope the design to perpetuate the change will be frustrated.

†We are thankful to note that in compliance, as was generally understood, with Her Majesty's own wish the good old habitual text of "God Save the Queen" was faithfully maintained. In sturdily chorus the well-established verse rang out, of those who be our enemies:

"Confound their politics,
Frustrate their knavish tricks."

(—Daily Telegraph, June 21, 1897.)

to submit and pray, how much more when Victoria is defender of the faith!

We have only to reflect on what our position to-day would have been if we had experienced 60 years of Queen Mary instead of Queen Victoria!

This reflection must surely bring even the most exclusive of Christians to his senses, and it exalts our service on to the very highest ground. It ennobles our loyalty to our Sovereign. It lifts it out of mere political partisanship, sentimental feeling, or servile flattery. It bids us to count up our mercies, national mercies and ecclesiastical privileges, which enable us to worship according to our conscience, without let or hindrance, none daring to make us afraid.

In estimating the cause of all our national mercies and greatness, men dwell on physical peculiarities, military and naval prowess, geographical position, natural resources and products.

But other nations have had these, and have passed away as a dream.

No, these are not causes, they are conditions in which cause works.

The cause is God's blessing, and apart from this, all other things are nothing worth. The world may go on as it will, the "strange children" may utter their lies and "speak vanity," and say that national happiness consists in outward prosperity, but we reply, Nay. "Happy is that people whose God is the Lord." (Ps. cxliv.)

Contributed Articles.

ISRAEL'S HOPE.

A Bible Study on Psalm cxxx.

BY REV. DAVID BARON.

THE 130th Psalm is one of the psalms of "degrees," or psalms of ascendings. They have been called the little Psalter. There is a tradition that between the outer and inner court of the temple there were fifteen steps, and that on each of the steps the people used to repeat one of these psalms. We do not know whether this was so, but we see steps not to a literal Jerusalem, but the steps by which Israel will ascend to communion with God.

Psalm cxxx. begins, "Out of the *depths* have I cried unto Thee, O Lord." That is the first step of ascent to the mount of communion. We must descend first. Pride is the great hindrance with Israel, but they will be humbled. The previous psalm tells of outward deliverance in spite of their enemies. They cry: "Many a time have they afflicted me from my youth," but the outward trouble is one of the things God will use to bring them down. The 130th Psalm speaks of inward deliverance.

Whenever a man or a nation is brought down he is very much in earnest and wants to be quite sure that he has God's ear. This is what we have in the second verse: "Lord, hear my voice: let Thine ear be attentive to the

voice of my supplications." Throughout the psalm there is a frequent repetition of the name of God, eight times over they use one of His titles, and this is always a mark of earnestness, as though they could say nothing but "O Jehovah, covenant Lord, O Adonai, sovereign Lord, O Jah, eternal God."

"If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" There has been only One who could stand before God on the ground of His righteousness. "Iniquity" is sin in the radical sense, not what we do, but what we are, yet this is the word used in Psa. xxxii.: "Blessed is the man to whom the Lord imputeth not iniquity." Israel tries to stand before God on their own merits, or on the ground of the merits of their ancestors, on anything but on the ground of His grace.

"There is forgiveness with Thee." The definite article is here used: "There is *the* forgiveness," as if when God opens their eyes to see Messiah's pierced side they see the one redemption. We learn to read forgiveness written over Calvary's cross for as many as will put their trust in Him, "in whom we have *the* redemption through His blood."

"I wait for the Lord, my soul doth wait." There is similar language in Isaiah xxv. 9, and xxvi. 8. The 24th chapter and onwards deal with the events of the last day. In the midst of the depths of darkness and trouble during the great tribulation they will wait for the Lord, and the psalm goes on to say what is the ground of their hope. "In His word do I hope." *We* must take care ourselves that for whatever we wait, we too have God's word.

"My soul waiteth for the Lord more than they that watch for the morning." I believe that this has reference to the custom well known in connection with the temple ritual. The morning sacrifice had to be offered between the first indication of dawn and the actual rising of the sun. A party of Levites used to be stationed on one of the highest parts of the temple, and when they saw the first streak of dawn they called to the priests standing by the altar. The words of their cry have come down to us, "The sky is lit as far as to Hebron," and when this cry arose the morning sacrifice was slain, and the daily ritual of the temple began. We too are watchers, we also are looking, hoping: "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus in this passage speaks of the two advents, the first marked by grace, and glory characterising the second. I wonder if we are like these "watchers for the morning," straining our eyes to see those indications that morning is approaching.

"Let Israel hope in the Lord." This shows that the previous speaker is Israel. "For with the Lord there is *the* mercy," again the definite article is used. It is all concentrated in the person of Jesus Christ. "And with Him is plenteous redemption." The promises were not exhausted when they were brought out of Egypt and Babylon.

"And He shall redeem Israel from all his iniquities." There is no *if*. It is a wonderful prophecy and promise combined.

At the end of the 25th Psalm, David looking on Israel sends up a prayer, "Redeem Israel, O God, out of all his troubles." That is how we pray. There seems no end to the trouble, and we pray "send deliverance." The answer is here. God puts it in the right way. "He shall redeem Israel from all his *iniquities*." The underlying cause of Israel's trouble is his iniquity, and so God begins at the right end. He always puts first, first. In the 103rd Psalm there is a catalogue of blessings and that which heads the list is forgiveness. The greatest need of Israel is to know the forgiveness of God.

"THE SON OF DAVID."

BY REV. J. C. SMITH, HOYLAKA.

THE Lord Jesus has a threefold sonship, according to the writings of the New Testament. He is called the "Son of God": a title which surely tells of His true Deity. He is, also, called the "Son of Man": a title implying His true humanity and mediatorial dignity. And He is, moreover, called the "Son of David": a title unmistakably pointing to His royal relation to Israel. Thus it appears that our Lord bears a special relation to God: a special relation to the human race: and a special relation to the chosen nation of Israel.

It is a notable fact that David is the first human name, and also the last human name in the New Testament. (See Matt. i. 1, and Rev. xxii. 16). Christ owns the double relation He held to David when He says: "I am the root and the offspring of David," a double relation long before indicated in the 110th Psalm. He was indeed "made of the seed of David according to the flesh": but He was also David's Lord, being the "Son of God with power . . . by the resurrection from the dead." It was this relation, to David, of Lord by which He silenced the opposing Pharisees. "If David then call Him Lord, how is He his son?" That was, and is final. They admitted and admit still that Messiah is son of David, but they refuse to admit that He is David's Lord.

But both are true: and they can only be explained by the mysterious union of Godhead and manhood in the person of the incarnate "Word of God."

Now, let us ask, where, in the New Testament, is Jesus called son of David? Only in the Synoptic Gospels: not in John's Gospel. And only, in Mark and Luke, on two occasions, namely, when blind Bartimeus received his sight, and when Christ questioned and silenced the Pharisees. (Mark x. 47, 48; xii. 35; and Luke xviii. 38, 39; xx. 41).

It is in Matthew where we find the title used so fully as to be a key to unlock truth. It occurs in Matthew at least nine times (*ten*, if xxii. 45 is included, which it may rightly be), and on seven different occasions.

1st. In i. 1: "The book of the generation of Jesus Christ, the son of David." In these words the Holy Ghost gives us the key to the Gospel of Matthew. Only in this writing do we get the question, "Where is He that is born King of the Jews?" Matthew is the kingly, royal and

Davidic Gospel: and hence the genealogy is traced back no farther than the fountain of the Jewish people, namely Abraham. The title, "son of David," connects Christ with all the special promises given to David as God's chosen King. Very fitly then, the above verse stands as a heading to the whole New Testament, and is the deeply significant contrast to Genesis v. 1, "This is the book of the generation of Adam." And thus we come into view of the two books and the two men God ever has before Him in bringing to pass His glorious purposes. The royal and now risen "son of David" secures and guarantees the fulfilment of every prophecy and promise.

2nd. In ix. 27-31: "Two blind men followed Him, crying, and saying, Son of David, have mercy on us."

These men, representing the Jews, in their blindness, recognised the Messiah in Jesus Christ and appealed to Him as the Son of David. Christ owned the name and acted in accordance with it. He questioned them, encouraged their faith and granted their request. He acted like a King and dispensed His royal favour readily. He would have done the same for the nation if they had come to Him. They will seek David their King in the latter day, and then they will receive their sight.

3rd. In xii. 23: "And all the people were amazed and said, Is not this the Son of David?" The occasion which called forth this recognitional inquiry was when He healed the man possessed by a demon, blind and dumb.

Israel is seen here again. Not only blind, but dumb and under satanic power. Israel had lost the language of light and her utterances were the mutterings of demons. See the next verse, in proof thereof. The unclean spirit of idolatry has gone out of Israel, but that spirit has returned, with seven others, to the garnished house, and now her state is worse than before: the spirits of pride, legalism, self-righteousness, bigotry, and avarice holding her in chains. The day will yet come when God will cause false prophets and the unclean spirits to cease out of the land and out of the people, and then will come amazement and national recognition of Christ as the Son of David.

(To be concluded.)

THE FLYING ROLL AND THE EPHAH.

Zech. v. 1-11.

By E. O. A. N. D.

(Concluded from page 4.)

THE prophet lifts up his eyes again—to the region where he had seen the roll flying about. But in place of it he beholds an ephah going forth.

There had been a change; what was it?

Why an ephah? What is an ephah? Principles of exegesis require that we decide this question before reading any further on in the chapter. It is early yet to consider either the contents of the ephah or what becomes of the ephah. We shall come to that in due time. But we are not there yet.

An ephah is a standard measure corresponding to about a bushel. Its use was to measure dry goods, mainly corn,

and of corn, mainly wheat. Wheat is the representative of commodities throughout the world, and is the leading one of those commodities selected by economists as together averaging values with or without relation to the precious metals legalized as coin, or money, by the superscription of the various governments of the nations of the earth. A bushel of wheat is therefore the emblem of

VALUES.

The ephah, then, is an admirable; a Divine representation of all that is comprised under the head of Economics, of the Mercantile and Banking Systems, and of those markets for public securities called the Stock-Exchange or the Bourse.

The angel adds the words, "This is their aspect through all the earth."

Let us dwell on every word of so practical a prophecy! "Their aspect," *i.e.*, neither agricultural nor industrial, but with a grip on the medium of exchange.

Such would be the unrighteous Jews; but the thought here, as we shall presently see, is that while God's thoughts, which close chapter iv., as "Lord of the whole earth," are on the Advents, the priesthood and royalty of Christ, man's thoughts as a whole, Gentile as well as Jew, are neither on priests, nor kings, nor churches (in any vital sense), nor nationalities, but on that which, once endowed with universal power, makes kings, priests, nobles, and yeomen its pawns, and tends to disturb the relations between the soil and the population that the centuries had settled upon it.

Following the Revolution of 1688 came the discovery of Rotation of Crops in England; there then emerged the Modern Banking System; Adam Smith wrote his "Wealth of Nations," and gave birth to the science of Political Economy; conquests in the Far West and East brought first the West India Planter and then the Indian Nabob. The result was that to the primary elements of production, Land and Population, had been added a third, Capital, and through Finance Napoleon was brought to his bearings as the result of the war-ministry of Pitt, with the Jewish money-lender coming in from the background as the saviour of our country's commercial honour—on the usual terms.

Then a new impetus was given to the power of capital, whereby other natural resources than those of land were placed at the disposal of fallen man, by the discoveries of science, steam and electricity as applied to the arts, and behold this boastful Nineteenth Century!

No more powerful disintegrator of the relations between man and the soil, to which every tie of kindred, of national association, of love of home, and of adherence to the mother tongue which every man prefers, could be found than the iron rule of capital.

In Israel, the Mosaic Law prevented the dissolution of these ties by prohibition of the interest charge, and by surrender of the land to the family in the year of jubilee. The ephah was against God's purpose in Israel, and the ports of Palestine were worthless as harbours for ocean-bound vessels.

The student of the Semitic question might profitably compare the Mosaic prohibition with the *causes* of the Jewish expulsions from the various countries of Europe to which we have already referred. *Encycl. Brit.*, ninth edit., vol. 14, pp. 430-1 records: "They devoted themselves to trade . . . the market was completely in their hands. . . . The popular aversion rested by no means exclusively on religious considerations: worldly motives were also present. The Jews of that period had in a still higher degree than now the control of financial affairs in their hands; and they used it without scruple. The Church herself had unintentionally given them a monopoly of the money market, by forbidding Christians to take interest. . . . In countries where the feeling of nationality attained to a vigorous development, the spirit of toleration was speedily exhausted; the Jews were repelled by act of the state. England was the first kingdom [readers of *Things to Come* know, of course, that Edward I., the reigning monarch, was one of the most politic consolidators of our own nationality that ever sat on the throne] in which this occurred—1290; France followed in 1395, Spain and Portugal in 1492 and 1495."

Next, the prophet is granted a closer inspection of the ephah, and the action of the vision commences. May we, too, by the light of that Holy Spirit Who inspired him, just make a little closer inspection of it, and withdraw from the natural influence of our "entourage" upon the subjective of each of us, that we may see what *God* thinks of it all, and how He will work it to the restoration of the families of the earth to their original homes, that after wailing because of Messiah, they may ultimately find blessing through Abraham and his Seed!

Zechariah sees a disc or plate of lead lifted up—it is irrelevant from whence, but clearly not from the ephah. A woman is seen seated in the midst of the ephah; her head would be above the ephah for her to be visible. She is then cast down into the midst of the ephah, and the leaden plate forced on the mouth of it as a lid, that there may be no escape for her till the purposes of God with regard to her are accomplished.

Of her the angel says, "This is the ungodliness" (Heb.—see Keil, *in loco*); also, "This is one woman sitting in the midst of the ephah"—for it is a numeral, not the indefinite article (Keil, *in loco*).

The meaning, then, appears to be this: the unrighteous Jews, seen as become a corporate mass, unrepentant after the curse of the broken law, come further under the wrath of God revealed from heaven against all unrighteousness and ungodliness of men, by joining in the agnosticism which the eighteenth century prepared and the nineteenth developed, give up all thoughts of Zion and of Jehovah, and make common cause with ungodly sinners of the Gentiles. Not that they would settle down to till Gentile soil and sit at meat with the clergy, nobility, gentry, and peasantry of the so-called agricultural districts; but perceiving that the Gentiles had welcomed the power of capital, which had for so many centuries been *their* only resource as a population with no soil

of their own, Jew and Gentile are of one mind to go with the stream, and bow to the Frankenstein thus ungodly raised in the power of capital, what though kindred, truth, home, nationality, creed, nay, the knowledge of God Himself, disappear in consequence from that earth, all the kindreds of which He will yet bless in the lands He gave them according to Genesis x. to xii., through the redemption of Israel.

The ephah once closed, further action with regard to it is revealed. Seeing where we are to-day, it is important to know that an event of a sudden and startling character is to take place in the future—whether in the near or distant future, who shall say?

A *third* time the prophet gazes into the heavens overhead. He sees two women come out and wind in their wings. An explanation is added for women having wings, and those of a character to serve them as sails. They *have* wings, and the wings are like those of a stork. Breadth of pinion would make the wind effective. Velocity, resulting from favourable circumstances, is the thought. There is no thought of what a stork is in itself, *i.e.*, as an unclean bird, fond of its young, and a bird of passage; the text limits us to the wings. These women "carry the ephah between the heaven and the earth," *i.e.*, through the air (Keil).

Zechariah's thoughts are now naturally on the ephah and on the journey that lay before it. So he makes enquiry as to its destination. He is then told that it was to be carried to the Land of Shinar, that it would be no more in motion as at the first, but set fast and placed upright upon its stand, or pedestal (Keil).

We understand, then, that the whole Land of Shinar, with Babylon as its centre, will be tricked out as an Eden for fallen man, as the embodiment of wealth and expenditure, and as the natural commercial and financial centre between the four winds of heaven, for which Jerusalem was geographically unsuited, Palestine (doubtless in God's purpose) not possessing a single first-class harbour.

It then no longer "goes forth," but rests upon its "stand," *i.e.*, upon what alone can give it force, the sword of the ruler and the laws he promulgates, which, in this case, means that "the ten kingdoms" will finally overthrow the "woman," and all buying and selling will then rest with the will of the Antichrist. His ideas of what constitutes "legal tender" will show the fallacy of the world's present doctrine that hearts and passions can find permanent rest under the cold abstract laws of political economy. Meantime, the nations of the "concert" are in *this* miserable plight: the one that dared impose restrictions on capital, would "drive it out of the country"—for the benefit of its rivals. So they all coax it. Under a universal monarchy, the whole force of the objection disappears, as a moment's reflection will show.

To sum up the foregoing, and as an aid to the memory, it may be convenient to set the structure of the passage before the eye:—

THE STRUCTURE OF V. 5-11.

- A | a | 5-6. The Ephah in motion ;
 | b | 6. The Ephah ubiquitous.
 B | 7-8. Internal action with regard to the Ephah.
 B | 9-10. External action with regard to the Ephah.
 A | b | 11- The Ephah localized ;
 | a | -11. The Ephah fixed.
 The expansion of B (verses 7 and 8) may be thus set :—
 a | The leaden disc raised.
 β | The woman seen in the midst of the Ephah.
 γ | The ungodliness declared.
 β | The woman cast down into the midst of the Ephah.
 a | The leaden disc shut down over her.

Yes, this woman is *concealed* ; but she will emerge from her hiding-place and repeat her old tricks (Rev. xvii. 6). Let us rightly divide the Word of Truth, lest we be found among the increasing number of Christians who are white-washing her. Let us preach the Gospel to the Jews from the standpoint of the Epistle to the Hebrews, *i.e.*, as to those who crucified the Lord, not as to those whose intrinsic value the Church is beginning to discover, following the example of the world-power ! Why wait for the day of her power to say, "Come out of her" ? The first two Psalms are a great key to the Apocalypse. Every convert should be got to learn their meaning. This woman now in the Ephah derided Messiah for being "a king," and clothed Him in "purple" and "scarlet" (Mark xv. 17 ; Matt. xxvii. 28) when she was charged with "extortion" (Matt. xxiii. 25). How terrible the laughter of God, as explained by Revelation xvii. and xviii. ! She "sits a queen," is "no widow," has her fill of gold, and is "clothed in purple and scarlet," only to fall a victim to the last outburst of *Judenhetze*, at the instance of God Himself, when caught redhanded in the murder of the saints.

Examples of Bible Structure.

THE STRUCTURE OF MATTHEW VI. 19-34.

- A | 19-21. No laying up of riches against the future.
 B | 22-24. Service of two masters impossible.
 C | 25. No solicitude regarding eating, drinking, or clothing.
 D | 26. Food provided by God. No agricultural operations on the part of birds.
 E | 27. Impossibility on the part of man to prolong the span of life.
 D | 28-30. Raiment provided by God. No industrial operations on the part of flowers.
 C | 31. No solicitude regarding eating, drinking, or clothing.
 B | 32, 33. Service of two masters needless.
 A | 34. No solicitude regarding the future.

There is a great moral lesson discernible through the structure.

Those who know not God regard accumulation of treasure not only as their hope, but as a protection against want—the only protection they know of. They are afraid both for to-day and to-morrow. Their joy is of to-day and to-morrow. One function of a god is to deliver from evil—another is to give joy. The service of Mammon is thus shown by the structure to refer to both functions, and not as is commonly supposed *only* to accumulation of wealth. Here we are shown then, the untrustworthiness of this god, and that if with a *single* eye we serve God, and turn our attention to the *heavenly* hope, God will Himself provide *not only* the heavenly treasures in their time, but add all the earthly things really needed. This greatly increases the force of the teaching to have no solicitude about our needs for food and covering either for to-day or to-morrow. Evil there may be, but God will always deliver those who seek Him. We cannot attend to *both* services with thoroughness. The eye must be directed on one only, and not see double. If we select the heavenly service and lay up treasures in heaven, having our heart there, then our Father (rather than Master) there will feed us and clothe us Himself. The promise is absolute ; there is no other condition. The *seeking*, moreover, is sufficient ; we are not to be troubled as to whether or not we have succeeded. We know if we seek or not. Thus, the broadest ground is covered. With this before us, we can very well leave the principles of political economy (Mammon) to those who have invoked the aid of that generation of Jews from which the Lord was teaching the remnant to deliver themselves.

Our Monthly Bible Study.

PSALM CXIX.

ITS LEADING LESSONS.

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|---|-------|----------|
| 1. THE HAPPINESS OF THE GODLY : | Vers. | 1-24. |
| 2. THE METHOD OF SPIRITUAL GROWTH : | " | 25-48. |
| 3. THE PLACE OF CONSOLATION IN TRIALS : | " | 49-72. |
| 4. THE NEED OF MAN AND THE SUFFICIENCY OF GOD : | " | 73-96. |
| 5. THE WORD OF GOD LEADING TO ACTIVITY : | " | 97-120. |
| 6. THE DELIGHT OF THE BELIEVER IN GOD'S WORD : | " | 121-136. |
| 7. THE SEEKING WITH A WHOLE HEART : | " | 137-160. |
| 8. THE EXPERIENCE WHICH IS INCOMPARABLE : | " | 161-168. |
| 9. THE HUMILITY OF THE GODLY : | " | 169-176. |

Christ Church Lodge,

Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION No. 2.

We have had several Questions addressed to us on the following important subject :—

THE INSCRIPTIONS ON THE CROSS.

These have always been a source of perplexity to many a Bible student.

It is well known that four different forms are forced on our attention, being for some reason usually printed in large capital letters, as follows :—

Matt. This is Jesus the King of the Jews (xxvii. 37).

Mark. The King of the Jews (xv. 26).

Luke. This is the King of the Jews (xxiii. 38).

John. Jesus of Nazareth the King of the Jews (xix. 19).

Some explain the apparent discrepancy by assuming that there was one full inscription ("This is Jesus of Nazareth the King of the Jews"), and that each evangelist selected the words which best accorded with the character in which Christ was presented in his gospel. This is ingenious, but it affords too wide a scope to human instrumentality in Inspiration to please or satisfy us.

Others assume that as it was written in three languages, there might have been some variation in each of the three, and that each evangelist gives one of the three versions. This, we believe, is the more popular or general explanation of the difficulty.

But is there a difficulty? If so, is it in the Text, or do we put it there by *starting* with the assumption that there was only *one* Inscription? If there was only one, then of course there cannot be several different forms of it and each be correct. One must be right and the others wrong. This is where the difficulty lies, and our belief is that it is created by the readers and not by the writers.

We answer the question therefore by asking another :— Was there only one Inscription; or were there more? Let us look and see.

First, with regard to Mark, we may put him aside for the moment, because he does not profess to give a version which he or anyone else had seen. He merely mentions "*the accusation*" or *bill of indictment*, which may or may not have been the same as "*the title*" of which the others speak.

If it were, then it is sufficiently like Luke's to be identical with one of the Greek, Latin, or Hebrew inscriptions which he gives.

Secondly, as to time :—In John xix. 19 we read that "Pilate wrote a title and put it on the cross." Whether written by Pilate's own hand or by some person acting for him, it was undoubtedly written in Pilate's presence and put then and there upon the cross before it left Pilate. For the act is recorded in connection with his delivering Jesus to the Jews and His being "led away" to be crucified. This was written, not like Luke's in "Greek and Latin and Hebrew" characters, but in "Hebrew and Greek and Latin." Pilate would certainly have written in the official language—Latin—and therefore the last was evidently regarded by him as the place of authority. This would

distinguish it from Luke's in which the Hebrew was put last. In any case it was put on the cross itself, and that before it left Pilate's presence and before it arrived at Golgotha.

We know that the Jews objected to this particular title, and tried to induce Pilate to alter it. Pilate merely replied, "What I have written, I have written" (John xix. 22). He implies that he is not disposed to alter it: but there is nothing to make a subsequent alteration impossible. We cannot tell how earnestly or pertinaciously the objections were urged, or with what success they met: we are told, however, of the commencement of the altercation.

We only know that some time after Jesus was put upon the cross, and after the garments were divided, and after they had cast lots upon His vesture, that they then sat down and watched Him there (Matt. xxvii. 36), while they were watching "they" then and there "set up over His head" another inscription. By what means it was obtained we are not told, or by what authority. It may have been without authority, for it appears as if it were in only one language (probably Greek).

This Inscription may have taken the place of Pilate's, or have been added to it, being placed "over His head." But it was put there, not by the "soldiers" who nailed Him and parted His garments, but by "they" who had crucified Him.

The official mockings followed the setting up of this title (Matthew's: compare Matt. xxvii. 37-43 with Luke xxiii. 35-37); and then, after the mockings of the "rulers," Luke tells us that another three-language title was put up or written over Him.

So that it would appear (1) that Pilate's was the first official title, put on the cross in his presence; (2) that while the arguments were being pressed, the title recorded in Matthew was put up in addition to it or in substitution for it, and was intermediate until (3) the one mentioned by Luke was brought in official form, modified according to the request of the Jews in John xix. 21. This was seen about the sixth hour (Luke xxiii. 44).

There is nothing unreasonable in our explanation. We know that there were altercations, but we are not told how the tide of victory fluctuated or what was the result; we submit that these three different titles are the evidences of that conflict and mark its various stages and its final issue.

In any case, those who may hesitate to accept our explanation, have got to account not only for the variation in the words, but for the differences of the times and occasions.

QUESTION No. 3.

Nemo, London. "How shall we reconcile such passages as Matthew xxiii. 34-36 and Rev. xviii. 24 with Luke xxiii. 34? How was the prayer on the cross answered?"

As in Acts ii. 22-40, and not as the religious world teaches.

There was no petition for indiscriminate forgiveness whether they wanted or not; it was a request, under plea of their ignorance of the full extent of the wickedness they were consummating, that judgment might be suspended and that door re-opened for mercy which Israel and her rulers had closed by the murder of the Root and Offspring of David, the Holy One of God, the nation's Lord and Messiah. With the seventy weeks running out,

what could save Jerusalem from instant destruction? But for the covenant with David, nothing stood between Jehovah and Israel to ward off the curse for the broken law. The sacrifices had only been restored for seventy weeks, and only for the express purpose of presenting the Son of David, *i.e.*, Messiah, to the nation. They were back where they were in 2 Chron. xxi., having neither the house of David nor sacrifices to stay the sword of Jehovah; for, whether the *king* broke the covenant or *they* destroyed the line of David, the practical result to them was the same.

But that prayer was sufficient.

The distinction between God's purpose and man's responsibility clears all up. It was open to every individual Pharisee, to every individual scribe, to every individual chief priest; nay, to every individual Israelite by repentance to deliver himself on the day of Pentecost from that evil generation of Jews which the Lord had said should not pass away till vengeance should overtake it for all the righteous blood shed upon the earth. It was called "Jerusalem" in *those* days; but its *true* name is "Babylon," a name which will be openly stamped upon it at some time between to-day and the commencement of the Apocalyptic judgments.

The offer of "Messiah" was repeated as a result of this prayer; but at the stoning of Stephen, the Lord had again exchanged this title for that more comprehensive one of "Son of Man," which, now that He had been "lifted up," was the sign of impending judgment. Stephen's prayer, however, further availed to ward off the judgment—as the continuation of the Book of Acts proves. But at last came the destruction of Jerusalem; and the curse for the broken law fell upon the Jews. The "Son of Man," however, did not descend. That was owing to God's most gracious purpose in calling the apostle Paul; so that from Acts viii. and thenceforward, the title "Son of Man" does not occur again in Scripture until, in view of the completion of that purpose by the rapture of the Church, the question of judgment is re-opened in the Apocalypse.

The basis of these is clear enough from Daniel. The *Chaldee* portion of the Book closes with a reference to the Lord under His comprehensive title of "Son of Man." Daniel was puzzled. So he is afterwards told in the *Hebr. w.* portion that "Messiah" would be rejected and cut off, and Jerusalem destroyed—which explains the position.

Signs of the Times.

JEWISH SIGNS.

DR. HERZL ON THE COMING ZIONIST CONGRESS.

In the first number of the *Welt*, Dr. Theodor Herzl's new Zionist paper, he boldly expresses his opinions on the coming Congress and what it may effect. He points out that the Congress has not been summoned to raise an anti-Christian agitation, but to enable Jews to consider a purely Jewish question—the solution in many countries of a difficult problem.

"We do not," he says, "hide our heads in the sand; the Jewish question exists, and it is becoming worse from day to day; where it is not to-day it will establish itself to-morrow." How wide are the effects of persecution, and how bad the situation actually is, cannot be accurately known. These are the facts that are being brought together, and these facts the Congress will review in order to arrive at a correct solution of the difficulty. Of course, the central idea will be the return of the Jews to their fatherland, and this is to be done by negotiating with the Sultan, and the support of the powers, not troubled by Jewish difficulties, for the settlement of the Jews and the cultivation of Palestine on an ordered plan. To accomplish this the Congress will have to devise proper plans. Nothing is to be done in haphazard fashion, and whilst it is impossible to foreshadow what the Congress will resolve, we do know that it will be actuated by the knowledge that it is supported by the masses of the Jews, that its delegates come from all parts of the world, that it is an assembly convened to afford even the poorest Jew a happy and a wider horizon than has hitherto been his lot."—*Jewish World*.

THE DAMASCUS RAILWAY.

"The railway from Beirut to Damascus, and thence into the Hauran, is now completed, and is one of the most remarkable in existence. The country through which it passes is of the highest historical interest, and the engineering difficulties which had to be overcome were exceptionally great. The distance traversed is about a hundred miles, and the two mountain chains of Lebanon and Antilebanon have to be crossed before Damascus, 'The head of Syria,' and the oldest city in the world, can be reached."

GREAT NUMERICAL REDUCTION AND INCREASE OF ISRAEL.

"Ye shall be left few in number among the heathen." Basnage estimated that about 200 years ago there were only about three millions of Israelites in the world, though in the palmy days of their kingdom there were probably seven or eight millions in the land. It is surely a sign of the times that within the last fifty years there has been a rapid and great increase of Jewish population everywhere. Kellogg, in his very able work published *thirteen* years ago, tells us that the then *lowest* estimation of the Israel nation he could find was between six and seven millions; but he goes on to say that, according to the high authority of Herzog's *Real-Encyclopadie*, the whole number of the present Jewish dispersion is to be reckoned at no less than *thirteen* millions. And this was written more than thirteen years ago, while the increase is continuing by leaps and bounds, the increase being in a much greater and more rapid ratio than the Gentile population among whom they have been scattered. Truly the day of Israel's redemption is at hand."—*Rev. David Baron*.

RELIGIOUS SIGNS.

JUBILEE SERMONS

were significantly marked by the new Down-Grade Doctrines, and by Romish innovations.

THE BISHOP OF LONDON,

taking for his text the words of St. Peter, "Honour all men, love the Brotherhood. Fear God. Honour the King," proceeded to explain that the admonition to honour all men was a sort of forecast of *the worship of humanity*, of which Christianity is undoubtedly the author. He then pointed out that mankind if left to itself was useless; to be led with excesses of reverence for humanity was not accompanied by reverence for constituted authority. "No ideas," he declared, "really ever could influence man, save what are capable of being exhibited in a person." Thus, "Honour all men" is inseparably connected with "Honour the King." After this exposition of the relations between altruism and loyalty to the Crown, Dr. Creighton entered into a lengthy disquisition into the inner significance—if I may use the word—of the Jubilee Commemoration. If I understood him rightly, he endeavoured to show that what we had to commemorate was not the growth of our material prosperity during the Victorian era, not the extension and consolidation of our Empire, not the advance made by scientific discoveries; but the gradual recognition of the truth as exemplified and illustrated by her gracious Majesty's reign that England must have "a growing consciousness of a universal mission founded on a general belief in justice and righteousness."—(*Daily Telegraph*, June 22nd.)

At the same service (*The Daily Telegraph* Correspondent records)

"For some reason or other it was deemed necessary that the Thanksgiving Service should be followed by the celebration of the Holy Communion. On every seat in the Cathedral outside the Choir a printed notice was placed to the effect that 'It is not desired that a large number of persons should communicate.'"

And by this simple process the Communion Service was converted into the Mass! As a matter of fact the majority remained, but

"No opportunity was afforded to others than the occupants of the stalls to take part in the service. One unhappy lady, who was believed to be out of her mind, insisted on presenting herself at the Table before the administration of the sacred elements had commenced, and had finally to be removed by force, the services of a policeman being called into requisition for the duty.

"But with this exception no member of the general public either came forward as a communicant or, in as far as I could hear, was invited to come forward. The participants were the clergy of the cathedral and one Judge, who had remained in the stalls. The result was that the celebration of the Communion bore a striking resemblance to High Mass in a Catholic cathedral. The Bishop of London wore a golden mitre and vestments, so covered with gold that it seemed as if they would stand upright of themselves. He and the two officiating priests remained during the greater part of the service standing before the altar, with their backs to the congregation. Owing to the distance of the altar from the nave the words spoken by the Bishop and his coadjutors might as well have been spoken in Latin, for anything the general public could hear; and if there had only been a bell rung I should have thought, had I not known otherwise, that I was assisting at the Elevation of the Host. Possibly from a Protestant's point of view the resemblance of this ceremony to a performance of the Mass might be deemed objectionable, but from a spectacular point of view the resemblance was an advantage."

THE ARCHBISHOP'S

highest measure of 60 year's religious progress was "the progress in moral conduct, and in the standard by which man lived." That, on the whole, the world was getting better because "there was a growth of kindness of heart, an increase in the welfare of one another."

And that is all! Nothing higher than this! No reference to human depravity, the blood of Christ, the new creation, or the grace of God. These precious verities form no part, alas, of Modern Christianity!

"NEW-LAID EGG SERVICE!"

And why not? And why stop at eggs? And why not every Sunday? If our God can be honoured and worshipped in this way, where is the limit at which to stop? Truly, as we have before said, wherever the *flesh* is concerned "the dose has to be increased"!

The Record, June 25, gives the following news quite seriously and gravely, and without comment:—

"A unique service was held at St John's, West Streatham, last Sunday afternoon. For the past four years the Curate-in-Charge has asked for contributions of new-laid eggs at the afternoon service on Hospital Sunday. Last year 1,618 eggs were presented. This year, as Hospital Sunday fell on the day of national thanksgiving, this service was made as widely known as possible, as a *unique way of marking the Jubilee*. Altogether 300 donors were represented at the service, but of these no less than 257 made their offerings of new-laid eggs in person. The total number of eggs given or sent was 5,092, of which about a hundred were broken before they came to the service through the railway or parcel post, and only twenty after they reached St. John's."

THE HANDEL FESTIVAL.

Could Lamech and his son Jubal, "the father of all such as handle the harp and organ," have been amongst us to-day, it would have rejoiced their hearts on opening *The Standard* of 19th June to have seen the account of the "performance" of *Israel in Egypt* at the Handel Festival at the Crystal Palace.

When Jubal read that "the visitors numbered 16,777," that "the general arrangements were in all matters satisfactory," that the leading solo was "grandly delivered," and that "'the hailstone chorus,' and the duet, 'The Lord is a man of war,' were both finely rendered," he would

probably have remarked that it was most gratifying and did him credit, whereas, recognizing that it would be unfair to expect absolute perfection, he would have overlooked, with fatherly leniency, the circumstance that "the usually well-applauded items in the colossal oratorio fell decidedly flat."

Lamech's satisfaction would perhaps have been felt but not expressed. No reference having been made in the whole account to what was on the lintels and the two side posts of the doors of the houses of the Israelites who came out of Egypt, or to the spiritual signification of anything whatever, would have exactly tallied with his own view of the use of God's words (something for man to glorify himself with), though haply his critical acumen would have preferred some plan being devised, by which, even in an oratorio, mention of the name of God could have been avoided—as more in accordance with the spirit of the age. For, Lamech thought nothing of what the blood of Abel was to God, or of the fact that God visited Cain with a heavy punishment *though* tempered with mercy; all he saw in the record was something on which to build some sort of theory of the indifference of the Judge of all men to Abel's sufferings and Cain's blood-guiltiness in order to justify similar conduct of his own. God was "une quantité négligeable," and His name was consistently omitted from the burden of his song.

It needed *another* "the seventh from Adam" to draw the world's attention to the mistake, and set them right as to these points (Jude 14-15). Yes; and the day will surely come when Jehovah will *answer* the cry, "How long, O Lord, *holy and true*, dost Thou not judge and avenge our blood upon them that are settling down upon the earth?" There will be "hailstones" then that are destined never to be made to serve as subject-matter for oratorios; the harping will be on the other side when "the Lord" again appears as "a man of war," and the "song of Moses" is once more sung; while what will fall "decidedly flat" will, on that occasion be "the cities of the nations."

THE WORLD'S USE OF THE BIBLE.

The St. James' Gazette of June 4th has the following:—

FIREWORKS AT THE CRYSTAL PALACE.

"The display of fireworks at the Crystal Palace last night was exceedingly fine. It was the opening night of Messrs. Brock's thirty-third season, and this enterprising firm deserves high commendation for the way in which for a third of a century they have successfully catered for the amusement of the public. . . . Undoubtedly the most beautiful items on the programme were the clouds of myriad coloured stars which ever and anon illuminated the heavens. *The tongues of living flame inevitably recalled the Pentecostal blessing.*"

It has come to this, then: the descent of God to this sin-stricken earth is compared to a "display of fireworks" for "the amusement of the public"!

One can scarcely take up a newspaper nowadays without finding the Scriptures drawn upon to furnish similes for their articles. They tap them to flavour any subject, just as they do the legends of Greek mythology and the character-sketches of the late Mr. Charles Dickens.

This comes from the Divinity-lesson taught in the world's schools, without the heart and conscience being appealed to in it.

It is the sort of spirit in which we may conceive them one day saying, "Don't you remember Christ couldn't produce Elijah or give the sign from heaven? He said John the Baptist was Elijah! How could He have been the true Messiah? Where was the prophet to bring down fire from heaven and proclaim Him 'God'? But *here* is God in His temple; only look at the fire coming down from heaven—what more proof do you want? Antichrist is God, and Pseudo-Elijah is His prophet!" They will remember "the story" of Elijah, just as they do "the story" of Joseph's coat of many colours and "the story" of Daniel in the lions' den.

ROME'S JUBILEE TACTICS.

"The Papacy, as might have been expected, has not been slow to make capital out of the Queen's Jubilee. . . . The 'Pastoral Letter' of 'Cardinal' Vaughan is couched in his most offensive style: full of vain-glorious boasting and self-advertising. What greater insult to this Protestant nation can be conceived than to describe the Pope as 'the great Father of Christendom,' and 'the greatest moral power in the world'? Would that Englishmen took pains to let 'Cardinal' Vaughan and his master, Leo XIII., understand that the black history of the Papacy has not been forgotten by them, and that, as believers in the Bible, they still look upon the Romish system as 'the masterpiece of Satan.' But, unhappily, the leading men in the church of England, instead of glorying in its Protestant character, seem only too ready to ignore it, and delight instead to array themselves in the borrowed plumes of Rome."—*English Churchman, June 27.*

Editor's Table.

"OBEDIENTIAL RIGHTEOUSNESS."

To the Editor of "Things to Come."

DEAR SIR,—Allow me to express my gratitude (and that of many other believers) to you for your sturdy defence of Scriptural Truth.

I write for the purpose of drawing attention to John Bunyan's view of what is the Truth concerning the imputed righteousness of Christ.

It will be found as an interesting dialogue between Greatheart and Christiana.

She remarks, "But, if He parts with His righteousness to us, what will He have for Himself?"

To which Greatheart replies that "He has more righteousness than you have need of, or than He needeth Himself."

And at Christiana's request he proceeds to explain:—

"Christ has three righteousnesses which He requires for Himself, and with which He cannot part, they being essentials of His natures.

"But there is a fourth which 'standeth, in performance, or obedience to a revealed will; and that is it that He puts upon sinners, and that by which their sins are covered.' Wherefore He saith,

"As, by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous."

Bunyan thus proceeds to show that this fourth righteousness was obtained "by deed" . . . "by way of redemption . . . and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions.

"Thus has He ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness, for the sake of which God passeth by you,

and will not hurt you when He comes to judge the world."

Thus Bunyan evidently saw the beautiful antitypical Truth.

For in olden times the lamb was ordered to be without spot, and without blemish, and to be kept up for three days for public inspection previous to its being offered.

Thus our blessed Lord, God's Lamb, presented Himself to the people and priests of Jerusalem before His sacrifice, of whom it was officially announced, "I find no fault in Him."

Our dear friends fail to see that the personal life-righteousness of Christ was legally required.

Of which righteousness Bunyan says:—

"The righteousness that standeth in the union of these two natures to His office, giveth authority to that righteousness to do the work for which it was ordained:

"Thus if our Lord had parted with this righteousness, He would have parted with what He legally required to become our ransom.

"Truly He 'learned obedience' during His life-time, in order that at the supreme crisis He might be made perfect (Heb. ii. 10; v. 8, 9), that perfect, spotless Lamb of God which taketh away the sin of the world; and, so, by His obedience unto death fulfilled the one act of obedience, and opened unto us the gate of everlasting Life.

"So according to typical and antitypical Scripture, we are not justified by our Lord's righteous life of perfect obedience, but rather through, and in, that righteous act which was consummated on the Cross."

But again our friends fail to see a most important and essential point recognised by Peter, when he said,

"Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it."

Now Death is the penalty of not doing, or living in, the will of God.

But our Lord in His righteous life of obedience perfectly fulfilled that will (Heb. x. 7; v. 7; Jno. iv. 34); He put Himself into subjection to the law and will of God as regards the penalty of sin; yet He Himself, having lived a life of "obediential righteousness," was not subject to death as a state, therefore His flesh could not see corruption.

If thus He had parted with His "obediential righteousness," He would have parted with that which was necessary to His resurrection.

As Greatheart says to Christiana, "If He parts with His third (righteousness, that of the union of both natures), He parts with that perfection that capacitates Him for the office of mediation."

We are driven then by Scripture and logic to understand that our Lord by His own essential righteousness obtained for us another righteousness which He presents to us as a free gift.

Thanks be unto God for the unspeakable gift of His dear Son.

Yours faithfully in Him,

EDWD. W. FORSTER.

Malvern Link.

ACKNOWLEDGEMENTS.

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PUBLISHING NOTICE.

GLASGOW.

We are happy to announce that Messrs. R. L. Allan and Son, of Sauchiehall St., have been appointed our Agents for Glasgow.

THINGS TO COME.

No. 39.

SEPTEMBER, 1897.

Vol. IV, No. 3.

Editorial.

SOME DISPENSATIONAL PARABLES.

V.—THE POUNDS.

(LUKE XIX. 12-27.)

A CERTAIN nobleman went into a far country to receive for himself a kingdom, and to return.

“And he called his ten servants, and delivered them ten pounds, and said unto them, ‘Occupy till I come.’”

“But his citizens hated him, and sent a message after him, saying, ‘We will not have this man to reign over us.’”

The parable points to the glory and exaltation of the Man Christ Jesus, for it was a man of noble birth who went away “to receive for himself a kingdom.”

His *ten* servants refer to His glory among the Gentiles, for *ten* is the number used in Scripture for the Gentile nations.

Each servant received one pound. One testimony was committed to each, to be used after the people of His city had refused Him to reign over them. That is after the martyrdom of Stephen.

The glory of the Lord Jesus has been declared in three distinct degrees, thus—

His *official* glory as “Lord of all.”

His *personal* glory as “the Son of God.”

His *divine* glory as “the Man Christ Jesus” in whom dwells all the fulness of the Godhead bodily.

The *first* recorded proclamation of Christ to the Gentiles was after the death of Stephen, by Peter to the household of Cornelius (Acts x.) Peter preached Jesus as “Lord of all” and the Judge of quick and dead. The Man anointed of God with the Holy Ghost and with power, to give remission of sins.

The *second* recorded ministry of Christ to the Gentiles is that of Paul at Antioch in Pisidia to both Jews and Gentiles in the synagogue preaching Jesus as “the Son of God,” by whom all who believe are justified, and receive everlasting life (Acts xiii. 32-48). The word of salvation is sent to all who fear God (v. 26). The doctrine preached by Paul among the Gentiles is given to us more fully in the Epistle to the Romans. It was concerning Jesus as “the Son of God,” proved to be such by resurrection from among the dead; in whom the believer has, through faith in God, justification from sins, deliverance from the dominion of sin and of the law of Moses. Association with Christ in His relationship to God as sons of God, and assurance of eternal glory, Christ being exalted at the right hand of God to

make intercession, so that nothing can separate the believer from the love of God in Christ Jesus our Lord.

The *third* ministry of Christ to the Gentiles is contained in Paul’s epistles to the Gentiles after his preaching in the synagogues is ended. These epistles commit to the Gentile believers the truths peculiar to the present dispensation of grace to the Gentiles, and which were never declared either at Jerusalem or in the synagogues, because separation from Jerusalem and from Israel, as a nation, is essential to their manifestation. These epistles declare Christ to be “Head over all to the Church which is His body” (Eph. i. 22-23). The Head of every man is Christ (1 Cor. xi. 3). “Now, ye are the body of Christ, and members in particular” (1 Cor. xii. 27). “He that is joined to the Lord is one spirit” (1 Cor. vi. 17). The union of the believers to Christ as the Head and to one another by the Spirit given by Christ, is the basis of all the practical teaching of these epistles. “As the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For with one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have all been made to drink into one Spirit” (1 Cor. xii. 12, 13).

The Gospel committed to the Gentiles is concerning the Godhead of Christ, and His death as an offering for sin. “To wit, that God was in Christ reconciling the world unto Himself. . . . For He hath made Him, who knew no sin, to be sin for us: that we might be made the righteousness of God in Him” (2 Cor. v. 19-21).

The exaltation of Christ “at the right hand of God, far above all principality, and power, and might, and dominion, and every name that is named,” as the Head of the Church which is His body, is further taught in Eph. i. 21-23 and in chap. ii. 15, the fact of His “having abolished in His flesh the enmity, the law of commandments contained in ordinances.”

In the Epistle to the Colossians the Godhead of Christ is stated in connection with His headship of the Church: “all things were created by Him and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the Church” (chap. i. 16-18). This is repeated in chap. ii. 9-12, together with the fact that the ordinances of circumcision and baptism were fulfilled in His crucifixion and His burial. “In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the flesh in the circumcision of Christ: buried with Him in the baptism, in whom also ye are risen together through the faith of the operation of God who hath raised Him from the dead.”

Thus Scripture shows us three successive ministries to the Gentiles concerning the glory of Christ, answering to the

three servants named in the parable ; each ministry surpassing the previous one in the declaration of the glory of the Lord Jesus Christ ; the Judge of quick and dead—the Son of God, the justification of the believer and Giver of eternal life ; and lastly, the Man in whom dwells all the fulness of God, the Head of His body the Church, in whom all His members are complete. All the glory of God being revealed in the face of the risen and ascended Christ, in whom believers are risen together with Him. The first and second of these ministries have accomplished the purpose for which they were given ; for, throughout the whole world wherever the Name of Jesus Christ is acknowledged, it is acknowledged "that He is ordained the Judge of quick and dead."

So also wherever Protestant Christianity is known it is acknowledged, at least in doctrine, that Jesus is the Son of God, the justification of the believer and the Giver of eternal life.

But where is there or has there ever been any corporate testimony, either ecclesiastical or national, to the truth committed to the Gentiles through the epistles of Paul? Confessing Christ only as the One Head of the Church which is His body—confessing the Deity of His person, and His One offering as the One sacrifice for sin, and the Holy Spirit given by Him as the One Baptism, by which alone every believer becomes united to Himself in resurrection in the perfection of His person?

But to return to the Parable :—

"And another came saying, 'Lord, behold, here is thy pound, which I have kept laid up in a napkin, for I feared thee, because thou art an austere man ; thou takest up that thou layedst not down, and reapest that thou didst not sow.'"

The important lesson in the parable is in the conduct of the third servant and in the Lord's dealing with him.

The napkin is spoken of only twice in the Scripture, it was bound about the face of Lazarus (John xi. 44), it was about the head of the Lord Jesus when He lay in the grave (John xx. 7). When He rose from among the dead, "He wrapped it together in a place by itself"; *it was laid aside for ever*, for it was the symbol of death and burial, and "Christ being raised from the dead dieth no more" (Rom. vi. 9). "The head of Christ is God" (1 Cor. xi. 3). When the Lord Jesus lay in the grave the glory of God was veiled, for "the Living One" had become dead (Rev. i. 18); but when He rose from among the dead, all the glory of God was unveiled, revealed in the face of the Risen Son of God, never to be veiled again; *the napkin was done with for ever!*

The servant took up that which the Lord Jesus laid aside as having no further use, and used it to keep in concealment the one thing that the Lord had committed to him to use in His service!

Christendom has done likewise; so long as the Church was connected with Jerusalem, Christ being preached in the synagogues as the hope of Israel, "to the Jew first and to the Gentile also," the stand-point of the believer was association with Christ in His death, as being freed thereby from the dominion of sin and of law (Rom. vi. 11 and

vii. 4). Baptism with water, a figurative burial with Christ, was a suitable illustration of such a stand-point, it was also the ordinance appointed by the Lord for the outward and visible association of the uncircumcised with the circumcised in one company as confessing Jesus to be Lord of all; both Jew and Gentile who believed "were planted together in the likeness of His death" (Rom. vi. 5).

But when the Church of God was set in order among the Gentiles, in separation from Jerusalem and from the hope of Israel *as a nation*, further truth was made known to the saints which gave them an entirely new stand-point in their relation to God through faith.

Christ was declared to be the sanctification as well as the justification of the believer (1 Cor. i. 30); the bodies of the saints were declared to be the members of Christ (chap. vi. 15); Christ being the Head of the Church which is His body. "He that is joined to the Lord is one spirit" (v. 17). Therefore the confession of Jesus as Lord henceforth does not stand in connection with the flesh, but by the manifestation of the Holy Spirit, for "no man can say that Jesus is Lord, but by the Holy Ghost" (chap. xii. 3). The Holy Spirit given by the Lord Jesus being the "One Baptism" administered by the Lord Himself, whereby all His members are united to Himself the Head (1 Cor. xii. 12, 13).

Henceforth the stand-point of the believer before God is union with the Man whom God has raised from among the dead and exalted at His own right hand, and made Head over all things. The Man in whom dwells all the fulness of the Godhead bodily; who has "abolished in His flesh the enmity, even the law of commandments contained in ordinances: for to make in Himself of twain one new man." Circumcision and baptism having been fulfilled in the death and burial of the Lord Jesus, in whom the believer is risen through faith (Col. ii. 11, 12), the believer is "COMPLETE IN HIM," being united to Him in resurrection in all the perfection of His own person before God: "Accepted in the beloved."

But Christendom, throughout, obscures this precious revelation of the glory of Christ. Like the wicked servant it hides the Lord's money in the napkin which the Lord had "folded together and laid aside." Christendom has continued to obscure the truth that the believer is risen with Him through faith, and uses the symbol of death to set forth a dead Christ, thus hiding the truth of a risen Christ, as it were in a napkin. The servant esteemed His Lord an austere man. So, by subjection to ordinances, the "One Baptism" with the Spirit administered by the Lord Himself in infinite grace is obscured, if not actually denied.

The Lord does not reject the charge of taking up that He laid not down and reaping that He did not sow, for the Lord laid down all that belonged to Him as Man and as a Jew. He was buried as the manner of the Jews is to bury. He rose the Head of a new creation, the first-born from the dead. He sowed the word of the kingdom, He gathers fruit from the word of His grace (Col. i. 6).

"Take from him the pound and give it to him that hath ten pounds."

When the Lord Jesus returns, "having received the kingdom," the testimony to His exaltation is taken from the Gentiles and given to a Jewish ministry as at the beginning of the Gospel; this revived apostleship will fulfil towards the Gentile nations the commission given in Matt. xxviii. 19, 20, proclaiming the Lord Jesus as the Son of God, the King of Israel, according to Psalms ii. 9-12 about to sit upon the holy hill of Zion and to judge the world in righteousness.

"But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

When the Jewish ministry to the Gentiles is resumed, proclaiming the Lord Jesus at His return to take the kingdom which He has received, then judgment begins to be executed upon Jerusalem, and "the Great Tribulation" commences (Matt. xxiv. 15-22). The Lord will be present with His disciples during these days according to His promise: "Lo, I am with you all the days, so long as the end of the age." The days of the Son of Man (Luke xvii. 26).

The standpoint of Matt. xxviii. 19, 20 is shortly before the days which constitute the end of the age. The Lord's presence will be until and through the continuance of those days.

"THE LOGIA (OR SAYINGS) OF JESUS."

MOST of our readers have heard of the recent discovery of a small Greek Papyrus in Egypt, containing some seven sentences purporting to be sayings of our Lord.

A learned disquisition has been published discussing the various problems connected with them. The date of the writing seems to be pretty certainly fixed at the end of Cent. II. or the beginning of Cent. III.

They present no difficulty to one imbued with the language of the Gospels or having an insight into the history of the early ages of Christianity.

On the one hand we have to remember that before the death of the Apostle Paul the professing church had departed from his teaching: and that the last words of Christ from the glory to the individual overcomer were to "hear what the SPIRIT is saying to the Churches" in the epistles specially addressed to them. On the other hand we must remember that the Church took up with and corrupted "the teaching of the Twelve" and soon confined its attention to ordinances and morality.

So that the Epistles became neglected for the Gospels; and the testimony of the Spirit who came to form and teach the Church, gave place to the testimony of Christ who "came unto His own" in fulfilment of old Testament prophecy.

The sayings of Christ soon became perverted, as did the teaching of the Twelve, or these Logia would never have been written down or received as being authentic.

Genuine they are, being what they purport to be as to date, &c., but authentic they cannot be except so far as any of them may reflect the actual inspired words of the Gospels, as some of them do. Who, for example, could

ever imagine the Lord Jesus as saying, "Except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father"?

But we can understand modern Christianity readily receiving such a "saying" and using it to support its own departure from the primitive teaching of the Holy Spirit by Paul.

"RUSSIA'S DESTINY BY THE LIGHT OF PROPHECY."

THE pamphlet published under this title is no product of the usual text-garbler, with money to throw away on airing his nostrum, and designed to tell us about the Eastern Question. It is the thoughtful effort of a spiritually-taught Christian to further the knowledge of God's children as to His plans for the government of the earth—from a practical point of view.

The author has evidently availed himself of Darby's voluminous writings in his studies. He has regarded in its proper light the fact that God gave the leading keys of the recovered truth that for seventeen centuries had been lost, to Mr. Darby, *i.e.*, he sees God in the matter, not man.

When, however, he wishes to persuade us that the Gog of Ezekiel is the Assyrian of Isaiah, and by making a vassal of Turkey represents the empire of Russia as at present constituted, we cannot accept the conclusion. It will not bear close criticism.

Nothing is to be founded upon the analogy between Isaiah in x. and xiv. 24-28 and Ezekiel in xxxviii. and xxxix. Because the Assyrian and Gog are alike destroyed upon the mountains of Israel, that does not prove Gog to be the Assyrian. There is "false analogy" arising from what is known in terms of logic as "undistributed middle"—*i.e.*, the inference of identity of two or more objects on the mere ground of their having some qualification in common. The chapters themselves show *distinction* between Gog's onslaught and that of the Assyrian. The Assyrian has a yoke over Israel which needs breaking, whereas Gog comes upon the scene at a time when they are under *no* yoke, but dwelling comfortably in unwall'd villages and free as air.

But there is a radical difference between Gog himself and the Assyrian. The former is raised up by God as the rod of His anger, being the opponent of the house of David, the unbelief of Ahaz being the *immediate* cause of the decree, and consequently his yoke is finally broken by Messiah, the Son of David, the deliverer coming out of Zion; whereas the latter is raised up by Him according to His purpose that the Gentiles should know that He sanctified Israel. Let anyone compare the *argument* in Isaiah vii. to xiv. with the *argument* in Ezekiel xxxvi. to xlvi., and the fallacy will become manifest. *Messiah*, the main subject of Isaiah, is not in question in the prophecy of Ezekiel, is not even named. Ezekiel's mission was based upon the fact that God had not been sanctified in

the presence of the Gentiles by the nation of *Israel*, and that this purpose of His was not going to fail. Ezekiel xxxvi. to xlvi. reads simply enough if we consider the interval that is to elapse between the close of the Apocalyptic judgments and the full establishment of Israel over the Gentiles.

Russia is clearly a member of the European Concert, and has part in the clay-iron of the feet of the image of Dan. ii., which passes away under the Apocalyptic judgments. Very likely Meshech and Tubal were the ancestors of the people of Russia; but as the *families* of the earth are to remain after the destruction of the image, that argument has no bearing on the case. We cannot close without alluding to another fallacy, which is almost universal amongst authors of books on prophecy, viz., the supposed identity between the kingdoms of Dan. ii. and those of Dan. vii. The keenly discriminating legal mind of Dr. Anderson has exposed it in *The Coming Prince*, and we refer our readers to his remarks.

Our own observations are these: To argue that because the kingdoms in the former chapter are four, and those in the latter chapter are four, and because the same prophet predicts the rise in each case, they are necessarily the same identical kingdoms, from the first to the fourth, is another instance of what is called in Logic, the "undistributed middle." Here again the chapters themselves show *distinction*. The kingdoms of Dan. ii. follow one another in succession, whereas those of Dan. vii. all arise together; the kingdoms of Dan. ii. all pass away at the judgment, whereas some of those of Dan. vii. remain afterwards "for a season and a time." A full understanding of the Book of Daniel must be hopeless until current expositions of Dan. vii. have been thoroughly overhauled, and the present aspect of the Eastern Question will not become clear by the light of prophecy meanwhile.

Limited space prevents our saying more about the matter at present. Students of prophecy who wish to discern the danger of relying upon an *analogy*, or a congeries of analogies, to prove identity, without first scrutinizing the text by searching to see if there is not also *distinction*, should analyze Anglo-Israelite publications, where the "undistributed middle," appearing in its grotesque and exaggerated form, is more clearly marked. The authors of them make it their practice to search for a qualification common to England and the Israel of prophecy, and call it an "identification."

THE SON OF DAVID.

BY THE REV. JAS. C. SMITH, OF HOYLAKE.

(Concluded from Page 18.)

FOURTH. In Matt. xv. 22. "And behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, son of David! my daughter is grievously vexed with a demon."

The name of David was known far and wide, and it must have been fairly familiar in the regions of Phœnicia. Hence it became a link, and this distressed Canaanite laid

hold on it and appealed to Christ by means of it. She recognized the new prophet as a true descendant of David, and as possessed of royal rights; yea more, she appealed to Him as Lord, thereby owning that He had power to deal with the demoniac spirit which was afflicting her daughter.

She confessed that the blessings of God—"the children's bread"—of right belonged to Israel, and that they could only come to her by the merciful grace of "the Son of David." Thus the truth was conserved and the overflow was shared in by this Gentile "*dog*." Thereby this "woman of Canaan" became, like the centurion, a representative of the "many" that should come from north and south, and east and west, and take their seats in the Kingdom, in a later day, gathered round the person of the "son of David."

5th. In xx. 30, 31: "Behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, son of David!" And as they were told to desist they cried the more, saying, "Have mercy on us, O Lord, son of David!"

The Son of David could not be deaf to such a persistent request. "And Jesus stood still." We read of an old-world miracle when sun and moon stood still at the bidding of a man; but here the Lord of sun and moon "stood still" at the voice of needy men who, in their blindness, appealed to the son of David. So He called them, questioned them to bring forth a confession of the trouble, and then, of His royal bounty, granted their request. The two blind men are illustrative of Judah and Israel, and the day is coming when both parts of the nation will have opened eyes to look upon and confess Jesus as the "son of David."

6th. In xxi. 9, 15: "And the multitudes that went before and that followed, cried, saying, Hosanna to the son of David!"

It was when the chief priests and scribes heard this cry that they were "sore displeased." And they are sore displeased to this day as they hear the multitudes of Jews and Gentiles singing the song of "Hosanna to the son of David." Let the children sing it! Forbid them not. For if they should hold their peace surely the stones would cry out and echo back the Hosanna of the children's welcome song. We call it the triumphant entry. Well, let it stand, with reservations. The true triumphant entry is in abeyance until He comes again, and when, without reserve, He will be welcomed by the humbled nation with the shout, "Blessed is He that cometh in the name of the Lord!" "Hosanna to the son of David!" God speed the glad day!

7th. In xxii. 42: "Jesus asked them, saying, What think ye of Christ? whose son is He? They say unto Him, The son of David." They would not admit that He was the son of God. And yet David calls him *Lord*: and Christ asks, "How is He then his son?" And no man was able to answer Him a word. And no Jew is able to answer that question to this day. The real difficulty is His humanity, not His divinity. How is He then David's son? And hence it is that to heartily and wholly own Him as the "son of David" is to accept Him as the One

possessing saving grace and sovereign power: as having "the Key of David," a key to unlock many bolted doors, the key of divinity and humanity, and who can therefore set before the needy, trusting soul an open door which no man can shut. The test question abides, "What think ye of the Anointed One? Whose son is He?" Blessed is he who can combine true confessions and say, Thou art the Son of God, Thou art the King of Israel, Thou art the Saviour of the world! Hosanna to the son of David!

Contributed Articles.

IS THE CITY OF REV. XXI. THE CHURCH?

BY GEO. F. TRENCH.

IT is proposed in the following paper to answer the question which has recently become one of general interest, *viz.*, To what company does Revelation xxi. refer, where we read, "Come hither and I will show thee the Bride, the Lamb's wife"?

There are just seven signs that this is not the Church, but that here the seer is shown the restored, regenerated people of Israel under a figure familiar to all students of the Old Testament.

Let us briefly enumerate them:

(1) Christ is described as "The Lamb."

The origin of the title is essentially Jewish, and, therefore, though precious to every soul redeemed by blood, foreign to the Lord's relations to the Church, in a dispensational sense. For it refers to the passover and to the daily sacrifice. Therefore, John the Baptist, whose mission was wholly Jewish (Luke i. 16, 17, 77, 80), addressing those to whom the rites of the law were familiar, cries, "Behold the Lamb of God." The title as such disappears from the time of the Holy Spirit's descent, until in the Book of the Revelation, Israel is once more in view, prophetically. (The allusion in 1 Peter i. 19 is addressed to Jewish converts, and is used illustratively, "as of a lamb.") In the Revelation our Lord is called "The Lamb" about twenty-six times, not merely as accomplishing redemption, but also as receiving honour, glory, power, and even executing wrath, and waging war.

(2) The company is described as the Bride, the Lamb's wife.

These are, both of them, Old Testament figures of Israel, and seem to be taken from Isaiah lxii. 5: "For as a young man marrieth a virgin, so shall thy sons (or thy Restorer) marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Again, in chap. lxi. 10, we read: "He hath clothed me with the garments of salvation . . . as a bride adorneth herself with her jewels."

In the beautiful story of the bride Rebekah we have this relation foreshadowed, for, unlike the wives of Joseph,

Moses, and Boaz, who all were of Gentile blood, in Isaac's case the servant was solemnly sworn, "Thou shalt not take a wife to my son of the daughters of the Canaanites." Rebekah was thus a type of the nation of which she was also to become progenitress.

Israel is therefore the bride of Jehovah, and John the Baptist, who, as we have seen, had no mission to Gentiles, beholds with great joy in the pure souls of the elect remnant who had even then grouped themselves around the Lord, the nucleus of the regenerate nation, and says: "He that *hath the bride* is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled."

It is said that the term bride cannot be applied to a people like Israel, who had been "married" ages before to Jehovah, and had fallen away. But would not the same argument apply to the Church whose history is not less but more disgraceful than that of Israel? But in truth the figure is used to show that the Israel of the future will be regenerate, born again, partakers of the divine nature, created in righteousness and true holiness, endowed with a truly bridal nature as undefiled and impeccable as if enclosed in angelic and not human forms. For "all Israel shall be *saved*." Thus Israel will combine the two characters—"the wife," because ages before chosen, loved and nationally married to Jehovah; "The bride"—because in her future relation she shall be a new creation, old things all passed away: "wife" in God's unfailing faithfulness, "bride" in Israel's new life, and love, and spotless purity in Christ.

(3) It is a city, a holy city, which John is shown. Now the Church is specially revealed as a body, a human body, and when the bride's appearance was announced, what would have been more simple, appropriate, and natural than, if the Church was meant, to present her in human form, as Eve was brought to Adam, bone of his bone and flesh of his flesh. But no; it is a city, and that city the New Jerusalem. This fact excludes the Church—not, be it observed, that the Church is excluded from the city. We know from Hebrews xii. 22 that "we are come to Mount Zion, the city of the Living God, the Heavenly Jerusalem," in the sense of access, enjoyment, and communion. But to have access to the city is one thing; *to be the city* is quite another thing. We are also said to come "to the innumerable company of angels," and yet we are not angels. No. The city proves that the bride is Israel. It was Abraham's hope (Heb. xi.), revealed, no doubt, in vision to him long ages before John beheld its glory. It was foretold in Isaiah lx. 14, 19, 20, and liv. 11, 12, for Israel's earthly millennial city will in many respects be its type.

Its very name ought to settle the question.

Our first lesson, as young Christians, was to understand, in prophetic study, by Israel, Israel; by Jerusalem, Jerusalem; and to beware of appropriating to the Church or to ourselves the good things foretold for the beloved nation. The Church is never called a city, and is never called Jerusalem. No doubt she is called a Temple, but then

John says, "I saw *no temple* therein." And Jerusalem, which is above, is called the "mother of us all," because we have received through her the Word of God, by which we were born of God. But this is a future city, not our *mother*, which must be something in the past, viz., the spiritual Israel of past ages, her prophets, and singers, the writers of Old Testament Scripture.

If we were of the number of those who altogether deny the literal fulfilment of the prophecies of Israel's national salvation, the diversion of Rev. xxi. into church channels might be intelligible and excusable, but how anyone who admits the absolute certainty of their fulfilment can fail to see in the new, the great, and the holy Jerusalem city, the regenerate nation's glorious home, passes comprehension.

(4) The city *comes down out of heaven* from God, and lights upon the new earth, for the nations of the saved to bring their glory and honour into it (Rev. xxi. 24).

But the Church is destined to a heavenly, not an earthly abode. If Eph. i. 18-23 is examined it will be seen that the hope of God's calling of the Church is that the Head and Body united in *heavenly places*, should rule over all things created in the age to come. When it is said, as it is said, that "the one figure of speech (the Body) relates entirely to *present condition*, the other (the Bride) describes things that are to come," surely Eph. i. must have been forgotten where the Body is connected with Christ's future glory, and 2 Cor. xi. 2, 3, where the Bride is connected with present Church purity and loyalty to the Lord.

(5) "The city had a wall, great and high." This at once recalls the wall of Eph. ii. 14, which is a figure used by Paul to convey the separateness of Israel, her distinctiveness, even exclusiveness, as regards Gentile approach or encroachment upon her national privileges.

"Broken down" during all this present time of the one Body, in which both Jew and Gentile have been made one, when the new earth shall have been prepared, the wall of partition re-appears, not indeed repulsively as regards the saved nations, for on every side it is pierced by gates of access; but yet there it is, "great and high," and every gate bears the name of one of the tribes, to show that the purposes of God's election stand unchanged, that Israel "shall not be reckoned among the nations."

(6) This appropriation of all the gates of the New Jerusalem to the tribes of Israel ought to settle our question, one would think, beyond yea or nay. For who ever heard of tribes in the Church? And mark, it is not that Israel's tribes have access to the Church's glory, as some seek to show. The gates are Israel's gates to Israel's Jerusalem. If the Church is here at all it might, with more show of reason, be contended that she is included in the nations of the saved (though that too could easily be refuted), but signs of the Church in the city there are none.

(7) The names of the twelve Apostles of the Lamb are inscribed in the foundations of the wall.

We have already seen that the title, "The Lamb," is one which obviously originated in our Lord's connection with Israel. In none of the Epistles are the Apostles described as the Apostles of the Lamb. That title would not correctly describe the Apostle Paul. He was the Apostle of the

Mystery. The Apostle of Christ. The Apostle of the Gentiles. A Minister of the Church (Col. i. 25). But the "Apostles of the Lamb" are the twelve (including Matthias in Judas's stead), whose qualifications were that they "compared" together "all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that day that He was taken up from us" (Acts i. 21, 22). The Apostle Paul was not qualified, therefore, to take Judas's place. He was called from heaven, by Christ in ascension, to receive and preach the revelation of the Mystery of the One Body, and "that he should be a minister of Jesus Christ to the Gentiles" (Rom. xv. 16). And yet Paul's name, the Apostle of the Church, is not found in the city which is said to be the Church!

But in the great, New Jerusalem, we see the fulfilment of Christ's promise to the twelve, in Matthew xix. 28, "Ye that have followed Me, in the regeneration (the new heavens and new earth and new nation), when the Son of Man shall sit on the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." The city's wall with its tribal gates and apostolic foundations is a plain, unmistakable fulfilment of the promise.

In conclusion, I might ask, if the city be the Church, where is the Israel of the regeneration? The city cannot do duty for both, as is evident. The saved nations cannot include Israel. And so by that theory Israel is obliterated, extinguished, lost sight of, forgotten—no place found for her.

On the other hand, if it be asked where is the Church if this be Israel, I point to Ephesians i. 22, 23, and answer, the Christ of the dispensation of the fulness of times is multiple, the Head is Head over all things *to the Church* which is His Body, the fulness of Him that filleth all in all. "*Ubi Christus ibi ecclesia*"—Where Christ is, there is the Church.

THE THREE WELLS OF GEN. XXVI.

IN Genesis xxvi. 15-22 we read of three wells dug by Isaac.

Genesis is a book of beginnings and germs of God's ways with man.

The number three also is one which the Holy Spirit often uses for our instruction (*ex. gr.*—the Trinity, or three persons of the Godhead).

There are also three dispensations specially taught in His dealings with Israel, as typified by the Three Feasts in the year, viz., (1) Passover, or paschal times, now over; (2) Pentecost, or spiritual times, now present, and (3) Tabernacles, or millennial times, yet to come.

We find this same truth also taught us by the three wells of Isaac.

(1) Of the first we read (ver. 19), "Isaac's servants digged in the valley and found there a well of springing water, and the herdmen of Gerar did **STRIVE** with Isaac's herdmen, saying, The water is ours; and he called the name of the well Esek (contention or strife), but they strove with him."

Such has always been the case. In former times we see how God's people were striven with by those around them,

who were strangers, like these herdmen of Gerar contending with the servants of Isaac. The Philistines were continually striving with Israel. And man's natural heart has always been in opposition to God, as shown at the cross of Christ.

(2) But Isaac, illustrating the grace of our Lord Jesus Christ, sends his servants, "who digged another well," this second well, which is antityped by the gift of the Spirit at Pentecost, "and they strove for that also." Was not this just repeated? Witness the persecutions which began against the apostles at Jerusalem, and "he called the name of it 'Sitnah'"—hatred. Yes, His Truth, His name, and His ways were, and always are, hated. The flesh and spirit are "enmity" against one another.

(3) "And he removed thence and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, 'For now the Lord hath made room for us, and we shall be fruitful in the land.'" And this brings us to the third and last well, or millennial times when there will be no more striving, but there will be room. Room for the tribes of Israel to be planted in their land, and room for blessing and the outpouring (as of the latter rain) of the Spirit from on high.

Truly we find precious pearls of truth to be gathered up from what is so simply narrated of these wells of water, and it is good for us to bear them in mind in studying God's dealing with men, and especially we may say with Israel.

G. F. W.

MARIOLATRY.

THE two Archbishops of the world-wide Church of England, having in their official letter to the Russian Greek Church, gone out of their way to give the title of "the ever Virgin Mary," to the mother of our Lord; it seems as well to restate the evidence shewing that this is an entirely unscriptural title.

It might be noticed, when dealing with such an important, official document as this, from one great Church to another, that even the name is erroneous.

Accurately speaking there is no such person as "Mary" in the New Testament. The name given to Joseph's wife by the Evangelist is "*Mariam*." But as she was of pure Hebrew descent, there is no doubt that her real name was the same as that of Moses' sister—*Miriam*. And being in the lowly position of the humble wife of a village carpenter, she was no doubt ignorant of Greek, and so would not spell her name *Mariam*. And the term of "Virgin Mary" is never applied to her in Scripture, though *mother* often is. It appears from the Gospels, that *Miriam* was the mother of four sons, and of at least two daughters (Matthew xiii. 55, 56).

The names of the sons were James, Joses, Simon, and Judas; those of the sisters are not given: After the birth therefore of *her first-born Son* (Luke ii. 7), she became the honoured mother of at least six children, making in all, a family of seven, whom when young, she doubtless endeavoured to bring up in the fear of the Lord.

Under the influence of paganized popery, various attempts have been made to overcome the direct and plain statements of the written Word; but all have been exposed.

The most usual is to affirm that they were the children of an imaginary sister of *Miriam*, who bore the imaginary name of *Mary*. Passing by the untenable idea that two sisters should be named exactly alike; it seems that if these were cousins of our Lord, then at least three of them were apostles. But this contradicts John vii. 5. So they cannot be cousins.

Others, seeing this insuperable difficulty, have fallen into another, in order to escape the manifest declarations of Holy Writ. They have affirmed (but with no more proof than the others) that these were the children of a former wife of Joseph's. This is impossible also, because if so, then the Son of *Miriam* was not the legal heir to the throne of David.

The fact that they are always found with *Miriam*, instead of with their imaginary mother, and always being called "brothers," instead of any title equivalent to cousin or relation, confirms their actual relationship.

This unscriptural theory so prominently put forth in the Lambeth Letter, is also equally unhistorical. It does not seem to have been held prior to Jerome (A. D. 370) the ascetic Monk of Bethlehem, and even he seems to have abandoned it, after leaving Palestine, as untenable.

Of course the true prototype of the Archbishops' "ever Virgin Mary," is the "ever Virgin" *Mylitta* of Babylon, who was reproduced in Egypt as *Isis* the virgin mother, and in Athens as *Athene* the virgin goddess of the Parthenon. And in the stone virgin over the restored Westminster Abbey doorway, and the marble virgin in St. Paul's reredos, we see the actual re-establishment of the commencement of the return to the ancient Mariolatry of pagan Babylon, and papal Rome, in the professed Protestant Church of England.

Conference Addresses.

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

ARE THERE TWO DISTINCT PHASES IN THE SECOND COMING OF OUR LORD?

By JOHN WOOD, ESQ.

(At a Prophetic Conference, 1897).

MY answer to this question is an affirmative one, and I believe our Lord's ascension will probably give us a clue.

In John xx. 17 the Lord Jesus said to *Mary*, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God," whereas eight days later the Lord said to *Thomas*, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing."

I can only suggest one way of explaining this mystery. Our Lord appears to have fulfilled Levit. xxiii. 11, the

"Wave sheaf," this was presented as a type of Christ in Resurrection *the day after the Sabbath*, and was fulfilled if our Lord ascended and presented Himself to the Father. It is unnecessary to my present purpose to point out the significance of the fifty days which we know pointed to Pentecost, or the "two loaves of fine flour baked with leaven," which we know represent the Church. Suffice it to say, that as our Lord before His ascension (as we commonly understand the phrase) fulfilled the wave sheaf type, so, I believe, He will come *for* His Church, before He comes in glory "with all his saints." Is there any other way of accounting for the words, "Touch me not?" and also "I ascend?" seeing that Thomas was so differently dealt with from Mary? and the ascension was some distance off when the Lord spoke to Mary?

To a thoughtful mind it is almost impossible to understand or to reconcile verses of Scripture unless we grasp "the two phases;" for example, take such a verse as "This same Jesus . . . shall so come in like manner as ye have seen Him go into Heaven" (Acts i. 11). How different from 2 Thess. i. 7—"The Lord Jesus shall be revealed from Heaven with His mighty angels in flaming fire, taking vengeance on them that know not God." Or again in Amos v. 18, we have "Woe unto you that desire the day of the Lord." In 1 Thess. iv. 18, "Comfort one another with these words."

Let me however, clearly say that I have no wish to prove:—

(1) That a *monopoly* of wisdom is vested in those who hold certain views, be they "historic" or "futurist."

(2) I am not of necessity going to teach a "secret" rapture.

To many minds the phrase—"The Second Coming of the Lord" implies several clearly marked events, which, of necessity, imply a considerable space of time. For example:—

(1) We have "the Rapture" clearly taught in 1 Thess. iv. (this I hope to show means the removal of the *complete* Church to meet the Lord in the air).

(2) We have also the scene on earth depicted after the Church is taken (in Rev. vi.) by the breaking of "the seals" of the seven sealed book.

(3) Also, the reign of a last personal Antichrist, who is known as "the man of sin," "the Beast," the wilful king, etc.

(4) The gathering of a great multitude who are seen in Rev. vii., and who are declared to have been brought out of "the Tribulation, the great Tribulation," but who have no "crown," in the description given them.

It seems impossible that these should belong to the Church, the body of Christ.

(5) The gathering of the Jewish Remnant to their own land (see Zech. viii. 12 and other Scriptures), that they may be at the appointed place to meet the Lord when He comes in glory "with all His saints," to be seen of those who pierced Him, to destroy His arch-enemy, "the man of sin," and to fulfil the second psalm, establishing the Kingdom on earth which will last 1,000 years.

Now let us deal a little more in detail with these points. There is to be "a glorious appearing," and undoubtedly a multitude of redeemed sinners will "meet the Lord in the air"; *all* can say "yes" to this, but now alas, we part company, for many think that:—

A. A favoured few are to be caught up whilst the majority, on account of worldliness or spiritual deficiency, are left to go through the tribulation.

B. Others think that the whole church on earth, *i.e.*, those who have not fallen asleep in Jesus during past centuries, will go through the tribulation, and that "the Rapture" of necessity takes place after the tribulation (unless they get out of the difficulty by teaching "a first-fruits ascension"); whilst a third section believes:—

C. That the Church will *not* go through the tribulation; to this latter view I absolutely and firmly adhere for the following reasons:—

(1) The Apostle Paul said, "Christ the firstfruits, afterward *they that are Christ's* at His Coming" (1 Cor. xv. 23). (2) He also said, "WE which are alive and remain shall not prevent those who are asleep"; does he in these words hint at any sub-division? (3) So long as grace is grace, and so long as grace and works *as a title* must be kept separate and distinct, who can believe that works, or experience, or faithfulness can add to the Title? What would be our Title on a dying bed to-day? Surely the Precious Blood? If that does not secure "an abundant entrance," what will? True, the Irvingites, the Christadelphians, a certain few Romanists, and other individuals far more deeply taught in the Word, severally teach that the "translated" are the few, and each in turn teaches the translation of the coterie to which he belongs! Did I share these views, modesty would compel me to omit myself from the faithful and distinguished few! The idea seems utterly foreign to Scripture.

Are there not foreshadowings of the glorious appearing?

I think so? Look, for example, at Heb. xi. How are we to account for the Divine order, and the Divine omissions of that chapter? Why does the Holy Spirit begin with Abel and then mention Enoch, the *seventh* from Adam? Why go from Enoch to Noah? Surely Abel shews the truth concerning the first appearing of our Lord "to put away sin by the sacrifice of Himself," whereas Enoch shews the truth of the second appearing "without sin unto Salvation." Enoch was caught away, he was not, just as we shall be, caught up or raptured. Enoch was taken immediately *before* the flood (the tribulation which our Lord uses in Matt. xxiv. to point on to another tribulation yet future). Surely the inference is strong! but see how it is supported by another instance.

The cities of the plain are doomed, where is Abraham? In Gen. xix. 27 we are told that Abraham was "standing before the Lord" when the judgment fell! Then he was safely out of the tribulation which fell upon the doomed cities. "As it was in the days of Lot so shall it be."

Yea further, what about Lot himself? Surely his experience was not such that on the ground of grace plus works he was delivered? Yet the Lord "delivered just Lot." He could not do anything "till Lot be come thither." Why not? Because it would have been contrary to a Divine principle witnessed through Scripture, *viz.*, that judgment can never touch one of the Lord's own people. We all remember about the saints at Jerusalem escaping to Pella before the overthrow by the Roman armies.

The Rapture then means the translation of *all* the saints then alive, to meet those who have been asleep in Jesus, their Title being "the Blood" alone—Sovereign grace.

I hesitate to give foreshadowings of "the day of the Lord," they are so numerous—the overthrow of Pharaoh at the Exodus is perhaps the most significant.

So soon as the Church is gone, the seals of the seven-sealed book are broken, and Antichrist in Rev. vi. is seen on "the white horse" going forth conquering and to

conquer, followed by war, famine, pestilence, martyrdoms for the Word of God, and the great earthquake. This we get in Rev. vi. after we have seen the Church in glory in Rev. v. Some are looking for Antichrist, but I know of no verse to warrant their doing so. We are "to wait for *the Son from Heaven*," and to look for *Him*. We must not confuse those who sing the new song in Rev. v. with those who cry for vengeance in chap. vi. 10.

When is the Rapture?

It may be *at any time*. The Lord says, "Behold, I come quickly," the words were uttered many centuries ago, but they were uttered *in the right place!* Such words could not have been used to the Churches of Ephesus or Smyrna, which *mystically* represented early church days, but one of the seven "Lampstands" represents (mystically) *our own day*, viz., the Philadelphian, and, of course, it is to *that* Church that the Lord says, "Behold, I come quickly," and to the same Church we have that remarkable verse, "Because thou hast kept the word of my patience, I also will keep thee from (*i.e.*, out of) the hour of temptation which shall come to try them that dwell upon the earth."

Strongly do I believe that we escape that "hour," equally strongly do I believe that the "quickly" should be caught by every hearing ear.

In *every* passage of Scripture careful discernment will shew that the promise is in beautiful sequence with the lapse of time, and that "the time of the end" is strictly in view, wherever the word "quickly" is used. I have omitted all reference to the deeply interesting *Jewish* topic. God's purposes are ripening fast in the East, and never were newspapers scanned with greater eagerness than now, especially by those who "lift up their heads knowing that their redemption draweth nigh."

It is, however, not necessary that the Jews should go back before the Rapture. I look only for "a remnant" to return to their own land, and statistics are already interesting and suggestive. It is enough for us to know that the "Times of the Gentiles" have nearly run out, that *then* blessing reverts to Israel, but not prior to the Church's removal, for surely all uncertainty would be at an end if we saw Israel in possession of the heritage given to Abraham. The eleventh chapter of the Epistle to the Romans is not difficult, nor is Matt xxiv., if we keep in mind that the latter chapter refers to events (entirely, after the Rapture, except in-so-far as Jerusalem's overthrow by the Roman armies was a foreshadowing of that greater tribulation referred to in ver. 29. Nor does Luke xxi. afford any disproof of this opinion.

The pivot words of these chapters have lead me to this conclusion; notice them, "Temple," "Mount of Olives," "Abomination of desolation," "Holy place," "Judea," "Sabbath day," "Fig tree," "This generation," "Synagogues," etc., surely these words do not take our thoughts to the Body of Christ which is the Church?

We do well to cease looking for *signs* except in-so-far as we discern the general aspect of the days, "the Signs of the Times" *generally*. St. Paul fully, in his epistles, (for example, 2 Tim. iii. 1) has given us *leading characteristics*, they are sufficiently clear to warrant our belief that "the night is far spent, and that the day is at hand." How many choice servants of the Lord have gone home who *knew* this! Were they wrong? I believe not! Was it not their incentive to godliness; to zeal in evangelistic, pastoral, and missionary work? Shall it not be ours? If careful comparisons of Scripture lead us to the conclusion that the time is indeed short, surely our conduct must be regulated by such a solemn consideration, and by such a "blessed hope."

Selected Gleanings.

"THE TEACHING OF JESUS"

NO subject is more important or requires more careful attention than that which is raised by the above modern title.

The last words of Christ from the glory were to call the attention of the church seven times to the words of the Holy Spirit addressed to us in the Epistles. "He that hath an ear let him hear what the Spirit saith (or is saying) to the Churches."

The aim of the enemy, therefore, is to divert our attention from that all important instruction for us. The most effectual way of doing this is not by denying it or perverting it, but by setting up something above it, by setting up the teaching of Christ above the teaching of Paul and thus *using one truth to destroy another truth*. This is much more subtle and therefore more dangerous than meeting truth and opposing it by error (which is of course another of the enemy's tactics and often resorted to).

Moreover, it is a side-blow at Inspiration, for, on the one hand, it is meant to lower Paul's teaching by treating it as merely human, and opposing it to the divine teaching of Christ; and, on the other hand it lowers Christ's teaching by putting it in opposition to Paul's.

"We are not ignorant of his (the enemy's) devices." For we know that both teachings are true, perfect, and equally divine, but we rightly divide them and read them with reference to the Dispensations for which they were respectively intended, and thus see not opposition but wondrous perfection and beauty.

It is helpful to note that others adopt our conclusions without knowing our premises. The testimony of such is useful. We therefore give a few extracts from an article in *The Expository Times* for July entitled "Paul and Jesus." We do not like or approve of the title, or the use of the name "Jesus" in such a connection, and so frequently as the writer (the Rev. Arthur Hoyle of Leeds) employs it. We make this our protest at the outset as we cannot alter the wording of Mr. Hoyle's article.

Approaching the subject from quite another direction, Mr. Hoyle says:—

"A good deal of the depreciation of Paul the Apostle may be traced to the revolt against supernaturalism that has marked the latter half of this century. It is a new development of an old position, and, partially, a strategical movement to the rear. The ultimate goal of these assailants, for the most part, is everything miraculous. If Paul can be got out of the way, then the rest are easily put aside. Paul has elevated supernaturalism into a system, made every Christian in some sense a miracle, and linked the Personal intervention of a Personal God to the deepest facts of our spiritual consciousness. So long as this system is accepted, even in its broad outlines, supernaturalism is safe. But get this out of the way, and, with flying banners,

the assailants will march over all the rest. There is a show of retreat. Twenty years ago, all theology was of chaos and black night; now this position is somewhat modified. We may keep our theology, provided it has no mysterious depths and awful outlines; that is to say, provided it is no theology at all. Then Jesus is held up to us, but a Jesus one can hardly recognise. His life is a poem, dear and refreshing to the heart of man. He is the great unveiler of ethics. Simplicity and gentleness and intellectual beauty are His distinguishing characteristics. About Him is nothing polemical or dogmatic, but the sweet seduction of an entirely human sentiment, so penetrative and so persuasive, that one feels, when putting down these accounts of Jesus, as a certain woman did, 'what worries me is that it doesn't wind up with a wedding.'

"Such a Jesus as that Paul never knew. Such a Jesus as that has no sort of connexion with the teaching that 'it is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.' If we think other than thus about Him, we may at once put down Paul's Epistles. They are of no further use. They are plucked up by the very roots. But *was* Jesus just a Teacher with a handful of charming precepts? Had He *no* system? Had His system no mysterious depths, no awful outlines? I cannot dwell long on this, but I have observed that, just as those who object to theology do not really object to theology at all, only to some other person's theology, so those who say that Jesus has no system, usually have no system of their own. Jesus *had* a system. Every man whose life is at all based on reason *must* have a system. He cannot help himself. A man can no more escape a system and base himself on reason than he can escape the bones of his own skeleton and be a man. Wendt and Beyschlag have *shown* us the system of Jesus, only they have ignored the gulf, and skidded over the depths on the thin ice frozen there by their own negations. If there be no pre-existence and no resurrection and no miracles, Jesus is not the Jesus of Paul, but another. Then His teaching *can* be crammed into an intellectual comfit-box, and made to do service in drawing-rooms and give a sentimental aroma to the tents of the proud. It is from these great and awful facts that the system of Jesus takes on its great and awful aspects. It was the Jesus of the great facts that Paul knew and preached."

Mr. Hoyle then goes on to discuss the teaching of the Holy Spirit by Paul, and to deal with certain objections against it. Both the objections and the answers make too little of Inspiration and treat the whole subject from too human a stand-point, so that we content ourselves with the following brief extract.

The objector says, "But there is not the serenity and sweetness about the system of Paul, not the charm that there is about Jesus."

To this Mr. Hoyle replies that it is "an objection worthy of 'an erudite and elderly butterfly.' I acknowledge that in the Epistles you are at once in another atmosphere, another and a very different, and not so sweet and gracious. But, then, it is only a question of atmosphere, and who

made that atmosphere? Certainly not Paul. You may quarrel with the form of the message as much as you like, but the last question of all, and the only really important question, is this, Is the message true?"

Our Monthly Bible Study

THE SECOND ADVENT IN 1 AND 2 THESS.

1. ITS HAPPY RESULTS: 1 Thess. i. 9, 10.
2. ITS REWARDS: 1 Thess. ii. 19.
3. ITS UNITING POWER: 1 Thess. iii. 12, 13.
4. ITS COMFORT TO THE SORROWING: 1 Thess. iv. 13, 14.
5. ITS SANCTIFYING EFFECT: 1 Thess. v. 23.
6. ITS JUDGMENTS: 2 Thess. i. 8 and ii. 8.
7. ITS TWOFOLD ACTION: 2 Thess. iii. 5.

Christ Church Lodge, Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION NO. 154.

H. H., Harrow. "Are we not misled when we apply Rev. xx. 4-6 to the Church of this dispensation? Does it not rather apply to Israel? See Matt. xix. 28, Dan. vii. 9 and 27, etc. Should we not regard the Church, which is one body and perfect man in Christ, as so closely connected with Christ that it is hidden in Him in the Revelation?"

Your suggestion is attractive only at first sight, and what it propounds cannot long be held comfortably in the heart. The fallacy underlying it is the very same one as has entrapped those who mix up the Body and the Bride, mutually repellent as those two views appear. Discernment of the relations subsisting between what is corporate and what is individual, *i.e.*, between any given whole and its parts, disposes of both views at once.

Their mistake is the hasty assumption of the identity of two corporate communities without their previously resolving each of them into its constituent elements, and comparing those elements accordingly. What *your* suggestion would do is import something corporate into a text that treats of individuals only. The essential character of the passage is that it gathers together, for purposes of summing up, in order to a specific result, individuals previously dealt with in Scripture in other aspects—we must neither say, gathers together individuals *plus* something corporate, or treat "Christ" here as *involving* the corporate when He is manifestly regarded in His individuality only. Note further, we are never said to reign "*in* Christ," but "*reign with Him*" (2 Tim. ii. 12), the very words used in Rev. xx. 4-6, and we never speak of "the reign of the Church," "the reign of the *saints*" being the only truly scriptural phrase.

The conclusion of the whole matter, then, is that as the

text in Timothy concerns *individuals* only, and the one in Revelation also concerns *individuals* only, in our study of the latter we have a proper basis to start with, and thus both fallacies can be avoided.

Those seated on thrones are we therefore, apprehend, the saints composing the Church and the Old Testament saints (cf. Heb. xii. 18-24), together with the 144,000 of Rev. vii. to xiv. There are then enumerated two further collections (to complete the heavenly company), the former comprising those slain since the opening of the Seals (which are the wars and pestilences of Matt. xxiv. 7-9), being those martyred by Pseudo-Jerusalem, the Harlot, that (in the purpose of God) she may be caught redhanded at her old crimes, and the latter consisting of those who, after the overthrow of the Harlot, are murdered for refusing to worship the Beast. The whole make up the collection of individuals who will have part in the resurrection of the righteous.

This, you will see, does not bring the Church in corporately, as such; it merely leaves room for an application of the promise in 2 Tim. ii. 12, and does so in a natural manner, with all respect both to canons of interpretation and canons of logic.

Signs of the Times.

JEWISH SIGNS.

"THE ADVENT OF THE NEW MOSES."

Such is the title of a long article in *The Pall Mall Gazette* of July 30th, giving some significant telegrams from Vienna, and recording an

INTERVIEW WITH DR. HERZL.

The Correspondent of the *Pall Mall Gazette*, after describing the man and his surroundings, says,

"He means he found a colony up-to-date, which will know nothing of the solitary unaided pioneer or of a virgin country without civilization, law, and rational government. Sheridan exclaimed that he had finished his play when he had found his plot—he had only to write it. In the same way Dr. Herzl will have acquired and opened up the land before the colonization proper takes place.

AN IMPROVEMENT ON RHODESIA.

"For founding the Jewish State," said Dr. Herzl, "my plan might be styled a Jewish Rhodesia, but with this difference, that within a year or so of Palestine being acquired from the Turk I shall have a million colonists in the country."

"How is that possible?"

"We shall first send an exploring expedition, equipped with all the modern resources of science, which will thoroughly overhaul the land from one end to the other, before it is colonized, and establish telephonic and telegraphic communication with the base as they advance. The old methods of colonization will not do here. It was in Paris, three years ago, while I was the correspondent of a Vienna paper, that I first hit on the idea. I had no hopes then of ever realizing it, but on my return to Austria I was very much like the man with the anaconda in a box, who was surprised to find that it had grown out of all proportion to its surroundings."

"Then it is a case of greatness being thrust upon you? They have already dubbed you the new Moscs."

"Oh la-la-la!" said the worthy doctor, with a kind of French shrug; "I do not lay claim to any inspiration, though thereby hangs

a tale. I remember revealing my plans about two years ago to a well-known Berlin banker and the Chief Rabbi of Vienna. The latter having heard my story, spread out his arms and exclaimed 'Moses!' It is significant that this same Rabbi has since written a brochure against me and my work.

"But the movement is bound to succeed. Our organization is established throughout the world, and every day I get reports giving particulars of people who are ready to go to Palestine. See here," and he showed me a goodly sized book which may find an honourable place, a hundred years hence, in the future museum of Jewish Jerusalem. "This is one of the four books which contain the records of the movement—the log books of the *Mayflower*," added Dr. Herzl, with a chuckle. "That one watchword—the 'Jewish State' has been sufficient to rouse the Jews to a state of enthusiasm in the remotest corners of the earth, though there are those forming the so-called philanthropic party who predict that that watchword will provoke reprisals from Turkey. Inquiries in Constantinople and Palestine show that nothing is further from the truth. Moreover, the Turkish Ambassador in Vienna has given me full authority to flatly contradict such a statement."

A CAPITAL OF A BILLIARD OF MARKS.

"And your plan, Doctor?"

"My plan is simple enough. We must obtain the sovereignty over Palestine—our never-to-be-forgotten, historical home. At the head of the movement will be two great and powerful agents—the Society of Jews and the Jewish Company. The first-named will be a political organization and spread the Jewish propaganda. The latter will be a limited liability company, under English laws, having its headquarters in London, and a capital of, say, a milliard of marks. Its task will be to discharge all the financial obligations of the retiring Jews and regulate the economic conditions in the new country. At first we shall send only unskilled labour—that is, the very poorest, who will make the land arable. They will lay out streets, build bridges and railroads, regulate rivers, and lay down telegraphs according to plans prepared at headquarters. Their work will bring trade, their trade the market, and the markets will cause new settlers to flock to the country. Everyone will go there voluntarily at his or her own risk, but ever under the watchful eye and protection of the organization."

"Then all you have to do is to get the country?"

"Just so, and I think we shall find Palestine at our disposal sooner than we expected. Last year I went to Constantinople and had two long conferences with the Grand Vizier, to whom I pointed out that the key to the preservation of Turkey lay in the solution of the Jewish question. That the Sultan has taken no unfavourable view of my proposals is proved by his having decorated me. Turkey's finances are disorganized, and she will never get a penny from Greece. She is in a state of constitutional decomposition, and threatens the health of the whole of Europe. Either sanitary remedies must be applied or she must be removed. The maintenance of order in this corner of the Orient is a *sine qua non* if Christians are to live unmolested there. We cannot look to weak Turkish Governments to do that. The great fault of the Turks is their inability to keep pace with European civilization and advancement, and England placed the first nail in her coffin when Stephenson's invention introduced a new era of progress. The Jews in exchange for Palestine would regulate the Sultan's finances and prevent disintegration, while for Europe we should form a new outpost against Asiatic barbarism and a guard of honour to hold intact the sacred shrines of the Christians."

"And if Turkey rejects your proposals?"

"We can afford to play a waiting game, and either take over Palestine from the European Congress called together to divide the spoils of disintegrated Turkey, or look out for another land such as Argentine, and say, 'Your Zion is there!'"

A CONGRESS TO BE THE NEW REDEEMER.

"It is to confer over this point that a congress has been arranged for at Basle on August 29. I am told that among the Bulgarian Jews there is a belief that on that date a Messiah will arise; but whatever may happen, there is no doubt that that congress will be the Redeemer of the Jews. The immediate results of the Zionist movement have been to unite the most antagonistic Jewish elements, and to bring into actual life a new school of Jewish literature."

"You rely, then, upon the Jew making a good colonist?"

"I am sure of it, and that he is even a better colonist than the Englishman. There are already colonies of Jews in Palestine, and I have on my table an excellent Bordeaux, Sauterne, and cognac grown in that country. It is well known that in Galicia and the Balkans the Jews perform the roughest kind of manual labour. There the wealth he brings is not his money, but himself."

"And how far do you propose to solve the social problems in the New State?"

"I am not in favour of anything savouring of the Utopian element and the Socialist's dream. Personally, I incline to a democratic

monarchy and very much of what is best in English institutions. But the Jew in his new country will know nothing of the misery of his European surroundings."

The chief significance of this sign lies in the fact that the movement is confessedly not Religious or Scriptural but purely National and Commercial; and that the *Pall Mall Gazette* should speak of it as "the biggest idea in creation!"

POLITICAL SIGNS.

THE PROSPECTS OF THE TEN KINGDOMS.

We reproduce the following from the *Daily Mail* of August 9th:—

FRANCO-RUSSIAN ALLIANCE WEAKENED.

"The majority of the papers here (Vienna) comment on the significance of the German Emperor's visit to St. Petersburg. The semi-official *Fremdenblatt* simply describes it as a token of peace, which will be observed with sympathy in Austria, but in other quarters it is regarded as a sign that the triple and dual alliances now form a coalition hostile to England. Others again describe the German Emperor as paying homage to the Czar, and consider the visit a proof of the absolute predominance of Russia in European politics.

The *Neue Freie Presse* points out that Russia is now on the best of terms with the Triple Alliance, and that her connection with France is no longer necessary to preserve the balance of power. The full recognition of this by Russia may produce startling changes in the aspect of European affairs."

The nations of the so-called "European Concert" have been grouping and re-grouping themselves, in wars and preparations for wars, ever since, at the close of the last century, a single nation, France, attempted to seize the predominance. It is like the surging of the great sea when the four winds are striving for the mastery. Is not this what is alluded to in Daniel vii. 2?

Till the kingdom of God is established, it seems the world will be distraught by the working of two contrary principles, the one symbolized by "the sea," as representing an unsettled state of things, and the other by "the earth," or settled state of things. To the former class belong the rivalries of the nations, and to the latter the bonds that, on the other hand, tend to draw them together. "The four winds of heaven," as symbols, are only named three times in Scripture, *viz.*, here in Daniel vii., in Zechariah vi., which carries on the narrative, and finally in Revelation viii., and the inference is that they are the agencies of God in His providence to upset man's attempt "to settle down upon the earth;" whereas Zechariah v., in connection with Revelation xvii. and xviii., shows man endeavouring to use those who murdered the Lord (and who, being *nationally* not individually under the curse, are a kindred, a people, and a language, but not a nation), as convenient arbiters on that account to maintain international material prosperity, and secure the earth and its fulness for man. But it is when the "Harlot" is destroyed that Satan's great effort to work both principles together will reach its climax. In Rev. xiii., the "First Beast," or Antichrist, arises from "the sea," or unsettled state of things, the surging of the Nations, the "Second Beast," or False Prophet from "the earth," a Jew, a false Elijah.

RELIGIOUS SIGNS.

"THE FACTS OF SCIENCE."

"The Darwinians will have to make their peace somehow with Lord Kelvin, and we shall be curious to see how they will do it. He will not allow them a solid earth for more than thirty, or more probably twenty, millions of years in which to work out the problem

of evolution. This, at what is supposed to be the present rate, is confessedly not enough, and either Lord Kelvin has to be disproved or a new factor introduced. The result must in any case be a valuable lesson against that 'cocksureness' which is the bane of modern science." (*Daily Paper*).

What a come down! Only a miserable trifle of twenty millions of years for the descent of man from a nebula! It is too unkind. What would have been the feelings of the town-crier at Ephesus if he had been told that the divinity of the great goddess was open to dispute? Can we imagine the expression of his countenance, had anyone had the hardihood to make the untoward suggestion? And modern philosophers are in that position today.

But here is a still more bitter pill for them to swallow. Inductive Logic, upon which the biological theory of Darwin, the geological theory of Lyell, and the astronomical theory of Sir Isaac Newton himself stand or fall, is challenged by so great an authority on Logic that the work is now placed amongst the standard literature of the day for constant reference in the Reading Room of the British Museum Library. We refer our readers to the authority mentioned, *viz.*, *The Principles of Logic*, by F. H. Bradley, LL.D., page 329.

A NATURAL MAN'S VIEW OF PAUL.

Another "Life of St. Paul" is given to us; this time by Mr. Baring-Gould. The line he has adopted is "that of a man of the world, a novelist with some experience of life," etc. No wonder then that Paul is brought down from the "seventh heaven of invention in which theologians have placed him," and that the usual view of Paul is reversed.

It is sadly instructive to notice how human wisdom is wholly at fault when dealing with divine and spiritual things. Mr. Baring-Gould sees that Paul only holds his prominent position, owing to the fact that he had in Luke an enthusiastic admirer and biographer! He says the other apostles were *the true founders of the Church!* And he speaks truly if he means the popular Christianity of Christendom. For as we have often said the special teaching of the Holy Ghost by Paul was soon forsaken for that of the Twelve.

Mr. Baring-Gould can see that Paul's teaching was different from that of the Twelve, and that, failing to receive it, he considers it illogical and untenable! The utmost he can see in Paul's special ministry and teaching, as to the true nature and standing of the Church of God is, as expressed by another worldly reviewer, that Paul "was a great instrument in the Divine process of the education of the world." That is all! So much for the wisdom of natural man. Truly it is "foolishness with God."

RELIGIOUS COMPETITION.

"Everybody knows that the uncompromising simplicity of Non-conformist services has been severely encroached upon of recent years; but we were hardly prepared for this—stated in an article in *The Times* on 'The Position of Nonconformity':—'At Paisley there is a Baptist Cathedral, with a surpliced choir—of both sexes. In a Glasgow Congregational church a liturgy is used, with choral responses, including the Ten Commandments and the chanted psalms; the lessons are read from a lectern; daily services are held, and over the altar or communion table stands a large gilt cross. English Non-conformity, which alone this article attempts to describe, has not yet gone so far, but it is feeling its way.' What next?—*British Protestant*.

THINGS TO COME.

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Editorial.

NOTES ON THE ACTS OF THE APOSTLES.

THE Acts of the Apostles is, we believe, one of the most difficult books to understand, of all the books in the New Testament.

We are not satisfied with any of the commentaries on it which we have ever seen, because all expositors treat it as though it stood by itself, and consider it without any regard to its context, *i.e.*, its relation to the other books which precede and follow it; in short, the book is generally considered without reference to the place where we find it, and the order in which it comes to us and is presented to us in God's providence. We hold this to be as important as the consideration of the words of which it is composed.

We have to rightly divide it, not merely as to its contents, but also as to its dispensational position. Unless we discern the latter we cannot understand the former, for we lack the key and the guide to its interpretation.

The book is usually read in the light of subsequent revelation and of Church history. These are read into it as though it were the commencement of ecclesiastical history rather than the conclusion of Old Testament history.

It would perhaps be more correct to say that it is neither the one nor the other, but is partly an overlapping of the two, or transitional between them.

The persons who move, and speak, and act in this book knew nothing of what we know, either as to subsequent revelation or history. God's dealings with them in the development of His purposes must, clearly, have been understood and interpreted in the light of the past rather than that of the future, and if we would understand it aright we must put ourselves as far as we possibly can in the position of those whose actions and words are described, and thus rightly divide it off from all that was then immediately future, and read it as though we were (for the moment) ignorant of the Epistles (except as they were written from time to time), and of the history of the Church which followed.

The "Acts of the Apostles" is the last chapter in the inspired history of the dealings of God with the people of Israel as His people.

"The Acts" occupies a place in the New Testament similar to that occupied by the book of "Numbers" in the Old.

"Numbers" is the history of the people of Israel from the shore of the Red Sea, which they had recently passed through, in their journey through the wilderness to the borders of the Promised Land, preparatory to taking possession of their inheritance.

So "the Acts" shews us a saved remnant of the people of Israel, first in Jerusalem, then in the synagogues among the Gentiles, believing Gentiles being associated with them; it afterwards shews the believers both Jews and Gentiles separated from the synagogues preparatory to their receiving the truth sent to the Gentiles whereby they were to be established and set in order as the Church of God, wholly apart from the synagogues and from Jerusalem.

That the company of believers as seen in "the Acts" was the antitype of the camp of Israel in the wilderness is plainly taught in Scripture, for the Hebrew believers are written to as such in Hebrews iii. and iv., and are warned lest they "fall after the same example of unbelief." The Gentile believers at Corinth are written to as such in 1 Cor. x. and are assured that God will not suffer them "to be tempted above that ye are able." Thus the two companies of believers, Jews and Gentiles, are addressed each separately, though associated in the one confession of Jesus as the Messiah, to show them that up to that time their position was the same in character as that of the camp in the wilderness. "The Acts" then is the history of "the camp" as regards the revelation of Christ among the Gentiles, as "Numbers" is the history of the camp as regards the Nation of Israel.

Chapter i. forms the introduction to the whole book.

I. *The Introduction* [Chapter i.]

The first chapter shews the character of the book. The resurrection and ascension of the Lord Jesus are the facts upon which all that follows depend. These facts were attested by infallible proofs during forty days of His presence among His apostles who were eye-witnesses also of His ascension.

The ministry committed to the Apostles was the continuation of that which the Lord had begun; "the Word which began to be spoken by the Lord was confirmed unto us by them that heard Him" (Heb. ii. 3). Jesus spake to them of "the things pertaining to the kingdom of God." He had been crucified as "the King of the Jews." When risen from among the dead, He sent His disciples to continue the ministry which He had begun, "preaching the Gospel of the kingdom of God" (Mark i. 14).

Jerusalem is the city which God has chosen to place His Name there. Whenever the kingdom of God is established in the earth, "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it" (Jer. iii. 17). Therefore "the preaching of the kingdom," how far soever it might extend, was to commence at, and to be associated with, Jerusalem. The apostles were to "wait there for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." "But ye shall

receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

The ministry committed to His apostles by the Lord Jesus may be summed up briefly thus. Their testimony was to be concerning His person as the Messiah whom God had raised up from the dead, and in His relation to the kingdom of God, and to Jerusalem as the city where His power is to be manifested, and where they were to receive power to fulfil the ministry committed to them.

"The Acts" is the inspired record of the fulfilment of their ministry.

While waiting for the power whereby they were to exercise the authority already conferred upon them, they acted according to the Scriptures which the Lord had opened to them; depending on God by prayer, they chose by lot Matthias to fill the place of Judas; so restoring the number of apostles to twelve, according to the will of the Lord for government in Israel.

So far, it is clear, we have nothing here relating to "the Church of God" as subsequently revealed in the Epistles. Nothing which is to be interpreted of it. It is written FOR the Church of God, but it is not necessarily on that account ABOUT the Church. It is history. The history of a transitional period leading on from one dispensation to another. The old dispensation had not yet passed away. The Temple was still standing. The Jewish Priests still offered the appointed sacrifices. The Feasts of the Lord were still celebrated. The Apostles themselves "continued with one accord in the Temple," and from all we can gather still observed the ordinances and kept the Feasts (Acts ii. 46; iii. 1, etc., etc.).

As yet there is nothing said about the "Church" as such. There was the "Assembly" of those who feared God, but not yet was the Ecclesia or Body of Christ revealed. The word Church in ch. ii. 47 is without manuscript authority, and must go out, as it does in the R.V. and all the critical Greek texts. (To be continued.)

Contributed Articles.

FIRST AND LAST WORDS IN SCRIPTURE.

BY DR. BULLINGER.

WE have often called attention to the first and last words, or occurrences of words, as being important and full of instruction.

The first words of the Serpent (Gen. iii. 1), "Yea, hath God said?" called in question the Word of God. This directs our attention to the great fact that the Devil is the great enemy of the Word—the Living Word and the Written Word. From that moment to this the peculiar enmity of the great enemy has been manifested against

what God has said. When the Living Word came into the world and the voice of the Father had scarcely died away which declared, "This is My beloved Son" (Matt. iii. 17), the Serpent speaks again, and his first recorded words in the New Testament are, "If Thou be Son of God" (iv. 3).

So with the first words of Christ, both ministerial and unofficial.

As to His human nature, He must have spoken from the time that all children speak. But not until twelve years had rolled by does the Holy Spirit put down one word that He uttered. When, therefore, He singles out certain words and records them, they must be full of significance, and so they are; "*Wist ye not that I must be about My Father's business?*" (Luke ii. 49). How wonderful is this as a comment on the object of His coming—"Lo, I come to do Thy will, O God." And when He yielded up His spirit, His last words as the Son of Man were, "*It is finished.*" What was finished? The "Father's business" which He came to be about, and the Will of God which He came to do.

So with His ministerial words as He fulfilled this office of Prophet. His first words were, "*It is written,*" three times repeated; and in His last official words in John xvii., where He commended Himself and His work to the Father, there is the same three-fold reference to the Written Word. In ver. 17, "Thy word is truth"; ver. 14, "I have given them Thy word"; and ver. 8, "I have given unto them the words which Thou gavest Me." Truly, if we have ears to hear, this fact speaks to us and says—*The beginning and the end of all ministry is the Word of God.*

This takes us back to the first words of the woman, our first parent, who "being deceived was in the transgression," for "Adam was not deceived" (1 Tim. ii. 14). How, and in what respect was Eve deceived? With reference to the Word of God! And her first recorded utterance is a corruption of that word. There are only three ways of corrupting it—(1) by *omitting* something from it, (2) by *adding* something to it, and (3) by *altering* something in it (Deut. iv. 2; xii. 32; Josh. i. 7; Prov. xxx. 6; Rev. xxii. 18, 19).

In quoting to the Serpent (in answer to his question) the words of God, she first omits the word "*freely,*" thus making God less bountiful (compare Gen. iii. 2 with ii. 16). Next she adds, of the tree of knowledge, "neither shall ye touch it," making God more harsh than He was (Gen. iii. 3, and ii. 17); and finally she changes a certainty, "Thou shalt *surely* die" (ii. 17) into a contingency, "*lest* ye die" (iii. 3). Thus was the way prepared for the Fall of Man, with all its consequent misery, sin and death, by dealing deceitfully with the Word of God.

Again the Old Testament ends (according to the Hebrew Canon) with the command of Cyrus to Israel to build the house of the Lord in Jerusalem, saying, "Let him go up." The New Testament ends with the prayer of the Church for Christ to come down, saying, "Even so, come, Lord Jesus."

Genesis begins with the words, "In the beginning God created the heavens and the earth," but after the fall, when death was brought in through sin, the book ends with the significant words concerning Joseph, "He was put in a

coffin in Egypt." Yes! but Joseph was the most remarkable example of faith's power to wait for the fulfilment of God's promise (Heb. xi. 22). "By faith Joseph remembered (margin) the departing of the children of Israel, and gave commandment concerning his bones." And so firm was his faith, that though he "was put in a coffin in Egypt," Joseph believed that He who had created the heavens and the earth would surely visit His people and bring them up out of Egypt. His faith is expressed in those beautiful and emphatic words, "God, when He visiteth, in visiting will visit you.*" The first and last words of Genesis being thus at once connected and contrasted.

The subject is an interesting one, and the study of it may be pursued with spiritual enlightenment and profit.

THE STRUCTURE OF THE BOOKS OF THE BIBLE.

BY THE REV. DR. BULLINGER.

WE have on former occasions pointed out that every portion of God's Word is Divinely constructed. Not only are the words and statements perfect, but even the very way in which they are put together and presented to us.

Each separate book is formed upon its own plan, and each part of it and each member of each part is arranged according to some perfect pattern.

We denote these members by using, arbitrarily, the letters of the alphabet in Roman and Italic types; the subject of the member marked with an *Italic* letter always corresponds to the subject of the member marked by the same letter in *Roman* type.

The use of this in interpretation can scarcely be over-rated: because what is obscure in a certain member may be clearly stated in the corresponding member—and thus the key is given to the other.†

Now the Books of the Bible have come down to us in a certain order, as well as with certain names. In these pages we have shown that man has altered both the one and the other. Man always thinks he can improve on what God has done, and he is ever attempting to do so. So here he has not only changed the names of most of the books, but has arranged them in a different order altogether from that in which they have been preserved in the Hebrew Canon.‡

This change was begun by the Translators of the Septuagint Version, continued in the Latin Vulgate, and copied from that by Wycliffe. The wrong and false order thus became so stamped and stereotyped that neither

* This figure is called *Polyptoton*.

† For further information see *The Key to the Psalms*, by the late Rev. Thos. Boys. Edited by Dr. Bullinger. Published by Eyre and Spottiswoode, Great New Street, London. Price 5s.

‡ It ought to be added that the whole Church is indebted to the late Rev. Thos. Boys, who, under God, set us upon the path of Scripture Correspondences. He in turn owed something to Bishop Jebb and Lowth for their development of *Scripture Parallelism*, and these again were indebted to the older Jewish Commentators and Bible Students.

§ See *The Names and Order of the Books of the Old Testament*, by the Rev. Dr. Bullinger. Eyre and Spottiswoode, Great New Street. Price 4d.

Tyndale, nor the Translators of the A.V., nor the Revisers of the R.V., felt able to follow the order of the books which they translated or dared to revert to the order of the Hebrew Canon.

In studying, then, the structure of the Books of the Bible, it is clear that we must follow the ancient order in which these books have come down to us. We have no more right to alter the *order* of the Books than we have to alter their contents. We must not change either the one or the other. We are bound to follow the Original Text in this matter, and not any Translations of it. The Original alone is Divine: while the Translations are human; and this is true of the names and number and order as well as of the contents of the several Books which make up "the Scriptures of Truth."

So we shall follow that order, of course, in presenting our view of its design.

The structure of Scripture is of three kinds; or, more strictly, of two—the third being only a combination of these two.

In the one the members are *alternately* arranged and noted thus:—

$$\begin{array}{l} A | \\ B | \\ A | \\ B | \end{array}$$

In the other the members are *introverted*, or arranged in an *Epanodos*; thus:—

$$\begin{array}{l} A | \\ B | \\ C | \\ B | \\ A | \end{array}$$

In this case the first member (A) corresponds with the sixth (A); the second (B) with the fifth (B); and the third (C) with the fourth (C).

The third form is a combination of the other two, thus:

$$\begin{array}{l} A | \\ B | a | \\ B | a | \\ A | \end{array}$$

Here, while A, B, B, A, are arranged as an *Introversion*, B and B are internally made up of an *Alternation*: a, b, a, b.

It is impossible to say which form is used more frequently in the Bible: but *the Books* themselves seem to be arranged as an *Introversion*; which is certainly the more formal, grand, and stately presentation, impressing us with a sense of importance and dignity.

The Old Testament is divided into three parts in all Hebrew MSS. and Printed Texts: thus preserving and following the division announced and sanctioned by the Lord Jesus, when He spoke of "the Law of Moses, the Prophets, and the Psalms" (Luke xxiv. 44).

We must regard these three divisions separately; and, though we use the popular names of the Books, the structure is influenced by their names in the original as well as by their order:—

I.—THE LAW.

- A | GENESIS. The beginning. All produced by the Word of God (Gen. i. 3). Israel as a "family" (Gen. xv. 1).
- B | EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."
- C | LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His people.
- B | NUMBERS. History. Israel, now a "Nation," numbered, and blessed, as such (xxiii., xxiv.)
- A | DEUTERONOMY. The end. All depending on the Word of the Lord. Israel regarded as in the "Land."

Here, note the exquisite beauty of the arrangement of these five books:—

The *first* and *fifth* correspond. The Word of God is the great central governing factor in both of them. It was that Word which created all things. It was "the Word of Jehovah who appeared to Abram, and made the great unconditional covenant with him (Gen. xv. 1); while the book of Deuteronomy is called in Hebrew "the words," not only because it is composed emphatically of "the words of Jehovah," but also because the Word of Jehovah is represented in it as being the source of all blessing; and obedience to it the People's safety, security, and happiness.

The *second* and *fourth* correspond in like manner. Both are History. Both describe the calling and the formation of the families or tribes into a Nation. Exodus begins with the "names" of the Tribes; and Numbers, with the "numbering" of them. Pharaoh's oppression is used in the one as the cause of the development and deliverance of the People; while Balak's attempted cursing is used in the other as the cause of the proclamation of national blessing, even to the final consummation, when "Israel shall do valiantly," and "out of Jacob shall come He that shall have dominion."

Then, in the central Book, we have the central truth. Jehovah declares how He will be approached and worshipped. Here, the foundation of all blessedness is seen, and the fountain whence all blessing proceeds. Here Jehovah declares, "I will be to them a God, and they shall be to Me a people." Jehovah "in the midst"—as shown in this central book of the Law which is in the midst of the Five Books—this is the secret of final and eternal blessing for Israel.

Finally, notice that the fourfold division of Israel corresponds to the four divisions of men in Gen. x.: "families, tongues, nations, lands." In Genesis we see Israel in their "*families*": in Exodus, as a People of a different "*tongue*"; for here they are first called "Hebrews," a term which refers to language; in Numbers, we see the "*Nation*" complete, and blessed as such by Jehovah (chaps. xxiii. and xxiv.); while in Deuteronomy we see Israel regarded, as being in the "*Land*," and addressed as to the grace which put them there, and the conditions on which alone they could remain there.

(To be continued.)

THE PEOPLING OF THE RENEWED EARTH.

By E. O. A. N. D.

APRES moi le déluge is a proverb which, in the things of this world, and according to the fashion of this world, may not be wholly useless in application; but from the standpoint of Christianity such a policy defeats its own object.

It seems to be the aim of certain Christian writers just now to prove from Scripture that they can be caught up to heaven without passing through the portals of death, and yet, while engaged in the exegesis, save themselves the trouble of studying the teachings of the only inspired writer to whom it was committed as a testimony, and through whose letter to the Thessalonians the Church rediscovered it after having forgotten it for seventeen centuries.

So, forsooth, the eschatology of the closing chapters of the Synoptic Gospels and the first five verses of the Fourteenth of Revelation must be annexed for the purpose, and a case made out from them for a partial rapture of the Church.

In doing this, they virtually say, "Only let *me* get away from the earth, and how the world is to go on afterwards is not my affair; let the Flood come." From their own unelevated point of view, they cut away from themselves one of the very things they think they are securing, *ie.*, the kingdom; for, if the prophecies affecting the kingdom in those passages teach the rapture of the Church and predict, as they would lead us to believe, the earth's privation of its preservative salt, there will be no kingdom on earth, and, therefore, no one left on it for them to reign over when they are in heaven.

One is further puzzled at their lack of humour in thus resisting the truth and annexing the eschatology of the scriptures referred to rather than study the Epistles, seeing that they well know their doing so opens up belief in the possibility of their themselves passing through the great tribulation. Nay, as one great error brings others in its train, they are like wheels without axles, limbs without a head, and the nett outcome is mental and spiritual obfuscation all round. Depreciating the fundamentals of Christianity, they have de-centralized the Bible.

They evolve the doctrine concerning the mystery from the Gospel of John, entirely ignoring the apostle's line of argument in Romans v. 12 to viii. 39, which is the great foundation of all our knowledge of the mystery of the Church and its coming rapture.

It is interesting to ask how, according to these teachings, any Gentiles will be left on the earth after such terrible judgments. For, the Apocalypse tells us that of the men then found settling down upon the earth, God is going to kill all the worshippers of the Beast in the judgments, and that these comprise all those whom the Beast does not kill. The said "earth-dwellers," we know, from the words of the petition under the Fifth Seal, are those who are content to enjoy the earth as it is, and to leave unpunished the shedding of the blood of the Lord Jesus and of the children of God from the days of Abel—the cry of which for vengeance is but suspended, not thrust aside for ever. The plagues of the Trumpets, we know, are the

commencement of the reply (Rev. viii. 2-6). The point, then, is, Do any of these "earth-dwellers" *repent* of this attitude before the Beast comes on to the scene, and so remain to people the earth, and get it on *God's* terms?

All they seem to find in Rev. vi.—xviii. is summed up as follows: These chapters "describe the appalling culmination of wickedness in the last seven years; they also foretell the judgments by which those who corrupt the earth shall be destroyed, while the remnant of Israel being purged and delivered from the oppression of the world by such fearful signs, and wonders, and plagues, that it shall no more be said, 'The Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north and from all the lands whither He had driven them.'" Only Israel then, remains on the earth—no Gentiles at all!

If this be so, what has become of the "great multitude, which no man could number out of every nation, and families, and peoples, and languages" who "come out of the great tribulation?" Rev. vii. 9-17. Surely *these* are Gentiles—blessed in Abraham and his Seed? To avoid this difficulty this scene is supposed to take place in heaven, and not on the renewed earth at all, and these are even believed to be members of the Body of Christ!

As there is no temple in the heavenly home of the saints, which is the New Jerusalem, and these are privileged to serve God continually in His temple, is it not clear that the said "temple" is simply the sanctuary on the renewed earth? The utterance recorded by them is by no means of a deeply spiritual character, "Salvation to our God that sitteth upon the throne and to the Lamb!" It is not what we look for in Christians in heaven, lost to self in worship of God and in contemplation of the person of Christ. It is, on the other hand, the appropriate word of praise from "earth-dwellers" who have (read Rev. viii.) been suffering from hunger and thirst and heat of the sun, through the herbs and fruits of that earth, whose fulness they had previously been *claiming*, being destroyed, and through wells and rivers and reservoirs being poisoned, and through the direct scorching of the solar rays, thanking God and the Lamb for delivering them out of it all; and their washing their *robes* only in the blood of the Lamb arises from no *Christian* position, but is merely the act of "earth-dwellers" remembering the voice of the blood (which is the point and efficient *cause* of the plagues) and repenting, because the Lamb of God, Who taketh away the sin of the *world*, was now making that act of sacrifice *effective* in the midst of the throne, saving the world by sweeping away evil-doers, and thus putting it on such a basis that God could have dealings with it.

These teachers also fail to notice that this company is not said to be seen *around* the throne, like the elders, the living creatures, and the angels, but simply to "stand *before* the throne"—which is a very different matter, and does not necessarily mean that they are in heaven.

In short, in order to prove that the great bulk of the Church go through the tribulation, they cut out of the Apocalypse the only allusion the Book contains to any

Gentiles remaining on the earth through the judgments. With all this school of interpreters, it is, as we have said, *Après moi le déluge*.

What a fantastical web it is, to be sure, they have woven out of the texts of Scripture, thus shorn of their natural organic consistency! These writers first ingeniously distinguish the 144,000 of Rev. vii., whom they *know* to be Israelites, from the 144,000 of Rev. xiv., because they require the second of these two passages to represent their watching Firstfruit of the Church (*sic*), the main body, according to the web, being the harvest, and left behind to go through the tribulation and be taken to heaven afterwards.

And now let us see how Rev. vii. works in with other parts of the Word which treat of peopling the renewed earth.

We assume that it is common ground to say that God divides men upon earth to-day into three classes, viz.: "the Jews, the Gentiles, and the Church of God." And we assume that it is common ground to say that, but for the cross, there could be no Church of God, that Israel must remain in her grave, and that the world cannot go on.

Those are our premises.

Now, the Lord is the HEAD of the Church, which is His Body; He died for it under that aspect. For Israel He died as her MESSIAH. For man at large, He died as THE SON OF MAN.

Why not keep these three titles clear, apply them severally to the three aspects under which He died, and then, "rightly dividing the Word of truth," search out those portions of the New Testament in which we find the record of each of them, and then keep strictly to them?

That being so, in what portions of the inspired record do we find Him as the Head, loving the Church and giving Himself for it? In the Gospels? No; the mystery of the Church was not revealed there, nor is there a word there of His being the "Head." No; there is one simple reply to the question. *We* know the Lord as "the Head of the Church, which is His Body" according to that mystery which was hidden in God until it was revealed to the apostle Paul, *only in the Epistles*. Further, the Church is entirely heavenly, and the title appropriated to it, viz., the "Head," is also entirely heavenly.

Contrasted with this is the Lord's title of "Messiah"—One anointed for and "sent" to Israel, an earthly people, and *with* them on earth. This is not His title anywhere in the Epistles, but is found in the Gospels.

Similarly, the title, "Son of Man," is not mentioned once in the Epistles from Romans to Philemon, and has, therefore, no more connection with the Church of God as such than has His title of "Messiah." It is a title embracing a much wider sphere than that of Israel's "Messiah."

Both "Messiah" and "Son of Man" are Old Testament titles, and relate especially to the earth. Consequently they are used *together* in prophecies concerning the *the earth*. Notably in the Psalms, Daniel, the Gospels, and the Apocalypse. We first see them together in the Psalms, *i.e.*, in Psalms i. to viii., the key to the whole of the

142 Psalms which follow. Psalms i. and ii. are a pair, showing the godly remnant of Israel (corresponding to those who afterwards became the Lord's disciples) separating themselves from the ungodly mass of the nation, and remaining rooted to the earth, whereas the ungodly do not "stand" in the judgment, but are blown away as chaff. The Lord takes His place amongst them as "Messiah," but is rejected by the ungodly. Psalm viii. presents this remnant as strong in the Lord (cf. Matthew xi. 25-27) as "Son of Man," and entering into His Kingdom. The order is precisely the same in the Psalms as in the Gospels; for the fulfilment of Psalm viii. follows that of Psalms i. and ii. in chronological order, such order being centrally though not circumferentially considered.

Next we turn to Daniel, and there we see the kingdom and the judgment committed in so many words to the Lord as "Son of Man" (vii. 7-28), which is made clear to the prophet (ix. 20-27) as one of the results of His rejection by the nation as their "Messiah."

This is precisely the claim He presents in the Gospels after the imprisonment of John the Baptist, all judgment committed to Him "because He is Son of Man," and finally as "Son of Man coming in His kingdom." There also those who "stand" enter into the kingdom, remaining rooted to the earth, like the tree of Psalm i., and those who do not "stand" depart from Him (Matt. xxv. 41), being burnt up, and are as the chaff (Matt. iii. 12), just as the ungodly in Psalm i. When the Flood came (Matt. xxiv. 37-41), Noah was not "carried along" by it, but was "left" on the renewed earth—the ungodly perished. So here, there is no hint at any rapture of believers, but a promise to remain and shine as the sun in the Father's kingdom (Matt. xiii. 40-43). Yet the whole of this precious truth has been studiously inverted by these writers interpreting the parables and the Lord's address to the remnant on Olivet of the Church of God. How, then, shall the earth have any inhabitants after the judgment? For, according to their web, those who are "taken" when the Flood comes go to heaven, and in the text we are told the Flood carries away all those who do not "stand before the Son of Man." So, *Après moi le déluge.*

(To be continued in our next.)

Our Monthly Bible Study.

THE FOUR "I COME QUICKLY" IN THE APOCALYPSE.

- | | |
|-----------------------------|---------------|
| 1. A CALL TO FAITHFULNESS : | Rev. iii. 11. |
| 2. A CALL TO APPRECIATION : | " xxii. 7. |
| 3. A CALL TO REWARDS : | " xxii. 12. |
| 4. A CALL TO EXPECTATION : | " xxii. 20. |

Christ Church Lodge,
Bromley, Kent.

T. GEORGE.

Conference Addresses.

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

FULFILLED PROPHECY AND GOD'S WORD.

UNDER the auspices of the Prophecy Investigation Society, an interesting lecture on the above subject was given by the Rev. W. H. Hechler, British Chaplain at Vienna, on Friday afternoon, April 30th, in St. Paul's Church Room, Onslow Square, the Rev. Prebendary Webb-Peploe, who presided, having introduced the lecturer as a man whose deep study of this particular theme had been widely blessed of God.

The Rev. W. H. Hechler said:—Mr. Chairman and dear friends, God is in the present day speaking to us through history, and is making the wrath of man to praise Him. When in Paris the other day, I visited the Louvre and saw the Moabite stone and other marvellous discoveries, which different distinguished excavators have brought to the light of day. We are, I think, living in a time when the words of the prophet are being fulfilled, for even the very stones are crying out. I can remember that thirty years ago, Strauss and Renan and other such men were held up before public estimation as demi-gods; and it was then that I used to go about in my little study at Heidelberg, in Germany, praying God to shed more light into my soul. Let me explain what I mean. Where, for instance, would we be in geography if we had never seen a map? Of course, we would be able to talk of St. Petersburg, Vienna, Paris, Berlin, and other large centres, but we would not see them in their respective positions in the world. And so it is in regard to history. Without you know history you will not see such men as Nebuchadnezzar, David, Abraham, Noah, or Alexander the Great in their various places as time has advanced.

This is a chart, proceeded Mr. Hechler, from which our Sunday School children in Vienna are learning Bible history. The chart is one which I want to hang in every school. Over and over again we have been told that Moses could never have written the history of the creation. I want to show you that Moses was perfectly able to write it. From the time of Adam to the birth of Moses there was a continuous line of communication between those various families. For example, when Adam died, Methuselah was 243 years old, and so forth down to the time of Israel's great leader. Throughout the whole of that time only five links are necessary, that is, the ages of five of the patriarchs extended over the entire period. And do we not know what took place five generations since?

Now let me here show you an interesting fact. We know that the birth of Isaac took place in 1897 B.C., or in other words, the first Jew was born into the world just as many years before Christ as we are now living years after Christ. Is it not a curious coincidence that thirty years prior to the birth of Isaac, the exodus of Abraham out of Ur of the Chaldees, from which place he directed his steps towards the land of Canaan, took place, and that at the present time, about as many years after Christ, the Jewish people are trying to get back to the land of their fathers?

There is another objection raised against the veracity of a portion of Bible history which I should like to refer to. Certain Egyptologists have stated that 10,000 B.C. is the

probable date to which the Pharaohs reached back. Now I have looked into the matter very carefully, and I can see nothing of the kind. These gentlemen are very fond of talking about their thousands of years. I can remember the time when it was deliberately stated that the Pharaohs went back even to 20,000 years before Christ, and then they came down to 10,000 B.C., and then to 7,000 B.C., and then to 4,000 B.C. I once showed an eminent professor in Berlin a summarised history of all the Pharaohs, and of the kings of Babylon and Assyria, on this chart, and I said to him, "Professor, I wish you good people would not be so reckless with your thousands of years. Just look at this history." After inspecting the chart, the professor remarked, "You may be right, after all; I never looked at it in that way." On another occasion I showed the chart to a celebrated philosopher, who made the observation, "I had no idea you could draw such figures from the Bible."

Some people assert that the books of Kings and Chronicles do not harmonise. Well, I assert that they do harmonise, and if you will take the trouble to examine this chart you will see that every synchronism falls into its proper place. We have often heard it said that the Captivity did not last for seventy years, but I say that it did last for seventy years exactly. Then there is the book of Daniel. I have interested many, to whom I have shown the chart, with the question, How old was Daniel when he was thrown into the lions' den? Daniel had lived through the Babylonish Captivity up to the year before the end, that is sixty-nine years. He must have been fifteen or twenty years of age before taken captive, and therefore he must have been eighty-five or ninety years old when thrown into the den of lions.

Then again, there is the Bible statement, disbelieved by many, as to the time when the Jews entered Palestine. Well, a number of Tel-Amarna inscriptions have lately been found, and what do they tell us? They state that about the year 1450 B.C. a certain race of people were in Palestine, and that the kings and governors of Assyria were writing to the Pharaohs, "Send us troops, because these people are taking one town after another."

A day or two ago I read a splendid article on these Tel-Amarna inscriptions, acknowledging that those people invading Palestine at that time must have been the Jews; and I venture to say that if these inscriptions are correctly read they will show that the Jews were in Palestine at the time the Bible states they were. If you will compare the translations of those inscriptions, with the books of Joshua and Judges, you will see that they all represent one and the same event. The Jews entered Palestine about the year 1453 B.C., or 1450 B.C. The Tel-Amarna inscriptions are acknowledged to have been written about 1440 B.C.

According to the inscriptions, Thothmes, the great Napoleon of his age, was reigning in Egypt in 1500 B.C. The full name given to Thothmes by the Greek historians is Thothmoses. Now it is very curious that there should have been in Egypt at that time a Pharaoh who had the name of Moses. The fact has always been startling to me.

Then there is an Egyptian princess spoken of in the inscriptions who I can imagine to have been just such a princess as she who is spoken of in the Bible must have been. I can imagine her going one day to the river-side, and finding a pretty little babe, and going home to her father and saying to him, "You are called Thothmoses, (that is, *the child of Thoth*); I will call this babe my Moses, my *child*." She actually chose the name which in Egyptian means *child*; though, of course, it also means, in the Hebrew, *drawn out of the water*.

In this connection may I just give you what I consider to

be the right explanation of those words of Scripture, "The Lord thy God will send the hornet among them," words which, you will remember, were spoken by Moses to the Israelites. If you look into commentaries you will find all sorts of explanations given of that *hornet*. But you who study the Egyptian hieroglyphics will know that one of the royal signs of Egypt, was the hornet of the Pharaohs. Now according to the Tel-Amarna inscriptions, Thothmoses made an expedition into Palestine just at the time when the Jews were wandering through the desert. The royal hornet was at that time up there fighting the tribes, and depriving the country of a good deal of the power which it had hitherto enjoyed.

The lecturer went on to speak of the expression, used in Scripture, "A child shall be born to thee out of thy loins," as being also an expression which the Pharaohs of Egypt made use of. At this point several photographs which Mr. Hechler had in his possession, including one of Rameses the Great, and two of this Rameses' father, were sent round for inspection by the audience.

It has, continued the lecturer, always been a curious fact to scientific men how it was possible, in the days of David and Solomon, for the kingdom of Judah to spread right up to the Euphrates and right down to Egypt. The truth is that at that period the Ethiopic dynasty had come into power in Egypt, and there were no more great conquerors like Rameses and Thothmes.

As one important fact which goes to prove that the exodus from Egypt took place at the time mentioned in Scripture, Mr. Hechler drew the attention of his audience to a picture which had been copied, he said, from an important work on Egyptology, and represented several Semites, or descendants of Shem, and Egyptians, making bricks, the original picture dating from about the times of Thothmes III., or Thothmoses III.

Next followed a recital by the lecturer, from another of his charts, of the principal historical events dating from 1100 B.C. Having arrived at the *Maccabean* period, he said: This name has been given to the movement that has recently been got up by the Jews to take them back to their own land. As a result of Dr. Herzl's book, entitled *The Jewish State*, the Jews determined to send an expedition to Palestine, and it has been called the Maccabean Pilgrimage. Those taking part in that pilgrimage are now in Jerusalem. I consider the Maccabean Pilgrimage to be one of the startling signs of the times. The other day, in Vienna, I attended a gathering of the Maccabean Society to which I had been invited. At that meeting I said to the Jews who filled the place: "I cannot help thinking of the prophet's vision of the dry bones which came together and united. It strikes me that we are living in those days in which that prophecy is being fulfilled. If you, dear children of Israel, could only see it, God is now speaking to you in Vienna through this bitter anti-semitic movement." There seems to be a determination to turn the Jews out of Austria. They know they must go, and hence the longing to get back to the land of their fathers. I may say that Dr. Herzl has received thousands of letters, and hundreds of thousands of signatures from all parts of the world, asking him to place himself at the head of the movement. I think he has three times refused to do so, but since I left Vienna, two weeks ago, he has been acknowledged as the pioneer of the movement. Last night I received from Dr. Herzl, who himself is a Jew, a printed notice of the World's Congress of Jews which is to be held on the 25th, 26th, and 27th of August of this year at Basle. People are to meet together there from Paris, Vienna, Berlin, and other more distant places, including Australia, America, China,

and, of course, Palestine, to discuss the plans in connection with the movement. I hope some of you who are taking an interest in this Jewish movement will try and be present at that World's Congress of Jews. The speaking will be in various languages of the people. Well, here is this movement going on. I am not going to pretend to predict what God is going to do within a year or two, but we are told to watch the signs of the times. Therefore, let us watch, and, above all, humbly ask God to guide us and show us His will.

Proceeding further with the recital of events, Mr. Hechler, on coming to the time of the break-up of the Saxon Heptarchy, when Egbert denominated himself King of England, paused and alluded in an interesting way to Queen Victoria. Her Gracious Majesty, he remarked, is the sixtieth ruler of England since Egbert's time, and she has also ruled sixty years. In her descent from William the Conqueror, leaving out Cromwell, she is the thirty-sixth ruler (six times six) and she is the sixth who has been called Queen of England. Then again, have you never thought that it is exactly one thousand years this year since Alfred the Great beat the Danes, so that the year of Her Majesty's Diamond Jubilee is also a year of millennial rejoicing? I cannot help thinking that with her Majesty's Jubilee there ought to be some reference to this millennium during which England has been a naval Power. I was mentioning this fact the other day in the Admiralty to some one, and that person said, "Do not bother us with millenniums."

Mr. Hechler closed his address with a reference to a remarkable book containing Satan's signature, which was published in Austria last year, and had been spread by the thousand. There is, he said, on the last page of that book professedly the date of the birth of Anti-Christ on the 29th of September, last year, at 3 o'clock in Jerusalem. Of course, it is all untrue, but have you ever thought that when Christ first came it seemed as if the Devil had put out his power, for ever so many people were possessed with devils, and Christ had to cast them out. The Devil knows much better than we do that we are near to Christ's return, and he is now again putting forth his power. And I want to know whether that statement I read yesterday in the papers, that there is Devil worship in Brighton, is true; for if this thing is coming to England, I ask whether your Judges and those in authority are doing their duty to allow this sort of thing to go on?

The Rev. J. Gossett-Tanner (Hon. Sec.) stated that Mr. Hechler was desirous, if possible, to publish his charts, of which there were three, one dealing with the history of the world, another with the history of the Bible, and another with the history of literature and music. The cost of publishing them all would be about £1,000, while that one on the Bible could be published for about £150. If a guarantee of £150 or £200 could be obtained from various friends, the Biblical chart might be published without delay, and put into the hands of every Sunday School teacher in the Kingdom. Mr. Gossett-Tanner added that the charts had cost Mr. Hechler many years of painstaking and labour, and that the lecturer had much more in his head bearing out the truth of the Bible than what he had communicated to them that afternoon.

The meeting closed with a hearty vote of thanks to Mr. Hechler for his entertaining lecture, and to the chairman for presiding, and having kindly granted the use of the room for the occasion.

Questions and Answers.

QUESTION NO. 155.

"J," London. "(a) The translation of Enoch and Elijah: Did this prefigure the rapture of the Church, and if not, what? (b) Was not Joseph taking to himself a wife of the Gentiles a type of the Church? (c) John xv. 4, etc.; 'Abide in Me.' Does this refer to abiding in Christ mystical, i.e., the Body of Christ? (d) John xiv. 3: 'I will come again and receive you unto Myself.' Does this refer to Christ coming for His saints? (e) 2 Cor. vi. 2: 'Husband.' Does this word refer to Christ?"

These are all matters involving logical considerations. It has pleased God to address the heart and conscience through the medium of the mind, language being the vehicle.

We will, therefore, try and deal first with the general issues raised by your questions, and then apply ourselves to such of the details as our limited space and the general expediency will permit.

We premise that the statement of the apostle Paul that the mystery revealed to him (Christ the Head and the Church His Body) was an *absolute* secret up to the time of his apostleship, be implicitly believed, and without any reservation whatsoever. If so, there is common ground for us to consider passages which at first sight have appeared to contradict him, but not otherwise.

As regards (a) and (b), these cannot be types of the Church as such, because in such case the secret would not have been absolute. The same applies to (c). There were types of the Bride in the Old Testament. If the Body of Christ and the Bride be identical, then there *were* types of the Church, and the secret was *not* absolute.

The reply to (c) and (d) is that the Lord Jesus Christ in His ministry did not reveal the mystery of the Church, but the Apostle Paul *did*—in the grace of God that was given to him.

We must distinguish between types and *illustrations*.

Our duty is to begin with fully revealed truth, and then if the historical facts of the Old Testament really do illustrate them, it is lawful to use the illustration. But not otherwise.

Enoch comes in as an illustration of truth revealed concerning the period elapsing between the murder of the Lord and the close of all vision and prophecy, as is pointed out in answer to question No. 156; not only is the Church to be caught up, but subsequently the 144,000 living Israelites are to be caught up to heaven after preaching judgment. The Church escapes *all* the troubles, but the 144,000 at least behold the *first instalments* of them. How could this be perfectly represented in a single man? Yet how delightful, how instructive the lesson we have in Enoch!

Elijah's earthly career was not finished when he was caught up, is not finished now. Why should his rapture be a type at all? No one is *necessarily* a type. Joseph's taking a wife of the Gentiles, of course, could not prefigure the Body of Christ, which is neither "Jew nor Gentile," but "taken out of Jew and Gentile"—even if the apostle Paul had not expressly told us the Church was a secret, and even if types could safely be considered before the

substance was fully revealed. What was temporarily *transferred* from Jew to Gentile was the position of privilege on the *earth* under the Abrahamic covenant.

(c) As regards the word "Husband" in 2 Cor. xi. 2, the Apostle is simply explaining to living persons in the City of Corinth that the unchastity he had formerly complained of in them was wiped out, and the *figure* of a chaste virgin going to be presented to her betrothed husband seemed appropriate to him. They had been sitting in judgment on his apostleship, at the instance of false teachers that Satan had sent in for the purpose of beguiling them from a proper walk; but as there had been repentance of the guilty party, the Apostle now explodes the whole of their folly, and points out to them that if they were logical, they would see that their own conversion settled his apostleship as far as they were concerned; he unbosoms himself of his pent-up love for them, and the mystery (see 1 Cor. ii. 1, and read Greek *μυστήριον* for *μαρτύριον*), which he would not reveal before on account of their then carnality, he now reveals in its highest essence and sublimest aspect—the saints (2 Cor. iii. and iv.) in the mind of God seated together in the glory in Christ. As we have before pointed out, the historical aspect of all the Epistles needs careful separation from the moral and spiritual teaching. We are not living in the First Century, and have never seen Paul.

QUESTION NO. 156.

Nemo, London. "As Enoch is commonly held to be a type of those who will be 'caught up,' and 'had this testimony before his translation,' according to Hebrews xi. 5, 'that he pleased God,' may there not be some lesson here for us to imitate in his testimony, as summed up for us in Jude 14, 15?"

We will submit a few facts for consideration.

In 1 Timothy, which relates to the *establishment* of the Christian assembly, the testimony was corporate, and God was to be set forth before the world as its Saviour-God, the Creator and Preserver of all mankind. Prayers for kings, and deference to respectability in the choice of church-officers would show this. But just as Israel's fall in the days of her kings brought the Gentiles nearer their judgment, so in the Apocalypse, when the assembly had *fallen*, John sees "the Son of Man," and the testimony of the assembly to the world was accordingly changed to that of a God of Judgment.

Hebrews xi. 1-7 sets before us three testimonies which may be used as illustrations—Abel's, Enoch's, and Noah's.

Two of them are expressly referred to by the Lord in Matt. xxiii. and xxiv. You have named the one that is conspicuous by its absence—because those chapters have no reference to any rapture.

Connecting Abel and Noah with the teaching of Matt. xxiii. and xxiv., Heb. xi. 1-7 teaches the following:—

First, we see, in CAIN, the self-righteous Jews murdering "saints, apostles, and prophets," including "That Prophet," and then "a fugitive and a vagabond" over all the earth. The blood of Christ at present speaks in grace; but when the prayers of the martyrs under the Fifth Seal for vengeance are answered, it will be from the *altar* that acquiescence in the judgments will go forth when inquisition for blood will be made. The blood of ABEL will then again cry out for vengeance.

In NOAH, offence was offered to the world by his building the ark. It was a practical act of condemnation. There was to be judgment; he was a preacher of righteousness. He would pass through the judgments unscathed, by means of the ark, and find rest on the renewed earth. This is what is taught in Matt. xxiv., in the words, "As it was in the days of Noah," and being "left" when "the Son of Man" comes. Noah was not "taken," nor "caught up"; neither will those be "taken," nor "caught up," when the Son of Man comes, and are found watching, but "left"—as Noah was, to find rest on the renewed earth.

The central position is ENOCH'S. The world was not bad enough for instant destruction. It was not offended by the sight of any such practical token as the ark. Apparently it had been doing uncommonly well. There had been plenty of "progress." Thanks to the family of Cain, they not only had cities, but the arts had been put into a flourishing condition. Manufactures, the fine arts, and literature were then, as now, the comfort of man. Their poetry duly exalted bloodshed when indulged in on a large enough scale, and the idolatry of woman glorified the opposite sex. In the refrain of Lamech and the names of his wives, we seem to hear them "sing of arms and the man" and also praise the beauty of Chloe.

It was in the midst of such things as those that Enoch preached only judgment. In the brief synopsis of his testimony, the word "ungodly" occurs four times. He did not attempt the feat of running with the hare and hunting with the hounds. He was not deceived by "progress." Were he amongst us to-day, he would have had no word of congratulation for any of our kingdoms, but would have told us plainly that the one noticeable feature of them all during the last half century, is their abandonment of their former teaching that "the worlds were framed by the Word of God."

Enoch was the first teacher of prophecy, and judgment coming on the world for its ungodliness is the foundation of everything we can have to say about it. If we abandon that position by so much as a hair's breadth, we open the door for the destruction of the whole modern school of prophecy.

In conclusion, the comparison between Noah's testimony and Enoch's conveys the deepest moral lesson to us. Whereas Noah condemned the world, and told the "earth-dwellers" they were going to lose the earth and he would keep it, and they actually saw miracle, the animals, wild and tame alike, going into the ark, Enoch's testimony was a matter of the *heart*, which is what God asks us for to-day, and it was the *sin* of the world, not its *punishment*, that drew forth his thoughts towards God; for, he was disgusted at their sitting down comfortably and enjoying themselves in their great cities before the voice of the blood that spoke from the earth had been fully answered: and he knew too the mercy and the patience of his God. Enoch had no part with the earth, and that was why he was caught up *out of it* before the violence and corruption had come to a head.

QUESTION NO. 157.

M. N., Singapore. "If the expression, 'the breaking of bread,' in the Acts of the Apostles, was and is 'the common and universal Hebrew idiom for partaking of an ordinary meal' (*vide* 'The Mystery')

p. 47), will you please give the point and sense of the phrase as used in ii. 42, 'they continued steadfastly in the apostles' doctrine and fellowship, in partaking of their ordinary meals, and in prayers?'

You must not separate verse 42 from verse 46, where you read, "And they, continuing daily with one accord in the Temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart."

As they lived together and had sold their possessions, and had all things common (ii. 44, 45; iv. 32, 34), they continued steadfast in the apostles' doctrine and fellowship, and necessarily took their meals together and worshipped privately together, as well as continually daily in the Temple. "From house to house" is also an idiom, meaning *privately* or *at home*. Those who wrest the common idiom, "breaking of bread," and force the literal words into a usage which they never had, ought not to take these words and ignore the others about "continuing in the Temple." We can understand, of course, why some do this to-day, because it would prove too much and show that the disciples in Acts ii. and iv. countenanced and attended the services of the established religion. To avoid this awkward dilemma, the one practice of the disciples is quietly ignored, and the other is perverted from its ordinary meaning! Far better to leave both to those of whom they are written and interpret the words of the particular persons, time, and dispensation to which they belong. This mistake affords an instructive lesson, and shows how errors and erroneous practices creep in by interpreting of one dispensation what belongs to another, and not "rightly dividing the word of truth."

Signs of the Times.

JEWISH SIGNS.

THE LATE ZIONIST CONGRESS AT BASLE

has come and gone. It is an event which will make a deep and indelible mark in history. How far reaching it may be, no one can yet see.

For three days Jews assembled from all parts of the world and discussed the great problem of their near future, giving rise to prominent "head-lines" of the world's newspapers, such as, "The Return of the Jews to Palestine," "Jerusalem for the Jews," "The New Jerusalem Congress," etc., etc.

The mere fact, quite apart from what was said and done, is most significant as a "Sign of the Times." It is quite impossible to devote sufficient space to give our readers even an idea of what took place. It must suffice for us to chronicle the final results.

I.—A central Executive Committee of 23 members is to sit in Vienna.

II.—A "National Fund" of Ten Millions is to be created.

So great was the enthusiasm that a special

ZIONIST POST CARD

was prepared. On the left side is a picture of the wailing-place at Jerusalem, on the right is a Jewish sower casting seed into the ground, while the centre is reserved for the address.

A ZIONIST BADGE

was also issued. It consists of a shield of azure blue, with a red border, bearing the following inscription in German: "The Organisation of a Jewish State is the only possible Solution of the Jewish Question." Twelve stars (representing the Twelve Tribes) surround a "Shield of David," in the centre of which is a "Lion" rampant, the crest of Judah.

The *Pall Mall Gazette* gives the following account of the closing scenes:—

AN historic and unique congress ended this evening—historic because it will undoubtedly influence the Jews, unique because it has been unanimous in its views. For the first time in Jewish history the dispersed members of Israel have been momentarily united, and the closing scene illustrated well what this meant. Despite the slow progress made at the earlier sittings, the work was practically completed within the six sittings, and during the many hours of debate only for one quarter of an hour did human passion prevail over idealism and lofty enthusiasm. And then, tell it in Gath, peace was restored by an appeal from a Palestinian Jew. Herzl and Nordau in turn occupied the chair during this spell of uproar, and the philosopher makes an excellent chairman. But the final scene was worthily dramatic. First the local Rabbi, one of the band who have hitherto opposed the Zionist movement, came forward. The tribune was to him the confessional, and consequently he was greeted with shouts of "Sehr gut." Then Herzl himself, whose labours have been immense, made his farewell speech. It was a simple, unaffected speech. It was strange to the apologetic words—to this Jew, with his aristocratic manner, his proud bearing—to this leader, offering humble excuses for possible presidential mistakes. Then he raised the note slightly: the Congress had been worthy of itself and worthy of Israel, it had been unanimous, it had been enthusiastic, from the ends of the earth they had gathered together, the brotherhood of Israel was a reality. They dared not read the future, but their programme augured well; by their efforts they would realise all their desires.

TUMULTUOUS ENTHUSIASM.

Further words were drowned in applause, the silence maintained gave way suddenly, men mounted chairs, the ladies rushed forward. Israel Zangwill, who had been silently sitting at the reporters' table, sprang up, his face aflame with enthusiasm, cheering, and waving his handkerchief with energy. Doctors and jurists, Russian and English, German and Palestinian, cheered, even the gallery caught the infection; it was a scene better seen than imagined. Then came silence again. A vote of thanks was passed to Herzl and Nordau. This time the cheering was for Nordau, heartier if possible, until the opponent of the conventional, recognizing that his brethren had not degenerated, and realising that this was an earnest impression of love, turned white, halted in his bowing, and resumed his seat in silence—overcome.

"The congress is at an end." Men looked at each other with solemn faces and tear-dimmed eyes. The last handshake, the last greeting, the barely united were to be re-dispersed. The breaking up of a large family, and that, as it were of a sudden, was affecting in the extreme. Herzl and Nordau shook hands with everyone in turn; men invited each other to homes at the four corners of the globe. They kissed each other affectionately; even journalists felt that this was no common parting. "To the next congress," "Next year in Jerusalem;" no one dared say more than "To our next meeting;" farewell was too harsh a term.

So, slowly, group by group dissolving, individuals returning and again returning, so the first Jewish Congress came to an end.

WHAT THE CONGRESS HAS ACHIEVED.

What has the Congress meant, what has it achieved? In the first place the Congress had as its object the obtaining of an expression of opinion from Zionists in all lands in favour of the establishment of a Jewish common centre, next the formation of machinery to carry out this idea. It achieved both by acclamation after seven open sittings and many meetings of the various groups. It may be truly said that every individual rose to the height of a great event in Jewish history—no mean fact in the record of a people who hold themselves to be the most individualistic, and therefore the most self-opinionated of all people. The political world will have to reckon with this movement in the very

near future. The Jews are not yet in Palestine, but the earnestness of the gathering promises much for the realisation of the two thousand year old dream of Israel. The world of philosophy also will have to take note of this congress, for Hebraic thought has through it, taken a step forward, and a new literature—new to the world at large—Hebraic nationalism mingled with the purest Hellenisticism—will demand attention. Many things, indeed, are entangled in the skein of Jewish Zionism.

The following telegram from Rome, sent by the correspondent of *The Daily News*, closes one of the most important "Signs" yet printed in our pages:—

THE RETURN OF THE JEWS

OPPOSED BY THE POPE.

FRANCE APPEALED TO.

Rome.

The Pope, being uneasy at the extent of the Zionist movement for the return of the Jews to Palestine, and the statement that promises have already been made in their favour by the Sultan, has called Mgr. Bonetti, Apostolic Delegate at Constantinople to Rome, to devise means for opposing the Jewish plans, which are naturally regarded with horror by good Catholics. In fact, this project interferes with the Pope's own desire to collect the necessary money to redeem the Holy Land from the infidel. The Vatican has also made representations to France, which has the protection of Catholic interests in the East.

PALESTINEAN EXHIBITION AT HAMBURG.

"A Palestine Colonisation Exhibition was recently opened at Hamburg in connection with the local horticultural and agricultural exhibition held in that city. The Palestine Exhibition aroused great enthusiasm and the local experts were, states a newspaper report, amazed at the quality of the Palestine products. Streets of the colonies of Jerusalem and colonists' home are the framework of the exhibition. Besides the wood carving on sale, all kinds of wheat, barley, sesame, beans, lentils, and potatoes were exhibited, as well as olives, honey, eau de cologne, wines, wine-grapes, liquors, and fruit syrups. The Hamburg newspapers mention the Palestine exhibits as remarkable in quality and are full of praise of the work done by the colonists."

POLITICAL SIGNS.

THE CLAY AND THE IRON.

The *Daily Mail* of 25th May, has the following paragraph:—

"In noting the reception accorded to Prince Hohenlohe's Political Assembly Bill, practically prohibiting free discussion at political meetings, and the sinister revelations of the Von Tausch trial, it is easy to realise that Germany is sowing for a very ugly harvest. Tyranny is an antiquated cure for social discontent, and the German people are beginning to grasp the fact. There is too much police and too little personal and political freedom in the Emperor William's dominions, and even a German worm will turn."

We are reminded of the method of the town-crier at Ephesus—"Seeing, now that these things cannot be disputed." Though "nothing if not practical," England's utterances for the first half of this century were of the nature of theory and even prediction. The world was to meekly imitate her form of government, and be only too happy to leave her undisputed mistress of the seas, the protectress of a commercial system of which London was to be the centre, and bask in the sunshine of her smiles. She had all the coal, all the inventors, and iron in abundance! Hers, therefore, all machinery, all the mills. She had capital, and the Jews would bring theirs over here and settle down—(Fancy the Jews settling down!—so the sole of the foot would find rest in "the home of the brave and the free"!). The States *must* send their cotton over here, and the world *must* come to England to buy the finished article, and take it or leave it on her terms. That was in 1851. In 1897 we read of "that able man, but singularly unfortunate prophet, Mr. Cobden!"

As for the British workman, the repeal of the Corn Laws was to make him satisfied with his wages. But lo! the great coal-strike, the establishment and legalization of trade-unions, and the suffrage virtually given over to workmen *here*, while the iron hand of *continental* rulers has kept wages under at the very time when their mines were being opened up as a result of that strike.

But still one prophecy of England's remains. We ourselves prefer Daniel, when it comes to prophecy. England, France, and Italy, the three western powers, today show the "clay," or democratic, element, predominant; while in the three eastern powers, Germany, Austria, and Russia, the "iron," or monarchical element preponderates. Where, we ask, have England, France, and Italy been with regard to Turkey in the Armenian and Greek questions? Where was the "clay"? It has had a run for a time. There is no cohesion between the iron and the clay; perhaps the "iron" is going to have a run—who shall say? Yet it is "not to be disputed," says England, that liberty must prevail.

SOCIAL SIGNS.

MODERN MILLIONAIRES.

One of the inevitable products of political economy, as at present taught, is the modern millionaire. The following object lesson comes from *The Daily Telegraph*. It is an extract from an article on the tragic death of Mr. Barnato:—

"The philosopher stands aghast in the presence of a man who, having accumulated a fortune more than sufficient to enable him to gratify every desire that money can satisfy, still persists in passionate endeavours to increase his riches even at the risk of losing what he has already acquired. The strain of that fierce gambling in finance which has success rather than wealth for object is calculated to wear out the strongest nerve, to upset the healthiest brain. Mr. PEABODY, the philanthropist, himself a millionaire, was accustomed to say that half of those who made immense fortunes in his father's time died in mad-houses. The desire to pile million upon million is in itself a sort of mania, especially in the case of men like Mr. BARNATO, who would have never believed that he should be rich beyond the dreams of avarice had anyone told him, when he set sail for South Africa, that some day he would be worth a thousand a year. It is a wonderful and melancholy story which closed so tragically off Madeira—a story which those who run in the race for colossal wealth may read, but which they never will read."

We make the world's newspapers a present of this suggestion: Heading for correspondence column; "Does Millionaire Pay?" To fill the pocket, there must be the pocket, and to have a pocket, one needs to exist. Whether you are shot with a pistol, or fall down dead in the middle of a stock-exchange bargain, in America, or die in your office here in Gracechurch Street, or fall a victim to grief in Germany because some comparative trifle spent on charity failed in its object, or cast yourself into the deep sea, you have not by your anxious care added the smallest measure to the span of your life.

RELIGIOUS SIGNS.

ANOTHER REPROOF FROM THE WORLD.

We take the following from *Land and Water*, to show that even the world can see that the line must be drawn somewhere:—

"If an author or writer of plays cannot find enough matter or characters around him on earth without going to the Old or New Testament for them it bespeaks want of observation. A play has just been prohibited in Germany, which was looked forward to as one of

the dramatic events of the forthcoming season; the reason for its prohibition is because it is based on the story of John the Baptist. The dramatist has appealed against this decision, and he is going to give recitals of his drama before an invited audience of literary men. The police, in the order issued by them, state that pieces taken from the Old or New Testament will not be allowed to be performed. Quite right, too!

THE WORLD'S VIEW OF RELIGIOUS BURLESQUE.

Apropos of our remarks in a recent Number, *Modern Society* ridicules the "New-laid Egg Service" and asks, "Why not a jelly service, a port wine service, a chicken-broth celebration and so on?" The world can see that all this kind of thing is a burlesque of religion, if the church cannot, and can make a laugh at that which brings so-called "charity" into contempt!

"THE OLD JONAH STORY."

This time it is Professor G. Adam Smith, who lectured on this subject in Glasgow "to a delighted audience." He said:—

In dealing with it as history we labour under a disadvantage through our modern sense of humour, for the details are grotesque; but if regarded as a parable, these features are in perfect unity with the parabolic teaching of the time, and we can appreciate them. It does not claim to be the work of Jonah or even of a contemporary. *It is a story, not only extraordinary in itself, but apparently woven from a myth well known to the Jews. It is mere legend, and we absolutely sin if we take it for history.*

No wonder the newspaper adds—

The lecture held for nearly an hour and a-half the close and appreciative attention of a large audience.

For this is just what the natural man likes and desires. If he can get rid of the truth of the history, it is easier to get rid of God's warnings against and punishment of sin. Man is always against the Bible because the Bible is against man.

"THE NONCONFORMISTS AND THE POOR."

A correspondent of *The Baptist* enlarges upon the text that the poor are neither wanted nor welcomed in Nonconformist places of worship. He calls them "churches," and the minister a "parson"; but this is now a habit of Nonconformity. He heads his letter, "The Poor Man," and proceeds:—"Where shall he worship? In the churches of the present day he is neither wanted nor welcome. The choirleader doesn't want him; so he fixes on tunes with which the 'poor man' is not acquainted, lest he should join in and 'spoil the singing.' The parson does not want him, for he aims 'over his head,' and adopts a style of preaching which is beyond 'the poor man's' comprehension; for he must, of course, 'keep abreast with the age,' and preach up to 'the style of the current magazines.' And the deacon doesn't want him, for deacons don't want sitters who are 'too poor to pay.' They 'look at matters with a business eye,' and 'with an eye to business.' Neither can 'the poor man' sing. If he attempts to do so he awakens the humour of 'the young people' in some neighbouring pew—if their bad humour they look 'black,' and if their funny humour they giggle. They catch his 'false note,' or they perceive that he 'sings flat.' This is enough; he has committed the unpardonable sin, and is past recovery. A collection (I beg pardon, 'offertory' is coming to be the correct word now) at every service, with pew-rents into the bargain, is more than even well-to-do persons can manage to negotiate. What, then, is to become of the man whose pockets are always empty? (And let us remember that multitudes of our fellow countrymen have not only empty pockets, but empty stomachs as well, and have not a second suit of clothes to put on, nor brushes to shine their boots.) I speak not now of the rich man's 'church,' but of the churches that profess to be doing what the rich man's church leaves undone. But 'an ounce of fact is better than a pound of,' &c."

Editor's Table.

PROTESTANT INFALLIBILITY.

We thank the many friends who have written to sympathize with us on account of the persistent attacks of the

new Protestant Pope of West London. We can assure them that we are wholly unmoved by his fulminations and his self-constituted and arrogant claims to infallibility. Our feelings towards him and his party are those of Job in chap. xii. 2, 3.

HELP.

We do not trouble our friends with constant "urgent appeals," but we must not on that account allow it to be felt that we can do without continued support. While we have every reason to be encouraged with the steady increase of *Things to Come*, we are depending on the renewal of the contributions so kindly and liberally sent to us during the last year.

ACKNOWLEDGMENTS.

From Anonymous. Ten shillings, with prayer for God's blessing on the circulation of *Things to Come*.

BARBICAN MISSION TO THE JEWS.

Among the well-established works for the evangelization of Israel is the Barbican Mission, which, for several years past, has been under the direction of Preacher C. T. Lipshytz. For some time the work has been steadily expanding, and much spiritual fruit has been gathered through the labours of the missionary and his helpers. To know the work is to become interested in it, for it combines definite evangelical principles with methods that take shape and form from a thorough sympathy with the Jews in their prejudices and religious distress. While open discipleship is aimed at, great caution is exercised, so as not to tempt Jews to profess what they do not possess; and all the while efforts are put forth to befriend the Jews in the name of Christ, and show pity for them in their temporal need and spiritual hunger.

For the past six years the Mission has been domiciled at 33 Finsbury Square, E.C., a house that was kindly taken by a friend of the work for a period of seven years, rent and rates paid. This provision has gone a long way to promote the development of the work, and year by year the staff has grown, and the number of supporters increased. The entire round of work, religious and social, has gone forward, and the director and his wife have experienced joys deeper and wider than all the anxieties incidental to maintaining the Mission.

In about a year's time the lease of the Mission House expires, and the committee under whose guidance the work proceeds has determined not to renew it, but that a home shall be sought in a district more distinctly Jewish and in a building more suited to the special requirements. This involves a great undertaking, but as the Director has resolved to live and labour in the midst of his brethren in East London, it is felt that financial difficulties will be solved as the project takes shape. It is needful to build in order to secure such accommodation as is needed; and this will, it is felt, put the work on a more permanent basis, and provide conditions indispensable for future development. To purchase a site (there is one in view) and proceed with the building at least £3,000 is required. It is proposed to call the Mission House the "Gordon Calthorp Memorial," in remembrance of the good man who was for years president of the Mission, and helped it in many ways.

The director of the Mission has issued a booklet, in which he gives some account of the work and sets forth the present need. Copies may be had by addressing Herr Lipshytz, at 33 Finsbury Square, E.C.

THINGS TO COME.

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Editorial.

THE APOSTOLIC TESTIMONY TO JERUSALEM; OR THE TRUE PLACE OF PENTECOST.

BEARING in mind what has already been said as to the unique position of the Acts of the Apostles in our last issue, we come to the second chapter, which we must consider in the light of the past and what was then present, rather than in the light of what was then future—as the subject of subsequent revelation, and history.

In verse 16, Peter says

“THIS IS THAT.”

The real question is—What is “this”? and What is “that”?

Until we answer these questions we cannot form a right judgment as to the true place and meaning and teaching of that particular Feast of Pentecost, the events connected with which, and springing from it, are recorded in Acts ii. and following chapters:

The Gospel history had not yet closed. For forty days the Lord Jesus had been engaged in “speaking of the things pertaining to the kingdom of God.” “The keys of the kingdom” had been committed to the apostle Peter, and Peter was now about to use them.

The Spirit, in whose power the kingdom was to come and be set up, was about to be given. It had been foretold in Old Testament prophecy (Ezek. xi. 19; xxxvi. 24-31; xxxvii. 14, &c.). The Father had repeated the promise and the Lord Jesus had spoken of it. He had told them that the kingdom was to be restored and their question was, Will it be “at this time”? (ver. 6.) After forty days of instruction about the kingdom this was now the one outstanding question. The Lord does not say it is not to come at all. But, merely, “It is not for you to know the times and seasons.” They knew the promises, but not the time of their fulfilment. They waited (ver. 4), and “not many days hence,” the promise was fulfilled.

When the day of Pentecost had fully come the twelve apostles were all with one accord in one place, and “suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

In what circumstances did this take place, as regards the nation of Israel?

“There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together” (vers. 5, 6).

The multitude who came together were not Gentile sojourners or strangers in the city, who had recently come to keep the feast. They were the pattern of a restored nation, according to Deut. xxx. 2-5. They had come out of every nation under heaven, having been born as outcasts, from Elam on the borders of India to Lybia in the north of Africa.

Jehovah foreseeing that the people might forsake the covenant of the Lord, and therefore be rooted out of their land and be cast into another land, had declared that if they should return unto the Lord—“that then the Lord thy God will turn thy captivity—and if any of them be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it.”

These Jews who had been born in every nation under heaven had “returned unto the Lord their God”; they had become “devout men” and the Lord had fulfilled His promise to “bring them into the land which their fathers possessed”; they had become dwellers in Jerusalem; householders in the city. “The miracles and wonders and signs which God did” by Jesus, were wrought in the midst of them, “as ye yourselves also know” (Acts ii. 22). These devout Jews being come together were amazed and say to one another, “What meaneth this?”

Peter’s address is very definite in its statements; addressing “the men of Judea and all that dwell at Jerusalem,” he said, “This is that which was spoken by the prophet Joel.” There was nothing vague or uncertain in this declaration; the Spirit, which Joel had foretold should be poured out upon all flesh in the last days, was actually present with the apostles, the proof of which they saw and heard (ver. 33). Let us compare the circumstances with the prophecy.

Joel ii. 27. “And ye shall know that I am in the midst of Israel, and that I am the Lord your God and none else: and My people shall never be ashamed.”

Before the Spirit could be poured out upon all flesh, Israel must be gathered to their land. As regards the multitude who had come together, this had been so far already accomplished, and the Lord their God in the person of the Holy Spirit had come “to dwell in the midst of Israel.”

“And it shall come to pass in the last days (i.e., after the restoration of Israel to their land is accomplished), I will pour out my Spirit upon all flesh.” The Holy Spirit

by Peter declares that the Power is already present in Jerusalem whereby Israel is to be established in safety in their land, and blessing to be "afterwards" extended to all flesh.

Thus Scripture shews us, in the events of the day of Pentecost, a pattern of the future restoration of Israel and the presence of God with His people in "the last days."

As we follow the history we find, during the ministry of Peter,

A PICTURE OF THE FUTURE MILLENNIAL KINGDOM,

the kingdom of God upon the earth, according to the prophets.

The discourse of Peter in Acts ii. was based upon the covenant of God with David, who "being a prophet and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." (vers. 30, 31).

The resurrection of the Lord Jesus proved Him to be the seed of David, chosen of God to sit upon his father's throne. The presence of the Holy Spirit with the apostles proved that Jesus had ascended to the right hand of God. "Therefore," said Peter, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (*i.e.*, the Messiah, ver. 36).

"When the multitude heard this," they were pricked in their heart, and said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" (ver. 37.)

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

When Christ went forth to be crucified He had prayed, "Father, forgive them, for they know not what they do." Now that He was exalted to the right hand of God, the first expression of His authority was *the proclamation of forgiveness* to those who had been His murderers. There was one condition laid upon them, *viz.*, repentance of their sin, and that repentance was to be expressed by baptism in confession of His Name as the seed of David, made Lord and Christ, and in subjection to His authority.

By the baptism of three thousand, who believed the apostles' testimony on the day of Pentecost, *a new company was formed in Jerusalem*. They were a forgiven people in the midst of a nation under judgment; they had the promise of the gift of the Holy Spirit which had already been given to the apostles, and were assured of salvation in "the great and dreadful day of the Lord," of whose approach further signs would yet appear. (These signs are, of course, now, still future, for "the Lord still waits that He may be gracious." Isaiah xxx. 18, 2 Peter iii. 15).

The *third* and subsequent chapters must stand over for our next issue.

"THE SILENCE OF GOD."

NO more remarkable book has for a long time issued from the press than that by Dr. Robert Anderson, C.B., under the above title.* It explains the greatest mystery of our existence—"A silent Heaven"!

How God can keep silent? and Why it is that He has not spoken or intervened in the affairs of this world for more than 1,800 years? are questions which infidels trade upon, and which the thoughtful are perplexed about. If there be a God, almighty and all good, why does He not use His power to deliver His people and confound their oppressors? The answers usually offered by the Christian apologist fail either to silence the opponent or to satisfy the believer. But this book at once crushes the objection of the infidel and comforts and satisfies the heart of God's children. It is an answer which all will welcome. It must afford food for the thoughtful and the intellectual; it disposes of numerous popular fallacies by the way; it sets at rest questions which have agitated the human heart and been the battle-ground of Controversialists. Dr. Anderson writes as though he held a brief for God versus man; for Christ and Christianity versus Religion; for the Bible versus Theology. And as the case proceeds the reader realizes the overwhelming power of the evidence, and passes a judgment against which there can be no appeal.

The following will be at once a specimen both of the author's line of argument and of the trenchant style in which it is conducted:—

"The chief end of man is to glorify and enjoy himself for ever.' Such is the present-day reading of the first great thesis in the Catechism of the Westminster divines. And to attain this end man wants a religion and a god. . . . God claims our homage, and we offer Him our patronage. He claims the undivided devotion of our life, and we offer Him religion and morality. But God does not want our patronage; neither does He want either our morality or our religion. 'Monstrous!' the reader will exclaim, preparing to throw down the volume. 'Is it a matter of indifference whether we are moral and religious or not?' By no means a matter of indifference as regards ourselves; not even as to our life on earth, to say nothing of judgment to come. But of supreme indifference to God. The man who struts about, inflated by the conceit begotten of humanity-gospels, is like the Jew who supposed he was doing the Most High a benefit, when he piled 'the fat of fed beasts' upon His altar—the altar of the 'God who made the world and all things therein!'

"Strange though it may seem, God has a purpose and a will; and He is so unreasonable as to require the recognition of that purpose, and compliance with that will. But these are matters of revelation; and, therefore, here once again the ways divide. Human religion in every phase of it is of interest to men, and books about it will be read, noticed, and discussed. But Christianity is a Divine revelation, and therefore to use a popular vulgarism, it is 'boycotted.' But in the great truths of Christianity, now so little known, is to be found the only true philosophy, the

* Hodder and Stoughton, price 6s.

only true solution of the deeper problems of life, which so perplex and grieve us."

The line of argument of Dr. Anderson's book is as follows:—Chapter I. states the sins and sorrows and crimes and lamentations of the world, and sets them over against a brazen heaven and a silent God, which leads many to feel that a God who can remain entirely passive amid such scenes of suffering, and is always *unavailable*, is for all practical purposes non-existent!

The succeeding chapters show how the sages and Philosophers of this world and Theologians and Divines utterly fail to explain the mystery. And how on certain great questions the Infidel is more right in his argument than the Christian, because the latter fails to understand or to rightly divide the word of Truth.

Then he proceeds to show that, though the true solution must be found in Scripture or not at all, it can be found, neither in the Old Testament, nor in the Gospels, nor in the Acts of the Apostles, but only in the Pauline Epistles. Here the key to the mysterious problem is revealed, and here Dr. Anderson is at his best, rightly dividing the Scripture according to its dispensational teaching, which is summed up in the word "GRACE."

"A Silent Heaven" indeed, as chap. xiii. commences. Yes, but it is not the silence of callous indifference or helpless weakness: it is the silence of a great sabbatic rest, the silence of a peace which is absolute and profound—a silence which is the public pledge and proof that the way is open for the guiltiest of mankind to draw near to God. When faith murmurs, and unbelief revolts, and men challenge the Supreme to break that silence and declare Himself, how little do they realize what the challenge means! It means the withdrawal of the amnesty; it means the end of the reign of grace; it means the closing of the day of mercy and the dawning of the day of wrath.

And then this present day of grace is beautifully illustrated by that one day in the week when all our courts are closed, when the seats of judges and magistrates are vacant, and the police alone are on duty (though some would like even them away too), but even they are powerless, beyond holding a prisoner over till the morrow! Just so it is now. Grace reigns! Those who reject it are surely in safe custody, reserved unto that judgment which will open when the day of grace shall close.

The Cross and the day that man finally rejected Christ crucified altered the whole attitude of God with relation to the world. He who often before spake and intervened "in divers ways and sundry manners" has since that day kept silence, and He keeps it while grace reigns. He will not break it—no more than our courts break their silence on the day of grace now—until the appointed day when the High Court of Heaven shall open—and then He will speak once again, and all men will know that the long silence has been at last broken.

We earnestly exhort all our readers to procure a copy of this remarkable book and see that it is placed in the hands of all their thoughtful and intellectual friends. We can say this of the book as a whole without referring to one or two points on which we cannot altogether agree with the author.

Contributed Articles.

"OBEDIENTIAL RIGHTEOUSNESS."

BY DR. FORSTER.

THE following is an open letter written, in reply to Mr. J. C. on receipt of letter and militant literature. It is worthy of a place in our pages, as a contributed article:—

DEAR SIR,—I have delayed a reply to the above, so that I might have time for consideration.

The second paragraph of your letter contains two errors, I trust, of inadvertence.

You say, "I felt sure that Bunyan could never have written words you erroneously attributed to him."

Now, firstly, when these words were penned by you, sir, it had already been explained to you that during type setting a few lines had mistakenly been placed within inverted commas, nevertheless you coolly attribute the error to me.

This is somewhat serious.

But, secondly, you in an off-hand and wholesale style deny that any of the quotation belongs to Bunyan.

But you, sir, know well that these words within those inverted commas are Bunyan's, viz., "The righteousness that standeth in the union of these two natures to His office, giveth authority to that righteousness to do the work for which it was ordained."

Thus likewise of the remaining quotations, which any reader can verify for himself.

You, therefore, do greatly err in your ethical position, as well as in your critical standing.

You have written a tract on Bunyan *re* "Imputed Righteousness."

As your premises are unsound, I have not been surprised to find that your conclusions are illogical as regards Bunyan's position, as they are certainly as regards Holy Scripture.

I regret this, because a believer having your talents, but devoid of the true judicial faculty, being possessed, too, of a resolute spirit, is very apt to become a Diotrephes in the Church of Christ.

I must deny having "misrepresented Bunyan's views": the words already quoted bear out the Truth, as Bunyan would have us remember, that our Divine Master could not impute to us the righteousness of His spotless life, for, says Bunyan, this "righteousness standeth in the union of both natures, and may properly be called the righteousness that is essential to His being prepared of God to the capacity of the mediatorial office, which He was to be intrusted with."

"If He parts with His first righteousness, He parts with His Godhead; if He parts with His second righteousness, He parts with the purity of His manhood; if He parts with His third, He parts with that perfection that capacitates Him for the office of Mediation."

If this be so (and we strongly hold with Bunyan that it is Biblical doctrine), then if our Lord had parted with this righteousness, He would have parted with what He legally required to become our ransom—as per Old Testament types.

Now it is around this "third righteousness," as Bunyan expresses it, that our contention circles.

And Bunyan declares, and we hold it to be biblically and antitypically correct, that our Lord could not part with this righteousness by imputing it to sinners, for that He Himself required it "to capacitate Him for the office of Mediation," that is to say that He would have parted with what He *legally required* to become our ransom.

So Greatheart tells Christiana, and us, if we will receive it, that, "the righteousness that standeth in the union of these two natures to His office, giveth authority to that righteousness to do the work for which it was ordained."

Now, what is the righteousness that thus "giveth authority," but very plainly that one (the third) that characterised the Lord as having lived in the whole will of God, in complete subjection to all the immutable laws of the spiritual and natural worlds.

Here, then, in His obedience unto Death, we have a fourth righteousness "that Christ, as God, has no need of; for He is God without it. Here is a righteousness that Christ, as Man, has no need of to make Him so; for He is perfect Man without it. Again, there is a righteousness that Christ, as God-Man, has no need of; for He is perfectly so without it."

In reply to Christiana, Greatheart had already explained that these three righteousnesses being essential to our Lord's natures and office, cannot be communicated to another, "yet it is by virtue of them that the righteousness (the fourth) that justifies is for that purpose efficacious."

Our Lord's death was not for Himself, nor to work out any righteousness for Himself, being already perfect in all His natures and offices.

It was for us sinners that He bore the penalty due to sin, and became obedient unto Death, even the death of the Cross.

As touching the fourth righteousness Bunyan quotes Rom. v. 19.

What, then, is to be our interpretation of the Apostle's mind as stated in this passage?

The legitimate inference is found in the preceding verse, which focuses our attention on the *disobedience* and the *obedience* in relation to our guilt and justification. "So then as through *one trespass* the judgment came unto all men to condemnation; even so through *one act* of righteousness the free gift came unto all men to justification of life."

Man is by nature naked before His Maker; his unrighteousness is his nakedness before the Judge.

But, by grace are ye saved; and, the Lord God made for Adam and his wife coats of skins, and clothed them.

But these skins and coverings were *from the victims slain*, whose blood had *already been poured out* before the Lord.

Even so the imputed righteousness with which we very sinners now are clothed is out from that "one act of

righteousness" which was effected by Him of whom it is witnessed, "I find in Him no fault at all."

Thus, on the basis of His spotless and unblemished life, a perfect righteousness, THE ANTITYPICAL BURNT-OFFERING, He became our substitutional sin-offering and our representative sin-bearer; compare Exod. xii. 5; Lev. xii. 19, 21; Deut. xvii. 1 with Lev. iv. 12, by which we are taught, if teachable, that the sin-offering was not accepted but on the basis of the burnt-offering. For the "ashes" are those of the burnt-offering, His blameless life; so that the ashes of the sin-offering rested upon the ashes that *had been brought from the altar*.

Our Lord's spotless life is thus shown not to have been imputed to us, but to have been expended in His one oblation of Himself once offered.

"For if, while we were enemies, we were reconciled to God through the death of His Son; much more, being reconciled, shall we be saved in His Life," *Zan. 12*, resurrection Life.

You, sir, hold "that the life obedience and sacrificial death of Immanuel unite to furnish the only justifying righteousness."

The point of your proposition lies in the word "unite."

We, on our part, hold that it was in, and through, His sacrificial death resting upon the basis of His perfect life obedience that made the great oblation effectual, and secured for us the righteousness of God, and the grace of Life.

As already remarked, your pamphlet on "Justification by an Imputed Righteousness" being based upon misconceptions of Bunyan's language, as also upon a gross misunderstanding of biblical terms and types, is like theology in general, which befogs and darkens that of which it treats and is no light in a dark place.

For instance, in your preface you refer to "deeper teaching" as follows: "I refer especially to what is said as regards the oneness of the believer with Christ in His life, death, resurrection, ascension, and glorification."

You have unwarrantably inserted the word "life," which is not even hinted at in Eph. i. 3-7, to which you refer. And in Rom. vi. the *oneness* and the *together with* begin with our Lord's *death*, taking us from thence to our new and risen Life.

The biblical teaching which shines through type, antitype, and doctrine, simply and luminously held forth by Bunyan, is that through the grace of the Father, Jesus having fulfilled all righteousness, even unto death, thereby merited eternal Life.

But seeing that He hath no need of this merit He giveth it unto us which believe in Him.

"By whose stripes ye were healed."

"Him who knew no sin He made to be sin (in the Hebrew, sin and sin-offering are denoted by the same term) on our behalf, that we might become the righteousness of God in Him," in resurrection doubtless, for this follows as a logical sequence.—I am, yours obediently in Him,

EDWD. W. FORSTER.

Malvern Link.

THE STRUCTURE OF THE BOOKS OF THE BIBLE.

BY THE REV. DR. BULLINGER.

Second Paper.

II.—THE PROPHETS.

This division consists of eight books:—four former prophets and four latter. These again are seen to be arranged as an *Introversion*. No other arrangement seems possible.

- A | JOSHUA. "The Lord of all the earth" giving possession of the Land.
- B | JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. "No king."
- C | SAMUEL. Man's king "rejected"; God's king (David) "established."
- D | KINGS. Decline and Fall under the kings.
- D | ISAIAH. Final blessing under God's King.
- C | JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up."
- B | EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of God's Land and city "Jehovah-Shammah."
- A | MINOR PROPHETS. "The Lord of all the earth" giving restored possession of the Land, and foretelling final and unending possession.

A careful study of the above eight members will show very clearly how the correspondence works out. The leading thought of the *first* and *eighth* (A and A) is "The Lord of all the earth,"—for this title occurs only in Joshua and the minor prophets (Josh. iii. 11, 13 and Zech. vi. 5).

In the *second* and *seventh* (B and B) the leading fact is that in Judges, the key-word is "no king," four times repeated (chaps. xvii. 6; xviii. 1; xix. 1; and xxi. 25). In Ezekiel, God's King is seen subduing all His enemies, and reigning in a glorious peace. Amongst the last words of the Book of Judges we have the words "no king"; while the last words of Ezekiel are *Jehovah-Shammah*—"the Lord is there."

The *third* and *sixth* (C and C), Samuel and Jeremiah, are contrasted. Samuel means "*asked of God*." Jeremiah means "*appointed by Jehovah*." In Samuel we see God rejected as King and David raised up; and in Jeremiah a righteous Branch raised up unto David (chap. xxiii. 6).

The *fourth* and *fifth* (D and D) show us, in the Books of the Kings, the record of their Decline and Fall; while, in Isaiah (*Jehovah's Salvation*), we have the prophecy and promise of God's King "reigning in Mount Zion, and in Jerusalem, and before His ancients, gloriously."

Thus the second great division, the Prophets, is, like the first, an *epanodos*; and this, we shall find, is the structure of the third great division also, called by the Lord Jesus in Luke xxiv. 44

III.—THE PSALMS.

This division is so-called because the Psalms form the first great Book. The Jews call this third division *Kethuveem*, or "the (other) Writings," or simply "the Scriptures."

It consists of eleven books, which may be arranged thus:

- A | PSALMS. *Tehilleem*. "Praises," God's purposes and counsels as to His doings in the future.
- B | PROVERBS, *i.e.*, Rules: Words which govern or rule man's life. God's moral government set forth.
- C | JOB. "The end of the Lord" shown in Satan's defeat, and the saint's deliverance from tribulation.
- D | CANTICLES. Virtue rewarded. Read by the Jews at the Passover: the Feast which commemorates the deliverance from Pharaoh, the Jews' oppressor.
- E | RUTH. The stranger gathered in to hear of, and share in God's goodness in Redemption. Read at Pentecost, which commemorates God's goodness in the Land.
- F | LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the *Fast* of the ninth of Abib.
- E | ECCLESIASTES. "The Preacher." The People collected to hear of man's vanity. Read at the Feast of Tabernacles, which commemorates God's goodness in the wilderness.
- D | ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy."
- C | DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."
- B | EZRA-NEHEMIAH. Men who governed and ruled God's People in their re-settlement in the Land.
- A | CHRONICLES. *Divrai*. "Words of the Days"; or, God's purposes and counsels as to man's doings in the past.

In these *eleven* books, we again see the correspondence between the leading thoughts of each.

In the *first* and *eleventh* (A and A), we have the purposes and counsels of Jehovah—in the Psalms, as to the uses of the future; in the Chronicles, as to "the days" that are past.

In the *second* and *tenth* (B and B), we have God's "rule" in the earth; in Proverbs, by words; in Ezra-Nehemiah, by men.

In the *third* and *ninth* (C and C), we have two men who are linked together four times by the Holy Spirit, "Daniel

and Job"; in Ezek. xiv., twice (named) in verses 14 and 20, and twice (unnamed) in verses 16 and 18. Two men in whom and through whom we learn "the end of the Lord," in delivering His people from the tribulation wrought by their great adversary.

In the central members, we have the five "*Megilloth*," or "small scrolls," which were (and still are) read at the great Assemblies and Commemorations of Israel: *four* Feasts, with one *Fast* between them; two Feasts going before, and two following it.

In the *fourth* and *eighth* (D and D) (*i.e.*, the first and fifth of the "*Megilloth*"), we have Canticles and Esther, connected with two women; one read at the *Passover*, which tells of God's goodness in delivering from Pharaoh, the oppressor and would-be destroyer of the People; the other read at the Feast of *Purim*, which tells of God's goodness in delivering from Haman, "the Jews' enemy," who, like Pharaoh, would have destroyed the whole Nation.

In the *fifth* and *seventh* (E and E) (*i.e.*, the second and fourth of the "*Megilloth*"), we have Ruth and Ecclesiastes: setting forth the goodness of God in Redemption, and man's vanity and *need* of Redemption. The former read at *Pentecost*, which tells of the blessings of the harvest into which Israel, like Ruth, was brought; the latter read at the Feast of Tabernacles, which tells of God's providence in the wilderness where Israel wandered, and yet was satisfied, while man wanders where all is vanity with nothing to satisfy his heart.

In the centre itself comes the *sixth* book; telling of the ruin wrought by man (for *six* is the human number, the number of man) and pouring forth "Lamentations" because of it. It is the one book read at the one *Fast*—a *Fast* appointed (apparently) by man, on the ninth of Abib, for mourning over five great calamities which befel the Nation: (1) the Return of the Spies, and the consequent wanderings; (2) the Destruction of the Temple, by Nebuchadnezzar; (3) the Destruction of the second Temple, by the Romans, under Titus and Vespasian; (4) the Taking of Bether, by the Romans under Hadrian; and (5) the Ploughing of Zion like a field, in fulfilment of Micah's prediction, found in Mic. iii. 12, and recorded also in Jer. xxvi. 18. The Book consists of five elegies; corresponding, in number, to these five calamities, though written long before some of them occurred.

We have thus seen the general Structure of the Books of the Old Testament. For further particulars as to their Order and Names, we must refer the reader to our book on *The Names and Order of the Books of the Old Testament*,* in which more details may be seen.

Enough has been said, there and here, to show that, in the Hebrew Canon, we have no mere haphazard putting together of the books of the Bible by man; but an arrangement which was certainly in the hands of Christ when He was upon earth, and which, as we have seen, received His sanction:—an arrangement which shows both supernatural design and spiritual significance.

We propose to conclude this subject in our next issue in giving the structure of the books of the New Testament, and afterwards to publish the three papers in a separate form.

THE PEOPLING OF THE RENEWED EARTH.

By E. O. A. N. D.

Concluding Paper.

TURNING to the Apocalypse, the Lord is again seen there as "Son of Man" and "Messiah"—never "the Head of the Church, His Body." The testimony of the Book is the eschatology of the Old Testament and the Gospels, *i.e.*, "the Word of God and the witness of Jesus Christ." John, in the opening vision, had his back turned on the leavened assemblies, being in spirit in the day of the Lord Jesus, a day connected with His taking the kingdom and judging the earth as "Son of Man." John had to *turn round* in order to see the imagery of what remained of the Church dispensation, during the *present* "day," and prepare to deliver to the assemblies a final prophecy in liquidation of everything, adding nothing in the way of doctrine, but simply referring them for that to what the Spirit had already revealed to them in those scriptures which were specially given them for the purpose, *viz.*, the Epistles.

Now, the Lord's "servants" in the Four Gospels correspond eschatologically to the Lord's "servants" in the Apocalypse. They are the preachers of the Gospel of the Kingdom, and to them it is given to understand its "mysteries." They are *Israelites*, and go out into all the world to preach it. In the Gospels they are *represented* by "the twelve" and "the seventy." The unfulfilled portion of Matt. x., and of Luke ix. 1-6, and x. 1-20 *will become history after the seals are broken*, a time when to receive these godly Israelites will be counted as receiving the Lord in person, and when God will be again appealing to the heart and conscience by the sight of *miracle*, as when the Lord healed the sick and cast out demons, when faith will not be exercised in the same degree as at present, and as for the last seventeen centuries, *i.e.*, amidst His *silence* as to the earth—nay more, *those* miracles will appeal to man's *fears*, at the time the *preaching* is directed to the heart and conscience, so that conviction should be easier still.

In Rev. vii. we see the Lord's "servants," the preachers, as the 144,000 Israelites, whereas their converts are the "innumerable multitude," in the same chapter, from all the nations, who cry, "Salvation to God and the Lamb," thankful that they are preserved alive amidst God's plagues, and will no more hunger, nor thirst, nor suffer the scorching heat of the sun, *being miraculously protected on repentance*, but after serving God in the temple on the renewed earth, will ultimately go the way of mankind and then find *their* home too in the heavenly city, the New Jerusalem.

The 144,000, however, are the same as the saints of Psalm xci., miraculously preserved from the *first* against the effect of the plagues, and of course, they also correspond to the Lord's "brethren," those who "stand on God's holy hill of Zion" referred to in that wonderful triad, Psalms xxii. to xxiv. So we must further trace out their career. "Standing on the Mount Zion" is a figurative expression distinguishing the kingdom in *Israel* from the judgment, of which Mount Sinai is the antithetical figure, and is never used in Scripture of others than those of Hebrew

* Eyre and Spottiswoode. Price 4d.

parentage according to the flesh, the signification of it being salvation amidst ruin through God's mercy in the King of Israel. "Yet have I set My king upon My holy hill of Zion," is a phrase which began to take effect when the Lord rode into Jerusalem, and is only suspended during the times of the present Church interval—at the conclusion of which it will again be made effective. Thus, when the world is going to worship the Beast, who will sit as God in the temple (which is after the first six Trumpets have sounded), the Gospel of the Kingdom is no more preached, but another Gospel is substituted, viz., to "give glory to God" amidst all this profanation, God in His goodness ever accepting less and less from man in proportion as the pressure from without gets more and more virulent. Compare, then, in the following order, 2 Chron. vi. 5-6, 14, 21, 23, 25, 27, 30, 33, 35, 39, Rev. xiv. 7, Rev. xiii. 4-6, Rev. xi. 13, and Rev. xv. 4. The 144,000 are then, *i.e.*, after the fulfilment of that plague under the Sixth Trumpet called "the Second Woe," caught up, their service being ended, "away from the earth" (Rev. xiv. 1-5).

This new Gospel must be preached by angels, not by men, as Satan and *his* angels will then be upon the earth, he and they being cast out upon the earth as "the Third Woe," awaiting the proximate sounding of "the Seventh Trumpet." Some accept this, but they must all meet death, death in the Lord (Rev. xiv. 7-13). The guerdon of these, then, is not the same as that of the multitude of Rev. vii. 9-17, to remain alive on the earth; they (we say it under leave of Christians whose jealousy believes no one but the Church can do so) further people heaven. Then follow the vials; and then, as men *blaspheme* the God of heaven instead of giving Him *glory* (Rev. xvi. 9, 11, 21), the Lord descends as "the Word of God," as "King of kings," and as "the Son of Man," *with all His saints*, and sweeps away all evil-doers that remain from the face of the earth.

Yet the teachers to whom we have referred, in that callousness as to the fate of others that throughout characterizes their inorganic exegeses, by annexing the promise given to the 144,000 in Rev. xiv., put God into the position of caring for the 144,000 of Rev. vii. during the *minor* plagues under the Trumpets and then leaving them without any knowledge as to what is to become of them during the *major* plagues under the vials!

Let us, then, distinguish between the Church and the Kingdom, rightly applying to the Jew, the Gentile, and the Church of God those titles of the Lord which God in His Word has set apart for them, and let us keep the *eschatology* of the Epistles distinct from that of the Gospels and the Apocalypse, while preserving intact the organic unity of the whole *doctrine* of the New Testament, and its whole spiritual and moral application to ourselves, and may it please God to deliver from this foolish First-fruit Theory those of His children who have been ensnared by it! For such is His inestimable grace—blessed be His holy Name—there is not a single Christian that has not now "sonship-spirit" emanating from Christ, that "life-giving spirit," and who will not *immediately* enjoy "adoption-to-sonship of the *body*" when the Lord Jesus descends into the air accord-

ing to God's holy Word to the apostle Paul recorded in 1 Thess. iv. 13-17. Wherefore, let us take no part with those who would *frighten* one another about the great tribulation, but *comfort* one another with the words he was inspired to deliver, adding nothing to them and taking nothing from them; and thus avoid annulling the force and bearing of other necessary and precious passages in the Word of Truth!

Conference Addresses.

"THE HOPE OF HIS CALLING."

BY REV. E. W. BULLINGER, D.D.

(At the Mildmay Prophetic Conference, Oct., 1896).

IT is impossible, dear friends, that we could have heard the words which have been spoken to us* without being impressed with the wonderful difference between what is written in the Epistles and what is written in the Prophets. It is impossible to read of Paul's ministry without noticing the difference in the character of the commission which he was called to fulfil. He is constantly speaking of it as "my gospel." Some parts of the good news were specially committed to him in such a way and in such a sense that he could speak of it truly as "my gospel." He laid great stress upon the fact that he did not receive it "of man," and his independence of the other Apostles he always and everywhere insisted upon. You have only to read his call in Acts ix., and to read his Commission there given to him as supplemented in chapters xxii. and xxvi., to be struck with this wonderful difference. He says, in Galatians i. 12, for example, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And the wonderful central point of his teaching was this, the character and the aspect in which the Lord Jesus Christ was presented to the hearer and the reader; not merely Christ as the "Messiah," not merely Christ as "the Son of Man," the appointed judge of this world, but the Christ as "the Son of God," as "the Head of the Body," as the head over all things, as the head of a new race, as "the Head of His Body, the Church."

When we speak of "the Body of Christ," we should be quite clear as to what we mean by it. We use the expression, "Christ's Mystical Body," or "the Mystical Body," not that it is a scriptural term, though it is a term according to Scripture, and it expresses scriptural truth. We really need a word to express that wondrous fact when He and the members of His body are called "the Christ." Of course, with this, as with everything else, the devil is ready with his travesty, and you have the travesty of "the body of Christ" in the Church of Rome. We have only to read the statements made by the Pope in his recent official utterances, to see how he adopts and uses this very expression that the Church of Rome is "the body of Christ," and that he—the Pope—is the "head" of it. I say that this is the devil's travesty of "the Body of Christ." And Man perverts the term too. To man, *humanity* is this Body, and all mankind are members of this Body. Indeed, Theosophy goes so far now as to say that everyone is, or may be, "a

* Mr. Alexander Stewart, of Glasgow, on "God's Earthly People, Israel."

Christ." But is this what God has revealed? Surely not. What He has revealed has to do with the very essence of the Christian position, the very essence of Christian standing. All, and only those who are regenerated by the Holy Spirit are declared to be "in Christ." This very Epistle to the Ephesians is written to "the saints and the faithful in Christ Jesus," and this fact "in Christ," is the great subject of the Epistle. And in this Epistle to the Ephesians I want you to notice in passing, for a moment, two prayers which you have; one in the 1st and the other in the 3rd chapter. They are very different and yet in many respects they are very similar. You have the same truth from two different standpoints.

The first prayer is from God's standpoint, with regard to His purposes. And then the second prayer is similar, but from our standpoint and in connection with our blessing, and that is why the prayer in the 1st chapter, as you will notice, is addressed to "the God of our Lord Jesus Christ," while the prayer in the 3rd chapter is addressed to "the Father of our Lord Jesus Christ."

And these titles exactly suit the character of each prayer. In the first you have "the exceeding greatness of His power," in the other you have the greatness of His love: love "which passeth knowledge."

In both the prayers you have "the riches of His glory." In the first prayer, it is the riches of His own glory in "His inheritance in the saints." In the second prayer you have the same riches of glory in accordance with which we are to be "strengthened with might by His Spirit in the inner man."

Christ is the great subject of both the prayers, but, in the first prayer it is His dwelling in heaven—exalted there at the right hand of God. In the second prayer it is His dwelling upon earth—dwelling in our hearts by faith.

And "knowledge" is the subject of both prayers, but in the first prayer it is that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. In the second, the prayer is that we might know the love of Christ to us, which passeth knowledge.

In both the prayers, you have "power," but in the first prayer it is the power of God which He wrought in Christ when He raised Him from the dead; and in the second prayer it is the power of God which worketh in us—"Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us," while in the first prayer it was the power which He wrought in Christ when He raised Him from the dead."

And what does it all culminate in? What is the central point of these blessed and wondrous truths? Why the fact that we who "were dead in trespasses and sins," have been quickened together with Christ, raised up together with Him and made to sit in heavenly places in Christ. But the power that was necessary to do this for us is the same power that raised Christ from the dead. If you look at the close of the 1st chapter you will see that it is the same power which can alone quicken those who are dead in sins and raise them up to that wondrous position which God has given them in Christ.

Now this is "the hope of His calling" and this is the prayer; "that He may give unto you the spirit of wisdom of revelation in the knowledge of Him, the eyes of your understanding being enlightened that ye may know what is the hope of His calling." Now do we all know what this calling is? Here is the prayer which we certainly ought to offer for ourselves which is offered for us here; and surely our presence here testifies to our desire that this prayer may be answered in our experience "that we may know what

is the hope of His calling, and what the riches of the glory of His inheritance in the saints." In the 11th verse it is put in another way, viz., that we may know Him "in whom also we have obtained an inheritance." So we have this double inheritance to learn about, our inheritance in Him and God's inheritance in us. And this is the central truth and fact that is opened up in the teaching concerning "the Body of Christ"—that "as the body is one and has many members and all the members of that one body being many are one body, so also is Christ," lit., "the Christ"; "for by one spirit are we all baptized into one body." And this blessed work is done "according as it hath pleased Him"; not according as it hath pleased us. There are very few members in Christ's body who are where they think they ought to be, but it is "as it has pleased Him," and when we read in 1 Corinthians xii. 21, that "the head cannot say to the feet, I have no need of you," we are to think of the great Head of the Body in heaven, in glory, not being able to say to the weakest, the feeblest, the humblest member upon earth, "I have no need of you." There is one body. You have it in Ephesians iv. "There is one body and one spirit, even as ye are called in one hope of your calling, one God, and Father of all" (that is of all the members of the Body, of course), "who is above all and through all and in all." No! there is nothing of this ever revealed before. You find nothing like this in those Old Testament Scriptures, which have come before us this evening. Such language as this could not be used of God's earthly people Israel. No; it was kept secret until Israel had finally rejected the King and the kingdom, after the ascension of the Lord Jesus into heaven. That is why it was kept a secret. That is why it is called "the mystery." The word "mystery" means secret. It is called "the mystery," it is called "the great mystery," or the great secret, because there were other mysteries or secrets besides; but this is the great one. It is called the "mystery of God," because it was "hidden in God," because it had its origin in God. It is called "the mystery of Christ," because it is the great secret which relates to Christ. And, I repeat, this secret was not revealed in the Old Testament. It was not revealed until the Apostle Paul received it direct from the Lord Jesus Himself. We are not to forget that God spoke at sundry times and in divers manners; that is to say, in sundry dispensations and in divers revelations; and His speaking differs according to the dispensation in which He spoke.

Take, for example, that glorious chapter, Ezekiel xxxvi. The interpretation belongs, as we have heard, to Israel. It must belong to Israel because it says, "Then will I sprinkle clean water upon you." When? The verse before gives the answer: "I will take you from among the heathen and gather you out of all countries and will bring you into your own land. THEN will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you an heart of flesh."

Now, those words are often interpreted of the Church and of the members of Christ's body. We can, of course, apply the eternal principle. For example, the eternal principle that is stated in the 22nd verse is equally true of the Church as it was of Israel, because we have it also clearly revealed there. Thus saith the Lord, "I do not this for your sakes, O house of Israel, but for My holy name's sake." That eternal principle is equally true of the Church and that principle can be applied to the Church; but the interpretation of the passage belongs to Israel.

(To be continued.)

Selected Gleanings.

COMFORT.

HERE are few of us who have not been tempted, at times, to say, 'I fear I am absolutely and finally forsaken.'

"Why so? Do you find the characters of such a desertion upon your soul? Examine, and tell me, whether you find a heart willing to forsake God? Is it indifferent to you whether God ever return again, or no? Are there no mournings, meltings, or thirstings after the Lord? Indeed, if you forsake Him, He will cast you off for ever: but can you do so? 'Oh, no, let Him do what He will, I am resolved to wait for Him, cleave to Him, mourn after Him, though I have no present comfort from Him, no assurance of my interest in Him; yet will I not exchange my poor weak hopes for all the good in this world.'

"Again: you say God hath forsaken you, but hath He taken away from your soul all conscientious tenderness of sin, so that now you can sin freely, and without any regret? If so, it is sad token indeed. Tell me, soul, if thou, indeed, judgest God will never return in loving-kindness to thee any more; why dost thou not then give thyself over to the pleasures of sin, and fetch thy comforts from the creature, since thou canst have no comfort from thy God? 'Oh no, I cannot do so; even if I die in darkness and sorrow, I will never do so; my soul is as full of fear and hatred of sin as ever, though empty of joy and comfort.' Surely these are no tokens of a soul finally abandoned by its God.

"Did God forsake His Own Son upon the cross? Then the dearest of God's people may, for a time, be forsaken of their God. Think it not strange when you, that are the children of light, meet with darkness; yea, and walk in it; neither charge God foolishly, nor say He deals hardly with you. You see what befell Jesus Christ, whom His soul delighted in. It is doubtless your concernment to expect and prepare for days of darkness. You have heard the doleful cry of Christ, 'My God, my God, why hast Thou forsaken me?' You know how it was with Job, David, Heman, Asaph, and many others, the dear servants of God, what heart-melting lamentations they made upon this account; and are you better than they? Oh, prepare for spiritual troubles. I am sure you do enough every day to involve you in darkness. Now, if at any time this trial befall you, mind these two seasonable admonitions, and lay them up for such a time.

"Exercise the faith of adherence, when you have lost the faith of evidence. When God takes away that, He leaves this; that is necessary to the comfort, this to the life of His people. It is sweet to live in views of your interest, but if they be gone, believe and rely on God for an interest. Stay yourselves on your God when you have no light (Isa. l. 10). Drop this anchor in the dark, and do not reckon all gone when evidence is gone. Never reckon yourselves undone whilst you can adhere to your God."—From Flavel's *Fountain of Life*.

Our Monthly Bible Study.

THE GLORIES OF OUR COMING KING IN PSALM XLV.

- | | |
|-------------------------------------|---------|
| 1. HE IS TRUE AND FAITHFUL : | Ver. 7. |
| 2. HE IS A PERFECT CONQUEROR : | " 5. |
| 3. HE IS A SUPREME KING : | " 6. |
| 4. HE IS ABSOLUTELY BEAUTIFUL : | " 2-8. |
| 5. HE IS UNIQUELY GLORIOUS : | " 4. |
| 6. HE IS RADIANT GLADNESS : | " 7. |
| 7. HE IS TO HAVE PERPETUAL PRAISE : | " 17. |

T. GEORGE.

Christ Church Lodge, Bromley, Kent.

Questions and Answers.

QUESTION No. 158.

T. D. S., Coatbridge. "Why is Ezekiel given the title, 'Son of man,' and with such frequency?"

Ezekiel is an important personage, and occupies a unique position. He is "thou son of man," but not "THE Son of Man." In the mediatorial position of the prophet, his heart lacerated by his terrible sufferings, he is a type of the Lord Jesus as the Son of Man. Note particularly, the title "the Son of Man" was assumed after He had been rejected as "Messiah"—and He would not even allow His disciples to proclaim Him as "Messiah," when He had shown them that "the Son of Man" was to suffer.

Accordingly the throne of God is not seen in Jerusalem, but by the river Chebar, where the prophet then was, and which had no association with His promises to Israel in Messiah; for, He takes up a position beyond them all, in the exercise of His intrinsic sovereignty, the vision having for its ultimate end that further communication between God and man which the Book contains.

QUESTION No. 159.

M. A., Carlisle. "(a) If Israel is to be the object of government according to Luke xxii. 30, how can they be, at the same time, seated upon thrones, and judgment given unto them? (b) Are the 144,000 not an earthly company in sympathy with Christ's sufferings and waiting for His kingdom? If so, who forms the Bride, married previous to His return from heaven in Rev. xix.? (c) Does John the Baptist include all the Old Testament saints, when he says that he is not the bride, but the 'friend' of the Bridegroom (John iii. 29)? And do these form the company 'called' to the marriage supper of the Lamb in Rev. xix.?"

In our September issue, pp. 27, 28, we drew attention to a vicious system of interpretation now widely prevalent, which, shirking the arduous task of ascertaining the line of argument of the various books of Scripture, and explaining each passage in strict accordance with the same, relies upon mere analogies to prove identity, in extreme cases (which alas! are not infrequent), even stringing together texts and passages which are not in any way interrelated. The result is that a lively brood of "false analogies" is to-day to be found in books, journals, and pamphlets that are being read

by God's children. It would be difficult to find any more flagrant instance of the mischievous character of this method, or rather want of method, than that which is responsible for the current superstition that "the Bride" is a name for some definite entity treated of throughout Scripture from Genesis to Revelation. No one need do more than write out a synopsis of the various texts in which bridal relations are named in connection with Jehovah and Christ in order to see the absurdity this involves. Are Israel, Judah, Ephraim, Jerusalem, Samaria, the heavenly Jerusalem, and the Church all one and the same thing? That is what it comes to; that is what "false analogy" has done; there is no escape from the position.

The fact is, the marriage relation when named in such connections appears throughout Scripture as a *simile*—it is not a *symbol*—and must be interpreted in each individual instance according to its immediate context. It often indicates the closeness of the bond existing between the Lord and His people.

The foregoing is offered in answer to the main thought that runs through your questions. A few words only as to the details remain to be added. As regards (a) there is no logical objection to Israelites being on the thrones, and Israel the object of government; (b) was answered in September under Question No. 154; (c) is simple enough. John the Baptist is but illustrating the honour due to the Lord Jesus, and his own position in relation thereto, using Jewish marriage feasts as a *simile*.

QUESTION No. 160.

Nemo, London. "Explain Isaiah liv. 11, 12; is the jewelled city of Rev. xxi. and xxii. after all only a glorified Israel?"

Certainly not. Consider the *argument* of Isaiah's prophecy, and the place of chaps. liii. and liv. in relation to it.

We have here before us Messiah and the earthly Jerusalem. She has rejected Messiah, and is desolate. But such is the infinite mercy and goodness of Jehovah that in the day of her restoration, He will *count* to her all those gathered to His name during the interval of her desolation. Thus, the heavenly jewelled city of the Apocalypse is called by her very name. Israel during the millennium will be "the people of the saints of the Most High" (Dan. vii. 27).

QUESTION No. 161.

Anonymous. "Why will the offerings given in Ezekiel for the temple in the millennium be necessary, since the Lord Jesus has come and fulfilled all sacrifice? (Ezek. xlili. 18-27; Heb. x. 14)."

Difficulties of the nature indicated in your question can generally be met by reference to the scope, general argument, and construction of each of the books of Scripture from which the quotations are extracted.

In Hebrews the main thought is the personal call to salvation of *individuals* of that race to a *heavenly* Jerusalem at a time when, through the *national* guilt, destruction of the *earthly* Jerusalem was imminent. In Ezekiel, the thought is not *individual* but *national*, viz., the fulfilment of God's set purpose that Israel should be a holy nation, a peculiar treasure among all the nations upon earth, sanctifying the name of Jehovah in the *earthly* city, where the Shechinah would once again be the token of His

presence, that both Israel and the Gentiles should know that He was the Lord.

Interest, then, centres in the *application* of "the one offering" to the national worship, and this is best ascertained by making comparison with Leviticus. There will be no Day of Atonement, and there will be no Feast of Pentecost—the Spirit's testimony to an absent and nationally-rejected Messiah not being in contemplation; for, the national guilt, prominent in Hebrews and the Acts, has been put away for ever by "the one offering," and the nation is holy—it is for the sinner to see that he be not cut off, and the remedy lies before him.

Signs of the Times.

JEWISH SIGNS.

I. H. C. writes: "Several short, but interesting, articles in this month's 'Things to Come,' headed 'Jewish Signs'—'Political Signs'—and articles on the distinct phases in the second coming of our Lord in connection with the Heavenly calling of the Church in contrast with the earthly calling of the Jews, enhance the value of this publication, and make it increasingly instructive to Christians, and a warning to unbelievers; for, no doubt, the Jewish Congress just held at Basle, and the report of an interview with Dr. Herzl as announced in this month's number, together with the account in the Jewish Chronicle of September 3rd of the Zionist meeting and programme, will lead many to consider what the Scriptures open up to us concerning the return of the Jews in unbelief to Palestine, and of their being in time restored to God's favour, and being as a nation blessed in millennial times.

"Certainly I did not expect to read such speeches being uttered, nor of such a Zionist movement, the aim and object of which appears *not* to be to further the fulfilment of Scriptures, but with the knowledge we have of God's purposes of again blessing His ancient people, and of the Lord reigning over them and being glorified in their midst, any intimation and proposed desire on their part for a settled *Home* in Palestine awakens in Christians praise, knowing from God's Word what the result will be, when the Jews, as a nation, will be redeemed, and when grace is poured out upon them in Jerusalem.

"The assembly at Basle was very remarkable, and considering that £10,000,000 are proposed to be collected to create a specifically Jewish Bank for the purpose of furthering agricultural, industrial, and mercantile undertakings of Jewish Colonists in Palestine and Syria; also with at least one daily or periodical paper, which would treat partly in a polemical—partly in a scientific sense; we know that their human schemes will be overruled for blessing when 'the fulness of the Gentiles be come in,' and all Israel shall be saved according as it is written in Rom. ix. 27—'The Deliverer shall come out of Sion; He shall turn away ungodliness from Jacob, and this is the covenant unto them when I take away their sins.'

"Dr. Birnbaum at the Congress said no country is so fitted as Palestine with its proximity to Europe as being the inevitable station on the railway to India,' and I add, which probably will be built in a few years, when the whole face of the country between Constantinople and the Persian Gulf would be changed, as an alternative route to the Suez Canal is needed.

"The Jerusalem Railway now running will be convenient for the assembling of the Jewish Congress next year, where it is proposed to assemble. What a glorious time is in store for Israel, when 'swords will be beaten into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more' (Micah iv. 3).

"What a glorious time is in store for the Jews, when they will not only be millennially blessed, but become channels of blessings to others!

"Lately we have had the Turkish persecutions and war with the Greeks, and now war on the frontiers of India, but shortly when the Lord reigns, wars will cease, and during the millennium Jesus will be owned as Lord by them, also to the glory of God the Father. May God hasten this period in His own way and time.

THE ZIONIST MOVEMENT.

"The Executive Committee appointed by the Basle Congress, has set to work. In a few days, a circular will be sent to all members of the Congress, requesting them to proceed with the 'Shekel' Collection, i.e., the contributions from adherents in each country. Concurrently therewith the agitation is being carried on. In several towns of Galicia, meetings have been held to receive reports on the Congress. Dr. Lippe, of Jassy, on his way home, stopped at Przemysl, where he addressed a large meeting. Dr. Landau discussed the results of the Congress at a great meeting on Sunday in the Third District of Vienna, and Dr. Muntz will do the same next Tuesday in the Tenth District."

Enthusiastic meetings have been held in London, Paris and other large centres, and Rabbis in various countries who at first stood aloof are now preaching in favour of it, and are being carried along by the rushing stream.

ALARMING SITUATION OF THE JEWS IN PERSIA.

Side by side with the signs of the gathering of Jews to their Land, there are others which show that they are "a burdensome stone" in other countries, which are making their life unendurable, and so helping to thrust them out.

Official information has reached London of the alarming situation of the Jews in Teheran, Persia. Part of the details given refer practically to the normal condition of affairs in Teheran, to improve which several memorials have within recent years been submitted to the Foreign Office.

Sayid Rayhan Allah, one of the petty Mostahed of no popularity or distinction, has planned a plot for the extermination of all the Jews in Persia. Recently he summoned the Chief Rabbi and informed him that either all the Jews must accept the Mohammedan faith, or he will do all he can to oppress and exterminate them should they refuse his offer. All that could be done was done to quiet him, but with no result. He has now formulated the following restrictions to oppress the Jews:—

1. That every Jew must have all the hair of his head cut off.
2. That the Jews must never ride any animal throughout the city or elsewhere.
3. That a Jew is not to wear nizam (a European style of dress).
4. That every Jew must wear a mark on his clothes so that he may be distinguished from a Mohammedan.
5. That no Jewish woman must put on a veil.
6. That a Jewish woman is not to wear chador or chaghchoor (an outdoor dress which the Persian manners and etiquette expect every woman to wear out of doors).
7. That a Jew must not build a house higher than that of a Mohammedan neighbour, and that the entrance to his house must be

so peculiarly constructed as to be distinguished from that of a Moslem.

8. That no Jew is to come out of his house on a rainy day.
9. That no Jew is to touch any articles of food.
10. That when a Jew dies, any relative who has become a convert to Mohammedanism may possess all his property.
11. That any Jew who, having once accepted Islam, renounces it, is to be put to death.

The Government has been appealed to for protection, and the Jewish quarters have been for the last nine days guarded by soldiers despatched by the Authorities. The persecution has grown so terrible that it seems to be almost beyond the power of the Government to protect us. We are left at the mercy of these fanatics. We, helpless and hopeless, lying in sackcloth and ashes, cry to Heaven for help. . . . The present situation is considered so grave in official circles that the Shah has abandoned his intention of coming to Europe, and the Government has ordered a mark with the word "Moosa'ih" (a follower of Moses, a Jew) written on it to be worn by every Jew, to distinguish him from a Moslem.

RELIGIOUS SIGNS.

MORE FORESHADOWINGS OF ANTICHRIST.

Preaching recently in St. Bernard's Parish Church, Edinburgh, the Rev. Mr. A. F. Crauford, M.A., Oriel College, Oxford, took as his subject the difference between original and ecclesiastical Christianity. Atheism, he said, was never likely to be accepted as the belief of men, but Calvin had done more to warp the religion of Jesus than a thousand Mr. Bradlaugh's. . . . Christ's religion was a pre-eminently simple one. . . . Christ's religion was profoundly natural, and not metaphysical. . . . The churches preferred the wax flowers of an artificial creed to the living flowers of natural piety. Christ was thoroughly opposed to asceticism. Christ encouraged friendship. The churches usually warped friendship by making religion an essentially selfish matter. Our social nature was the very root of conscience, from which we could no more sever ourselves than a plant from its natural environment. The idea of the Puritan churches somewhat resembled Lot's wife after her transformation. But, oh, how much more interesting she was when a living sinner than a sinless pillar of salt! Speaking of the doctrine of regeneration, the preacher evoked audible amusement by telling Dean Ramsay's story of the boy who did not wish to be born again for fear he might be born a lassie. Just so many young men did not wish to be "born again" after the manner of the Rev. Mr. Stiggins, lest they should find themselves born fools. The preacher went on to attack the doctrine of eternal punishment, telling a story of a clerical friend of his in East London, who heard a knot of women refusing to go and listen to them "parsons' lies," and them "parsons' lies" that doctrine assuredly was. The approaching fall of the orthodox churches was a matter to be looked at without dismay, because through the crash of their fall the divine voice would be heard bidding the true Christianity, "Arise! shine!"—*Edinburgh Evening News*.

A NEW RELIGIOUS SOCIETY.

At the Steinway Hall, recently, an inaugural address was delivered by Dr. Washington Sullivan to the members of, and those interested in, the newly formed "Ethical Religion Society." This body has come into existence with the purpose of realising a sentence of Emerson's which it takes for its motto, "There shall be a new church founded on moral science, the church of men to come." . . . They are one in the resolve to live their lives to the best possible advantage for themselves, those who are dependent upon them, and the community of which they are a part. It will appeal to its members in the name of Conscience, Duty, Justice, the Higher Life, Sacrifice for others, and Morality in all its aspects." Broadly speaking, therefore, the new organisation will promote as far as it can, the tenets of Kant, Emerson, Carlyle, and the more Idealist school of philosophical thinkers of this country and Germany. . . . He proposes to hold meetings regularly on Sunday mornings at Steinway Hall, and has secured the assistance of a well-trained choir. It is evident that his effort has awakened much interest in thoughtful and cultivated circles, as the hall was filled to its utmost with a highly attentive audience. Dr. Sullivan is an eloquent and impressive speaker, and traced how dogma and Athanasianism had gradually come to be accepted in place of true Christianity. . . . He thought that they could not fail to appeal to an enormous congregation, for they were proclaiming no dreary creed about the whole world lying in wickedness, but, on the contrary, that it was full of goodness and worthy emotions, could these be but inspired. . . . He had already been promised addresses from men well known in literature and science, and they hoped to invoke both art and music for their gatherings.

RELIGION VERSUS CHRISTIANITY.

"In the hall of the Students' Union, Edinburgh, recently, a lecture on the

UNIVERSAL RELIGIOUS CONFERENCE TO BE HELD IN 1900 in Paris was given by the Abbé Charbonnel. Professor Geddes

presided over an audience of about 400 persons. The Abbé explained that in effect the proposed conference would be a continuation of the Parliament of Religions held in Chicago in 1893, though with somewhat different aims and a somewhat different constitution. It will be a Congress of religious men, not a Congress of representatives of religions or forms of religions. The aims of the proposed Congress were (1) to affirm the educational value and social power of religion for the gradual realisation of the human ideal; (2) to proclaim religious liberty—the law that the conscience of every man is entitled to tolerance and respect, and to protest against all fanaticism of either race or religion; (3) to seek, in default of doctrinal unity, the *fraternal unity of all men, established only by the fact that they are religious*, and to raise above the doctrinal differences of sects the principles in which they are all united. The Congress will include, it was hoped, representatives of all the great traditional religions, and during its sittings meetings will be addressed by speakers on the general philosophy of religion.”—*Edinburgh Evening News*.

RE-WRITING THE BIBLE.

Profiting by the example set by the higher critics, *The Daily Mail* records an interview with a man who contemplates nothing less than a new era, which will result from his new Bible. He says:—

“I am convinced that a reunion of the higher thought of the various religions will be attained by the reduction of all foreign idioms to English. In my version, the Book of Job will be headed ‘Afflicted,’ and Isaiah will be known as ‘The Spirit is Safe.’”

“I expect that the re-written version will give enormous stimulus to spiritual energy throughout the land.”

“Oh, yes; it may take a little time to become popular, but I believe there are thousands and thousands who only require to be shown the proper road. My version of the Bible will, I hope, point the way.”

SCIENTIFIC CATHOLICISM.

Rome, the first great enemy of inspiration, has entered on a new phase of its opposition by joining hands with the higher critics, and has recently been holding an “International Congress” at Fribourg. The numbers of the New Congress reach 4,000, and some 700 of them assembled in the pretty Swiss town, representing the highest as well as the most cultured dignitaries, professors, &c.

This, like all other “modern” and religious movements, is making for the coming Antichrist, and for the dethroning both of “Christ and the Scriptures.”

The newspaper report says that

“By the general consent of the members, the one conspicuous thing about them has been the frankly ‘modern’ and ‘advanced’ tone of the whole. . . . At the same time the most biased observer could not fail to see that the members were absolutely loyal both to ‘the faith’ and ‘the church.’ . . .

“One of the most remarkable evidences of this was the election of Dr. Zahm as the president of his section. An ardent Catholic, and in fact one of the chiefs of a religious order, Dr. Zahm has made himself conspicuous by his declaration that there was no reason why a loyal and orthodox Catholic should not also be a thorough-going Evolutionist. . . . He said ‘To those who supposed that the Catholic teachers of to-day were hidebound upon this and similar subjects, all this was a little startling;’ but what was still more remarkable was the fact that of the audience *only one cleric* raised his voice to suggest that this was going too far; and that luckless abbé, when he read a paper in the contrary sense, was literally smothered in refutations.”

After most revolutionary papers and addresses by Padre Semeria and Père Legrance,

“A well-known prelate remarked to the reader, in an audible aside, ‘*Nemo te condemnat,*’ and the assembly dispersed in the conviction that they had assisted at a conference which would be memorable in the history of religious thought. . . .

“Altogether the Congress has been a most remarkable and successful gathering, and the sanguine spirits separated with the resolve that the next one, which is agreed upon for the year 1900 at Munich, will be as great an advance on 1897 as the present assembly is on those which have preceded it.”

PAPAL PROFANITIES IN VENICE.

A. R. writes in the *English Churchman*, of Sept. 2nd, concerning a recent “Eucharistical Conference” held in the Church of San Giovanni and Paolo. The word “Eucharistical” had reference as A. R. says

“only to a piece of corruptible bread, which is all the Christ

the Papal Church knows, or wants to know. As a speaker explained at the Conference, the Papal Christ has two natures—his human is found in a bit of bread, and his divine is found in the Pope. Therefore, submit yourself to the priest and the Pope, and that is all you have to do. Well, at this Eucharistical Congress the nave of the church was boarded off, and arranged like a theatre for the speakers, leaving a clear passage round before the side altars and side chapels. One of these chapels is the famous *Rosario*. Most of these side altars were turned into what were practically shops, but the *Rosario* was made an eating and drinking saloon, especially a drinking one; and here, after the Conference, when the loyal Roman Catholic public were admitted, drinking went on to such an extent that the noise and brawling and general jollity, and at last the drunkenness, became so disgraceful that the civil authorities stepped in and shut it up! There were present at this Congress Cardinals, Archbishops, Bishops, and priests and monks in abundance, and not one had a word to say against it. Only one absent Bishop, the Bishop of Cremona, protested against the profanation, and I have no doubt he will be dealt with. Paganism is a mild term to apply to the Papal Church.”

The secular newspapers made use of the good opportunity thus afforded them by showing up the iniquities of the Papacy, and asking, “Who, after this, will believe in this religion but idiots?”

Editor's Table.

ACKNOWLEDGMENTS.

M. V. Maintenance Fund

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REVIEWS.

PUBLICATIONS OF MR. G. STONEMAN, 39 WARWICK LANE, E.C.

Mr. Stoneman (who is the publisher of “Things to Come”) has sent us specimens of his new literature. Chief among them comes

Bright Eyes (crown 4to, 284 pages, profusely illustrated, suitable for the little ones, full of short and interesting stories. It is published in picture boards, 2s. 6d., and cloth, bevelled, gilt edges, 4s.

The Little Browns of Hollow Glen and *Grannie's Chickens* (No. 1 of the “The Little Bright Eyes Series”), by Mrs. L. Shorey, and No. 2, *Scraps' Charge* and *Ellie's Childhood*, by E. M. Neale. Tastefully bound in cloth, 1s. each.

The “*Saved Children Series*” or the *Priority Tracts*—100 assorted little books for one shilling.

Heaven's Open Door, 3rd edition, by John Waite, price 1d.
The Protestant Almanac, a useful penny sheet almanac, illustrated.

Commonly Misquoted and Difficult Texts Explained, by Rev. John Mitchell. Our readers will judge of the value of this when we state that “leaven” is explained as meaning that which is good. We note that many of the explanations are from the ordinary standard commentators.

Mr. W. Wileman, of 27 Bouverie Street, sends us a book suitable for the Protestant month of November, entitled, *The Story of Some Famous Bonfires*, by W. Stanley Martin. Price 1s. The introduction is by Mrs. W. R. Arbuthnot, President of the Women's Protestant Union. The book is a valuable illustration of our Bible and our liberties, and what they cost.

Mr. C. J. Thynne, 6 Great Queen Street, W.C., sends us *The Divine Ambassadors from Earth to Heaven*, price 6d. This is a revised edition of *The Essential Absence of Our Ever-present Saviour*, consisting of remarks on John xvi. 7, with notes and explanations by Laurence Bomford, M.A.

Is the Reformation a Blessing? By the late Dean Goode. This is a new penny pamphlet on a most important subject, and we commend it to our readers as most suitable for distribution during this month so full of Protestant memories. It is published by Mr. G. Stoneman, 39, Warwick Lane.

THINGS TO COME.

No. 42.

DECEMBER, 1897.

Vol. IV. No. 6.

Editorial.

THE APOSTOLIC TESTIMONY TO JERUSALEM.

(Concluding Paper.)

CONTINUING our remarks on this important subject, we note that

Acts iii. exhibits still further the goodness of the Lord. The healing of the lame man, more than forty years old, not only answers to the prophecy in Isaiah xxxv. 6 : "Then shall the lame man leap as an hart," but it intimates that "all things were ready" for their blessing. *The repentance of the Nation is all that is needed*, "that your sins may be blotted out, so that the times of refreshing may come from the presence of the Lord, and He shall send Jesus Christ which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (iii. 19-21).

This proclamation of blessing was based upon the Word of God, that He would raise up for His people Israel a prophet like unto Moses, one of their brethren ; and upon the covenant of God with Abraham that in his seed all the kindreds of the earth shall be blessed (vers. 22-25).

By the evening of the day of Pentecost the number of believers had increased to about five thousand, but the apostles Peter and John were in the custody of the captain of the temple to be brought before the rulers and the chief priests, *the representatives of the nation*, on the next day.

When set before the rulers, Peter, filled with the Holy Spirit, charged them with having crucified Jesus Christ of Nazareth, whom God raised from the dead, and proclaimed Him as "the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we (*i.e.*, the nation of Israel) must be saved."

In the person of the lame man, now healed, the rulers were confronted with evidence which they could not withstand, and finding nothing how they might punish the apostles, because of the people, they threatened them and commanded them not to speak at all or to teach in the Name of Jesus.

Being let go, the two apostles went to their own company, that is, to the other ten. The whole twelve with one accord lifted up their voice to God in praise to Him who had done

according to Psalm ii. 4-6, and in prayer that He would still further work by the Name of His holy child Jesus. The place was shaken ; they were all filled with the Holy Spirit, and they spoke the Word of God with boldness, for the Spirit which was upon them was given them for power (Acts. i. 8).

The character and condition of the multitude of believers answered to that of the year of jubilee in Deuteronomy xv. There was no one among "them that lacked : for as many as were possessors of lands and houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet : and distribution was made unto every man according as he had need" (see Deut. xv. 1-11).

In Acts v., we see a striking

PATTERN OF MILLENNIAL GOVERNMENT

as regards both judgment and blessing. As soon as actual sin was manifested in the lie of Ananias and Sapphira, they fell dead at the word of Peter, according to Psa. ci. 7, 8 : "He that worketh deceit shalt not dwell within my house ; he that telleth lies shall not tarry in my sight. I will early (*marg., morning by morning*) destroy all the wicked of the land ; that I may cut off all wicked doers from the city of the Lord." Jerusalem was the city of the Lord ; and to Peter the King had committed the keys of authority in this His kingdom.

The power thus manifest in judgment was manifested also in blessing. "By the hands of the apostles were many signs and wonders wrought among the people. . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them that were vexed with unclean spirits : and they were healed every one" (Acts v. 12-16). Thus it was seen, as it is written in Isa. xxxiii. 24 : "The inhabitant shall not say, I am sick ; the people that dwell therein shall be forgiven their iniquity."

But as the power and authority of the Lord Jesus were manifested in increasing blessing, so the malice of the rulers of the nation increased also. "They laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life" (vers. 17-20).

This display of angelic power on behalf of the apostles led to the gathering together of the whole of *the official representatives* of the nation to take a final decision what to do with the apostles. "The high priest came, and they

that were with him, and called the *council* together, and *all the senate of the children of Israel*" (ver. 21).

When they were set before the council, Peter and the other apostles answered and said, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged upon a tree. Him hath God exalted with His right hand, a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are His witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey Him" (vers. 29-32).

The response of the council to

THIS LAST CALL TO NATIONAL REPENTANCE

and proclamation of forgiveness from the ascended Lord and Saviour, whose authority and power had been so manifested before them with the presence of the Holy Spirit, was to slay the apostles; they were kept from actually doing so by the speech of Gamaliel, and having beaten them repeated their command that they should not speak in the Name of Jesus.

It is remarkable that Scripture does not record any laying on of the apostles' hands to communicate any spiritual gift upon the disciples at Jerusalem; it would seem that on their baptism in confession of Jesus as Lord and Christ they received the assurance of forgiveness *as an act of government*, and *waited* for the gift of the Holy Spirit until the repentance of the nation should introduce the "times of refreshing from the Lord" (chap. iii. 19, 20).

It is important for us to note that the laying on of the apostles' hands upon the seven who were chosen to attend to the daily ministrations, did not qualify them for the office. They were chosen *as already qualified* by the Lord, as were Bezaleel and Aholiab in the time of Moses (Exod. xxxi. 2-6). The apostles ratified their selection and confirmed them in their office, but *gave them no gift*. They were chosen from among the brethren as men already full of the Holy Spirit and of wisdom (chap. vi. 3; Exod. xxxi. 3). The Jewish character of their appointment is therefore manifest.

The discourse of Stephen before the council is

THE SUMMING UP OF THE NATION'S GUILT,

not the presentation of the gospel. The patriarchs had rejected Joseph, the people in Egypt had rejected Moses, now the rulers had murdered the Just One. As their fathers had slain the prophets; "ye do always resist the Holy Spirit" in His servants and messengers. They proved the truth of the accusation by the stoning of Stephen.

Stephen proved that he was filled with the Spirit of Christ, by his dying prayer, "Lord, lay not this sin to their charge."

Thus ends the record of the apostolic testimony to Jerusalem. The final rejection by the rulers of the testimony of the Holy Spirit concerning Jesus as the Messiah, the seed of David and the King of Israel (Psa. ii. 2, 3; Acts iv. 26).

Contributed Articles.

A SIGN AND A STUMBLING-BLOCK.

Matthew xii.

BY REV. JAS. C. SMITH, HOYLAKE.

THE 12th chapter of Matthew shows the conflict, between Christ and the Jews, coming to a head.

Then chapter xiii. reveals the secret concerning the kingdom in seven parables, during the time of the King's rejection and absence, thus carrying forward the teaching to the clearing of the field, and the division of classes in connection with the Lord's return in glory and power.

There are three points, in the 12th of Matthew, which have impressed me afresh as being full of helpful teaching:

First, there is the word "greater." Christ uses it three times of Himself, making a threefold comparison—

(1) Greater than *the temple* (ver. 6); (2) Greater than *Jonah* (ver. 41); (3) Greater than *Solomon* (ver. 42). Christ is greater than the Temple as the new centre of assembly and worship.

He is greater than Jonah as the One who died and rose, and is now being preached to the Gentiles as well as to Jews.

He is greater than Solomon as the King of Israel, and King of the Ages, who will at last, as the true Solomon, bring in universal righteousness and peace. Thus He is here presented as Priest, Prophet, and King.

The second point of interest concerns the "strong man." The Pharisees accused Him of being in league with Satan, and that He cast out demons by Beelzebub, the prince of the demons. Christ repelled the charge, and said, No; it is by the finger (or Spirit) of God I cast out demons, and if you knew it "the kingdom of God is come unto you." And He added, "Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?" (vers. 28 and 29). Here was One already laying His hand on Satan's instruments, and Satan could not prevent it; but the hour is coming when the "strong man" himself will be *cast out* and *bound*. We have both operations described in the Apocalypse. In chapter xii. he is "cast out," and in chapter xx. he is "bound," and finally, in chapter xx. 10, he is cast into the lake of fire. Christ will bind him for a thousand years, and divide the spoil of the strong one during that period of peace and power.

Dealing with Satan, therefore, is one of the points of kingdom teaching.

A third point, full of suggestion, emerges in vers. 38-42, where we read that certain Scribes and Pharisees came saying, "Master, we would see a sign from Thee." No doubt they would. It would have been a nice diversion for them—a nine days wonder to talk and argue about, but

not a token whereby to submit to God. Christ knew them, and said no sign would be given but one already in their own Scriptures—that of Jonah. The Holy Spirit wrote a true comment on their history when He said, "The Jews require a sign, and the Greeks wisdom." That was, and is so: and here we have a luminous presentation of that double truth. Jonah represents the *sign*: Solomon represents the *wisdom*: Christ fulfils both. He is the sign: He is the wisdom.

In one sense He is fulfilling both types now, for believers to-day find in Him, dead and risen, the sign of God, and in Him, ascended and glorified, the wisdom of God; but the full realization is future. Both types show the relation of the Gentiles to the Jews with Christ the middle term. As Jonah went down to the bottom of the sea, so Christ went down to death. As Jonah was cast out on to dry land, so Christ rose from among dead men into the light of resurrection day. As Jonah went and preached to the Ninevites after he came out of the sea, so Christ is now in a position to call and claim the Gentiles to Himself. And this will be fully realised when the Gentiles are seen coming to Christ, when He sits on the throne of His glory, as represented in the Queen of Sheba, who came to Solomon after he was established in his royal supremacy.

The Jews will then see *the Sign* in Christ—a greater than Jonah, and a greater than Solomon. And the Gentiles will then see *the Wisdom* in Christ as the teaching Prophet, and the reigning King, and both these based on the one priestly Sacrifice.

In one aspect Jonah is present testimony, for in him we see the message *taken to Gentiles by the prophet*: and Solomon is future testimony, for in him we see the message delivered to *Gentiles who came to the ruling King* (see Isaiah xl. 1-3).

THE STRUCTURE OF THE BOOKS OF THE NEW TESTAMENT.

BY THE REV. DR. BULLINGER.

THESE are twenty-seven in number, and their order is unquestioned.

A close examination shows that, like the Books in the three great Divisions of the Old Testament, the Books in the New Testament are arranged as an *Epanodos*; the *first* answering to the *twenty-seventh*, the second to the *twenty-sixth*, and so on.

The positions of the *first*, the *last*, and the *central* Books, are so clear that they are like fixed points, which not only determine the position of all the others, but prove the correctness of the arrangement.

- A | *Matthew*. The King of Israel, meek and lowly: the Son of David.
- B | *Mark*. The faithful Servant, made Lord of all. The Man whom God has raised up.
- C | *Luke*. The Son: rejected as King, ascending as Priest. The Risen Man, in "flesh and bone," seen and "handled."
- D | *John*. The Lamb of God—the Good Shepherd giving eternal life.
- E | *Acts*. A forgiven remnant of Israel gathered under Law. Jerusalem the centre.
- F | *Romans*. The Substitute for Sinners, the Gift of God. The Jews, as a Nation, put aside. Justification by blood.
- G | *Corinthians*. The Ordering of the Church among the Gentiles. A sanctified People in Christ. Fellowship with the Son of God. Ecclesiastical.
- H | *Galatians*. Deliverance from "this evil world." No longer servants, but sons, known as the sons of God. Reformatory.
- I | *Ephesians*. Spiritual blessings in "the heavenlies." The Law of ordinances abolished.
- J | *Philippians*. Christ's obedience unto death. Jew and Gentile one in Christ. Likeness to Him in glory, our hope. Looking back to His coming in humiliation (Matt.) and looking forward to His coming in glory (Rev.)
- I | *Colossians*. Perfection in Him as His Body on earth. Ordinances fulfilled in Christ.
- H | *Thessalonians*. Translation out of this evil world at Christ's return. The Elect of God waiting for His Son from Heaven. Consolatory.
- G | *Tim., Titus, and Philem*. The ordering of men in the Church. Fellowship in the afflictions of the Gospel. Pastoral.
- F | *Hebrews*. The Priest, the Sanctifier. The offering to God. Believers called outside the camp. Sanctification by blood.
- E | *James*. The nation scattered. Waiting for the Judge. The Law the Rule of life.
- D | *Peter*. The Lamb of God, redeeming by blood. The Chief Shepherd bringing the glory.
- C | *John's Epistles*. The Advocate with the Father. The Word of life seen and "handled."
- B | *Jude*. The judgment of those who deny the Lord. "The only Lord God and our Lord Jesus Christ."
- A | *Revelation*. The King of Israel in power and glory. The "King of kings and Lord of lords." The "Root and the offspring of David."

In *Matthew* and the *Revelation*, we have the King; at

His first coming, and at His second coming. In the first Book, He is rejected; in the last, He is enthroned. The central Book (the Epistle to the Philippians) presents Him in both characters. It looks backward to the first Coming, in His obedience unto death; and forward to the second Coming, even the exaltation wherewith "God hath highly exalted Him."

Other correspondences and contrasts will come out as we study more closely the respective pairs of Books, indicated by the *Roman* and *Italic* letters: A answering to A, B to B, C to C, etc., etc.

Enough is here said to show the perfection of design in this Divine order and arrangement of the various Books of the Word of God.

Thus linked together we are taught that all the books are equally necessary in order to form this arrangement. The Canon is thus proved to be complete, not one book can be dispensed with. Not one can be spared, or displaced. Take one away and the whole structure falls to the ground.

But, if the outward structure be thus wondrously perfect, how perfect must be the Truth enshrined within! If the very "letter" of the word be thus symmetrically constructed, how full of the "Spirit" must be its contents! How solemn must be its warnings! How true its doctrines! How accurate its statements! How faithful its promises! Well may we say with Jeremiah, "Thy words were found, and I did eat them, and Thy Word was unto me the joy and rejoicing of my heart" (xv. 16).

Conference Addresses.

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

THE HOPE OF HIS CALLING.

BY REV. DR. BULLINGER.

(At the Mildmay Prophetic Conference, Oct., 1896.)

(Concluded from page 57).

And so, with all those Old Testament Scriptures. Take that wondrous promise, "When thou passest through the waters I will be with thee and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." The *interpretation* of those words belongs to Israel and they belong especially to them in that day when, He goes on to say, "I will bring thy seed from the east and gather it from the west. I will say to the north, Give up, and to the south, Keep not back. Bring My sons from afar and My daughters from the ends of the earth." But we can *apply* those words in all their sweetness and in all their power and in all their truth as we can all the other Scriptures, so long as we are in harmony with those other Scriptures that are specially written for our instruction.

Take the Sermon on the Mount, for example, or those

special precepts given in the Gospels. The disciples were told that they were not to take scrip, nor purse, nor sword, nor to have two coats; but those precepts were given to particular persons at a particular time, and they were postponed even before the Lord's own ministry closed, as you have it in Luke xxii. "Then said He unto them, He that hath a purse, let him take it, and likewise his scrip, and he that has no sword, let him sell his garment and buy one." We see that precepts relate to particular times and to particular circumstances and are to be so *interpreted*, but the principle that underlies them, endures for ever as part of the Word of God, and can always be *applied*. But it must be applied in harmony with those other Scriptures which are specially written for the direction and teaching of "the Church of God."

The Lord Jesus spoke after He left the earth. He spoke as the risen Lord from heaven. Seven times He spoke to those Seven Churches (Revelation ii. and iii.) and each one of those Epistles ends with the solemn words, "He that hath an ear, let him hear what the Spirit saith to the Churches." This is the last great seven-times repeated command of the Lord Jesus which comes to us in this hall to-night. We are to obey that last command and it is clear that all the trouble and all the sin and all the difficulty and all the things that the Lord had to reprove and complain of in those Epistles, all arose from the fact that there was no ear to hear what the Spirit had said specially to the Churches, but that the ear was open rather to what the Churches were saying.

You have this lamentable confession made in the last Epistle the Apostle ever wrote, the 2nd Epistle to Timothy. You remember that in Acts xix. it could be truly said "all they that dwelt in Asia heard the Word of the Lord Jesus. All those Seven Churches in Asia had received the teaching of the Apostle Paul. They had been founded by him and established by him and strengthened by him and taught by him. And yet, just before his martyrdom, he had to write to Timothy (who lived at Ephesus), and to tell him of that solemn fact which he well knew—"This thou knowest, that all they that be in Asia have turned away from me!" So that the apostasy which is increasing and going on under our very eyes *began with turning away from this special teaching committed to the Apostle Paul*, the special teaching concerning "the body of Christ." No wonder the world is filled with various "Bodies." No wonder the Church of Rome has arrogated to itself that blessed title, "the Body of Christ." No wonder that the Church is split up into sections and systems. They had turned away from the Holy Spirit's teaching by Paul.

In the next chapter (2 Tim. ii.), it speaks of those who had "erred concerning the truth." What truth? "The truth" which was the truth, which was the substance and sum of the gospel, concerning the Mystery. And in the next chapter (2 Tim. iii.), you have those who "resist the truth," just as we have to-day; those who turn away from it, those who err from it and those who reject it. Then in the 4th chapter, you have those who not only have turned away their ears from this truth, but have "turned to fables." So I repeat, *the apostasy commenced with turning away from the special teaching of the Holy Ghost to the Churches by the Apostle Paul*, and that is why I believe it is that those Seven Epistles all end by calling us back. Just as the prophets of old called Israel back, not to their own words as prophets, but to the Law of Moses, so here the Holy Ghost calls us back not merely to the words of Christ on the earth or in the Gospels, but specially to the Holy Spirit's teaching given for that special end—specially given to us in the Epistles written to the Churches.

And it was Ephesus (this particular Church to which this wondrous Epistle was written) who was first addressed. It was Ephesus to whom Christ sent His solemn message, "Thou hast left thy first love." Oh, the importance of this great and wondrous subject! Oh, the importance of these Epistles which reveal what God has made Christ to be unto us, which set forth all that He has made us to be in Christ, which reveal to us our standing which He has given us in Christ! Oh, let us not turn away from them, let us not forget these things. Let us not neglect them or "turn away" from them. Still less, let us not "err" concerning them or "resist" them. No wonder we have so much to deplore, not only corporately, but individually, as to our state; no wonder we become occupied with our state. No wonder we talk with and exhort one another as to our state. How can we walk worthy of our high calling unless we understand what that calling is? "I beseech you, brethren," says the Apostle, in the 4th chapter, "that ye walk worthy of the vocation (or calling) wherewith ye are called."

Well, how can we walk worthy of it unless we know what it is? How can we walk worthy of it unless this prayer is answered in our experience, "that the eyes of our understanding being opened we may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints." That is the great matter for us. That is the important subject for God's heavenly people now.

Oh, let us pray this prayer for ourselves. We should have little time then to think of our state and our walk, and little occasion either, I believe. We should walk worthy of it if we knew better the standard by which it is to be measured. Ah, it is a "high calling in Christ Jesus," indeed. It is an upward calling, too, for we are just waiting for the assembling shout in which this calling is to end. We are just waiting to be called up, and to be caught up, for this is part of, and the end of our calling. It is involved in our standing "in Christ." It is no extra subject, therefore, this subject of the Lord's coming, for those who are "in Christ." And if we are not waiting for Christ, if we are not waiting for this completion of our hope, it only shows one thing—that we do not really understand what our calling is or what our privileges are in being made members of Christ. The eyes of our understanding are not enlightened and we do not know what is the hope of His calling and what are the riches of His grace. "We shall not all sleep." That is part of our calling and those who are ignorant of this calling and of this wonderful and blessed hope, are saying, "We must all die." Why, it is *part of our calling* that we shall not all die. It is part of our blessed hope that we may be "alive and remain" to be "caught up to meet the Lord in the air." And that is what I believe is referred to in the 1st Epistle to Timothy for it is in that Epistle he calls attention to this mystery or secret. In the 9th verse of the 3rd chapter, "Holding the mystery"—the secret—"of the faith." And then, further, in the 16th verse, he speaks of it as "the great mystery." This is usually taken of Christ personal. But it cannot be Christ personal apart from all the members of His Body. If it were Christ personal it would have said that He was received up in glory, seen of angels, preached unto the Gentiles and believed on in the world. But that is not what is written. That is not the order in which the Holy Spirit has given us these truths here. The order is quite the other way. It is preached unto the Gentiles now, He is believed on in the world, and then (what we are waiting for, the consummation of all, is that we are to be) received up in glory. That is what comes last. And this is the order, this is our hope, "waiting for God's Son from heaven," is part of our calling now and not as some extra

subject which we can take up or leave alone just as we please. No! we cannot neglect it without serious spiritual loss.

What a wondrous calling God has given us in Christ, dear friends! This is the truth that pertains only to the heavenly people. We are not to mix up that which is said of the heavenly, with that which is said of the earthly people, and thus produce confusion in our own minds and hearts. No wonder we do not possess the spirit of understanding and of wisdom and the sound mind which he prays for in this Epistle.

Oh! may the eyes of our understanding be enlightened. This is not merely truth for a prophetic conference. It is truth for every conference. This is *elementary Gospel truth* for every child of God. This is not a special subject, but it is one in which we ought all to be founded and established, so that the eyes of our understanding may then be enlightened so that we may know more and know better what is the hope of His calling, and know it more and more, so that we may walk more and more worthy of it, until the moment shall arrive for us to be "received up in glory."

Selected Gleanings.

"A ZEAL OF GOD."

ROMANS X. 2, 3, 4.

"FOR I bear them record that they have a zeal of God, but not according to knowledge: for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God; for Christ is the end of the law for righteousness, to every one that believeth."

The full title of the sermon from which we make a few extracts is "A Zeal of God proves not a man to be a child of God":—"The apostle, in the former chapter, plainly and fully lays down the absolute freeness of the grace of God alone to peace, life and salvation. . . .

"It is cried up much in the hearts of many . . . that if they have but a zeal of God in their hearts, it is enough to serve them for ever; they are believers, members of Christ; and it is injurious unto the people of God, as they think to tell them . . . Those that have a zeal of God in their hearts, yet, for all that, may 'not submit to the righteousness of God,' but stumble at the stumbling stone, and fall for ever . . . A true zeal of God is to set up God in Christ, to give Christ the pre-eminence in all, that nothing is to be done with Him; but only by Jesus Christ: to throw down everything in the world that offers to come in with Christ to deal with the Father: I say 'a zeal of God' in this kind is not common to any person, that 'submits not to the righteousness of God' . . . but . . . there are many people in the world to whom the mind of God, in the law is made known; . . . and simply because God commands these things, they refrain from the evil; they go through all the commandments of God zealously; they

look upon it as the will of God revealed to them, and do it for God's sake, thus imparting His own mind; they abstain and refrain from the evil they do, and perform the good, because God requires it of them; yet all this is no argument of a person's being a real member of Christ; for all this, he may not submit to the righteousness of Christ. . . .

"First, then, observe, that these Pharisees 'went about to establish their own righteousness,' saith the apostle. This righteousness they went about to establish, What was it? a righteousness according to the law of God; 'Christ is the end of the law to everyone that believes': as if He had said, you, in the zeal of your spirits, think to come to the end of the law yourselves, but mistake not, if you have in your eye the expectation of comfort and peace, and rest in your spirits, from the largeness of your spirits in the performance of those duties; this is enough to make you miscarry, though it be for the Lord's sake you do it. The Lord hath so established Christ, for the rest and life, that if they could yield angelic obedience, be perfect throughout in obedience to the whole law of God, and not fail in one point of it; if, I say, from such perfection of obedience they would gather up their own comfort, or conclude their own salvation; these persons should be damned, as well as those that sin ever so much: for God hath established Christ, and only His righteousness, to be the salvation of man; only the righteousness of Christ; that if a man were ever so perfect, and in respect of that perfection, would leave the righteousness of Christ, and lean to the perfection of his own, for his peace and salvation: that man would miscarry. . . .

"Beloved, all I aim at is this, that you build not upon foundations that will fail you, when you come to the trial: there is absolutely perfection enough in the righteousness of Christ alone, for your rest and security, that you shall not need to trust to anything you do for peace or life; this is that which God calls you to, to go forth from your own righteousness, to rest solely and only upon the righteousness of Christ, if ever you mean to have comfort in this world, and in the world to come.

". . . It will be worth the while, therefore, to consider. When our righteousness is said truly to be established in the room and stead of the righteousness of God. This will be cleared by the consideration of the main scope and drift of men, in the performing of the righteousness which they establish. . . . I am afraid, many have 'a Zeal of God,' but yet, not according to knowledge; for that too many (ignorantly and zealously I confess, yet, I say, too many) in this zeal to God, for their own safety and security, too much establish their own righteousness; and, I fear, if there be a miscarriage after so many fasting days, and so much praying and seeking God, that the fruits will be the establishing of our own righteousness, in the room and place of the righteousness of God. As, for example, when sin abounds, whether personally or generally, What is the way to get off, or get out of such transgression? I appeal to your own spirits, you that are spiritual; is not this your end you propound?—To fast, and pray, and mourn it out; this is that which must bring you a discharge of your sins;

this is that which must bring you tidings that God will be pacified towards you, that God will turn away His anger from you; if you do but fast spiritually, mourn bitterly, pray zealously with strength of spirit, this is that that shall overcome God. . . . Do not your hearts run out continually this way? Do they, or do they not? What, then, mean all the complaints of yours upon the defects of your fastings, your humiliation, self-denial, and the subduing of your corruptions? That this is that which pulls down the wrath of God upon us, is not this common among us,—As long as men do not mend, there is no hope that God will? And, if every man would mend one, this is the way to redress the evil of the times? Beloved, let me deal plainly and freely with you; they that put deliverance from sin and wrath, upon the spiritual performances of that righteousness which the law commands them, they put that righteousness in the room and place of the righteousness of God; they make it as great an idol as can be: for they make it to be that which God's righteousness only is. . . .

"Suppose men go further than simply doing things according to the will of God materially; they do not only the things; but do them spiritually, with enlargedness of heart and affection; you fast, and you fast with bitterness of spirit, you eat bitter herbs in fasting; you mourn, and you mourn bitterly for your transgressions; you pray, and pray zealously, in the heat and fervour of your spirits; . . . but, he that hath performed a duty, and expects from that performance, an answer according to his mind, he doth not do it in faith; for, 'we must do all we do in the name of our Lord Jesus Christ,' saith the apostle; and, 'when we have done all, must say, we are unprofitable servants'; and it must be Christ alone that must prevail with the Father for us; all our righteousness will prevail nothing at all with God, nor move Him a jot, except it be to pull down wrath; there is not one act of righteousness that a person doth, but when that is finished, there is more transgression belonging to him, than before he had performed it; and there is no composition, there is no buying out of evil by good doings, the doing of good doth not make a recompense for what sin doth; we pay but our debts in doing good; so that as there is a new righteousness performed, there is still a new reckoning added to the former; by acting of righteousness, you make up a greater number of sins than before (Rom. xiv. 23), so that it is only Christ from whom we must have the expectation of success, in whatsoever thing we desire.

"In a word, let a man's righteousness be never so exact; yet that is not according to the will of God, which hath not God's ends, which he proposeth in the doing of righteousness: that what we do, we must not only do it in the name of Christ, but also to the Lord, and for the Lord: 'Being delivered out of the hands of our enemies, let us serve Him in holiness and righteousness': it is not, let us serve ourselves in holiness and righteousness, but 'let us serve Him'; 'you are bought with a price, therefore,' saith the apostle, 'glorify God in your bodies and spirits, for they are God's': he doth not say, being bought with a price, let us now seek our own good, as if we were still our own men; as if we had now liberty to trade for our own selves;

you are 'not your own' and therefore not your own, because you are 'bought with a price,' therefore, 'glorify God in your bodies and spirits.' It is most certainly true that God having provided through Christ all things appertaining to life and godliness for His people, thereby calls them off from all self ends and bye-respects in His services, to have only respect to Him in them; He hath done all that may be done for yourselves."

(From *Christ Alone Exalted*, by Thomas Crisp, D.D., sometime Rector of Brinkworth, Wiltshire. Died, 1642.)

THE INSPIRATION OF JEREMIAH. •

"*The Inspiration of Jeremiah* is a very interesting topic. It may be said without hesitation that no other book of Old Testament Scripture offers anything approaching to the number and variety of illustrations of the question which we find in this prophet. By inspiration I mean the relation of the word to the prophet, and the manner in which his word became God's Word, or rather, God's Word became his. The following passages bear upon it:—

"A.—In Part I. (chaps. i.-xx.)—

(1) Jer. i. 9: "Behold, I have put My words in thy mouth." Compare the promise in Deut. xviii. 18, concerning every prophet after Moses—"I will put My words in his mouth."

(2) In reply to the sneer of unbelievers, "the prophets shall become wind, and the word is not in them," we have the threat, "Behold, I will make *My words in thy mouth* fire, and this people wood, and it shall devour them" (chap. v. 13, 14).

(3) "The word of the Lord" is unto them a reproach (vi. 10). "The Law of the Lord is with us" (viii. 8). "They have rejected the word of the Lord" (viii. 9).

(4) "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (xv. 16).

(5) "Behold, they say unto me, Where is the word of the Lord? let it come now" (xvii. 15).

(6) "The word of the Lord was made a reproach unto me and a derision, daily. Then I said, I will not make mention of Him, nor speak any more in His Name; but *there was in my heart as it were a burning fire shut up in my bones*, and I was weary with forbearing, and I could not stay" (xx. 8, 9).

The above passages from Part I. leave no doubt as to the *inspiration of Jeremiah in speaking*.

"B.—In Part II. we have some strong testimony as to the impossibility of obtaining God's Word from any other source but Himself.

(1) Jer. xxxiii. 28-30: "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the

Lord, that steal My Words every one from his neighbour *that use their tongues, and say, He saith.*"

(2) An example of the danger of taking God's Word even from the mouth of Jeremiah and speaking it without the divine commission, is furnished by the case of *Urijah*, who "prophesied in the Name of the Lord," but, "according to the words of Jeremiah," and was not able to stand his ground, but fled to Egypt, was brought back and slain by Jehoiakim. The first sign of a divine commission is to be able to stand one's ground. See 2 Cor. xii. 12, "The signs of an apostle, in all patient continuance." So the prophets are "an example of patient continuance" (James v. 10). At one time, all were scattered from Jerusalem, *except the Apostles* (Acts viii. 1).

(3) An example of the danger of speaking lies in the Name of the Lord is furnished by Hananiah, the son of Azur of Gibeon (Jer. xxviii.), who presumed to foretell the return of Jeconiah and the captives of Babylon within two years. Jeremiah applied the simple test furnished by Deut. xviii. 22, "If the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." Hananiah died the same year, in the 7th month.

(4) A further example of the same thing is given in the case of two false prophets at Babylon, named Zedekiah and Ahab, who were exposed by Nebuchadnezzar; "whom the king of Babylon roasted in the fire" (Jer. xxix. 22).

(5) In chap. xxx. Jeremiah is commanded not only to speak, but to "WRITE *all the words* that the Lord has spoken, in a book," that they may remain until the return from captivity.

(6) In chap. xxxvi. we are enabled to see what kind of thing the *inspiration of Scripture*, "God's Word written," may come to be. Jeremiah, in the fourth year of Jehoiakim, is bidden to write all the words that the Lord has spoken to him in the course of 22 years (see chap. xxv. 3), in a roll of a book. He did so, and in the course of one day, this roll was twice read by Baruch, and part of it read a third time by Jehudi. It was so evidently the very word of God *by its effects*, that some hearers asked a question—"Tell us now, how didst thou write all these words at his mouth?" The answer is very simple—"He pronounced all these words unto me with his mouth, and I wrote them with ink in the book" (Jer. xxxvi. 17, 18). Now do but think what this means in the light of the preceding passages. "*Every word spoken to Jeremiah by the Lord, and delivered by Jeremiah in His Name,*" for two and twenty years, could be reproduced by the prophet at pleasure, and written down by his scribe. The first copy thus made was burnt by Jehoiakim. But every word was reproduced at once by the same simple plan (chap. xxxvi. 32).

7. Now say, if it be possible, what kind of human composition, speech, sermon, lecture, or even poetry, extending over *two and twenty years* in delivery, could possibly have been imprinted on the memory in this way, and written in one roll, not too long to be read three times over in one day?

Is it not clear that the Word of the Lord put in the mouth of man *differs, toto caelo*, from all human composition whatever? For observe, it is no *compendium* or *summary*

From *The Prophecies of Jeremiah*, by the Rev. C. H. Waller, D.D. Eyre and Spottiswoode. One Shilling.

that Jeremiah is required to give, but "all the words that I have spoken unto thee against Israel and against Judah, and against all the nations" (the word "against" very possibly means "concerning," literally "upon") "from the day I spake unto thee, from the days of Josiah unto this day." It is the very Word of God, in all its force, and beauty and effect, making the princes tremble ("they were afraid, both one and other"), just as Josiah had trembled at the Law itself. . . .

Our Monthly Bible Study.

OUR LORD'S FOUR "TILL I COME."

1. TRADING "TILL I COME": Luke xix. 13
2. FOLLOWING "TILL I COME": John xxi. 22.
3. SHEWING FORTH "TILL HE COME": I Cor. xi. 2-6.
4. HOLDING FAST "TILL I COME": Rev. ii. 25.

T. GEORGE.

Christ Church Lodge, Bromley, Kent.

Questions and Answers.

QUESTION NO. 162.

"A lover of Music," Montreal. "A mind deeply exercised on the subject of acceptable worship desires the opinions of Spirit-taught Christians, how far the prevailing practice in a large majority of our Protestant Churches, of the use of artistic music, led and sung by persons not 'born of the Spirit,' is warranted by God's Word, as an element of the worship which He 'seeks for' from His children. John iv. 24. Does the use of an anthem, the words of which are seldom known to any but the choir, come under the condition of Eph. v. 19; Col. iii. 16; or Gal. vi. 7, 8? If the latter, how is the toleration of such to be accounted for?"

Your question raises one of the most important questions of the day. Music appeals to the senses (the sense of hearing)! Therefore it appeals to the flesh, and as the flesh is opposed to the Spirit it must be necessarily opposed to true spiritual worship!

The great rubric leaves no room or place for *taste* as to what sort of service we *like*. "God is a Spirit, and they that worship Him MUST worship Him in spirit—yes and in true spirit too" (for that is the meaning of the figure employed here). There is no choice in the matter. That word MUST covers everything. It is the same word here as in Chap. iii. 7, "Ye MUST be born again," and in Chap. iii. 14, "The Son of man MUST be lifted up." These three "musts" are of equal importance. The *first* has respect to the Holy Spirit—the great agent in the New Birth; the *Second* has respect to the Son who was lifted up, while the *third* has respect to the Father who "seeketh such to worship Him." In other words, only those who are regenerated by the Holy Spirit, and justified

by the atonement of Christ, can truly worship God in the Spirit.

It is a remarkable fact, that the more spiritual our worship is, the less formal is our singing. Who ever heard of a choir being needed at a prayer meeting? When did martyrs who sang praises to God before their fires ever need a choir to sing those praises for them? This one simple fact really settles the whole matter. The singing required and the melody demanded by God in the texts you refer to must be "in your heart." The new fashion of "singing the gospel" was never heard of until people had lost faith in the fact that the Gospel is "the power of God unto salvation." Not till then was the cleverness of singing thought of in the place of "the foolishness of preaching" (as man has ever deemed it). The increase of music in our churches and chapels is a sign of the increase of formalism ("the form without the power") and of the coming apostasy.

Many of God's children are led away and deceived with the fallacy that, what we may lawfully enjoy in our homes we may suitably transfer to our churches. It is a fallacy. For in the church at Corinth there were those who acted on this principle. Food is God's gift, and eating and drinking are of God's ordinance. He has also ordained that at His Table we are to eat bread and drink wine in remembrance of our Saviour's death for us. But these saints ate and drank as they did at home, and the Holy Spirit by the Apostle rebuked them, "What? have ye not houses to eat and to drink in? or, despise ye the Church of God? Shall I praise you in this? I praise you not" (I Cor. xi. 22). This same principle applies to the so-called "Bright services" with their music and decorations and other attractions. Have ye not houses to decorate? Have ye not houses to enjoy music in? or, do you despise the church of God by introducing such things there? The only music that goes beyond the roof of the church and reaches heaven is that of converted people "singing with grace in your hearts to the Lord." All other music in His house is an abomination unto Him. "If any man hunger (for such things) let him eat at home." They that worship God "must worship Him in Spirit and in truth" (John iv. 24). There is no *choice* in the matter. We have no liberty to *prefer* this or that service: the word of this great rubric is "MUST."

As to anthems, they are a device of the enemy for the destruction of spiritual worship. They remind us of the sailor who had been on shore and on his return to his ship told his mates that he had heard an anthem. On being asked what was the difference between an anthem and a hymn, he replied, "If I said, 'Bill, bring me a marlin-spike,' *that would be a hymn*; but if I said, 'Bill, Bill, bring me a mar, bring me a mar—bring me a marlin—a marlin-spike, Bill, bring me—bring me a mar—a marlin—a marlin-spike,' *that would be an anthem*."

If "vain repetitions" are condemned by the Lord Jesus in *prayer* (Matt. vi. 7), surely they must be equally condemned when used in *praise*, and therefore do not come under the condition of Eph. v. 19, etc. The toleration of these things is accounted for by the introduction of "the

flesh" into our congregations, and the consequent catering for it, and "making provision for it." And inasmuch as where the flesh is concerned, "*the dose has to be increased,*" so, music which ministers to the flesh (i.e., the senses) must, out of sheer necessity, go on increasing in obedience to the working of this inevitable law.

QUESTION NO. 163.

E. E. D., Kansas. "Will you explain the difference between the Sabbath (7th day) and Sunday the 1st day of the week?"

The Sabbath is the rest of the old creation; the first day of the week is the rest of the new. The seventh day is the rest of the earthly people; the first day the rest of the heavenly people. The seventh has not been abrogated, as many suppose, for it will be again observed on earth when the earthly people come again into the place of blessing. See, for example, Ezek. xlvi. 1, 4, 12 and Matt. xxiv. 20. But the people of God in the present dispensation observe *the First Day*. The two errors respecting it, which Christians need to be warned against, are—1st, that it is a rest enforced on the ground of law instead of the seventh day Sabbath; and 2nd, that because it does not rest upon law, Christians are under no responsibility respecting it. Long privilege implies a duty, and grace brings responsibilities as well as law.

QUESTION NO. 164.

"America," Lakin, Kansas. "Will you please explain Acts xxi. 23-27? Why did Paul take a vow on himself? and why did he purify himself and go into the Temple until that an offering should be offered for every one of them? Were not the offerings offered in the Temple all fulfilled in Christ, and if so, why did Paul allow an offering to be made for him? Certainly the teaching is not for the Church (the Body), but I cannot understand the teaching contained in it for anyone after it had been fulfilled" (Acts iii. 18).

The difficulty arises because it is not seen that the teaching is "*for the Church,*" but this does not necessarily mean that it is *about the Church*. This teaching is absolutely needful for us. Apart from it, it is impossible for us to understand the change in the dispensations. Paul's conduct is (as you say) inexplicable to those who read "The Acts" with the idea that the truths taught in his epistles were also the subjects of his preaching. When it is seen that all his Epistles, and therefore the truths contained in them (except those to the Thessalonians) are subsequent to his public preaching, which ends at Acts xix. 20, all becomes plain and easy to be understood.

The subject of the apostles' preaching, both of the twelve and of Paul also, may be summed up in the words of Acts iv. 2 and xvii. 17, 18: "Jesus and the resurrection." They were to be witnesses to the Lord's person—"unto Me" (Acts i. 8), and of His resurrection (ver. 22, Chap. iv. 33). This, if not the whole sum, was certainly the whole *basis* of their testimony. If Jesus was risen from the dead, then He was the Messiah (Christ), for the Scriptures had foretold that Messiah should die and be raised from the dead (Acts ii. 31; iii. 18; xiii. 34; xvii. 3; xxvi. 22-23). If the resurrection of the Lord Jesus was not a fact, then the apostles were false witnesses and their preaching was an idle tale (1 Cor. xv.) and the faith of their disciples was a delusion. But the miraculous gifts present with their ministry by the Holy Spirit proved the Divine authority of

their ministry, their word was "in demonstration of the Spirit and of power" (1 Cor. ii. 4). The presence of the Holy Spirit proved that Jesus is the Messiah (Acts ii. 33, and v. 32).

The apostles' preaching put before the Jews this question. "Is Jesus the Messiah or is He not? All the future depended upon *the answer of the nation through their rulers* to this question. If the nation repented and owned Jesus, whom they had crucified to be the Lord and Christ, He would return and the kingdom of God (the Millennial kingdom) would be established. We know that the nation still refused Jesus as the Messiah, persecuted His apostles, resisted "the Holy Spirit"; so the Lord Jesus did not return, the kingdom was not set up, but Jerusalem was left for destruction and the nation scattered. So long as the kingdom was the subject of public ministry to the Jews *as a nation*, there was no preaching of Christ as the Sin-offering for the world "according to the revelation of the mystery" (Rom. xvi. 25). Until after Acts xix. 20, the truths revealed through Paul and made known to us in his epistles, from 1 Cor. onwards, were as much a secret as they had been since the world began.

If these facts are clearly seen, Paul's conduct presents no difficulty, there was nothing in the preaching of Christ "according to the Scriptures" that interfered with the Jewish ritual. If the nation received Him the kingdom followed and the ritual was established according to the prophecy of Ezekiel. If Jesus was not the Messiah, the apostles' testimony was of no value and could not affect the Jewish ritual. All the offerings, as types, had been fulfilled in the Lord's death, but that fact was not made known until the Epistle to the Hebrews was written.

The conduct of Paul in Acts xxi. 23-27, his taking the vow, his going purified into the temple, prepared for an offering to be offered for him, was for the express purpose of shewing to the Jews, whether believers or unbelievers, that he had not taught the Jews among the Gentiles to abandon circumcision. Acts xxi. 23-27 is the natural sequel to Acts xvi. 3, and is explained by 1 Cor. ix. 20 and Gal. ii. 9. If Paul as a Jew could circumcise Timothy, he could do all that is recorded of him in Jerusalem, for the law was given as a whole (Gal. v. 3, James ii. 10). It remained in its entirety for the Jews who believed until it was *ended as a whole* at the proclamation of Christ as a Priest after the order of Melchizedek in the Epistle to the Hebrews. (See note in "Things to Come" Dec. 1896, page 63). "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. vii. 12).

The whole difficulty arises from associating Paul's acts *as a Jew* while preaching in the synagogues with his teaching to the Gentiles in his epistles; his conduct as a herald of the King with his teaching as an ambassador of grace through the Sin-offering. Scripture never mingles these two aspects of the person of Christ in the gospel. The sin-offering does not appear in the preaching in the Acts, nor does the Son of David appear in the Epistles to the churches. To rightly divide between the kingdom and the church as the body of Christ is necessary if we would understand either. Those who are partakers with the altar

have no part with the city (Heb. xiii. 10-14), or with the tabernacle.

The past history of Jerusalem ended with Paul's departure from it as a prisoner (Acts xxiii.). The fig-tree of (Luke xiii. 6-9) had proved itself utterly incapable of bringing forth fruit to God. This was proved by the visit of Paul. The rulers of the city had resisted three successive calls to repentance, by John the Baptist, by the Lord Jesus Himself, and by the twelve apostles. Their guilt was consummated at the death of Stephen. But the Lord had interceded when He cried, "Father, forgive them, for they know not what they do." Stephen had cried, "Lord, lay not this sin to their charge." The execution of judgment was stayed while Paul preached the gospel of Christ from Jerusalem round about unto Illyricum (Rom. xv. 19). Then the patience of God (the Husbandman) was exhausted, nothing remained but to cut it down. Henceforth Paul was "the prisoner of the Lord for the Gentiles" and completed a totally different ministry from that recorded in the Acts, as he himself distinguished the two in Acts xx. 24-25.

QUESTION NO. 165.

E. E. D. Lakin, Kansas, U.S.A. "In an article by Dr. Robert Anderson, 'The Literal Interpretation of Scripture,' he makes the statement that the 'Jews' had the only Divine religion the world has ever known, also that Christianity is not a religion, &c. Will you kindly explain what religion is, and why Christianity cannot be called a religion?"

You will find a full and complete answer in Dr. Anderson's new work, *The Silence of God*, referred to in our last issue. It is published by Hodder and Stoughton, London, price 5/-.

Signs of the Times.

JEWISH SIGNS.

It is most significant that the Secular Papers constantly contain references to the movement which is taking place amongst the Jews. And sometimes the headings are (it may be unconsciously) most startling to the Student of Prophecy. Few have been more so than that of *The Pall Mall Gazette*, on Oct. 30th. It was as follows:—

"THE ZIONISTS AND PALESTINE.

"REBUILDING OF THE TEMPLE OF JERUSALEM.

"It is not a little curious to regard the rebuilding of the Temple of Jerusalem as within the range of practical politics, but the latest information to hand with respect to the Zionist movement unquestionably presents the view of the probability of the prophecy being fulfilled in the very near future. Zionism is one of the newest of our public movements. It virtually came into existence no longer since than last August, but the astonishing success that attended its inauguration was due to the fact that for the first time it gave voice to the aspirations of centuries and the desires of a nation. For nearly two thousand years the Jews, though scattered all over the civilized world, have preserved the traditions of their race and their religion, and they have never ceased to look on Palestine as their mother country, to which they would some day be restored, but not till last August, when the Zionist Congress met at Basle, had an adequate expression been given to the

national aspirations of the race. But once the subject has been launched, the development of details has advanced by leaps and bounds. With the Jew the spirit of patriotism is inseparable from religious ambitions, and the question of the return to Palestine had not been long on the carpet before the restoration of the Temple suggested itself with irresistible force.

In the time of the Crusades the grand objective was the Holy Sepulchre, but it is now pretty generally admitted that the pious warriors of the middle ages had marked out a wrong location, and were prepared to fight to the death for a false site. In the case of the Temple this is different. There is no doubt that the Mosque of Omar, in the south-east of the city, stands on the very ground occupied by Solomon's Temple, and in the wall of that curious passage known as the Wailing-place of the Jews there still remain some of the stones used in the fabric of the original Temple. From this mosque, and indeed from the whole precincts, the Jews are rigorously excluded, nor, indeed, would any Jew wish to penetrate into the mosque, for the simple reason that somewhere within its enclosing walls is the Holy of Holies, but all record of the exact spot has been lost, and a Jew could not enter those walls without incurring the danger of placing his foot on holy ground. This fact suggests a difficulty in the way of the restoration of the Temple.

MATERIAL FOR THE TEMPLE ALREADY ORDERED.

To the ordinary observer there does not appear to be at the present moment any indication of a speedy return of the Jews to Palestine, but in the sacred and profane writings of the East there are many prophecies that point to an early disruption of the Turkish empire, especially as far as concerns its sway over Syria, and it is a fact that much of the land included in ancient Palestine is heavily mortgaged; that those mortgages are in the hands of Jews, and that a large number of them expire, subject of course to renewal, in the early part of next year. This is held to give the Jews a favourable opportunity of making a treaty with the Sultan based, of course, on financial considerations which have always proved powerful at Constantinople. To this end there has been some talk of forming a huge syndicate with a capital of fifty millions sterling, and it is difficult to realize the concession that such a sum would not wring from the Yildiz Kiosk. As may be imagined, this proposal has met with considerable opposition as being of too mundane and commercial a way of fulfilling a spiritual prophecy; but in the community there is a strong conviction that a fitting way will be found of acquiring the Holy Land, and that the time is at hand. So strong is this conviction, that, preparations are actually being made for the rebuilding of the Temple, which would unquestionably be the first act of the restored nation. Orders have been given in England and in Italy for material that would be required in the work of restoration, and at the present moment marble is being carved in Italy for the capitals of pillars, and wrought-iron is being produced in England for outer gates, together with work of other kinds. No doubt when matters have progressed somewhat, orders will be given in other European countries, but at present there is no indication that any part of the new temple will be made in Germany. Though some of the work has been completed, it will readily be imagined that none has yet been consigned to Palestine, but when the time arrives there will be no great difficulties of transit. The railway from Jaffa to Jerusalem will simplify the collection of materials, although the company seem to have followed the English railway companies in country districts, and constructed their station a good half mile outside the walls of the town.

THE TOMB OF MOSES.

The immigration of Jews into the Holy Land has already commenced, and there are numerous colonies in different parts of the country. In Jerusalem itself there is a Jewish quarter as distinctly marked and separated from the other parts of the town as in the case of Frankfort. But most of the Jewish colonists belong to the poorer classes, and many of them are supported to a large extent by the Jewish communities in Europe. The self-supporting section are largely engaged in market-gardening, but the present condition of the country does not encourage industry of this kind because of the curse that clings to the hoofs of the Sultan's horse. But this is a state of things that under other conditions could be remedied, and with proper encouragement to agriculture there is no reason why the country should not flow once more with milk and honey. But at present the Jews' idea of nationality is in a nebulous stage. The form of government to be established when the opportunity arises has scarcely been considered, and the extent of the restoration of the temple has not been approached in practical form. No doubt there would be a considerable pause before it was decided to demolish the magnificent Mosque of Omar. The Moslems themselves view with considerable reverence some of the most sacred spots of the Jews, and would be very unwilling to relinquish possession. Among these are the Mosque of Hebron, into which no infidel is allowed to enter, and the rule has been relaxed only on three or four occasions. With reference to the tomb of Moses there is a difference of opinion as to site between the Jews and the Moslems. The latter have located it

on the west side of Jordan, and declare that the Archangel Gabriel moved the body to its present resting-place, which is the objective of a great annual pilgrimage.

Many people may be tempted to wonder what the Jews will do if they return to Palestine. They are not an agricultural people, and the genius of the race will not find a sufficient outlet in trading among themselves. But for the moment the Jew is wrapped up in the sentiment of nationality. He has no yearning for the flesh-pots of Egypt, his eyes are fixed on the cradle of his race. He is prepared to make almost any sacrifice to secure the re-establishment of his nation, and to be able to await in his own country the coming of the Messiah. But it must be confessed that there are many Jews who view with misgiving the return to the Promised Land, and it is certain that when they do return to the shores of the Mediterranean and found a government of their own, there will be no lack of willing representatives at the western courts of Europe. Of course, there are numerous political considerations underlying all these arrangements, but the Jews have a powerful influence in the councils of Europe, and a strong avowal of national sentiment on their part would be a backing that would well-nigh be irresistible.

RELIGIOUS SIGNS.

"CITIZEN SUNDAY."

Special sermons were preached in 300 London Churches and Chapels on Oct. 31st, not a single great religious body being unrepresented. The men and their topics afford a spectacle as sad as it is solemn, and manifest their destitute condition as to spiritual truth. We take the following from *The Daily Chronicle* as significant of the increasing degradation of the pulpit:—

CANON EYTON AT ST. MARGARET'S.

Westminster, took as his text, "The city of the great king." "No apology need be offered (he said) in a Christian church for urging the duty of citizenship. There was no more Christ-like work than that done by conscientious high-minded members of public bodies."

CANON WINNINGTON INGRAM,

(the new Bishop of Stepney), preaching at St. Matthew's, Bethnal Green, took for his text I Cor. x. 17, "One bread," said "these two words embodied the great truth of the brotherhood everywhere. Christ had initiated the idea, but they had not yet grasped it, else there would be no trade disputes, and foreigners would not be regarded with an air of contempt."

DR. CLIFFORD.

Westbourne-Park Chapel was crammed with a huge congregation to hear a discourse by Dr. Clifford on the duties of citizens, and this overcrowding was a pleasant testimonial to his undiminished popularity.

The burden of his eloquent address was that the responsibilities of citizenship were *truly spiritual as any they could undertake as the disciples of Christ.*

DR. HORTON.

Lyndhurst-road Chapel, Hampstead, was crowded both morning and evening, when Dr. Horton spoke on the "Housing of the Poor," and the "Church of London." The latter subject was taken in the evening. "They wanted the right idea, the right conception of this great city—the spirit of the Son of Man who wept over Jerusalem. And when they tried to realise what Christ thought about London, they must remember that it would be very doubtful whether He regarded London as the centre of a great empire, or of learning, or wealth, or commerce. Christ would regard it as a great mass of humanity, for whom He gave His life and came to die."

ST. JAMES'S HALL.

Speaking at the afternoon meeting held in connection with the West London Mission, at St. James's Hall, Mr. W. M. Crooks, secretary of the Eighty Club, said he had accepted the invitation to deliver the address in the absence of the Rev. Hugh Price Hughes, who had been called away. Mr. Hughes had selected as a subject the problem, "How to make London a City of God," and following out the train of thought which this title suggested, Mr. Crooks said the enterprise suggested was not so hopeless as at first sight might appear. . .

"As to the County Council election, he reminded them that the Progressives wished the adoption of a system whereby rich neighbourhoods would help the poor, and thus equalise the rates. This was merely carrying out the Divine injunction to bear one another's burdens. The water supply was a very important question. . ."

Among other representative clergy and ministers who preached on behalf of London's citizenship were the Rev. F. B. Meyer, Mr. F. Herbert Stead, at Walworth, the Hon. and Rev. James Adderley, at Berkeley Chapel, Mayfair, and Canon Barker, at St. Marylebone.

The preachers included 121 Church of England ministers, 28 Baptists, 66 Congregationalists, 28 Methodists, 13 Unitarians, 6 Presbyterians, and fifteen of various denominations.

"THE NEW ORTHODOXY."

We have received the first number of a new monthly magazine entitled, *The New Orthodoxy*, edited by Rev. Robert Tuck, B.A. (*Elliot Stock.*) In the first article, "Our Scope and Intent," occurs the following passage:—

"*The New Orthodoxy* will advocate the following setting of the revealed truth, and so endeavour to aid in forming the theology of the age:—The redemption of moral and spiritual beings from moral and spiritual evils must be a moral and spiritual enterprise, accomplished by moral and spiritual forces, however these spiritual things may gain pictorial illustration in historical incidents and transactional scenes."

The dangerous nature and tendency of this magazine cannot be over-rated. The "universal fatherhood of God" is the basis and key-note of its teaching. The late F. D. Maurice is spoken of as the "leader" of this "new orthodoxy," and our readers may judge of its character from this fact. The subtlety of the methods may be detected in the combination of all this with articles on the "culture of the higher life!" This may be "new orthodoxy," but it is certainly "another gospel," for the old gospel declares that Redemption is attributed, not to "moral and spiritual forces," but to the precious blood of Christ.

Instead, therefore, of putting this amongst our "reviews" of books, we give it as a "Sign of the Times."

ROMISH BAZAAR IN A PARISH CHURCH HALL.

We are advancing fast towards the re-union of Christendom when a Bazaar is held in a Scottish Church Hall, attended by the Parochial Minister, the Congregational Minister of North Esk, and several Romish Priests. It is worse when we read that it was on behalf of the restoration of the R. C. Chapel of our Lady of Lorretto! On behalf of the Romanists Lord Ralph Kerr "expressed their indebtedness to their brethren of the Protestant faith for the Christian way in which they had come forward to offer their services and support. Father Roche specially thanked the Rev. Mr. Sharp for having kindly granted the use of the Hall."

If this is not apostasy, what is it?

WESLEYANS AND DEAD MINISTERS.

The Wesleyan Conference on August 4th was occupied in holding a solemn service in memory of the ministers who had died during the year. The list of the dead included the names of several ministers who had held high offices in the Methodist Connexion. Especial reference was paid to the life and work of the Rev. James Ernest Clapham, the secretary of the Home Mission Department.—*North Eastern Daily Gazette.*

This is another step in advance towards Romish Practices and the *principle* involved in Requiem Masses.

MAN-MADE CHURCHMEN AND BACKSLIDERS.

"The Archdeacon of Maidstone, in speaking at a diocesan meeting on the backsliding of men from Church worship, said a lady with a large experience among the working classes of Coventry had told him that after the youths left her influence it depended on the business they entered whether or not they retained their religious sentiments. If they went into the ribbon trade they would probably remain religious, but if they went into watchmaking it was equally certain that she would never see them again."

So much for man-made Churchmen! And what a revelation as to the true inwardness of so-called "Church Work." *The Daily Telegraph* comments on the curious association of "ribbons" and "watches," and the anomaly that the winding up of watches should be connected with the running down of theology.

A SENSATION IN THE PULPIT.

"Rev. W. L. Laufman, of Cadillac, Michigan, U.S.A., recently advertised that on a certain Sunday he would, to illustrate an anti-tobacco sermon, kill two cats in the pulpit of the local Methodist church. A packed congregation rolled up to see the show. Prominent on the pulpit were packages of fine-cut, plug, and chewing tobacco. At a selected point in the tirade an assistant brought up the cats, and a Dr. Miller administered nicotine to them. The first cat died, squealing and squirming, in a minute and a half. The second died in a minute and a quarter after getting a second dose. Then this "humble follower" announced to the thrilled congregation that next Sunday he would kill some more cats, to show the evil effects of alcohol, and would also have on exhibition the stomach of a drunkard."—Authority, the *Medical Record*, *Sydney Bulletin*.

THE LATEST THING IN RELIGIONS.

Referring to what we said on this subject in our June issue, we are able now to give some further information. The leaders of the new movement have been interviewed; and to show how all is preparing the way for the new all-embracing religion of Antichrist we give the following:—

"Are you reviving merely the old classical worship?"

"Certainly not. That is our ground-work, no doubt. But we are weaving in everything that is picturesque, poetical—religious in fine, from all the ancient creeds. Apollo paves the way for sun-worship, and Diana for moon-worship, most mystical and exquisite of cults. She is also Goddess of bicycling, I may mention by the way, to show you that we are in touch with the times. Then we believe in gnomes, dryads, mermaids, fairies, djinns. The Casars were deified, and we worship them as types of Authority.

"What, even Nero?"

"Certainly, Nero among the first. He has been greatly maligned. We also adore Baal and the various Old Testament deities, as did Solomon, the wisest man that ever lived. You know Solomon combined polytheism with the worship of Jehovah. Similarly, our creed is not necessarily at variance with the modern creeds, Christianity, Islam, etc. We are even ready to embrace Spiritualism and the modern Esoteric Buddhism with reasonable modifications.

"Have you confessionals?"

"Naturally. No religion can be carried on without the confessional. But we make it agreeable by insisting that the confessors shall be of the opposite sex. Men confess to women, and women to men—as, indeed, they have always done, religion or no religion. The important point about our religion is that we bow entirely to Authority (that of the Supreme Pontiff), and leave no room for pernicious claims of private judgment. What can the rabble know about dogma and doctrine? We have taken this cue from the Roman Catholics, and, I assure you, it is a very good one.

"How long is it since the Olympian Gods were worshipped? I gather you are opening up soil which is practically virgin, after having lain so long fallow?"

"I only wonder the only true religion should have been allowed to remain so long dormant, to the ineffable misery of mankind. Modern religions come and go, but the old Olympian faith survives, and now re-issues purified, refined and triumphant. A new era is dawning for a desolate and disconsolate world. I have told you that we do not seek to proselytise, but I can tell you also that we shall spread our dainty and elevating doctrines over the whole face of the globe, in spite of our nonchalance and every effort to restrain us. Great is the truth of the Olympian religion, and it must prevail.

"I went away wondering whether the cynical indifference of these new prophets might not mask great purposes, and whether the world, which is ever seeking after new gods, and new fads, may not be led to take up this pretty craze. Stranger things have happened ere now."

Yes, and stranger things will happen. Those who "read and keep" the things written in the Revelation are prepared to understand how all these things are working together to unite all religions and bring in the religion and sway of Antichrist.

Editor's Table.

THREE NEW WORKS BY DR. BULLINGER

are about to be published. Two of them being reprints from *Things to Come*.

I.

The Divine Names and Titles. Price one shilling.

II.

The Structure of the Books of the Bible. Price twopence, and

III.

The Massorah: Being an account of the Transmission of the Manuscript Text of the Hebrew Bible; containing a large amount of interesting information showing how it has been preserved and handed down to us. The whole of this is quite new to the great mass of Biblical Scholars.

Handsomely got up, with three Photographic *Fac-similes* of Ancient Manuscripts. Price one shilling.

All the above three works are suitable as gifts for the coming season. They can be obtained from Mr. George Stoneman, the publisher of *Things to Come*.

REVIEWS.

Mr. Dimpleby's "New Era at Hand." We have received a brochure of Dr. Grattan Guinness (Holness, one penny, post free, 1½d.) criticising adversely the statements of Mr. Dimpleby, pointing out that all his high-sounding titles are self-bestowed, and nine-tenths of his eclipses "never happened at all."

Leaving Dr. Guinness's statements we should like to say on our own account quoting from the letter of a subscriber:

(a) "Mr. Dimpleby in his translation of the passage from Daniel which heads the paper was faulty and wrong in ver. 27, where "He" must be taken to refer to Antichrist. The rendering of γ conjunctive "however" is without sanction, though of course *vau* has many other meanings than "and" as the usual rendering, but here it would be better so rendered as in the A.V. and R.V. Mr. Dimpleby quietly ignores the Hiphil form of *Shabat*, and rendered correctly in the Bible "shall cause . . . to cease."

(b) We have no warrant from the Word that the first half of the last week had been fulfilled by Christ's ministry or the oblation and sacrifice caused to cease by His death. How could this possibly be, seeing that *these went on for close upon 40 years after?*

(c) The decree of the second year of Artaxerxes was regarding the Temple as must be acknowledged, and not the "walls" of Jerusalem, and therefore we had no right to *date* the commencement of the 70 weeks from that decree.

(d) The "mystery of God" is distinctly stated in Rev. x. to be fulfilled till the time of the sounding of the seventh trumpet."

We cannot, however, agree with Dr. Grattan Guinness when he says that "*Paul's statement in Acts xiii. . . conflicts with that in 1 Kings vi. 1.*" In the first place it is not "*Paul's statement*," but that of the Holy Ghost, and, in the second place, the "conflict" and the difficulty are created by reading the number in 1 Kings vi. 1 as a cardinal number; whereas it is an *ordinal* number.

Finally, we protest against any fixture of dates, for those who say "Christ cannot come before such a time," or that "He will come at such a time," equally destroy all the power of that coming as the ever present blessed hope of God's church and people.

* See Dr. Bullinger's *Number in Scripture*, pp. 5 and 6.

THINGS TO COME.

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Editorial.

THE CONCLUSION OF PETER'S MINISTRY IN THE LAND OF ISRAEL.

ACTS VIII.—XII.

IN our last paper on the Acts of the Apostles, we considered the Apostolic testimony to Jerusalem, and the final rejection of it by the rulers of the Nation.

We now come to chapter viii., from which it appears that when the persecution which arose against the Assembly at Jerusalem scattered the believers, the twelve apostles continued to "wait" there (viii. 1), and were maintained there by divine power.

But those who were "scattered abroad went everywhere preaching the Word" (viii. 4).

"Then Philip went down to the city of Samaria and preached Christ (i.e., the Messiah) unto them, and the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles (signs) which he did. For unclean spirits, crying out with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame were healed. And there was great joy in that city" (Acts viii. 5-8).

Here we see, not only the continuation of those miraculous powers which were the signs of the coming kingdom, but we see another remarkable fact. It had been foretold that when the Spirit should be poured out from on high there should be "no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 22).

Here, then, was an example of that which was thus foretold. Here was a sample or pattern of the kingdom, the restoration of which the Lord Jesus for forty days before His ascension had been teaching them.

Samaria, the traditional rival of Jerusalem, and the capital of the house and kingdom of Israel as distinct from that of Judah, is seen rejoicing in the proclamation of Jesus as the Christ, the seed of David, the King of Israel.

But some yield feigned obedience as foretold in Psalms xviii. 44, lxvi. 3, and lxxxi. 15. Simon astonished at a power superior to that which he had exercised, "believed and was baptized," while his heart was unchanged and he was utterly ignorant of the person to whom he professed to submit. He thought to obtain apostolic power by purchase, and was at once rebuked by Peter. He was given opportunity to repent, for although the thought betrayed the dreadful condition of his heart, there had not been the act of sin as in the case of Ananias and Sapphira.

Peter and John prayed for the baptized disciples that they might receive the Holy Ghost, "then laid they their hands on them, and they received the Holy Ghost."

The believers, whether Jews or Samaritans, were *one company*; for the Samaritans were baptized in the name of the Lord Jesus as were the Jews at Jerusalem, and they also received the Holy Ghost, the same Spirit that came upon the apostles at Jerusalem.

After the events in Samaria, Philip was directed by the angel of the Lord (viii. 26) to "go towards the south unto the way that goeth down from Jerusalem unto Gaza." There he met "a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come up to Jerusalem to worship." Philip, directed by the spirit (i.e., the angel, vers. 26, 29), joined himself to the chariot in which the eunuch was reading the prophet Isaiah. "The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth: in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth." The eunuch asked, "Of whom speaketh the prophet this? of himself or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus" (viii. 32-35). The eunuch received Philip's testimony, and was baptized in confession of Jesus as the Man of whom the prophet had spoken. He learned in the desert concerning the Man whom he had come to Jerusalem to seek, and acknowledged Him in the desert as the Lord rejected by Jerusalem.

In the eunuch we see the pattern of what is foretold by the prophet Zechariah (xiv. 16): "It shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

The work in Samaria makes very plain two important facts.

First, that although the apostles had laid their hands upon Philip, and although he possessed remarkable miraculous power, yet he had *no authority to lay hands on others* or power to confer gifts. The baptized disciples did not receive the Holy Ghost until the apostles Peter and John came down from Jerusalem and prayed and laid hands on them.

Secondly, faith in miracles, followed by baptism, was not necessarily accompanied with regeneration or new birth, for Simon believed and was baptized, yet he was still "in the gall of bitterness and in the bond of iniquity." The traditions concerning apostolic succession and of baptismal regeneration are directly at variance with the teaching of this Scripture.

Acts x. records the first action of the apostles towards Gentiles, not of their own accord by virtue of the commissions in Mark xvi. 15 and Luke xxiv. 47, but after special Divine interposition; for Cornelius was first instructed by an angel to send for Peter, and Peter was afterwards instructed by God in a vision to obey the call. The conversion of Cornelius and his household has *no parallel or connection with the subsequent work of Paul among the Gentiles*. The narrative shews us how the Gentiles dwelling in the land of Israel will be dealt with in the Millennial kingdom, according to the law given by Moses (Numb. ix. 14): "Ye shall have one ordinance, both for the stranger, and for him that was born in the land." Cornelius was dwelling in the land with the people of Israel, he had heard "the word which God sent unto the children of Israel," and he knew what had been "published throughout all Judæa" by the preaching of Jesus. He had known the facts of which the apostles were the chosen witnesses "who did eat and drink with Him after He rose from the dead," and who now testified to the people "that it is He which was ordained of God, the Judge of quick and dead." To Him "give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

God put no difference between the Jews at Jerusalem or Samaria and the Gentiles at Cæsarea, "giving them the Holy Ghost as to the apostles" (Acts xv. 8, 9). Whereupon Peter commanded that they should be baptized; the command was given in the name of the Lord Jesus (not in that of the Trinity), for Peter represented the authority of the Lord Jesus having received from Him "the keys of the kingdom of heaven."

The principles manifest at Cæsarea are those of *government rather than of grace*; Cornelius was visited by the angel on account of his prayers and his alms which had come up for a memorial before God. He was addressed by Peter and accepted of God as one fearing Him and working righteousness; Jesus was set before him as the Lord's Anointed, who went about doing good, and the forgiveness which was proclaimed to him was the sentence of the Judge of quick and dead as testified by all the prophets. These things are in accordance with the principles of the kingdom of heaven as expressed in the sermon on the mount (Matt. v.-vii.), and are in contrast with "the gospel of the grace of God" committed to us Gentiles through Paul in 2 Cor. v. 21 concerning Christ as "made of God a sin-offering for us that we might be made the righteousness of God in Him."

The baptism of Cornelius and his household changed the character of the assembly of believers in the land of Israel. Hitherto it had consisted only of Jews and Samaritans; *now the uncircumcised were admitted into fellowship with the circumcised*. Peter could tarry with them certain days and eat with them. To have refused would have been to withstand God (chap. xi. 11), who had given to the Gentiles who believed the same gift as to His apostles. God had manifested that His dwelling-place was no longer Jerusalem or the circumcised nation, but the company or assembly of those who owned Jesus as the Messiah whether Jew or

Gentile. These became visibly one company by baptism with water in confession of Jesus as Lord.

Henceforth the dwelling-place of God upon the earth was the saved company consisting of a remnant of Israel and Gentiles added to them; a camp, distinguished by the presence of the Holy Spirit with miraculous gifts, and associated outwardly by an ordinance upon the flesh, baptism with water, an act of confession of Jesus as Lord of all as well as the hope of Israel.

The conversion of Cornelius and his household exemplifies the words of the Lord Jesus in Matt. viii. 11, "that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

The recorded ministry of Peter begins with the proclamation of Jesus as the seed of David raised up to sit upon his throne (ch. ii. 30), and the pouring out of the Spirit upon all flesh according to the prophet Joel (Acts ii. 16). It ends with the visitation of the Gentiles according to the prophet Amos, as stated by the apostle James in reference to the conversion of Cornelius, in Acts xv. 16, "After this I will return, and will build you again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things."

Thus we have the most distinct statements of Scripture that the facts recorded in Acts, chaps. ii. to x. inclusive, are in relation to the throne of David and to the "setting up again of the tabernacle of David," at the return of the Lord Jesus. They can, therefore, have no application whatever to the present time of the Lord's absence and the revelation of Christ as the sin-offering, among the Gentiles, the dispensation of grace committed to Paul.

Acts xii. records the most remarkable interposition of the Lord by angelic ministration on behalf of His servant, in the deliverance of Peter from prison and out of the hands of Herod. In contrast with this is the judgment upon Herod, who is smitten with death on allowing himself to be honoured with divine honours.

The narrative closes with the judgment executed upon the Edomite, the hereditary enemy of Israel, according to Isaiah xxxiv. 5, a judgment always associated in prophecy with the future and final blessing of Israel.

A review of the inspired record of Peter's ministry shows that it presents *the pattern of a future time of blessing* when the people of Israel shall be dwelling in their land, and the Lord will be in the midst of them (Joel ii. 27).

When angelic ministry will be manifest on their behalf Acts v. 19 and xii. 7.

When the government of God will be exercised in the execution of judgment (chaps. v. 5 and xii. 23) as well as in the shewing of mercy and the bestowal of blessing (chaps. ii. 38; iii. 7; v. 15; ix. 34-40).

When the Gentiles shall be subject to the authority of the rulers of Israel (chap. x. 48).

When the prophecies concerning the glory of Christ shall

be fulfilled, as surely as those have been fulfilled which told of His sufferings.

It shews us "the things pertaining to the kingdom of God," concerning which the Lord Jesus spake to His apostles after His resurrection when He also commanded them not to be separated from Jerusalem. Thus far we have the conclusion of the apostolic testimony to Jerusalem and the close of Peter's special ministry as holding "the keys of the kingdom."

We have an assembly of those who believed in the claims and rights of the Lord Jesus and who were partakers of His gifts and blessings. But we have nothing yet as to the setting up of the *Ecclesia* of God among the Gentiles, nor of the preaching of "the Gospel of the grace of God" to lost sinners as such, apart from Israel or Jerusalem.

God's secret counsels and purposes concerning this, though intimated to Paul in Acts ix. (compare xxii. and xxvi.), had not yet been fully revealed even to him, nor publicly proclaimed or preached by him to the Gentiles.

Contributed Articles.

"THIS IS MY BODY."

BY REV. DR. BULLINGER.

AN esteemed friend has asked that a complete explanation shall be given of these words. We cannot do better than give an extract from the MS. of Dr. Bullinger's forthcoming work on *Figures of Speech used in the Bible; Explained and Illustrated*. Over two hundred figures will be there described.

The extract will show the character of the whole work, besides giving the information asked for. In each case the figure is first described, and this is followed by a number of passages which illustrate it.

"Metaphor" is one of these figures which is defined, described, and illustrated in the last division of the work, and we confine ourselves to one passage by way of illustration, viz., Matt. xxvi. 26:—

METAPHOR,

met-a-phor. Greek, μεταφορά (*metaphora*), a transference, or carrying over or across. From μετά (*meta*), beyond or over, and φέρειν (*pherein*), to carry. Hence, while the *Simile* gently states that one thing is like or resembles another, the *metaphor* boldly and warmly declares that one thing IS the other. While the *simile* says "all flesh is AS grass" (1 Pet. i. 24), the *metaphor* carries the figure across at once, and says "all flesh IS grass" (Isa. xl. 6). This is the distinction between the two.

The *metaphor* is, therefore, not so true to fact as the *simile*, but is much truer to feeling.

The *simile* says "All we *like* sheep," while the *metaphor* declares that "we ARE the sheep of His pasture."

While, therefore, the word "resembles" marks the *simile*; "represents" is the word that marks the *metaphor*.

We have recourse to *metaphor* when we say of a picture, "This is my father," or "This is my mother." The verb "is" means in this case *represents*; there may not be the least *resemblance*! The verb "is" always has this meaning, and no other when used as a *metaphor*. No other verb will do.

Few figures are more misunderstood than the *metaphor*. It is one of the few whose names are well known, and hence it has become a general term for *any figure*; and any figurative language is popularly called "*metaphorical*."

Few figures have been more variously defined. But all the differences of opinion arise from not separating the figure of *Hypocatastasis* (*q.v.*) on the one hand, or distinguishing *simile* on the other. The same confusion is seen with reference to *Allegory* (*q.v.*).

Let it then be clearly understood that a *metaphor* is confined to a distinct affirmation that *one thing is another thing* owing to some association or connection in the uses or effects of anything expressed or understood. The two nouns themselves must both be mentioned, and are always to be taken in their absolutely literal sense, or else no one can tell what they mean. The figure lies wholly in the verb, or *copula*, which must always be expressed and never understood by *Ellipsis*. For example, "All flesh IS grass." Here "flesh" is to be taken literally as the subject spoken of, and "grass" is to be taken equally literally. All the figure lies in the verb "is." This statement is made under strong feeling, the mind realising some point of association, but instead of using the more measured verb, "resembles," or "is-like," which would be truer to fact, though not so true to feeling, the verb "is" is used, and the meaning of one thing is *carried across* and *transferred* to the other. It is not, as some might think, a mere Hebrew idiom to use "is" for "represents," but it is a necessity of language arising from the actual condition and character of the human mind.

We must, therefore, banish the popular and loose way in which the words "metaphor" and "metaphorical" are used, and confine the figure strictly and exclusively to this its one true and proper signification.

Matt. xxvi. 26, "This is My body" (τοῦτό ἐστι τὸ σῶμά μου). Few passages have been more perverted than these simple words. Rome has insisted on the literal or the figurative sense of words just as it suits her own purpose, and not at all according to the laws of philology and the true science of language.

Hence the Latin idiom, "*agere penitentiam*," *repent*, has been rendered literally in all her versions from the Vulgate, in various languages, "do penance," except when God is said to repent! Rome dared not translate *agere penitentiam* literally in these cases, which proves her design in thus systematically perverting the Word of God, and the false doctrine is thus forced into the words under a

show or semblance of literal translation.* So the *metaphor* "This is My body," has been forced to teach false doctrine by being translated literally.

No perversion of language has been fraught with greater calamity to the human race. Tens of thousands have suffered martyrdom at the hands of Rome, rather than believe the "blasphemous fable" forced into these words. The exquisite tortures of the Inquisition were invented to coerce the consciences of men and compel them to accept this lie!

Luther himself was misled, through his ignorance of this simple law of figurative language. In his controversy with Zwingle, he obstinately persisted in maintaining the *literal* sense of the figure, and thus forced it to have a meaning which it never has. He thus led the whole of Germany into his error! For while his common sense rejected the error of "Transubstantiation," he fell into another, and invented the figment of "Consubstantiation," and fastened it upon the Lutheran Church to this day.

What a solemn and instructive lesson as to the importance of a true understanding of the figures of language!

The whole figure, in a metaphor, lies, as we have said, in the verb substantive, "IS," and not in either of the two nouns, and it is a remarkable fact that when a *pronoun* is used instead of one of the nouns (as it is here), and the two nouns are of different genders, the pronoun is always made to agree in gender with that noun to which the meaning is carried across, and not with the noun from which it is carried, and to which it properly belongs. This at once shows us that a figure is being employed when a pronoun which ought, according to all the laws of language, to agree in gender with its own noun, is changed and made to agree with the noun which, by *metaphor*, represents it.

Here, for example, the pronoun, "this" (τοῦτό, *touto*), is *neuter*, and is thus made to agree with "body" (σῶμα, *sōma*), which is *neuter*, and not with bread (ἄρτος, *artos*), which is *masculine*.†

This is the case always in *metaphors*, and a few examples may be cited here, instead of in their natural order and place.

In Zech. v. 6, "This is wickedness." Here "this" (*fem.*) does not agree with "ephah" (to which it refers), which is *neuter* (lxx.), but with "wickedness," which is *feminine*.

In Zech. v. 3, "This is the curse." "This" (*fem.*) agrees with "curse," which is *feminine*, and not with "flying roll," which is *neuter* (to which it refers) (δρέπανον, *drepanon*, lxx.).

In Matt. xiii. 38, "The good seed are the children of the kingdom." Here "these" (*masc.*) (οὗτοι, *houtoi*),‡ agrees with "children of the kingdom" (*masc.*), and not with seed (σπέρμα, *sperma*), which is *neuter*.

Luke viii. 14, "These are they which having heard, &c." Here "these" (*masc.*) (οὗτοι, *houtoi*) agrees with the participle (οἱ ἀκούσαντες, *hoi akousantes*), "they which having

* Rome would not dare to translate the same Latin idiom "agere vitam," to do life, though the expression has passed into slang. It means simply to live, as the other idiom means to repent.

† In violation of this law, a recent revision of the Marathi Prayer Book has deliberately changed the gender of the pronoun and made it to agree with the word for "bread"!

‡ This pronoun is omitted in the A.V. and R.V.

heard," which is *masculine*, and not with the seed (to which it refers), which is *neuter*.

All this establishes our statement that in a *metaphor* the two nouns (or pronoun and noun) are always literal, and that the figure lies only in the *verb*. Another remarkable fact is that in the vast number of cases where the language is literal, and there is no metaphor at all, the verb is omitted altogether.* Even when a *metaphor* has been used, and the language passes suddenly from figurative to literal, the verb is at once dropped by *Ellipsis* as not being necessary for the literal sense, as it was for the previous figurative expression, e.g., in 1 Cor. xii. 27, "Ye ARE the body of Christ." Here is a metaphor, and consequently the verb is used. But in verse 29, which is literal, the change is at once made, and the fact is marked by the omission of the verb, "[Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?"

Next compare other examples of *metaphors* which are naturally used in the explanations of Parables. Note the Parables of the Sower, and of the Tares (Matt. xiii. 19-23, and 37-39).

"He that sowed the good seed IS (*i.e.*, represents) the Son of Man."

"The field IS (*i.e.*, signifies) the world."

"The good seed ARE the children of the kingdom."

"But the tares ARE the children of the wicked one."

"The enemy that sowed them IS the devil."

"The harvest IS the end of the age."

"And the reapers ARE the angels."

In all these (as in every other *metaphor*) the verb means, and might have been rendered, "represents," or "signifies."

The Apocalypse is full of metaphors, e.g.:

"The seven stars ARE (*i.e.*, represent) the seven churches."

"And the seven candlesticks which thou sawest ARE the seven churches" (i. 20).

"The odours ARE the prayers of the saints" (v. 8).

"They ARE the spirits of devils" (xvi. 14).

"The seven heads ARE (*i.e.*, represent) seven mountains (xvii. 9), &c., &c.

So in the very words that follow "this IS (*i.e.*, represents or signifies) My body," we have another undoubted metaphor. "He took the cup . . . saying . . . this IS My blood." Here we have a pair of metaphors. In the former one, "this" refers to "bread," and it is claimed that "IS" means *changed into* the "body" of Christ. In the latter, "this" refers to "the cup," but it is not claimed that the cup is changed into "blood." At least, we have never heard that such a claim has been put forward. The difference of treatment which the same figure meets with in these two verses is the proof that the former is wrong.

In 1 Cor. xi. 25 we read, "this cup IS the new covenant." Will Romanists, in and out of the Church of England, tell us how this "cup" becomes transubstantiated into a "covenant"?

* This rule does not apply to the Hebrew, of course, as it has no verb "to be." The verbs "is" and "are" are, therefore, usually in italics, but are so essentially there and to be understood, that the R.V. has abandoned the italic type altogether, and printed them "is" and "are;" for, though not necessary in Hebrew, they are necessary in English.

Is it not clear that the figure in the words, "This is My body," is forced into a literal statement with the set purpose and design of making it teach and support erroneous doctrine?

Other examples of *metaphor* in this immediate connection are:

1 Cor. x. 16. "The cup of blessing which we bless, IS it not (*i.e.*, does it not represent) the blood of Christ," through which all blessing comes to us?

"The bread which we break, IS it not (*i.e.*, does it not represent) the communion of the body of Christ?" *i.e.*, does it not signify the fellowship of all the members of Christ's mystical body, who, being many, ARE one body (1 Cor. xii. 12)? "For we, being many, ARE one bread and one body," as 1 Cor. x. 17 declares.

It is because those who eat of that bread do not "discern" or discriminate that "one body" (*i.e.*, Christ mystical), that they are said to eat to their own condemnation; for they witness to the fact of that "great mystery" and yet are ignorant of its truth! And hence they condemn themselves.

Further, the verb, εἰμι (*eimi*), *I am*, or the infinitive of it, *to be*, means *to be* in the sense of *signifying, amounting to*. And that this is one of its primary senses may be seen from the following passages, where it is actually translated "*to mean*," and not merely *to be* :—

"But go ye and learn what that IS" (*i.e.*, *meaneth*, as in A.V.), Matt. xi. 13.

"But if ye had known what that IS" (A.V., *meaneth*), Matt. xii. 7.

"He asked what these things WERE" (A.V., *meant*), Luke xv. 26.

"What IS this?" (A.V., "What *meaneth* this?") Acts ii. 12.

"Now, while Peter doubted in himself what this vision WAS which he had seen" (A.V., "What this vision should mean"), Acts x. 17, &c., &c., &c.

Just as when we are looking over a map and say, "This IS England," "This IS America," "This IS Palestine," &c., we do not mean that that piece of paper is England, but we mean that those marks upon it *represent* those respective countries.

On the other hand, if an *actual* change is meant, then there must be a verb which shall plainly and actually say so: for the verb "*to be*" never has or conveys any idea of such change.

The usual verb to express such a change is γίνομαι (*ginomai*), which means *to be* or *become*. Mark iv. 39, "There *was* (*i.e.*, there *became*) a great calm," and the storm was changed into calm.

Luke iv. 3, "Command this stone that it *be made* bread." John ii. 9, "When the ruler of the feast tasted the water that *was made* wine."

John xvi. 20, "Your sorrow *shall be turned* into joy." Acts xxvi. 28, Agrippa said, "Almost thou persuadest me *to be* (*i.e.*, to *become*) a Christian."

Rev. viii. 8, "The third part of the sea *became* blood," and verse 11, "Many men died of the waters, because they *were made* bitter."

In all these cases the verb is γίνομαι (*ginomai*), and if the Lord meant that the bread *became* His body, this is the verb He would have necessarily used. The fact that He did not use it, but used the simple verb, εἰμι (*eimi*), instead, *i.e.*, "is," proves conclusively that no *change* was meant, and that only *representation* was intended.

From all this it is philologically, philosophically, and scientifically clear that the words, "This is My body," mean "This [*bread*] represents My body." And as Professor Macbeth has put it, "We trample on the laws of nature, and we trample on the laws of language when we force the verb 'is' to mean *what* it never does mean."

And besides all this, to pass from the use made of this perversion, suppose for a moment that we grant the claim, and the words mean that the Lord Jesus then and there did transmute the bread into *His own body* (if we can imagine such an impossibility!), what then? Where is there a breath of His giving that power to any one else? Where is there one word about such a gift being conferred? And if it be claimed, as it is by some traitors in the Church of England, that the words, "Do this," convey that power and authority, it could have been conveyed only to the eleven who were present. Where is there a breath about not only giving them power, but delegating it to them to give to others, and these to others again indefinitely? There is not one single word expressed or implied that conveys the idea that one iota of such power was conferred or delegated. So that the whole fabric of transubstantiation rests on absolutely no foundation whatsoever! There is a "missing link" which is fatal to the whole position.

And this is on the assumption which we have for the moment granted. But when it is seen that not only is there this missing link, which can never be supplied, but that there is also this claim which can never be substantiated, we have an explanation of the *metaphor* which sweeps the dogma out of the Scriptures, and proves it to be a fiction which is the outcome of ignorance, and this by arguments that cannot be overthrown, and facts that cannot be denied.*

Our Monthly Bible Study.

THREE THOUGHTS ABOUT THE LORD'S RETURN.

1. AN IMPORTANT QUESTION :—
"Watchman, what of the night?" (Isa. xxi. 11).
2. AN ANSWER OF CERTAINTY :—
"The night is far spent, the day is at hand" (Rom. xiii. 12).
3. AN ATTITUDE OF WAITING :—
"Though it tarry, wait for it; because it will surely come" (Hab. ii. 3).

Christ Church Lodge,
Bromley, Kent.

T. GEORGE.

* This can be had as a separate pamphlet, price 1d. Stoneham's, 30 Warwick Lane, E.C.

Conference Addresses.

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

A PERSONAL ANTICHRIST.*

BY ROBERT ANDERSON, C.B., LL.D.

THE word "Antichrist" is not to be found in Holy Scripture, save in the first and second epistles of St. John; but there is such a *consensus* of opinion in applying the title to the Beast of the Apocalypse, to one at least of the false kings of Daniel, and to the Man of Sin of 2 Thess., that I will here assume without discussion that this is legitimate and right.

If the writings of the Fathers may be trusted, belief in a personal Antichrist was universal in the early church. This belief indeed appears to have held undisputed sway for more than 1,000 years. It was but natural, however, when the history of Christendom disclosed the appalling iniquity of the Apostate Church, and its intense hatred to God and His people, that men should raise the question whether the prophecies of the Antichrist might not find their fulfilment in Papal Rome. Certain it is that, until a comparatively recent date, such was the general belief of Evangelical Christians. But during the last quarter of a century a very remarkable change has taken place in this regard. This Prophetic Investigation Society is, I believe, a fairly representative body; and I am assured that in its early days these views were held and taught by the overwhelming majority of its members, but that at present those who advocate them are in a minority. Be this as it may, however, I venture to assert that in this respect spiritual Christians have largely returned to the belief of the Fathers.

What has produced that change? My own case is probably a typical one. In early life I heard but one voice on this subject. Well do I remember the saying, "If a warrant were issued for the Antichrist, any constable that knew his business would arrest the Pope!" But when, after my conversion, I began to study the Bible, one of the first discoveries I made was as to the place which the earthly people hold in the divine economy. I came to see that Jerusalem is the centre of God's purposes for earth. I came to recognise the identity of the Antichrist of the New Testament with the Antichrist of the Old; and as a corollary from this, that he is primarily an oppressor and a persecutor of Daniel's city and people. Then again, when the temporal power of the Papacy was destroyed, and Rome became the peaceful capital of the Italian kingdom, the event seemed to me to remove the keystone of the arch on

* This paper was read at the quarterly meeting of the Prophetic Investigation Society on the 16th November, 1897. One of the speakers on that occasion sought to discredit the view of prophecy here presented by declaring that it originated with a Jesuit in modern times, whose aim was to screen the Papacy. The sincerity of the speaker was apparent; he was misled by the statements of men who have had the effrontery thus to misrepresent the facts. Justin Martyr taught that the Antichrist would be a man armed with Satanic power; and for 1,000 years after his time the only point on which any question was raised was whether the Antichrist might not be Satan himself. The fact is that the first hint of what is now called "the Protestant view" can be traced to a pope! Gregory the Great it was who declared that if any future pope assumed the position which some had begun to claim for the See of Rome, he would be a precursor of Antichrist. The Abbot Joachim, in the twelfth century, boldly declared that he would be a pope; and his followers began to hint that the pope would *ex-officio* fill the place. A Paris professor of theology at the end of the twelfth century appears to have been the first to give definite shape to this suggestion.

In his Prolegomena to 2 Thess., Dean Alford quotes a number of the Fathers—from Irenæus to Augustine—in support of his dictum that "they all regard the adversary here described as an individual person—the incarnation and concentration of sin."

which my discarded belief had rested. This one fact, I submit, has utterly discredited the once received interpretation of the 17th chapter of Revelation. Nothing can be clearer than that the harlot is distinct from the Beast, and every addition that can be made to the weight of proof that the scarlet woman is the Apostate Church only serves to deepen our conviction that the Apostate Church is not the Beast.

I am not assuming that all accept this conclusion: I am merely giving in brief outline the grounds which have led so many of us to change our views upon the subject. And here I would say that if I thought this change of opinion were calculated to modify our hostility to Rome, I for one would have no heart in urging even what I believe to be the plain teaching of Scripture. But I think it will be found that—in the Church of England, at all events—they who are looking for a personal Antichrist are precisely the men who are opposing most strenuously the sinister and insidious encroachments of Popery, while as earnestly adhering to the old beliefs now being undermined by the no less disastrous influence of rapidly advancing scepticism.

And this is as it should be. If these discussions are not to be purely academic, if the study of prophecy is to influence our faith and conduct, we shall learn thereby to judge rightly of prevailing currents of thought in the day we live in. And when we find some who still call themselves Evangelicals, pandering to innovations such as vestments, and ornaments, and posturings, we refuse to go a single step with them on the road they are thus entering upon, because, by the light of divine prophecy, we can see the end to which it leads. If the Apostate Church be indeed the harlot, then let us remember the divine precept, "Remove thy way far from her, and come not nigh the door of her house" (Prov. v. 8). But here I pause to say this: We yield to none in the intensity of our Protestantism; and a religion which trades in priestcraft and millinery we regard, as Christian men, with abhorrence, and, as intellectual men, with contempt. But we prize our Protestantism first and most because it places the Word of God in our hands, and beats back every influence that would rob us of it; and, therefore, while refusing to pander to Rome in any way, we are not blind to the meaning of the sustained attack now directed against the Bible. The position of Popery is akin to that of Judaism in Messianic times; it has not renounced the truth, but it holds it down in unrighteousness. The great dogmas of the Christian faith remain—the divinity of Christ, redemption through His blood, the authenticity and divine authority of Holy Scripture—but their practical worth, their spiritual power, are destroyed by the mass of human tradition and error by which they are corrupted and concealed. We rejoice, therefore, in believing that many a pious Romanist may be numbered among God's elect. But infidelity absolutely separates from Christ: it is not a perversion of the faith, but an unequivocal denial of it. Most true it is that superstition is one of the surest roads to unbelief; but yet of the superstitious we may have hope, whereas the infidel is beyond redemption.

In assuming, as I do, a future personal Antichrist, I would guard against the idea that I base my belief upon the writings of the Fathers. My belief is based upon the plain language of Scripture; and the only value I here claim for the judgment of the early church is the proof it gives that Scripture seems at least to teach that the man of prophecy will not be a system, but a person. This much, indeed, I presume no one will be so perverse as to deny. A full and systematic review of the passages in question would be impossible in the time allotted to me; but my reference to

them, though brief and somewhat desultory, shall be adequate. That the wilful king of Daniel's last vision is identical with the blaspheming persecutor of the 7th chapter, and the "coming Prince" of the seventy weeks, seems to me to be clear. But, be that as it may, I seize upon the salient fact, admitted by all, that the predicted career of that king found a primary fulfilment in Antiochus Epiphanes—"the Antichrist of the Old Testament." But that it was only a *primary* fulfilment I do not, in addressing this Society, think it necessary to establish. This being so, the presumption is clear that the ultimate fulfilment will be on similar lines, and, therefore, that the coming Antichrist will be a *person*. And if this presumption should be confirmed by the teaching of the New Testament, its correctness will be established. But is not this foreshadowed by the words of our blessed Lord Himself: "I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive"? The nation that rejected a personal Christ shall yet accept a personal Antichrist.

I turn now abruptly to the second epistle to the Thessalonians. What gave rise to the teaching of chapter ii. was the misbelief that the Day of the Lord had begun—that terrible period of divine vengeance foretold in the earlier Scriptures. But the Apostle warns them that before the advent of that day the Man of Sin must be revealed. Some, I know, would urge that the apostasy must precede the revelation of the Man of Sin, thus finding a seemingly conclusive argument for the personality of Antichrist. But this I cannot adopt. The acceptance of the Man of Sin is, as it seems to me, itself "the apostasy." But, in rejecting that contrast, I would point to another which is indisputable; namely, the distinction between "the mystery of lawlessness" in ver. 7, and the revelation of the Lawless One in ver. 8. The one may well be a system; the other must, therefore, be a person: were it otherwise there would be no contrast at all. You must pardon me if I resolutely decline to discuss the *crux* of the restraining or holding power of vers. 6 and 7. That would lead us away to a controversy which would entirely engross the time of the meeting.

The first question, then, which claims our notice is as to the characteristics of this dreadful personage. That he will be a king or kaiser we have already seen from Daniel's visions; and this is explicitly confirmed by the visions of St. John, from which we learn that the Beast will be the last occupant of the throne of Gentile supremacy upon earth, the last to hold the delegated sceptre of earthly power, transferred to Nebuchadnezzar twenty-five centuries ago, when Judah passed under servitude to Babylon. I know I shall disappoint some if I ignore all questions relating to his origin and his relation to preceding empires, and to the mystery of his "deadly wound." But I am anxious to deal rather with what is clear and of urgent practical importance. *Daniel* tells us that "he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods" (Dan. xi. 36). Our Lord's words, already quoted, explain this, "He shall come in his *own* name." And the Holy Spirit's testimony in 2 Thess. ii. 4 and Rev. xiii. 5-8, serves only to amplify it. Those who would apply all this to Rome seem to me to promote the very evil they wish to warn against; for the mental recoil which is the natural result of comparing the facts of Popery with the language they appeal to, is apt to lead many to look with kindlier thoughts upon the Apostate Church. The Man of Prophecy will not be a Vice-Christ, but *Antichrist*. He will come (I again repeat the words) "in his own name." If one speaks with con-

ventional respect of the so-called Protestant interpretation of 2 Thess. ii. 4, it is only out of consideration for those who champion it. I say deliberately that if anyone could persuade me that the Holy Spirit points to St. Peter's at Rome as "the temple of God," I should instantly make a qualified submission to the Church of Rome, and repair at intervals to the divinely-appointed shrine. In a word, I should regard that edifice as the disciples were taught to regard the temple in Jerusalem: by divine appointment it was the temple of God, though men had made it a den of thieves. This so-called Protestant interpretation undermines Protestantism altogether.

But more than this, the Pope is not the impersonation of the mystery of lawlessness, but merely its most advanced representative and exponent. He is but *primus inter pares*. Every Sacerdotalist, every man who takes his stand upon apostolic succession, baptismal regeneration, and such like figments and superstitions of the religion of Christendom—in a word, every man, no matter by what name he calls himself, who "glories in man," or who assumes a position which denies that our Divine Lord is the only Mediator between God and men, is an antichrist in the same sense in which the Pope is an antichrist. The difference is one only of degree. And if we are asked, "What, then, is a bishop? What, then, is a clergyman?" the question can best be answered by another: "What, then, is Apollos? What, then, is Paul?" And the inspired apostle who asks the question himself supplies the answer: "Ministers through whom ye believed; and each as the Lord gave to him." And if some one objects that this makes nothing even of an apostle, we remember the added words: "So then neither is he that planteth *anything*, neither he that watereth; but God that giveth the increase" (1 Cor. iii. 5-7, r.v.). What room is there here for the priestly dispenser of sacramental grace? The only true successors of the apostles are those who, like the apostles, are called to the ministry by the Lord Himself, the Head of the Church in heaven: what behoves the church on earth is merely to recognise and accredit them.*

(To be concluded in our next.)

Questions and Answers.

QUESTION NO. 166.

A. E. S., Wellington, Somerset. "Will you kindly explain to me whether the 'one baptism' mentioned in Eph. iv. 5 refers to the baptism of the Holy Ghost or to believer's baptism? Are there any Scriptural grounds for the expression 'The Baptism of the Holy Ghost'?"

The Epistle to the Ephesians is a statement of the SPIRITUAL character of the present dispensation of the grace of God to the Gentiles. Notice very carefully that ALL THE BLESSINGS ARE "SPIRITUAL" (chap. i. 3), the saints are "sealed with that Holy Spirit of promise" (ver. 13), they have "access by one Spirit unto the Father" (chap. ii. 18), are "an habitation of God through the Spirit" (ver. 22), "are to be strengthened with might by God's Spirit in the inner man" (chap. iii. 16), are exhorted

* Before a bishop can admit any man to Holy Orders, he must call upon him to declare publicly whether he is "truly called, according to the will of our Lord Jesus Christ, to the ministry of the church." The fact that this is generally treated as a mere form does not affect the truth it recognises, that a call to the ministry rests entirely with God.

"to keep the unity of the Spirit" (chap. iv. 3), are "renewed in the spirit of your mind" (ver. 23), are exhorted to be "filled with the Spirit" (chap. v. 18), and to pray always "in the Spirit" (chap. vi. 18).

To regard the baptism of chap. iv. 5 as any other than that with the Spirit is at variance with the teaching of the whole epistle.

The subject of chap. iv. 3-16 is the Spirit in relation to the Body and its unity, "one body, one spirit (animating the whole), one calling, one hope, one Lord" (confessed by all, the one faith of all whom He has baptized *with* the "one Spirit" (1 Cor. xii. 3, 13).

"One God and Father of all" (for all such are Sons of God), who is above all (omnipotent), and through all (omnipresent), and in you all (for the saints individually and corporately are the habitation of God in the Spirit, Eph. ii. 22, 1 Cor. iii. 16, and 2 Cor. vi. 16).

Eph. iv. is the counterpart of 1 Cor. xii., both have the same subject, one Spirit, one Lord, one God, the Divine persons in the Godhead. 1 Cor. xii. shews the diversity of the members in the One Body, by the manifestation of the Spirit in each member according to His own will (ver. 11).

Eph. iv. 5 shews that one faith (that Jesus is Lord) is confessed by all whom the Lord has baptized with the one baptism (1 Cor. xii. 3), the baptism foretold by John the Baptist, to be administered by the Son of God (John i. 33, 34).

That the baptism with the Spirit is intended is further proved by vers. 7 and 8, for the grace given is according to the measure of the gift of Christ (the Giver), "when He ascended up on high, He led captivity captive and gave gifts to men, for the perfecting of the saints, for the work of the ministry, for the edifying (or building up) of the Body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ" (ver. 13), that is, until the Church which is His Body is completed.

The expression "baptism of the Holy Ghost" may not be in Scripture, but it may be used without suggesting unscriptural thought if understood to apply to the baptism and not to the baptizer. Scripture invariably speaks of Christ as the Baptizer, and of the Holy Spirit as the Baptism administered by Him. "He shall baptize you *with* the Holy Ghost" (Matt. iii. 11, Mark i. 8, Luke iii. 16, John i. 33, Acts i. 5, ii. 16). Scripture always says *with* the Holy Ghost as *with* water, the preposition is the same always. The Lord Himself spoke of water as the type or figure of the Spirit which He would give (John iv. 14, and vii. 38, 39). See answer to question 122 in THINGS TO COME, February last, page 93.

QUESTION NO. 167.

F. S., Loughton. "Do you think that Paul's term of 'adoption' is analogous to John's term of 'the new birth'; and that the terms are interchangeable, and both true literally in the case of a believer, this last seems impossible."

Paul's epistles differ from all the other Scriptures in that they make known to us Gentiles truth revealed from the ascended Lord, concerning Christ as the Head of the

church as His body, committed to Paul, and by him alone declared to the Gentile saints, after the preaching of Christ to the people of Israel was ended. Truth "hid in God from the beginning of the world" (Ephes. iii. 9). Not the subject of prophecy, nor of promise, nor of apostolic preaching until after the believers were separated from the synagogues, and after Acts xix. 20, the end of Paul's public ministry at Ephesus.

All the other New Testament Scriptures are concerning the Lord Jesus and His life, death and resurrection "according to the (Old Testament) Scriptures" (Rom. i. 2, 1 Cor. xv. 3, 4).

"Adoption" or "sonship" is spoken of in four different aspects or degrees. Thus: *first* in Rom. ix. 4 as the possession of the people of Israel, "to whom pertaineth the adoption." The people of Israel were "sons of God" by God's choice of, and covenant with, Abraham.

Secondly, in Gal. iv. 5 as the coming of age of those already sons but hitherto children, and therefore in the position of servants "to redeem them that were under the law, that we (Jews) might receive the adoption of sons."

Thirdly in Rom. viii. 23 to the manifestation of the sons of God at the resurrection "waiting for the adoption, to wit, the redemption of our body."

Fourthly, in Eph. i. 5 to the bringing in of Gentiles to be partakers of the spiritual things promised to Israel. "Having predestinated us to the adoption of children by Jesus Christ to Himself" (ch. iii. 6).

Eph. i. 5 corresponds to the common thought of adoption; the bringing in of aliens into the position of those who are sons by birth. Thus Paul writes to the Gentiles who by the gospel were made partakers of the blessings promised to the people of Israel.

"New Birth" is spoken of in reference to the Kingdom of God itself, or to the preaching of the kingdom. John i. 13, and 1 John v. 1 refer to the Lord Jesus as manifested to Israel. In John iii. the subject is *the kingdom*. The conversation with Nicodemus was *before* the Lord's public ministry (see ver. 22-24). The Pharisees rejected John's testimony (ver. 11), the Lord shews Nicodemus that the way into the kingdom is by repentance, of which John's baptism was the appointed expression, in order to receive the Spirit of which John foretold that One after him would give. Those who were the children of the kingdom by natural birth needed a spiritual birth to be fit for it, flesh and blood could not inherit it (1 Cor. xv. 50). 1 Peter i. 3 and 23 also are in view of salvation ready to be revealed "in the last time" (ver. 5), Titus iii. 5-6 refers to the baptism with water and the gift of the Holy Spirit which accompanied the preaching of the kingdom, through which they had been saved.

The two expressions "New Birth" and "Adoption" seem to be equivalent as expressing the first communication of eternal life: the former being used to express its communication to those who were already sons of God as children of Abraham, the latter to express the bringing in of those who were "far off" into a relationship which they had not before.

Signs of the Times.

JEWISH SIGNS.

"SETTING UP THE KINGDOM OF ISRAEL.

"Will the Jews return to Palestine?"

"The 'Contemporary Review' publishes two articles from very different pens, both of which suggest a very emphatic answer to this question in the affirmative. Much the most important paper is Dr. Theodor's Herzl's enthusiastic account of the success which attended the Zionist Congress which has just been held at Basle.

THE BASLE CONGRESS.

"Dr. Herzl and Max Nordau summoned the Jews of all lands to a Conference in Basle for the purpose of discussing so-called Zionism, by which they mean the re-establishment of the kingdom of Israel in the Holy Land. Dr. Herzl says:—

"We have held a gathering at Basle before the whole world, and there we saw the national consciousness and the popular will break forth at times like a convulsive upheaval. To Basle came Jews of all countries, of all tongues, of all parties, and of all forms of religious confession. There were more than two hundred representatives of the Jewish people—most of them delegates for hundreds and thousands. Men from Roumania alone brought over fifty thousand signatures of those who had sent them there. There surely was never such a motley assembly of opinions in such a narrow space before."

THE RESURRECTION OF ISRAEL.

"Still more remarkable than the multifarious nature of the delegates was the unanimity which characterised the assembly. Assembled Zion was all of one mind; unanimity was the note of the Congress. It was the resurrection of a nationality, the dawn of the resurrection of the kingdom of Israel. Dr. Herzl says:—

"The public opinion of the whole world must assist us in the settlement of our difficulties. We open up a new thoroughfare for human well-being."

ANTICIPATED ADVANTAGES.

"The diplomatic difficulties are manifold. In the first place, it must be recognised that we shall solve a portion of the Eastern Question when we make a treaty with his Majesty the Sultan with the consent of the Powers. The appearance of the European civilised Jews in the Orient would undoubtedly provide a protection for the Christians settling, or about to settle, there, just as it would signify an improvement in all the conditions prevailing in the Ottoman Empire.

"But apart from the gain to Turkey there would be a great relief to all the European nations. 'What,' he asks, 'are the interests which other Governments would have in assisting the realisation of a legally guaranteed Jewish home? The interests would vary with each country, but it is present in some form or other everywhere. It would mean the drawing off of an unhappy and detested element of population which is reduced more and more to a condition of despair, and which, scattered over the face of the earth, and in a state of unrest, must perforce identify itself with the most extreme parties everywhere.'"

FROM THE CHRISTIAN POINT OF VIEW.

"So much for the Jews. Now for the Christians. Canon MacColl, who is a very militant Christian indeed, writing on "The Crisis in the East," for the purpose of replying to the "Quarterly" Reviewer who advocated the handing over of half European Turkey to Austria, stops in his stride in order to put in the following plea for the return of the Jews to the Holy Land:—

"The Sultan would, further, do well to take advantage of the widespread feeling among the Jews to return to Palestine. There has been a great influx of them into the Holy Land during the last twenty years, and they now far outnumber in Jerusalem all other races together. Let him lease Palestine to them. So far from being a danger to him, they would be a protection, keeping out more formidable claimants, and enriching his treasury with the tribute of a land which, under their revived husbandry, would again abound in wealth and become the emporium of a thriving trade. It is as surprising

as it is lamentable that the wealthy Jews of Europe have so little imagination as not to see the fascinating prospect which restoration to the Holy Land, with its vista of glorious possibilities, opens up to them. They claim to be citizens of the countries wherein they dwell, and fear that the revival of a Jewish state would destroy their status in the various States of Christendom. But, as a matter of fact, they still exist, wherever they live, as 'a peculiar people,' traversing the ocean of humanity, as the Gulf Stream does the Atlantic, without mingling with it except in minute dribbles. Besides, the Jews were largely dispersed among the cities of the world long before the extinction of their polity. But what is curious is that the Jewish opponents of the Zionist Congress so signally fail to see the new dignity and status which a political home of their own would give them in the world, with its healthy reflex action on the character of the race. I have never myself been touched by anti-Jewish prejudices; but they exist, and have an injurious effect on the Jews themselves, else why do they take pains, as many of them do, to disguise in various ways their names and race? The Jew would cease to be despised if he had a country and a metropolis of his own with representatives at the Courts of kings. That Disraeli would welcome with enthusiasm the restoration of the Jews to Palestine is plain from his writings. Their gifts in the realm of literature and art are proverbial, but will never blossom to maturity out of the soil and atmosphere which gave them birth. Surely they may be regarded as the degenerate sons of a race that has been dowered with an illustrious past and apparently predestined to a mysterious future, who still prefer 'the flesh-pots of Egypt' to the Promised Land, the home of their fathers and the heritage of their nation."

THE AIM OF ZIONISM.

"Mr. Herbert Bentwich writes in the 'Nineteenth Century' on 'Philo-Zionists and Anti-Semites.' He is an enthusiastic advocate of Dr. Herzl and the Basle Congress. He says:—

"All the ecclesiastics in Jewry might have cogitated the Jewish Question for centuries, and not have produced such a practical revival of the ancient ideals, such a real step in advance towards their attainment, as followed from the scheme of this very fin-de-siècle and free-thinking journalist. Herzl himself was the first to recognise that his original conception of the Jewish position had not been complete, and to proclaim that 'Zionism is the return home to Judaism, even before the return to the land.' He admitted here the predominance of the religious element; and after the discussions of three memorable days over which the Congress extended, with the concurrence of Max Nordau, his co-worker, he definitely subordinated the political part of his programme in the formula unanimously agreed on by the delegates: 'The aim of Zionism is to create for the Jewish people a publicly legally assured Home in Palestine.'"

"The work has already begun in a small way, 'for,' says Mr. Bentwich—

"To-day we have in Palestine between twenty and thirty distinct colonies or communities, spreading along the coast from Askalon in the south to Carmel in the north, and along the Jordan from the Waters of Merom to the Sea of Galilee in the East. The population of these colonies varies from 100 to 700 souls, and they may safely be estimated to number 10,000 souls in all, independently of the large number of Jewish day labourers from neighbouring towns and villages, to whom they give occasional employment. There are 50,000 more Jews—mostly refugees—in the various Holy Cities, and the immediate problem is to get these—or the better part of them—also on the land.'"

(Review of Reviews.)

"PREPARING FOR THE NEW EXODUS."

A Suggested European Conference on the Jews.

Under this heading Mr. Stead in *The Review of Reviews* thus writes concerning Mr. Arnold White's recent article in *The Contemporary Review* for November, entitled,

"EUROPE AND THE JEWS."

Mr. White is one of the few men in England who is closely connected with such great Jewish financiers as the Rothschilds and the late Baron Hirsch, who has, at the same time, personal acquaintance with the condition of the Jews in Russia.

MR. ARNOLD WHITE IN RUSSIA.

Unlike most persons who write about the treatment of the Russian Jews, Mr. White is candid, honest and well informed

"to keep the unity of the Spirit" (chap. iv. 3), are "renewed in the spirit of your mind" (ver. 23), are exhorted to be "filled with the Spirit" (chap. v. 18), and to pray always "in the Spirit" (chap. vi. 18).

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"Still more remarkable than the multifarious nature of the delegates was the unanimity which characterised the assembly. Assembled Zion was all of one mind; unanimity was the note of the Congress. It was the resurrection of a nationality, the dawn of the resurrection of the kingdom of Israel. Dr. Herzl says:—

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"The diplomatic difficulties are manifold. In the first place, it must be recognised that we shall solve a portion of the Eastern Question when we make a treaty with his Majesty the Sultan with the consent of the Powers. The appearance of the European civilised Jews in the Orient would undoubtedly provide a protection for the Christians settling, or about to settle, there, just as it would signify an improvement in all the conditions prevailing in the Ottoman Empire.

"But apart from the gain to Turkey there would be a great relief to all the European nations. 'What,' he asks, 'are the interests which other Governments would have in assisting the realisation of a legally guaranteed Jewish home? The interests would vary with each country, but it is present in some form or other everywhere. It would mean the drawing off of an unhappy and detested element of population which is reduced more and more to a condition of despair, and which, scattered over the face of the earth, and in a state of unrest, must perforce identify itself with the most extreme parties everywhere.'

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"So much for the Jews. Now for the Christians. Canon MacColl, who is a very militant Christian indeed, writing on "The Crisis in the East," for the purpose of replying to the "Quarterly" Reviewer who advocated the handing over of half European Turkey to Austria, stops in his stride in order to put in the following plea for the return of the Jews to the Holy Land:—

'The Sultan would, further, do well to take advantage of the widespread feeling among the Jews to return to Palestine. There has been a great influx of them into the Holy Land during the last twenty years, and they now far outnumber in Jerusalem all other races together. Let him lease Palestine to them. So far from being a danger to him, they would be a protection, keeping out more formidable claimants, and enriching his treasury with the tribute of a land which, under their revived husbandry, would again abound in wealth and become the emporium of a thriving trade. It is as surprising

as it is lamentable that the wealthy Jews of Europe have so little imagination as not to see the fascinating prospect which restoration to the Holy Land, with its vista of glorious possibilities, opens up to them. They claim to be citizens of the countries wherein they dwell, and fear that the revival of a Jewish state would destroy their status in the various States of Christendom. But, as a matter of fact, they still exist, wherever they live, as 'a peculiar people,' traversing the ocean of humanity, as the Gulf Stream does the Atlantic, without mingling with it except in minute dribbles. Besides, the Jews were largely dispersed among the cities of the world long before the extinction of their polity. But what is curious is that the Jewish opponents of the Zionist Congress so signally fail to see the new dignity and status which a political home of their own would give them in the world, with its healthy reflex action on the character of the race. I have never myself been touched by anti-Jewish prejudices; but they exist, and have an injurious effect on the Jews themselves, else why do they take pains, as many of them do, to disguise in various ways their names and race? The Jew would cease to be despised if he had a country and a metropolis of his own with representatives at the Courts of kings. That Disraeli would welcome with enthusiasm the restoration of the Jews to Palestine is plain from his writings. Their gifts in the realm of literature and art are proverbial, but will never blossom to maturity out of the soil and atmosphere which gave them birth. Surely they may be regarded as the degenerate sons of a race that has been dowered with an illustrious past and apparently predestined to a mysterious future, who still prefer 'the flesh-pots of Egypt' to the Promised Land, the home of their fathers and the heritage of their nation.'

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"Mr. Herbert Bentwich writes in the 'Nineteenth Century' on 'Philo-Zionists and Anti-Semites.' He is an enthusiastic advocate of Dr. Herzl and the Basle Congress. He says:—

"All the ecclesiastics in Jewry might have cogitated the Jewish Question for centuries, and not have produced such a practical revival of the ancient ideals, such a real step in advance towards their attainment, as followed from the scheme of this very fin-de-siècle and free-thinking journalist. Herzl himself was the first to recognise that his original conception of the Jewish position had not been complete, and to proclaim that 'Zionism is the return home to Judaism, even before the return to the land.' He admitted here the predominance of the religious element; and after the discussions of three memorable days over which the Congress extended, with the concurrence of Max Nordau, his co-worker, he definitely subordinated the political part of his programme in the formula unanimously agreed on by the delegates: 'The aim of Zionism is to create for the Jewish people a publicly legally assured Home in Palestine.'

"The work has already begun in a small way, 'for,' says Mr. Bentwich—

'To-day we have in Palestine between twenty and thirty distinct colonies or communities, spreading along the coast from Askalon in the south to Carmel in the north, and along the Jordan from the Waters of Merom to the Sea of Galilee in the East. The population of these colonies varies from 100 to 700 souls, and they may safely be estimated to number 10,000 souls in all, independently of the large number of Jewish day labourers from neighbouring towns and villages, to whom they give occasional employment. There are 50,000 more Jews—mostly refugees—in the various Holy Cities, and the immediate problem is to get these—or the better part of them—also on the land.'

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MR. ARNOLD WHITE IN RUSSIA.

Unlike most persons who write about the treatment of the Russian Jews, Mr. White is candid, honest and well informed

"to keep the unity of the Spirit" (chap. iv. 3), are "renewed in the spirit of your mind" (ver. 23), are exhorted to be "filled with the Spirit" (chap. v. 18), and to pray always "in the Spirit" (chap. vi. 18).

To regard the baptism of chap. iv. 5 as any other than that with the Spirit is at variance with the teaching of the whole epistle.

The subject of chap. iv. 3-16 is the Spirit in relation to the Body and its unity, "one body, one spirit (animating the whole), one calling, one hope, one Lord" (confessed by all, the one faith of all whom He has baptized *with* the "one Spirit" (1 Cor. xii. 3, 13).

"One God and Father of all" (for all such are Sons of God), who is above all (omnipotent), and through all (omnipresent), and in you all (for the saints individually and corporately are the habitation of God in the Spirit, Eph. ii. 22, 1 Cor. iii. 16, and 2 Cor. vi. 16).

Eph. iv. is the counterpart of 1 Cor. xii., both have the same subject, one Spirit, one Lord, one God, the Divine persons in the Godhead. 1 Cor. xii. shews the diversity of the members in the One Body, by the manifestation of the Spirit in each member according to His own will (ver. 11).

Eph. iv. 5 shews that one faith (that Jesus is Lord) is confessed by all whom the Lord has baptized with the one baptism (1 Cor. xii. 3), the baptism foretold by John the Baptist, to be administered by the Son of God (John i. 33, 34).

That the baptism with the Spirit is intended is further proved by vers. 7 and 8, for the grace given is according to the measure of the gift of Christ (the Giver), "when He ascended up on high, He led captivity captive and gave gifts to men, for the perfecting of the saints, for the work of the ministry, for the edifying (or building up) of the Body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ" (ver. 13), that is, until the Church which is His Body is completed.

The expression "baptism of the Holy Ghost" may not be in Scripture, but it may be used without suggesting unscriptural thought if understood to apply to the baptism and not to the baptizer. Scripture invariably speaks of Christ as the Baptizer, and of the Holy Spirit as the Baptism administered by Him. "He shall baptize you *with* the Holy Ghost" (Matt. iii. 11, Mark i. 8, Luke iii. 16, John i. 33, Acts i. 5, ii. 16). Scripture always says *with* the Holy Ghost as *with* water, the preposition is the same always. The Lord Himself spoke of water as the type or figure of the Spirit which He would give (John iv. 14, and vii. 38, 39). See answer to question 122 in THINGS TO COME, February last, page 93.

QUESTION NO. 167.

F. S., Loughton. "Do you think that Paul's term of 'adoption' is analogous to John's term of 'the new birth'; and that the terms are interchangeable, and both true literally in the case of a believer, this last seems impossible."

Paul's epistles differ from all the other Scriptures in that they make known to us Gentiles truth revealed from the ascended Lord, concerning Christ as the Head of the

church as His body, committed to Paul, and by him alone declared to the Gentile saints, after the preaching of Christ to the people of Israel was ended. Truth "hid in God from the beginning of the world" (Ephes. iii. 9). Not the subject of prophecy, nor of promise, nor of apostolic preaching until after the believers were separated from the synagogues, and after Acts xix. 20, the end of Paul's public ministry at Ephesus.

All the other New Testament Scriptures are concerning the Lord Jesus and His life, death and resurrection "according to the (Old Testament) Scriptures" (Rom. i. 2, 1 Cor. xv. 3, 4).

"Adoption" or "sonship" is spoken of in four different aspects or degrees. Thus: *first* in Rom. ix. 4 as the possession of the people of Israel, "to whom pertaineth the adoption." The people of Israel were "sons of God" by God's choice of, and covenant with, Abraham.

Secondly, in Gal. iv. 5 as the coming of age of those already sons but hitherto children, and therefore in the position of servants "to redeem them that were under the law, that we (Jews) might receive the adoption of sons."

Thirdly in Rom. viii. 23 to the manifestation of the sons of God at the resurrection "waiting for the adoption, to wit, the redemption of our body."

Fourthly, in Eph. i. 5 to the bringing in of Gentiles to be partakers of the spiritual things promised to Israel. "Having predestinated us to the adoption of children by Jesus Christ to Himself" (ch. iii. 6).

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MR. ARNOLD WHITE IN RUSSIA.

Unlike most persons who write about the treatment of the Russian Jews, Mr. White is candid, honest and well informed

enough to recognise the difficulties with which the Russian Government has to deal. He visited Russia last August, and was received with great courtesy by the Russian Ministers, who, he says, tolerated from him the representations with which, if they had been addressed by a Russian to an English Minister on the subject of the government of Ireland, would have led to his being summarily shown to the door. Instead of doing this, the Minister of the Interior, M. Goremykine, so far from resenting the intervention of this foreigner, heard him patiently, and provided him with full facilities for investigating the present condition of the Russian Jews. Mr. White availed himself of the opportunity, and has come to the conclusion that the condition of the Jews in Russia is very serious. He says:—

"It is clear that a tragedy is brewing in the cities of the Pale. Already the distress in such places as Homel and Berdicheff is appalling. It is increasing. Sooner or later Europe will be startled by a catastrophe."

"RUSSIA AND THE JEWS."

"Mr. White entirely acquits the Russian Government of any desire to treat the Jews harshly, but explains and defends their refusal to admit the Jews to full rights of citizenship.

He then proceeds to describe this at some length :

"A PROPOSED INTERNATIONAL CONFERENCE."

"This being so, Mr. Arnold White has conceived the extraordinary idea that the best way of promoting a rapprochement between the English and Russian Governments would be for the English Government to take the initiative, which fell from the hands of the great Napoleon, and invite Europe to settle the Jewish question. Mr. White says:—

"Were England to take the lead in issuing an invitation to the Great Powers to send representatives to a European Conference, the path would lie open to an understanding with Russia. Such a Conference would pour a fierce light on the strength and resources of the Jewish community, and would inspire them with an adequate sense of their irresistible power if they chose to exert it. They would see the dawn of Jewish regeneration, of which Isaiah prophesied and Napoleon dreamed. An impartial English commissioner, competent to weigh and sift evidence, thoroughly versed in the conditions of Russian administration, and comprehending, if not wholly in sympathy with, the resolve of Russian statesmen to preserve Russia for the Russians, would be able to report during the coming winter a state of things in the cities of the Pale which would stir the pulse of Europe, and not least of those Englishmen who are of the Hebrew faith. I know of such a man. Unless the spectre of anti-Semitism raised by Bismarck be laid by international agreement, revolution in the near or distant future seems to be unavoidable. It is for England to take the lead."

Mr. Stead then asks,

"IS RUSSIA BEHIND THIS?"

and proceeds to discuss it, being unable to decide whether actually to believe it or not, and yet adding :

"To make this suggestion without such an assurance in his pocket, would imply that Mr. White has suddenly become as mad as a March hare. If, on the other hand, he has such an assurance, there can only be one opinion as to the importance of giving effect to his proposal, for there is reason to believe that he is right in maintaining that the Jewish question has entered the arena of international politics never to quit until the suffering Jews are freed or secured by public rights in the possession of a home."

RELIGIOUS SIGNS.

THE NEW GOSPEL OF HUMANITY.

It is sad to see how the highest of spiritual truths are dragged down to the lowest depths: how Scriptures which speak of our position in Christ in the heavenlies which God has given His people are perverted into our using as a copy what is now called the Christ of the streets!

Dr. Horton preaching before the Congregational Union at Carrs Lane Chapel, Birmingham, took as his text, "As He is, so are we in this world." This statement of the deepest spiritual truth which the saint can apprehend was thus treated according to *The Daily Chronicle* report:—

"The part that Christ played in this world (he premised), is ours. We may depreciate the claim—the resemblance which he institutes between the lot of ourselves and of Him. The question was, how were we to be like Him in the world, and yet be like Him not of the world? God, he continued, has a vital interest in humanity, and humanity must be at one with God. . . Tremblingly we enter the spiritual life, and gradually find our home there. It is our redeeming urgency ever to be drawing this world to that, and to be firmly and completely in both; to be frankly and openly human, and yet to live for the other, our reason for existence being that we couple the two. We must, therefore, keep in unimpeded contact with God and unimpeded contact with man. . . We must keep in contact with man if we are to be in the world as Christ was in the world. At the Cross we are crucified with Christ, crucified that we may rise again with Him on stepping-stones to higher things. Self-emptied, self-surrendered, we wait for the things that are to come. God is waiting for the sacrifice. It must be a full and free oblation."

No wonder *The Daily Chronicle* remarks:—

"The sermon was listened to with devout interest, and its originality was the theme of abundant comment among the pastors and masters assembled in the famous chapel."

It will be noticed how this lowering of Christ and of our spiritual standing in Him, is coupled and associated with the new "Gospel of Surrender." Thus our standing in Christ in the heavenlies is done away with in order that we may build up a standing for ourselves in the earth.

The very first sentence shows an utter darkness as to spiritual truth. "The part that Christ played in this world is ours." This is not what the text says. It is the opposite. The text speaks of what "He is" not of what He was. And when he further asks the question, "How were we to be like Him in the world," this is not the statement of the text. The text says "As He is . . . so are we." It is what "we are" in Christ, and not what we "are" to be in the world. But this is the new Gospel, and so the old Scriptures have to be "wrested" to teach it.

FRUITS OF THE HIGHER CRITICISM.

The following extract from *The Daily Telegraph* of Dec. 3, shows very vividly what the world thinks of the inevitable fruits which must be the outcome of the Higher Criticism:—

"One by one the cherished beliefs of childhood are disappearing. The story of Daniel in the Den of Lions has been relegated by the Higher Criticism to the limbo of instructive and elevating fables—an early specimen of fiction with a moral—and in many Sunday schools children are taught accordingly; but, although boys and girls gave up Daniel with a sigh and a commendable grief of reluctance, they still cling with loving fervour to the startling narration of Balaam and his speaking ass. Alas! the Higher Criticism has now turned its fierce light on that incident also, and, from a discussion which is going on among Sunday-school teachers in such a staid organ of orthodoxy as the 'Guardian,' it appears that, according to advanced commentators, this story should now be treated merely as an allegory. All the ass did was to gaze with 'speaking eyes' at its master—the look conveying all that the words meant. To this the objection is raised that St. Peter distinctly states that the ass spoke with a man's voice, but then he lived a long time afterwards. At all events the dispute whether the ass spoke or not is raging with considerable vehemence among instructors of the youth in Sunday classes; but should it come to the point of taking on the subject a vote of the children—out of whose mouths often come wisdom—it may be safely predicted that the result will be unanimously in favour of the Speaking Ass."

CHRISTIANITY IN LONDON.

We cannot disguise our relief to find that after all Dr. John Watson is not to find increased "opportunities" for spreading his teaching in London. That he should have been "called" at all by the Presbyterian Church of Kensington is a sad revelation of the condition of Presbyterianism, and of the increase of the gradient in the "down grade." It is a sign of the times that the majority in a Presbyterian Church could wish to have as its minister the

author of such a work as *The Mind of the Master*, or the teacher of such error as the following:—

"A certain conception of God must be the foundation [of the new theology] and give shape to the whole structure. No doctrine of the former theology will be lost; all will be received and refaced to suit the new architecture. Sovereignty will remain, not that of a despot, but of a father; the Incarnation will not be an expedient, but a consummation; the Sacrifice will not be a satisfaction, but a reconciliation."

Again, speaking of Romish and Protestant views of the Atonement, he writes:—

"Whether the price be the merits of Jesus or the merits of saints, the sufferings of Jesus or the alms of penitents, does not matter, since in either case the principle is the same, and is clearly unreasonable. Heaven is a spiritual state, and its settlement on any person, either on account of a payment in blood or money, is an absurdity."

It is a further sign when *The British Weekly*, a leading exponent of Nonconformist thought can write of this "call"

"It is not too much to say that Dr. Watson would be welcomed in London by the whole Christian community. We wish it were more common than it is for ministers of large churches to consider rather the opportunities to which they are invited than the particular church."

If this be true of "the whole Christian community" of London, all we can say is that things are going faster than we had thought.

Since writing the above, *The Daily Mail* for Nov. 29th describes a service at Dr. Watson's, and an interview with him afterwards. He says:—

"MY 'HEKETICAL' OPINIONS

were discovered in *The Mind of the Master*, a book which I wrote for laymen. It was divested of everything that was intricate, and was meant for the reading of plain men of intelligence, who could read it in their studies, or even on the train. It was simply an attempt of one who claims to be an evangelical to present the mind and the teaching of the Great Master as he found them in that source of all evangelical teaching, the Gospels.

"It is in this work that what is known as

IAN MACLAREN'S CREED

is found. This runs as follows:—'I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God, and follow Christ, to forgive my enemies, and follow after the righteousness of life.'

"*The Mind of the Master*, continued the doctor, "pleads for a revival of the 'passion for Jesus,' and urges that in Him is found 'the dynamic of religion'; it protests against the undue exaltation of dogma, and bases the whole duty of man upon the Sermon on the Mount."

Again it will be seen, in all this, that we have the working together of all the various forms of disbelief and of misbelief which are fast making for the coming apostasy.

THE CHURCH OF CHRISTIAN SCIENCE.

This has been known in the United States since 1866, but the first church was opened in London in Nov. last. Many new and strange things come to us from over the water; and some survive their founders, like "Pearsall-Smithism." The "discoverer and founder" of the so-called "Christian Science" is the Reverend Mary Glover, and over three hundred people assembled at the opening service to dedicate the building to the "one God—omnipotent mind," in which was to be preached "the Christ-Truth that has come to fulfil the whole law."

The dedicatory services began with the reading of some passages from the Bible and the interpretation of the same from the Christian Science text-book *Science and Health*!

The foundation of the teaching of this newly-imported sect is that the causes of ill-health and disease are erroneous thought, in fact, that all evils have their inception in error. How true, if we go back to the fall of man! In Gen. iii.

we have the origin of all evil, and of all sin, and disease, and death. And these evils are to be remedied by believing God, and what He has said in His word. "Christian Science" is an attempt to get rid of the evil and remedy the ruin apart from the Redeemer and His redemption.

Their so-called "Statement of being" shuts out God and His Christ as the hope of fallen man, and is based on the fundamental error that there is something good in man that can be improved. It is as follows:—

"There is no life, truth, intelligence, or substance in matter; all is infinite mind, and its infinite manifestation, for God is all in all. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is unreal and temporal. Spirit is God and man in His image and likeness, hence man is spiritual, not material."

Here we see the device of Satan, and detect his "lie."

The first emissary of this new phase of the broad way leading to Anti-Christian apostasy was a Miss Annie Dodge, of New York. All her successors have been women, including the present permanent "pastor." She is appropriately named: though from another point of view it is amazing that man—so high, so intellectual, and so clever (!) can take in and swallow the above extract from their creed, and prefer it to the simplicity of God's Truth. The fact that hundreds do so, and that hundreds more will follow their example is one of the greatest proofs that man is indeed fallen, and that God's Word is indeed true.

It appears that after the service the Pastor was interviewed:—

Afterwards a representative of the "Daily Mail" called upon Mrs. Field-King, to ask for more information about the new creed. "New?" she said. "It is not new at all. Are the teachings of Christianity new?"

"Supposing, then, we say that your application of them is new."—"It should not be. Our faith is in the practical teachings of Jesus of Nazareth, our endeavour to fulfil all His commandments, and not a part of them only. If you understand what those teachings are, you understand what Christian science is. We pray without ceasing, and behind closed doors, not praying aloud to be heard of men. The understanding of Christian science heals us, and

ENABLES US TO HEAL OTHERS.

Some of the instances you heard this afternoon. We make practical the prophecy of the Psalms. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." I have been able to heal about 75 per cent. of the people who come to me for help. Some patients will not observe our rules, which, however, are simple enough—to go forth fearlessly, not to use other remedies, and to live a wholesome, peaceful life.

"We are simply a quiet, unobtrusive Christian community. We mind our own business. We heal the sick when they come to us. We do not proselytise. We are law-abiding citizens, and we hold by the truth—the practical teachings of Jesus of Nazareth. There you have it in a nutshell. More than that it is impossible for you to learn in a casual conversation. It is to be learnt like mathematics or any other science—by earnest study and by proof.

"We have now about 100 students, and a congregation of 150. On Sunday we hold the dedicatory services of our Home."

MISSIONS AND BAZAARS.

These generally go together. When all is of the flesh, it must be always excitement of some kind, for the flesh must have excitement.

Even a Missionary Spirit must now be created, and "Missionary Missions" are among the latest inventions to travestie that spirit which is the outcome of only Divine life in the heart.

*"Ye do err, not knowing the Scripture." It is not the Psalm, but Isa. xxvi. 8.

A church in the Isle of Wight recently had a mission, when a well-known Ritualist preached to crowded congregations the essence of Romish doctrine—pointing the sinner to the “Font,” and “the Sacraments” instead of to the Saviour.

But that this does not create even ordinary charity in the heart is shown by the announcement that in November last a “Bazaar and Fancy Fair” was held by the same church “in aid of parochial needs”—and a “Fair” it was! It was a “Gilbert and Sullivan Fancy Fair,” each of the stalls represented a scene in an opera, attended by ladies and gentlemen dressed in the costumes of the respective operas. After this we read of “Living Pictures,” “Conjuring Entertainments,” “Shooting Galleries,” “Bonnet Trimming Competitions,” “Cake Competitions,” and “Dressed Doll Competitions.” A “Café Chantant” formed an appropriate appendage to the whole!

Missions are an attempt to produce the work of the Holy Spirit by artificial contrivances, and Bazaars are an attempt to produce one of the fruits of the Spirit—Charity—by artificial tricks. But both are of the flesh, and their results are fictitious. It is better to believe God and to put “no confidence in the flesh.”

NO HOPE FROM EDUCATION.

It is a popular belief that education is to regenerate the world. How far this is from being the truth, and what hope there is for its bringing on a millennium without Christ may be seen from the following extract:—

“A young English lady, who has recently arrived in Bengal, has decided to become a Yogi, or Hindu nun. She has already donned the ochre robes, and has chalked out a programme of work to be carried on in India, the main object of which is the spiritual regeneration of Hinduism, which is much below par at present. She will establish a ‘convent’ at Calcutta. It is likely that she will be joined by another English young lady at present in London, who will come out early in December. The lady who has already been converted to Vedantism is a graduate of Cambridge, and, while in London, was one of the leaders of the Woman’s Suffrage movement.”

Editor's Table.

NOTICE TO CORRESPONDENTS.

Questions sent to be answered will be taken in rotation, partly in order of date and partly as they may be of general interest. But no letter must be anonymous. We shall publish no names unless the writers wish us to do so.

“THE SILENCE OF GOD.”

We are very glad to find and pleased to announce that a *second edition* of this work has so soon been called for. It is now ready and contains an important Preface, a Table

of Contents, and an interesting addition to the concluding chapter (pp. 162-167).

PROPOSED MEMORIAL TO TOPLADY.

It may be truly said of the Rev. Augustus Montagu Toplady, that “His witness is in Heaven and his record is on high,” and that his memorial is written “not in tables of stone but in fleshy tables of the heart” of many of God’s living children, through his sweet hymns and his powerful and eloquent sermons. But it is felt to be somewhat of a reproach to those who love his memory, that no record of this good man is to be found in Broad Hembury Church, of which place he was Vicar.

A Fund is therefore being raised for the purpose of erecting a suitable Tablet there, worthy of the memory of the author of “Rock of Ages,” etc.

If any of our readers wish to have fellowship in this, the Editor (who is associated with the movement) will be very happy to receive and acknowledge any contributions that may be sent to him.

RENEWAL OF SUBSCRIPTIONS.

Subscribers to *Things to Come* who commence with the January number, are reminded of the fact and requested to renew their subscriptions so that they may not be disappointed by not receiving their copies through the post.

COUNTRY TOWNS MISSION.

This old established Society is appealing for £1,000. Formed originally, as its title implies, as a supplementary agency to meet the rapid growth of population in the towns of England and Wales, it has been instrumental during the sixty years of its existence in starting a large number of Town Missions which have become entirely self-supporting and independent of the Parent Society.

During recent years the spiritual need of an increasing number of Villages has become a matter of grave concern to many earnest Christians. The Committee are thankful to say that about half of the staff of fifty Missionaries in connection with the Society are labouring amongst our rural populations.

This exceptional need in the villages has arisen chiefly through the rapid spread of extreme Ritualistic teaching, and when it is considered that in numerous instances where such teaching prevails, there is no other resident Minister, the need for such a Society as the Country Towns Mission becomes increasingly apparent.

It is much desired to raise before the end of the current year a sum of £1,000, to pay off this debt and to provide a small working balance. The Committee appeal for this to all who are interested in the true spiritual welfare of our rural population.

Contributions may be sent to the Secretary, Mr. G. H. Mawer, 18 New Bridge Street, London, E.C.

ACKNOWLEDGMENT.

Thank-offering for blessing received through *Things to Come*, £5.

THINGS TO COME.

No. 44.

FEBRUARY, 1898.

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Editorial.

A REAL BLESSING.

"Blessed is he, whosoever shall not be offended in Me" (Matt. xi. 6) : or, "Blessed is he whosoever shall find none occasion of stumbling in Me" (R.V.).

IN proclaiming this blessing, the Lord Jesus took a word pertaining to this world, but He purified it like as silver is tried in the fire, i.e., He used the word "offended" in a sense in which man had never before used it. Man had always used it in the physical or natural sense of being caught or taken in a trap, of being tripped up or snared : and had never used it in a moral sense. But the Lord never uses it in a physical sense, but always with a new moral and spiritual signification—meaning, "Blessed is he, whosoever shall see nothing to stumble at in Me."

And when we think of how many when the words were spoken, and ever since, have stumbled at the person or the work of Christ—it is a blessing indeed when we see nothing which causes us to stumble.

1. *His Person.* How many stumbled at that, and how many do so to-day ! The Jews cast Him out as a blasphemer. His own family (His mother and His brethren, Mark iii. 21, 31) thought Him "beside Himself." The Pharisees hated Him.

The Scribes and Lawyers thought evil of Him. The Priests loathed Him, as they always do loathe true prophets—men who are God's spokesmen—and regard them as their natural enemies.

Even His disciples stumbled because He was not exactly what they wished Him to be.

It is remarkable that in the Gospel of John there are three attempts on His life recorded ; and they are all connected with His person.

John v. 17, 18 : "My Father worketh hitherto, and I work. Therefore the Jews sought to kill Him."

John viii. 58, 59 : "Before Abraham was, I am. Then took they up stones to cast at Him."

John x. 30, 31 : "I and My Father are one. Then the Jews took up stones again to stone Him."

To this day men stumble at this stumbling stone. Their proud intellect will not submit to or admit this claim to Deity ; though in their folly they can believe He was "a good man," in spite of what they hold to be a false claim. And yet if He be not God, how can He be our Saviour ?

2. *His Words* also, many stumble at. It was so in the synagogue at Nazareth. At first they "wondered at the

gracious words which proceeded out of His mouth" (Luke iv. 22), but when it came to distinguishing grace which sent Elijah to one widow, and she a Gentile, while there were "many widows in Israel"; and which cleansed Naaman, and he a Syrian, though there were "many lepers in Israel" (Luke iv. 25-27), they could not understand such grace as that, and would not receive it ; for "all they in the synagogue when they heard these things were filled with wrath," and sought to take His life (verses 28, 29). Yes ! men will hear the Gospel, and admire it, and wonder at it ; but when it comes to distinguishing grace, which distinguishes Gentile from Jew and one sinner from another, then his enmity is aroused, and he will, like Cain before him, do anything rather than submit to God's truth.

Herod, we are told (Mark vi. 20), could listen to John the Baptist, and admire him as a preacher, for he "heard him gladly" and "did many things," but when matters came to the point he "did" one thing—and that was to send and "behead John in the prison !" Oh, how solemn that man may hear the Word and listen to the Gospel, but will give it up rather than give himself up !

So again in John vi. 65, 66, when the Lord Jesus said, "No man can come unto Me, except it were given unto him of My Father. FROM THAT TIME many of His disciples went back, and walked no more with Him." And that is exactly what they have done to this day ! They stumble at such words as these. They prate about "the teaching of Jesus," but *this* teaching they unanimously agree to reject ! Churches and Chapels where this is done and the opposite is preached—viz., that man can come without the power being given of the Father, these will be thronged—because it flatters the pride of the old nature to be told that they can do this and must do that (not that they ever think of doing it !) while those places, where Christ's words are faithfully believed and reverently stated and taught, will be shunned until the gracious gift of the Father is experienced ! But the voice of the Lord comes to us to-day, and asks, "Will ye also go away ?" We trust that all our readers can answer with Peter, "Lord, to whom should we go ?" and can thus enjoy the blessing, the real blessedness of which we are speaking.

3. And then *the work of Christ* is a cause of stumbling to some, and counted foolishness by others (1 Cor. i. 23, 24).

The Righteousness of Christ is also stumbled at (see Rom. ix. 30-32).

Yes, and man always will stumble at *this*, for it is too humbling for him to be told that we have no righteousness of our own ; that we are poor, empty, sinful, unworthy, guilty, and undone. And to have to realize this to the end, and even more than we did at the beginning ! Oh, it is a hard lesson : and no wonder that even the saint stumbles often at the whole truth involved in Christ our Righteousness (see our December Number, page 65).

"Blessed is he, whosoever shall not be offended in Me."

And why? Ah! because no one was ever yet brought into that blessing without being deeply offended with himself. And not only does he find none occasion of stumbling in Christ, but

The Person of Christ is that which meets his need, as He is the Saviour whom God has provided, and hence is "God our Saviour."

The Work of Christ is just that which suits him. Nothing imputed to him, but Christ in all that He is and all that He has. "Accepted in the Beloved," "complete in Him," "perfect in Christ Jesus," "made the righteousness of God in Him." Oh, how "blessed" is such an one!

And the freeness of God's distinguishing grace is just what he wants. When we hear the words: "Therefore it is of faith, that it might be by grace," that is just what our souls require and desire. And as the years pass by we feel that if it were less free and less for the unworthy we could never be saved.

And further, how full of that very grace are these words of our Lord! How condescending, how tender, to mention the very lowest negative evidence! He does not say, Blessed is he whose faith is great, whose hope is strong, or whose love is fervent, but "Blessed is he, whosoever shall find none occasion of stumbling in Me." "Not offended." Surely we can say this.

And if so, be sure of this, that the less offence we find in the Lord, the more we shall be offended with ourselves. We shall see sin where we never saw it before. We shall detect evil where we never expected it. This will be the necessary result of occupation with Him. The more we learn of His perfections, the more we shall see our own deformity, our infirmities, our failures, and our sins. We shall never discover them, while we are occupied with them and looking for *them*. Only as we come in contact with God's plumb-line, shall we see our own crookedness; only as we are tested by His "spirit-level" or "straight-edge," shall we discover our own unevenness; only in the balances of the sanctuary shall we learn how we come utterly short of anything that we can be, or do, or bring for God's acceptance.

Finally, the less we are offended at anything in Christ: the more will the world be offended with us. Let us not be cast down at this. Marvel not if the world hate us. Let us not be ashamed of the "offence of the cross," and let us esteem "the reproach of Christ" as greater riches than all that the world can offer us.

THE MINISTRY OF PAUL IN THE SYNAGOGUES AMONG THE GENTILES.

ACTS XIII.-XIX. 20.

WITH Acts xiii. commences the third great division of the Acts of the Apostles.

Saul had been called in ch. ix., and in that chapter we see him only as a "disciple." We see him again in chapter xi., but there he is presented as a "teacher" (ver. 26).

It is not until we come to chapter xiii. that he is sent out as an "apostle," and his name is changed to Paul.

No one can read this chapter without realizing that a new section is being opened, and that a new departure is before us, or fail to see that we are now introduced to another ministry wholly distinct from that of Peter. It was the same Gospel, for there is only one Gospel of God; but Peter preached Jesus and His resurrection, in relation to David and his Throne, as God's Servant: Paul preached the same Jesus and His resurrection in relation to the Father, as the Son of God. This is the characteristic difference between the preaching of Peter and of Paul.

Paul was converted by the revelation from heaven of the ascended Lord Jesus, "and straightway he preached Christ in the synagogues, that He is the Son of God" (Acts ix. 20). As we have said, Paul appears merely as a *disciple* at Jerusalem (ver. 26), and a passing mention is afterwards made of him as a *teacher* at Antioch (ch. xi. 26), but this *apostolic* ministry does not begin till ch. xiii.

Neither of the twelve apostles was used to gather the saints at Antioch, and it was from Antioch that Paul was sent forth by the Holy Spirit on his apostolic work. Paul, in his conversion to God and in his apostleship, received nothing from Jerusalem (Gal. ii. 6). Sent forth by the Holy Spirit (Acts xiii. 4), he came to Antioch in Pisidia, and in the synagogue there he proclaimed Jesus as the Man of David's seed, whom God had raised up according to His promise a Saviour unto Israel; but not unto Israel only, for he said, "Men and brethren, children of the stock of Abraham, and *whosoever among you feareth God*, to you is the word of this salvation sent." In Paul's discourse recorded in Acts xiii., there is no mention of the life of the Lord Jesus on earth, nor of His mighty works, but of His death, and His burial, and His resurrection; the same facts that he recounts as the subjects of the Gospel in 1 Cor. xv. 3-4. From these facts he declared, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

In that He had raised up Jesus, God had not only fulfilled the prophets, but also the promise made unto the fathers, which promise was before the law, so that not only forgiveness, but justification from transgressions under the law of Moses, was proclaimed to all, both Jews and Gentiles who believed the Gospel.

The Gentiles were eager to hear the Word of God; this raised the envy of the Jews who contradicted and blasphemed. "Then Paul and Barnabas waxed bold and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad and glorified the word of the Lord: and as many as were ordained to eternal life believed."

The Jews succeeded in raising persecution against the apostles, who were expelled out of those parts. The

disciples were filled with joy and with the Holy Ghost.

Besides the proclamation of justification and eternal life, two other facts are noticeable in this discourse at Antioch in Pisidia. *First*, Paul warns the Jews by a quotation from the prophet Habakkuk (chap. i. 5) in connection with the threatened occupation of their land by the Gentiles (Acts xiii. 41), "Behold, ye despisers, and wonder and perish, &c." *Secondly*, here is the first mention of the disciples being filled with the Holy Ghost without any reference to baptism or the laying on of the apostles' hands. Moreover, the word used for "filled" is the same as in Eph. v. 18 and iii. 19, instead of that used throughout Peter's ministry (Acts ii. 4, iv. 31, viii. 16, ix. 17, x. 44), where the Holy Ghost is said to have "fallen upon" the disciples, and this was accompanied with baptism or outward signs, or both.

Thus, as we have under Peter's ministry in the land of Israel, Jesus proclaimed as the King (chap. ii. 30), the Lawgiver (chap. iii. 22), and the Judge (chap. x. 42), and the circumstances which accompany the ministry represent the future kingdom.

So, in Paul's discourse in Acts xiii. we have those things which are characteristic of the present dispensation of the grace of God to the Gentiles. Jesus declared to be the Son of God; justification and eternal life through faith in Him; the indwelling of the Holy Spirit without water or laying on of hands during the rejection of Israel through unbelief.

Being expelled from Antioch, the apostles went to Iconium, and there in the synagogue of the Jews "so spake that a great multitude both of the Jews and also of the Greeks believed." They abode there a long time, "speaking boldly in the Lord, who gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands" (ch. xiv. 1-3). The faith of the multitude who believed rested upon "the word of God's grace" which the apostles spake, not on the miracles (the miracles were the signs of their apostleship, 2 Cor. xii. 12).

An attempt being made to stone them, the apostles fled to Lystra and Derbe, and at Lystra Paul healed a cripple who had never walked; whereupon the people would have offered a sacrifice to them as gods. The apostles declared themselves to be but men, and proclaimed to them the Creator as the living God, the Giver of all their blessings. The Jews from Antioch and Iconium, however, persuaded the people, who stoned Paul until he was supposed to be dead.

Paul having been drawn out of the city, rose up and came into the city, and the "next day he departed with Barnabas to Derbe, and when they had preached the Gospel to that city and had taught many, they returned again to Lystra and Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that through much tribulation we must enter the kingdom of God (chap. xiv. 22).

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed," and returned to Antioch, from whence they had been commended to the grace of God for the work which they fulfilled. They

rehearsed to the church all that God had done with them, and how He had opened the door of faith to the Gentiles.

These cities are not named again, except as revisited by Paul with Silas (chap. xvi. 1), and that he met Timothy at Lystra. But when writing to Timothy concerning the last days of the "perilous times" that should come, he reminds him of "his doctrine, manner of life . . . at Antioch, at Iconium, at Lystra" (2 Tim. iii. 10, 11).

This special ministry of Paul is confined to Acts xiii. and xiv. The events of at least fourteen years are covered by those chapters. Acts xv. is parallel with Gal. ii., and in this chapter he distinctly declares that it was "fourteen years after I went up again to Jerusalem."

The work of the Gospel at Antioch in Pisidia and Lystra and Iconium is distinct from that of which "the Acts" is the general history. It lies *outside of the course of things committed to the twelve apostles*. The Lord Jesus committed to the twelve "the things pertaining to the kingdom of God," and they "were distinctively identified with Jerusalem;" but here was a work wholly apart from Jerusalem, and in which *the twelve apostles took no part whatever*. The kingdom was not its subject, for the kingdom of God is not named, except as a *distant thing*, to be entered through much tribulation. Except as of the seed of David, the Saviour of Israel, the Lord Jesus is not spoken of by any of the official titles which connect Him especially with Jerusalem as the King, the Prophet, or the Messiah. He is owned as Lord, and emphatically as the Son of God.

(To be concluded.)

Conference Addresses.

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

A PERSONAL ANTICHRIST.

BY ROBERT ANDERSON, C.B., LL.D.

Concluded from Page 79.

BUT my assurance of your hearty sympathy with these sentiments only encourages me to turn away from them to notice the second point I wish to press, namely, that the Antichrist will be energized personally and immediately by Satan. According to 2 Thess. ii. 9, his coming is "after the working of Satan, with all power and signs and lying wonders." According to Rev. xiii. 2, R.V., "the Dragon gave him his power, and his throne, and great authority." It is no more than an obvious corollary from this that he will exercise miraculous power. That the supernatural is synonymous with the Divine is one of the fallacies of "the Christian argument from miracles." Satan is greater than man, and therefore he can accomplish what to man is miraculous. And connected with this is the further statement that the Beast will command universal worship. The elect of God alone will refuse him homage. To my own mind these statements

formerly presented most serious difficulties. If we adopt any human standard of goodness, we must recognise that there is a vast amount of goodness in human nature. Its hopeless depravity is in the spiritual sphere. It is manifested not by its immoralities, but by utter and universal alienation of heart from God. How, then, is it possible that a being who, if energized by Satan, and therefore, *ex hypothesi*, a monster of wickedness, will enjoy the respect and command the worship of the pure, the upright, and the good? But these difficulties no longer trouble me. They disappear when we clear our minds from the influence of the Satan myth, and come to understand aright that awful being, the Satan of Scripture. Time forbids my repeating here what I have lately published on this subject.* I can but briefly give my conclusions, at the risk of exciting prejudice by the baldness of the statement. The only prefatory word I shall offer is that right views of Satan's personality throw a flood of light upon this subject. No discovery I have made for many a year in my study of the Scripture has equalled it in this respect. First, then, I maintain that Satan, instead of being a monster of hideous mien and loathsome character, is rather a being whom man in his estrangement from God would admire and emulate. He is the enemy, not of morals, but of faith. Secondly, he claims to be the heir of creation, the true Son of Man, the true Messiah. And this is the whole point of his appeal to our blessed Lord in the temptation. The world and its glories, he maintained, were his by right: if the Lord would only acknowledge this, he would yield the place and withdraw. In Eden he posed as the great philanthropist, and proclaimed the Gospel of humanity. Its characteristics are both simple and charming. "Hath God said?" "Ye shall not surely die": "Ye shall be as gods." First distrust of the plain language of the divine revelation; secondly, the denial of the eternal consequence of sin; and thirdly, the elevation of humanity. The natural man distrusts and dislikes God. But in *this* gospel there is everything to attract him, nothing to repel. Even here and now, in Christian England, at the close of the nineteenth century of the Christian Era, it is proving itself a successful rival of the Gospel of Christ. Thousands even of real Christians are being corrupted by it. Who then can doubt that when it goes forth accredited by a great display of miraculous power, it will gain the universal acceptance of mankind? If it were possible, the very elect would be deceived by it. And what shall be the character of the miracles? Shall the great philanthropist of Eden not heal the sick, and feed the multitudes? More than this, as the true Messiah died and rose again, the false Messiah shall be brought back from death. More wonderful still is the statement, so mysterious and yet so definite, that even his effigy shall receive life (Rev. xiii. 15).

And this brings me to my next point, that all this will be by Divine permission and appointment. This awful being, the most terrible enemy of God and of His people, God

will use to fulfil His will. The almighty fiat which now restrains the power of Satan, and of all the hosts of darkness, shall be suspended in that awful day; God will blind and harden hearts that shall have rejected Christ. That Jesus is the Christ—this is *the* truth, and whosoever believes it is born of God (1 John v. 1). That Satan is the Christ—this is the lie of which he is himself the father. And because men shall have rejected *the* truth, "God shall send them strong delusion to believe *the* lie." "Who is the liar but he that denieth that Jesus is the Christ? This is the Antichrist, even he that denieth the Father and the Son" (1 John ii. 22, R.V.). And God will use this Antichrist to accomplish His vengeance on the scarlet woman, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Nor will this be the act of a despot who, with an army at his back, tramples upon the liberties of mankind. All Christendom shall unite in destroying the Apostate Church. The ten horns, we read, shall be at one with the Beast—or in other words, the Confederated Powers shall join with the great Kaiser—in this signal act of judgment. "For God hath put in their hearts to fulfil His will" (Rev. xvii. 17).

And this explains a statement in Rev. xiii. 5, by which many are misled into the idea that the predicted career of the Beast is limited to the latter half of Daniel's seventieth week: "power was given unto him to continue forty and two months." This does not refer to the limits even of his regnal era, still less of the era of his influence and triumph. It marks the limit imposed by God upon his career as a persecutor of His people. As the Lord has told us: "For the elect's sake those days shall be shortened" (Matt. xxiv. 22). The word "continue" is the untranslatable *πρωτων*, the LXX. rendering of the still more untranslatable Hebrew word *gāh-sāh* in Dan. xi. 28, 30, 32. And I venture to suggest that in the Apocalypse this impersonal form of expression "was given" always means "was Divinely given." The persecutions of the Great Tribulation shall have a Divine sanction, with a view to Divine judgment upon a Christ-rejecting Christendom; but, "for the elect's sake," their duration shall be definitely limited.

I have thus spoken of what the Antichrist will be in the religious sphere: but a few minutes remain to me to touch upon what he will be in other spheres. As already noticed he will be a great Kaiser. Rev. xiii. 3, 4 indicates that he will be great as a man and as a soldier. "All the world wondered after the Beast . . . and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make war with him?" This mingling of Kaisership with divinity is as old as classic paganism: indeed, it is not entirely unknown in modern Christendom. But it will be no mere theory in the case of the Man of Prophecy; and if to this be added unrivalled powers of generalship, and personal qualities of the highest order, we have a combination such as earth has never known before. The mystery of the Godhead will be travestied by the trinity of evil—the Dragon, the Beast and the False Prophet. Calvary will be travestied, as we have seen, by the return of this wonderful man from beyond the gates of death.

* "The Silence of God" (ch. xi.).

And if time permitted I would go on to show that in his reign Satan will seek to travesty the promised rule of the heavens upon earth. Of course if we cling to the Satan myth we shall accustom ourselves to think of that reign as a Saturnalian Carnival. But, as already urged, the fact that Divine grace alone will save the elect of God from being overwhelmed by the splendid Lie, should lead us to form a very different forecast. You may remember Lord Salisbury's speech at the Mansion House last Tuesday evening. Speaking of the present European Concert, he said: "This Federation of Europe is the embryo of the only possible structure of Europe which can save civilisation from the desolating effects of a disastrous war." These are striking words. "The embryo," mark you. The coming Federation of Europe will give peace to the world, and possibly inaugurate an era of general prosperity and contentment without precedent in the history of our race. And when the testimony of God shall be silenced, and the gospel of humanity—that gospel which prevails so widely even now—shall be triumphant, then we are told, (Rev. xi. 10,) there will be a time of general congratulation and rejoicing. The rule of the Man of Prophecy will be Satan's travesty of the millennium.

And now if I may venture to add a closing word, it will be again to raise the question: "What is the practical outcome of all this truth?" I am not unmindful that I speak here by your indulgence, and as the guest of your society. But I presume to say that the present attitude and practices of a large section of the Evangelical party imply the severest censure upon the great men who were formerly the leaders of that party and guided its counsels. *They* took their stand upon principle; they stood apart, and their influence was widely felt—they were a power in England. But in our day it would seem as though the effort and tendency were to efface the clear line of demarcation between Evangelicalism on the one hand and Ritualism and Rationalism on the other. To not a few of us, the services in many a so-called Evangelical Church, instead of bringing spiritual refreshment, cause only distress and grief. A large and increasing section of the Evangelicals seem intent on copying, so far as ever they dare to copy, the practices and methods of those whose principles they profess to repudiate and condemn. Would this be tolerated in morals? Why, then, should it be tolerated in a sphere so much higher and more important?

Others, again, seem bent on trifling with the insidious scepticism which is undermining the faith of thousands. And this because the men who lead this movement are pure and good and generous, liberal in mind and large in heart. With an open Bible before me I dare to assert that the Man of Prophecy will excel in all these qualities, and to hazard the opinion that there are certain popular religious books by well-known church dignitaries and Nonconformist preachers, which are doing more to prepare the way for his advent even than the Roman Apostasy itself. In a word then, I would say, let us either abandon the study of these prophecies, or else let us give proof by our attitude and conduct that it is more to us than a mere recreation or a pastime.

Illustrations of Bible Structure.

THE FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

MR. GEORGE F. TRENCH has sent us a very interesting presentation of the structure of a portion of this epistle with some valuable notes thereon. The former we have edited in order to make it and keep it in harmony with our usual arrangements of these structures so as to avoid confusion: but the latter we give in his own words.

In our articles on *The Mystery*, we gave the epistle as a whole, and Mr. Trench's contribution is an expansion and development of the *second* member (B, chap. i. 3-20).

It may be well to repeat the structure here that our readers may have it before their eyes:—

THE EPISTLE AS A WHOLE.

- A | i. 1, 2. Benediction.
 - B | 3-20. Doctrine.
 - C | ii.-iii. 13. Discipline.
 - D | 14, 15. Intended visit and interval.
 - E | 16. The mystery of godliness.
 - E | iv. 1-12. The mystery of iniquity.
 - D | 13-16. Intended visit and interval.
 - C | v.-vi. 2. Discipline.
 - B | 3-21. Doctrine.
 - A | -21. Benediction.
- The expansion of B (chap. i. 3-20):—
- F | a | 3, 4. The charge.
 - b | 5. Faith and a good conscience (defined).
 - c | 6-10. The shipwreck of "some."
 - G | 11. The glory of God in His Gospel.
 - H | 12. Paul, the "faithful" minister of Christ Jesus.
 - J | 13. Paul, the chief of sinners (unsaved).
 - K | 14. The abounding grace of our Lord.
 - K | 15. His mission of grace to sinners.
 - J | -15. Paul, the chief of sinners (saved).
 - H | 16. Paul, the "pattern" believer in Jesus Christ.
 - G | 17. The glory of God in Himself.
 - F | a | 18. The charge.
 - b | 19. Faith and a good conscience (to be held fast).
 - c | -19, 20. The shipwreck of "some."

It will be seen that F and *F* both contain Paul's *charge* to Timothy with reference to certain errors and heresies, while the three several parts of each concern the errors and heresies, the faith and good conscience and also the shipwreck of "some." In G and *G* we have the glory of God. In H and *H* Paul as a pattern. In J the unsaved blasphemer and persecutor and injurious, and in *J* the

"chief of sinners" saved. In K and K we have the gem of the chapter enshrined in the centre and set about on either side with the jewels of truth in pairs correspond. These are of parallel or equal magnitude and beauty, viz., the grace of God the source and the end of all the blessing.

Now it may be asked by some as follows:—Admitting that the chapter is systematically arranged as shown above, what possible purpose is served by this plan? To which a brief answer may be given. First, it serves as poetry does to impress the mind and memory, by force of the rhythm of repetition. It also gives dignity and importance to the main thesis of vers. 14, 15 that it should be thus centred amid other coupled and corresponding truths. These are the advantages of the form adopted by the Spirit here, and are common to the many similar instances in which it is found. There are also special teachings which the parallelism brings out, which would otherwise be wholly overlooked.

(1). The charge to Timothy is repeated at the beginning and end of the passage. This indicates the character of the book, and prepares one for what follows. It says plainly, "Though I turn for a moment to the glory of the Gospel, my purpose in this epistle is practical rather than doctrinal." In both places (vers. 3-6 and 18-20), error is denounced by contrast with faith and a good conscience; and lest the reference to "vain jangling" in ver. 6 should suggest that controversy in itself is bad, Timothy is exhorted in ver. 18 to "war a good warfare" for the truth. The arrangement teaches us thus to connect these expressions.

(2). The members G, G teach us that the "glory" or true Revelation of God can only be conveyed to man through the Gospel; by which alone man can become in response a worshipper of God. It is impossible to magnify the importance of the place which these two members occupy as "supporters" of the central theme. It would require a whole sermon to expound this section alone.

(3). The key to the central group is found in the fact now set forth, that the apostle in his personal history exhibits the Gospel which his lips proclaim. The members H and H present him—(ver. 12) as the preacher of the Gospel—(ver. 16) as the pattern of it. A gross sinner is taken up and so saved, sanctified and gifted as to become a living witness of the truth which once he destroyed, and a living epistle of its transforming power. Without the proper *order* of the passage in mind, one would fail, as probably most people do, to connect the ministry of Paul's lips, with the "pattern" of Paul's life here compared and balanced.

(4). The next coupling J, and J goes to the heart of the matter. A hideous catalogue of the unutterable abominations of sin had been given earlier in the chapter as the subjects of law lawfully used. That is to produce conviction. Now it is made known that as "the law was not made for a righteous man," no more was the Gospel. That as the law was to bring in all men without excuse, guilty before God, so the Gospel was to "save" them. A blasphemer, a persecutor of the innocent, and injurious, is chosen to be a sample of those whom "Christ Jesus and came into the world to save."

(5). At last the centre is reached, and is introduced with the remarkable preface indicating the point to which the whole passage or chapter leads up. "This is a faithful saying and worthy of all acceptation." It is the exceeding abundant grace of our Lord Jesus Christ, apprehensible by faith and love towards Him, by which He saves the sinful, "came into the world" so to do.

This is the Gospel of the glory of God, for His grace is His glory. It is far beyond "unmerited mercy." It is *outraged* mercy, *blasphemed* mercy, *forfeited* mercy—not merely grace to the undeserving, but grace to the rebel and grace to the red-handed murderer of the servant of the great king. The force of the J and J section will be seen when it is remarked that the sins of vers. 9, 10 are sins against morals simply, but the sins of the "pattern" saint are violent, if ignorant; religious crimes of calculated wickedness against God and His holy Child Jesus. G. F. TRENCH.

Selected Gleanings.

APOCALYPTIC INTERPRETATION.

BY MAJOR-GENERAL SYNGE, R.E.

WE are happy to announce that Major General Syngé is giving some lectures on the Apocalypse in Portsmouth. He will be happy to give them elsewhere if invited to do so.* We were so pleased with the fundamental principles on which he conducts these lectures that we give them here, believing they may be helpful to other students of the Revelation.

These principles not only show the purport of the lectures, but distinguish them from all efforts to supply an interpretation other than that which is inherent in the word—revelation.

"1.—A revelation reveals what would otherwise be hidden.

"2.—The present revelation cannot therefore add to the previous work of Christ, of which He declared that it was finished.

"3.—A book addressed to Servants requires to be exceptionally and absolutely plain and intelligible to their capacity.

"4.—To import meanings other than the words express is to import mystery, not to accept revelation.

"5.—The signs, symbols, and representations used in the book must be severally explained in the book or it ceases to be a revelation. It follows they must be accepted in the sense therein attached to them and in no other.

"One or two illustrations may be useful.

"For example—'seven candlesticks' and 'seven stars,' unexplained, are mystery. When it is stated that they represent Seven Churches and Seven Angels, the mystery ceases and revelation takes its place.

* His address is 61 High Street, Portsmouth.

"To interpret 'living creatures' to mean something else, what that something is not being explained, is to supersede revelation by mystery: accepted in the plain and obvious meaning of the words, it is a revelation as to their state and occupation.

"To synchronize things-which-are with things which-are-to-succeed them is to revise a statement to the extent of contradicting it.

"To dry up the Euphrates without quenching its waters and to turn the kings of or from the East into Jews is certainly to prophesy; but it is to do so at the expense of the Divine prophecy which is both literal and definite. The plain statement is not presented as symbolical; it has no explanation attached to it and a gathering of all the kings of the world, at the instigation of demons, to war against God, is a strange position in which to assign a part to restored Israel.

"Owing to fanciful and wholly uncalled for interpretations the Book has fallen into neglect; but as this cannot be, except at the cost of the personal blessing attached to its observance, that neglect involves a grievous loss.

The following further statement as to the fundamental principles which should govern the study of this "Revelation" will also be found most helpful:—

"1.—The Book of the Revelation lays claim to absolute verbal inspiration.

This can apply only to a perfect text in the language in which it was given.

"2.—The omission of the title 'Lord' before the Name 'Jesus the Christ' shows that the revelation which is prophesied in the book, will, when carried into realization, be to others than those who receive Him and acknowledge Him as 'Lord and Christ.'

"3.—His declaration of Himself in the sevenfold aspect of
the Faithful Witness,
the First begotten of the dead,
the Prince of the kings of the earth,
the Alpha and Omega,
the Beginning and the Ending,
the Lord which IS
the First and the Last,

identifies Him with every passage throughout all preceding scripture in which God speaks in any of these terms.

"4.—It follows inevitably and inseparably that every term of abhorrence expressed against the representation and worship of the Godhead under any form whatever of materialized imagery applies with identical force to all engraving or other human device purporting to be a pictorial embodiment of Jesus Christ.

Such things are either made for worship or since they cannot profit, for vanity. In either case they are matters of *fancy and traffic!* They are made for sale and are necessarily subject to all the insults of business handling.

"5.—What John saw and heard and was to write, was communicated to him in Lord's Day light, that is as they are to be dealt with in the day of the Lord.

"6.—The first appearance of Jesus Christ to John is as—
'Like unto the Son of Man';
but entirely unlike any son of man in whose form He had once visited the earth.

"7.—He and He alone fills the entire scene; this He does as being, solely and exclusively occupied with seven churches and their angels, during the period spoken of as The-Things-which-are.

"8.—These churches are dealt with altogether on the principle of works and as mixed multitudes.

"9.—The warnings and the promises held out to the several churches comprehend the extinguishment of witness on the part of the angels,
and Transition and Rule,
and Final Condemnation
on the part of members of those churches according as their works were approved or condemned. So terminate The-Things-which-are, namely the present Dispensation of the Gift of the Holy Spirit.

"10.—The personal promise to members of the seventh church is that of partaking in a seat upon a throne.

"11.—With this the scene entirely changes, it is in heaven itself that John sees a certain throne which is minutely set forth. It consists of a triple combination of living creatures under a firmament, of a firmament and of a throne or seat above the firmament. The whole is spoken of as constituting one throne.

Not only is the setting altogether different, Jesus Christ Himself appears in as completely different a presentation from that in which He was before seen when walking among the candlesticks, as that had differed from the ordinary form of any of the sons of man.

"12.—As the Root of David, the Lion of Judah, the Lamb as it had been slain, He takes a book from the right hand of One sitting upon the throne and opens its seven seals.

THUS IT IS IN THIS CHARACTER AND NOT IN ANY OTHER THAT THE SEALS ARE OPENED.

The contents are made known in the prophecy; but the action does not take place until the care of the seven churches gives place to the enforced claims to the sovereignty over the whole earth.

"13.—Six seals are then successively opened and carry the prophecy down to a time of consternation: in the estimation of all those then upon the scene, the great day of the wrath of the Lamb had come.

"14.—After a while the seventh seal is opened and seven angels are seen who pour out vials of which it is declared that they are full of the wrath of God and that in them is filled up the wrath of God.

"This fragmentary summary, however brief, is amply sufficient to justify, or rather to necessitate, the most earnest appeal in human power to make for a humble and prayerful consideration of this book.

"It is not possible to reconcile the simple reception of its plain statements with any accommodated adaptation of the past whatever.

"It is impossible to harmonize them with a state of satisfaction with the present condition of the inhabitants of the earth or with any hope of amelioration without the intervention of the Almighty."

THE NEW TESTAMENT CHURCH."

UNDER this title *The Pall Mall Gazette* reviews a new work by Dr. Hort, Lady Margaret Reader in Divinity, in the University of Cambridge, entitled, *The Christian Ecclesia*. The author is a pronounced "Anglican," and the fact that the review appears in a secular newspaper invests the subject with some importance. Our readers will note the admissions of the one, and the comments of the other with peculiar interest:—

"From an Anglican of Dr. Hort's position and scholarship this book is nothing short of a remarkable and surprising production. It goes without saying that it is no exception to anything Dr. Hort has written in the way of careful thought and logical acumen. But positions which are essential to the modern Anglican contention are yielded at every step, and the book closes with the practical confession that no episcopacy, in the modern sense of that term, is to be found in the New Testament. We are reminded, indeed, in the preface that the survey covered by this volume is incomplete, that the evidence of the early Christian centuries, with the 'enormous changes' which they bring to the light, is not here placed before us; so that the full statement of the different 'orders' in the Christian ministry remains untold. Still, we are informed that the lectures in this volume 'practically exhaust the evidence of the New Testament so far as the early history of Christian institutions is concerned.' We therefore, have in these lectures the voice of the New Testament, according to the judgment of Dr. Hort.

"The book opens with an explanation as to the choice of the word 'Ecclesia.' Both 'church' and 'congregation' suggest too much the institutions and doctrines of later times. 'Ecclesia' 'is the only perfectly colourless word within our reach, carrying us back to the beginnings of Christian history, and enabling us in some degree to get behind words and names to the simple facts which they originally denoted.' It was the word adopted by the Septuagint translators from Deuteronomy onwards as their usual rendering of the Hebrew *qahal* (assembly), and in religious phraseology was evidently meant to suggest the calling of the people to the solemn assembly for worship.

"But the real interest of this book consists in the examination of the true nature and function of the 'Ecclesia,' as that may be ascertained from the New Testament writings. Any one who expects to find in these pages arguments to support 'apostolical succession,' or the threefold orders of 'bishops, priests, and deacons,' or anything bearing upon sacerdotal exclusiveness, will be grievously disappointed. All along the line the author is compelled to sacrifice positions that are dear to the Anglican heart.

"The case of the Church at Antioch is dealt with at considerable length. It was founded by no apostle, yet it is freely called an 'Ecclesia.' When Paul and Barnabas were set apart by that Church, it was the Ecclesia itself which exercised that function. And when that Antiochian community referred the famous question anent circumcision to the Council of Jerusalem, the mother Church claimed nothing beyond a moral authority. And so on all through. In dealing with the Churches founded after the 'Dispersion,' the author, while he maintains that the Pauline figures imply the oneness of the Church through means of a community of faith on the part of the various disciples, yet says not a word in the epistle (to the Ephesians), exhibits the one Ecclesia as made up of many Ecclesiæ. To each local Ecclesia St. Paul has ascribed a corresponding unity of its own; each is a Body of Christ and a Sanctuary of God; 'but there is no grouping of them into partial wholes, or into one great whole. The members which made up the one Ecclesia are not communities, but individual men.'

"Dr. Hort's statements as to the officers in the New Testament Ecclesia are more surprising still. The New Testament Ecclesia knows no other officers than elders and deacons. 'Of officers higher than elders we find nothing that points to an institution or system.' 'The word Episkopos (bishop) is not a title but a description of the elder's function.' The author, however, thinks that 'the monarchical principle which is the essence of episcopacy receives in the apostolic age a practical though a limited recognition.' But the instances which he adduces in support of this 'limited recognition' are anything but convincing. It appears so even to the author himself, for his closing sentence is an abandonment of the apostolic history as in any way authoritative for the future. 'In this as in so many other things is seen the futility of endeavouring to make the apostolic history into a set of authoritative precedents, to be rigorously copied without regard to time and place, thus turning the Gospel into a second Levitical code. The apostolic age is full of embodiments of purposes and principles of the most instructive kind; but the responsibility of choosing the means was left for ever to the Ecclesia itself, and to each Ecclesia guided by ancient precedent on the one hand, and adaptation to present and future needs on the other.'"

The above article is very significant, both with respect to Dr. Hort's work, and also as to its bearing on the line of teaching which characterises the views of "THINGS TO COME." Dr. Hort and the "PALL MALL GAZETTE" are independent of each other and of us, and their testimony is, on that account, the more valuable.

Our Monthly Bible Study.

"UNSEARCHABLE RICHES OF CHRIST."

1. THE "UNSEARCHABLE RICHES" OF HIS PERSON :
Col. ii. 9.
 2. THE "UNSEARCHABLE RICHES" OF HIS CHARACTER :
Heb. vii. 26.
 3. THE "UNSEARCHABLE RICHES" OF HIS COMPASSION :
Lam. iii. 22.
 4. THE "UNSEARCHABLE RICHES" OF HIS MERITS :
Eph. i. 7.
 5. THE "UNSEARCHABLE RICHES" OF HIS SANCTIFYING GRACE :
Eph. iii. 16-20.
 6. THE "UNSEARCHABLE RICHES" OF HIS WORKINGS :
Phil. iv. 19.
 7. THE "UNSEARCHABLE RICHES" OF HIS GLORIFYING GRACE :
Phil. iii. 20, 21.
- T. GEORGE.
- Christ Church Lodge, Bromley.*

Questions and Answers.

QUESTION 168.

G. R., Carlisle. "With reference to the statement in Luke xx. 38: 'He is not the God of the dead, but of the living'—does this prove that they are alive now?"

No; by no means, unless we wish to pervert the Lord's words for a purpose exactly the opposite to that for which He used them. The Lord is proving the necessity of *resurrection* in answer to the question of the Sadducees "who say there is no resurrection." They asked concerning the woman who had seven husbands whose wife she would be "in the resurrection." Having answered their particular question, He proceeds to prove the great fact which is introduced as follows:—

Matt. xxii. 31: "As touching the resurrection of the dead."

Mark xii. 36: "As touching the dead that they rise."

Luke xxii. 37: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living: for all live unto Him."

The argument is clear. If this reference to Exod. iii. 6 is made in order to prove the doctrine of resurrection, the meaning clearly is that the dead *must of necessity rise* before the Lord can be their God, inasmuch as He is "not the God of the dead." If this means that the dead are now alive, language is useless for the purpose of revelation.

And if when the Lord expressly declares that He uses these words in order to prove the necessity of resurrection, we use them to prove that it is not necessary—and that God is just as much their God now while they are dead—we make His argument of none effect, and wrest the words from their one and only proper meaning.

QUESTION 169.

S. A. C., Staines. Your question as to 1 Cor. xv. 29 has already been answered in two of our back Numbers.

QUESTION 170.

R., London. Your question as to the genealogies of Christ in Matthew and Luke has been fully dealt with in Dr. Bullinger's *Number in Scripture*. What we have to remember is that both lines are the same down to David. Then from there two branches are given. One in Matthew through Solomon (the regal line) and the other in Luke through Nathan (the natural line). In the former line Joseph is said to have been *begotten* by Jacob. And in Luke he is said to be *the son* of Heli. You will note that it does not say he was begotten by Heli, but having been begotten by Jacob, he must have become the *son* of Heli through his marriage with Mary. You will note also that the word "son" is in italics, and we may just as well supply "the son by marriage," or as we should say "the son-in-law."

QUESTION 171.

R., London. The important doctrine of our election is not touched by the word "all" in 1 Tim. ii. 4, and elsewhere, for the word "all" must be taken to mean "all" *without exception*, or all *without distinction*. If it means the former, then it proves too much; for, in that case, "all" must be saved. It must therefore be the latter: which accords with the fact that before the coming of Christ, salvation was confined to one nation—Israel: while since then there is no such restriction, but the Church of God is made up not of an elect nation, but by an election out of all peoples, nations, and tongues without any distinction of language or race.

Signs of the Times.

JEWISH SIGNS.

THE TIME TO FAVOUR ZION.

BY REV. A. C. GAEBELEIN.*

"The set time to favour Zion is at hand."—Psalm cii. 13.

Thousands of years ago, Moses, the illustrious leader of God's people, who had brought them out of Egypt, and led them through the wilderness, cried out after having finished his prophetic song and blessing: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" It was the last recorded word of Moses. Yes, who is like unto thee, O Israel? What a wonderful history and existence theirs is! What a high place this nation holds in God's calling and eternal purposes. "This people have I formed for Myself; they shall shew forth My praise" (Isaiah xliii. 21). Israel is God's standing miracle. Look wherever you will in connection with Israel and you see a miracle. A miraculous origin in the birth of Isaac, a miraculous ruin and dispersion, miraculous chastisements, humiliations and preservation—it is all wonderful. Think of their unperishable nationality and ubiquity all over the world, their great wealth, and the strange desolation of their own land. All this had been foretold by their own law and prophets.

What does the inspired apostle say of them, his own people? He says, "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and

* Superintendent of the Hope of Israel Mission, 128 Second St., New York City, in *The Missionary Review*, December, 1877.

service of God, and the promises" (Rom. ix. 4). In his prophetic testimony concerning the future of Israel, Paul states in emphatic terms that "God hath not cast away His people" (Rom. xi. 2). Though they have stumbled and God's righteous judgments have been their lot for so many generations, yet they are still His people. Furthermore, through their fall salvation came unto the Gentiles, and the divine record gives the glorious assurance that "if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fulness?" (Rom. xi. 12). Oh what a great blessing will yet come to this miserable, sin-laden world through a saved Israel. "In thy seed all nations of the world shall be blessed." Thus it was promised to Abraham, and has been already partly fulfilled in Christ, the Son of David, the Son of Abraham, the Son of God, but is to be again fulfilled when all the sons of Abraham, according to the flesh, accept their long-rejected brother and lay all their talents, gold and silver at His feet, who is King of the Jews and the Lord of Lords. "Salvation is of the Jews." The casting away of them was the reconciling of the world—the receiving of them will be life from the dead! And is there a future national conversion of Israel promised by the true and living God? Yes. Israel is to be saved yet with an everlasting salvation—a nation to be born in a day and wonderfully restored to the land. "I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord" (Amos. ix. 15). Hundreds and hundreds of passages could be quoted from Holy Writ showing what good things God has promised to Israel to be fulfilled in His own time. Paul preaches the climax in his 11th chapter to the Romans, when he says, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved. As it is written, There shall come out of Zion a Deliverer and shall turn away ungodliness from Jacob: for this is My covenant unto them when I shall take away their sins" (Rom. xi. 25-27). Here, then, is the time and the means of their national salvation and restoration, the literal fulfilment of Old Testament prophecy so often spiritualised and claimed by the Gentile Church. National blindness of Israel does not cease till the fulness of the Gentiles is come in, though individual Jews can be saved, and are being saved, at this time. The Deliverer, even this same Jesus, who will come in all His splendour and majesty at the close of Jacob's greatest trouble, and who will find His brethren in Jerusalem storm-tossed and tried like Joseph's brethren in Egypt—is He who will turn away ungodliness from Jacob and remember their sins no more.

The question at once arises, how soon will God show again His mercy to Zion? Is the set time for Zion's favour at hand? Will the long, dark night of Israel's awful dispersion and misery soon end? There are many signs which justify us to answer these questions hopefully in the affirmative. The nineteenth century has been one of great missionary efforts and triumphs. The Lord has given an open door among the nations of the world; has then His own people been forgotten? No. Israel, the accursed fig tree, barren so long, is budding again, and by the touch of the Holy Spirit is showing signs of returning life. When Ezekiel saw the valley of dry bones representing Israel's awful national and spiritual condition, he was commanded twice to prophesy. First bone came to bone, and flesh was given to the reorganised bodies; then he prophesied again, and the mighty, rushing wind, the Spirit, came, and the once slain but reorganised bodies arose and lived before the Lord. Gradually the Jewish people have been coming to the front and attract the world's attention. In spite of all the bitter persecutions from all nations, they have increased and are now more numerous, wealthier, and more influential than ever before in their history. But what interests every Christian most is the fact that the Israel of to-day is in the midst of a revival of nationalism, and that a good part of orthodox Judaism is being reached by the Gospel of the Son of God. . . . Different societies for colonization in Palestine have started, and are on the increase all over the world. Many schemes for the repossession of the land have been advanced. Jewish State is the longing cry of even the less orthodox class. Behind the tottering throne of the unspeakable Turk, there looms up the vision of Palestine's destiny and restoration to its rightful owners. Jerusalem is already becoming more and more a Jewish City. We have been careful in investigating the different and much varying reports of the number of Jews living in the Holy City, and we do not hesitate to give the number of Hebrews living in and outside the city walls as 40,000. These have gathered from nearly all countries of the world. In the land itself there are 40,000 more, so that the total Jewish population of Palestine is about 80,000. It is a remarkable fact that with this restoration, which has been going on now for years, there came a return of fruitfulness to the barren land. Many Jews in New York City use to-day at festive occasions wines which were made in the Holy Land. What a wonderful sight is this national movement of orthodox Judaism!

One of the causes of the present movement is dwelt upon in *The Jewish World*, of November 5th:—

"Some years ago, when the cholera had passed from its home in the Asiatic swamps and travelled westwards through part of Europe, something akin to a panic seized the less educated section of the English community.

"To-day the Jews of England are called upon to consider the ravages of a scourge not less dreaded, not less dangerous, and far more difficult to cope with, than Asiatic cholera. Judenhetze is the disease. We have few but certain facts relating to it in our possession. It is bred of ignorance and ill-will, it is fostered by thoughtlessness, ostentation, and materialism. As old as some of the worst plagues known to mankind, it at least lacks the bad attribute of coming unexpectedly.

"For many years the Jewish Question has been growing steadily, and beyond all doubt the necessity of its solution can no longer be overlooked. In England we are physically at our ease; but, if we be Jews in the largest and noblest sense of the term, our minds must needs be disturbed. In his great speech at Baste, Dr. Max Nordau tore the veil from our eyes. He compelled us to look beyond the narrow limits of our peaceful lives to see how the hand of the oppressor was heavy upon Israel throughout the world, and how the sufferings of the people cried to Heaven. It is not necessary for a man or a party to accept the inferences that Dr. Nordau drew from his facts. The facts exist, none the less."

Writing to the Editor of the "Hapigah" (The Summit), a Hebrew Zionistic journal founded in Chicago, Dr. Max Nordau says:—"My faith is unshaken that we will succeed in rebuilding Zion, and that we will stand before the regeneration of the Jewish nationality. But Israel must first be trained in this, his new mission, and no Jew whom fortune has blessed with a high degree of education and culture can exempt himself from contributing his share towards this difficult work of training. You fulfil on your part the duty of awakening and of strengthening Jewish self-consciousness, which is the most arduous duty at present. May your work be blessed."

RELIGIOUS SIGNS.

From *The Pioneer Mail* (published weekly at Allahabad, N.W.P.), September 24, 1897:—

"THE SINGHALESE BUDDHISTS AND THE END OF THE WORLD. There is a belief current among the Singhalese, that the world will come to an end in 1899, and suggestions to hold daily Buddhistic ceremonies to lessen the miseries of the 'bitter end,' are put forward by a native paper."

THE MODERN MINISTER.

The Daily Telegraph, in a leading article on Christmas Day Texts and Sermons, discusses the great difference between the New Gospel and the Old. It says, "The real, decisive advance which the church has made lies in its increasingly practical spirit, in its recognition that its immediate and paramount task is the amelioration of the social order . . ."

Hence it comes that the modern Minister of the Gospel is above all a sensible and practical man, desiring to help his fellows, always caring for the sick and the poor, remembering that the secret and inspiring principle of his profession lies not in the changing accidents of the day, but in the axiomatic truths which are eternal. He cares for social reform, though not in the spirit of the politician; he is occupied with the better housing of the labourer, though not as a believer in a partisan creed; he does his best to promote elementary education, and so far as in him lies avoids the imputation of being wedded to a sectarian ideal. Nor are these the only points in which he has allowed himself to be taught by experience and is becoming in the truest and best sense of the words, "a man of the world."

We are constrained to ask where is the Gospel of the Grace of God in all this, and what place is found for Christ and His great salvation?

MODERN MINISTERS

That the above is a true account of the condition of the churches is only painfully evidenced in a cutting from the *Melbourne Argus*, of November 3, 1897, in an account of the race for

THE MELBOURNE CUP.

"The Cup of 1897 was visited by a larger proportion of clergy-men than any other within the memory of modern Melbourne."

On one occasion a group of no less than seven ministers of the Gospel, all attired according to the canons of their profession, strolled along the terrace in a direction suspiciously approaching that of the betting-ring, and groups of two's and three's became so common as the afternoon wore on that they no longer attracted attention. Neither was it merely a handful of the ministers of the larger sects that attended, for on the hill one of the most enthusiastic spectators of the running was a clerical person, who has figured in many a matrimonial law suit, and even the democracy, which so fervently hates the churches of all descriptions, had in its midst on the flat the pastor of one of those highly original sects which figure on the census among the "other denominations."

MODERN AGENCIES:

The Daily Telegraph, December 7, 1897, furnishes another example:—

Mrs. Creighton, wife of the Bishop of London, addressed a numerously-attended drawing-room meeting, at Amlhurst Park, Stamford-hill, in connection with Temperance work. The burden of her message was this: "There was no excuse in these days for ignorance of the sins of this great city. They had been used as the subjects of art in various forms, in literature, and in connection with the drama; and, though they could not always welcome the way in which the subject was thus treated, yet it at any rate took away the possibility of indifference to the responsibility of all to aid such Christian and humanitarian work as that carried on by the agents of this mission. To turn a criminal into a useful citizen was a work of true economy, and she earnestly appealed for more adequate support, in order that this might be more extensively done."

The Holy Spirit is not needed for this "humanitarian" gospel!

RAISING THE MASSES.

This is the popular cry of those who do not recognise the great doctrine and fact of the fall of man.

They do not stop to consider that every man is either in the first Adam or in the last; in the first man or in the second; in ruin or in Christ. Hence they talk of raising the masses, forgetting that they can never raise him above the first man in his fallen condition! and hence they meet with continual disappointments.

Witness the two following extracts—the first, a special article from the *Daily Telegraph*, December 3, 1897, headed: "BAD LANGUAGE AMONG GIRLS,"

and calling for a crusade against this modern evil!—

It has lately been only too painfully apparent that young girls are acquiring a habit of using coarse and blasphemous expressions in ordinary conversation among themselves. This is a strong charge to bring, but the subject is one of whose existence those only whose vocations take them into the inner intimacies of working-girls' callings and amusements are to any extent aware. Scarcely a day passes on which there cannot be read in the police court reports such sentences as "The prisoner was violently abusive, and made use of bad language," though even more convincing proof of the widespread character of the evil is to be found by walking in close proximity to a number of just-released factory hands.

The present vernacular of the slums is a positive language in itself, composed of a very limited but terribly forcible vocabulary. One may hear a young mother correcting her four-year-old baby in words that startle; or little boys using the lowest slang of the potshop; and the saddest testimony of all is that the little girls of thirteen or fourteen, just leaving the Board schools, are very often the very worst offenders of all.

It is certainly a startling reflection to think that after more than a quarter of a century of compulsory education the speech of the masses should, in many instances, so far transgress the obligations of decorum and decency.

Another paragraph, from *The British Medical Journal*, calls attention to a Parliamentary return under the heading, "Is Drunkenness Increasing?" and points out that in the years 1885 to 1897, the total number of gallons of proof spirits has risen from 37½ to 41½ millions, while the revenue from the liquor traffic, though there was a decrease in 1886 and 1887, yet showed a total increase of £5,891,000!

THE LATEST FASHION.

GIRLS PASS THE PLATES IN CHURCH.

The Rev. Maurice Penfield Fikes, of the First Baptist Church, at Trenton, has introduced in his church a novel feature in the form of girl ushers. Last Sunday was the first time that the experiment was tried. It was necessary to set chairs in the aisles to accommodate the crowd. When the girls started for the money they got it. When counted there was nearly 300dols. to add to the treasury of the church. The innovation made by Pastor Fikes does not, however, meet with the approval of his brother preachers.—(*Philadelphia Press*).

We trust that this newest fashion will never be copied on this side of the Atlantic. Though unconverted ministers, ignorant of the Word and wanting money, may be counted on to adopt it if it pays!

WHAT IS THE OBJECT OF THE GOSPEL?

God declares that it is to take out from Israel the remnant according to the election of grace, and from the Gentiles "a people for His name."

The Church misrepresents this grand yet simple object and tells the world that its object is to convert it, or, at any rate, to improve it, to raise man in the social scale, and changing God's Gospel to a social and humanitarian Gospel, the Church perverts the truth of God, ignores God's purpose and object, and hence fails to obtain its own object.

Not only so, but the Church lays itself open to the world's obvious retort that it is thus failing to reach the end it sets before itself.

The Pall Mall Gazette, of Dec. 18, had a scathing column on "Cannibalism in Sierra Leone," and a serious indictment against missionary work in West Africa. It first enlarged on the Century of Missionary Work in that part of Africa by all the various Denominations, giving statistics and particulars.

It then proceeded to describe the awful condition of the natives, especially in connection with the recent revelation of the crimes and abominations of the "human leopards," and more recently of the "human alligators." The particulars are too awful to be reproduced in our columns, and exceed anything that our readers can imagine, and are a disgrace to civilization.

The conclusion, of course, is that missionary work is a failure. And that conclusion would be true if the premisses were correct. It represents the aim of the "innumerable missions, Evangelical, Wesleyan, Methodist, Roman Catholic, who have laboured each according to its own particular tenets and conceptions in the one great effort to raise the African to a higher moral and intellectual level in the category of human beings." If this is "the one great effort," then the conclusion is manifest, and it exhibits a gigantic failure. But is this the object? No! True missionary work is to seek out Christ's sheep and to "make ready a people prepared for the Lord," and so far as this has been done, the work cannot be in vain in the Lord; and must be a glorious and eternal success.

The work which the Gospel does is for eternity. The only work which philanthropists can do by the aid of civilization is for time.

AN ITEM IN THE CONSPIRACY.

One of the methods of the Romish conspiracy, and not the least effective, is that which has arisen in recent years. It is quite common now for High Churchmen and Romanizers to call themselves "Evangelical," the object being to confuse the minds of the unwary, and to break down the landmarks between truth and error. The Bishop of Marlborough, who is Rector of St. Botolph, Bishopsgate, recently invited Father Ignatius to preach in his church, and has permitted his Curate to practice the Confessional. When brought to book in a public parochial meeting he said that "he was a strong Evangelical, of the higher and not the party school, and he was no Ritualist. The Church permitted confession, but he personally did not encourage its use, except in rare cases, as habitual confession was apt to weaken the moral fibre of a man. He would speak as strongly to his curate as possible, and urge him not to use pressure in the matter."—(*Daily Mail*, Dec. 31).

Editor's Table.

PROFESSOR GEORGE ADAM SMITH

has written to a correspondent in answer to his inquiry respecting a paragraph we copied from *The Scotsman* in October last. For the report of his lecture there given we are not responsible. Professor Smith says "It is true in so far as it makes me say that the Book of Jonah is a parable and gives itself out as such. It is false in so far as it makes me say that the Book is a mere legend, and that we absolutely sin if we take it for history. . . . The report is also false in saying I lectured in Glasgow." We do not quite see what our correspondent gains, but if he is content with this we suppose we ought to be.

THE EVERSFIELD HOSPITAL, ST. LEONARDS.

We have much pleasure in drawing the attention of our readers to the Eversfield Hospital, St. Leonards-on-Sea, an institution where the body and soul are tenderly cared for, and the Gospel of the Grace of God proclaimed every Lord's Day evening in the dining hall.

We can speak from personal knowledge of the interest taken by the staff in the individual welfare of the souls committed to their care, as we are well acquainted with the officers connected with it.

A heavy expense has been incurred this year in painting and cleansing the hospital, and funds are urgently needed to meet this extra outlay. A little help would cheer the hearts and lighten the burdens of those engaged in this portion of the Lord's vineyard. We can heartily commend it. The Hospital is specially built and constructed for the special treatment of all chest and lung disorders.

THE BARBICAN MISSION TO THE JEWS.

In the comparatively quiet seclusion of Finsbury Square are to be found the present headquarters of a work amongst God's ancient people of Israel, which in its varied efforts has for the last eighteen years been the means of untold blessing in ministering to the spiritual and temporal needs of the tribe of the wandering foot and wearied breast. The home for enquirers, a reading-room opened every evening,

a daily Bible class, a nice school, Gospel services, and a weekly mothers' meeting, are amongst the agencies used. All are proving successful, and at the services and classes the attendance is most encouraging, and the spirit of intelligent interest very marked. In addition to this routine of work at the Mission House, a regular system of visitation is carried out, the workers being almost invariably given a kindly welcome and listened to attentively. Periodical tours are made by the director for the Mission work upon the Continent, which, as the last number of "Immanuel's Witness" abundantly proves, are the means of very much blessing.

But changes are perforce before the Mission. In another nine months the lease of the present mission house will expire, and the expansion and development of the work warrant the endeavour which is being made to place the mission in permanent headquarters. Very appropriately this scheme is being linked with the name of one who gave special care and untiring attention to the Barbican Mission, the Rev. Preb. Gordon Calthrop, vicar of St. Augustine's, Highbury. The monuments in his church witness to the esteem in which he was held by his people, but his wider work and influence, which were so largely directed to Jewish Missionary enterprise, have not yet been fittingly commemorated. The proposed "Gordon Calthrop Memorial House" should therefore receive the hearty and liberal support of the late prebendary's many admirers and friends, as well as of the wider circle of Christian men and women who are anxious for the sustentation of Protestant and Evangelical efforts amongst the sons and daughters of Abraham.

The gifts of the Lord's people could not be better employed than in contributing towards the speedy obtaining of the £3,000 needed for the memorial scheme. A suitable site offers itself, and the committee are anxious to secure it before it is out of the market. The sum of £820 has already been given or promised. Contributions towards the general work or to the Gordon Calthrop Memorial may be sent to the Director, Prediger C. T. Lipshytz, 33 Finsbury Square, E.C.

FIELD LANE REFUGES AND RAGGED SCHOOLS.

The Institution maintains 300 persons daily, provides shelter for 60 men and women, distributes 230 loaves of bread weekly, and holds over 30 religious meetings every week. Last year 306 persons were assisted to employment.

The amount required to carry on the ordinary work of the Institution is upward of £8,000 per annum, and the committee have suffered by the heavy demands made this year on the public.

Contributions will be gratefully received by the Treasurer, W. A. Bevan, Esq., 54 Lombard St., E.C., or by the Secretary, Peregrine Platt, Vine Street, Clerkenwell Road, E.C.

ACKNOWLEDGMENTS.

We gratefully acknowledge welcome help to our Sustentation Fund, from:—

W. B., Staffs. (Jan. 8)	£4	6	6
A. F. P., Victoria (Dec. 3)	2	0	0

THINGS TO COME.

No. 45.

MARCH, 1898.

Vol. IV. No. 9.

Editorial.

THE PRESENT SERVICE OF CHRIST.

BUT now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. ii. 8, 9).

When we fail to rightly divide the Word of Truth we not only fail to get truth, but we get error instead. We not only lose a positive good, but we introduce a positive evil.

It is so as to our apprehension of the work of our Lord Jesus Christ. His threefold office of Prophet, Priest, and King is often wrongly divided. Consequently He is not only, according to Hymn-Book Theology, set upon His throne and hailed as King now, and made to reign over all the evils of the world and all the confusion in the Church; but we are consequently robbed of our enjoyment of all that present service which He now carries on for His people: we are robbed also of that blessed hope by Tombstone-Theology, and are looking for and singing about dying and death instead of rejoicing in the hope of not dying at all and of waiting for God's Son from heaven.

The fact is that Christ fulfilled His office of Prophet when He was on earth.

He now fulfils His office of Priest (after the order of Melchisedek).

And at His coming again He will fulfil His office as King.

"Now we see not yet all things put under Him, but we see Jesus" in all His gracious offices engaged on behalf of His Church and people. He is

"A High Priest with God" (Heb. ix. 24).

"An Advocate with the Father" (1 John ii. 1).

"A Mediator between God and man" (1 Tim. ii. 5).

"An Intercessor for transgressors" (Rom. viii. 34; Isa. liii. 12).

"The Great Shepherd of His sheep" (1 Pet. ii. 25; Heb. xiii. 20; Psa. xxiii.).

"The Bishop of our souls" (1 Pet. ii. 25).

Christ is not yet seated on His own throne (Rev. iii. 21), "the throne of His glory" (Matt. xix. 28). But He is now in the presence of God "for us" (Heb. ix. 24). What do we not lose by thinking of Him as reigning over this groaning creation, instead of as "expecting" that blessed coming time when He shall take away the curse and cause creation's groanings to cease?

Not only do we rob Him of His glory, but we rob ourselves of our peace. We lose the blessed sense of that service which He is now carrying on on behalf of the

Father's sinful children. "If any man sin, we have an Advocate with the Father." How precious to be ever reminded in the midst of our failures and infirmities, our follies and our falls, our sins and our wickedness, that our relationship is not broken, that God is still our Father, and that we have a righteous One ever before Him as our Advocate.

Do note that in this verse (1 John ii. 1) there is no mention of the "blood" by which we have been brought into covenant relationship with the Father. That is behind us—as a past, finished, completed, perfect work which has for ever accomplished its blessed object in making us "the sons of God." The altar of burnt-offering is behind us, the Brazen Laver (which was "for the priests to wash in") is before us. Having been bathed, i.e., regenerated by the Holy Spirit, a work has been done which "needeth not" to be done over again; but our soiled feet, ever in contact with the mire of this world, need constant washing. "He that is bathed needeth not save to wash his feet" (John xiii. 10). Hence it is that when the sins of God's children are in question there is no reference to the atoning blood, but only to the cleansing work carried on by our "Advocate with the Father."

On the other hand, in the previous chapter (1 John i. 7), when walking in the light is in question, when our access into the Holy of holies is the subject, when our fellowship with God is spoken of, then it is that the "blood" is mentioned. For even the high priest himself could not enter that presence without the memorial of that atoning blood (Heb. ix. 23, 24). Hence it is that when we "walk in the light" and see by faith the glorious shekinah of God's presence, then it is that we need to be reminded of the blood which set us there, and which alone can keep us there. But on the other hand, when it is a question of our walk down here and of our falling into sin, then it is that we are reminded, not of the atoning blood, but of the ever present service of Jesus Christ the righteous, our Advocate with Him who is still our Father, and who has made such wondrous provision for His weak and erring children that they have one Advocate within them that they may not sin (John xiv. 16, 17), and "another Advocate" with the Father if they do sin.

All man's modern books of theology would occupy us with ourselves and with what we ought to do, but how much more blessed for us to occupy ourselves with God's Book and know the God with whom we have to do.

If we would be more like Christ, let us learn more about Him. Let us consider His present position as well as His present service.

HE IS SEATED.

Having finished His work "He sat down" (Heb. x. 12). There were no seats provided in the Tabernacle or Temple,

for "every priest standeth daily ministering" (Heb. x. 11). But Christ is seated because His atoning work is done. He is at rest. So ought we to be. "As He is, so are we in this world." We are to be and ought to be "seated" and at rest as to our conscience; for nothing can be added to the work and merits of Christ, in which alone we must rest. We are already "made meet." Nothing can add to our meetness (Col. i. 12). Our attitude is to be "giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12). What ignorance as to our standing in Christ is manifested by those who go about thinking to add to their meetness! and what blindness! True, we are besought to "walk worthy of the calling wherewith we are called" (Eph. iv. 1), but how can we do this unless we know what that "calling" is? (Eph. i. 18). What can be hoped for, if instead of knowing "what is the hope of His calling" we occupy ourselves with our walk? It is beginning at the wrong end altogether, and it fails to accomplish the desired result.

But Christ, besides being seated, is

"FROM HENCEFORTH EXPECTING."

This, too, is to be our position and our attitude. Our rest is a qualified one, or at least a limited one. Perfect while it lasts, but it is to end in a glorious consummation. In Christ we rest. For Him we wait. With Him we are seated, with Him we are "henceforth expecting," "for the earnest expectation of the creature waiteth for the manifestation of the sons of God . . . and not only they; but ourselves also which have the first-fruits of the Spirit; even we ourselves groan within ourselves waiting for the adoption" . . . "waiting for God's Son from heaven" (Rom. viii. 19-23; 1 Thess. i. 9, 10).

How few of the Lord's children know all that God has made Christ to be unto them, and all that He has made them to be in Him! Justified by grace many are striving to be sanctified by works, and hence they are neither "seated" nor "expecting," but restless and self-occupied. Oh, to be occupied with God and His Christ! Can we do better than pray for ourselves and for all such, that "the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in

THE KNOWLEDGE OF HIM,

the eyes of your understanding being enlightened that ye may know what is

THE HOPE OF HIS CALLING,

and what the riches of the glory of

HIS INHERITANCE IN THE SAINTS,

and what the exceeding greatness of

HIS POWER TO USWARD WHO BELIEVE."

(Eph. i. 17-19.)

THE MINISTRY OF PAUL IN THE SYNAGOGUES OF THE GENTILES.

ACTS XIII.-XIX. 20.

(Concluded from page 87.)

IN Acts xv. we are told how certain men which came down from Judæa to Antioch in Syria, taught the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." It was, therefore, determined "that

Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question." This was a matter of government and authority; and it was vested in the apostles at Jerusalem. Grace had been manifested to the Gentiles, but *no authority* had been given to them; Jerusalem was "the city of the Lord, the place which He had chosen for His name."

It seemed good to "the Holy Ghost" with the apostles that the Gentiles should not be circumcised; they were to abstain from meats offered to idols and from fornication—these things were evil morally; they were also to abstain from things strangled and from blood, for these were an offence to the Jews with whom they were associated as believers in Jesus, the Lord.

These things were conveyed to the disciples at Antioch in a letter from the apostles sitting in Jerusalem by the hands of Paul and others.

While Paul was at Jerusalem, another circumstance occurred not named in the Acts, but recorded by Paul in his epistle to the Galatians (Gal. ii. 9). James, Cephas, and John recognised his apostleship, and gave to him and Barnabas the right hands of fellowship; thus Paul came into association with the twelve, and his ministry henceforward was connected with Jerusalem. "He became to the Jews as a Jew."

The effect of this visit of Paul to Jerusalem and his association with the twelve apostles appears all through his subsequent ministry in the synagogues among the Gentiles. Being desirous that Timothy should accompany him, he circumcised him "because of the Jews which were in those quarters" (chap. xvi. 3). "And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." Lydia and her household were baptized; so also was the jailer with his household. Paul was charged with teaching Jewish customs at Philippi, and with saying (at Thessalonica) that there is another King (besides Cæsar), one Jesus. He shaved his head at Cenchrea, having a Nazarite's vow. From Ephesus he went up to keep a feast at Jerusalem; afterwards having returned to Ephesus he laid his hands on the disciples who had received John's baptism and had afterwards been baptized to the name of the Lord Jesus, that they might receive the Holy Spirit. "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

Thus the ministry of Paul in the synagogues among the Gentiles ends with the same characteristic features and with as marvellous a display of miraculous power as had been manifest at Jerusalem (chap. v. 15, 16), or at Samaria (chap. viii. 6-17). The believers were baptized, the apostles laid their hands upon them, and the sign-gifts which followed made manifest the presence of the Holy Spirit. These are the facts which characterize the period and the ministry of which "the Acts" is the inspired history. The preaching of the Gospel in connection with Jerusalem, according to the Lord's instructions to His apostles when He spoke to them of "the things pertaining to the kingdom

of God," and commanded them not to be separated from Jerusalem (chap. i. 3, 4).

The termination of Paul's ministry at Ephesus (Acts xix. 21) marks an epoch in the dealings of God with men. There ended, so far as is recorded, the preaching of the Gospel of Christ in the synagogues of the Jews, and there began the recognition of the assemblies of the Gentile believers as "the Church of God." This is proved by the fact that the first Epistle to the Corinthians was written when Paul was about to leave Ephesus (1 Cor. xvi. 8). And the Epistle to the Romans, announcing the fact that Israel *as a nation* was cast away for a time for the reconciling of the world, that, through the fall of Israel, salvation had come unto the Gentiles, was written about the same time. The Gospel addressed to the people of Israel had been fully preached, for Paul says (Rom. xv. 19), "From Jerusalem round about unto Illyricum I have fully preached the Gospel of Christ" (*i.e.*, the Messiah).

The history we have so briefly reviewed consists of two distinct parts.

First, it records the ministry of the twelve apostles in the land of Israel, first at Jerusalem until the martyrdom of Stephen; then throughout the land in Judæa, Samaria, and finally to a Gentile household at Cæsarea.

Although Cornelius was a Gentile, the mission of Peter to Cæsarea differs much from Paul's subsequent work among the Gentiles outside the land. The word spoken by Peter to the household of Cornelius was not originally *addressed* to Gentiles, although *spoken* to them; it was the word which had been "*sent unto the children of Israel*" (chap. x. 36); it was concerning Jesus as the Lord's Anointed, and His life on earth doing good, and His resurrection to be Judge of quick and dead. As Gentiles dwelling in the land with Israel, they were dealt with by God as were the people among whom they dwelt, according to the law of Moses (Numb. ix. 14).

Secondly, it records the preaching of Paul in the synagogues among the Gentiles. A ministry wholly distinct from that of Peter within the land of Israel, in that it was addressed to both Jews and Gentiles alike; thus, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent" (chap. xiii. 26). It announces the death, burial, and resurrection of Jesus as the Son of God (vers. 27-33).

Paul's ministry is recorded in two distinct parts, first in chap. xiii. and xiv., wholly apart from Jerusalem and the other apostles; and in chap. xvi. to xix. 20, in association with them after his visit to Jerusalem in chap. xv.

These two aspects of Paul's ministry are full of instruction for us:

In chaps. xiii. and xiv. we have a statement of his doctrine that we may know wherein it differed from that of Peter, and find in it the beginning of the Gospel to the Gentiles.

In chap. xvi.-xix. 20 there is little said of his doctrine beyond his showing from the Scriptures that Christ "must needs have suffered and risen again from the dead" (chap. xvii. 3), and "testifying to the Jews that Jesus was the Messiah" (chap. xviii. 5). At the same time his conduct

as a Jew is fully recorded, proving to us that the preaching of the kingdom of God and of Jesus as the Christ was not accompanied by any change in the Mosaic ritual for those Jews who believed. Paul, although he occupied a position *which no one shared with him* as the apostle to the Gentiles, could individually, as a Jew, use all the Jewish ordinances.

By means of the two aspects of Paul's ministry, we are enabled to distinguish between the things which God has been pleased to "keep asunder," as well as those which He has "joined together."

We find in association with Jerusalem the preaching of the kingdom, circumcision, baptism with water, the Nazarite's vow, the laying on of hands, and the Holy Spirit "*falling upon*" the disciples, the same word being used in the land of Israel (viii. 16 and x. 44) that was used before the Lord was risen from the dead (Luke ii. 25).

But, in separation from Jerusalem in chapter xiii., we find the Lord Jesus preached, as "the Son of God, justification and eternal life; and the disciples, "*filled*" with the Holy Spirit, the same word being used in verse 52 as is used in Eph. iii. 19, and v. 18. This word is used in reference to the disciples, and only in chap. xiii. 52.

Contributed Articles.

IDOLATRY.

BY MAJOR-GENERAL SYNGE, R.E.

WHAT constitutes idolatry? Is it—a sin which can be committed in the Name of Christ; or, is it, on the contrary, to be found only among those tribes of the human family which avowedly and actually worship what Jews, Mahomedans and professing worshippers of Christ would all term "other" or "no gods"?

Or, again: Is it especially *the* distinguishing sin of spurious Christianity and nominal Christendom?

The correct answer probably is that it is the characteristic of all apostasy fostered by priestcraft and religious fraud; but it may farther be asked—Is the apostolic injunction to keep ourselves from idols a veiled warning against inordinate affections and desires or a literal commandment against all religious imagery?

The idea that man at any time, in whatever darkness, or under whatever conditions, worships mere stocks or stones or engravings as beings superior to himself refutes itself as soon as it is put in words. No instance can be given in all the history of all the earth of even one person bowing to stock or stone or painting, till by selection, art and man's device, it had been made into a god by himself or by some other.

The first evidence of idolatry is therefore clearly enough a representation in substance following upon a previous mental ideal. The rude stone or the exquisitely embellished work of art alike portray a preceding imagination.

2. No man has at any time seen God and it is scarcely probable that the idea of personal resemblance instigated the earlier artistic makers of god-images.

No one *not bereft* of reason would endeavour to make a likeness of that which he had never seen, nor could see. No one *bereft* of reason could exercise the faculties which are necessary to producing the likeness of God or man.

Not resemblance therefore, or likeness in the personal sense, but symbolism, is the primary intention of images. Remembrance and instruction is the object of images of the godhead. They are all accordingly invasions of the office of *the* Enlightener and *only* Remembrancer; in other words, they are all *sin against the Holy Spirit*.

3. The representation of Christ is necessarily governed by this law; nor can it be evaded on the plea that only the man Christ Jesus is pictorially made. In Him and in Him alone the Godhead and manhood meet inseparably and cannot be disunited. God was in Christ reconciling the world unto Himself, and the decree which exalts the Name of Jesus above every name in heaven or on earth is because Jesus is the Christ. He is the God-man Mediator, and there is not another.

4. Bearing in mind the minute directions given in every particular relating to the building of the material temple, and to the structure of the preceding tabernacle, and the absolute and peremptory prohibition of the slightest departure from the pattern visibly shown to Moses, and also the preparation of special men to carry out their construction, it is not possible consistently to suppose otherwise than that the portraiture of God-manifest-in-flesh, if intended to be made at all, should be not only aids to devotion of the highest order, but co-partners with the Word of God and with the Spirit of holiness, the Guide into all truth; but *ONLY* "Spirit and Life" can serve this purpose. Nor is it possible to arrive at any other conclusion than that the external reproduction must correspond with the spiritual original!

5. If these artistic emanations fail in these respects, they are manifestly idle and vain in their purpose and profane, irreverent and impious in their construction.

If, on the other hand, they are associated with worship, that worship is the consummation of idolatry and the most flagrant instance in which that sin can be committed. It is the direct turning of the Truth of God into a lie.

Yet very recently a Christian publication by no means given to indiscriminate approval and no friend to the papacy or its sacerdotal imitations, passed criticism upon "The Face of Jesus Christ: a painter's study of the likeness from the time of the apostles to the present day" and called it "a contribution of special interest" and classed it among "pure and healthy literature furnishing spiritual, moral and intellectual stimulus in abundance!"

This is indeed a giant stride in advance of hieroglyphic symbolism! Moreover, the pretension to likeness is sustained upon the plea of traditional resemblance by those who, it is to be hoped, would oppose to the death if necessary, the acceptance of oral traditions at variance with the scriptures of truth.

Wherein then do these fancies differ from heathen

pictorial symbols? That they do *not* differ in any wise from them may perhaps be sufficiently shown by taking for an example two notable English Protestant made Christs and comparing them with equally well known heathen images.

"The Light of the World" and the "Good Shepherd" are among the most popular and most admired works of modern religious art. What indicates the Christs whom these gifted artists have depicted? In the one case a lantern with a candle in it, in the other a shepherd's crook and a lamb upon the shoulder.

Thus the pictorial representation of Christ itself is not even able of itself to indicate itself. The human figure without the accessories of the picture, its hieroglyphics, is quite incapable of shedding light even upon itself; it cannot even tell its own purport, much less can it show forth that inherent Light which lighteth every man! No: it is dependent on the explanation which a candle in a lantern may afford; a sorry thing at best, which can indicate no more than a carrier of a most precarious light standing in sad danger of meeting with a gust of wind! What a profound, though unintended satire on the opposition of the picture to the mind of the Spirit who bloweth where He listeth, always bearing witness in spirit and truth! Does it evade this humiliating difficulty to make the candle in the lantern a symbol of the Godhead in human form? This is only to launch out upon the sea of heathen symbolism, and to charge upon the painting of the by-standing figure the audacity of a pretension to depict the Lord in His glorified humanity.

Precisely the same thing applies to the other Christ in oils. What is the indication of the Good Shepherd whose pre-eminent work is that He gives His life for the sheep?

How many supplemental pictures are necessary before these helpless things can so much as portray the story which the heart must grasp, but which they can never tell?

If it be intended only to present the act of finding the sheep, then what hopeless confusion the painting unconsciously presents. The lamb or sheep stands for the emblem of the sinner, but does the shepherd's figure stand for his Almighty Saviour? Is the man put for the symbol of the Godhead, as the lamb or sheep is of the sinner? If so, man comes under the fullest condemnation of portraying "in vain" One who claims the worship both of heaven and earth, for the gaze at the portraiture is not to be accompanied by any act of worship!

Now let two instances be taken from the similar works of avowed heathenism and a comparison be made.

In that very able work, Hislop's "Two Babylons," there is reproduced from Smith's Classical Dictionary, a pictorial representation of a human figure intended to symbolize "the Promised Seed"; but here the intention is to convey the lineage as well as the individuality of the man depicted. Thus as a symbol it is superior to its Christian competitors. Its task is easier, inasmuch as its object is to transfer divine honour and worship to a man whom it aims at deifying, whereas Christian art must necessarily start with wilfully excluding every claim to Godhead in what it fashions with its own hands according to its own imagination. However, like the others, the figure, on behalf of

which the claim is advanced of representing the promised seed, has no inherent power to indicate itself. It also is altogether dependent on hieroglyphics and human art to make him known. Now how is this accomplished? He is made to carry a cup and a branch, just as in the other case the candle and a lantern supply the lacking capacity of the manufactured Christ. The branch shows him to be the Son, and the cup "chus," identifies him with "Chus." "The son of Chus" is presented as the promised seed.

In a representation of the Assyrian trinity, taken from Bryant, this trinity partakes of the same incompetency as these other gods. It cannot declare or manifest itself. Accordingly a dove with a branch in the mouth personifies the deified "queen of heaven," known under the name of Juno from a word signifying the dove, and the branch in the mouth proclaims her the branch-bearer or mother of the gods.

These illustrations suffice to prove the identity of principle and practice between the so-called mythologies of the heathen and the professed works of the religious art of the nineteenth century. Both are alike miscalled. The story veiled under Babylonish pagan symbolism is not a series of myths, but is that of the truth, perverted and obscured by forbidden representations in which it is professedly set forth. These afford a ready and easy means of transferring the homage of man through an ambitious priesthood or caste to the ulterior Satanic purpose, a counterfeit seed and a spurious Messiah. All religious picture dealers and statuaries may be well assured that when the Son of Man shall appear in His glory to judge the world in righteousness, He will bear no traces of resemblance to the fond fancies of their vain deceits. May it be that the antichrist will appear in the beauty of a man and be the counterpart of their presentments?

If the heathen's image is idolatrous, what is the other?

If the one has obscured the truth and served the purpose of those who held the truth in unrighteousness, what is the other doing now?

If the one has invariably and inevitably led down to the depths of darkness and the corruptions of heathenism, whither is the other leading now?

If the one brings down the severest judgments of God, how shall the other escape the fierceness of His indignation for ever?

Conference Addresses.

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

THE BIBLE—NOT TRADITION, THE RULE OF FAITH AND LIFE.

BY PASTOR FULLER GOOCH

(At the Mildmay Prophetic Conference, October, 1896).

MY subject has nothing to do with those who deny the inspiration of the sacred Scriptures. It is rather with those who, while accepting and endorsing that inspiration, yet refuse to accept them as the only rule of their faith and of their practice; those who would

mix up with the Bible as the Word of God, tradition, which is the word of man. What is tradition? The word is from the Latin, *trado*, signifying to deliver, to hand over, specially to deliver or hand over or down by the voice, as distinct from that which is handed down in the form of writing. Tradition is that, therefore, which is handed down from age to age by oral communications. It would be well just to say here that, in this sense, most of that which is written in Scripture was at first tradition; that is to say, most of it was first spoken by word of mouth before it was committed to writing, as it afterwards was, by the direct inspiration and command of God. Hence we find the word "tradition" used in our version of the New Testament, sometimes in a good sense, in a way that commends it. May I give one or two illustrations of this? It is helpful and important to notice them here at the outset.

In the first Epistle to the Corinthians, the 11th chapter, and 2nd verse, we read:—"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances." We have the word "ordinances" in our version, but, as the margin suggests, "traditions" is the literal translation of the word. "Ye keep the ordinances (or traditions) as I delivered them to you." In the 2nd Epistle to the Thessalonians, at the 2nd chapter, and at the 15th verse, we shall find it thus written: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by epistle of ours." In the 3rd chapter of the same Epistle, and at the 6th verse, we read again: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us," and again and again, you will find in the New Testament that truth is spoken of as having been delivered to the saints of the Apostolic Age by word of mouth, before it had been committed to them in writing. I need not give illustrations of this. They will probably be familiar to every Bible reader; but it is important to notice that the use of the word in this sense in our New Testament—I mean in the commendable sense—is carefully guarded. Out of thirteen uses of the Greek word "paradosis," which is translated "tradition," you will find that ten of them are accompanied by words like these: "Tradition of the elders," "tradition of men," "your tradition," "your own tradition," "traditions of the fathers." And in these ten cases it is obvious that the traditions spoken of are to be guarded from those which in the other three cases are spoken of in a good sense. Hence in each of the three cases that I have just mentioned, those in the 1st Epistle to the Corinthians, the 11th chapter, and in the 2nd Epistle to the Thessalonians ii. 15 and iii. 6, apostolic and inspired authority is claimed for them and is joined with them.

As soon as the teachings contained in Scripture were committed to writing by holy men of God who wrote as they were moved by the Holy Ghost, oral communication or tradition ceased to have the Divine authority, and became subject in the most absolute sense to the written Word which was then confided or entrusted or delivered to the custody of the saints. Hence in the Old Testament, we read of all other communications than those contained in the Revelation of God, that they were to be rejected, or, at least, they were to be submitted to the test of whether or not they were in exact accordance with the written Word of God. All through the Old Testament you find this principle constantly enunciated. One of the gravest charges against Israel throughout the Old Testament economy, was this, that their prophets departed from the Word of the Lord, ran when they were not sent, gave messages from their

own theorisings and speculations which they had not received from God. You remember the stirring words of the book of the Prophet Isaiah, illustrating this: "To the Law and to the Testimony. If they speak not according to these, it is because there is no light in them" (chap. viii. 20).

Everything outside the Word of God, not in accordance with it, is mere darkness; and it is striking to notice in the last Book of the canon of the Old Testament, the Book of Malachi, how again and again this sin of departing from God's Word is spoken of, and how that which the Word itself contained is set forth as the guide and rule alone to be observed.

Take one or two illustrations of this. In the 2nd chapter of Malachi, at the 7th verse, we read, "For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts." Again, if you look in the 3rd chapter of the same book you will find in the 7th verse: "Even from the days of your fathers ye are gone away from Mine ordinances and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts." And almost the closing words of the Old Testament Canon are an endorsement of the Law of Moses, "Remember ye the Law of Moses, My servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments." And in that Law there is nothing more severely threatened, there is nothing upon which judgment is made to rest more heavily, than upon corrupting God's Word or mixing up with it the commandments and ordinances of men.

When we come to the New Testament, we find our Lord endorsing this most completely: "In vain do they worship ME," said He, "teaching for doctrines the commandments of men." And throughout the Epistles you find the same principle is laid down; and just as in the closing book of the Old Testament Canon, so, in the closing Book of the New, you have this subject brought into very special prominence. Take the burden of the injunctions and the commendations found in the seven messages to the Churches in Asia. Departure from the Word and the faith of the Lord Jesus is the great sin threatened. Fidelity to that Word is the great virtue not only commended, but to be rewarded at His coming. And if we take the last chapter of that last Book of the New Testament, you will remember how two or three times over adherence to the Word, keeping the Word is set forth. Listen, for instance, to the 7th verse: "Behold I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book." And then verses 18 and 19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life and out of the Holy City, and from the things that are written in this book." Whether those words apply simply to the Book of Revelation or not in their primary application, they certainly convey to us the principle that to add to the words of Divine Revelation or to take from them is a heinous sin which God will not be slow to judge. So, as soon as the sacred Canon was complete, we find that that sacred Canon became in itself the one absolute rule of faith and practice. And this is a fact which, it is well for us to remember, can be proven to have been an accepted fact in the earliest stages of the history of the

Christian Church. It ought to be understood that we are not ashamed of the evidences of our Christianity or of the certainty of the words of the Book upon which our Christianity is based. There are many persons who seem to think in these days of "Higher Criticism," that the evidences of the acceptance of the sacred Canon by the Early Church—the Church of the Apostolic Age or its closing portion—are very weak and very uncertain, not to be relied upon. There are many who assume that because our oldest manuscripts may not take us back further than the fourth century, therefore there is a gap which it is impossible to fill up, and a grave doubt whether the sacred Canon for which we claim absolute infallibility was really and truly that which the Apostolic Age accepted. It ought to be remembered that that gap between the days of the Apostles themselves and our earliest manuscripts, is not so barren of proofs as many seem to think. There are catalogues of the books which obtained in the first three centuries still extant, going to show that our New Testament was the New Testament of the earliest days of Church history. There are ancient versions which add confirmatory evidence. There are quotations from patristic authors who wrote largely upon the sacred Word, within the first and fourth centuries, quotations which are so copious that you can from them compile the whole New Testament, as we have it in our own canon. And these things go to show that the sacred writings for which we plead to-night—they and they only—are the voice of God to His people, and were so regarded from the very beginning.

How important it is for us to keep this in mind, I do not know that I could find better words to express the principle for which we are contending than those which are found, for instance, in the 6th Article of the Church of England. Let me just repeat them: "Holy Scripture containeth all things necessary for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith or be thought requisite or necessary to salvation." In accordance with this is also the 20th Article, on the authority of the Church, which says, "It is not lawful for the Church to ordain anything that is contrary to God's Word written." Again, in the 21st Article, on the authority of Councils, you have, "things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." Oh, that these had been stood by faithfully down to the present moment! Here is the great truth that in these days we need to be very clear about, and boldly to maintain. *(To be concluded in our next.)*

Our Monthly Bible Study.

THE SILENCE OF GOD.

KEY TEXT, PSA. L. 21: "I Kept Silence."

REASONS:

1. LONG SUFFERING: Isa. xxx. 18; Psal. l. 21.
2. PRESENT PENALTY: I Sam. xxviii. 15; Matt. xxvii. 14.
3. REGISTERING DEEDS: Dan. v. 27; Rev. vi. 5.
4. MAN'S IMPERFECTION: Psal. xxii. 6; John xiii. 7.
5. DISCIPLINING SAINTS: Psal. xxxix. 2; Jer. viii. 14.
6. CULTIVATING CONFIDENCE: Phil. iv. 6, 7; Matt. xxvi.
7. PREPARATORY DISPENSATION: Psal. l. 3. [3942.

"Our God shall come, and shall not keep SILENCE."

Christ Church Lodge, Bromley.

T. GEORGE.

Selected Gleanings.

EARTH'S CURSE AND RESTORATION.

FROM THE LATE WILLIAM LEASK, D.D.

GEN. iii. 17, 18. There is the sentence by the righteous Judge from whose award there is no appeal; and that it has taken effect the melancholy experience of nearly six thousand years fully proves. From the shock then given to creation it has trembled ever since. The shudder at its centre has been communicated to its widest circumference. No continent or island has escaped. It is a fallen world, whose foundations are out of course, all whose inhabitants of every type, from the greatest to the least, are exposed to pain and smitten with mortality, and whose history is a melancholy record of lamentations, mourning, and woe. Man disobeyed God. Herein lay the cause of the tremendous disaster. Sin plucked the keystone from the glorious arch which connected Paradise with Heaven, and man's house lay in ruins about him. The legacy of woe has been transmitted to all generations. "The earth, also, is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Moral guilt and mental and physical suffering have characterized all generations. War, famine, pestilence—words of dread significance—are things which enter largely into the history of nations. And the lower animals are not only subjected to suffering in consequence of their connection with man, but they prey upon each other, thus distributing the confusion and the terror through the earth, the ocean, and the air. The jungle and the forest have their deadly reptiles and ferocious beasts; and man, the dethroned monarch of a splendid kingdom, has constantly to defend himself as best he may against thousands of enemies—insect, reptile, and quadruped—as if the instinct of animated nature had discovered the cause of its sufferings, and led it to exact vengeance upon man.

Nor is this all. The material earth utters its groan and its protest. Here we have the arid desert that scorches the traveller, and refuses him a drop of water to cool his burning tongue; and if he escape death from the intolerable agonies of thirst, the awful sandstorm or the fatal sun-stroke may be at hand. There we have the pestilential swamp dealing out disease and death, by its poisonous malaria, to those who venture near its fatal locality. Here we have the fearful earthquake opening its granite jaws and devouring doomed cities, with their shrieking inhabitants, without respect to character, age, or position. Saint and sinner, the hoary-headed man and the sweet little child, the large-hearted patriot and the miserable pest of society, are indiscriminately buried alive in that horrible sepulchre. There we have the irresistible hurricane, splitting into fragments, as if in mere sport, the strongest specimens of naval architecture, and strewing the ocean and

shore with the bodies of the dead. And here we have the swelling flood, fed by the rushing rain, which covers the standing crop, and sweeps it to destruction; and there the long-continued drought, until the heaven is as iron and the earth as brass, and there is no food for man or beast.

This dispensation closes with the return of the Lord Jesus, and the reign of grace is superseded by that of judgment or righteousness, when the seventy-second Psalm, which is a splendid millennial ode, sweeping its grand music across a thousand years of time, shall have its fulfilment. The subjugation of the nations to the Lord Jesus, the salvation of the world, and the removal of the curse, are therefore things which the church cannot do, and, for that reason, which it is neither expected nor asked to do. The times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began, will begin when He shall send Jesus Christ, as Peter told the amazed multitude as they looked upon the restored cripple walking, and leaping, and praising God. The demoniac world is not to be dispossessed by the disciples, but it will be by the Master, when the typical scene of the transfiguration shall expand into the glorious reality of the world-wide kingdom of the Son of man; of which dispossession we have a specimen in the case of the poor youth we read of on that memorable occasion when the Lord Jesus came down from the mount.

Agency must correspond with the nature of the work to be done; but there is no correspondence between the belief of the Gospel and the performance of the physical marvels to which these prophecies point. But we are told that these predictions are to be spiritually understood; they are highly poetic metaphors of what the transforming power of the Gospel, in the hand of the Holy Ghost, will effect; the lion and the bear, and the asp and the cockatrice, mean wild and wicked men converted and brought to Christ; and the healing of the Dead Sea is by the waters of the Gospel; and the fruitfulness of the desert is abundance of grace; and so on of all the rest.

Very well, then; let us accept this canon of interpretation, and what is the result? Why, death remains exercising his old supremacy, the curse continues in all its original virulence, the burning desert, the barren soil, the unhealthy region, the earthquake, the tempest, all play their engines of destruction on hapless man for another weary thousand years. The roar of the lion, the hiss of the serpent, and the rattle of the snake still curdle the blood of the unhappy traveller. The living saints suffer pain and sorrow, as at present, and the dead in Christ lie in their graves during the whole of this protracted period. The curse is unrepealed, Satan is still the prince of the power of the air, the lower animals still suffer, and all creation still groans to be delivered. Such are the consequences of the so-called canon of interpretation which we have accepted for the moment for the purpose of testing its logical issue. If bears, and lions, and snakes, and deserts, and stagnant waters, and briars and thorns, all mean men, those who say so must abide by the consequences, and admit that during the whole of their ecclesiastical millennium, whenever that much-talked of chiliad shall begin, the curse under which

creation groans shall not be lifted from its heart. There is no escape from this conclusion. Our brethren need not protest against it. It is fairly, legitimately, and honestly their own; for if all the glowing predictions of deliverance for the animal creation and the earth, which shed such glory on the pages of the seers of Israel and Judah, and bring such a revenue of praise to Him who cares for the beast of the field and the bird of the air, be only poetical images of what is to be done for man, then there is not a vestige of prophecy left that gives a word of hope for the material world and the ten thousand tribes of animated beings that live on its surface. Not one of the prophets has opened his mouth for the dumb. Man, the sinner, is saved, but the sinless creatures that he involved in ruin, suffer on until they are annihilated by the all-consuming conflagration which the same class of interpreters speak of as certain to take place at the second coming of the Lord.

But we reject the metaphorical or mystical hypothesis with all the energy of our souls. It is a well without water, a mirage of the desert, a delusion, and a snare. It robs the Jew of the land of his fathers, the Christian of his blessed hope, the inspired prophets of manly intelligence, the sleeping saints of a joyful resurrection in the morning of the millennium, the Lord Jesus of His royal supremacy, God the Father of His glory in relation to the kingdom of His Son, and even the material world of the sunlight of beauty and fertility in which it is destined to bask when "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

Let us hear the magnificent conclusion of this purpose of Almighty mercy to remove the curse from creation, and bring it up to the original ideal of its glorious Architect. The millennium has passed with all its physical and moral wonders, all its scenes of beauty and glory, and the beneficence of God makes another movement. The last of the prophets looked, and he tells us what he beheld.—Rev. xxi. 1-6.

Great, sublime, amazing words—the final union and complement of the "Let light be, and there was light," of the creation, and the "It is finished" of the cross of Calvary. And the declaration follows, which thrills through and through every believing heart, and calls forth adoration too profound for speech: "And there shall be no more curse." Here we bend our heads and worship. No more curse—everlasting stability in moral purity, righteousness, life, and glory. The universe is safe, the redemption is completed, the councils of eternity are developed in might, majesty, and splendour, before which imagination is dazzled and overwhelmed. "Sing unto the Lord, for He hath triumphed gloriously!" Come here and see the marvellous work of the Son of God, and be not faithless, but believing. That work in its minuteness touches the thoughts and feelings and heart and conscience of a poor sinful mortal, and transforms him into a child and heir of God; in its subduing power it touches the grave, and the dead arise; and the curse, and it gives place to wonderful blessings; in its procession onward it smites the destroyers of the earth, rules them with a rod of iron, and crushes all the

powers of evil; it hurls the usurper from heaven, and shuts him up in prison, and afterwards casts him into the lake of fire prepared for him; and then finally, in its vast sweep, in its amazing circumference, it embraces the heavens around us and the earth we tread on, folds them up and lays them aside as a worn-out garment, and supersedes them by new heavens and a new earth, which will remain for ever unsullied by the breath of sin, unwet by a tear, undisturbed by a solitary foe, the wonder and the glory of the boundless universe of God. Stupendous achievement! Most marvellous issue of that profoundest of divine thoughts, embodied in the single word REDEMPTION!

Questions and Answers.

QUESTION No. 172.

B. C., London. "I shall be glad if you can throw any light on the chronological crux of the 480 years of 1 Kings vi. 1."

One of the many problems of Biblical chronology is to fix the length of the interval between the Exodus and the building of Solomon's temple. No words seemingly can be more definite than those of 1 Kings vi. 1, which are generally taken as specifying 480 years as the length of the era in question. And this was accepted by Archbishop Ussher, whose chronology has in the main been adopted in the margin of our Authorised Version of the Bible. No one, however, who studies the sacred narrative can fail to perceive that this is a mistake. That the era was considerably more than 480 years is certain, and as a matter of fact it has been differently estimated by chronologists, Julius Africanus reckoning it as high as 741 years, and Greswell as low as 549 years. These variations seem only to indicate the intricacy of the problem.

In his words to the Jews of Pisidian Antioch, the Apostle Paul analysed thus the period from the Exodus to the kingdom:—The wilderness, 40 years; the Judges, 450 years; Saul, 40 years. And if to this be added the forty years of David's reign and the first three years of Solomon, we have $40 + 450 + 40 + 40 + 3 = 573$ years. All this is definite and simple. But the "disturbing element" in the problem is the introduction of conjectural periods. Fynes Clinton, for example, whose deep reverence for Scripture combined with his great erudition makes him rank high as an authority, supposes an interval of 27 years between the death of Moses and the first servitude, and another interval of 12 years before the election of Saul; thus extending the whole period to 612 years. But others who have gone deeply into the question with adequate knowledge of the Hebrew system of computing dates and eras maintain that these conjectural periods are a mistake. The learned and able author of the *Ordo Sacrorum*, for instance, dealing with the matter, not as a theologian, but merely as a chronologist, rejects Clinton's proposed additions, and insists that St. Paul is right—a view that readers of *Things to Come* will not be indisposed to accept.

The question remains, however, how can Acts xiii. be reconciled with 1 Kings vi., even assuming that the period

in question should stand at 573 years? The answer to the question brings to light one of those remarkable proofs of the unity of Holy Scripture, and of its divine authorship, which not infrequently surprise and reward the diligent student. The author of *The Coming Prince* has solved the problem thus. The 480 years of 1 Kings vi. is not a strictly chronological era at all, but a mystic era intended to include only those years during which Israel's national position was in fact maintained and divinely recognised. But if this be not an arbitrary theory put forward to evade a difficulty, we shall find the years thus omitted plainly indicated in Scripture. And this is precisely what the book of Judges gives us. "For five several periods their national existence as Jehovah's people was in abeyance. In punishment for their idolatry, God gave them up again and again, and 'sold them into the hands of their enemies.' They became slaves to the king of Mesopotamia for eight years, to the king of Moab for eighteen years, to the king of Canaan for twenty years, to the Midianites for seven years, and finally to the Philistines for forty years. But the sum of 8 + 18 + 20 + 7 + 40 years is 93 years, and if 93 years be deducted from 573 years, the result is 480 years. It is obvious, therefore, that the 480 years of the book of Kings, from the Exodus to the temple, is a mystic era formed by eliminating every period during which the people were cast off by God."*

Of course it may be urged that this is a mere coincidence; but the chances are, arithmetically, millions to one against such a coincidence, and the Bible student will not listen to such a suggestion. Some, however, raise an objection of another kind, namely, that this result is obtained by arbitrarily eliminating from the computation "the fifth servitude" recorded in Judges x. 8. But this is a sheer blunder into which a superficial reader is apt to be betrayed by the wrong punctuation of the verse in Bagster's Bibles, which not merely obscures but destroys the sense of the passage. The language is clear:—"The anger of the Lord was kindled against Israel, and He sold them into the hand of the Philistines, and into the hand of the children of Ammon, and they vexed and oppressed the children of Israel that year" (R.V.). Then, after incidentally mentioning that during the preceding eighteen years the trans-Jordan tribes had been oppressed, the narrative goes on to tell how the Amorites invaded Judea, but that in answer to the prayer of the people deliverance was granted under the leadership of Jephtha, who in a single battle subdued the army of the invaders (ch. xi. 33). The oppression of the tribes beyond Jordan in no way affected Israel's national position. It was not till the invasion of the Amorites in the eighteenth year of that oppression that a national servitude was threatened, and that disaster was divinely averted by Jephtha's victory. To introduce, therefore, the so-called "fifth servitude" into the problem, is, as already indicated, a blunder.

And if any should insist that those chronologists are right who introduce "conjectural periods" into the era in question, it is obvious that such periods are omitted in computing the four hundred and eighty years, on the same

principle that the periods of the servitudes are eliminated. (See *Coming Prince*, p. 82, note.)

God's words are not like man's words. They may be examined microscopically, as it were, and the more closely they are examined, the more clearly their truth is revealed. The words in 1 Kings vi. are not the statement of a chronological era at all. The event there recorded was in the four hundred and eightieth year of a certain series of years, and the series was of the years of God's dealing with Israel nationally. Therefore the periods during which Israel was cast off by God are left out of view altogether.

QUESTION NO. 173.

We have several questions on the subject of the "three days and three nights" of Jonah ii. 17 and Matt. xii. 40. In the month of March many will be repeating the question to one another, so that it may be well to give the answer here and now.

It will be found, from Dr. Bullinger's forthcoming work, *Figures of Language used in the Bible*,† that this is one of the figures called *Idiom*, by which certain expressions used in one language do not bear the literal meaning of the words when put into another language, e.g., the *Idiom*, "water of life," must not be literally rendered in French *eau de vie*! The expression, "three days and three nights," is an *idiom* which covers any parts of three days and three nights.

In 1 Sam. xxx. 11 it is said that a certain Amalekite had not eaten bread and drunk water for "three days and three nights," and yet it was only three days since he fell sick (ver. 13), not four days.

In Esther iv. 16, Esther says she and her maidens will fast "three days and three nights," and yet it was on "the third day" that Esther went in to the king; not the *fourth* day, which it must have been if the expression were literally understood.

It may seem absurd to Gentiles and to Westerns to use words in such a manner, but that does not alter the fact.

Now the New Testament is for the most part Hebrew in *idiom*, but Greek in *language*. This is the simple explanation of the difference between it and classical Greek. Moreover, there is reason to believe that the First Gospel, as we have it, is a translation from a Hebrew Original. This is one of the idioms. It is used in Jonah ii. 17, and by our Lord in Matt. xii. 40. And yet many Scriptures say that He should rise, and did actually rise on "the third day." This could not have been if the expression were used in its literal sense. It must have been the *fourth* day and not the "third."

The fact is that the *idiom* covers any part of "three days and three nights." This method of Hebrew reckoning is as distinct from Gentile reckoning, as their commencing the day at sunset and our commencing it at midnight. All these different modes of reckoning are peculiar to the respective peoples and languages and must be duly taken into account.

* *The Coming Prince*, page 83.

† Full particulars of this work will be forwarded to anyone wishing to have them, and applying for them.

The Lord's words in Matt. xii. 40 do not disagree with the Scripture assertion that He should rise on "the third day."

We have the expression "three days" once (Matt. xxvii. 63), and "in three days" once (John ii. 19). But the common expression is "on the third day," and it occurs ten times. But if the expression be literal and not an *idiom*, all these passages should say the *fourth* day! Paul preached the resurrection on "the third day" according to the Scriptures (1 Cor. xv. 4), and this is the great scriptural fact which we cannot get away from.

Neither can we alter the fact that He rose on "the first day of week."

Neither can we alter the history which records His death and burial as taking place the day before the Sabbath. "The Sabbath drew on" (Luke xxiii. 54; Matt. xxvii. 62); "the day before the Sabbath" (Mark xv. 42); and yet the two disciples going to Emmaus on the first day of the week say, "This is the third day (not the fourth) since these things were done" (Luke xxiv. 21).

From all this it is perfectly clear that nothing is to be gained by forcing the one passage (Matt. xii. 40) to have a literal meaning, in the face of all these other passages which distinctly state that the Lord died and was buried the day before the Sabbath and rose the day after it, *viz.*, on the first day of the week. These many statements are literal and are history, but the *one* passage is an *idiom* which means any part of "three days and three nights." The one complete day and night (24 hours) and the parts of two nights (36 hours in all) fully satisfy both the *idiom* and the history.

It may be added that we have a similar usage in English. When a person is sentenced to "three days' imprisonment," it may be late in the evening of the first day when he arrives at the prison, but when the doors open on the morning of the third day (not the fourth) he walks out a free man. In other words, if a person is committed to prison for three days—and he reaches it on Monday night—he leaves it the first thing on Wednesday morning.

See *The Coming Prince* by Dr. Robert Anderson, C.B.

Signs of the Times.

JEWISH SIGNS.

"THE JEWISH QUESTION.

WHITHER? TOWARDS ZION."

This is the title of the leading article of *The Jewish World*, of December 31st, and it beautifully answers the question while it witnesses to the reality and to the depth of what is called "The Jewish Question":—

"What has ever been the ideal of Judaism since the days when Israel first became an outcast among the nations? Surely, the preservation of the national unity and identity, the arrest of the tendency towards absorption which has always threatened our race, and the ultimate return to the land of our ancestors. This ideal has been handed down from generation to generation and has been the conservative force that has kept Israel alive unto this very day.

Now after hundreds of years the ideal has taken a concrete form and has appealed—as Zionism—to the heart of hundreds of thousands. Zionism is the outward expression of that ideal, the hope of a race with whom optimism has ever been a ruling force. They see now all its possibilities and are capable at the same time of realising the truth that their duties as citizens in the countries of their adoption are in no wise affected by the possession of the ever present hope that the day may come when they will have again the home that is theirs, and theirs by right rather than by favour. The Jew is essentially a man of peace, not that he is by nature a coward, but because he has been taught to hope that the day must come when the Kingdom of Righteousness will be established upon earth, when the nations will live in goodwill and the sword will become a pruning hook. While the nations groan under the weight of their armaments, while militarism remains a stumbling-block upon the path of progress, while persecution and intolerance run riot hand in hand over the most civilised countries of the earth, the Jew sees there few chances. But he sees the way to the tranquillity his heart desires in a land wherein he may rest at peace, free from insult of any kind, where the development of the mind may go on apace, and the highest truths of life may be sought and found. Here will be unity, here the longing that has ever been with the earnest Jew since the Dispersion shall be gratified at last.

"There is more than a beautiful idea in the Zionist movement. The question involved is one of life and death to the race."

We are happy to be able to give a portrait of Dr. Herzl, which we are sure our readers will be interested in seeing:—



DR. THEODORE HERZL.

DR. HERZL ON THE ZIONIST MOVEMENT.

Following up Max Nordau's rejoinder, Dr. Herzl has replied in the *Berliner Tageblatt* to Dr. Eduard Glaser's criticisms in that newspaper on the Zionist movement. Dr. Herzl ridicules the

assertion that the Zionists are in the service of English politics, and that a Jewish territorial army will take the field to support the English troops against a Franco-Russian army. He avers that all the Zionists want is the demand formulated at the Basle Congress for the creation of a public legally-assured home for those Jews who, in their present abodes, neither can nor will assimilate. The great Colonial Bank, which is shortly to be founded, will be the financial instrument for the execution of the plan. It is possible that through pressure brought to bear on the Sultan the fulfilment may be delayed or prevented altogether. But in such an eventuality, which would be worse for Turkey than for the Jews, they would wait for the end of this process of delay or seek territory elsewhere. The Jews have waited so long that they can afford to wait a little longer. The question is solely: How long can Turkey wait for financial help? There can be no illusions concerning its present credit. Turkey can be helped through the Jews, the Jews through Turkey.

BERLIN.

In forming a branch association in Berlin, Dr. Herzl delivered a brief speech, which went straight to the hearts of his hearers. He spoke of the Basle Congress, which had answered every expectation formed of it. It was, however, something more than a Congress, it was a National Assembly. And if he was unable as yet to report any territorial acquisitions, something had yet been achieved, viz., a hope had been given to the expelled and persecuted, who previously had been unable to speak of a home. Dr. Herzl emphasised the fact, which had been openly declared, that there is nothing secret in the gatherings of the Zionists, except on political matters, some points of which did not permit of public debate.

In connection with

THE LONDON CONFERENCE,

to be held next month, a *Conversazione* will be held on the previous Saturday evening in the Rooms of the Maccabæans, St. James's Restaurant.

ZIONIST LITERATURE.

The first edition of the Hebrew version of Dr. Herzl's pamphlet, "The Basle Congress," issued by the firm of Achiasaf, of Warsaw, has already been sold out. A second edition is in preparation, and to this Dr. Herzl has written a special preface. He says:—

"This little book is for the second time issued to Hebrew readers all the world over. I do not think it is read because of its literary style, but for the ideas to which it gives expression—ideas that belong to no one individual. So also are all Jews true to their race, true workers in the cause that calls us together, *Mearboh Kanfoth haaretz*.

"At the moment of writing these words we are attempting a new task, which the Basle Congress put upon us. It is necessary to go from words to deeds, to lay the material foundations now that the ideals have been formulated. We have taken the work out of the sphere of the weak individual, and have entrusted it to the masses of the people. Our people is not too small for the task which they have to undertake. It is a much-trying, steadfast, immortal people, which will not rest until it has returned home to its dear promised land. Therefore, no one who, like myself, feels himself an atom of the great mass, should rest and remain silent for Zion's sake. The day will come when the glad masses, returning home, will disembark on the shores of their old country. This aim remains the great purpose of our lives. We cannot better express this than in the old phrase—for Zion's sake I will not remain silent (Isaiah lxii.)"

ZIONIST HOPES.

Dr. Nordau has also written a letter to the Hebrew periodical, *Hashkafa*, which is published in Jerusalem. He incidentally mentions that his father was a good Hebraist, and translated Schiller's "Glocke" into Hebrew. In this communication the following passage occurs: "When I consider the unusual circumstance that, despite sufferings and persecution—to which other nations have succumbed—the Jews still flourish, when I see that influential Jews are beginning to be proud of their origin and their history, I often ask myself: How has this been brought about? Now I understand the cause. It lies in the only balm which our ancestors have left us, which heals all our wounds, a balm which will not permit the Jews to die, and that is the hope in a Messiah, the hope of regaining their land. This is the secret of the immortality of the Jewish people."

An interesting feature of the movement is the headway it is making among women. In several important Jewish centres on the Continent Jewish Women's Zionist Societies have been called into existence. This is notably the case at Lemberg and Jassy. At a *soirée* held at Sofia, a national poem was recited which had been written by a female student at the Upper Gymnasium in the Bulgarian capital, and another Jewish lady made a fiery appeal to her fellow Jewesses to participate in the struggle for freedom in true Jewish fashion. At this same *soirée* a profound impression was made on the audience by the singing of Zionist songs by a choir of male and female students at the Upper Gymnasium.

RELIGIOUS SIGNS.

A CONTRAST.

Sir Walter Besant, in his interesting work on "London," speaking of the time of George the Second, draws an amusing contrast between the clergy then with those of the present days. It is supposed by many to have been the deadest, lowest, and feeblest period in the history of the Anglican Church. This is universally accepted, but he adds "one may show without much trouble that this belief is not based on enquiry into the facts of the case. There were no mothers' meetings, no day in the country, no lectures and tea meetings. But was it quite a dead time? Let us see. At 44 out of 109 parish churches in London there was daily service, and at all of them on every Wednesday and Friday and on all holy days. The singing might be deplorable, but the sermon—the essential—was sound. Sound doctrine, that was the one thing needful. There were no Sunday schools; these came in at the end of the century. Still there were schools in almost every parish in the city, where the children were taught the rudiments of the Christian faith. There was not a poor boy of respectable parents who could not receive a sound education, as good as he could now get at a Board school; and on Sunday he had to go to church and be catechised. This is not the modern idea of the parish, but it seems to have worked as well as our own practice. Their clergyman was a divine and nothing more. Ours undertakes the care of the poor first of all; he is the administrator of charity; he is next the director of schools, the organiser of amusements, the leader of athletics, the trainer of the choir, the president of musical societies; he also reads the service at church, and he preaches a short sermon every Sunday, but the latter functions are not much regarded by his people. Their clergyman was a divine, he was therefore a scholar. Therein lies the whole difference. We have no divines now, and very few scholars among the parochial clergy, or even among the bishops. Here and there one or two are found upon the episcopal bench, and one or two at Oxford and Cambridge. In the parish churches, now, we do not ask for divines or even for preachers; we want organisers, administrators, athletes, singers. And the only reason for calling the time of George II. a dead time for the Church seems to be that the clergy were not like our own" (pp. 342-3).

THE LOW ESTATE OF THE CHURCHES.

An esteemed correspondent (A. L. A.) sends the following account of his sad ecclesiastical experiences:—

Two examples of the low estate to which the churches have fallen have come before me within the last few days which may be worth notice in *Things to Come*. One in connection with the Establishment, and one with Nonconformity. On the notice-board of St. Clement Danes, Strand, is an announcement of Advent sermons. And these are the subjects: "The London School Board," "The Cigarette," "The Music Hall," and "The Motor Car." One is puzzled to know what these things have to do with the Lord's Second Coming, and whether the vicar had exhausted the Word on this subject.

As regards the other case, I was passing a local chapel and saw thereon a bill headed, "P.S.A." Underneath ran the words, "A Musical Sunday." Having never been present at one of these song performances, I thought I would go in for a few minutes. Entering, I found an excellent(?) band of performers of both sexes, with violins, flutes, etc. They were playing elaborate music—sacred, so-called, and at the conclusion of the piece there followed: clapping of hands, led by the chairman. Next came a "sacred" song by a young man, the words of which no one could follow; and again more clapping at its conclusion. The chairman then introduced a local celebrity to give a violin solo, and, so far as I could discern, the music was not even "sacred," but was given by the talented performer extemporaneously, and I never heard that the said performer was a member of any body of professed Christians. It was significant that none of those entering went to prayer upon taking their seats, and also that the Holy Bible lay on the pulpit cushions unopened—not wanted. Upon leaving the chapel I noticed that the Pastor was going to preach on, "Why I am a Free Churchman." And I wondered whether what I had witnessed would form part of the reason for so being. Because methinks the Free Churchmen of Puritan days have given a far better account of their churchmanship. How sad it all is. Is there any wonder that the spiritual power of the churches is at so low an ebb?

INFIDELS AND SO-CALLED SCIENCE.

Col. Ingersoll, in a recent lecture against the Bible, again used the sword put into his hands by the Church. He said, amongst many other things:—

"Allow me to say that the ministers who are answering me are turning their guns in the wrong direction. These reverend gentlemen should attack the astronomers. They should malign and

villify Kepler, Copernicus, Newton, Herschel and La Place. These men were the real destroyers of the sacred story. Then, after having disposed of them, they can wage a war against the stars, and against Jehovah himself for having furnished evidence against the truthfulness of His book."

It is remarkable how the same men (Theologians and "Divines") who find a difficulty in believing the truth of God's Word, and what God says about the Fall, etc., will greedily gulp down anything a man may say, however incredible it may be, or however impossible to be understood.

For our part, we prefer to doubt, and to question the accuracy of man's words and to "believe God." The men of science named by Ingersoll do not agree either with their predecessors, or successors, or among themselves, on many vital points, and those who watch the recent and ever new discoveries and theories may well wait till hypotheses are proved to be facts.

A striking illustration of this has lately come to light with regard to the planet Venus. In 1895, Schiaparelli wrote that his own recent observations had put the final seal of certainty on the rotation of 324.7 days, and gave maps and drawings of the surface markings of the planet. In 1896, Lowell—the well-known observer, whose recent work on Mars in the clear air of Arizona attracted so much attention—gave a drawing of Venus totally different from that of Schiaparelli, and declared Venus to be a desert, the surface showing hard, sharp, radial line-like markings, totally different from anything hitherto recorded by any observer; he maintained that the period of its rotation coincided with that of its revolution round the sun. In 1897, Camille Flammarion concludes that Venus (a) possesses an extremely dense and "immense" atmosphere; (b) that no one has yet seen the surface of the planet; (c) that its rotation period is wholly unknown; (d) that all maps hitherto made of its surface are "illusions."

Science is the Latin *scientia*, which means *knowledge*. It will be well for us all to keep a very strict line drawn between what scientists *think* and what they *know*.

Up till quite recently, Infidels argued as to how light could exist before or without the sun (according to Gen. i.). The Royal Institution Lectures last winter answered the supposed impossibility; while the discoverer of the "X rays" positively declines at present to commit himself to any definition as to what light is.

THE NEXT STEP.

A RECTOR'S DANCING CLASS.

Dr. Stoddard, rector of an Episcopal church in Jersey City, New Jersey, is starting a dancing-class under the direction of the church officials. People will dance, he says, and he thinks it wise to throw a safeguard around them; let them dance amid proper surroundings and in a proper and decent way. The church gymnasium will be used for the purpose, and a fee of 1s. a month will be exacted.—(*Christian World*.)

A "SCRUBBING" SERVICE.

VICAR PREACHED AND THE CONGREGATION WASHED.

The "scrubbing service" announced by the Vicar of St. Laurence, Birmingham, took place as suggested. Women commenced to drop in singly and by twos and threes, until at four o'clock there were fifteen or sixteen present, and later in the evening the number was increased to thirty.

The workers were not all of the female sex, for one of the churchwardens joined in the fray, and showed an acquaintance with brush and mop which augurs well for the cleanliness of his own domicile.

The Vicar opened the proceedings with prayer and a very brief address.—(*Daily Mail*.)

The *Record* states that a prominent firm of soap-makers

offered to provide the soap free, on condition that they were allowed to advertise it on the church doors!

THE DOWN-GRADE IN AMERICA.

An honoured layman in the West writes: "The battle is on here, and it looks as though the church had gone. They recently ordained a man who says God is in us just as He was in Christ, and Jesus had a mother and father just like the rest of the race. . . . Yet with unanimous voice they set him over the unfortunate church that had called him."—*Watchword and Truth*, Jan., 1898.

We have been accustomed to hearing Unitarians and Infidels talk in this way, but never before men belonging to Evangelical churches. It is no more a question of what we are coming to; *we are there*. The down-grade has reached the bottom. The supernatural is discarded, the authority of the Bible is denied, the deity of Christ is scorned, depravity is laughed at, and regeneration is evaporated into a figure of speech. Stand firm and ring out the truth, ye who still know it, and believe it!

Editor's Table.

ANSWERS TO CORRESPONDENTS.

In answer to the inquiries of some correspondents, it may be well to state that we have a large supply of questions. Our general rule is to take them in the order in which they are received, but when any are of special interest, and likely to be more generally useful, we give them precedence for the edification of the larger number of our readers. Some questions also demand more time than the Editor has at his disposal, for he has many other duties devolving upon him, and he carries on this magazine wholly in the interest of its readers, and without realising any remuneration! He can only afford, therefore, to give the time which ought really to be taken for rest of mind and body.

We are thankful to say that up to the present there has been no loss, and that our circulation is gradually increasing. Still, if any of the Lord's servants are able of their abundance to relieve us of all care, it would greatly encourage us to persevere against the weariness of the flesh, the opposition of "evil servants," and the worry and burden of business and financial arrangements, which we ought not to bear in addition to all the rest.

The fewness of our reviews of books arises from the fact that the hours of the day are not sufficient to read them.

We wish, also, that we had sufficient financial margin to enable us to dispense with all advertisements, so that we might devote the whole of our pages to Biblical matter.

Were it not for the many letters of appreciation and thanksgiving which we receive constantly from the poor of the Lord's flock in all parts of the world, we should often be tempted to give up this extra tax upon our strength.

We are tempted to say as much as this because we believe that very few are aware that the Editor has now the whole of the financial responsibilities and the business arrangements resting upon his shoulders, as well as the editorial labours.

We are making no appeal, but think it is more satisfactory that our readers should know and understand exactly what our position is.

THINGS TO COME.

No. 46.

APRIL, 1898.

Vol. IV. No. 10.

Editorial.

"WHAT WAIT I FOR?"

THIS question is put into the lips of the Lord's people in Ps. xxxix. 7. And it is a useful and searching question for each one to put to himself.

It is a question which tests our hearts, for every one is waiting for something. The poor human heart is like the lame man at the gate of the Temple (Acts iii.) "expecting to receive something," some gift, some change, some pleasure, some relief from anxiety, some deliverance from difficulty; ever sitting by the side of some broken cistern that can yield no real satisfaction. The heart that is not satisfied with Christ, and has not Christ for its object is restless and is taken up with the veriest trifles. It will be found waiting for something; a friend, a change of air or circumstances, a visit, a call, a letter, a book—any vanity will prove sufficient to attract and engage the attention and thought of the natural man.

In the verses before our question we have four particulars concerning man:—

1. *Vain glory.* "Every man at his best estate is altogether vanity" (v. 5.). Ps. cxliv. 4 declares that "man is like to vanity." Ps. xxxix. 11 goes further and states "that man is vanity." Psa. lxvii. 9 declares that "man is lighter than vanity," while Ecc. i. 2 sums him up as being "vanity of vanities." And this is man himself, in God's sight, "at his best estate!"

2. *Vain show.* "Every man walketh in a vain show" (v. 6). This is the sum of man's walk, and it describes his character, position and profession. There is nothing solid, nothing real, nothing permanent. It is all like man's judgment based on "outward appearance" (1 Sam. xvi. 7). All his efforts for himself and others are for outward improvement. They are for "washing the hands," because they cannot touch the heart. All their concern seems to be as to "that which goeth into the mouth," ignorant of the solemn fact that it is "that which cometh out of the mouth; this defileth a man" (Matt. xv. 11).

We are aware that our very citation of this Scripture will offend the old man, even in Christians, for in the next verse we are told, "then came His disciples and said unto Him, Knowest Thou that the Pharisees were offended after they heard this saying?" Just so! and so it is to-day. No Pharisee likes that which goes to the root of the matter, for "every man walketh in a vain show."

3. *Vain disquietude.* "Surely they are disquieted in vain" (v. 6). Never really at ease, never really satisfied or happy. Always disquieted about troubles that may never

come, or difficulties that may never arise, or sorrows they may never live to see. The natural heart knows nothing of "the Peace of God," i.e. God's peace, the peace that must reign in His presence. Nothing can ever disturb that, for He knows the end from the beginning, and His counsel shall stand: that peace it is which keeps and garrisons the new man, and keeps his heart and mind. (Phil. iv. 6, 7). Then, lastly there is

4. *Vain labour.* "He heapeth up—and cannot tell who shall gather." The A.V. supplies the *Ellipsis* by putting in the word "*riches*" in italics: but it is left blank so that each one can fill in whatever it may be he is heaping up. Whatever it may be it is vanity, for he knoweth not who shall gather it. Man "collects" various things with great eagerness, curios, pictures, furniture, houses and lands, but it is vain labour, and if this is all and the treasure is laid up only on earth, the day that the thief will break in will surely come.

How sad, how vain is the hope of the natural man!

How blessed, how glorious is the hope of the spiritual man!

Turn where we will "under the sun" there is nothing on which the human heart can rest. We must rise above the sun in order to find and enjoy that which will satisfy.

The real answer to this question is a Person! "And now, O Jehovah, what wait I for?"

"My hope is in Thee."

Nothing less than Christ Himself will ever satisfy the needs and desires of the new nature. And hence this is the basis and essence of true Christian *standing*. Christianity is not a collection of articles, dogmas, doctrines or creeds. All these have to do with Religion and Theology, but they are not Christ! A man may know and understand, and hold views and argue respecting these, and yet not know what it is to be "in Christ." Christianity is Christ in us by His Holy Spirit, and we in Christ. *Found in Him* (Phil. iii. 9) being our position: *Knowing Him*, being our one object and portion—the "one thing" that we would do (Phil. iii. 10): and to be *like Him* being our blessed prospect and hope (Phil. iii. 20, 21).

Thus the Christian is one who has Christ for his *position*, his *portion*, and his *prospect*: and, waiting for God's Son from heaven is part of his Christian standing. It comes at the very beginning of his Christian knowledge. It lies at the very foundation of his Christian hope. It is no extra thought or truth that comes at the end, which he may or may not be interested in. It is no new doctrine which some may take up and others may neglect. The coming of the Lord has ever been the one hope of His people from the first promise in Eden (Gen. iii. 15) till the present moment. All the godly ones could ever ask and answer—"And now, LORD, what wait I for? My hope is in Thee." I wait for Thee.

There have always been God's waiting people who "looked for redemption in Jerusalem" (Lu. ii. 38), and were "waiting for the consolation of Israel" (Lu. ii. 25), and "waited for the kingdom of God" (Mark xv. 43). And when He shall come there will be those who shall say, "Lo, this is our God, we have waited for Him."

But to-day it is the few who are "waiting for God's Son from heaven," and it is this that accounts for the present condition of the Evangelical Christian churches and congregations. The great multitude are ignorant as to the *standing* which God has given His people in Christ; hence they wait not for Him; hence they lose the purifying power of this blessed hope; hence they are at their wits' end to find a substitute for it. They see that their lives want purifying. This is painfully evident. And being ignorant of the provision which God has made to secure it, they seek in vain for some remedy which man has invented to procure it. But it is all in vain! It is *vain disquietude*. They are seeking in vain to add one cubit to their spiritual stature; they are "out of the seventh of Romans," as the phrase goes, simply because they have never been in it! but they can never be "into the eighth" until they know what these scriptures mean:—

"Accepted in the Beloved" (Eph. i. 6).

"Perfect in Christ Jesus" (Col. i. 28).

"Complete in Him" (Col. ii. 10).

When these are understood we may ask the question, "Now, LORD, what wait I for?" and the blessed answer will be, "My hope is in Thee." Only in Thee. Always in Thee.

NOTES ON THE ACTS OF THE APOSTLES.

FOURTH PAPER. CHAP. XIX. 21 TO END.

THE events after Paul's departure from Ephesus to his arrival in Rome and ministry there.

The close of Paul's ministry at Ephesus in Acts xix. 20, is a landmark as important in the history of the Church of God, as was the crossing of the Jordan in the history of Israel. *There* ends the record of "the preaching of the gospel with the Holy Ghost sent down from heaven," as addressed to the seed of Abraham, the people of Israel (1 Peter i. 12).

From that point begins the recognition of the believers, who had been already separated from the synagogues (Acts xviii. 6-7, xix. 9), at Corinth and at Ephesus as the Church of God.

Timothy had already been sent from Ephesus, on his way to Corinth (Acts xix. 22; 1 Cor. iv. 17), and Paul was about to leave (1 Cor. xvi. 8), when he wrote to the saints at Corinth, addressing them for the first time as "the Church of God" (1 Cor. i. 1).

After Paul had left Ephesus and had come to Miletus, he sent for the elders from the church at Ephesus and spoke to them as "overseers of the Church of God" (Acts xx. 28). It is when "the kingdom of God" has *ceased to be preached in the synagogues*, and in connection with Jerusalem, that "the Church of God" first appears, as such, among the Gentiles.

The people gathered by Paul's ministry did not represent

"the Kingdom of God" and "the Church of God" among the Gentiles at the same time. The two positions are as distinct as the kingdom of Israel in the land was distinct from the Camp in the wilderness.

The Epistle to the Romans in which Paul unfolds argumentatively the gospel which he had preached "according to the Scriptures" (Rom. i. 2; 1 Cor. xv. 34), was written at or about the same time, when on his way to Jerusalem (Rom. xv. 26-28). In it he tells the saints of the change in the ways of God as regards the nations; Israel as a nation is broken off that the Gentiles may be grafted in; Israel as a nation has fallen that salvation may come unto the Gentiles (Rom. xi. 11, 19).

THE CHANGE OF DISPENSATION

is thus marked distinctly in Scripture in a threefold manner at one and the same time.

(1). As a historic fact. Acts xix. and xx.

(2). In its national aspect. Romans ix. to xi.

(3). As regards the Church. 1 Cor. x. to xiv.

The order of the Church of God among the Gentiles is given by "commandment of the Lord" (1 Cor. xi. to xiv.). The things recorded in Acts xx. contain much instruction both as regards the change of dispensation and also concerning Paul's ministry. At Troas (ver. 7), he found disciples who came together on the first day of the week to break bread. This is the first time that the first day of the week is thus named.

In Paul's discourse to the elders from Ephesus, he distinguishes and shows the difference between his past and his future ministry, he had gone among them preaching the kingdom of God, but *that ministry was finished*, they should see his face no more; but he had another ministry yet to finish which he had received of the Lord Jesus, to "testify the gospel of the grace of God." *Here are two distinct ministries of the one gospel of God.* One finished, spoken of in Romans i. 1-5, "according to the Scriptures;" the other spoken of in Romans xvi. 25, "according to the revelation of the mystery" which had yet to be made known to all nations. These two ministries are distinguished also in Col. i. 23-25.

Paul's statement shows also that in coming into association with the twelve apostles by receiving the right hands of fellowship from James, Cephas and John, he had not when become "as a Jew to the Jews" kept back any part of the gospel committed to him, "I kept back nothing that was profitable to you" (ver. 20): "I have not shunned to declare unto you all the counsel of God" (ver. 27).

The manner in which the church is spoken of brings out strongly the change of dispensation; "feed the Church of God which He hath purchased with His own blood," here two foundation truths of Christianity appear *for the first time in the Acts*: that the church is purchased with blood, and that He who has purchased it is God. The Godhead of Christ, and redemption through His blood are not named while "the kingdom" is the subject of the preaching.

The believers are also spoken of as "the flock" (vers. 28, 29), the "lost sheep of the house of Israel" have been gathered in, the other sheep not of that fold have been

brought in also, they are now led out as one flock, according to the words of the Lord Jesus in John x. 16.

The transitional character of the church during the preaching of the Kingdom of God is taught in Scripture under two figures: "a camp" and "a sheep-fold."

In Heb. iii. and iv. and in 1 Cor. x. 1-11, it is compared to the camp of Israel in the wilderness; and by the Lord Jesus Himself in John x. it is spoken of as the "sheep-fold."

The preaching of John the Baptist gathered together, by his baptism as into "a fold," the "lost sheep of the house of Israel," those who confessed their sins. Jesus was manifested to Israel as the Good Shepherd at His entrance by the door, at His baptism, into this sheep-fold. The Lord Jesus said (John x. 16), "Other sheep I have which are not of this fold: them also I must bring." So after He had laid down His life for the sheep and was risen from the dead He sent His apostles to bring in "other sheep" from among the Gentiles into the same fold, baptizing those who received their testimony into association with the saved remnant of the house of Israel, in confession of Jesus as made Lord and Christ, the hope and the Saviour of Israel. When the elect remnant of Israel had been gathered, when the number was completed, as indicated by the twelve disciples at Ephesus (Acts xix. 5), who had received John's baptism, being baptized in the name of the Lord Jesus; then the object for which John came into the wilderness was accomplished. The sheep-fold was no longer needed, for the period of the wilderness was past: both Jew and Gentile were led out as one flock into the truth revealed among the Gentiles concerning Christ as the sin-offering for the world. So Paul spoke to the elders from Ephesus in Acts xx. 28, of "the Church of God," as "the flock purchased with blood," no longer the fold, but "one flock."

Acts xix. corresponds also to Numbers xxvi. The people who came out of Egypt were numbered *a second time* in the plains of Moab. Collectively they were the same people, but individually only two of those numbered at the beginning of their journey through the wilderness were in the number at the end.

So in the Acts those baptized disciples which were separated from the synagogues at Corinth and at Ephesus, were collectively one company with the three thousand baptized on the day of Pentecost; for all who confessed Jesus to be Lord and Christ were one "camp." But individually they differed, just as much as the two companies numbered in the wilderness. Those numbered by the Red Sea were all circumcised, so also were the three thousand baptized on the day of Pentecost. Those numbered in the plains of Moab were chiefly those uncircumcised, having been born in the wilderness: so chiefly were those at Corinth and at Ephesus, for they were Gentiles. As it was the uncircumcised who crossed the Jordan into the promised land, so it was the Gentiles to whom it was given to be recognized and established as the Church of God by Paul's Epistle to the saints at Corinth, and by his address to the elders from Ephesus. The wilderness was past, for the saints at Corinth were declared to be the temple of God (1 Cor. iii. 16), His dwelling

place, the antitype of His chosen resting place when He had given rest to the people of Israel (Psalm cxxxii. 13, 14; 2 Chron. vi. 41).

Association with Jerusalem is the principle of the Assembly all through the Acts, whether it is regarded as the Camp or as the Sheep-fold. Separation from Jerusalem is the principle of "the Church of God" among the Gentiles, whether it is regarded as the Temple or as the Flock.

Acts xxi. records some things hard to be understood, but the difficulties disappear when we consider the dispensational character of the time. The facts then become full of instruction. Paul, like the Lord Jesus in Luke ix. 51, "steadfastly set his face to go to Jerusalem;" Paul not knowing the things that should befall him there, "save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts xx. 23).

At Tyre he found disciples "who said to Paul through the Spirit, that he should not go up to Jerusalem" (chap. xxi. 4). Then when he was come to Cæsarea (ver. 11), "Agabus took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem."

Was Paul at fault in going up to Jerusalem after these warnings?

Scripture nowhere suggests that he was. Paul was an apostle, and as such was no doubt under Divine direction.

PAUL HAD THREE OFFICES,

he was (1) a preacher, and (2) an apostle, and (3) a teacher of the Gentiles (1 Tim. ii. 7; 2 Tim. i. 11), but he was *not a prophet*. He did not know the things that should befall him in Jerusalem (Acts xx. 20). Of these things the Lord informed him, by means of those who had "the gift of prophecy," through the Holy Spirit. In 1 Cor. xii., where spiritual gifts are the subject, the only gift spoken of with the preposition, *διά (dia), through* (as in Acts xxi. 4) is "the word of wisdom" (ver. 8).

They through the Spirit spoke to Paul words of wisdom, wise advice for the circumstances which they knew beforehand, as prophets. But Paul was not moved by circumstances, he recognized that the information concerning them was by the witness of the Holy Ghost (chap. xx. 23), but he disregarded the persuasion and the entreaty of the disciples as not having authority towards him. *They spoke with wisdom, but not with authority*. Paul's reply to them, in chap. xxi. 13, as well as his statement in chap. xx. 24, are not the words of a man doing his own will in disobedience to Divine direction, they are the words of a faithful servant intent upon fulfilling "the ministry which he had received of the Lord Jesus," whatever afflictions might be in the way, even unto death, although such afflictions had been certainly foretold to him by the Holy Ghost in the prophets. Instead of failure in Paul, it is a beautiful exhibition of "the diversity of gifts" by the One Spirit in the disciples at that time. "Some apostles, some prophets" (Eph. iv. 11).

Paul's conduct at Jerusalem, when rightly understood, helps us greatly in tracing the change of dispensation which

was taking place. The believers at Corinth who had been separated from the synagogue while Paul was with them (chap. xviii. 7), had been instructed in the truth as to their position and order as "the Church of God," "the Body of Christ."

The saints at Ephesus also had been taught similar truth through the elders whom Paul met at Miletus (chap. xx. 17). We now see by Paul's conduct at Jerusalem the condition of the assembly of believers there. "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law" (chap. xxi. 20). This was the testimony to Paul of James and all the elders. About twenty-seven years after the day of Pentecost, the baptized believers were as much Jews as they had been before their confession of Jesus as the Christ. The preaching of the gospel of Christ gave much to the Gentiles who believed, for it brought them into equality in blessing with the saved remnant of Israel (chap. xv. 9), but *it took nothing away from the Jew*. The preaching of Jesus as the King, the "hope of Israel and the Saviour thereof," had no effect upon the Mosaic ritual. This is what Scripture has been teaching us all through Paul's course since his visit to Jerusalem in chap. xv.

That Paul's special mission as the apostle to the Gentiles, did not in the least alter the fact that individually he was a Jew, and as such was at liberty to use all the Mosaic ordinances. He circumcised Timothy because of the Jews, and could do all that the Lord Jesus had sent His disciples as Jews to do. "As a Jew" he baptized believers at Corinth on their confession of Jesus as the Christ (1 Cor. i. 14-16 and ix. 20), and at Cenchrea he shaved his head, having a Nazarite's vow. It was by a similar act that he identified himself with the Jews at Jerusalem and with the Levitical priesthood *in preparation to the offering of a sacrifice*. Does the Scripture anywhere suggest that Paul was sacrificing principle or obscuring the truth by this conduct? On the contrary, on the two occasions where his conduct as a Jew is most prominent in the Nazarite's vow, in both places *he received by a vision from the Lord*, special encouragement concerning his testimony (chaps. xviii. 9 and xxiii. 11).

The false report about Paul was the same as the false witness against Stephen, that he had taught a change in the customs given them by Moses. Paul went into the temple, purified according to the law, to prove to the Jews that the report was false. Scripture gives us the most overwhelming evidence that up to and at this time, for the Jews who believed, nothing had been revoked of all the Mosaic ritual. The Gentiles who believed were forbidden to be circumcised, by authority from Jerusalem. Jews and Gentiles retained their nationality. So there existed in the camp of the baptized believers, two distinct companies as stated by James, "Jews who believe, all zealous of the law" (ver. 20), and "Gentiles who believe, who observe no such thing" (ver. 29).

The "many thousands" of believers at Jerusalem answer to those numbered on coming out of Egypt, they are all fallen in the wilderness, they appear no nearer to the liberty of the Gospel, the truth of Christianity than at the beginning; it teaches us that "the Church of God" was

never established in its permanent order as the Body of Christ, neither at Jerusalem, nor in connection with the synagogues among the Gentiles which had received decrees from Jerusalem (chap. xvi. 4). It was not until the believers among the Gentiles were separated from the synagogues, and thereby from association with Jerusalem, that they were established as "the Church of God." Where were the many thousands which believed, in the riot that followed the entrance of Paul into the temple? They are not named. The men of Israel, "all the city," believers and unbelievers seem intent on one object to kill Paul. He was saved only through the intervention of the captain and the Roman soldiers.

(To be concluded in our next.)

Contributed Articles.

PREPARING FOR ANTICHRIST.

BY GEO. A. B. CHAMBERLAIN, M.A.

(Vicar of Buttermere, Cumberland).

THESE are two benefits which *Things to Come*, by God's help, confers upon its readers. The first is by directing their thoughts to the coming of the Lord Jesus Christ, first for His saints and then with them: the second, by warnings concerning the rise of the "coming Prince"—the great and awful Antichrist. In connection with this, reference is again and again made to the preparations for the advent of the King who "shall do according to his will" and "think to change times and laws." These preparations are going on in all sections of the community. The stage is doing its share by so-called religious plays, thus accustoming people to spectacular scenes of a supposed pious character, and drawing their thoughts and aspirations away from the simple Gospel of Christ; the "Catholic" churches of Christendom by gorgeous ceremonial and pagan doctrines; the Spiritualists by demonology and intercourse with the dead. There is another section which is doing no less deadly work. Books are being issued from the press written by men of "advanced thought." One does not refer to the Higher Critics, though they of course are doing fatal work. Neatly bound, well printed, *taking* books, full of choice and pithy sayings, are finding their way into the homes of nominal Christians who read them because they are not *dry*, because they do not require much application, because they for a time satisfy with the shadow the one who is longing (though often not knowing it) for the substance.

Such a book came under the notice of the writer of this some days ago. It was a typical book of present day religious (?) thought—the title an interesting one—"The Religion of a Literary Man." To review such a publication in anything like detail would take columns upon columns of this useful paper, and for the time being would divert it from its original praiseworthy object. There are, however, certain subjects touched upon—solemn subjects

to the believer—and treated in such a manner that shows how this kind of book tends to undermine the faith of weak brethren.

1. The first thing we may notice is how the "literary man" thinks of the inspiration of the Bible. He says "The most vital point at which religious controversy formerly ever arrived was the inspiration of the Bible. But that difficulty is passed." These words to a child of God mean less than nothing. He thanks God that the blessing (not the difficulty) of inspiration still exists. The glorious declarations of 2 Timothy iii. 16, "All Scripture is given by inspiration of God" (God-breathed), and 2 Peter i. 21, "Holy men of God spake as they were moved by the Holy Ghost," assure him that we have an inspired God-given Book. With the nominal Christian the result is different. "Then," reasons he or she, "if the Bible be not inspired I cannot pin my faith to it."

2. As regards the "documents" of the Bible we are told such matters have been "already settled for us." On what authority? On no less than that of "the German commentators and M. Renan." Just imagine the faith of a believer in the "documents" of the Bible being shaken by German commentators, or Renan, the blasphemous French atheist. Still, the professing Christian reads and accepts this, and when a little further on it is said "our religion no longer stands or falls by the Hebrew Bible," the whole fabric of such faith as he had in God's Word is shattered and falls to the ground.

3. "What is sin?" asks the "literary man." After some time he answers "Generally stated, I would define sin as that which in any time, or country, or under whatsoever conditions or outward appearances, means the living of the lower instead of the higher side of our natures." Now this is really no definition of sin. How can we determine exactly what actions flow from the higher or lower side of our natures? We may call in the aid of the "Relative Spirit," as the "literary man" styles it (*note* the Relative Spirit is not the Holy Spirit), but in each this "Relative Spirit" must differ. The Holy Spirit in the Word tells us distinctly and emphatically what sin is. He clearly defines it—"Whatsoever is not of faith is sin" (Rom. xiv. 23). "Sin is the transgression of the law" (1 Jno. iii. 4). "All unrighteousness is sin" (1 Jno. v. 17). The divine Master Himself tells us "that which is born of the flesh is flesh" whether from its higher or lower side of nature.

4. Respecting the phrase "eternal life" we are told "possibly Christ used it as Spinoza used it, as Browning has used it in his beautiful phrase 'the moment eternal.'" We are no doubt greatly indebted to the "literary man" for telling us what meaning Christ attached to such a solemn phrase as "eternal life." We thank the man of literary attainments for the word *possible*, and we certainly shudder at classing the meaning of Christ's words with Spinoza, a rationalistic apostate Jew, or even the wonderful Browning. Not being "Browning-bitten" oneself one fails to see even sense, let alone beauty, in the contradictory phrase "the moment eternal." Listen to the words of Christ. Is there any doubt as to their meaning? John iii. 14, 15, "And as Moses . . . that whosoever believeth in Him *should not*

perish but have eternal life." Jno. x. 28, "And I give unto them eternal life and they *shall never perish*, neither shall any man pluck them out of My hand."

5. After reference to Browning's "beautiful" phrase we are informed, "And it seems nearly certain that He used the term Heavenly Father in a sense very far removed from the customary anthropomorphic interpretation of its meaning." Again we thank the literary man for the two words "nearly certain." Not quite, oh no, that is far too definite for present day thought. Now, thank God, believers know in what relationship they stand to the Heavenly Father, and when the Master tells His disciples "Your Heavenly Father feedeth them" (the fowls of the air), again "Your Heavenly Father knoweth that ye have need of all these things," and in other passages, there is no need of being afraid of the "anthropomorphic interpretation." We rejoice and thank God that we have secured the Spirit of adoption, whereby we cry Abba, Father.

6. I must bring this article to a close, but before doing so must quote one other passage from this dangerous book—"The great dogmas of the religion of the future will be Love, Beauty, Purity, and Strength, and the Artist will be its Priest." Think, O readers of *Things to Come*, what a glorious prospect the literary man opens out to you. Even an advance on the ancient Egyptian Trinity of Wisdom, Strength, and Beauty—yet the same in another form. Love! yes, but not true love, for "God is Love." "Men shall be lovers of their own selves," "lovers of pleasures more than lovers of God"—such are worshippers of the future Love. Beauty! not of holiness but of art. Purity! yet not built on the purifying hope of 1 Jno. iii. 2. Strength! but not the Lord Jehovah my Strength. The Word of God will not be the exponent. The artist often an able tool in the devil's hands, he will be the priest.

In conclusion, fragmentary as the passages quoted are, they will be enough to show that such books are quietly undermining the faith of many, silently doing the work of preparation for Antichrist, that when he shall arise he shall find the world ready to receive him, all the various sections of the community willing to hail him as the harbinger of the reign of Love, Beauty, Purity, and Strength, according to the world's idea of such.

Conference Addresses.

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

THE BIBLE—NOT TRADITION, THE RULE OF FAITH AND LIFE.

BY PASTOR FULLER GOOCH

(At the Mildmay Prophetic Conference, Oct., 1896).

(Concluded from page 102).

In opposition to this truth we have the teachings of Rome to begin with—alas! teachings which, even in our own land of light are highly esteemed and widely accepted in these days of departure from the truth.

A short quotation from a writer who has spoken upon this matter of Rome's position in relation to the Word of God,

will suffice to prove this point: "When the Roman Catholic speaks of Scripture, he does not mean thereby the Hebrew and Greek of the Old and the New Testaments, but the Vulgate Latin edition or the Douay and Rheims translations, embracing also the Apocrypha. This is his Bible, and this, together with tradition, constitutes his rule of faith, or what he calls the revealed or inspired Word of God. Thus the writers of the Trent Catechism say, 'All the doctrines of Christianity are derived from the Word of God, which includes scripture and tradition.' Again, 'If we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures which Timothy knew from his infancy; that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the Apostles and the interpretation of the Church, to which the Apostles delivered both the Book and the true meaning of it.' Again, we read in Milner's 'End of Controversy' (Letter X., page 55), 'The Catholic Rule of Faith is not merely the written Word of God but the whole word of God, both written and unwritten; in other words, scripture and tradition, and these propounded and explained by the Catholic Church. This implies that we have a twofold rule or law, and that we have an interpreter or judge to explain it and to decide upon it in all doubtful points.' Thus Scripture, the Apocrypha, Tradition, written and unwritten, and all as interpreted by the Church or Clergy—form the Word of God or the Rule of Faith, according to the Church of Rome."

That is the position that so many are favouring and going over to to-day, and that is the position that we need to see is, in the Word of God, laid down as false, to be utterly repudiated and to be earnestly contended against. But, alas! it is not only in the Church of Rome that you will find such a claim as this made, Anglicanism follows suit with the Church of Rome in this matter. Canon Gore, in a little manual recently issued, thus speaks:—"A study of the New Testament will convince any one that it is not the sort of book which is calculated to give people their first ideas of religion," and then he adds, "Our Lord intended that men should learn not from books but from persons. All His methods show us this. This is why He taught His Apostles to be witnesses, instead of writing Himself, or teaching them to write. And further, He did not mean men to learn from mere individual teachers however much inspired. He formed a Church or organized Body, and He left to the Church the duty of being witnesses to the truth till He should come again." And then he goes on to say that the first thing to be taught is not the Bible, but "the tradition first of all as it is taught in the Creed and the Catechism; then the open Bible; and that the Bible is not to be regarded as that to which men are to be sent to form their opinions and learn truth. They must learn it from a body of men, human teachers, and then from them go to the Word to understand it as by them they have been biassed and taught."

So emphatically does the Canon affirm this, that he says, "The truth which we, as Christians, value, does not rest upon one foundation, but two—not on tradition only, but on tradition *and* Scripture."

Ah, beloved friends, would that these were the only sources of that which threatens to lead men back to the bondage and slavery of earlier days. Among Nonconformists themselves, I venture to say you will find a widespread respect for traditional teaching, and a regard to traditional things which need also to be guarded against. True, the principle would be by all such repudiated, but to a very appreciable extent, the varied theological creeds and ecclesiastical systems of Christendom outside the Church of Rome

depend upon the teaching and the traditions of men; Calvin for the Calvinist; Arminius for the Arminian; and so on through a very large number of names and sects and parties, which govern the thoughts and practices to a large extent of multitudes of believers. The principle is the same in all. The extent of its development and the acceptance of its theorems alone differ. When a man has no better foundation for his faith and practice than that his grandfather or father held it before him, or that his favourite minister or teacher has taught him it, he is a traditionalist in reality, however much he may disclaim the traditions of men from other standpoints.

That which alone is right as the foundation of faith is the individual appeal to the Word of God; the conscience moved by it, the thought moulded by it, and the heart controlled by it.

What is the use of tradition? It is not necessary to *the completeness of Scripture*. Rome says that Scripture is incomplete without it. But when we study the Word of God prayerfully, do we find it fail to answer any question bearing upon our salvation or necessary to be answered for our safety, our comfort, or our certainty as to the Divine Truth? Scripture is so complete that we are safe in saying, "The Bible and the Bible only is the religion of Protestants"—ridiculous as men may think this old-fashioned but abiding axiom of our faith. Tradition is not necessary to *the authority of Scripture*. This is found in the central fact that the Scriptures are the Word of God. Need we a higher authority than that of God Himself? Show me that a word has come from heaven, from the living Lord, and what need I to give it any greater solemnity or majesty or power over my heart and life? And yet, in every word of sacred Scripture, we have a proof that it is the veritable voice of God.

Tradition is not necessary to *the understanding of Scripture*. No; we need not sit at the feet of man. We need not speak as if the understanding of the words of truth were limited to one particular class. Erasmus, long ago, put into words what I would like here to say, and claim still as the heritage of every man. "I totally dissent," said he, "from those who are unwilling that the sacred Scriptures translated into the vulgar tongue should be read by private individuals, as if Christ had taught such subtle doctrines that they can with difficulty be understood by a very few theologians, or, as if the strength of the Christian religion lay in men's ignorance of it. The mysteries of kings it were, perhaps, better to conceal; but Christ wishes His mysteries to be published as widely as possible. I would wish even all women to read the Gospel and the Epistles of St. Paul. And I wish they were translated into all languages of all people, that they might be read and known, not merely by the Scotch and the Irish, but even by the Turks and the Saracens." (Would God the Turks did read them, especially to-day!) "I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way."

Yes, even so. We need no voice of tradition to show us the mind of God, or the mind of Christ in the sacred Word. We have to bow our intellect, to subject our reason, and to submit our judgment, to the Voice Divine, and light breaks forth from the Word, filling the soul with its radiance and its joy. Tradition is needless. "We have an unction from the Holy One, and need not that any man teach us" (1 Jno. ii. 26-7).

Not only so, tradition is harmful in itself. It is self-contradictory. Take the voices of the Councils which

Rome regards with such reverence and tells us we should give heed to in their decisions concerning truth. Why Council after Council has been held and what one has decreed another has entirely over-ridden and set aside. Popes themselves have at one time decreed that a certain version of the Scriptures shall be regarded as to be accepted of the people, and at another that that very version is untrue and to be disregarded, enacting that another shall take its place. It was so, for example, in 1589, when Sixtus V. set forth a new version, which, in 1592, Clement VIII. declared to be unreliable, anathematising all who received it.

You see, if you listen to the voice of tradition, you find it contradictory to itself, and, therefore, untrustworthy.

Moreover, you will find that it is contrary to the Word of God. It is not only that tradition is unnecessary—it is harmful; it is mischievous, perverting the right way of the Lord, and darkening His counsel.

Moreover, to regard tradition as well as the Word of God is to dishonour the Holy Ghost. Shall the voice of man mingle with His to direct and guide our faith? Surely not. Let the Holy Spirit, who inspired the word, occupy the throne, and all others be subject unto Him. *It is to pollute the stream of truth.* They did it in Ezekiel's day. They fouled the stream of which God's children had to drink, by corrupting it with their own traditions and thoughts and ideas (Ezek. xxxiv. 18, 19). It is even so in these days. It is to mislead souls and to turn aside from the truth. To follow tradition is to apostatize from the Gospel. It is to get outside the parallel lines which have been laid down by the sacred writers for our guidance. It is thus the way is being paved for Antichrist to be revealed. It is to weaken the faith, for if my faith must rest not purely on what God says, but upon what man tells me that God says, my faith must more or less be a faith which rests upon man, and which must be continually threatened by the fallibility and the waywardness of man. Tradition in every way takes us off God's own lines of thought and action.

Beloved friends, this line of thought applies to every subject upon which the Word of God aims at teaching us. It applies to prophecy. Oh, that in these days we could free ourselves entirely from traditional influence in our study of prophetic truth! Oh, that we could all fling overboard the rival contending schools of thought, and formulated systems and theories of interpretation, and come in the spirit of the little child to the Word itself! Christians, your heritage is not only to have the written Word in all its proved genuineness and authenticity and Divine origin, but to have the Holy Spirit who inspired the sacred writers, to have Him as your personal teacher and guide. You need not go to men. Thank God for sanctified learning. Thank God for all the help that may come to us through instrumentalities which own Him and His Word and seek to abide thereby; but the Comforter is come, and abides with us that He Himself may teach us, and guide us into all truth. You have no need that men teach you, His anointing abides in you, unless you are recreant to His Voice. Let your heart be in fellowship with the Holy Spirit. Let your mind be surrendered obediently to all the light that He may give, and your life as well as your mind, and so taught of the Spirit, so following on to know the Lord, you shall be delivered from the power of tradition, and you shall be brought into all the glorious liberty which the Word of God gives to those who live and move and have their being within its sphere.

Christians, prize the Bible, hold fast the Word of God. Stand by it in the teaching of your children. See to it that they are taught to reverence it. See that they are taught

to own it as the veritable Word of God; and in every possible way be it yours to let it be seen that the Word of God, the Living Word and the Written Word, are your confidence and your stay, your glory and your rule. The days are coming, nay, they are come, when, if we stand not fast by the Word we shall find, indeed, that there is back upon us all the darkness of the ages which have passed away. May we have an ear tuned to hear the Voice Divine, and a heart utterly prostrate to receive its hallowed teaching.

Selected Gleanings.

"THE SECRET OF CHRISTIAN EXPERIENCE."

THIS is the title of a new pamphlet published by Hodder and Stoughton, being an address of Dr. Robertson Nicoll, at the close of the session of the Theological College, Bala.

The remarks upon it in the *Expository Times* for October, 1897, are so good that we give them to our readers.

"*The Secret of Christian Experience* is an address with a purpose. In that it much resembles a modern popular novel. It is also theological, which the popular novel now must always be. Still, it is not a novel, and it is not intended to be popular. For it lacks the necessary dash of heresy. The multitude runs after the theological novel, not for its theology, but for its heresy. It hopes to win heaven in spite of the theologians, and runs after the novel to discover the way. *The Secret of Christian Experience* is not written for the miscellaneous multitude—it is written for those who profess the faith as it is in Jesus.

"Now, for those who profess the faith as it is in Jesus, one thing is necessary—a secret Christian experience. Dr. Robertson Nicoll uses the word 'secret' in the biblical sense. That is secret which is hid with Christ in God. That is secret which is the property of the Holy Ghost, and is given to every individual directly by the Holy Ghost. Every person who would reach the secret of Christian experience must come—through anguish and fear for the most part, and always through anxiety and eagerness—into immediate and living contact with the Holy Spirit of God.

"John Henry Newman used to say that so imperatively was the Christian experience a secret that you dare not preach the doctrine of the Atonement to the unconverted. Dr. Robertson Nicoll does not say that. He says, indeed, 'no book, no earthly teacher can ever impart that hidden wisdom without which your ministry must be a thing of nought.' But his Address is to those who are preparing for a ministry. In a ministry they must have a message. This is the very message they must have. He does not say they dare not preach the Atonement to the unconverted. He says they dare not preach anything else.

"Not only so. Dr. Robertson Nicoll holds that the Christian experience is a normal experience. You may have it as well as I. It is a secret. It is a secret in the

exclusive possession of the Holy Ghost. No teacher can impart it to another. No teacher can do more (though he dare not do less) than bring another into the Presence and leave the other there. Still, it is the same secret that the Holy Ghost imparts to all. This is the very purpose of Dr. Robertson Nicoll's Address—to show that the Christian experience ought to be one and the same for every soul of man.

"Well, the normal Christian experience, the experience which ought to belong to every soul of man, is a mixed experience. It is a combination of wretchedness unfathomable and joy unspeakable. Dr. Robertson Nicoll goes back to Bunyan for his first account of it. In 'his most beautiful book,' *Grace Abounding*, Bunyan speaks as follows: 'Upon a day the good providence of God did cast me to *Bedford* to work on my Calling, and in one of the Streets of that *Town* I came where there were three or four poor *Women* sitting at a door in the Sun, and talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk Talker also myself in the matters of Religion. But I may say, *I heard, but I understood not*; for they were far above, out of my reach. Their talk was about a new Birth, the work of God on their hearts, also how they were convinced of their miserable state by nature. They talked how God had visited their souls with His love in the *Lord Jesus*, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the Devil. Moreover, they reasoned of the Suggestions and Temptations of Satan in particular, and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed on their own wretchedness of heart, of their Unbelief; and did contemn, slight, and abhor their own Righteousness, as filthy and insufficient to do them any good. And methought they spake as if Joy did make them speak; they spake with such pleasantness of Scripture Language, and with such appearance of grace in all they said, that they were to me as if they had found a new World, as if they were *people that dwelt alone, and were not to be reckoned amongst their Neighbours*.'

"The experience of those three or four poor women became in time, as we know, the experience of Bunyan himself. It is, says Dr. Robertson Nicoll, the normal Christian experience. It ought to be the experience of every one of us. Within the heart of every one of us there ought to be, at one and the same moment, an exuberant joy and a bitter anguish; joy over the finished work of Christ on our behalf, whereby we have received the adoption of sons, anguish over our own evil heart of unbelief.

"But Dr. Robertson Nicoll believes that this, which ought to be the experience of all, is not the experience of many. Some want the joy and some the sorrow.

"Some want the joy. No one can have the exuberant joy of Bunyan's three or four poor women, who has not a faith, sure and steadfast, in the finished work of Christ. We do Dr. Robertson Nicoll injustice to endeavour to condense his argument. But with that apology we shall venture to say that he finds William Law, and the followers of William Law to day, guilty of that mistake. Of course

he finds others far more guilty than they. But William Law and his followers are evangelicals. So he names them, and passes the others by. And he says with decision, that if Wesley had not broken with William Law and learned from Peter Bohler that 'herein is a mystery; Let Thy blood be a propitiation for me,' the evangelical revival, so far as it depended upon Wesley, would never have existed.

"From two opposite sides two different men in our day have been drawn to the writings of Law. The one is Dr. Alexander Whyte, the other Mr. Andrew Murray. Dr. Whyte has been drawn to Law by his teaching about human nature and about the Divine requirements. For Dr. Whyte has a profound consciousness of sin, and Law's teaching on sin has touched and greatly reinforced a tendency that already existed. Nor does Dr. Robertson Nicoll find fault with Dr. Whyte for that. On the contrary, 'we need such preaching as that,' he says. 'We never need it more,' he says, 'than at a time when the corruption of human nature is preached not so much by believing men as by great unbelieving teachers like Ibsen.' Many of us, he holds, have fallen into the Roman error of thinking, if we do not dare to say, that the corruption of human nature is monstrously exaggerated, a doctrine from which the idea of supererogation naturally springs. But there is a danger in the truer view. It is the danger of forgetting that he that is bathed needeth not save to wash his feet; the danger of thinking that every time the feet need washing the bathing itself has to be done over again. It is the danger of losing all the joy of the justification in the perpetual need of pardon.

"The other is Mr. Andrew Murray. It is not Law's teaching about the corruption of human nature that has drawn Mr. Murray to him, it is his call to perfection. Now, as to whether perfection may be attained in this life, Dr. Robertson Nicoll does not dogmatize. It is a question of experience, he says. It may be that we have lived with them, and after years and years of communion we have found that certain human beings have attained perfection. But even if it is so, how, he asks, could those spirits *claim* to be perfect? As to those who claim to be perfect, it is but just to say that they usually make the claim with faltering lips. But if perfect, could they make the claim at all? Is not perfection a perfection in self-forgetfulness that would not know its own perfection?

"But Dr. Robertson Nicoll fears that Mr. Andrew Murray and those who agree with him are found in a double blunder. They think too little of *outward* righteousness wherein they might have joy, and too much of *inward* righteousness wherein they ought to have much sorrow. Bunyan's two or three poor women spake as if joy did make them speak when they talked how God had visited their souls with His love in the Lord Jesus; but they did not fail to discourse also of their own wretchedness of heart. And yet the impression that they made upon an onlooker so shrewd as Bunyan was that they were as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned amongst their neighbours."

Our Monthly Bible Study.

ABOUNDING FULNESS.

1. ABUNDANCE OF GOSPEL : 1 Thess. i. 5.
2. ABUNDANCE OF PERCEPTION : Col. ii. 2.
3. ABUNDANCE OF HOPE : Heb. vi. 11.
4. ABUNDANCE OF FAITH : Heb. x. 22.

Christ Church Lodge, Bromley.

T. GEORGE.

Questions and Answers.

QUESTION NO. 174.

D. B., London. "Are we to rely upon the suggested reading *su eipas* in Matt. xvi. 18, instead of *su ei ps*: i.e., *thou sayest*, instead of '*thou art Peter*'?"

We fear that this is only an invention to get out of a supposed difficulty. It is based on the fact that in the most ancient MSS. there were no divisions between the words, and hence it has been suggested that the three words

ΣΥ ΕΙ ΠΕΤΡΟΣ (*su ei petros*)
thou art Petros (i.e., *Peter* or a stone)

might originally have been written as one word,

ΣΥΕΙΠΣ (*sueips*),

and could be differently divided into two words, thus:—

ΣΥ ΕΙΠΣ (*su eips*, abbr. of *eipas*)
thou sayest.

But against this are to be placed the following objections :

1. There are the *Paleographical* objections as to the suggested abbreviations (*a*) of *eips* for *eipes* or *eipas*; (*b*) of *ps* for *petros*. The only known ancient abbreviation of *Petros* or *Peter* is in one of the Vienna Papyrus Fragments from Fayyum, where it is written ΠΕΤ. (*pet.**), i.e., the first three letters instead of the first and the last.

2. There is the objection arising from the absence of definite MS. authority; which makes the evidence conjectural rather than documentary.

3. There is the objection arising from the actual context, which is unquestioned; the two words "thou sayest" do not follow at all. Try it: "And I say to thee, that *thou sayest*, and upon this rock I shall build My Church." It will be seen at once that the difficulty is increased instead of being removed! Had the words been in the previous verse, the case would be different; but, coming after the declaration of verse 17, and especially after the formula, "And I also say unto thee," the words "*thou sayest*" seem to be quite impossible.

4. There is the objection arising from the fact that "*thou sayest*" is usually taken to mean a simple affirmative, as though it were an ordinary idiom or figure of speech. But

the evidence for this is wanting; and, if the occurrences of "thou sayest" or "thou hast said" be examined, the conclusion we feel sure will be different.

The fact is that *ειπας* (*eipas*) already means "thou sayest," for the pronoun is included in and forms part of the verb. If therefore the pronoun *συ* (*su*) *thou*, is used as well, it makes it very emphatic; and indeed it places all the emphasis upon the pronoun (*thou*) instead of on the verb (*sayest*) and causes the phrase to mean "*thou* (and not I) *hast said it*," or *It is Thou that madest the statement*; or *Thou hast said it thyself*. So clear is this emphasis that the words "*and not I*" are often added.†

Now substitute this in Matt. xvi. 18, where all the pronouns are emphatic. "But I also say to thee that thou hast said it thyself!"

On the other hand contrast Matt. xxvi. 25: "Then Judas which betrayed Him, answered and said, Master, is it I? He said unto him, *Thou* hast said it thyself," not I. Thou hast taken the fatal word "traitor" on thine own lips.

So in Matt. xxvi. 63, 64, the High Priest (before whom Jesus had held His peace) asked, "Tell us whether Thou be the Christ, the Son of God." Jesus saith unto him, "*Thou* hast said it thyself," not I. I neither affirm it nor deny it. *Thou* hast spoken the word. But then not to leave the matter in further suspense, Jesus says: "Only, I tell you, Hereafter ye will see the Son of Man sitting on the right hand of Power, and coming upon the clouds of heaven."

The best exposition of the passage is that which distinguishes between the two words *petros*, a stone, a rolling stone, a stone for throwing; and *petra*, a rock, or cliff which cannot be moved.

Thou art a *petros* (a vacillating, unstable man, no one can build on thee), but upon this *petra* (this rock which flesh and blood cannot reveal, but which is revealed only by God Himself: upon Christ as "the Son of God") I shall build My Church.

And so it came to pass. For in Gal. i. 15, 16 Paul says, "When it pleased God to reveal His Son in me, that I might preach Him among the Gentiles, immediately I conferred not with flesh and blood," i.e., I conferred not with those who know not all the truth involved in preaching Christ as "the Son of God": for all such are born of blood or of the will of the flesh, and these truths are learnt only by divine revelation. We have the same word "reveal" in Matt. xvi. 17 and Gal. i. 16, which is most significant. Paul was the wise master-builder. Paul was the first to preach Christ as "the Son of God" as declared in Acts ix. 20. This therefore was the *petra*—the rock-foundation of the Church of the living God; and no mere *petros* or unstable man. It should be noted that the first word "and" in Matt. xvi. 18 should be "but," and this marks and points out the contrast between the two, the *petros* and the *petra*, the stone and the Rock.

†Euripides and Sophocles both have examples. See Wetstein. And compare Matt. xxvii. 11; Mark xv. 2; Luke xxii. 70; xxiii. 3; John xviii. 37; and Sept. Exod. x. 29, where it is *συ λέγεις* (*su legeis*).

* See the *Supplementum Nov. Test. Græci*. 1898. p. 67. Ity Ed. Nestle of Uln.

Signs of the Times.

JEWISH SIGNS.

Beneath the Zionist movement lie the troubles and sufferings of the Jews in the various countries of their exile. Their condition is becoming intolerable.

Anti-Semitism is spreading beneath the surface, and the papers speak openly of "the threatened St. Bartholomew in France." This time the Jews are the object. "The Dreyfus case is but as a dead dog tossed hither and thither by the surging billows of a great ground-swell arising no one exactly knows how, or whence, or why."

But there it is. We are assured by M. Drumont, the leader of the Anti-Semites (*i.e.*, the Jews' enemies), that "the Dreyfus-Esterhazy affair was but an acute symptom of a condition in France which has been a long while assuming form and consistency." Men opposed on diverse platforms are united on this one: "the Jews must go." Numerically, they say the Jew "forms one five-hundredth part of the population of France. By fair or foul means he has secured possession of a quarter of the personal property of the country—twenty milliards of francs out of eighty (the figures are taken from the neutral *Matin*). He controls the markets, and owns the executive, the legislature, and the judiciary. He now desires to secure control of the army, but this will prove the rock against which his ambitions will be dashed to pieces." So say the Anti-Semites. "There is no exit but by revolution." "Proscription or massacre!" is their belief.

THE JEWS IN EUROPE.

Mr. Arnold White writes in the *Pall Mall Gazette* on the appalling misery of the Jews in Roumania, Galicia, Poland, and the Russian pale. He contests the statement in a recent number of the *Jewish Chronicle* that Anti-Semitism is, on the whole, diminishing, and detects a note of alarm in our recommendations to our co-religionists to be worthy citizens of their country. Dealing first with Russia, he says:—

"On *a priori* grounds it might be expected that the astounding growth of the Jewish population of the pale would increase the intensity of the pressure of existence. No new avenues of escape have been opened. Jewish emigration from Russia has decreased; and the United States in self-protection has passed a law excluding illiterate immigrants, a measure which cannot fail to increase the pressure of misery on the ignorant and squalid Jewish denizens of the pale. More than this, even M. Pobiedonostzeff himself, in a recent conversation with me in St. Petersburg, spoke strongly of the dire distress that now prevailed among the Jewish subjects of the Imperial Russian Government, who, for administrative reasons are confined within the pale; and his Excellency referred to the increase of privation among them that might be expected during the coming winter. From other sources I have reason to believe that, so far from the prospects of the Eastern Jews being brighter, they are gloomier than ever before. The bulk of the Russian Jews are degenerating morally, physically, and intellectually, while they are multiplying at a rate which astounds and baffles the Russian Government."

In other parts of Central Europe there is much to deplore:—

"At least half of the Roumanian Jews are totally destitute of all that makes life worth living. According to one good authority, Dr. Sutz, 70 per cent. of the Jews in Galicia are mendicants who receive no relief. In Austria the nominal law, under which Jews and Christians are equal, is treated as a dead letter, and the distress among the Jewish population is appalling. In Bulgaria misery without hope of improvement is the lot of the poor Israelites. In Hungary, although nominally tolerant, Jew hatred burns like a subterranean fire, while bitter persecution in Morocco and Persia seems to be a normal condition of existence for the Hebrew population. In the countries I have named between seven and eight millions of poor Jews drag on an

existence of tribulation and anguish. Their numbers are steadily increasing, since neither extermination nor exile is a practicable expedient for the puzzled rulers of the House of Israel."

As a contrast, Mr. White depicts, not, we think, with perfect accuracy, the active and opulent Hebrew community elsewhere.

"In banking business and international finance they are supreme. The decline of the House of Baring has left a Jewish firm of capitalists in lonely supremacy in London finance. The successful insistence of Germany in demanding the control of Greek finance is a tribute to the power of Jewish bankers in Berlin. When Russia sought her latest loan of £16,000,000 the frown of Jewish capitalists would have sufficed to debar her from access to the money markets of the West. Cosmopolitan finance is predominant among the interests that determine international questions, and cosmopolitan finance is only another term for Jewish moneylending. Among the nine most prominent foreigners interested in the Transvaal question eight are Jews. In the press of Europe, Jews, if not supreme, are influential to an extent far beyond their numbers or the measure in which they openly concern themselves in political life."

Mr. White is convinced that Anti-Semitism is growing. France follows the lead of Russia.

"French society looks askance at the Chosen People as it never did before. In the United States the so-called humorous papers give some idea of the growth of Anti-Semitism under the American Eagle. In England herself no close observer of social life can fail to mark a development of anti-Jewish feeling."

The misery of eight millions out of eleven of living Jews, coupled with the prosperity of a few, has led to Zionism, which roused extraordinary criticism among the poor Jews in the East, and among Christians familiar with the thirty-sixth chapter of Ezekiel. But Palestine is a deforested Turkish province, incapable of absorbing 100,000 additional inhabitants, the holy places will not with the consent of Russia pass into Jewish hands, and the rich Jews hold aloof from the movement.

The reason why Mr. White has insisted upon the universality of the evil begins to appear in the latter part of the article:—

"To no nation belongs the monopoly, and none can disclaim responsibility for the present state of the Jewish people. In 1807, Napoleon, with the insight of supreme genius, foresaw the danger to Europe of neglecting this question. He convened a Sanhedrin from all parts of the Continent. Until Bismarck began his anti-Semitic campaign in 1880, the matter slumbered. At intervals pillage and riots, and the self-defensive policy of Russia have since drawn European attention to the fact that the aristocracy of the human race is both multiplying and degenerating; that the process cannot indefinitely continue; and that, unless Europe help the Jews, the Jews will destroy Europe."

Mr. Arnold White's five visits to Russia convince him that the problem is insoluble by any one nation, and that the rich Jews are too busy, too comfortable, too materialist, to grapple with it. Baron Hirsch's millions were ineffectual. If Lord Salisbury were to invite the Powers to a Congress to consider the Jewish Question two results would follow:—

"England would range herself alongside Russia on a matter that affects the latter more than the destiny of Constantinople or the establishment of Russian predominance in the Pacific; and the rich Jews, who are the only instruments by which the poor Jews can be effectively lifted from their desperate condition, would be forced by public opinion, to which they are always sensitively amenable, to bring to bear their irresistible influence, intellect, and capital upon the solution of a problem insoluble without them."

"THE ADVANCE OF ZIONISM."

This, and similar titles now form the head-lines of news in Jewish and Gentile papers, and it is getting quite impossible to compress in a small monthly the voluminous information contained in the weekly press.

ZIONIST CONFERENCE IN LONDON.

This was held on Sunday, March 6, and was attended by 130 delegates representing 10,000 members of the Zionist Societies in England. A special Zionist Hebrew song was composed and set to music for use on the occasion.

"ZIONIST CONGRESS.

SECOND WORLD-GATHERING TO BE HELD AT BASLE.

["JEWISH WORLD" SPECIAL.]

"The first step has been taken for the summoning again of the Zionist World-Congress. At the close of the last Congress it was stated in the press, owing to a telegraphic error, that the Congress would this year meet in Jerusalem. Such, however, was not the intention of the conveners of the Congress, for at the final sitting at Basle Frankfort was suggested as the meeting place of the next Congress, and since then London has been suggested. The Central Committee in Vienna, have, however, definitely decided to again hold the Congress in Basle for three days, August 28th, 29th, and 30th, the previous Sabbath-day being counted in, making four days altogether, as last year, when all the delegates attended the synagogue service. The work at the second Congress will be better regulated than at the first, and a private gathering to deliberate on the arrangement and agenda of the Congress will be held within the next few months in Vienna.

"It is still too early to state what will be the definite objects of the Congress, but one of its main aims will be to replace the provisional schemes of organisation, passed at the last Congress, by others of a definite character such as the year's experience will have suggested. The conveners have every reason to believe that, as last year, delegates will again come from all the ends of the earth to Basle. Already delegates have been nominated in Chicago, and preparations have been made for sending others from various parts of America."

The land-preparing for the people goes on side by side with this preparation of the people for the land.

Such questions as

"THE RE-AFFORESTING OF PALESTINE"

are now discussed, as well as other necessary prospective measures.

JERUSALEM REVIVING.

Meanwhile, while the people are thus being prepared for the Land, the Land is being prepared for the people. The Rev. Ben Oziel, of the Christian Union Mission in Jerusalem, sends us some interesting facts relating to this subject. We give one or two extracts:—

"No one, who knew Jerusalem twenty years ago and sees it now, can question the propriety of the above heading, for Jerusalem is unquestionably reviving in many significant ways.

"First, it is extending and expanding rapidly beyond the walls precisely and literally as was predicted by the Prophet Jeremiah chapter xxxi. 38-40, covering the very ground designated and specified by the Prophet with handsomer and more commodious buildings, occupied by the Consuls, by European residents, by Hotels, Hospitals of large dimensions, Mission properties, residences, Churches and Chapels, Convents, and prettily planted public walks, etc., etc.

"The early, and especially the latter rain, are certainly becoming more regular and copious than in past ages, thereby preparing the land for greater productiveness and to support a larger population than it now has.

"Hebrew, the sacred tongue of the Old Testament, is becoming again a living language among the Jews in Palestine; and the only newspapers published in all Palestine are the two that come out weekly in Jerusalem, and both are in Hebrew. They could not exist without numerous readers."

An advertisement in a Jerusalem newspaper (Hebrew).

"Grand New Hotel. The days when travellers in the Holy Land were obliged to stay in monasteries are over. Jerusalem, now reached by railway from Jaffa, boasts of a grand, palatial hotel, such as are met with in Paris, London or Rome. It is a really luxurious home." In the same paper an appeal is made for the building of a lodging house for the many poor Jewish emigrants.

THE JEWISH COLONIAL BANK.

An official statement in *Die Welt* says that numerous letters have been received concerning the projected Jewish Colonial Bank, and that it has been suggested that the capital should be increased from two to five millions sterling.

RELIGIOUS SIGNS.**"THE BIBLE STORY RE-TOLD."**

This marks a further advance of a very dangerous kind. We will not advertise the book, but warn Christian parents against this attempt to introduce the results of the "higher criticism" to children! Those who are content with the Bible story as it stands, will be content with it for their children.

"REALISM" IN CHURCH AND THEATRE.

It appears that "Realism" which is confessedly deteriorating the "Stage" is now being introduced into the "Church." But the effect will be the same. The object of Satan in the degradation of sacred things is rapidly advancing. We see it all around us, and it is a plague which will assuredly increase.

In a contemporary we read of some significant and alarming "Realism" in a Christian congregation in Indianapolis. It seems that on a recent Sunday evening the pastor of a Christian sect in an Indianapolis town delivered a sermon on the theme, "His Satanic Majesty." The pastor is an eloquent man, and the picture his address painted was of the most lurid character. At the climax of description, a being dressed to represent a devil, with large head and switching tail, ambled up the aisle, blowing smoke from its nostrils and bellowing: "I am the devil, and I want all of you."

In a moment the audience became panic-stricken. Men, women, and children were hurled to the floor and trampled upon in the mad rush for the door. In the confusion the stove was upturned and the building caught fire. Before the horrified members regained their senses the fire had made such headway that all attempts to save the church were in vain. The following morning the pastor's son confessed the "devil" was himself, elaborately dressed up for the occasion. Despite its Christian professions, the congregation must have been, as our contemporary remarks, sunk in a curious state of nerveless superstition to be thrown into a panic.

THE MANUFACTURE OF RELIGIOUS "FLESH."**"WEIRD RELIGIOUS SERVICE."**

"A remarkable religious service took place in Ocean Grove, in the State of New Jersey, where the building was purposely made totally dark, except for a gleam of light from the altar, where the head of Christ stood out from purple draperies. No word was spoken, and the intense and impressive silence was broken at intervals by the soft notes of violins and chimes made for the occasion, terminating in a weird echo of song. The darkness made moving impossible, and the audience were strangely stirred by the ceremony and worked up to a high pitch of excitement."—*The Otago Witness*, Nov. 11, 1897.

CHURCH AND STAGE IN ENGLAND.

Dean Farrar has recently given his voice in favour of the Stage, and now the Bishop of London has given a license to the Rev. Stewart Headlam who is the great advocate of the "Church and Stage" movement! A correspondent wrote to the Bishop to ask whether that license was to be interpreted as an expression of sympathy with the Stage, the Bishop practically owns it by saying, "If people wish to see popular amusements, ought they not to sympathise with and help efforts to amend the stage."

EXPLOITING RELIGION.

A ticket, of which the following is a copy, was extensively circulated in North Hackney during the last few days before the London C.C. Election:—

"Admit bearer, Spensley Hall, Brooke Road, N., next Sunday evening (February 27), at seven o'clock. The subject of the address will be a modern parable, entitled,

"THE KINGDOM OF HEAVEN IS LIKE UNTO THE LONDON COUNTY COUNCIL."

George Lampard, Esq., will be present and speak. Come early. Hymn books provided. All seats free."

Mr. Lampard is one of the Progressive candidates for the London County Council for North Hackney, and in accordance with this announcement he last night occupied a seat on the platform.

The Rev. Mr. McKenzie boldly announced that his subject was as described on the ticket.

He compared the establishment of the London County Council in succession to the Metropolitan Board of Works to the coming of Christ to Jerusalem—or the kingdom of Heaven on earth. The comparison, he said, was clear from three points of view:—(1) The Council came

when it was wanted; (2) it came for righteousness; and (3) it came or happiness."

We are glad to find that this blasphemy was publicly rebuked by Mr. Lampard, who evidently did not relish being "exploited" to serve the political ends of one who by profession is a minister of the Gospel:—

"Mr. Lampard, when he was called upon to speak, said he was never so disappointed as he was that night. Until the preacher had announced that he would be called upon to speak of the work of his son, who was a missionary in India, he did not know that he was to speak at all. He then gave a brief address on missionary work, and added that the life of Christ was too solemn a matter to be discussed in the same breath as the London County Council.

"A collection was made to defray the cost of the printing of the tickets."

IS THE WORLD GETTING BETTER?

The Motherwell Times of Feb. 5 reports a debate between the literary societies of the Dalziel Parish and Free Churches. We gather that the debate was spirited and exciting, but it is a sign of the times that the affirmative vote was carried, and the newspaper concludes by saying, "So we may take it that 'the world is getting better' after all."

Meantime the *Daily Telegraph* (of Jan. 4) treats us to an article, entitled

"CHILD THIEVES AND THEIR ABETTERS,"

made up of the most painful collection of recent "London Police Court Cases":—

"If lower London were searched through and through, a worthy follower of Fagin would be sought in vain—a merry old gentleman, who kept a school for the daily instruction of pupils, who had the advantage of practising the art of picking pockets on their schoolmaster, who personated the victim, and perambulated the schoolroom with his handkerchief peeping from between his coat-tails, and bestowed pecuniary reward on the novice who succeeded in abstracting it without his knowledge. . . . Nevertheless, it is little short of certain that the poor little wretches who almost any day of the week stand white and quaking in the dock, with a charge against them of robbery from the person, have been to some extent taught the business. Nor are they all of the ragamuffin brood that set at defiance the School Board and all its officers, and lead an untamed and roving life, knowing no more of reading and writing than so many young Zulus born and bred in the wilds of South Africa. It is a fact, as astounding as it is unintelligible, and proved by repeated instances, that urchins, barely in their teens, will attend school morning and afternoon with some sort of regularity, and devote their evenings, and, presumably, their holiday times, in setting out in gangs of three or four to, perhaps, a mile or two from the neighbourhood where they are known, their purpose being to practise picking and stealing in quite a methodical and professional way."

THE UNITED KINGDOM DRINK BILL.

This is another proof, we suppose, that "the world is getting better," and if so, what does the Temperance movement have to say to it? It appears that the drink bill for 1897 exceeded by three millions and a third that of 1896! And it was the Jubilee year too—and not merely a Royal Jubilee—but the Jubilee of "the Band of Hope"!

SHUTTING GOD OUT.

The *St. James's Gazette* gives the following account of a further step in this direction:—

"Not for the first time France has dethroned the Deity. At the Revolution the name of the Almighty was suppressed, as a relic of tyranny, like the *noblesse*, and rights of high and low justice. When the Consulate came to restore order out of chaos there was a reversion to the State recognition of God, and the edges of the larger French coins were inscribed with the legend "Dieu protège la France," a usage which has ever since continued. The present French Government is evidently of opinion that He does not do so any longer, for the inscription is to be omitted in future. Who, then, does now protect France? May we assume that it is the Czar?"

THE INCREASE OF THE GRADIENT.

The "down grade" movement is proceeding apace. The Rev. Professor Story was Moderator of the General Assembly of the Church of Scotland three or four years ago. And now he has recently delivered the introductory lecture at

the Church History classes in the University of Glasgow. In contrasting the old theology with the new Professor Story strangely confuses "believing the Bible," i.e., what it says, with "believing in the Bible," but he makes short work:—

"Belief in an infallible book is just as enervating to the spiritual intelligence as belief in an infallible Church or an infallible person; and that there are hundreds of difficulties—intellectual, historical, moral—in the way of rendering such belief to the collection of books we call "The Bible." But there are no such difficulties in the way of believing in the Bible, and the authority of the Bible as containing the word or revelation of God.

"An immense amount of mischief has resulted in the past from bondage to the letter of Scripture and neglect of St. Paul's warning that while the spirit giveth life, the letter killeth. Hence have arisen such scientific delusions as those about the six days' creation, about 'Joshua's moon in Ajalon'—examples of the error of treating a dramatic representation or a fragment of lyric poetry as a solemn historic statement—the ethical aberrations of representing the cruel treachery of Jael, or the vindictive rigour of many portions of the Mosaic Code, as acceptable to the righteous God and Father of all—the historic blindness of failing, or refusing, to see the expanding purpose, the gradual evolution in the divine education of mankind, the growth of the religious idea, of the higher morality

"The principle that we have in the Bible a progressive revelation, which shows us the development of the human race from its childhood to its manhood, until the full realisation of the Divine ideal of humanity shines forth in Jesus Christ. But while we believe this continuous divinely-guided development, or evolution, is the real burden of the Bible, that to which the book in all its manifold elements bears witness, and which can only be rightly apprehended by those who discard the oppressive dogma of its verbal and literal inspiration, you, who look forward to the exposition of its truths to your brethren of the Church, must be careful to treat it with the reverence that is due to the chief magazine of religious truth, to the most perfect instrument of spiritual instruction that the world possesses.

"In a sermon on the text, 'A time to cast away,' preached before the University of Cambridge this year, the preacher pertinently asks, "Might not Charles Bradlaugh, and hundreds of whom he influenced, have lived and died faithful and active members of the Church of England if they had not been told that Christ, and not the Noachian Deluge, or the descent of the whole human race from a single pair, is the centre, nay the sum, of the Christian Creed?"

And this it is which is considered (as Dr. Anderson points out) "general literature," and as such finds its way into all the secular newspapers (the above is from *The Scotsman*) while all that is distinctly Christian, and on the side of the old theology is rigorously excluded!

Editor's Table.

REVIEWS.

The Great Assize advertised in our columns contains much useful information, though, like all man's works (including *Things to Come*), it is not right in all points. Only God's Word is right on every point, and our efforts to expound it are true only so far as they rightly divide "the Word of Truth."

Three Letters on the Proposal for a Roman Catholic University, Addressed to a High Churchman. By W. Blair Neatby, M.A. Banks and Co., Racquet Court, Fleet Street, E.C., price 2d.; or of the Author, 13 Binden Road, Shepherd's Bush. This is a useful and timely brochure on an important subject, and ought to have a wide circulation.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 47.

MAY, 1898.

Vol. IV. No. 11.

Editorial.

"A CASTAWAY."

LEST after I have preached the Gospel to others, I myself should be a castaway" (1 Cor. ix. 27).

This passage of God's Word has perplexed and troubled many a child of God.

It is common to argue that if so highly favoured a servant of God as Paul was afraid of being cast away from God's favour and love and salvation, how much more must we fear it. And if the apostle by the Holy Ghost admitted such a possibility, is not this a sufficient proof that the eternal preservation of the children of God in Christ Jesus is only a human opinion, and not a Divine fact.

The reply is that the conclusion would be true provided the premiss were correct. But that is just the question. We brand the premiss as Satan's lie to deceive and trouble unstable souls, and the conclusion is therefore false.

Let us first look at the context in which we find these words. There were many in the Church at Corinth who questioned the apostleship of Paul, and hence he is vindicating, all through, his commission which he had received not of man, neither by man, but solely and directly from the Chief Shepherd Himself (Gal. i. 11, 12).

After describing his past conversation in the Jews' religion, he says, "But when it pleased God to reveal His Son in me!" Here we reach firm ground, for he traces all up to a Divine origin, to God who "separated me . . . and called me by His grace"—a work in which neither himself nor any human being could have a share. This is Gal. i. 11-16. And in 1 Cor. ix. the argument is the same as to his great commission. The chapter begins by asking, "Am I not an apostle?" and continues throughout to speak of his ministry and apostolic service. (See vers. 2, 7, 11, 13, etc.) The whole context has to do not with sonship but with apostleship, not with relationship but with service. It is all to do with himself in enforcing the answer to the question with which the chapter begins, "Am I not an apostle?"

It is impossible for it to be otherwise. Can it be that this one sentence is to make void all the precious teaching of the other Epistles? Is the teaching of Eph. i. and Rom. viii. all to be blotted out, as though it had never been written? No! this cannot be. There must therefore be an explanation which shall leave us those Scriptures in all their sweetness and all their power, and not rob us of the great fundamental truths which reveal to us how God purposed in Himself to have a people near unto Himself: how He set up His Son to be the great and glorious Head

of the Body; how to this Head He gave the members: how to the members He gave the Head who made Himself responsible for their salvation, which includes their eternal preservation and everlasting security.

Look at, and see what is involved in that one expression, "Accepted in the Beloved" (Eph. i. 6), i.e., graced in the Beloved. It means that in Him the Head there is treasured up the grace of repentance to be bestowed upon the members in due time; the grace of faith and the grace of love for all His redeemed. Oh! what a precious truth, that all grace is treasured up in the Head, in order to meet all the sins and failures and infirmities of all the members of His Body. And that this grace is like Himself eternal, infinite, and omnipotent; sufficient for every emergency and every perplexity of His people.

Think of all this and read again in the light of it—Eph. i. and Rom. viii.—and then ask how inconsistent with it is this supposed admission of 1 Cor. ix. 27.

The Lord Jesus came to do "the Father's will," and He did it fully, perfectly, completely (John xvii. 2; Heb. x. 7). And "this (He said)—this is the Father's will which hath sent Me, that of all whom He hath given Me I should lose none, but should raise him up again at the last day" (John vi. 39). Not even death itself, nor all the power of the grave, is to be allowed to frustrate the will of the Father, or the work of the Son. Christ is responsible for His people in life and in death. Inasmuch, therefore, as this eternal preservation depends on the will of the Father, and not on the merits of His people, they must be eternally secure.

It is clear therefore that 1 Cor. ix. 27 cannot possibly be interpreted of the *standing* which God has given His people in Christ.

But note further that in Luke xi. 21, we have further teaching conveyed in a parable, of which we may surely take the *application* to ourselves (without interfering with the *interpretation*, which is dispensational). There the "strong man" (Satan) is represented as being "cast out" by the "finger of God" (ver. 20), i.e., the Spirit of God (see Matt. xii. 28). Now when the strong one is overcome and is cast out by the "stronger than he. . . He taketh from him all his armour wherein he trusted and divideth his spoils." The victory is complete, *and the strong one never returns.*

But it is very different in the case of the man from whom the unclean spirit goes out of his own accord, and is not "cast out." When this takes place the unclean spirit "walketh about through dry places, seeking rest." He finds the places very dry indeed, for there is a stronger than he that makes it impossible for him to enter into the Lord's people. So "finding none, he saith, I will return unto my house" (mark the pronoun "MY"), "whence I came out; and when he cometh, he findeth it empty,

swept and garnished." He finds the reformed character garnished, *i.e.*, "decorated" indeed without, but "empty" within, for there is no "stronger one" in possession. It is only improved flesh. Hence it becomes a dwelling-place for evil spirits, "and they enter in and dwell there." Well may the Lord Jesus add: "And the last state of that man is worse than the first."

Not so when the "strong" one is "cast out" by "the stronger than he." He never returns again, for "all his armour" has been taken from him and his dominion has been for ever ended.

This was the case with Paul. He had been delivered by the "stronger" One, Christ Jesus his Lord, and therefore his standing in Christ was secure. He could not therefore be referring here to his *standing* as a Christian, but to his *service* as a minister. It is this position which he takes all through this epistle. It is the "I" of the apostle throughout. In chap. i. 1 it is Paul the apostle. In chap. ii. it is his going to Corinth and his ministry there. In chap. iii. it is Paul the "wise master-builder" and other ministers as building on the foundation which he says, "I have laid." It is "living stones" which are used in this building. If any minister builds into it "wood, hay, or stubble," the fire shall try it and the man's work that shall be burned up in unquenchable fire shall suffer loss, for it will be all lost labour. "Every plant which My heavenly Father hath not planted shall be rooted-up" (Matt. xv. 13), but the man himself—the planter and the builder—he shall be saved, though his labour shall have been all in vain and those whom he has built into this building shall be rejected and cast away.

This is the meaning of the word "castaway." It occurs eight times, and is rendered "rejected" once (Heb. vi. 8), and "reprobate" six times. Our English word "reprobate" is from the Latin and means *dis-approved*, exactly what the Greek word means—*ἀδόκιμος* (*adokimos*). It is used of metal which when found not to be genuine is rejected. It is used of man exactly as when, before a contest of any kind, he is *disqualified*; or having competed, has failed and is rejected. This word has nothing whatever to do with the theological idea of what is termed "reprobation."

The word occurs in Rom. i. 28; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 6.

In 1 Cor. ix. 27, therefore, we are to remember that the "I" is Paul *as an apostle*, and that which is spoken of as possible of disqualification and rejection is *ministerial labour*. He is referring not to his heavenly standing, but to his earthly service: not to his privileges as a saint, but to his responsibilities as an apostle: not to his prospect of future glory, but to the result of his present ministry: not to his calling as a son, but to his work as a servant. Therefore it was that he laboured to build into this building those who shall answer to gold, silver, and precious stones, which fire cannot burn—plants, whom the Father will never root up—that so he may not have laboured in vain.

Let us as the children of God rest in the counsels of God, which have made us sons; in the work of Christ, which has made us heirs; in the witness of the Holy Ghost, who in the Scriptures of truth declares that we are the

recipients of such eternal and glorious privileges; while He witnesses in our own blessed experience the reality of the fact that the soul that is truly cast upon God, shall never be cast away from Him.

NOTES ON THE ACTS OF THE APOSTLES.

FOURTH PAPER. CHAP. XIX TO END.

Continued from page 112.

IN Paul's defence in Acts xxii., we have much instruction on an important subject. It tells us what baptism was: what it did: and what it did not do. It enables us to state with certainty the meaning of some passages in the epistles, which otherwise might seem uncertain. Paul begins with the emphatic assertion of his Jewish nationality, not as a past thing which he had renounced or by any means forfeited, but as a present fact. "I am verily a man, a Jew." He then recounts the circumstances of his conversion, the visit to him of Ananias, "a devout man according to the law," who having been the means through whom sight was restored to him and having spoken to him of the Lord's appearance to him, said, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Baptism had two aspects, it was a confession of Jesus as the Lord; and it was a ceremonial purification from the defilement of his sins. As in Acts ii. 38, it was the expression of his repentance concerning his previous course, and his submission to the One whom he had persecuted, as the Lord.

Its effect was to bring him into association with those whom he had hitherto persecuted, "then" (we read) as soon as he was baptized, "was he certain days with the disciples which were at Damascus" (chap. ix. 19). It admitted him to "the camp" of the saved remnant of the nation to which he belonged. Just as the washing of the flesh in water fitted, for admission within the camp of Israel in the wilderness, those who had been put out on account of defilement (Numb. v. 2, 3; Lev. xiv. 8); so baptism fitted those who confessed the Lord Jesus for admission into the saved remnant of the nation which had been guilty of His death. It established social intercourse and equality with all the baptized, whether Jews or Gentiles. This is expressed in every case in which the baptism of a household is recorded. Peter tarried certain days with Cornelius (chap. x. 48). Lydia constrained the apostle Paul and others to come into her house (chap. xvi. 15), and the jailer brought them into his house and set meat before them (chap. xvi. 34). It was the water of purification for *the association in one company* of those whom God had cleansed both Jews and Gentiles (chap. x. 15), and among whom He dwelt, the presence of the Holy Spirit being manifest in the sign-gifts; for the saved and baptized company were the antitype of Israel in the wilderness (1 Cor. x. 1-11; Heb. iii. and iv.).

Baptism, which accompanied the preaching of the kingdom through its entire course, from the ministry of John the Baptist to that of Paul at Ephesus, did not take those who received it out of their earthly relationships. The kingdom as foretold by John, and as proclaimed by the

Lord Jesus and afterwards by His apostles, is to be manifested on the earth. The Lord Jesus spoke of it to Nicodemus as "an earthly thing" (John iii. 12). We know from the prophets (Ezek. xliv. 9-16) that when the kingdom is established in the earth, there will be the people of Israel, a circumcised nation, Gentiles, uncircumcised nations, and also a Levitical priesthood. This is one of the chief lessons taught us in the Acts from chap. xvi. 3, and particularly so by Paul at Jerusalem, that the preaching of the kingdom of God had altered nothing in God's order for His earthly people. Paul appeared at Jerusalem in three distinct aspects:—He had been for about twenty-five years a baptized disciple of the Lord Jesus, yet as a Jew he could go purified into the temple and so identify himself with the Levitical priesthood; then he could maintain before the multitude the fact of his Jewish nationality in self-defence, and afterwards claim protection from the Jews as a Roman citizen. His faith in Jesus as the Christ and Lord had not made him less a Jew or a Roman citizen than he was before. All becomes plain when we recognize that *the subject of the Acts is not the Church of God among the Gentiles, but the preaching of the kingdom to Israel first and to the Gentiles also; and that the kingdom is inseparable from Jerusalem (Acts i. 4) not only in fact, but also as the subject of apostolic ministry.*

Baptism did not bring those who received it into the unity "where there is neither Jew nor Greek," for nothing is more plainly presented in the Acts than *the continuance of this very distinction between Jew and Gentile all through the history.* A decree was issued with Divine authority from the apostles themselves at Jerusalem that the Gentile believers were not to be circumcised (chap. xv.). Paul, "as a Jew," circumcised Timothy, the son of a Jewess who believed, and he went into the temple at Jerusalem (chap. xxi.) to show that up to that time he had not taught the Jews to cease circumcising their children. James also testified to there being "many thousands of Jews which believe, all zealous of the law" and the Gentiles "which believe, who observe no such thing."

On the other hand the statement is quite as plain that there was no difference in the blessing received, among those whose hearts God had purified by faith (chap. xv. 9).

There *was distinction* in the flesh among those who had been associated by the water of purification applied to their flesh, but there was no *difference* before God among those to whom He had given the same gift, to Jew and Gentile alike (chap. xi. 17 and xv. 8).

It becomes evident, then, that those passages in the Epistles, which refer to baptism in connection with a position where there is "neither Jew nor Greek" (1 Cor. xii. 12, 13; Gal. iii. 27, 28; and Col. iii. 10, 11) can only refer to the baptism with the Holy Spirit, given by the Lord Jesus, whereby the One Body is constituted and Christ is put on.

When before the council (chap. xxiii.) Paul spoke hastily to the high priest, not knowing him to be the high priest. Immediately, on being informed, he confessed his fault and quoted the law which he had transgressed. This was really a more keen rebuke to the high priest than were Paul's

hasty words, for it showed that the prisoner had more regard for the law than had the judge before whom he stood.

Contributed Articles.

THE FIXING OF DATES.

BY DR. BULLINGER.

IN view of the prevailing excitement as to the approach of the *New Era* and the fixing of dates, it may be well to say that few things have more hindered the humble study of prophecy than the false prophesying of those who ought to be learners instead of teachers.

It is most significant that there are no "dates," as such, given in the prophetic Scriptures. The times and seasons are given in their *duration*, and not in reference to their starting point or their termination.* So that those who attempt to fix dates have really no fixed point from which to commence their reckoning, and no foundation on which to rest their speculations.

It is also significant that whereas the Scripture speaks of "days," this school of interpreters persist in reading it as though it said *years*, and make common use of the term "prophetic years," an expression of which the Scripture knows nothing. We give on another page a few notes on what is called "the year-day system." (p. 130.)

While maintaining that "days" mean days, and not years, and ought to be so *interpreted*, we have always admitted that there *may be* a foreshadowing *application* in years; that is to say, a long fulfilment in years, and a short fulfilment in days at "the time of the end." But if events should prove that this is not the case, then "the year-day theory" must be given up as an exploded theory.

That it may be regarded as exploded is now pretty clear. We need not go back upon the proofs afforded by the mistakes of Elliott, Cumming, and others, but, confining ourselves to living examples, we may form a true estimate of the fallacy of all calculations which are based on "the year-day theory."

We have before us a series of advertisements which have been inserted in various newspapers by the Rev. Michael Baxter, of *The Christian Herald*, and they afford not only a melancholy spectacle, but a solemn warning to all who may hold to this fallacy.

1. In *The Standard* of Sept. 21, 1889, General Boulanger was stated to be the "Man of Prophecy."

General Boulanger committed suicide in 1891.

2. In *The Standard* of Sept. 21, 1889, it is stated that "the prophecies of Daniel and Revelation show the translation of 144,000 Christians to heaven to be on March 5, 1896."

It is now 1898. See Nos. 8, 10, and 13.

* Dan. ix. 27 is an exception, but even there the date is not given: only the event—viz., "the going forth of the commandment to restore and to build Jerusalem," which the interpreters persist in reading to restore and to build the Temple!

3. In *The Morning Post* of April 11, 1890, "the advent of Christ as Bridegroom on March 5, 1891."

It is now 1898.

4. In *The Standard* of July 7, 1890, it is declared that "five years and eight months is all the time that remains from to-day, July 5, until March 5, 1896, when there will be an Enoch-like translation to heaven of 144,000 watchful, living Christians, without dying, at Christ's Second Advent 'in the air,' at the Jewish ninth hour on Thursday, March 5, 1896, precisely sixty-nine weeks of literal days after 'the going forth of a future command to rebuild Jerusalem' on Thursday, Nov. 8, 1894," &c.

It is now 1898! Note the quotation and the insertion into it of the word "future."

The same advertisement states that "the greatest war ever known will, in 1891-2, change twenty-three kingdoms into ten confederated kingdoms . . . and Boulanger may rise to power in France during its coming victorious wars."

It is now 1898! No such wars took place, and Boulanger died in disgrace the very next year!

5. In *The Standard*, Nov. 18, 1891, it is stated that "on Thursday, Nov. 8, 1894, the Jewish evening sacrifice will be recommenced in Jerusalem about 3 p.m. in the afternoon, for the first time after a suspension of eighteen centuries," &c.

"On Friday, Nov. 9 . . . the Jewish Morning Sacrifice will be recommenced about 9 a.m.," &c.

It is now 1898, and neither of these events took place.

6. In *The Standard* of Aug. 29, 1892, "five astounding events" are announced—

(a) "Not later than some time between Oct., 1892, and April, 1893, commencement of the greatest war ever known."

Notice the "not later."

(b) "Some time between April and September in 1893 (Dan. ii. 24), termination of the above-mentioned greatest European war ever known by the transformation of all the countries of Cæsar's Roman Empire into a ten-kingdom allied confederacy of ten kings, etc.," which are set forth in detail.

The war did not then terminate, for the simple reason that it never commenced. And the only "confederacy" has been the "Concert of Europe," of which six powers (and not ten) have already come to naught.

(c) "About the summer or autumn of 1893, a Napoleon is to be received into the confederacy as an eleventh little horn or king over a little state, probably Macedonia, etc."

(d) Not later than April, 1894, and probably somewhat sooner, this Napoleon advances to be the King of Syria.

(e) "On Passover Day, April, 1894," this "Napoleon, then King of Syria, makes his seven years' covenant with the Jews in Jerusalem," etc.

The most astounding event of all is that none of these things happened, and it is now "not later" than April, 1898.

7. In *The Standard* of July 31, 1893: "The greatest European war is expected to break out this year," etc.

8. In *The Standard* of Aug. 1, 1893: "A frightful catastrophe overhangs England . . . Britain is to be humiliated and subjugated by France," and Ireland is to be independent.

9. In *The Standard* of Jan. 30, 1894, a Prophetic Calendar was given from 1894-1908. We give only the events prior to the current year because, as these events did not happen, we need not trouble ourselves about the subsequent events.

In 1894-5 were to be "colossal wars and revolutions," France regaining the Rhine provinces.

On July 7 (see No. 4 above). These wars were to take place in 1891-2.

In 1898-9 Napoleon should arise as Daniel's little horn.

On Aug. 29, 1892 (see No. 6 above), this was to have been in the autumn of 1893.

10. In *The Standard* of April 21, 1894, it was announced that "several ministers will speak in St. Martin's Hall," on the "European convulsions about 1896 or 1897 forming a confederacy of ten kingdoms by 1898, and then a Napoleon rise as a Græco-Macedonian King about 1898-9," etc.

In spite of the "several ministers" the "European convulsions" did not take place, nor has Napoleon risen, up to April, 1898.

11. In *The Standard* of Nov. 8, 1894. "The translation of 144,000 living Christians to heaven without dying . . . may be expected on March 12, 1903."

On Sept. 21, 1889 (See No. 1 above), and July 7, 1890 (see No. 4 above), this was to have taken place on March 5, 1896.

And on April 11, 1890 (See No. 3 above), this was postponed to March 5, 1891.

12. In *The Standard* of Jan. 2, 1895, "it seems certain that 1897 will be a year of European war and revolution," etc., and "France will annex territories west of the Rhine," etc. "All these changes will be completed during 1897 and 1898. Then a Napoleon will arise as the Little Horn," etc.

On Aug. 29, 1892 (See No. 6 above). This was announced for 1893.

On Jan. 30, 1894 (See No. 9 above) This was announced for 1894-5.

13. In *The Standard*, April 23, 1895. The translation of "144,000 living Christians to heaven without dying" is fixed for Mar. 12, 1903.

The previous announcement of this event was made for March 5, 1891 (See No. 11 above).

14. In *The Standard*, May 1, 1895. The ten kingdoms were to "be fully developed in 1898 as the result of a victorious war of France against Germany in 1896, or 1897."

This had previously been fixed for 1891-2 (See No. 4 above); and later for 1893 (See No. 7 above).

15. In *The Standard*, May 1, 1895, Napoleon is again announced for 1899. The translation of "the 144,000 living Christians" for March 12, 1903.

16. In *The Standard* for Dec. 25, 1895, the ten-kingdomed confederacy is fixed for 1898, and Britain's probable loss of Canada, India, and Ireland for 1896 or 1897.

It is now 1898!

17. In *The Daily Telegraph* of March 5, 1898, all these events are shifted onwards, the earliest being 1901, beginning with "wars and revolutions in 1898-9, changing twenty-two into ten allied kingdoms," etc.

Now please note that all these shifting calculations are all based on "the year-day theory," and like all others so based, are absolutely worthless.

No matter how carefully the calculations are worked out, whether from history, as by Cumming, and others;

or from chronology, as by Mr. Dimbleby, all are alike based on the hypothesis that a "day" is to be taken for a "year," and therefore the conclusion must necessarily be vitiated!

Surely the warning is sufficient for all our readers to shun that theory in future, and to allow nothing to come between their hearts and the One for whom they wait.

We have before pointed out how the enemy will use one part of truth to destroy another truth. And here *prophecy* itself is used to make void the hope of Christ's coming: for that which puts Christ's coming off by saying it cannot be before such a time, or brings it nearer by saying it must be at such a time, effectually destroys the ever present power which "that blessed hope" was designed to have over the hearts and lives of the members of the Body of Christ.

Let us then beware of the teaching of all who fix dates, and be perfectly certain that anyone who speaks of "144,000 Christians," when God's Word says they are "the tribes of the children of Israel" (Rev. vii. 4), is not to be listened to as a trustworthy guide in the interpretation of Scripture.

"THE LETTER KILLETH."

BY ROBERT ANDERSON, C.B.

ACCORDING to the *Scotsman*, quoted at page 120 of *Things to Come* for April, the Rev. Prof. Story, Ex-Moderator of the Church of Scotland, made use of the following words in a University Lecture recently delivered in Glasgow:—

"An immense amount of mischief has resulted in the past from bondage to the letter of scripture and neglect of St. Paul's warning that, while the spirit giveth life, the letter killeth."

This suggests most serious reflections. How wise and right it is of Rome to discourage the reading of the Bible by "the laity"! How dangerous and mischievous is the work of the Bible Societies in disseminating it! As the book is like poison, which may bring health if taken rightly, but must bring death if taken wrongly, the promiscuous sale of it should be checked by law! Indeed it is more dangerous even than poison, for with poison the danger depends upon taking too much, but, if "the letter" of the Bible kills, the most carefully adjusted dose of Scripture may be fatal! And how can anyone get at the spirit of the book save by studying "the letter" of it? And how can the spirit of it be good if "the letter" of it be so evil? For just as a man must be judged by his acts, so a book must be judged by its words.

The fact is that the statement above quoted is a profane libel upon Holy Scripture, and an ignorant travesty of the great Apostle's words. The reference, of course, is to 2 Corinthians iii. 6. The subject there is the ministry, and the Apostle compares the ministry of the preceding dispensation with that entrusted to him and his fellow-workers. And he marks the following points of contrast:

The Old Covenant . . .	The New Covenant.
The letter	The spirit.
The ministration of death.	The ministration of the spirit.
The ministration of con-	The ministration of righteous-
demnation	ness.

As the intelligent reader cannot fail to see, the contrast throughout is—not between "the letter" of the scripture and the spirit of it; a distinction which is quite unmeaning if it be not utterly blasphemous—but between the law and the gospel. The one was the ministration of death in letters engraven on stones (ver. 7 R.V. margin): the other is the ministration of the spirit. And thus by the well-known figure of *Metonymy*, "the letter" stands for the one, "the spirit" for the other. "The words that I speak unto you," the Lord declared, "they are spirit and they are life." And again and again He enforced the truth that His words were fraught with blessing to the believer. But the "voice of words" which Israel heard at Sinai, could only kill. And yet that "ministration of death came with glory": how much more glorious then must be the ministration of the spirit! Such is the Apostle's argument, and such the meaning of the contrast between "the letter" and "the spirit"; as some of us learned, even in Sunday School, long ago, before the "new lights" had appeared above the horizon, and when men like Chalmers taught the teachers in Scotland.

Conference Addresses.

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

GOD'S PURPOSES IN ISRAEL.

BY THE REV. J. WILKINSON.

(At the Mildmay Prophetic Conference, Oct., 1896.)

THE topic allotted to me this morning, beloved friends, is God's purposes in Israel, but there is a little confusion in Christian minds about Israel, and I may be meaning one thing and the hearer may be thinking about another; and so I would like you to know in what sense I take the word "Israel," before I speak of God's purposes in Israel. Will you open your Bibles then for a moment, at Amos, the 9th chapter, and the 7th verse: "Are ye not as children of the Ethiopians unto Me, O children of Israel? saith Jehovah. Have not I brought up Israel out of the land of Egypt?" That is the Israel that we are speaking about to-day, the Israel that God brought up out of the land of Egypt. God says so here, and that is the Scriptural sense in which we are to understand Israel. It means the Israel, the whole twelve tribes, that God brought out of Egypt. Now, that is clear. There are other passages, but we need not refer to them. But is Israel anywhere referred to in the Bible in any other sense, in a more limited sense, than what we have got here—the whole twelve tribes? Yes. You know that there came to be two kingdoms of this Israel. One was called Judah, and the other was called Israel; one with headquarters at Jerusalem and the other with headquarters at Samaria. Israel was established about 975 years before Christ, and it ended its national existence in 721 before Christ, and has never existed since then as a nation, and it never will until, with Judah, they become one nation upon the mountains of Israel, one king, king to them all, no more two nations, no more divided into two kingdoms, no more at all. Is that true? Look at this same chapter, beloved friends, a little lower down, the 8th verse: "Behold the eyes of the Lord

God are upon the sinful kingdom, and I will destroy it from off the face of the earth." God says so. Now we must just bow in humble submission, whatever are our theories, to the plain statements of the word of God. God says that He will wipe out the sinful kingdom of Israel from the face of the earth. But will He destroy the individuals that make the kingdom? No. He says plainly, "Saying that I will not utterly destroy the house of Jacob, saith the Lord. I will not destroy that house that sprang from Jacob, called Israel," the twelve tribes forming the basis and the foundation of the nation. "I will preserve the individuals, but I will destroy the sinful kingdom and wipe it from the face of the earth." Now, we shall get this very clearly confirmed if we just bear in mind another thing or two.

You will recollect that they are not only to be one kingdom, Israel, upon the mountains of Israel, but one king is to be king to them all. We know that the whole twelve tribes will be restored and become one kingdom upon the mountains of Israel. Now, who is this king? Jehovah is stated to be the king in the Old Testament, and Jesus in the New Testament, and, if there is only to be one king, by plain logical inference, Jesus is Jehovah. Jehovah and Jesus are one. Listen to a passage from the 3rd chapter of Zephaniah. Speaking of their restoration and God's wonderful delight in them on their restoration, and His blessing on them, and His blessing through them to the world, it is said: "The King of Israel, even Jehovah, is in the midst of thee. Thou shalt not see evil"—that is national calamity, national dispersion—"any more." That is Jehovah, King of Israel. Now, you will recollect our Lord's conversation with Nathanael, as recorded in the 1st chapter of the Gospel of St. John. What do you find there? Nathanael says, addressing the Lord Jesus, "Thou art the Son of God." What more? "Thou art the King of Israel." Israel, then, refers to the whole twelve tribes brought out of Egypt. The temporary existence of a part of those tribes formed the kingdom of Israel for two or three hundred years. They have been rooted out from the face of the earth as a kingdom, but the individuals have been preserved. They are no more to be a kingdom till they are all restored upon the mountains of Palestine and one king, king to them all; no more two nations or divided into two kingdoms, no more at all. And Jehovah is in the midst of them, their King, and Jesus is Jehovah Incarnate. The King of Israel, born King of the Jews, died King of the Jews. He was not acknowledged by the nation, but by-and-by it will be, not "Crucify Him, crucify Him!" but "Crown Him, crown Him, King of kings, and Lord of lords!"

This is the Israel we are talking about. Have you ever given yourselves one single hour with the Word of God in your hands, in a submissive and prayerful spirit, to ascertain God's purposes in electing and preserving that people to this day? There must be a purpose, if not purposes many. There must be a purpose in it, and unless you get a purpose worthy of that miraculous origin and history, I do not see how we can relieve the mind of a thought, and the heart of a feeling, of favouritism on the part of God towards that people. He says: "All souls are Mine." There is no respect of persons with God. There is no difference between the Jew and the Greek, and yet there has been a wonderful difference between Jews and Gentiles for many, many years; for ages and ages a difference in favour of the Jews, and for ages and ages a difference against the Jews, apparently in favour of the Gentiles.

Now, God has elected these people. There is no question about it. And the election is unconditional, not con-

ditional. Go to the 12th chapter of Genesis, the foundation of the whole. You will find there, if you read carefully, that God gives no "ifs." He gives "ifs" afterwards when you have the conditional covenant of Sinai. "Now, if you observe this law and are obedient to Me, you shall remain in the land, and you shall have the land's produce in abundance and you shall be protected from all your enemies, and you shall have wonderful blessing, and you shall be a people above all other people on the face of the earth for honour and glory." That was an "if." But to make God's foundation sure for recovering the world through an instrumentality, He gives no "ifs" when He calls father Abraham and says, "I will bless thee." That is settled. "I will bless him that blesseth thee." That is settled. Nobody can seek to bless a Jew but will get a blessing from God—a special blessing. It must be so, because God has said so. "And thou shalt be a blessing." There is no "if" there. "If you do so-and-so and so-and-so you shall have a blessing." No, no. "I will bless thee, and I will bless him that blesseth thee, and thou shalt be a blessing." To what extent? "In thee and in thy seed shall all the families of the earth be blessed." One passage says: "All the nations of the earth," and another passage says: "All the families of the earth"; so that reaches every individual family of every nation on the face of the earth, before God has done with Abraham and his seed. That is the universal blessing. What is the blessing itself of which the Jews are to be the channel, that is, the nation Israel, the nation springing from Abraham's loins through Isaac and through Jacob? I dared not tell you, beloved friends, if I had not the Word of God. I would not attempt to tell you. But do you want to know what is the blessing of which the elect nation is to be the channel, and the instrumentality for universally diffusing it? You will have to go to the 3rd chapter of the Epistle to the Galatians. I will read the 8th verse: "The Scripture"—that is, God, the author of Scripture—"the Scripture, foreseeing that God would justify the Gentile through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Now, have you any doubt? Do not you see plainly that it is the Gospel? It will be no new Gospel in the millennium other than that which we have now; so do not call this "the Gospel dispensation," in contradistinction to the millennium. It is the Church dispensation. It is the dispensation for gathering the Church, individuals from all nations, and for getting a grip of the nations in the millennial era. So it will be the Gospel in the millennial era. "The Scripture foreseeing that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." That is settled then. Do you ever expect to get the world blessed, all the nations of the earth, all the families of all the nations, without the Jew? It seems strange, and yet when you read pamphlets about the evangelization of the world, and attend or read about the missionary conferences held for the evangelization of the world, you will find, in reading and hearing all through, in many cases, not a word about the Jew.

Do you wonder that we have drawn the inference that the culpable neglect of the Jew and of God's mind about him is to be the secondary cause, probably, for the closing of this dispensation in corruption and judgment? It cannot go on. The inhabitants of the world are multiplying seventy times as fast as people are being converted in this age. We have got three millions, during the last century of Protestant missions, nominal Christians, from the heathen and Mohammedans, and we have had two hundred millions increase of

population—births over deaths—amongst the same people. That is just about seventy to one increase of population among the heathen and Mohanmedans over those who have been made nominally Christians. Are you satisfied to go on in this way, or will you modify it according to the book? It is as plain as the Word of God can possibly make it, that the general purpose of God in electing the Jew and preserving the Jew or Israel—just as you call them, for the Jews represent Israel to-day—is that they may be a channel and instrument of blessing to all the nations of the earth and to all the families on the face of the earth. When we speak about the Jews, people say, "I do not like the Jews." We have never asked you to like them. If it came to my natural likes, I might say that I do not like the Jews. There are many features about the Jews that are not very pleasant to me. But I love them because God loves them, and I love them because I long that my Lord shall have hold of all the hearts that He has redeemed throughout the human race; and so I long to get hold of the instrumentality that God has designed for blessing the world, and, at the same time, discharge the heavy debt of justice for past wrongs inflicted upon them in the name of Christ, and of gratitude for the priceless blessings which we have received from that people—our Bible and our Saviour.

Through the Jew, as the purpose of God. We have the Bible. Take one passage from the Old Testament and one from the New. That will do. One passage from the Old Testament: "He showed His word unto Jacob, His statutes and His judgments unto Israel"; and then it is added, "He hath not dealt so with any nation." Now a passage from the New Testament: "To them were committed the oracles of God." And they have carefully preserved the Old Testament in manuscript all through the ages, the scribes watching each other that they might not make a mistake if they got a little tired or sleepy; and they counted how many words, how many letters, how many of each of the twenty-two letters there are in the Hebrew Bible, that there might not be a mistake of a given letter in a given word. God has honoured them, if they can get honour nowhere else, for He had a second volume of revelation to be written, and so He let the Jews write the second because He was pleased with the manner in which they had written and preserved the first.

Secondly, through the Jew, as to the purpose of God, we have the Saviour: "Of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever."

Well, then, they are now, as a nation, and for a season, rejected. What for? In Old Testament times for idolatry, and for rejection of Christ, and forbidding the Gospel to the Gentiles in the New. I am not going to dwell upon this because it has nothing to do with my subject of God's purposes with Israel in the future.

Now, a few words further. Restoration is predicted. I will mention five points without dwelling upon them. The people of Israel were to be restored a second time, according to the 11th chapter of Isaiah. "The Lord shall set His hand again the second time to recover the remnant of His people which shall be left from all the world." I need not go into details here. "A second time." They have only been restored once. That was from the Babylonish captivity. God will set His hand to restore them a second time.

Another point. From the four corners of the earth they are to be gathered; and they must be in the four corners of the earth, or they cannot be gathered out of the four corners of the earth. But they were never in the four corners of the earth till this dispersion. That is a second point very clearly not fulfilled, mark you, in the return from the Babylonish captivity.

Another point: and a point which would alone satisfy any honest mind that believes that the Bible is the Word of God, as to future restoration.

In the last verse of the last chapter of Amos, you have, "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Please note those two little words: "no more." Observe that if they are once to be gathered, and after that they are no more to be scattered, that must be future; and if anybody were to say to me, "How do you know, Mr. Wilkinson, that the Jews may not be scattered again when they go back again?" I would not argue the point. I would only say this: "If they are gathered a thousand times and scattered a thousand times, they will be gathered a thousand and one times, because God will once gather them, after which gathering they shall never more be dispersed. They shall NO MORE be pulled up out of their land which I have given them, saith the Lord thy God." That should settle the question.

(To be continued.)

Selected Gleanings.

THE POLYCHROME BIBLE.

MOST of our readers have heard of this new Bible. It is an attempt to represent to the eye the latest so-called "results" of the higher criticism.

It is assumed at the outset by the editors that the various books were not written by the persons or at the times claimed, but that they are made up of extracts from different authors, and scraps or fragments of MSS. This new Bible prints each of these sources in a different colour, or rather the ground of the paper is coloured according to the various dates and authors and editors to which the parts are respectively assigned.

Of course, papers like the *Daily Chronicle* welcome it with delight, and prophesy that "its day will come." *The Expository Times*, while bespeaking for it "a generous and thankful reception," says that the work is "a sign of the time both in its conception and in its execution," and declares that at "no previous age" would such a work have been possible. This is too true. Alas! At no previous age had men advanced so far as thus boldly to adopt and promulgate a theory which cuts at the root of the great claim which the Book makes for its divine authorship and inspiration.

It is well, sometimes, "to answer a fool according to his folly," and to meet a ridiculous work like this with ridicule. These colours indicate only what certain men *think*. How can this be seriously met? Others can say what *they* think and there the matter ends. It is better to meet the work as *The Advance* (an American paper) has done, and hold it up to the ridicule it deserves. We therefore give our readers the opportunity of seeing it:—

"POLLY CHROME'S BIBLE."

"A few years ago some enterprising women brought out a new Bible. The old Book was not good enough for them, and they fashioned a new one after their own ideas.

But it was not a success; for some of these women were plain old souls, and others were short-haired and mannish, and they ignored too many things dear to the average woman's heart.

"But now comes Polly Chrome with a Bible which is after a pattern all by itself, and to which she has generously given her own name. The author of this effort has made none of the mistakes of the women mentioned. For while Polly is an immense scholar, she is not mannish, but has all the instincts of her sex.

"For one thing, and it is a great thing with her, she has an eye to colour. Her name means many colours, and she is true to it. She believes in colour, dotes on colour, revels in it.

"Compared with Polly Chrome's Bible, Joseph's coat of many colours was not in it, nor is the rainbow. She has outdone the meadows in the month of May, 'poppies in the corn,' and the woods in autumn. I am not exaggerating. I couldn't if I wanted to. Yellow, green, purple, dark purple, light purple, dark blue and light blue, are her favourite colours, and she has worked them into the pages of her new book with the skill of a *modiste*. There are gussets, gores, bands, plaids, frills, &c.; and like most *modistes*, she is fond of a 'cut on the bias.' In fact, there is so much bias in her patterns that one can hardly help thinking of Polly as being herself cut on the bias—but, then, she is so stupendously learned that all such thoughts should instantly be suppressed.

"The effect of so profuse a use of colour is often dazzling. Here, for instance, is a page in the Book of Judges in which there are eleven changes of colour, another page in which there are twenty-one changes, and again you find fifteen verses with eighteen changes of colour, and then fourteen verses with twenty-five changes of colour. It is plain that when Polly struck this passage she was short of goods, and had to go to the rag-bag for pieces. In all probability, to use a scholarly expression, it was a rag-bag which had been in the family since some of Polly's grandmothers were *belles* at Babylon, and in the swim; for Miss Chrome could hardly have accumulated such a collection of scraps, odds-and-ends in her own day. It is true that these pages have the appearance of a crazy quilt, but, as I have already intimated, Polly is so amazingly learned that we are bound to go in raptures over her work. For my part, I take off my hat to the woman who can work twenty-five variations of colours into fourteen verses of the Old Testament. She is away ahead of the man who engraved the ten commandments on a five cent piece. She is 'out of sight.'

"In another feature of her Bible Polly Chrome shows her natural instincts. She is shy about telling her age, and makes a skilful use of all the artifices to keep up the appearance of youth. She is always 'Post-exilic,' for this not only makes her seem younger, but is the fad, and this woman evidently believes that one would better be dead than out of fashion with the critics.

"As a historian, Polly Chrome is not sure of her sources of knowledge. If she were not so highly educated she would say 'I reckon so,' or 'I guess.' But being so transcendently scholarly, she adopts the more elegant

phraseology of conjecture, and says 'perhaps,' 'probably,' 'may have been,' 'seems to have been,' &c. And frequently she falls back on a woman's reason, 'I think so, because I think so.' But ingeniously enough she has invoked the aid of symbolic letters to help her out in this matter. And this furnishes further explanation of her use of colours.

"For we must not do Polly Chrome the injustice of attributing her profuse employment of colour simply to a desire to appeal to æsthetic taste. These colours, like those from the numerous colleges from which she carries credentials, stand for something. For example, we are told that green represents D, one source of knowledge; while dark blue represents E, another source; yellow a group of Post-exilic editors; black is J; and dark purple for JE, &c. These individuals are in the dim distance, skeleton-like, shadowy and spectral. But if the reader wants to clothe them with more personality, and make them more flesh and blood like, for it is hard to think that symbols wrote real documents, he can add a little to the inventive method of scholarship, and lengthen the initials into real names. For example, he might turn D into Daniel or Dorothy, E into Ebenezer or Elvira, JE into Jane Eliza, and R into Rebecca, or any old name, and so on, until he made it real to himself that there was a hand which held the pen when a document was produced, and not that the whole thing was spun on the thread of a theory. For, as between Polly Chrome's fad, which abolishes all personality from the authorship of the old books, and the theory of inspiration which quenches all human agency, it is but a hard choice. It is another case in which extremes meet.

"But let me not be misunderstood because of this criticism. I am proud of Polly. She is splendid. If she were not so sensitive about her age, I would say that she was worthy to be classed with the old masters in the matter of blending colours.

"And I sincerely hope that no mistakes will be made about the character or object of her work. But I must confess to a haunting fear that when the public carelessly glances through these long slim little volumes, with their many-coloured pages, it will at first mistake them for ambitious advertisements of some new brand of mixed paints."

PERFECTION IN CHRIST.

BY THE LATE ADOLPH SAPHIR.

(*Epistle to Hebrews, pp. 434-6.*)

"CHRIST, according to the teaching of our epistle, was perfected to be our High Priest. God consecrated Him to be the perfect and all-sufficient Mediator who presents us to the Father, and who brings to us the blessings of the new Covenant. After He had put away our sins by one sacrifice, He was, in His resurrection, ascension and session at the right hand of God, perfected to be our royal High Priest. We are sanctified by the will of God through the offering of the body of Jesus Christ once for all. The Lord Jesus hath 'perfected for ever them that are sanctified' (Heb. x. 10, 16). All who believe in the

Lord Jesus, and as soon as they believe, receive the blessings of the new Covenant; their sins are forgiven, Christ is their righteousness, and they are consecrated or sanctified unto God; they have access unto the throne of grace, and as a royal priesthood they worship and serve. Christ is our sanctification, He is our perfection. We have been made the righteousness of God in *Him*. And this the moment we accept in humble faith the Gospel, that He who knew no sin was made sin for us.

"What other consecration can we speak of? The Son was consecrated (or perfected) for evermore, and the new and living way through the veil—that is to say, His flesh—was consecrated or dedicated for us; and we ourselves were brought nigh by His blood, and through faith we realized that we were not our own, but bought with a price. But the question may be asked, is there not inward sanctification of the Spirit? This aspect of sanctification is not brought prominently before us in this epistle, although the work of the Spirit in the heart is enumerated among the blessings of the new Covenant. Sanctification by the Spirit is essentially connected with our only (objective and) heavenly perfection in Christ; it has no other root and source; and as in idea it has no separate and distinct commencement, so in actual realisation its commencement is coincident with our justification.

"If the question be asked, How does our acceptance affect our walk and our relation to sin? The Apostolic answer is—How can we continue in sin seeing we have died to sin? But when did we die to sin? Was this separate from and subsequent to our believing in the Lord Jesus as the Saviour? No; but when we accepted the Lord Jesus as our righteousness, even then were we set apart unto God, severed from our former life, transplanted into the kingdom of God's dear Son. And how did we die with Christ? Was it by a subsequent and separate act of ours, in which our sin, or the flesh, or the old man, was, by a volition or energy of our own, crucified? Or was it not (really) when Christ died on the cross, and (actually) when we believe that Christ died for us? And is not this death the object of our *faith* and of faith from the very commencement of its existence? To the believer, the apostle says: Reckon yourselves, realise by faith, and bear in mind that you have been crucified with Christ. And this is meant by the exhortation, Yield your members servants to righteousness: put off the old man. Mortify the members which are on earth. It is not by a separate and subsequent act converted and saved men are to be 'sanctified': believers are to realize that by the cross of Christ the world has been crucified to them and they to the world; that they have died with Christ unto sin.

"The perfection of the believer is the same from the first moment of his spiritual life to the last, though his knowledge of it increases in depth and strength. In Him he is before God. There is no interruption or break in his acceptance or in his standing. In the light of this perfect love the believer discovers continually the true nature of sin and of the flesh. God condemned sin in the flesh, and therefore the believer looks upon the flesh as condemned. It cannot

be purified. In us, that is our Adamic man, dwelleth no good thing. There is a fountain within us which cannot be cleansed, and out of which God-opposed, evil thoughts continually ascend. Christ came in the *likeness* of sinful flesh, but His flesh was pure and holy, whereas our flesh is sinful; when we are tempted, it is not apart from sin, for we, to some extent, and though it be only for a moment, are pleased with the temptation. Besides, our sins of ignorance and omissions are many, and betoken the existence of sinfulness, and this sin, which dwelleth in us, we have to mourn over, to confess, and to fight against. Yet are we not in the flesh, but in the Spirit; for Christ dwelleth in us. Sin has no more dominion over us; for looking continually unto the Lord our righteousness, and reckoning ourselves to have died with Him, we are alive unto God. Still sin remains until we actually die,* when beholding the glory of the Lord, seeing Him as He is, we shall be like Him.

"According to the Scripture doctrine, there is one Christ and one faith and one life; and according to the Scripture doctrine, Christ Himself, and not what He effects in us, is the object of the believer's contemplation, and the source of his peace, strength and joy. To look to our own state, and to put our own state of so-called holiness as an object and aim before our mind is an unscriptural and hurtful thing. We are to behold the perfection of the Lord Jesus as our High Priest in heaven; and beholding Him, we judge ourselves, we have no confidence in the flesh, and rejoicing in Christ Jesus we are renewed daily after His image.

"God's ways are perfect and they are simple. When Christ is received, all is received. No subsequent supplement is needed. The apostles nowhere speak to the congregations of a higher Christian life and of a second act of faith unto holiness; when they rebuke the sins and failures of the churches, and when they point out the remedy, it is always by showing the real meaning and power of the grace which at the first was preached unto them, and in which believers stand."

Our Monthly Bible Study.

CHARACTERISTICS OF JESUS CHRIST AS KING:

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|------------------------------|---------------|
| 1. "KING OF RIGHTEOUSNESS": | Heb. vii. 2. |
| 2. "KING OF PEACE": | Heb. vii. 2. |
| 3. "KING OF GLORY": | Psa. xxiv. 7. |
| 4. "KING OF SAINTS": | Rev. xv. 3. |
| 5. "KING OF KINGS": | Rev. xix. 16. |
| 6. "KING OF DAVID'S THRONE": | Isa. ix. 7. |
| 7. "KING OF UNIVERSAL SWAY": | Zech. xiv. 9. |

Christ Church Lodge,
Bromley, Kent.

T. GEORGE.

*Or are changed and caught up as those who are alive and remain.

Questions and Answers.

QUESTION No. 175.

N. H. S., London.—Many would be glad if you could give your readers some guidance as to the claims of prophetic teaching which are based on the "year-day" system.

THE "YEAR-DAY" THEORY.

There is a large class of teachers of prophecy who, whenever God says a "day," interpret it as meaning a "year." And they speak of a "prophetic year" as though it were a recognised Scriptural expression, although Scripture knows nothing of such a term.

On this principle, when God speak of 1,260 days, they say He means 1,260 years; and when He says 2,300 days, they say He means 2,300 years.

But this is a mere assumption, and destitute of Scripture proof.

It is a fact that the principle was unknown in the early centuries of Christianity. It was not till the close of the fourteenth century that Walter Brute first suggested the *year-day* interpretation, which was afterwards applied to the Papacy (Elliott, Vol. II., pp. 967-972).

While no Scriptures are adduced as proofs, there are certain passages which are referred to as sanctioning the principle, if not teaching it.

1. It is argued that as Israel had a Sabbatical day, and a Sabbatical year, it was to be taken as intimating that there was some relation between them.

But in all the Scriptures which speak of these, "day" means day, and "year" means year.

2. Another argument is that Israel wandered 40 years, because the spies searched the land for 40 days. But here clearly "day" means day and "year" means year, and literal years answers to literal days.

3. In Ezek. iv. 4-6, Ezekiel was commanded to lie on one side for 390 days, corresponding to the 390 years of Israel's sin; and on the other side 40 days, corresponding to the 40 years of Judah's sin.

But here, if "days" are not literal days, what are the "years"? If "day" means year, what does "year" mean? A year consists of 360 days at least. Are these to be taken each as a year? If so, then 390 years will be 140,400 years, and 40 years would be 14,400 years!

4. It is argued from Heb. vii. 27, "Who needeth not *daily*, as those high priests, to offer up sacrifice first for his own sins and then for the people's." The argument is

(a) The high priest offered only once in the year.

(b) The word "daily" must therefore mean yearly.

(c) Hence "day" may mean "year." But if so, then "daily" must mean yearly in Heb. x. 11, "Every priest standeth *daily* ministering and offering oftentimes the same sacrifice." In this case there could have been no "daily" sacrifices at all, which is absurd!

The fact is that the first premiss is wrong. The high priest *did* offer sacrifice *daily*, as is clear from Ex. xxviii., or what use would Aaron have had for his other priestly garments?

4. The "seventy weeks" of Dan. ix. are relied on as affording proof. Because these are weeks of years, so it is argued that a day is taken for a year.

But the mistake here arises from assuming that it is a "week of days" that is meant. The Hebrew means "a seven," without defining what. Just as we might say seventy dozen, seventy score, seventy octaves, so here it is simply "seventy sevens," and the context leaves us in no doubt that "years" are meant. In any case there is nothing about days.

5. Luke xiii. 31, 32. "I do cures to-day and to-morrow, and the third day I shall be perfected."

But this occurred in the *last* year of our Lord's ministry, and it is certain that there could not have been *two* years more to follow when He spoke these words! The simplest explanation is that the Lord was referring to His arrival in Jerusalem three literal days after He uttered these words.

We know of no other passages which have been adduced as supporting the "year-day" theory.

And not only are these alleged proofs useless, but we have shown on page 123 that the results of using this false principle are so startlingly untrustworthy that we shall be surprised if any serious students of prophecy henceforth have anything to do with the interpretations of those whose teachings depend on it.

QUESTION No. 176.

R. F. writes:—"Your answer to B.C.'s question about the 480 years of 1 Kings vi. seems to overlook the period between the entrance into Canaan and the Judges. And *The Coming Prince*, to which you refer, appears to be inconsistent with itself in this respect, for the date of the Exodus is given as B.C. 1625, and the fourth year of Solomon as B.C. 1013, whereas 1625-573 would make it B.C. 1052. How can this be explained?"

The difficulty may be stated thus: The wilderness was 40 years; the reign of Saul, 40 years; the reign of David, 40 years; and the temple was founded three years later, in the beginning of the fourth year of Solomon. And, according to Acts xiii. 20 the period of the Judges was 450 years. But $40 + 450 + 40 + 40 + 3 = 573$ years. Therefore, as we know that the Judges did not begin till some years after the entrance into the land, the period between the Exodus and the temple must have been more than 573 years. But this, though it seems so conclusive, depends entirely upon the A.V. reading of Acts xiii. The R.V. reading, however, leaves it an open question when the 450 years began. The passage is difficult. Two things, however, are certain: first, that Israel's enjoyment of the land was not limited to 450 years; and second, that no such period intervened between the Eisode and the Judges. Moreover, the position in the sentence of the words, "about 450 years," is noteworthy, and the use of the *dativæ* claims attention. Upon the whole the most reasonable explanation is that the words are a chronological statement, introduced parenthetically, and that the 450 years in question followed upon the 40 years mentioned in the preceding verse. But if not, then it is clear that this 490 years ($40 + 450$) is a *mystical* era (like the 490 years of the 70 weeks), and if so, the objection falls to the ground; for our object has been, not to settle the chronology—a task of supreme difficulty—but to defend the authenticity

of 1 Kings vi. 1. And therefore it was we wrote: "And if any should insist that those chronologists are right who introduce 'conjectural periods' into the era in question, it is obvious that such periods are omitted in computing the 480 years, on the same principle that the periods of the servitude are omitted."

The apparent discrepancy noticed above in *The Coming Prince* is explained by noticing that "The Chronological Treatise," which forms Appendix I., expressly adopts, and is based upon, Fyne Clinton's dates. And, as noticed at page 223 of that work, Clinton reckons 27 years between the death of Moses and the first servitude, and 12 years between Samuel and Saul. But $27 + 12 = 39$ years, which is precisely the difference noticed in the question between 1052 and 1013.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST FEDERATION.

"The Committee appointed by the Zionist Conference has commenced its labours earnestly and hopefully, and we may rest confident that the chosen delegates will, as the result of their deliberations, present to the public a scheme of Federation worthy of the great object it is meant to further. We are glad to know, and Zionists throughout the country will also rejoice, that the learned Haham, Dr. Gaster, made a special effort to be present, though he has not yet recovered from his illness. His presence at the meeting is invaluable. In this connection, we are entirely at a loss to understand how the speech of the Chief Rabbi at the King Alfred meeting at the Mansion House can be construed into a 'Counterblast' to Zionism. Such a suggestion is an egregious combination of folly and injustice. If Dr. Adler said that English Jews were anxious to take their part in a national celebration in honour of a great Englishman, then we challenge anyone to perpetrate the iniquity of suggesting that Zionists cannot be and are not as good Englishmen as non-Zionists. Dr. Adler's attitude on the Zionist question has not been a very happy one. His prestige at home and on the Continent has not gained so considerably that he can afford to be represented as suggesting that Zionist Jews are not patriots."—*The Jewish World*, April 1st, 1898.

CATHOLICS AND JEWS IN FRANCE.

"A problem of consummate gravity has been raised in the discussion to what extent Roman Catholicism has fanned the flame of prejudice in France against the Jews which is now burning with such malign brilliancy. The Roman Catholic hierarchy in France might well dissociate itself from such a reproach, as we are gratified to see the English dignitaries of the Roman Church do in the eloquent and learned letters quoted in our current number. But there is open avowal in the words in which Drumont, the editor of a newspaper founded by a Jesuit, while he denounces the prelates of his Church as in the pay of the Jews, admits the co-operation of the humbler priests. The fault of the hierarchy in France in the present agitation is like that of the ordinary citizen, but it is greater in degree because the Church claims a higher part in life, a more definite responsibility. The Church may do nothing to hold up the Jew to public execration, but it does little to protect him. Cardinal Manning and Cardinal Vaughan have joined with other British philanthropists on many platforms in denouncing persecution. What great Catholic prelate in France has protested publicly against the unchristian attacks upon the Jews? Hyacinthe Loyson is a dissident, Duclaux is a man of science, Scheurer-Kestner a Protestant, Maurice Vernes acknowledges himself a freethinker. The defenders of order and justice are found in these ranks. No resistless wave of indignation and sorrow at seeing a mortal so despitely used as Alfred Dreyfus, and other human beings so unjustly assailed as the Israelites who were dragged out of omnibuses at Algiers to be murdered and beaten, has raised up the Catholic priesthood to head a reaction of pity and charity. The principal Catholic journal in Rome itself seizes this inauspicious moment to thunder against the Jews and to declare that their emancipation was a mistake."—*Jewish Chronicle*, Feb. 18, 1898.

RELIGIOUS SIGNS.

A NEW GOD

Has been discovered or rather invented. Professor Bruce, as reported in *The Scotsman* of March 29, introduces us to him by the name of "Moral Order." This is said to be "the vital element in the religion of humanity" (whatever that may be). "The root of this faith is an intense moral consciousness. Men believe in a Moral Order because they have found a commanding Moral Order in their own souls." "We need a theory of the universe congruous to our ethical faith." So, after all, it is only a "theory." In this respect it is like Buddhism. Professor Bruce says, "The strength of Buddhism lies in its gentle virtues and in its firm faith in a retributive Moral Order." So does the strength of Zoroastrianism. And "the teaching of Christ combines the strong points and avoids the defects" of both.

The "better way" is, he says, the acceptance of the teaching of Jesus as the wisest and most reasonable the world has yet known! Hence "men of all schools—moralists, religionists, philanthropists, philosophers, scientists—might reasonably be expected to march together under Christ's banner, and to fight with one heart for the sacred cause of humanity, in the name of God the Father, for men—His sons." "I trust (he concludes) that in the time to come an increasing number of men will be thorough believers in Moral Order. Let all in their various spheres do their utmost to propagate this faith. The pulpit of the future will have to devote more attention to it," &c.

This is the subject of the concluding lecture of the "Glasgow Gifford Lectures," in the Hall of Glasgow University. And this is the trash which Students have to listen to! Truly, the pulpits are full enough of it now without creating an increased output.

"EXPEDIENTS" FOR THE GOSPEL.

In these days of Sunday Lecture Societies and other attractions, the Church has a good deal to compete with. The Rev. C. E. Lythgoe, Vicar of St. Paul's, Tipton, has, however, hit on an expedient which, if adopted to any extent, should prove a serious rival to the secular lectures. Mr. Lythgoe has discovered how to appeal to the people of the Black Country; he has introduced the ever-popular magic lantern into the church. The whole service was illustrated on a screen fixed in front of the chancel, with a lantern in the gallery.

The well-known hymn, "Forty Days and Forty Nights" opened the service, and was illustrated with pictures of Christ's sufferings. The Psalms, lessons, canticles, responses, and prayers were all thrown on the screen, and in place of the anthem Miss Dutton sang "Calvary," which was also illustrated. "The Story of the Cross" was heartily sung, the "Appeal to the Cross" being sung as a solo by one of the boys of the choir, who were placed in the nave of the church. Even the sermon, which was preached by the curate, the Rev. Mr. Potter, was illustrated by means of the lantern.

A GROWING EVIL.

There can be no doubt about it that the enemy is using music as a hindrance to the Testimony of the word of God, and as a destroyer of Spiritual Worship.

Choral services are developing apace in Nonconformist Chapels, and the competition is increasing so as to "get in" as many "goats" and "wolves" as possible in the vain hope of turning them into "sheep."

"MUSIC IN THE CHURCHES,"

is a new heading of news in the Saturday newspapers, giving the programmes for the following day in various churches and chapels. So that the worldly church gets all the support that the religious world can possibly give it. Accounts of the "rendering" of music are considered "general literature," but when do we ever see a truly spiritual, Christ-glorifying, Bible-honouring sermon in the newspapers?

The Daily Express (Dublin) gave an account the other day of the unveiling of a statue to the late Sir Robert Stewart, Mus.Doc., the Editor of the Irish Church Hymnal. And the leader said, "It was perhaps due to the angels that, when at the Tower of Babel the confusion of tongues began, no interdict interfered with the universality of music," and quotes Oliver Wendell Holmes as "speculating on whether in Heaven anything on earth is remembered, said, 'Surely the angels in Heaven will be allowed to sing a verse of *Bonnie Doon*!'"

"A PARSON'S PANTOMIME."

The Rev. Theodore Howard, Vicar of St. Matthew's, Liverpool, evinces the effect of the purifying influence of "that blessed hope" by the publication of his pamphlet entitled, "*Come out and be ye Separate.*" It is a solemn word on Theatre-going and Dancing addressed to professing Christians.

He gives, amongst many dark signs of the times, one of the darkest we have seen, quoted from *The Daily Mail* of Jan. 7, 1898.

"A PARSON'S PANTOMIME."

"SUNDAY SCHOLARS AS PRINCIPAL BOY AND GIRL."

"The Rev. C. J. Carter, of St. Stephen's, Enfield, exemplifies with singular courage the union of Church and Stage. An evening or two ago, in the hall of the small Arms Factory (fit and proper sulphureous surroundings for such an exhibition!), was produced for the first time, the pantomime 'Aladdin and the Wonderful Lamp,' written by the Reverend gentleman and performed by members of his Congregation and Sunday-School!"

"Mr. Carter himself appeared behind the footlights in the prologue as Senicius, an old philosopher, having for his stage companions, four young ladies, who represent the angels of Faith, Hope, Charity, and *Bethlehem* (this surely should have been *Tophet*!)."

"In his philosopher's wig and gown, Mr. Carter delivered a passage, which might be regarded as explanatory of his bold innovation as a Church of England pastor (commencing with the lines quoted above).

"The pantomime itself was produced in approved theatrical fashion, with many brilliant scenes, numerous dances, and topical songs, a transformation scene, and a harlequinade!"

We must refer our readers to Mr. Howard's pamphlet for the details of this awful scene.

THE ROMAN CATHOLIC UNIVERSITY FOR IRELAND.

It is remarkable how, after "Religion" has been openly disendowed in Ireland and Church and Nonconformist Colleges thrown open, it should be gravely proposed to *endow* a Roman Catholic University in Ireland. Quite apart from Religious grounds, even the bare proposal ought to have been impossible, but when it is received with equanimity by all parties, and the two Archbishops of Canterbury and York have gone out of their way to endorse the scheme, it is a sign of what can be only judicial blindness!

Editor's Table.

REVIEWS.

The Sun-Clothed Woman of Rev. xii. A paper by Rev. A. Bernstein, B.D. Jewish Converts' Institution, Rodney Rd., N.E., price 3d. Contributions to the elucidation of the Apocalyptic visions are not to be valued in proportion to size. The first part of this paper is well worth reading, and justifies its issue. Mr. Bernstein is well informed of the literature on the subject. We feel sure that the second part of the exposition cannot be maintained, that is, the stretch-

*Jas. Nisbit and Co., price twopenny.

ing out the two periods of 1260 to mean years (see page 130 of our present issue). "St. John," he remarks, "uses Old Testament figures, symbols, numbers, and colours," consequently we must search in the Old Testament for the key to the Apocalypse. This is a sound principle. He further remarks, "The scene is actually upon earth, but to the Apocalypse's eyes it is portrayed in heaven—perhaps by means of physical phenomena." The nature of the phenomena is indicated "in this symbolic representation of war amidst the constellations of the solar system, the dragon only succeeds in his attacks against a third of the twelve stars."

To answer these questions is to meet the infidel assertions of writers who declare that St. John only borrowed his conceptions from Egyptian sources. An extract from one such writer will show what is now referred to: "This virgin bore the name of Isis, the mother of Horus, or the God of Light, and who was called the Holy Virgin. Her first decan was that of the Sun, or of the god whose birth was celebrated on December 25th." The solution is that Egypt corrupted that which was given to man for signs and seasons.

The Witness, edited by J. R. Caldwell. Bagster and Sons, price one penny. A monthly journal, perfectly sound on foundation truths, which is something to be thankful for in these days of apostasy. The number for February contains notes of an address by Dr. Thomas Neatby—"God our Father"—that is very profitable. This number was sent to us, apparently, because it has the summing up of a correspondence on the question of whether the Church is the Bride. Our readers know our views on this subject, and all that is needful for us to say is that there is nothing in *The Witness* to in any way affect them.

ACKNOWLEDGMENTS.

"A Waiting One"

2s. 6d.

Anon, Brighton

10s.

EXTRACTS FROM CORRESPONDENCE.

An esteemed correspondent writes on Matt. viii. 17: "Himself took our infirmities and bare our sicknesses."

"This verse the Faith-healers lay hold of and couple with the Scripture Isaiah xxxiii. 24: 'And the inhabitant shall not say, I am sick.' All I have to say is, if those two scriptures apply to the Church, it would be a libel on the character of God for a single Christian ever to be sick.

"This is not a question of apprehension, but it is a question of fact to us 'Who Himself bore our sins in His Own body on the tree'; and so in the future, Israel nationally will be able to say 'Himself took our infirmities, and bare our sicknesses,' for in that day there will be no sick ones in the land."

The same correspondent encloses a cutting from *The Christian*. We do not remember ever seeing so bold a repudiation of "that blessed hope" than in a verse of poetry by "H.M.S."

"Did Jesus die?—and shall I crave
To wait to meet Him in the air?
Nay, rather may I pass the grave,
And be partaker with Him there."

If it were a mere matter of taste, we do not envy the writer his; but when it is a matter of revelation the case is very different.

THE TOPLADY MEMORIAL.

Mr. Charles Ellis, of Lyme Regis, makes the following offer for this memorial. He has lately sent forth a book entitled *The Christ in Shakespeare. Dramas, Sonnets interpreted.* He says:—

"I would devote a dozen copies if those who are actively engaged in the movement will accept them. The value—that is to say the cost is higher than its selling price indicates—it is properly a 5s. volume, but the Publishers pressed for a low quotation, and there it is 3/6, this would be equivalent to two guineas."

THINGS TO COME.

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Editorial.

"ACCEPTED" AND "ACCEPTABLE."

THERE are two passages which should be carefully distinguished: Eph. i. 6, and 2 Cor. v. 9. "He hath made us accepted in the Beloved" (Eph. i. 6), and "Wherefore we labour (marg., *endeavour*) that . . . we may be accepted of Him" (2 Cor. v. 9).

The words rendered "accepted" in these two passages are totally different in their etymology and signification, and are not related to one another in any way whatever.

The one is *χαριτώ* (*char-i-tó-o*), and the other is *εὐαρετός* (*eu-ar-es'-tos*).

The former means *graced* or *much-graced*. The latter means *well-pleasing*, and is so rendered in the R.V.

The former relates to the Christian as to his standing in Christ. The latter relates to his actions and to his walk.

The former declares God's grace manifested to us as sinners. The latter manifests the fruits of that grace as desiring to please the Giver of it.

The former sets forth the precious truth concerning all who are in Christ that God hath Himself bestowed His wondrous, spontaneous, uninfluenced grace upon sinners, reckoning their sins to Christ their substitute, and reckoning His righteousness to them so that in Christ they are perfect and complete, and God can look upon each and say—irrespective of all merit or of anything in them or of him, as He said of Christ—"This is My beloved Son"!

The latter sets forth the result of this in the experience of all such, *viz.*, a desire imparted to them to well-please Him who hath thus "blessed them with all spiritual blessings in Christ."

In the former case "there is no difference"—none are more "accepted" or graced than others—none are made nearer than others. The oldest and youngest, the strongest and feeblest are alike; all are in Christ, like the stones of which the temple was built, first covered over with cedar-wood and then that wood overlaid with gold so that "there was no stone seen." There is no action here on the part of the stones; all that is done is done to them—all is of grace and all is of God.

In the latter case it is our "endeavour," or we "make it our aim" (R.V.) to walk so that we may please Him who hath thus graced us in Christ.

In the one, God hath made us *accepted* as to our persons. In the other, we seek to be *acceptable* as to our walk, and these are two totally different things. Moreover, they are absolutely independent of one another.

No amount of "labour" could ever go one hair's-breadth to make us "accepted." The very thought is high treason against God. No amount of "endeavour" could ever make satisfaction for the minutest of sins, or add one iota to the perfect righteousness of Christ; the very attempt to do so would only defile us. We can never *become* children by any amount of aiming at it—the thought is absurd.

All labour with regard to the first is "labour lost." But we can endeavour to please Him. How? Look at 1 Cor. xv. 10, "His grace, which He bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." And Acts xx. 24: he laboured, he says, "so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." So that Paul's exemplification of 2 Cor. v. 9 shows that his endeavour to be *acceptable* to God was to magnify the grace which had made him *accepted* with God. In other words, a realisation of his *standing* governed his *state*. The knowledge of our divine calling is the enabling power to walk worthy of it (Eph. iv. 1).

Let us then seek to obtain this knowledge, that we may experience its enabling power. What a wondrous calling it is! "Accepted in the Beloved!" Think of what this means. "The Beloved." Think of all the glories of His person! Think of all the perfections of His work! So wonderful that He could say (and all who are accepted in Him can say the same!), "Thou lovedst Me before the foundation of the world" (John xvii. 24). And God replies, "Mine elect, in whom My soul delighteth" (Isa. xlii. 1). Yes! "The Father loveth the Son, and hath given all things into His hand" (John iii. 35). "All things." All spiritual blessings, all covenant mercies, all needful grace, all Divine consolation, all given into His pierced hands by the Father for us, and not on the ground of any need on our part or of any "claim" that we could make, but wholly on this ground—that "the Father loveth the Son, and hath given all things into His hand."

Then absolutely all persons "in His hand" must be eternally secure; all blessings "in His hand" must be inalienable; all things "in His hand" must work together for good for those who are thus "accepted in the Beloved."

He could say "I know that Thou hearest Me always" (John xi. 42). Always! Yes, and with delight.

The Father's delight in Christ is the measure of His delight in every member of His Body. The Father's delight in Christ is communicated to them so that they, in turn, love Him; and Christ is their Beloved! The Father's love to Christ is revealed to them and in them, so that Christ could say that the measure of the Father's love to all in Him is "the love wherewith Thou hast loved Me."

Once "far off," but now and thus "made nigh" in Christ, and that by the blood of Christ.

"So near, so very near to God,
Nearer I cannot be,
For in the person of His Son
I am as near as He."

This is what it means to be "IN the Beloved":—

IN Him by the good pleasure of the Father.
IN Him by the spiritual regeneration of the Holy Ghost.
IN Him by gracious preservation and eternal glorification.
IN Him as living stones in the spiritual building.
IN Him as the fruitful branches in the true vine.

Accepted in Him:—

In His person.
In His Righteousness.
In His acceptability.

Graced—much-graced—every grace being treasured up in Christ for us:—

The grace of redemption.
The grace of regeneration.
The grace of faith.
The grace of repentance.
The grace of access.
The grace of eternal preservation.
All in the Beloved.

Oh! to have the eyes of our understanding enlightened, that we may know what is the hope of His calling (Eph. i. 18). Then, and then only, shall we "walk worthy of the calling wherewith we are called" (Eph. iv. 1). We must know what "His calling" is before we can possibly walk worthy of it. It is those whose eyes are not enlightened as to what it is who are ever occupied with their "walk" and seeking to improve it. But it is those to whom is given "the spirit of wisdom and revelation in the knowledge of Him" (Eph. i. 17), and who rejoice in this knowledge, who are more well-pleasing to God than those who, being ignorant of it, are ever occupied with themselves and their walk. Just as an earthly father would be more delighted to see his children intensely interested in his thoughts and purposes and acts than engrossed in themselves and in the cleanness or otherwise of their pinafores. Because the greater includes the lesser, and *the former ensures the latter*.

Hence it is that the one great prayer for the Father's children in what has been so well-called "The Family Epistle" (Ephesians), is that "the God of our Lord Jesus Christ, the glorious Father, may give unto you the spirit of wisdom and revelation in

"THE KNOWLEDGE OF HIM."

It is this "knowledge of Him" and of "His calling" that we so much need.

It is ignorance of this which accounts for all that we mourn over in our walk.

Hence it is this knowledge which is so important for us to grow in. It is this which will cause us to realise what we are in ourselves and what we are in Christ, and enable us—while the old man continues to manifest his workings within us—to reckon that we have died with Christ, and that justice itself has no claims against a dead person.

The practical working out of this experience is this: that while I say "I am black,"

He says, "Thou art comely."

I say, "I am vile."

He says, "Thou art all fair."

I say, "I am undone."

He says, "Thou art 'perfect in Christ Jesus.'"

I say, "I mourn over my faults."

He says, "Thou art and shalt be 'without fault before the throne.'"

This is what it means to be "accepted in the Beloved"; and the more we know of this as our standing, the more shall we be acceptable with God as to our walk.

NOTES ON THE ACTS OF THE APOSTLES.

FIFTH PAPER. CHAP. XIX. 21—TO END.

Concluded from page 123.

JERUSALEM disappears from the inspired history with the sending away of Paul to Cæsarea. That guilty city crucified the Lord Jesus, stoned to death Stephen, His witness with the Holy Ghost sent down from heaven, and would have killed Paul but for the intervention of the Romans.

The city was left for judgment, and was now ripe for it.

When Paul stood before Festus at Cæsarea, Festus asked him, "Wilt thou go up to Jerusalem and there be judged of these things before me?" Paul appealed to Cæsar. In doing so he acted in perfect accordance with his teaching in Rom. xiii. Paul knew that the object of his accusers in seeking to get him sent to Jerusalem was, that they might kill him on the way thither. Cæsar, as the power ordained of God to bear the sword, was to him "the minister of God for good" (Rom. xiii. 4). He placed himself under God's appointed means for the preservation of his life. He did not use the civil power against his enemies but for preservation from them.

Paul's circumstances in relation to the civil power are in contrast with those of Peter in Jerusalem (Acts xii. 7). What made the difference? Peter represented the authority of Christ in the city of His kingdom. Paul represented the grace of the Son of God who suffered without the gate. The circumstances accompanying each were in character according to the testimony committed to him.

With Paul's appeal to Cæsar, his association with Jerusalem was ended; from that point he became "the prisoner of the Lord for the Gentiles." So we see him in chap. xxvi. standing before Agrippa as the apostle to the Gentiles.

In relating the manner of his conversion before the king, there is no mention of Ananias, but only of what passed between the Lord Jesus and himself. In answer to his question: "Who art Thou, Lord?" Jesus said, "I am Jesus whom thou persecutest, but rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles to whom now I send thee to open.

their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me" (chap. xxvi. 15-18).

Here we have Paul's statement of the ministry which he received of the Lord Jesus, for the blessing of the Gentiles, through faith.

Paul then recounts the ministry which he had already accomplished :

"Whereupon, O King Agrippa, I was not disobedient to the heavenly vision: but showed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people and to the Gentiles."

Paul here plainly states that his Gospel-preaching up to this time had not gone beyond the preaching of the death and resurrection of the Lord Jesus as foretold by Moses and the prophets; as named in Rom. i. 1-4. He had not yet preached "Jesus Christ according to the revelation of the mystery which was kept secret since the world began"; named in Rom. xvi. 25.

When the Lord Jesus was crucified, all concerned, Judas who betrayed Him (Matt. xxvii. 4); Pilate who delivered Him, and Herod (Luke xxiii. 14); and the centurion at the cross, all testified to His innocence. So when Paul was sent as a prisoner to Rome, his innocence was testified by Felix, who would have released him for a bribe (Acts xxiv. 26), and by Festus (chap. xxv. 25), and by Agrippa (xxvi. 31).

The events recorded in chap. xxviii. show that the "signs of an apostle" remained with him, the viper which fastened on his hand could do him no harm; through his prayer and the laying on of his hands the father of Publius was healed; others also who had diseases came and were healed. He was not a prisoner on account of failure either towards God or man, nor because the power of God by the Holy Spirit had been withdrawn from him.

When arrived at Rome he called the chief of the Jews together, and explained to them his position, saying, "For the hope of Israel I am bound with this chain."

But he wrote the Gentiles, "I Paul, the prisoner of the Lord for you Gentiles" (Eph. iii. 1).

These two statements agree perfectly and show that the Gospel of God is one Gospel from beginning to end. Its glorious fact is that God is the God of resurrection. This was the object of Abraham's faith; it was the hope of the twelve tribes who served God day and night (chap. xxvi. 6-8); it was the hope of the disciples in the apostles' day (Rom. viii. 24). It is the hope set before the saints in Paul's epistles to the Gentiles. The fact that God has raised Jesus from the dead, is the foundation fact of the Gospel of God, in all its aspects.

When they had appointed him a day there came many to Paul's lodging; "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening, and some believed the things which were spoken and some believed not; and when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand: and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

Here ends the testimony concerning Jesus, God's salvation as sent to the seed of Abraham, henceforth it is "sent to the Gentiles."

And Paul dwelt two whole years in his own hired house, and received all that came unto him—(1) preaching the kingdom of God and (2) *teaching those things which concern the Lord Jesus Christ*—no man forbidding him.

That which is sent to the Gentiles is "the word of salvation"; *not the preaching of the kingdom*, but "the word of His grace" preached by Paul at Antioch, at Iconium, and at Lystra (Acts xiii. 26 and xiv. 3), to which Paul commended the elders from Ephesus (Acts xx. 32): "I commend you to God, and to the word of His grace;" and of which he reminds Timothy (2 Tim. ii. 8 and iii. 10, 11).

This is the beginning of the Gospel to the Gentiles, expounded in the Epistle to the Romans, and greatly enlarged in that to the Church at Corinth in 2 Cor. iii.-v.

Contributed Articles.

BIBLICAL STUDY.

BY GEORGE MILL,

Warwick, Ontario, Canada.

It was foretold by Daniel that towards the time of the end, "Many shall run to and fro, and knowledge shall be increased." Without assuming that we fully understand the import of these words, we respectfully call the attention of the readers of *Things to Come* to certain facts which seem to have a connection with this subject. There are men in different parts of the world who are assiduously training themselves for Biblical researches, and learned critical inquiries. In nothing, perhaps, are the results of this training so conspicuous as in the study of prophecy. About the beginning of the present century, when the Bible and other Missionary Societies were formed, prophecy was studied; but it was in accordance with Dr. Whitby's "new hypothesis." The Church was to triumph in the absence of her Lord. All God's promises of blessing to Israel were appropriated to sustain the hope of wide-spread revivals; and

the glorious things spoken of Zion were applied to the progressive and prosperous churches of the nineteenth century.

In the providence of God, attention was directed to the Jews. It was necessary to meet the Jew on his own ground; and in order to do so, prophecy had to be accurately studied and correctly applied. This gave a check to the practice of interpreting the Scriptures allegorically. It was discovered that as the threatenings against the Jews had been literally fulfilled, so must the promises be in like manner. This led to a more careful examination of prophecy in general, and of the prophecies concerning Christ's second coming in particular. In carrying out this examination, the Scriptures in the original tongues have been diligently studied with every accessible help. This exact study of the Holy Scriptures in connection with the pre-millennial advent has brought to light innumerable illustrations of the "unsearchable riches of Christ," hitherto obscured by the allegorical school.

In these illustrations—in our prophetic conferences—and in the increasing number of periodicals devoted to prophetic study, we have sufficient evidence to come to the conclusion that this prophecy in Dan. xii. 4, to some extent at least, is being fulfilled in the day in which we live.

In 2 Tim. iv. 3, 4, we have a prophecy of another kind; but there is no contradiction between Paul and Daniel. Knowledge is increased; and it is equally true that the Word of God is neglected by the greater part of Christian professors, and that they are turned to fables.

There are a good many preachers who teach the truth as far as they go, but, somehow, few of them get beyond the first principles of the gospel. Of course, babes must be fed on milk, but a time comes when they should be able to use strong meat. If Christians are in a healthy condition, there must be growth: "First the blade, then the ear, after that the full corn in the ear." Growth in grace, and in the knowledge of our Lord and Saviour, always go hand in hand. If we love the Lord Jesus Christ, we will search both the Old Testament and the New, to learn all that is revealed concerning His person and work. It is true that Christ promised to send the Spirit to guide His people unto all truth, Jno. xvi. 13. But we are not to think that this will be done without the use of means. The man who neglects to study the Word of God, or who studies it in a listless manner, and expects the Holy Spirit to make up for his negligence, is only deceiving himself.

As "all Scripture is given by inspiration of God, it is the imperative duty of every Christian to have a well balanced knowledge of every part of it. Further, our knowledge must be followed by obedience, if we desire the blessing of the Lord, Jno. vii. 17; xiii. 17. This is a most important matter for every Biblical student.

No one can make much progress in Biblical study by his own unaided efforts. Pastors and teachers were given for the perfecting of the saints, for the edifying of the body of Christ. Therefore, those who despise, or neglect those gifts of Christ, must suffer loss. Some Christians tell us that the Bible is perfect, consequently, no human teaching is necessary. The Bible certainly is perfect; and the work

of pastors and teachers is not to supplement defects, but to give the sense, and cause their hearers to understand the reading. No earnest student of the Holy Scriptures can afford to neglect, much less to despise, teachers who are eminent, both for piety and learning. At the same time, we need to be careful not to make idols of our teachers. While sound Scriptural teaching should always be readily and thankfully received, yet it is always necessary to "search the Scriptures daily, whether these things are so." There are so many excellent works for illustrating the Word of God, that the principal difficulty is to make a judicious selection. This is especially the case with students of limited means, who have to think twice before they purchase a book. Consequently, it would be well for such students to purchase only works of acknowledged merit, e.g.: Home's *Introduction to the Holy Scriptures*, or Angus' *Bible Handbook*, Cruden's *Concordance*, Nicholl's *Help to Reading the Bible*, Bagster's *Treasury of Scripture Knowledge*, Kitto's *Biblical Cyclopædia*, etc., are all approved works, and are found to be invaluable by all classes of Christians.

It is possible for Biblical students to keep themselves quite busy, while in reality they are making no progress. Therefore, they need to keep a jealous watch over themselves, lest they fall into the condition of those who are spoken of in 2 Tim. iv. 3, 4. No one falls into this condition all at once. We often see Christians in the days of their first love making considerable progress for a time, until they obtain a fair acquaintance with the general scope of the Bible. Then they begin to relax their efforts, and come to a standstill. Deterioration follows, as a matter of course, "for whosoever hath not, from him shall be taken away, even that he hath." So when they begin to neglect the Word of God, they soon lose relish for it, and finally turn aside unto fables.

As a means of preventing this state of things, let every Christian, or Biblical student, for the terms are, or ought to be, synonymous, make sure that he is advancing in proportion to the abilities and opportunities which God has given him. The unparalleled facilities for Biblical study, extant at the present day, demand a correspondent advancement on the part of Christians. With all these facilities, however, comparatively few are able to study the Holy Scriptures in the original tongues. No doubt a man may be a good Christian who is only acquainted with the English Bible. As a translation, it is perhaps unsurpassed: but no translation can give an exact representation of the Scriptures in the original tongues. This is not necessarily the fault of translators, but because it is impossible to translate a book out of one language into another without losing, more or less, the force or precision of the Original. The man who can study the Scriptures only through a translation, labours under many disadvantages. In the first place, he has to depend altogether on translators for religious instruction. Again, it is an obvious fact that an exact knowledge of the meaning of words is the foundation of Biblical study. An eminent writer puts it this way: "The words of the New Testament are eminently the στοιχια (elements) of Christian theology, and he who will not begin with a patient study of these, shall never make any consider-

able, least of all any secure advances in this: for here, as everywhere else, disappointment awaits him who thinks to possess the whole without first possessing the parts of which that whole is composed." So if we wish to know the exact meaning of Scriptural terms, we cannot depend on a translation, but must search through the Greek Testament, Septuagint and Hebrew Bible to find the usage of the languages. Further, the enemies of the truth frequently appeal to the original Scriptures in support of their dogmas, but a man who only knows the English Bible, cannot refute their cavils: and if he attempts to do so will be likely to do harm instead of good. Critical remarks in commentaries, and other works, which frequently throw much light on obscure portions of God's Word, are of no value to a person of this kind; as he cannot tell whether they are right or wrong, and can neither understand nor appreciate them.

There is no reason why Christian men, and women for that matter, should debar themselves from the advantages of drinking the pure Word of God at the fountain-head. A fair acquaintance with the English language, and a sufficient amount of properly directed perseverance and determination will put any man, or woman, in possession of this invaluable privilege.

In reference to methods of study, it is always an advantage to study in classes under a qualified teacher. But when this cannot be done, a person may reach the goal by a different road. In the study of the Greek Testament, Miller's Greek Testament, *Primer*, and Bagster's *Polymicrian Greek Testament*, and *Lexicon*, are the only text-books needed by a beginner. For the study of the Hebrew Bible, *Tregelles' Heads of Hebrew Grammar*, and *Hebrew Lessons*, Bagster's *Gesenius' Hebrew Lexicon* abridged, are all that is needed by a solitary student when he begins. Let him master every subject thoroughly as he goes along; and also turn back occasionally and review what he has learned. If he meets with some insurmountable difficulty, he will always find some advanced Biblical scholar kind enough to give him a hint. A student, whose heart is in the work, will have a perennial spring as he steps forward; but no one can attain even mediocrity in these studies without a large amount of well-directed labour. "If thou criest after knowledge, and liftest up thv voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. ii. 3-5.

Conference Addresses.

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

GOD'S PURPOSES IN ISRAEL.

BY THE REV. JOHN WILKINSON

(At the *Mildmay Prophetic Conference*, Oct., 1896).

(Concluded from page 127.)

But there is another point or two very interesting, which I will only just mention. The promised land is still the land of promise, and has never yet been possessed in all its

length and breadth. From Dan to Beer-sheba, which was the land which was actually possessed, was about twenty-eight thousand or thirty thousand square miles; but, from the entering in unto Hamath, to the river Euphrates, where it empties itself into the Persian Gulf, you will find that you have, according to Dr. Keith's "Land of Israel," three hundred thousand square miles of promised land, all under tribute to David and Solomon, but never actually possessed by Israel as a nation. They will have every inch that God has promised them, and when they get every inch which belongs to them they will be so wonderfully blessed and prospered and multiplied that they will say to the Gentiles across the borders, "Give room, the place is still too strait for us," and they will be welcomed across the borders without any ill-feeling, for they will only come across the borders with the salvation that is in Christ. They will be the missionaries to the world.

If you will look at the last chapter of Ezekiel you will find that the land is differently divided and the tribes are differently located. The tribes are put in different positions from what they have ever been before, but we need not give these Scripture proofs. We have proofs before our eyes. The Jews are actually beginning to return. They have actually got twenty-five colonies in Palestine now, and to anybody denying the restoration of the Jews to Palestine as some do even in these days, we say, "Too late, my friend." If you are going to publish a book to prove that the Jews cannot go back to Palestine, you had better make haste and get the proof-sheets corrected, or they will be gone before you can get the book out. They are going, and restoration is setting in rapidly. Did you ever witness, in the history of the world, a spectacle such as we have had recently of the great powers of Europe, with millions of trained men ready for war, with hundreds of millions of money ready to be spent in anything considered a just war, and all these powers with modern appliances for human destruction such as were never known before. Can you explain it? Ah, yes, you can explain it, because it will involve a universal war. And who says so? The Book says so. They do not go to the Book, but they confirm the Book. I could give you chapter after chapter from this Book. There is to be one universal war before the reign of universal peace, and its climax will be in Palestine; and when our Lord returns on Mount Olivet, to the Jewish nation, according to the 14th chapter of Zechariah, the Church having been taken up before to meet Him on the way, He will split Mount Olivet with an earthquake, and He will come to be the accepted of the nation, and to crush Antichrist, and to hush the warring world to peace. He finds all nations gathered to Jerusalem to battle, and just before the opening of the millennium in the 20th chapter of the Apocalypse you have the 19th chapter. Note three points in that chapter. You have the marriage of the Lamb at the opening of the chapter. In the middle of the chapter the heaven opens, and Christ returns to earth. And at the close of the chapter, just before you enter upon the millennial era in the 20th chapter, you have a great war raging. You have that all through the Scriptures—one universal war before the reign of universal peace. And why does not it all come immediately now? Why is Turkey allowed to go on? I will tell you what I believe from analogy. Why did not the Jews go direct from Egypt to Palestine? "Well," you say, "they were disobedient, and had to wander about in the wilderness in consequence of their disobedience." Was that the only reason? Think again. God said, "The iniquity of the Amorite is not yet full." Who knew that but God? Nobody. But it teaches us this lesson. It

takes it out of the mouths of shallow infidels to say, "Look what a wicked thing it was for God to destroy the poor aboriginal inhabitants and take their country from them. The Israelites ought to have civilized them, but they ought not to have done what they did." God could not do an unjust thing, even if He was never found out; and so from analogy you see that the iniquity of the Turk is not quite full; but it is filling rapidly, and there is a power and pressure behind all these Governments now that will compel the destruction of that wicked power in the near future, and the opening up of Palestine to the full restoration of Israel. This is the purpose of God.

And what then? A blessing to the whole world. The Bible is so full of passages in proof of this that I scarcely know where to begin. Have you noticed in the study of the Old Testament that "the ends of the earth" and "the uttermost parts of the earth," when associated with blessing for the world, are nearly always associated with the conversion and blessing of Israel? Now who arranged that? The Holy Spirit, the inspirer of the writers of Old Testament Scripture. Keep that in mind, because it is very important. We all admit it in theory, but do let us keep it in mind. The Holy Spirit superintended, and is really the author of, every line of the Old Testament Scriptures. I am not ashamed to say that in the presence of all the criticism of the day. The Bible is the Word of the living God from beginning to end; and nobody has any advantage to get by doubting any line in this book, but he has everything to gain by believing it; and there is not a person, saint, or sinner, Jew or Gentile, on the face of the earth who can tell you of any single blessing that has ever been got by doubting the Scriptures. Not one. But we all know, personally, and nationally, and by communities, what we lose by lack of faith in God. And that faith must come to His Word. If we doubt His Word, it would not do for us to talk about our faith in God. You would not care for the faith of anybody in you if he doubted your word. Now, I want you to notice that the Holy Ghost, the author of the Old Testament Scriptures, speaks of getting at the ends of the earth for blessing to the world, and the uttermost parts of the earth or the ends of the earth are associated with Israel. I will just give one passage as a sample: "Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people; He hath redeemed Jerusalem." What is the next line? "The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." There are lots more of such passages, and when they have all been thrown into history it will not be by any alteration of the Divine plan, for it runs thus: "He hath remembered His mercy and His truth towards the house of Israel. All the ends of the earth have seen the salvation of our God." God will not alter His plan. Blessing will come that way.

Now coming to the New Testament, let us take the last words of our blessed Lord. I will just take you for one moment to the second Psalm. Do not forget that, for you have it shouted out at pretty well every missionary meeting: "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Just read a verse or two before, and you will find that God sets His King upon His holy hill of Zion, before that comes to pass. Jesus is the King there on the holy hill of Zion, reigning in Mount Zion at Jerusalem, and before His ancients gloriously, and King over all the earth, one Lord and His name one; and that takes place before you have the heathen given to Christ for His inheritance, and the uttermost parts of the earth for His possession.

Now come to the New Testament. How very beautiful and striking it is there. This "uttermost parts of the earth" is a wonderfully important point, and I ask you to take notice of it and think it out at home. Look at our blessed Lord's last words. They run thus:—

"The uttermost parts of the earth." Those are His last words, for when He had said these things, He was taken up, and a cloud received Him out of their sight. He blessed them as He rose, but that was the Benediction. You will have my last words and then you will have benediction following. They are separate, and yet together. Mark the last words Jesus said to His disciples, just before He ascended: "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." Let that last clause stand over. The Holy Ghost took charge of this dispensation, and He, taking charge of this dispensation, would never contradict what He had said in the Old Testament about how to get at the uttermost parts of the earth. He could not contradict Himself; and so the Holy Ghost, taking charge of this dispensation, said "to the Jew first." It was a matter of order.

He keeps up the same Divine order in the individual gathering to form the Church, as in the national gathering in the millennial era. He keeps up the same order beautifully, and so He does not say, "To the Jews first." He does not say, "There is no difference between the Jews and the Greeks." He is very careful in the choice of language. It is "To the Jew first." It is individual in this dispensation, and we shall no more get the world evangelized in this dispensation by neglecting "to the Jew first," than we shall get the world blessed in the millennial era without the Jew first. He stands first now as an individual, as he stands first as a nation then.

And now I want to look at this question for a minute or two, just in closing, and speak a practical word. It seems to me that, as this dispensation is made up of individual Jews and individual Gentiles, they are both to be converted together and to work together, pray together, and mission, not only Jews but Gentiles also, together.

Just put together two verses of Scripture, in Romans xi. One is for the Gentiles, "For as ye in times past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient" (that is the Jew) "that by the mercy shown to you" (you Gentiles) "they also may now obtain mercy." "Now" is in the Revised Version; it is not in the Old Version. "Now;" and it is largely through the Christly kindness of converted Gentiles that Jews are to be blessed, the "remnant according to the election of grace," in this dispensation.

What reaction will that have upon the Gentiles? "If the casting away of them has been the reconciliation of the world, what shall the receiving of them be but life from the dead?" To get real converted Jews into a cold, dead, formal Gentile Church would be life from the dead in many cases, raising it up to Apostolic Christianity, rather than to the corrupt and weak thing which it has become in the hands of Gentiles exclusively.

Beloved, look at these things. And let me just close by saying that there is a glorious future for Israel in the further unfolding of the Divine purpose of God. The final instalment yet remains, but perhaps in the near future; and that will be when, restored and blessed, they become a blessing to the whole world.

Let me just give you one passage of Scripture which one is never weary of giving—a prayer prompted by the Holy Ghost, and then faith expressed on the same authority.

The Holy Ghost told a godly Jew to pray, "God be merciful to us and bless us, and cause His face to shine upon us"—us Jews. What for? "That Thy way may be known upon earth, Thy salvation among all nations." And, as he gets through, along the middle of that pretty little Psalm, he says: "Let the people praise Thee, O God; let all the people praise Thee." What then? "O let the nations be glad and sing for joy." It is "the people" first, and "the nations" afterwards. It is the Jew first and the nations afterwards. And this is the purpose of God, that they should be the channel and instrument of blessing for the whole world in this dispensation as well as the next. Now you get the ends of the earth: "and all the ends of earth shall fear Him." If anybody or any committee or society or Church ever dreams that the ends of the earth will fear God and be blessed with the Gospel without the Jew, it is a dream, and not an inspired one.

Selected Gleanings.

A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND.

THE Church of England is to-day proving the truth of these words.

The crusade of Mr. Kensit is not to be judged by ordinary rules and standards.

When a crisis arrives in a country, or state, or church, courses of action are, and must be taken, which can be justified or condemned only by their success or failure. Janet Geddes, when she threw her three-legged stool at the Dean in St. Giles' Cathedral, Edinburgh, in 1637, bawling out, "Villain! dost thou sing mass at my lug?" (*i.e.*, ear) was justified by the event, as proving the death-blow to Laud's conspiracy for Romanising Scotland. The coming of King William III. in 1688 is justified as "the glorious revolution." "Jameson's Raid" in South Africa has, on the other hand, been condemned because it failed. Had it succeeded, its success would have been its own justification.

Mr. Kensit has succeeded so far as to compel the discussion of the great subject in Convocation, force the Bishops to take some action, and secure the exposure of the conspiracy in the public press.

We write these words to introduce an extract from a remarkable leading article in *The Record* newspaper of April 22nd. Coming from this source, its weight and importance will be duly appreciated, as it begins by condemning Mr. Kensit, and the action he is taking:

"It is useless for any body of Churchmen to disguise the fact that services of the kind interrupted are a far graver scandal—though of another kind—than the offence committed by Mr. Kensit. They are conducted deliberately, all over the land, with an utter contempt for the wishes either of Bishops or parishioners, to the distress of sober Churchmen in all schools of thought, and to the unconcealed joy of those who wait for the disestablishment of the Church. They minister to the craving for novelty, which, having exhausted all that the most ingenious casuistry can bring within the services of the Church of England, now seeks satisfaction in insolent parade of Roman Catholic rites. It is no longer any question of interpreting

the Book of Common Prayer—that is left far behind. It is no longer any question of a vestment or a posture—these also have ceased to satisfy. Now we have to deal with entire services or with wholly unauthorized perversions of the Communion Office. It is but a little while since Churchmen were astounded to learn of a formal exhibition, and apparently adoration, of certain relics. We heard at Easter of a certain ceremonial "washing of the altar" at the Church of St. John the Divine, almost under the shadow of the Bishop of Rochester's residence at Kennington. The service known as the *Tenebræ* has become one of the commonplaces of Ritualistic practice. Now we have the old scandal of the 'Creeping to the Cross' revived in our midst.

"Whilst these half-forgotten relics of the dark ages are being dragged once more to light, we are also reminded that Mass is openly celebrated in some of our churches. *The Daily Chronicle* has been giving some account of the way in which the Holy Communion is celebrated in the Church of St. Mary Magdalene, Munster Square. To the eye and ear of one alleged to know the Roman as well as the English service, it was the Mass and not the Office for the Administration of the Lord's Supper. He tells us of the clergy in their strange raiment, the 'cantors' in their copes, the servers, acolytes, and thurifer; the blessing of the incense and the censuring of the altar, the use of the humeral veil, the 'procession of the Gospel,' the blessing of the offertory, the '*lavabo*,' the singing of the *Benedictus* from the Missal, the giving of the *Pax*, and many other things for which no warrant or shadow of excuse can be found in the Book of Common Prayer.

"These men have solemnly made a declaration of assent to the Prayer-book and its Articles, and have set their hands to the promise worded thus:—'And in public prayer and administration of the Sacraments I will use the form in the said book prescribed, and no other, except so far as shall be ordered by lawful authority.' There must be something radically wrong with the consciences of those who, having made this declaration, can then celebrate Mass in the manner described, or can introduce unauthorized services like the *Tenebræ* and the Veneration of the Cross. By what Roman casuistry they reconcile their deeds and their promises we know not. But if these services were the most instructive and helpful ever devised, the spectacle of their unauthorized use would of itself rob them of all value.

"But in truth we are come to a period in which *discipline within the Church seems to be at an end*. Can this continue with safety to the Church? We disclaim any wish to make alarmist statements; but it must surely be obvious that it cannot. Already in some quarters patience is almost exhausted at the spectacle, on the one hand, of faithful clergy being harried for celebrating the Lord's Supper in the evening, and on the other of men being permitted with absolute impunity to use in English churches the rites, ceremonies, and vestments of the Roman Church. . . . When the reredos at St. Paul's was in question, we were assured that 'superstitious' use of such a figure-decked structure was out of the question. When figures on rood-screens are asked for, we are again assured that 'superstitious' regard for them is a mere chimera of the Protestant brain. But who will venture to urge this now that the 'Veneration of the Cross' is establishing itself in our midst? There are other questions, all threatening complications of one kind or another, involved in the lawless self-pleasing of the extreme clergy. Sooner or later the Church must face the question whether they are or are not to proceed; whether in the Church

clergy are to be held free of all restraint, or whether godly discipline is to be restored amongst them. It is for the Bishops to tell us which way the path of the Church lies. At present they are quiescent. They have their difficulties; possibly they may be maturing their plans. But in the meantime they can do something to quiet anxious minds by ceasing to pet and pamper with distinctions and offices the men whose disloyalty imperils the safety of their Church."

ARE AFGHANS ISRAELITES?

ACCORDING to the *Calcutta Review*, proof appears to be accumulating for the claim of the Pathans (that is, the Afghans together with the doughty tribesmen who have just been giving the Indian Government so much trouble) that they are indeed the Bene Israel they claim to be. In the book of Esdras we are told that the Ten Tribes of Israel journeyed on from Mesopotamia and Media, for the space of a year and a half, to "another land" called Arzareth (IV. Esdras xiii. 45). This is identified with Afghanistan, where the people still pride themselves on their Hebraic cast of countenance, and their fondness for Hebrew names. It is claimed that the mountain range called the Takht-i-Suleiman (Solomon's Seat) was so known long before the advent of Islam, and that the important clan of the Yusufzais (Sons of Joseph) are descendants of Ephraim. Further, such customs as the brother-in-law marrying a childless widow, or the infliction of death by means of stoning, still flourish among the Pathans, who also, like the Israelites of old, are skilful and dashing guerilla warriors. Dr. Moore now claims to have discovered that a number of archaic inscriptions occur in Afghanistan which can be interpreted, if transcribed into Hebrew; but in no other way. It is also reported that Dr. Stein, whose archaeological work in the Punjab and in Kashmir is so noteworthy, has already made equally important discoveries in the Tirah country, so recently opened by the British. With all their faults, the Pathans have characteristics of faithfulness and valour which would make them kinsmen of whom modern Hebrews need not feel ashamed if it should really become evident that they are descendants of the so-called "Lost Ten Tribes."—*The Jewish Chronicle*, Feb. 18, 1898.

MAN'S FAILURE.

"MEN undertake to be spiritual, and they become ascetic; or, endeavouring to hold a liberal view of the comforts and pleasures of society, they are soon buried in the world, and slaves to its fashions; or, holding a scrupulous watch to keep out every particular sin they become legal, and fall out of liberty; or, charmed with the noble and heavenly liberty, they run to negligence and irresponsible living; so the earnest become violent, the fervent fanatical and censorious, the gentle waver, the firm turn bigots, the liberal grow lax, the benevolent ostentatious. Poor human infirmity can hold nothing steady. Where the pivot of righteousness is broken, the scales must needs slide off their balance."

Quoted by the late A. Saphir in *The Hidden Life*.

The contrast to all this is the perfection of the walk of the Man Christ Jesus when on the earth. Jesus, the Son of God and Son of Man. The union of the divine and human surpasses all our thought.

Correspondence.

THE "LETTER" AND THE "SPIRIT."

DEAR SIR,

Dr. Robert Anderson's letter in your last issue is a most important exposure of the way in which a text may be wrested from its context to support irreverence in the handling of Scripture.

For see how convenient a doctrine it is that we need not be in "bondage to the letter," if we only accept the spirit of Scripture! The letter is definite explicit, and determinate. The spirit is what each man wants it to be. And thus is sanction found, even from the lips of an ex-Moderator of the Church of Scotland, for any and every liberty of the sceptic or freethinker to reject the texts that his defiled conscience and mind disapprove.

But I write to suggest that it would be well if my friend Dr. Anderson had added one sentence to say what we all admit, that there are numerous instances in Scripture in which apparent contradictions occur in the wording of passages, which must be interpreted by regard to the spirit or intention of the speaker or writer.

I take for examples (1) our Lord's words, "Neither hath this man sinned, nor his parents" (John ix. 3), and (2) the well-known passages in James ii. 24, "By works a man is justified, and not by faith only," and Rom. iii. 28, "A man is justified by faith without the deeds of the law."

In the former our Lord is not contradicting the sentence of universal guilt in the case of this blind man and his parents, but demolishing the suggestion that the blindness was to be taken as marking judgment on some special sin of them, or one of them.

In the latter, the context shows that St. Paul is referring to the quasi-meritorious but dead works of unregenerate men; St. James to the lively and lovely fruits of the Holy Spirit in the saved, as evidences of faith (ver. 18).

Some such admission would, I think, have the effect of disarming a retort founded on the very obvious class of passages to which I refer.

Yours very faithfully,

GEO. F. TRENCH.

Our Monthly Bible Study.

CHRIST "THE ROCK."

- | | |
|----------------------------|--------------------------|
| 1. OUR FOUNDATION: | Luke vi. 48. |
| 2. OUR SUPPLY: | Num. xx. 8, 1 Cor. x. 4. |
| 3. OUR HIDING-PLACE: | Ex. xxxiii. 21, 22. |
| 4. OUR CAUSE OF JOY: | Psa. xcvi. 1. |
| 5. OUR ATTRACTIVE OBJECT: | Psa. lxi. 2. |
| 6. OUR REFRESHING SHELTER: | Isa. xxxii. 2. |
| 7. OUR SURE GUARANTEE: | Matt. xvi. 18. |

Christ Church Lodge,

Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION NO. 177.

H. J. B., London. "Is there any ground for believing what Ritualists now say, that 'Do this in remembrance of Me' means *offer this sacrifice*—in remembrance of Me?"

No—none whatever. The verb *ποιεῖν* (*poiein*), rendered "do" here, although it has many meanings, is never used in the sense of *offer*, nor is it ever used in relation to *sacrifice* of any kind in the New Testament.

The only real argument ever adduced is that the word is used in Ex. xxxix. 39, but any scholar would see in a moment that this is very far-fetched, inasmuch as the Hebrew verb *asah* is not the usual word for sacrifice. It means simply *to make* or *do*, and it is used in that sense there. The proper Greek for *asah* would be *ἑρπεῖν* (*herpein*), or *ῥεζεῖν* (*rhezein*), but as these are not used in Biblical Greek, *poiein* is used as the ordinary simple rendering of the common meaning of *asah*, i.e., *to make, to do*.

This does not justify the rendering of *poiein* in the New Testament by the word "OFFER." The idea would never have entered into any one's head if they had not first changed "Do this in [your] remembrance of Me" into "Offer Me as God's remembrance of My sacrifice."

QUESTION NO. 178.

E. D., Newington Green, asks "Why is the *Benedicite* sung in churches, and why are we to call on Ananias, Azarias, and Misael to bless the Lord, &c.?"

The *Benedicite* is from the Apocrypha, and forms no part of God's Word. The Prayer Book gives the option of its use—an option we should say that could hardly be exercised by any who really understood Eph. v. 19 and Col. iii. 16.

Signs of the Times.

JEWISH SIGNS.

ZIONISM.

WE hardly know where to begin or end with our information as to the spread of the Zionist movement.

Enthusiastic meetings are reported from London, Berlin, Johannesburg; and we hear of "The English Zionist Federation," "The Zionist Movement in Germany," "The Great Annual Congress in Basle" (next August); and the "Preliminary Conference in Vienna" (just over), "Zionism in Italy," "Zionism in America," "Zionism in Russia," etc., etc.

Then there are the meetings of "The Jewish Colonisation Association" recently held in Brussels, "The London Conference," etc.

All these meetings are reported as being largely attended and most enthusiastic.

THE NEXT ZIONIST CONGRESS.

The Zionist Executive Committee are engaged in preparing Agenda for the Congress which is to be held at Basle at the end of August. The chief items are already settled. They are:—

1. Opening of the Congress by the Chairman of the Committee. Laying before the meeting the new Order of Procedure.
2. Election of the Bureau.
3. Financial Report.
4. The general situation of the Jews during the past year.
5. Programme of the movement.
6. The Jewish Colonial Bank.
7. Colonisation.
8. Subjects relating to Jewish culture.

Many of the Lord's people take a lively interest in all these movements, because they afford evidence that the time to favour Zion is approaching, and because of the collateral proof thus afforded by it to the truth and inspiration of God's Word.

But there is

ANOTHER SIDE TO THE QUESTION.

Two facts invest it with solemn significance.

(1) The first is brought out by Joseph Rabinowitz, of Kischeneff, in his last report, which he closes with the following weighty words:—

"The national fanaticism of the Jews is growing more and more, so that there are appearing men who spread the idea that now is the transmigration of the Jewish *national soul* to the Land of Palestine. In proportion to the spreading of such stupid ideas, the opposition to the incarnation of Jehovah in Jesus Christ is much felt. It seems as if these fanatical Jews intend to gather together all the stones of Palestine to stone Christianity.

"Then the constant question which the Jews were accustomed to ask God in their Sabbath prayer: 'When wilt *Thou* (Jehovah) reign in Zion?' turns now into the question: 'When shall *we* reign in Zion?' Of course, there are still earnest and faithful Jews, who are protesting against such 'horrible things in the house of Israel'; but, in the meanwhile, the Jewish world boils like a seething-pot. Everywhere there is a noise tinkling in the ears, such words as Zion, Nordau, Jewish State, Herzl; but there is never heard even a sound about God, Messiah, or the Prophets. Alas! Anti-Semitism devours Jacob's body, but Zionism consumes his spirit and soul!

"There are devoted Christians who wish that out of Zionism would come the same that Christ wished and expressed to Judas, 'That thou doest *do quickly*.' I mean to say they are saying: let the spirit of Antichrist, by whom the Zionists are possessed, make speed and hasten his work, so that the kingdom of Jesus Christ may draw nigh and come. But it is almost unbearable for those who have to dwell in the midst 'of this people of unclean lips.' . . ."

"Praise to the God of Israel, many are becoming convinced that the Holy Land and the ancient people of God can *only* then be *cleansed* and *saved*, when Jehovah in the person of the same Jesus who was carried up into heaven, will reign over them in Jerusalem, as the *last* three words of the song of Moses declare: He will cleanse His *Land*, His people. 'Even so, come Lord Jesus!'"

(2) The second solemn fact is that the great enemy of Israel—he who is emphatically "the Jews' enemy"—should have succeeded in fastening on this whole (at bottom) Antichristian movement, the word "Zion." Why not "Palestine" or "Jerusalem," or some such title? Ah! "We are not ignorant of his devices," and the enemy has fixed the word "Zion" on to the movement because thereby he is robbing God of that word "Zion," which in the Bible is ever associated by God in connection with His own grace and favour in connection with the city of His choice. It is a fact that "Zion" always stands in connection with God's grace and glory as manifested there, and that is the word which Satan has so firmly fixed upon the movement which is openly independent of God and His Christ.

THERE IS ANOTHER SIGN

which is most significant, in view of approaching events. It is engaging the attention of the more thoughtful Jews, and it is this:—What is to be done about the

SACRIFICES

when we return to Zion? They ceased in the year 70 A.D., with the destruction of Jerusalem, having been continued for forty years after the great Sacrifice on Calvary. For nowhere else can they be offered than in the place which Jehovah has appointed. What, then, is to be done on the

contemplated return to Jerusalem? This question is coming up for discussion amongst the Jews, and there are not wanting those who urge that "There are many pious Jews who would not offer them even if they could, and *from a purely humanitarian standpoint.*"

Now we see to what the humanitarian movement is pointing and leading! It is being urged that "even such apparent disobedience must needs be pleasing, as the idea of animal sacrifice is probably repulsive to most people."

This is the spirit in which sacred things will be discussed and decided.

But all this is foreseen and provided against by Jehovah, and in spite of all the vain imaginations of man, He has declared that His counsel shall stand.

RELIGIOUS SIGNS.

THE NEW BIBLE.

The revived interest in the Bible is quite a sign of the times. It may sound strange to some to hear that we take it as a bad sign! The days of the blasphemous assaults upon the Bible by men like Charles Bradlaugh have gone by, and to-day we have more subtle assaults, and more deadly because the destroyers of it pose as its friends! Truly, he who transformed himself as "an angel of light" is busy in his own peculiar sphere just now.

Witness the following from *The Review of Reviews* for April:—

"The fact is that the Old Book is rapidly becoming a new book. Like the fabled Phoenix it is rising in immortal youth from the ashes to which it was supposed to have been reduced by the destructive criticism of the century. The old Bible—that quiver-ful of texts each in itself apart from its context, the authentic word of Almighty God infallible and divine as its Author—that conception of the Scriptures has no doubt perished or is fast perishing among men. But in its place there is rising a *new Bible*, which, intelligently and rationally interpreted, will renew the triumphs of the Immortal Book. In re-establishing the Word of God on a credible basis the authors and editors and translators of these books are hard at work."

What could be more subtle than this? It appears to favour the Bible, but in reality it destroys it. It robs us of "the old Book" by the very proposal to give us a new one in its place.

Mr. Stead wrote the above paragraph as a preface to a review of three new books:—The Polychrome Bible, which we referred to last month, a Dictionary of the Bible, and now another new Bible called

"THE VOICE OF THE SPIRIT."

The "S" should have been a small one, for it is quite "another spirit" whose voice Mr. Howard Swan causes us to hear. The translation is, of course, supposed to be perfect—the real "Voice," but the principles on which it is carried out are indeed "novel," as our readers may judge when they hear that the Old Testament was "originally intended to arouse emotions, not to recount events"! while the Gospel is a spiritual history, "Jesus Christos" being only the personification "of the Indwelling, Kind, and Upright Spirit in humanity." There is the devil's lie in plain language, the denial alike of man's Fall, and of the need of the Gospel of God's grace.

Even the *Daily Chronicle* (of April 14th) is driven to say:—

"What is the matter with our English Bible? We had supposed it to be an English classic, the English classic, something by which the English race could adjust its vocabulary as it adjusts its watches by Greenwich time. But it would seem that there are people 'going to and fro in the earth and walking up and down in it' who are dissatisfied with our great literary standard. It lacks 'modernity,' lucidity, we know not what—anyhow, it must be paraphrased, colloquialised, vulgarised. It is this frame of mind which 'restores' our cathedrals, would 'touch up' our old masters, and 'boil down' Walter Scott into penny novelettes. We leave the spiritual aspect of the matter entirely on one side. We pledge ourselves to no theories of 'verbal

inspiration.' We simply take the English Bible as a literary 'document'—and earnestly entreat the good people who have an itch for modernising to go and modernise something else. Here is Mr. Howard Swan, described as Principal of the Central School of Foreign Tongues, Temple, London, offering us, under the title of 'The Voice of the Spirit,' a paraphrase of what he calls the main literary passages of the Bible, 'in modern idiomatic English.' This, he thinks, may 'interest those who otherwise are not drawn to study the usual versions.' We very much doubt it. People who are not drawn to the study of Shakespeare will hardly take an interest in perversions of him by Cibber or Garrick. People who don't care for the 'Sonata Appassionata' on the piano will hardly like it when arranged for the tin whistle. It may be that there are a few curiously-constituted persons who turn from the New Testament story of the Passion to Miss Marie Correlli's 'modernisation' of it in 'Barabbas.' But these morbid perversions of taste are scarcely, we submit, to be encouraged."

We have not space, nor do we care, to defile our pages with examples of this pretentious but preposterous work. One example will suffice:—"Blow the trumpet in Zion," becomes "Blow the bugle on the sunlit heights!" We cannot explain to our readers why "bugle" should be preferred to "trombone" or "bassoon." Probably Mr. Swan will substitute "the last bugle" for "the last trump."

Mr. Swan informs us in the preface that his "strength of idiomatic expression he owes to his mother." His filial respect is to be admired, but all we can say is that his mother has much to answer for!

HOW THE HIGHER CRITICISM STRIKES A MAN OF THE WORLD.

"Mr. Andrew Lang makes an attack in *Longman's* on the Higher Criticism. He writes *a propos* of the Polychrome Bible:—It hath been my lot lately to read a good deal of Biblical criticism, made in Germany. The method is simple, and Teutonic. You have a theory, you accept the evidence of the sacred writers as far as it suits your theory, and, when it does not suit, you say that the inconvenient passage is an interpolation. It must be, for, if not, what becomes of your theory? So you print the inconvenient passage in green, I suppose, or what not, and then the people know all about it."

The Daily Telegraph review (April 4th) well illustrates this by writing of Professor Cheyne's Isaiah:—"The uninitiated reader . . . can fully commit himself to his guidance," *i.e.*, to the professor's guidance, not the prophet's! Yes, he can, but we sincerely trust he will not.

"EASTER IN THE CHURCHES."

The ignorance and blindness of the Church's teachers is well shown up in what the newspapers treat as general literature. The sermon preached at St. Paul's Cathedral by Canon Newbolt, on Easter Sunday was from that fundamental passage—Rom. vi. 9-11. "Likewise reckon yourselves to be dead indeed unto sin," etc.

"The Christian (he said) who did not admit their truth could hope for neither redemption nor sanctification." Though how such an one could be a 'Christian' without either he did not explain. It all ends in "works." "The conditions laid down in the text we must fulfil. It was there demanded from us and also in the principles and rules of life laid down in the Sermon on the Mount; we must obey the precepts Christ had enjoined, and ask ourselves, Were we doing so? Was this what we were trying earnestly and devoutly to do?" Ignorant of the standing which God gives His people in Christ our righteousness, the blind leaders lead the blind into the ditch of salvation by works!

At Westminster Abbey the Dean dwelt on the influence of Christ's earthly life upon the world. "Such a life (even if not recorded by inspired writers, but merely jotted down by some ordinary writer as remarkable) would still have been a power in the world, and the deeds of mercy and words of wisdom which marked the career of Christ would have touched a sympathetic chord in many hearts." And thus is the substitutionary death of Christ for His people, and their new risen life in Him, ignored and untaught.

RITUALISTIC BLASPHEMY.

On "Palm Sunday" last, among other ceremonies of which the Prayer-Book knows nothing, there was one which was as blasphemous as it was childish.

We are told by *The Daily Mail* of April 4, under its "Typical Churches" (St. Matthias, Stoke Newington) that when the procession of choir and clergy reached the chancel gates, on its return, "six of the choir boys went into the chancel, and the gates were closed, the celebrant standing with the veiled processional cross in his hand. The remainder of the choir (standing outside the chancel gates) sang 'Lift up your heads, O ye gates, and the King of glory shall come in.' The boys from within answered, 'Who is the King of glory?' and the response having been given ('The Lord strong and mighty,' etc.), the gates were re-opened, and choir and clergy entered the chancel."

It is shocking enough to see grown men taking part in such a childish and stupid performance, but when we consider the use made of the words of Scripture, and as part of an "act of worship" we are oppressed with a deep sense of the blasphemous character of the ceremony.

"MUSIC AND THE HIGHER LIFE."

This is not our own collocation of words, but the head-line of a large bill announcing a series of services. "The higher life" is supposed to subdue and mortify the flesh. But here we have the "flesh" in its most odious form, and Christians actually "making provision for the flesh" in the very things of God! which is an abomination in His sight.

And this is no mere accidental thing, for the large bill goes on to describe the Sunday Morning and Evening Services in one of the largest Halls in Liverpool, when Mr. ——"will conduct full Choral Services for the people."

Too true! Alas! too true. Yes; it is "for the people," but *not for God.*

CHURCH OR STAGE?

"Parsifal" is an opera by Wagner. When it first came out some play-goers felt it was almost too religious to suit the stage. But now it is found to be just religious enough for the church!

The newspapers struggle with the phenomenon thus presented to them, and they seem bewildered as to its solution. They seem puzzled to find out where the stage ends and the church begins!

The Globe (April 7) comments as follows:—

"PARSIFAL" IN CHURCH.

"How times have changed, and are still changing, can be realised in no manner better than this—that nowadays the public is bidden to church to hear opera, or music drama, on occasions. It is not very long since a majority of the public would have been filled with righteous (or unrighteous as we now think) indignation at the idea of any stage-work being transplanted into church. That time is passing, and has to some extent passed. But the old prejudice is not altogether gone, for while we listen reverently to 'Parsifal' in church, we are too religious to allow a stage representation of such an opera as Goldmark's 'Queen of Sheba.' The situation is an anomalous one. If 'Parsifal' in church, why not the 'Queen of Sheba' on the stage in England? Of course, the stage is still the right place for 'Parsifal.' Is there no adequate English translation of 'Parsifal' available for use in 'quires and places where they sing'?"

"THE REGENERATION OF LONDON."

This is the latest scheme of Dr. Parker, Canon Barker, Hugh Price Hughes, and others, who seem to think that the Gospel God has given is not sufficient to accomplish His purposes. They do not see that the world is stained by the blood of Christ, that He found a grave in it, and that there can be no hope for it or for any regeneration of it (except the regeneration of individuals in it by the Holy Ghost), until He shall come again to judge it for its sins and its crimes. This is the spectacle presented to us:—The world rejected Christ, and He has gone to the Father (John xvi.).

The Holy Ghost has come and is here to bring the world in guilty concerning "judgment," on this very account.

But the ambassadors whom the Rejected One has sent to tell the world of its coming judgment are instead of doing this, busily engaged in amusing it and reforming it!

HOPELESS SCOTLAND.

A sad spectacle for those who have and enjoy "that blessed hope" is presented by the Churches in Scotland. Having lost the non-scriptural hope of the world's conversion by means of the Gospel, they are falling back on the false, vain and unscriptural hope of bringing on the millennium by other means.

At the recent commemoration service in St. Giles' Cathedral, Professor Dr. M. C. Taylor preached before all the University dignitaries on the subject of the great hope (2 Pet. iii. 13). "All their great hopes, he said (we quote from *The Scotsman*), were seemingly unsubstantial as moonlight, but there were, nevertheless, strong bridges across the impossible. . . . A great hope, whatever its object might be, quickened the moral sense. . . . But the glorious hope of the world—what ought it to be for them, and for him individually? It ought to be conscience and it ought to be character. . . . To-day the conscience of the race felt as it never felt before, that love was the fulfilling of the law; that service was the crown of culture; and that the employment for others of each faculty of their trained and equipped manhood was their supreme duty to God. Let these hopes be to them for a conscience and an inspiration of character."

And this is the "chaff" which is being substituted for the "wheat" of God's Word. Truly the wisdom of man is foolishness with God. This is a going back to pagan wisdom, which was summed up in the words of Solon, "Know thyself," but which in all who are "taught of God" has been supplanted by the blessed aspiration towards Christ, "That I may know HIM."

SPIRITIST SIGNS.

THE JUBILEE OF SPIRITISM

occurs in this present year, and a Spiritist writer in the *Daily Mail* bids us look for a still further advance. Arrangements are being made, we hear, for an

INTERNATIONAL CONGRESS

of Spiritualists in London in June of this year. The Congress is being organised by the "London Spiritualist Alliance (Limited)," and will be inaugurated by a religious service on Sunday, June 19th, at St. James's Hall, to be conducted by the Rev. J. Page Hopps.

Meanwhile, it is very significant that

THEOSOPHISTS AND SPIRITISTS

are about to settle their differences and unite their forces.

On this the *Daily Telegraph*, of Jan. 8, sarcastically remarks:—

"This happy consummation was adumbrated last night at a conversation of the London Spiritualist Alliance, in the Banqueting Room of St. James's Hall, by Mrs. Annie Besant, who was habited in a garb of white silk, combining the utilitarian skirt and sleeves of the West with the poetic sari of the East. According to the lady lecturer they were on common ground in their opposition to Materialism and their desire to promote the spiritual life. Unfortunately, however, they spoke in such different terms that they failed to understand one another, a fact with which the mere impartial listener fully sympathised during an hour's speech about 'adepts,' 'elementals,' 'entities of the astral world,' 'spheres,' 'earth life,' and 'sensitives.' Of these last Society was urged to be very careful, for it appears that if a community of young ladies each possessed of a 'sensitive's' attributes could be educated apart, where they would come into no contact with everyday folk who have meat for dinner, drink wine, and smoke tobacco, marvellous manifestations might be hoped for. Mediums, too, are not to be blamed when frauds are detected at sances. Such reprehensible malpractices often arise from the evil influences of the sceptical and worldly people who come to look on, and whose wicked minds act upon the high-strung, high-evolved soul of the medium. This explanation was loudly cheered by the audience, and if anyone doubts its thoroughness let him be anathema."

Editor's Table.

A PROPOSAL.

OUR readers will remember that we recently made a statement concerning the position of *Things to Come*. The result of this was the receipt of many letters of deep thankfulness and encouragement, and among them a kind offer on the part of Mr. F. Newth to undertake all the book-keeping. He has since taken over this part of our burden, and now, having this thoroughly in hand, he is, of course, able to see exactly what is needed. He has asked us to insert the following letter, which we gladly do:—

Oakleigh, Grove Road, Sutton, Surrey.

May 7th, 1898.

DEAR MR. EDITOR,

While I am thankful to find that the circulation is increasing, and that there is no actual loss, I am still concerned as to two points. (1) I feel—and many others no doubt feel the same—that you should be relieved of all financial care. To have this burden, in addition to the solicitude that must be associated with the editing, is more than you should have upon your shoulders. The journal supplies a real want, and I for one look forward with pleasure to read it every month. No other publication can compare with it, and surely there must be some among your readers who will gladly respond to the appeal I wish to make.

(2) Commercial transactions cannot be carried on without giving some credit. To cover these floating amounts, and to save the necessity of temporary loans (which, I am sorry to find from the accounts, you have had occasionally to make yourself), a small capital seems to me most desirable, so as to save all further trouble in adjusting ways and means.

I shall be thankful if I am able to be of service to *Things to Come* in this matter. I have already sent in a small sum, but what I wish now to suggest is that twenty readers, who are "able of their abundance" to join me in contributing £5 each in raising this fund to be used as working capital. The amount would release you from all pressure, and greatly further the interests of *Things to Come*, and help to extend and increase its influence.

Believe me,

Yours faithfully,

FREDERICK NEWTH.

P.S.—Friends might reply to me direct to save you all trouble in the matter.

REVIEWS.

A Commentary of the Revelation of St. John, by Samuel Garratt, M.A. Demy 8vo., third edition, 6s. It is recorded that the question was asked of someone who was reading Bunyan's "Pilgrim's Progress," with explanatory notes, how she liked it. Her reply was, "I thought I understood something of it until I read the notes." Many will say the same of all commentaries that try to explain the Apocalypse on the system of "the year-day" interpretation.

Antichrist, the author says, "is a system," and further on, "We have seen that Antichrist is not an individual, but a system."

The first seal dates back to A.D. 96; the sixth trumpet A.D. 1871. Beyond that the chart does not give dates.

A student of this commentary would certainly feel the necessity of having a very comprehensive library at hand if he determined to examine for himself and pursue the study on the same lines, for scarcely two writers agree that the seals, trumpets, and vials allude to the same point in history.

The author, in his introduction (page lxix.) writes:

"The book contains a Divine revelation of that which God was pleased to show to His servant, and to enable *him to write* [our italics], 'Blessed is he that readeth, and they that *understand* the words of this prophecy, and keep those things that are written therein, for the time is at hand.' The thought of the blessing being dependent on the 'understanding' is serious."

If this were so, it would bring a sense of despair of anyone ever getting the promised blessing, but on turning to the passage it will be found that the Holy Spirit through the apostle never wrote anything of the kind! We thank God for this. There is, therefore, still some hope for even the poor of the flock to receive this blessing.

The Age to Come, by O. S. Warner. Gospel Trumpet Publishing Co., Michigan, price 10 cents. This book undertakes to "account for all the notions and theories of a coming millennial reign . . . by one single sentence." Yet the "single sentence" expands to ninety-eight pages. One extract will show that the writer has undertaken a task beyond his ability as an expounder: "Here we are told that there would come scoffers in the last days, and that the same have already appeared. The first, direct from the Greek, is 'will come in the last of the days.' The second, 'in last time.' So we are in the last of the days—ages—in the last time. Hence that an age of time yet to come is utterly refuted." The texts referred to as "first" and "second" are 2 Peter iii. 3, and Jude 17, 18, 19. We need say no more.

The Second Advent, by John Ritchie. "The Young Watchman" Office, Kilmarnock, price 1s. A very different book from the above—"Age to Come." Any that are under the influence of such false teaching had better read this: the point of this exposition is presented in a small coloured chart, giving a considerable interval that must elapse after the Church, the Body, is caught up before the covenant is made with the apostate nation of Israel by Antichrist. We think this has been the weak link in the chain of nearly all writers on prophecy—the hurrying up of all the great events that must happen after the Church is taken, into the small compass of seven years. The commendation so far given cannot be accorded to the chapter on "the saints in glory," which misinterprets Rev. iv. 6 of the Church! This position so confidently assumed by the writer is disputed by many students of Scripture. With these and another exception the publication of these addresses will be a considerable help to many.

Separation and Service, by J. Hudson Taylor. Morgan and Scott, price 1s. Meditations on Numbers vi., vii., giving many helpful thoughts on these chapters. Of convenient size, and in short chapters. To any who, like the writer at the time, find themselves "much cast down, and feeling spiritually hungry," this little book might prove of much service. Saying this much, it does not follow that we can endorse what is said of the sealing of the 144,000 at page 84.

Mempriss's Harmony of the Four Gospels is a standard work for reference and use on this important subject. It is a large quarto of over 1,000 pages, and a generation ago we had to pay two guineas for our copy! To-day, Mr. G. Stoneman (the publisher of *Things to Come*), having obtained the copyright and plates, is offering this work at seven shillings and sixpence. See his advertisement for further particulars.

VOLUME IV.

Is completed with the issue of the June number, and can be obtained, price two shillings, with Indexes, as usual. Orders should be sent to the publishers.

