

THINGS 
TO
 COME.

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

VOL. V.

—✻ JULY, 1898, TO JUNE, 1899. ✻—

LONDON:

ALFRED HOLNESS, 14 PATERNOSTER ROW, E.C.

GLASGOW:

R. L. ALLAN & SON, 143 SAUCHIEHALL STREET.

London: G. STONEMAN, 39 Warwick Lane. Edinburgh: A. STEVENSON, 9 North Bank Street.

Dublin: R. STUART, 2 Nassau Street. Belfast: R. McCLAY, 44 Ann Street.

U.S.A., New York: F. H. REVELL Co., 112 Fifth Avenue. New Zealand, Dunedin: G. DERBYSHIRE, Arcade.

PREFACE.



It is with deep thankfulness to God that we have been enabled to bring this fifth volume to its close.

Uninfluenced by the "praise of man" on the one hand, or the "fear of man" on the other, we have been kept on our way; and in the midst of many labours have had grace sufficient for the day.

We commend this volume to our readers in the full consciousness of many infirmities and failures; asking God to graciously accept our services, and to overrule all to His own glory.

May our readers have grace to unlearn as well as to learn; and ask themselves with respect to all they know, whether it was learnt from God or from man.

If the latter is the case, then we urge upon all the happy duty of re-examination and re-consideration; and if it be God's Truth, to learn it over again from God; and if it be of man, to reject it.

If *Things to Come* is any help in the performance of this duty, to God be all the glory.

THE EDITOR.

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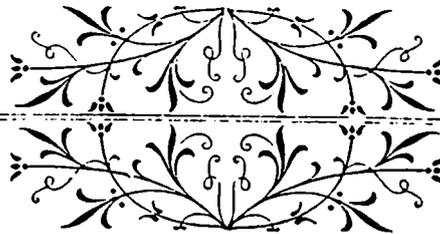
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THINGS TO COME.

No. 49.

JULY, 1898.

Vol. V. No. 1.

Editorial.

WORKING IN AND WORKING OUT.

"**W**ORK OUT YOUR OWN salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure" (Phil. ii. 12, 13).

By separating these two verses this passage has been perverted from the cause of truth and pressed into the cause of error. And yet looked at as we have written the words above, few passages are more interesting or instructive.

Arminians—Romanist and Protestant (for both are alike in this) quote these words to bolster up human power and human merit, *i.e.*, we are to do all we can and trust Christ will do the rest! But that is nothing less than salvation by works in the face of the Scripture, which declares that salvation is "not of works, lest any man should boast."

But observe first of all that the persons addressed were "saints," and are "in Christ" (i. 1): they were believers in Christ, and sufferers for Christ (i. 28), and members of the Body of Christ. The special failure in this Epistle was a departure, practically, from the great truth set forth in Ephesians. The Philippian saints failed to walk together as became the members of the same body. They did not fail in this doctrinally, as the Colossian saints did ("not holding the head," ii. 12); but, holding the head, they did not give a practical exemplification of it in their daily life. This is the whole scope of the Epistle, and to prove it we should have to transcribe it all. Christ being the head of the body, our walk as members is to be characterised by manifesting "one spirit" and "one mind" (i. 27, iv. 1), in other words "the mind of Christ" (ii. 5).

Having set forth the theme, the Epistle is occupied with four great examples, illustrating it and enforcing it. This will be seen by looking at the structure of the Epistle:—

A | i. 1, 2. Epistolary.

B | i. 3-26. Paul's concern for the Philippian Saints.

C | i. 27-ii. 18. Example of Christ.

D | ii. 19-24. Example of Timothy.

D | ii. 25-30. Example of Epaphroditus.

C | iii. 1-iv. 9. Example of Paul.

B | iv. 10-20. The Philippians' care of Paul.

A | iv. 21-23. Epistolary.

Our verses come in the member marked "C," the example enforcing "the mind of Christ" (ii. 5). To the exhibition of this "mind" they are urged, "Wherefore, my beloved . . . with fear and trembling work out your own salvation." It is yours, your very own; for Christ hath wrought it for you, and given it to you. It is He who hath begun this good work in you (i. 6), and He

will complete it. Now, do you exhibit it. The word "work out" in the Greek has reference to spade-husbandry in agriculture, and implies exactly what that means. God has prepared the ground; He has worked in the precious seed; now we are by hand-industry, so to speak, to cultivate it. The example is that of Christ. He worked it out—by humbling Himself. Timothy worked it out: he sought not his own as others did (ii. 20, 21). Epaphroditus worked it out in his care for you, full of heaviness, not because he had been sick, but because "ye had heard that he had been sick" (ii. 26). He, too, made himself of no reputation (ii. 29, 30). "And I," Paul says (ii. 17) "if I am only poured out like wine on your offering, I joy and rejoice with you all." Now, do you then, in like manner, work out that blessed salvation which is already yours, as the gift of God (Eph. ii. 8), so that, as the next words go on to say, ye may "do all things without murmurings and disputings." Timothy did not murmur: Epaphroditus did not dispute. Christ looked on the things of others (ii. 4). Now, do ye likewise.

The "fear and trembling" are emphasized by the words being put out of their ordinary place, and made to begin the sentence. It is not an expression of doubt or uncertainty, but of humility and dependence. It is based on the knowledge of salvation. In Ephesians vi. 5 servants are exhorted to obey "with fear and trembling," as saints of God, "strong in the Lord, and in the power of His might" (verse 10). It was no fear lest they should lose or not obtain salvation, but it was reminding them that they were helpless and could not help themselves; that they were weak, and must not lean on an arm of flesh; that they were exposed, and in themselves were defenceless. Therefore, even this effort to exhibit "the mind of Christ" must be in the spirit of dependence.

No attainments can make us independent. No *gifts* can take the place of *grace*.

Here, then, comes in the sweet encouragement and blessed assurance, the strong ground and foundation of all, "For God it is who energiseth within you, both to will and to work of His good pleasure."

Do let us notice, and not miss the important fact, that when the Holy Spirit would nerve us for conflict, and encourage us in service, He takes us back to the very foundation of the Gospel for an argument and a reason. He would place us on the solid ground of privilege. He would set before us for our strength and our consolation the glorious fact that "God it is who energiseth within you." And His work is two-fold, "to will" and "to work." This is not mere abstract theology, it is an absolute fact, which is true of the humblest and weakest members of Christ's Body. The "good pleasure" is God's. The power is God's. How wonderful!

It is almost too good to be true! We are ready to admit

the truth as to conversion, but how few admit or realise the necessity of it every hour. How few who use this prayer realise its meaning:—"O God, from whom all holy desires, all good counsels, and all just works do proceed"!

It is first the *will* and then the *deed*. This is just where the difference comes in between God's work and man's. Man looks for the deeds; he cannot touch the will or the heart, and hence, all his efforts are, and must be, for outward reforms. He can make promises, and pray, and read, and abstain, and work because of vows which he has made, and yet all the time the "will" may be untouched.

"Man judgeth according to the outward appearance, but the Lord looketh on the heart." Hence, what will be true of Israel in a later day is true of the Lord's people now, "I will put My laws in their hearts, and in their minds will I write them."

When the Lord gives a new heart, and works into us "holy desires," then we learn something of the resources from which He can and will supply all our need.

All this is not merely out of compassion for our need, but "of His good pleasure." All other willing and doing is "self-will" and "deadly doing."

Surely nothing can more cheer and comfort our hearts than the blessed truth of these two verses.

How often do we say, "I wish I could serve the Lord better; I should be so pleased if I could do this or that." Oh! listen to this Word, and cease all such self-occupation, which only gratifies the old man. Listen to this assurance: "God it is who energiseth within you . . . of His good pleasure." And if this be "of His good pleasure," then we may be certain He will do it, for "Whatsoever the Lord pleased, that doeth He in heaven above, and in the earth beneath, and in the sea, and in all deep places" (Psa. cxxxv. 6). If it be His good pleasure, then, in His own way, by His own methods and providences and untoward providences, His rulings and His over-rulings, He will without fail do His good pleasure.

Surely this truth ought to inspire us with large expectations, so that we may draw near Him and say, "As for me, I will call upon God, and the Lord shall save me. Evening, morning, and at noon, will I pray and cry aloud, and He shall hear my voice."

Let us never forget that it is as saved, and on the ground of privilege and not of duty that we are thus exhorted; so that we ought to go on our way rejoicing in the midst of all our difficulties, remembering this wondrous fact, and having it always with us as an ever-present power, that God it is who is working mightily in us, both to will and to do; and therefore we, with fear and trembling, *i.e.*, in humility and dependence, are to work out that which He has so graciously worked in, and find our happiest employment and our greatest joy in showing "what great things God hath done for us."

"JESUS AND THE RESURRECTION;" or, DIFFERENT MINISTRIES BUT ONE GOSPEL.

THE fact that the Man Christ Jesus has been raised from among the dead is the essential fact of the Gospel of God. But for this fact there is no Gospel at

all; for it is written (1 Cor. xv. 14), "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ."

So there can be only one Gospel of God, for since there is only one Jesus Christ, who has been raised from among the dead, the only Gospel of God is that which proclaims Him and announces the fact of His resurrection.

While there is only one Gospel, that Gospel may differ widely in its *presentation* and its *application*, according as the fact of the resurrection of Jesus is presented in relation to things that preceded it, and to results that follow it.

Scripture records three things as preceding the resurrection of the Lord Jesus; they are:—

First. His ministry as God's servant.

Second. His death upon the Cross.

Third. His burial as a Jew (John xix. 40).

The Gospel has been sent forth by God Himself in three successive ministries, to three different classes of persons, proclaiming the Lord Jesus in three distinct aspects of His Person, and His resurrection as the basis of three distinct results to those who believe the Gospel.

The three ministries are these:—

First. That of Peter in Jerusalem and in the land of Israel (Acts ii.-xii.). The word *sent* to the children of Israel (Acts iii. 26 and x. 36) concerning Jesus as the seed of David, the Lord's Anointed, the servant of God, in resurrection made both Lord and Christ, the Saviour of Israel and Lord of all.

Second. The ministry of Paul in the synagogues among the Gentiles (Acts xiii.-xix. 20). The word *sent* to the children of the stock of Abraham, and whosoever among you feareth God (Acts xiii. 26) concerning Jesus as "the Son of God," who died upon the cross; in resurrection the justification of the believer and the Giver of everlasting life.

Third. Paul's special ministry to the Gentiles. "The salvation of God is *sent* unto the Gentiles, and they will hear it" (Acts xxviii. 28) concerning Christ as the Creator of all things, who, as Man, died and was buried; in resurrection the Head of a new creation.

This ministry began after Paul's preaching in the synagogues was ended (Acts xix. 21). It is contained in his epistles to the churches, and is completed in those written from Rome to the Ephesians, Philippians, and Colossians.

These three ministries answer to the three successive messages in the parable of the great supper in Luke xiv. 16-24.

First. To those that were bidden (ii.-xii.).

Second. To those in the streets and lanes of the city (xiii.-xix. 20).

Third. To those in the highways and hedges of the great Gentile world (xix. 21-xxviii. 31).

THE MINISTRY OF PETER

(Acts ii.-xii.).

Peter preached "Jesus and His resurrection" in relation to His ministry as God's servant, the seed of David, and the prophet like unto Moses (Acts

ii. 30 and iii. 22). The word was *sent* to the children of Israel, whether spoken to the Jews at Jerusalem or to the Gentiles at Cæsarea (chap. iii. 26 and x. 36). It was addressed to those who had seen the miracles of Jesus and had heard His words. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know" (chap. ii. 22). "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all): that word, I say, ye know which was published throughout all Judea, and began from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed by the devil; for God was with Him (chap. x. 36-38).

The result of the resurrection was declared to be that Jesus was made both Lord and Christ, raised up to sit upon the throne of David (chap. ii. 30), and to be the Judge of quick and dead (chap. x. 42). His enemies were about to be made His footstool, for the prophecies concerning the sufferings of Christ had been fulfilled, and the repentance of the nation would introduce the glory that should follow. Judgments were to accompany the day of the Lord when He should return for the deliverance of His people and for their blessing in the times of the restitution of all things, and for the blessing of all the kindreds of the earth "afterwards," when the Spirit should be poured upon all flesh. The Spirit whereby this was to be accomplished was already present as foretold by Joel (chap. ii.).

The first expression of the authority and power given to the risen and ascended Lord was a proclamation of forgiveness to those who had crucified Him, on their repentance and baptism in confession of Him as the Lord and Christ.

Those who believed Peter's testimony became the forgiven servants of the Lord Jesus; they were commanded to be baptized, both Jews and Gentiles, as under law (chap. ii. 38 and x. 48), for subjection to the Lord's Anointed was the principle of their position as being saved. They had the assurance of preservation alive in the flesh through the judgments that were to accompany the Day of the Lord; they waited for His return in power to sit upon the throne of David for the deliverance of Israel, when He would rebuild the tabernacle of David and reign over the Gentiles, according to the prophecies (Joel ii. 28; Amos ix. 11, 12; Acts xv. 13-17), His foes having been made His footstool.

THE MINISTRY OF PAUL IN THE SYNAGOGUES (Acts xiii.-xix. 20).

The ministry of Paul in the synagogues among the Gentiles differed vastly from that of Peter in the land of Israel. The word was "*sent* to the children of the stock of Abraham, *and* whosoever among you feareth God" (chap. xiii. 26), that is, to the Jew *first* and to the Gentile also" (ver. 46). Beyond the fact that it is of the seed of David that God, according to His promise, has raised unto Israel a Saviour Jesus (chap. xiii. 23), there is no reference to the Lord's life or His ministry or His mighty works. *Paul's Gospel always begins with the death of Christ.* "They that

dwelt at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead" (xiii. 27-30).

Paul, too, preached "Jesus and the resurrection," but in relation to His death upon the cross. As regards His person, He was the Son of God, promised to the fathers (chap. xiii. 32). Not the Servant. Not only was forgiveness preached through Him, but in Him all who believe were declared "justified from all things from which ye could not be justified by the law of Moses." Justification from sins and from the law through faith in the God of resurrection. The result being everlasting life (chap. xiii. 39, 46, and 48).

The ministry of Paul in the synagogues is shown us in two aspects. In his discourse at Antioch (as recorded in Acts xiii.) we have an outline of his doctrine as already stated. In the ministry recorded in chaps. xvi. to xix. 20, it is shown us in another aspect, they are divided by his visit to Jerusalem (chap. xv.). Paul personally was a Jew, as were the other apostles, but officially he was pre-eminently, and in one respect exclusively, the apostle to the Gentiles. In chaps. xiii. and xiv. we learn the Gospel which he received of the Lord and which he preached before his apostleship was recognized by the apostles at Jerusalem (Gal. ii. 9). After his return from Jerusalem we are shown his personal acts as a Jew while preaching the same Gospel "to the Jews as a Jew"; in this record there is scarcely any reference to his doctrine, except "that Christ must needs have suffered and risen again from the dead: and that this Jesus whom I preach unto you is Christ" (chap. xvii. 3). His acts as a Jew are prominent; the circumcision of Timothy (ch. xvi. 3), the baptism of believers (chap. xviii. 8), the vow and shaving of the head (chap. xviii. 18), the going up to a feast at Jerusalem (chap. xviii. 21), all show that his apostleship to the Gentiles did not in the least affect his right as a Jew to use all the Jewish ordinances, so long as God in patience lingered over Israel, and the word of the Gospel was addressed to the seed of Abraham, although it was addressed to Gentiles also.

This twofold presentation of Paul's ministry first in its separation from Jerusalem, and afterwards in association with the apostles in that city, is of great use for our instruction in the reading of his epistles. For in them he earnestly maintains the truth of the Gospel he had preached; but the things which he had practised as a Jew he shows to be *abolished for both Jew and Gentile*, when the saints are set in order as the Church of God among the Gentiles.

Paul always names the resurrection of Christ in relation to His *death*, not to His *mighty works*; whether the result is the justification of the believer as in Acts xiii. or the future kingdom as in Acts xvii.

In the Epistle to the Romans Paul expounds argumentatively the truths which he had proclaimed to both

Jews and Gentiles in the synagogues ; " to the Jew first and also to the Gentile " (Rom. i. 16). " The Gospel of God, concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh : and declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead " (Rom. i. 1-4).

Those who believed were baptized in confession of Jesus as the Christ and Lord of all, not by commandment as under the law, but thereby to associate, or plant together Jew and Gentile into one camp (Rom. vi. 5). As there had been one circumcised nation, so now there was one baptized camp, consisting of an elect remnant of Israel and of Gentiles baptized unto the death of Christ by a figurative burial with Him (Rom. vi. 3-4). For association with Christ in death, as having died with Him in His death, was the principle of their position as justified in Him from sin and from the law. None of the Jewish ordinances were abolished, for although the believers were sons of God, they as yet differed nothing from servants, not being of full-age, for it had not yet been declared that Israel as a nation was " cast off " for a time by God, nor had " the fulness of the blessing of the gospel of Christ " been declared to the Gentiles (Rom. xv. 29). The Epistle to the Romans announces the casting off of Israel (chap. xi.), and ends by anticipating the revelation of the " mystery " among the Gentiles (chap. xvi. 25).

The hope set before the believers up to this time was " the hope of Israel," the fulfilment of the promises to Abraham and the blessing of all the kindreds of the earth in his seed. Paul's ministry in the synagogues ended at Ephesus (Acts xix. 20).

Contributed Articles.

THE "COVENANT" AND THE "SACRIFICE" OF DANIEL IX. 27.

BY FREDERICK NEWTH.

ATTENTION has recently been directed to the subject of Daniel's prophecy of seventy weeks, particularly that portion which relates to the covenant and the sacrifice. " And he shall make a strong covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease " (R.V.)

The question is, Who makes the covenant, and what is the sacrifice ?

Failure to agree, I have observed, often arises from a tendency to read into the passage a meaning that is drawn from another portion of the word that bears some similarity of phraseology. It insinuates itself into the mind, and the conclusion arrived at is that both relate to the same circumstance or event.

In this case it is the word " sacrifice," and it is concluded that the atoning sacrifice of Christ brought to a termination

all typical sacrifices of Jewish ritual, and so they were " made to cease."

The mind naturally reverts to Isaiah liii. 10, " Yet it pleased the Lord to bruise Him ; He hath put Him to grief ; when 'Thou shalt make His soul an offering for sin," and the inference is that both passages have relation to each other.

But on closer examination it will be found that while Isaiah speaks of the atoning sacrifice of Christ, in Daniel there is no evidence that this idea is introduced.

It is necessary to get a clear perception of the scope of Daniel's prophecy, and then keep strictly within those limits.

In Daniel we have presented to us the course that Gentile power will pursue until it is displaced by another power coming in—another ruler, " Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey HIM." This is *Messiah the Prince*. In Isaiah there are the words " bruise," " offering," and " sin." In Daniel we have the words " sins " (ver. 24), " cut off " (ver. 26), and " sacrifice " (ver. 27), similarity of expressions which may lead to false conclusions, if we determine that both passages are akin.

My contention is that in Daniel the idea of sacrifice for sin is not introduced. It merely affirms that when the " Prince " shall come, instead of having the kingdom, He shall have nothing. Violence will deprive Him of His rights, which shall be for a time in abeyance, and *Messiah the PRINCE* shall be " cut off."

But it may be asked, Does the same apply to the reference to sins in ver. 24, " to make an end of sins "? Does not this refer to the sacrifice ? I submit that it does not. In the one case (Isaiah), it is an offering for sin. Here it is, " Make an end of sins." It is the answer to Daniel's prayer and confession of verses 5, 8, 11, 15, of the chapter, as will be shown presently.

The allusions to the " daily sacrifice " are repeated five times in the prophecy, besides the one we are now considering :—

1st.—Daniel viii. 11, " Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."

2nd.—" And an host was given him against the daily sacrifice by reason of transgression. . . " (ver. 12).

3rd.—" How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ? " (ver. 13).

4th.—" And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate " (xi. 31).

5th.—" And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days " (xii. 11).

All these passages tell of a " daily sacrifice " to be restored, and then prohibited in violation of a pledge given. This passage in Dan. ix. is the sixth allusion to the same subject. Here it is called a strong covenant. All of them

relate to the same event, and have no relation whatever to the atoning sacrifice of Christ.

Further confirmation of this will be manifest as Daniel's prayer is examined in detail. Every item presented in supplication will be found to receive a direct and explicit answer through the Angel Gabriel.

1. THE CITY AND PEOPLE.

- 15 ver. "O Lord our God, Thou hast brought Thy people forth out of the land of Egypt."
- 16 ,, "Let Thine anger be turned away from Thy city . . ."
- 16 ,, "Jerusalem and Thy people are become a reproach."
- 18 ,, "Behold our desolations, and the city which is called by Thy name."
- 19 ,, "O my God ; for Thy city and Thy people are called by Thy name."

Answer : " *Seventy weeks are determined upon Thy people, and upon Thy holy city.* "

2. TRANSGRESSION.

- 11 ver. "Yea, all Israel have transgressed Thy law."

Answer : " *To finish transgression.* "

3. SINS.

- 5 ver. "We have sinned."
- 8 ,, "We have sinned against Thee."
- 11 ,, "We have sinned against Him."
- 15 ,, "We have sinned and done wickedly."
- 16 ,, "Because for our sins . . . of our fathers."

Answer : *And to make an end of sins.*

4. INIQUITY.

- 5 ver. "And have committed iniquity."
- 13 ,, "That we might turn from our iniquities."
- 16 ,, "For the iniquities of our fathers."

Answer : *And to make reconciliation for iniquity.*

5. RIGHTEOUSNESS.

- 7 ver. "O Lord, righteousness belongeth unto Thee."
- 14 ,, "The Lord our God is righteous."
- 16 ,, "O Lord, according to all Thy righteousness."
- 18 ,, "Not for our righteousnesses."

Answer : *And to bring in everlasting righteousness.*

6. THE SANCTUARY.

- 17 ver. "Cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake."

Answer : *And to seal up the vision, and prophecy, and to anoint the most holy place (R.V.).*

The remaining verses are taken up with apportioning to the several periods the events that must occupy the seventy weeks. The consideration of this part of the subject has been commented upon in former numbers of *Things to Come*. But from the above statement will be found the true scope of Dan. ix., in harmony with which all its parts must be interpreted.

Conference Addresses.

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

THE CHURCH AND THE CANON, OR THE INSPIRED WORD.

BY THE REV. CANON FAUSSET, OF YORK.

(At the Mildmay Conference, 1896.)

"L O, I come. In the volume of the book it is written of Me" (Psa. xl. 7). There is only one Book, says Luther, Scripture ; only one Person, the Lord Jesus. "The testimony of Jesus is the spirit of prophecy." On what *authority* does the book rest? The Old Testament on the authority of *Christ*. The New Testament also on the authority of Christ, who promised the Holy Spirit to bring all things to the disciples' remembrance whatsoever He said unto them. Holy Scripture not only *contains* the Word of God, but *is* the Word of God. As the full God-head is in the *Incar-nate* Word ; so the *written* word is at once perfectly Divine and perfectly human. If it were not *human*, we should not *understand* it ; if it were not *Divine*, it would not be our *unerring* guide. If it were not plenary and verbally inspired, its practical utility as a revelation from God would be materially impaired, for then what sure means would there be for *distinguishing* the false from the true? The conscience of man shares the effects of the fall, the understanding being darkened by sin, so that the conscience cannot be trusted, until it is enlightened by the Spirit of God. Verbal inspiration is settled by the question, What authority do the sacred writers claim for their words? St. Paul explicitly says (1 Cor. ii. 13) : "We speak not the *words* which man's wisdom teacheth, but which the Holy Ghost teacheth." The Psalmist (xii. 6) claims for the *words* exemption from all dross of error, "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times."

Verbal inspiration does not imply that every word was *dictated* by God. Some parts were indeed a *revelation* immediately from God ; namely, those which could only thus be made known, for instance, the Apocalypse of St. John. But *all* Scriptures alike are matter of *inspiration* ; the writer retaining his individuality, whilst his words were the Word of *God*. It was of His *words* that Christ said "They are spirit and life." The *mode* of inspiration is not essential for us to know ; the *effect* is what concerns us. The whole, including the words, are of inspired authority. "The prophecy (*i.e.*, Scripture, as "prophet" means, not merely a *foreteller*, but an inspired *forthteller* of God's will) came not by the will of *man*, but holy men spake as they were moved by the *Holy Ghost*." Many suppose *God* supplied the *thoughts*, and the *writers* the *words*. But in fact, God did *not* in some instances inspire the *thoughts*, but *always* inspired the *words*. Thus Balaam's covetous *thoughts* were all *his own*, whilst his *words* were those of *God*. Caiaphas had no *thought* of the deep truth he uttered in his inspired *word* that "one man should die for the people, and that the whole nation should not perish"; but being high priest, he prophesied, "Jesus should die for that nation, and not for it only, but that also He should gather in one the children of God scattered abroad" (John xi. 50). So the Old Testament prophets "Searched what, or what manner of time the Spirit of Christ in them did signify when it testified beforehand the sufferings

of Christ, and the glory that should follow" (1 Pet. i. 11). The writers knew not the *full* meaning of their own words, only it was revealed unto them that "not unto themselves but unto *us* they did minister."

What language could more emphatically express verbal inspiration than that of the sweet Psalmist of Israel, "The Spirit of Jehovah spake by me, and His *word* was in my tongue" (2 Sam. xxiii. 2).

The testimony of science is on the side of the historic truthfulness of Genesis on many points as opposed to the speculations of modern critics. Sir W. Dawson shows the necessity of a Paradise wherein the newly-created man, naked, unarmed, and frugivorous, would be secured in plenty, safety, and uniform temperature, by his environments. The more that the first chapter of Genesis and the hymn of creation in Psa. civ. are examined, the more are they found to accord with what is true in geology: light, heat, water, upheaval and subsidence being recognised in *both* as the forces moulding the present earth's surface; and the *order* of creation of plants, animals, and man, the apex of all, harmonising in both. Traces of man appear in the post-glacial period. The climate, mild at first, becoming cold towards the close, answers to the transition from the favourable environments of Eden to the unfavourable conditions hinted at by Lamech. The deposits of rubble drift, loess, and plateau gravels, indicate submergence by a *flood* such as the Bible records. Dawson compares the threefold races indicated in the skulls of the cavern deposits, namely those of a *brutal* type, next those of *gigantic* size, lastly those of a *finer* type, with the Sethites, the Cainites, and the gigantic progeny of these two when united (Gen. vi. 2-4). The flood accounts for the *chasm* between the Palæolithic and Neolithic men. Traditions of it occur in all the three widely separated divisions of mankind, the Semitic, Aryan, and Turanian. Babylonian tradition, 2000 B.C., strikingly confirms the Scripture story, but with elements added which prove it a corruption of the original.

Philology confirms the Genesis account of the distribution of nations. Bunsen attributed *error* to the Bible assertion of the *Hamitic* origin of Babylon. But the monuments found at Ur of the Chaldees confute Bunsen, and show that the primitive language there was Accadian Hamitic, and not Semitic. The predominance of Elam over Babylon under Chedor-laomer, as recorded in Gen. xiv., was unknown otherwise until inscriptions of 2100 B.C. confirmed the historical accuracy of Holy Writ.

All the allusions to the manners and customs of the Egyptians in Genesis and Exodus accord with the hieroglyphics of the Egyptians themselves. Moses uses Egyptian words, as that for the Ark (*Teebah*), such as are natural to him to use, if the Scripture story of his rearing in the Pharaoh's palace be true.

Joshua speaks of "*all* the land of the Hittites"; sceptics sneered at this as unhistorical, supposing them to be a *petty* tribe. But their capitals, Kadesh and Karchemesh, lately discovered, and the monuments of Egypt and Assyria, attest the wide extent of the Hittite confederacy, and the literal truth of Holy Writ. How accurately Joshua (xi. 8) mentions "*Great* Zidon." It alone, not Zidon also, was known in the time of Moses (Gen. x. 15; xlix. 13). Its greatness preceded Tyre, which in Joshua's time was only a stronghold of imperial Zidon. But by David's time Tyre is pre-eminent, and Zidon is no longer designated "*great*." These minute accuracies prove the authenticity of the Old Testament early Books against modern critics.

The three *Scriptures* which Christ wielded against Satan's

three *temptations* were from Deuteronomy. Hence Satan has still such a spite against *this* Book to which he owes his defeat, and uses the critics as his mouthpiece. The Lord indorses the whole Old Testament in its threefold division, "the Law of Moses, the Prophets, and the Psalms," as all written concerning Himself (Luke xxiv. 44). The stress which in His quotation of the Old Testament He lays upon *single words* is the strongest proof of verbal inspiration. Thus on the word "*only*" in His temptation; Satan would have been willing to go *halves* in the Divine honour due to God, but "Him only shalt thou serve" forbids this.

The word "*My*" is the Saviour's proof of His Godhead when He quotes David's words (Psa. cx.), "The Lord said unto *My* Lord." Messiah, David's *Son*, must therefore be also David's *Lord*. "The Scripture (saith He) cannot be broken." St. Paul in Gal. iii. 16 argues from a *single letter*, the promise being "not to *seeds*, as of many, but as of *one*, To thy *seed*, which is Christ."

The earliest Christian fathers accepted the same truth. Clement of Rome says, "The Holy Scriptures are the true *words* of the Holy Ghost." Irenæus saith, "The Scriptures are perfect, as they were dictated by the Word of God and His Spirit." Origen quotes about three-fourths of the New Testament. He says, "As among plants there is not one without its special virtue, so the spiritual botanist will find, there is nothing in all that is written superfluous."

Philo, the contemporary of our Lord, calls the Old Testament the "*inspired oracle*," and has no doubt of the Mosaic authorship of the Pentateuch, and rejects the Apocrypha. This testimony proves that the Old Testament Canon of our Lord's day was identical with our own, condemning thus Rome's addition of the Apocrypha.

Roman controversialists argue, the Church was *before* the Bible, and therefore has authority over it. But the Apostles base their teaching upon the *Old Testament*, and were certainly not *before it*; and the Bereans are praised, not only because they received St. Paul's preached word "with all readiness of mind," but also because "*they searched the Old Testament Scriptures whether these things were so.*"

Naturally Rome exalts Church authority, for, since the sacrificial character of the Eucharist and the sacerdotal priesthood, invocations of the Virgin, purgatory, and prayers for the dead cannot be found in the New Testament, the authority of the Church is introduced to supply these unscriptural tenets. Dr. Salmon remarks, "We have no early interference of Church authority in making a Canon. It was owing to no adventitious authority, but by *their own weight*, our Gospels crushed all rivals out of existence. The earliest council that sanctioned a Canon of Scripture was that of Laodicea (363 A.D.), long *after* the New Testament Scriptures had been generally received. It is untrue to say the Church *gave* what it only *adopted*. Scripture is the *foundation* of the Church, the Church is the *guardian* of Scripture." The Church (as the Twentieth Article says) is a *witness* and *keeper* of Holy Writ, but has no power to ordain anything contrary to or *beside* the same.

Infant baptism is alleged as proving the Church to have power to add articles of faith not taught in Scripture, but the necessity for believing in infant baptism exists *only in the degree with which it can be proved from Scripture, no less and no more*. So also the keeping of the Sabbath on the *first day* of the week rests on the recorded example of the Apostles (John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2).

Rome proved herself an *unfaithful* guardian of Scripture by rejecting the Epistle to the Hebrews for three centuries, until in the *fourth* century she acknowledged her error, and

received this Epistle like the other Churches. Her present acknowledgment of it proves her *fallibility*, in that she so long rejected it.

The Church (says Rome) gave us the New Testament, so we are bound to receive her *interpretation* of it; but, as the Jewish Church gave us the Old Testament, by parity of reasoning we ought to receive the *Jews' interpretation* of it, and therefore reject Jesus as the Messiah. The reasoning, therefore, that leads to such a conclusion must be false.

The hand of Providence is strikingly marked in His having restrained the *Jews* from mutilating or corrupting the *Old Testament*, which *condemns* them, and in His having restrained the *Eastern and Western Churches* from mutilating and corrupting the *New Testament*, which *condemns them*. The authority of Scripture is wholly *in itself*, the Church can never make *that* inspired which God has not.

We have a *twofold* guarantee for the inspiration of the New Testament: first, that of the inspired *writers*; secondly, that of those possessing the gift of discerning spirits, who in the early Church accepted their writings as inspired. St. Paul recognised their office of deciding between inspired and uninspired words (1 Cor. xii. 10, xiv. 37). "If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

Our conclusion then is, infallible truth is to be found only in the written *word* and not in the fallible Church.

The Venerable President of Magdalen, Oxford, Dr. Routh, when consulted by Dean Burgon what Divinity books he should read, replied, "I think, were I you, sir, I would read first of all the Gospel according to St. Matthew." He paused, and added, "After I had read the Gospel according to St. Matthew, I would go on and read the Gospel according to St. Mark." Another pause, and he said, "When I had read the Gospel according to St. Mark, I would go on, sir, to the Gospel according to St. Luke. Well, sir, when I had read those three Gospels, I would certainly go on to read the Gospel according to St. John."

At first, Burgon was inclined to laugh, but then a different feeling came over him. Here was a theologian of ninety-one, who, after surveying the entire field of sacred science, had nothing better to advise one to read every day than the Gospel, and then the other books of Holy Writ.

This precious lesson is true to *us*, as it was in the *past*, and ever *will* be. The Bible not merely *was* inspired, but *is* so still. The Holy Ghost not merely inspired its writers, but through it still breathes spirit and life into every believer.

"The Spirit breathes upon the word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light."

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely, I come quickly, Amen. Even so, come, Lord Jesus."

Selected Gleanings.

CHRIST IN JUDEA AND GALILEE.

THE following selections from *Darby's Synopsis* may be found helpful to our readers in forming their decision as to whether a spiritual interpretation of the Word of Truth is obtained by the current method of stringing texts together, selected at pleasure from any and every part of it, or whether after all there is something in the order in which God has placed them, leaving them where they are, and seeking out the scope and structure of the various books that contain them:—

From the preface (Vol. I., pp. 7 and 8):—

"Deeply convinced of the Divine inspiration of the Scriptures, given to us of God, and confirmed in this conviction by daily and growing discoveries of their fulness, depth, and perfectness; ever more sensible, through grace, of *the admirable perfection of the parts, and the wonderful connection of the whole* [our italics], the writer only hopes to help the reader in the study of them. The Scriptures have a living source, and living power has pervaded their composition: hence their infiniteness of bearing, and *the impossibility of separating any one part from its connection with the whole.*"

From Vol. III., pp. 415-418, on John iv. 27-54:—

"Meantime the disciples come, and—naturally—marvel at His talking with the woman. Their Master, the Messiah—they understood this; but the grace of God manifested in the flesh was still beyond their thoughts. The work of this grace was the meat of Jesus, and that in the lowliness of obedience as sent of God. He was taken up with it, and, in the perfect humility of obedience, it was His joy and His food to do His Father's will, and to finish His work. And the case of this poor woman had a voice that filled His heart with deep joy, wounded as it was in this world, because He was love. *If the Jews rejected Him* (see verses 1-4), still the fields in which grace sought its fruits for the everlasting granary were white already to harvest. He, therefore, who laboured should not fail of his wages, nor the joy of having such fruit unto life eternal. Nevertheless, even the apostles were but reapers where others had sown. The poor woman was proof of this. Christ present and revealed met the need which the testimony of the prophet had awakened. Thus, while exhibiting a grace which revealed the love of the Father, of God the Saviour, and *coming out consequently from the pale of the Jewish system*, He fully recognised the faithful service of His labourers of former days, the prophets who, by the Spirit of Christ from the beginning of the world, had spoken of the Redeemer, of the sufferings of Christ, and the glory that should follow. The sowers and the reapers should rejoice together in the fruit of their labours. . . .

"*He leaves the Jews* (verses 45-54), *for no prophet is received in his own country, and goes into Galilee* among the despised of His people, the poor of the flock, where obedience, grace, and the counsels of God alike placed Him. In that sense He did not forsake His people, perverse as they were. There He works a miracle, which expresses the effect of His grace in connection with the believing remnant of Israel, feeble as their faith might be. He comes again to the place where He had turned the water of purification into the wine of joy, 'which cheereth

the heart of God and man.' By that miracle He had, in figure, displayed the power which should deliver the people, and by which, being received, He would establish the fulness of joy in Israel, creating by that power the good wine of the nuptials of Israel with their God. Israel rejected it all. The Messiah was not received. He retires among the poor of the flock in Galilee, after having shown to Samaria (in passing) the grace of the Father, which went beyond all promises to and dealings with the Jews, and in the Person and humiliation of Christ, led converted souls to worship the Father, outside all Jewish systems true or false, in spirit and in truth; and there in Galilee He works a second miracle in the midst of Israel, where He still labours according to His Father's will—that is to say, wherever there is faith; not yet, perhaps, in His power to raise the dead, but to heal and save the life of that which was ready to perish. He had fulfilled the desire of that faith, and restored the life of one that was at the point of death. *It was this in fact that He was doing in Israel while here below.* These two great truths were set forth—that which He was going to do according to the purposes of God the Father, as being rejected; and that which He was doing for Israel, according to the faith He found there."

Here, we may note, is a man who, having a thorough insight into all the books of Scripture, shows us, in the above, that he has simply read John i. to iv., verse by verse, *in order*, and had no need to read Matthew, Mark, and Luke into them, as the text-garbler would have done—still less the Pauline Epistles. He does not rob Israel of the teaching of John's Gospel, and yet maintains for us every word of its deep moral and spiritual truths. But some Christians make void the Word of God by fastening random texts together like beads on a string, and are intolerant of correction. Hence some become Anglo-Israelites, and whereas the Lord's ministry was mainly amongst the ten tribes, and whereas while there He was rejected at Capernaum, Chorazin, and Bethsaida, they tell us He was only rejected by the Jews, and not by the whole nation of Israel.

Others become totally indifferent to the fate of believing Israelites, who, after the rapture of the Church, will undergo a period of terrible trial, some being killed and others cast out of the "synagogues" (John xiv.-xvii.), but will, in the end, have the Lord come for *them too* (after sealing them with God's seal, the Holy Spirit), and, receiving them to Himself, will stand with 144,000 of them on Mount Zion, refusing both heaven and earth to those who come after us, and cutting off from the Lord Jesus the whole fruits of His ministry, both first-fruit and harvest.

Others become maudlin and sentimental, or religious, and mistake those feelings, whose origin is in the flesh, for spiritual-mindedness.

Others take up with the railway ticket, or the strong swimmer, or the electric light (which are not in Scripture), to render their preaching attractive.

Others deny that the mystery of the Church was first revealed to the apostle Paul; or mix up the Body and the Bride.

Others cannot divide the Jews as the Psalms do, beginning at Psalm i., into the ungodly mass and the blessed remnant who believe and separate them-

selves from them, and are not the least struck with the *absurdity* of a people who, for eighteen centuries, have been unable to produce a single scion of the house of David, suddenly professing zeal for "Zion"!

Even here the mischief does not end, for there are those who thus come to give up submission to certain Scriptures altogether, and say they are not inspired. Speaking generally, *interpretation* and *application* are always confused, and selfishness is always the underlying cause.

We therefore recommend those who are hesitating which of these two mutually destructive systems of interpretation (*viz.*, the *garbling* system or the "*rightly dividing*" system) is to be adopted in their study of the Bible, to read the foregoing extracts from *Darby's Synopsis* after reading John i.-iv. attentively through. Either the Bible is an organic whole complete in its parts, as he believed, or it is a collection of texts or passages for us to arrange according to taste; there is no middle view of it open to us.

BIBLICAL CHRONOLOGY.

PROFESSOR JULIUS OPPERT, the celebrated French Oriental Scholar, member of the Institute in Paris, has recently read a paper before the Society of Biblical Archæology in London, entitled:—

"A Mathematical Demonstration of the Exactness of Biblical Chronology." It is something to find this unrivalled Assyriologist writing: "In the present state of Assyriological science, we are enabled to show that the Books of Kings are the real basis of our historical knowledge of the subject, and that the pretended cuneiform chronology must bow to the mathematical correctness of the Holy Scriptures." The contemporary Assyrian statements are, in Dr. Oppert's opinion, the most precious of all external documents which have come down to us, but they have been misunderstood by almost all specialists. Soundly interpreted, they plainly agree with the Bible. Dr. Oppert examines the Assyrian chronology, guided by the recorded eclipses, and thus constructs three important tables of the dates of (1) Assyrian and Chaldean Rulers, (2) Kings of Judah, (3) Kings of Israel. He adds:—

"We believe we have completed the demonstration of the mathematical exactness of the figures of the Bible, and have shown that it is quite an unscientific way to neglect and to despise them, and peculiarly so when the Assyrian documents are misunderstood by those who despise historical statements. We must not forget that the Assyrian history itself is only known by fragments, and that we have hitherto no documents from Adadnirar iii., Shalmaneser iii., Assuredilel, Assurnirar, and Phul, who had to deal with Jehu, the son Joash, Amaziah, Jeroboam ii., Uzziab, and Menahem i. The Assyrian soil has, unluckily, been neglected for forty years, although the documents of all these Kings undoubtedly still exist somewhere and could be found. We can only devoutly hope and wish for new discoveries which will definitely and decidedly settle much of the chronology of the Holy Scriptures."

Many of the calculations on which Dr. Oppert's contentions are based were given by him in *Salomon et ses Successeurs*, Paris, 1897. The dates referring to Shalmanesser and Sargon can be fixed with astonishing precision by the statements of the Babylonian Chronicle combined with the lunar eclipses of 720 and 721 mentioned by Ptolemy.

"ON PISGAH'S VIEW."

THE Palestine Exploration Fund "Quarterly Statement" for April forms very interesting reading. It contains some articles of specifically Jewish interest, which will well repay perusal. In "The Prospect from Pisgah," the Rev. W. F. Birch discusses the accuracy of the description of the panorama seen by Moses as narrated in Deut. xxxiv. 1-3. Dr. Driver, in his International Critical Commentary on "Deuteronomy" (p. 419) observes: "The panorama is superb, though the terms in Deut. xxxiv. 1-3, are hyperbolic, and must be taken as including *points filled in by the imagination*, as well as those actually visible to the eye." To Mr. Birch it seems *certain* that the Biblical description is literally true, and that imagination has no place in it. By a careful investigation of the geographical positions of Zoar, the Hinder Sea, Dan, Baal-Gad, and Pisgah, the writer proves that there is no exaggeration in the account of the sight Moses saw when his eyes beheld the Land of Promise which his feet were not allowed to tread.

Questions and Answers.

QUESTION No. 179.

A. B., Liverpool. "Will you explain the difference between James i. 13, 14 and Matt. vi. 13?"

The word translated "tempt" means originally *to pierce*, then to pierce by way of *trying*, so as to see what a thing is like, just as we pierce butter or cheese in order to try it. Hence it comes to mean simply *trial*. This is what it is when God tries His own work in His people. They are to pray, "Lead me not into trial," i.e., according to the figure of speech here employed, suffer me not to be led into trial, and yet after trial, like Job, we always find that we "come forth as gold."

On the other hand when one man tries another, it is by leading him astray. Now what we are taught in James i. 13 is that God never does this. We lead ourselves astray and mislead others, but God never tries in this sense.

QUESTION No. 180.

H. O., Kilburn. "Does Rev. xx. teach that there are two millenniums, and that Christ does not come personally until they have run their course?"

Most certainly not. There can be *no millennium without Christ!* The "great tribulation" must—as all allow—precede the millennium. But then we read (Matt. xxiv. 29) that it is "IMMEDIATELY after the tribulation of those days" that "they shall see the Son of Man coming in the clouds of heaven." As this coming follows immediately on the Tribulation, where is there room for a millennium before Christ comes personally to the earth?

This one passage settles the whole matter, and there are many others that do the same.

We must, however, distinguish between Christ's coming forth into the air to receive up and gather together His people to Himself, and His coming unto the earth afterwards with them.

Those who teach that the Tribulation precedes "our gathering together unto Him," and tell us that we cannot thus see and be with Christ, until Antichrist shall have come, ought surely to be praying for Antichrist to come and for the time of his revelation to be hastened! But this is not our hope: Christ is our hope! And when He shall be revealed in flaming fire taking vengeance on them that know not God and obey not the Gospel (2 Thess. i. 7, 8), He shall previously have come to be glorified in His saints and admired in all them that believe. The word "shall come" in verse 10 is not the mere future tense, but is the second aorist tense, subjunctive mood, and means literally "when *He shall have come*," i.e., previously in grace and before His revelation in glory and judgment. See for this tense Luke xvii. 10. Matt. xxi. 40. Mark viii. 38. John iv. 25. Acts xxiii. 35. John xvi. 13; Rom. xi. 27. 1 Cor. xvi. 3. 2 Cor. iii. 16. In all these, and wherever this tense is used it means "shall have come" as in 2 Thess. i. 10.

Our Monthly Bible Study.

"PREACH THE WORD": REASONS.

1. IT IS LIFE: Phil. ii. 16.
2. IT IS LIGHT: Psa. cxix. 105.
3. IT IS POWER: Rom. i. 16.
4. IT IS PURE: Psa. cxix. 140.
5. IT IS UNCHANGING: Psa. cxix. 89.
6. IT IS A SEARCHER: Heb. iv. 12.
7. IT IS A JUDGE: John xii. 48.

Christ Church Lodge, Bromley, Kent. T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

"COMING DARK HOURS."

This is the ominous title of a leading article in *The Jewish World* (May 20) on the series of articles now appearing on

THE SITUATION IN RUSSIA,

based on the reports of the Special Commissioner sent out by that paper. It says:

"Week by week new facts are added to the picture of misery, squalor, and want—an impossible present, a normally hopeless future. Nothing but the tenacity of life, and the ideals that maintain this will-force preserve the Jew; that is the only possible comment. The political situation is bad, the economic condition worse; there is a world of pathos in that question "Where shall we go?" It is not

merely the sentimentalist who replies with the suggestion of a Jewish State, but the thinker, conscious of the necessities of the hour. The hard truth cannot be slurred over that even the Sabbath is endangered, and when that goes it will be admitted that Judaism has been weakened. The question is worth careful and deliberate thought. The orthodox have much to gain from a Zionistic success, even though the Zionists do not profess to deal with the religion of the nation for which they are labouring. A few facts are worth bushels of theories. On the day the Jewish weavers of Lodz abandon the Sabbath they will have taken a great step towards the casting off of Judaism. It is the economic situation which is driving the individual away from the religion he loves so earnestly. A new martyrdom awaits thousands of the humblest and noblest of our race—the toilers—and it is easier to face death than starvation. We need not as yet paint the picture in its blackest colours, perhaps some few will see all the horrors revealed in the less sombre hues—and ponder over them."

The Christian will read this, and ponder over the Lord's words in Matt. xxiv. and kindred Scriptures.

The following from *The Review of Reviews* (for May) shows how unrest of the nation is causing the discussion of all sorts of projects in the World's press. One of the problems is

WHAT TO DO WITH THE RUSSIAN JEWS—TWO SUGGESTED SOLUTIONS.

(1) COLONISE CENTRAL ASIA.

In the *Contemporary Review* for May, Mr. E. N. Adler, in an article entitled "A Bird's-eye View of the Transcaspian," puts the suggestion that the ultimate solution of the Russian Jewish question may be found in the Jewish colonisation of the steppes of Central Asia. Mr. Adler last year made a hurried visit to Central Asia, and his article gives a very vivid account of the change which the Russians have wrought in Turkestan. Although there is much that is very interesting and up-to-date in his account of his railway journey to Krasnovodsk, the only novelty in his paper is his suggestion of the re-peopling of the Asiatic steppes as the solution of the Jewish question. Mr. Adler found the cotton trade flourishing on Transcaspia. He also found that—

"The greater part of the trade was in the hands of my co-religionists, and that, though the Transcaspian was outside the pale of Jewish settlement, and *de jure* tabooed to the Jew, the Government welcomed them *de facto* as bringing money, business and prosperity to their new possessions. Technically, the Pan Slavist would rather have Turkestan and Siberia peopled by Slavs. The Jews, though they be Russian, are not Slavs; they are therefore outside the sympathies of the *soi-disant* Russian patriot. But he has learnt by the experience of at least one generation that the Slavonic race is difficult to acclimatise in the burning sands of Turkestan, or the icy plains of Siberia. So he finds himself compelled to welcome the more adaptable Hebrew. And herein, I venture to assert, lies the true solution of the Russo-Jewish question. No millionaire, no cohort of millionaires, no Government, however strong, can tempt or command a population of millions to cross the seas. Only in Russia itself can the question be solved. And Russia is great enough to suffice for all its inhabitants, even for its Jews. The resources of Siberia and Central Asia are gigantic beyond the dreams of avarice. The world is only now beginning to realise them. It is a matter of history how Jews helped to develop the trade of America, India, Australia and Africa. Let Russia open the gates of the pale and she will find that her Jewish children will be the makers of her Eastern Empire. And the stone which the builders had refused will become the headstone of the corner."

Alas, it is not thus that "the headstone" will replace "the stone which the builders refused"!

(2) REPEOPLE PALESTINE.

Mr. Joseph Prag, in an article in the same magazine on "The Jewish Colonies in Palestine," gives a reassuring report as to the extent to which the Chosen People are returning to their land of Canaan. Mr. Prag says:

"The colonisation of Palestine by Jews only commenced about sixteen years ago. Up to that time there was hardly a Jewish agriculturalist in the whole of Palestine and Syria. Since the year 1882 twenty-five agricultural colonies have been established in Palestine and Syria, and societies for the furtherance of colonisation have sprung up all over the world."

He then proceeds to describe with brief detail what each one of these colonies is doing, and then sums up the net result of their activity as follows:—

"The whole face of the country is being changed by the efforts of the colonists. Where nothing but briars and brambles previously existed we now see beautiful vineyards and fields of growing corn. The country generally is noted for its bad roads, but in the neighbour-

hood of the Jewish colonies excellent roads have been made, and the greatest order prevails. A new race of beings, too, has grown up there, very different indeed from the poor, panic-stricken creatures who first set foot in this, to them, unknown land. The colonists are fine sturdy men, capable of carrying out the hard work of reclaiming the barren land; and they are the most intrepid horsemen. They are highly valued by the Turkish authorities, and live on the best terms with the Arabs and all their neighbours. There is plenty of room in Palestine and Syria. The colonies that have been established are the milestones marking the advance that Israel has made in these later years towards national rehabilitation. The material is at hand, and there are skilful agriculturalists there to undertake the work of directing and supervising, and thus, hand in hand with our brethren settled in other countries, we are steadily rearing that edifice which will only be complete when Israel has regained her national existence."

WHAT LIEUT.-COLONEL CONDER SAYS.

In connection with Mr. Prag's article, Lieut.-Colonel Conder's paper in *Blackwood* on the Zionists might be read with advantage. Lieut.-Colonel Conder knows Palestine well, and the fact that he heartily approves of its re-colonisation by the Jews will go far to convince the Gentiles of the practicability of the scheme. The work, indeed, is now going on apace. He says:—

"There are now more Jews in Palestine than in London, and 50,000 more are anxious to go, knowing that their predecessors begin to prosper in the land."

At the congress held at Basle last year the Zionists "concluded with the characteristic determination to found a Jewish Colonial Bank, and to raise a capital of some £20,000,000 in fifteen years. It proposes to form committees to spread the agitation, by means of the press and by making known what are the facts of the past and present, to look after financial affairs, and to exert political influence; while pure Hebrew is to be fostered as the common tongue in which Jews of various countries may in the future find means of easy communication among themselves."

Lieut.-Colonel Conder is doubtful about the Jews being permitted to establish themselves as a nation in Palestine, but, short of that, he thinks the Zionists' project has a fair chance of success:—

"Shorn of illusions, the movement is yet capable of doing much good, to the Jews and to others as well. It deserves support among all who desire the increase of human welfare. It is the true solution of the vexed Alien question; and in Britain it might be advocated on purely national grounds—for while, on the one hand, we should be relieved of a destitute class through the benevolence of the home-born Jews of higher education, we should, on the other hand, be happy to see a prosperous commercial country developed by a people whom we have treated well, and from whom we might expect friendly feeling. Palestine should become a neutral country, an Asiatic Switzerland, protected against the ambitions of our rivals—a land consecrated by its past, such as the great Emperor Frederick II. strove, in alliance with the wise Sultan Melek el Kâmil of Egypt, to make it in the thirteenth century. There will be nothing astonishing if this should prove to be the final outcome of Zionist endeavours. The question has thus been considered on purely practical, not on religious grounds, but we cannot forget those wonderful passages in the Law (*Lev. xxvi., Deut. xxviii.*) in which every kind of trouble that now afflicts the Hebrews is foretold. 'Among these nations shalt thou find no ease, neither shall the soul of thy foot have rest,' 'And thy life shall hang in doubt before thee, and thou shalt fear day and night.' For there is but one real home for the Hebrew, and that is in the land which was once the land of Israel."

RELIGIOUS SIGNS.

"THE NON-RELIGION OF THE FUTURE."

This is the last new sign of the rapidly advancing consummation. The author of the new work thus entitled rejoices in the fact that two-thirds of the manhood of France are "disillusioned" and hold that "science has superseded religion." Perhaps so, for "Religion," as such, is only another name for superstition; and with the advance of science, superstitions die a natural death. There is a mixture of blasphemy in a caricature of Christ which we dare not reproduce, but it comes natural to one who says that "the great European people is dancing gaily towards annihilation. To prevent this it is felt to be almost desirable to bring religion back again, but as this is impossible, it is proposed to tax bachelors and to send apostles into the villages to preach from the steps of the public buildings"

statistical and economical information. . . . Science is to take up the rôle of Divine Being in Genesis and preach to Frenchmen . . . *moral Idealism*" (!)

Regeneration by statistics is certainly a new idea, but it testifies to the Fall of man and his hopelessness of self-recovery.

THE NEW "FEELING FOR CHRIST."

Under this heading a writer in *The Christian World* describes a new development of error and a new phase of false religion.

The special features of all modern forms come from him who, we are warned, transforms himself into "an angel of light." His ministers and their teachings look like light, but are not light. They are not vile or repulsive, but on the contrary, seem so fair and right that even the Lord's people are afraid to oppose them for fear of hindering what appears to be so good.

This is one of the newest features. It is simply a *falling in love with Christ!* Not with the Christ of God as revealed in the Epistles, but with the Christ of the Gospels! There is no sense of sin, no experience of ruin, no need of atonement! no death, no cross! It is not Christ as the Saviour of lost sinners, but Christ as a mere character whom all may unite and be at one in loving—Infidels and Romanists alike.

But let its advocates define it:—

"It is nothing more nor less than a purely human tenderness and affection, a surprise of love, a passion of friendship arising from a sense of immediate moral contact with the most beautiful and divinely lovable of all personalities." It is "a sense of being overcome by what Renan has called the 'Divine loveliness of Jesus.' . . . The speciality of the experience is its essential humanness, its entire naturalness. . . . It is this which makes it a meeting-ground for people otherwise hopelessly divided. Rank outsiders from the Church are here at one with its most orthodox adherents. When Carlyle speaks of 'Jesus of Nazareth our divinest symbol'; when Goethe expresses his sense of 'the radiance of the majesty which in the four Gospels proceeded from the person of Christ, etc., etc., we have here amongst world leaders, antagonistic most of them to ecclesiastical orthodoxy, just the sentiment which drew the first disciples in the wake of Jesus."

And this is spoken of as "the one and universal religion" which is soon to supersede all else.

Who cannot see in all this the working of the god of this world's religion in his most subtle form.

Just because it is connected with "Jesus," thousands will be deceived, and not discern that "moral contact" is not, and can never take the place of, spiritual union with Christ in His death and resurrection! A feeling of "merely human tenderness" is not the shedding abroad in the heart the love of God by the Holy Ghost! The "essential humanness" of this new religion is its own condemnation, and its "entire naturalness" proclaims it to be utterly destitute of that super-natural power which can alone impart the new nature, the true Christ-spirit. And yet it remains true as a declaration from God Himself, that if any have not this, "he is none of His"!

ROMEWARD.

We take the following from the *The English Churchman* of March 24, 1898:—

"I fear that we are not fully acquainted with the amount of mischief which is being done by some of our Bishops in private. It is only now and then that what has been done in secret is made public. Who would ever have dreamt that Dr. Temple, when Bishop of London, actually sanctioned the use, in a certain parish, of the Romanizing Manual of the Confraternity of the Blessed Sacrament, with the exception of one of its Litanies? Yet this is what he actually did, if we may rely on the assertion of the Rev. T. A. Lacey, made at a meeting of the English Church Union in Birmingham, last Monday. The *Birmingham Post* reports Mr. Lacey as saying:—'Some time ago the Bishop of London, now the Archbishop of Canterbury, sent to a clergyman for copies of all the unauthorized services used in his church. The clergyman sent up a pile of little books, and the Bishop, on

sending them back, said that he authorized them all, with the exception of the Manual of the Confraternity of the Blessed Sacrament. The Bishop was told that it would cause a great deal of inconvenience and pain if the meetings of the Confraternity in the church were discontinued, and was pressed to reconsider his decision. The result was that the Manual, with the exception of one litany, was authorized.'"

SIGNS OF THE ROMISH CONSPIRACY.

"The Prince of Wales has taken great interest in the Lenten addresses delivered by Father Vaughan at Cannes, and has been on several occasions present in the Roman Catholic Church to hear him preach. Father Vaughan is a brother of the Cardinal. His fine presence and charm of his singular melodious voice, combined with his eloquence and oratory as a preacher, have made these sermons of his most attractive, and persons of all denominations have crowded to hear him. His Royal Highness has been a good deal in the churches this Easter-time, what with Good Friday, a Royal confirmation, and the Easter Sunday services."—*The Daily Mail*, April 13th.

THE MASS AND PROTESTANTISM.

"At a large gathering of clergymen held last night at Sunderland in connection with the English Church Union, the Rev. J. S. W. Burn, of Middlesborough, moved that all the priests present should pledge themselves 'to place the mass in its proper position.' He thought the mass was the chief service in the minds of those who drew up the Prayer-book. If they took the Protestant bull by the horns they might turn him into a docile creature. The meeting was generally in favour of Mr. Burns' remarks, but it was considered *advisable* not to pass any formal resolution."

"THE DECAY OF TRACTARIANISM."

The Review of Reviews for March, 1898, gives the following under this heading:—

"A 'Country Parson' declares that Tractarianism, although apparently at the zenith of its power, shows already symptoms of decay:— 'There are not wanting signs that the reign of Tractarianism is over, that the current which has flowed so long and so steadily in its direction has begun to ebb, and that before very long English religious thought will be found flowing in a very different direction. The real truth is that we are on the eve of a new departure. The Tractarian school has done its work, and is doomed to disappear before very long.' Among those signs of the times 'Lux Mundi' occupies a prominent position, but it does not stand alone. 'A volume, issued from the Pusey House itself, contradicts the Tractarian doctrine of the inspiration of Holy Scripture; the English Church Union, after full debate, refuses to enter upon the question. The new theories on the Old Testament necessitate the re-opening of the questions supposed to be settled at Ephesus and Chalcedon; an ominous silence reigns on all sides. Not only is no whisper heard within the walls of the English Church Union, but even the organs of the party, save a few feeble murmurs in one or two quarters, are conspicuously mute. Some of the camp-followers of the party, assisted by guilds and societies, are pushing on flat Popery among their unthinking disciples. The leaders admit it. But they know not what to do.' 'Country Parson' is more positive as to the decay of Tractarianism than in prophesying what will take its place. On this he says: 'It may be, as some signs seem to predict, towards the restoration to the laity of their place in the Church of God; it may be in the direction of limiting that "one man power" in the Church which has been shown to lead to such disaster in other human societies. Let us at least hope that it will be in the direction of a larger tolerance, upon a wider and more genuinely Catholic basis.'"

THE CHURCH MILITANT.

We are thankful to find that the Church authorities are getting anxious as to the Uganda Missionaries taking active part in military operations, and have taken some steps to withdraw them. The Gospel of God needs to-day Henry Martyns, and not Martini-Henis.

SPIRITIST SIGNS.

THE ASCENSION.

One of the leading Spiritist journals, *Light*, has recently been discussing "the true ascension," in a mixture of blasphemy and folly, for which the Holy Spirit has prepared us.

Of course, the aim of Spiritists is to get rid of Resurrection as a cardinal doctrine which God has given His people as their blessed hope. Spiritists desire to perpetuate

the Devil's lie that death is not death, but life in some other form. And Christians who believe this are easily snared in the meshes of the Spiritist net. That is why Resurrection as a hope has been nearly lost to the church. That is why ascension as our hope is also practically lost. For the two go together. If Christ did not ascend, He could not have risen, and so both facts are equally denied. This is the reasoning:—

"The unspiritual Christians who hammered out the Thirty-nine Articles, like thirty-nine links in a chain, and who then fettered with it the nation's Church, did not ask 'What is Scriptural?' or 'What is spiritual?' Their only notion of a man was the body of a man; and so, in order to retain a living Jesus, they took pains to make it clear that he went to heaven with his 'flesh and bones and all things appertaining' to a man. And, in like manner, in order to retain a hold upon life for 'the dead,' they stuck to the corpse in the grave and promised that it should rise again. Poor things! they seemed to know nothing of the elementary doctrine of the spiritual philosophy—that the real man is not the material body at all."

Spiritists confess that "Paul grasped the truth in his brilliantly original way," but the gospels were "written by men who were confused, etc."

According to Spiritist teaching there was no resurrection at all. The appearances of Christ were only "*materialisation*"! That is all!

"It is plain enough that what happened was this:—Jesus, after his death, by reason of his wonderful spirit-power, was able to manifest himself to his little circle of disciples—and perhaps once or twice to a larger company—and then, after convincing them and starting them on their mission, he finally disappeared at a closing séance—held in a secret place on the hills. That was his real ascension—an ascension which, like his resurrection, spiritually understood, is a true symbol of our own; and the whole value of both is destroyed when we make of them a resurrection and an ascension of 'flesh and bones.'

"The honest truth is that the effort to exalt Jesus above Humanity has deprived Humanity of his special value: for, just in proportion as we have made him different, we have made him useless: and what we want now above all things is to get Jesus back into the human sphere, so as to vitally relate him to the great Human Brotherhood."

This is the outcome of the teaching of demons, who thus perpetuate the devil's lie. They do not deny the Scriptures. Oh no! but they wrest them to their own destruction, and to the destruction of those who still persist in believing the first great lie of the Serpent instead of the one truth of God.

Editor's Table.

REVIEWS.

As this is the first number of our new volume, we propose to make a slight change, and discontinue our Reviews. Our space is so prescribed that we feel sure it may be better filled, and our time so limited that it might be better employed. Moreover, there are no books (beyond the Bible) which are wholly correct, and few therefore that we can really commend. Neither is it a pleasant task to be pointing out what we believe to be error. We therefore hope that our readers will approve of our proposal to exclude Reviews, at any rate for the present, after noticing those now on our hands. When we meet with any valuable and useful work, we will commend it without being requested to do so.

MR. NEWTH'S PROPOSAL.

DEAR MR. EDITOR AND CHRISTIAN FRIENDS,

My letter, which was kindly inserted last month, brought forth a hearty response, which enables me to announce substantial help towards the Fund, or "Capital

Account," which I proposed to create. I have received from W. B., £10; H. C., £5; H. W. F., £5; S. F., £2; H. S. H., £2 2s.; H. G. M., £5; F. N., £5; D. S., £5; G. S. W., £1; G. W. and H. T., £5, making in all £45 2s.

This is very encouraging, but what is more so is the kind letters which accompanied these gifts. I wish your space would allow some of these letters to appear in print. One friend makes an important suggestion, which I had quite overlooked. It is this: that it was necessary to send a sum of *five pounds* to be a participator in the pleasure of helping. Many, I am sure, will be pleased to spare a smaller amount, who could not contribute so freely as this. Their help will be equally welcome, remembering the Lord's commendation to one who could do but little, "She hath done what she could."

I am bold enough to make another suggestion, as the reply to my last has been so warmly agreed to. Can we not make a united effort *to increase the circulation*? I have made the attempt as a trial. We all know some Christian friends interested in Scripture truth. Mention to them *Things to Come*. In this way I have found those who had never heard of it, and then have ordered it to be got for them, and expressed themselves pleased to hear of such a journal devoted to the exposition of the prophetic Scriptures. Up to the present, I can number five or six that have responded to my personal appeal. Now, if we make a little organized effort in this direction, it will be a material and valuable help to the Editor. If the slips inserted in this copy were sent on to a friend, and returned with a subscription for one year, two purposes will be served. Encouragement on the one hand, and an indication as to the number of copies to be issued in the future. This month (July) is the first number of another volume.

We must remember that *Things to Come* will not be indebted to those adventitious aids that some *religious* papers consent to, "to make them pay." I am grateful to the Editor for this. How it would grate on the mind to be reading something that stirs the heart, refreshes one's soul, and the eye to be attracted to the large type of a *coupon*—giving the benefit to your survivors of five hundred pounds if a copy of the particular paper is found in your pocket on the recovery of your body, should you be in a railway accident! Then it is sometimes the persuasive stimulus to higher spiritual life, closely followed in type very little altered, by another persuasive paragraph to *try somebody's soap*. No doubt these insertions pay, but it is humiliating to see them.

The advertisements of *books* may be less offensive to the taste, but they may be more harmful to the soul. And I take it that these are not to be considered as commended because they are advertised.

To me, the whole system savours more of the world and worldly ways to "make it pay." We may—or rather, we should—thank God for freedom from such schemes, and praise Him for His gift to His church in one who ministers according to the ability God has given him from time to time through the medium of this paper, *Things to Come*.

Oakleigh,

Grove Road,
Sutton, Surrey.

Yours in willing service,

FREDERICK NEWTH.

THINGS TO COME.

No. 50.

AUGUST, 1898.

Vol. V. No. 2.

Editorial.

"RAISING THE MASSES."

It is always well for us to define our terms. To do so is to settle many a question before the discussion of it commences. It is so with this, if we ask two simple questions:—

1. Who are the masses?
2. Where is it proposed to raise them?

Man's thoughts, we know, are always opposite to God's, and so are his ways. And man's "thoughts" as to who the masses are, and his "ways" as to raising them are alike opposed to God's.

Man considers the masses as consisting of only the low, the poor, and the degraded. He separates from these all the rest and calls them the "classes." But it is not so with God. God has concluded all under sin (Gal. iii. 22). "There is no difference, for all have sinned and come short of the glory of God" (Romans iii. 22, 23). These are the masses. All who are without Christ, whether poor or rich, vile or refined, East-end or West-end: for the end of all is death and judgment for all who are not in Christ.

God reveals to us that He created man in His own image, "in the likeness of God" (Gen. v. 1), and then He immediately tells us, that after Adam had fallen, Adam "begat a son in his own likeness, after his image" (verse 3). So that every living soul is a descendant of a fallen man, is begotten in Adam's own likeness and after his image. Every one is "shapen in iniquity and conceived in sin" (Psalm li. 5). And we are asked, "Who can bring a clean thing out of an unclean?" The old nature, the natural man is unclean, and destitute of all good. "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18). Therefore, it follows of necessity, that if there is "no good thing" in any one by nature, no good thing can be gotten out of him. Hence the Lord Jesus declares that "that which is born of the flesh is flesh, and that which is born of the spirit is spirit" (John iii. 8). Here is the great and solemn declaration as to the two natures.

The flesh can never be changed into spirit. It is flesh and remains flesh. Hence all the talk about "a change of heart," of which we hear on every hand is unscriptural, and a vain delusion. Do what we will with the flesh it remains flesh, we can educate it, and cultivate it, and reform it, and train it, but we can never change it into "spirit." The "flesh" (*i.e.*, the old nature) can be made religious, yes, very religious, but religious flesh is not "spirit."

The great and important fact is that man is totally ruined and altogether vanity. Hence there must be "a new creation." A new heart must be created and given.

A new nature must be imparted. And the only agencies which can effect this new creation are the Spirit of God, and the Word of God.

When people talk, therefore, about raising the masses, it is well to ask—Where are they to be raised? They can never be raised beyond their first parent. There is something, of course, in blood and breed. Animal and man can be raised in their several species, but not out of one into another. A negro could be raised as a negro, and could be educated as such, but he could not be raised into a European. And so man cannot be raised out of his human species, *i.e.*, he cannot be raised above his fallen head—Adam.

What is more, God never mends an old thing, He always creates a new thing. He is the Creator, not a Repairer. His work does not consist in putting a new piece into an old garment (Matt. ix. 16). Whenever man has failed, God has never made good the failure, but has always created a new thing, and made a new departure.

When the first man failed, He set up "the second man" and made Him to be the head of a new creation.

When the old earth failed, He did not remedy the evil, He destroyed it with a flood, and set up a new one with Noah to replenish it with a new race.

When the nations from Noah (Gen. x.) failed (Gen. xi.), He did not reform them, but created a new nation out of Abraham.

When the Rulers, and Judges, and Kings failed, He did not mend human rule, but "set up" His own King, Messiah, who in due time shall take unto Himself His great power and reign.

In a word, regeneration is God's rule in working, and not reformation.

Hence to-day the best that man can propose for man is reformation, while God is content with nothing short of regeneration.

"A reformed character" is the end of all man's efforts, but "a new creature"—a new creation, is God's workmanship.

We do not marvel when we see those who are ignorant of God's word, God's ways, and God's purposes, putting new pieces on the old garment, and seeking to raise man, to improve the old nature by human devices and modern methods. Indeed, it is all they can do, and we are thankful for any improvement which makes life amongst those who are without God less intolerable. But it is sad indeed to see those who profess and call themselves "Christians" deceived and deluded by "another gospel," and engrossed in seeking to raise the masses by any means other than the gospel of the grace of God which He has given for this purpose.

It is out of the heart that all evil proceeds (Matt. xv. 17—20). It is from the old nature within that the stream

of evil rushes forth. In vain do philanthropists seek to stem that tide while the source is untouched. They may dam the evil stream up here and there, but as fast as it is stopped up in one place it breaks forth in another. Again we say, let the world carry on such work, for it is all, and the best it can do. But let not those who profess to be God's spokesmen and witnesses ally themselves with any such efforts, which practically deny the efficacy of the means which God has provided; practically confess that the Gospel has lost its ancient power, practically say that other means have been devised which accomplish the work more effectively.

Sad, indeed, it is to see the Lord's people joining hands with the ungodly, and practically telling them that they have lost faith in the truth and power of the Word and Gospel of God.

Oh that we might have faith to act as though we believed that God's Gospel alone is able to raise the masses in the only true sense of the word.

The Lord's way is to make poor before He maketh rich, to bring low before He lifteth up. It is not to make things "pleasant," which is man's newest fashion! No, "The Lord killeth," before "He maketh alive. He bringeth down to the grave" before He "bringeth up." "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory" (1 Samuel ii. 6-8).

This is raising the masses, but it is done by the Word of the Lord.

Oh that we might enter into His purposes, and thoughts, and ways. All short of this is vanity.

The new creation is not a mere change or improvement of the old nature, but the implanting of a new nature.

It is not the old nature adorned and refined. It is not the flesh with its "corruptions and lusts," educated and cultivated, but it is "the Divine nature" (2 Pet. i. 4), implanted with all its spiritual power and blessing.

It is not the old Adam reformed or improved. It is not the old man made clean or temperate, or religious (for the flesh can be made very religious). But it is "a new creation," the new nature, altogether new IN CHRIST JESUS (2 Cor. v. 17).

This is the fundamental truth of the Word of God. It is the A.B.C. of Christian standing and position. Apart from this there can be no assurance of salvation; no peace with God, no intelligence as to God's Word; no true apprehension of the meaning or understanding of prophetic truth; no right knowledge as to the means and end of Christian work and service; no real waiting for God's Son from Heaven to come and "make all things new."

THE SALVATION OF GOD SENT UNTO THE GENTILES. (Acts xxviii. 18.)

AFTER the disciples at Ephesus had been separated from the synagogue, and when Paul's ministry there was about to be ended, he wrote the epistles to the Churches amongst the Gentiles.

1 CORINTHIANS.

He wrote to the saints at Corinth addressing them as "the Church of God, those sanctified in Christ," no longer associated with Jerusalem, but "called to fellowship with the Son of God." So he affirms his apostolic authority for the Gospel which he had preached among them, but not for his acts as a Jew. "Christ sent me not to baptize, but to preach the Gospel" (chap. i. 17). He reminds them that he had preached Christ in His separation from Jerusalem. "I determined not to know anything among you, save Jesus Christ, and Him crucified." Christ in His death. He tells them of their union with Christ by the Holy Spirit. These are "the first principles" of the Church of God among the Gentiles: separation from Jerusalem by the cross of Christ, and union with Christ by the Holy Spirit. "Know ye not that your bodies are the members of Christ?" "He that is joined unto the Lord is one spirit." "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's" (chap. vi. 15-20).

In chap. xi., he instructs them in the truth concerning the Headship of Christ, and in that and the three following chapters teaches them of their union as the One Body of Christ, and gives them directions for their conduct when come together into one place for worship. Thus an assembly was set in order among the Gentiles as the Church of God, His dwelling place, "the temple of the living God" (2 Cor. vi. 16), entirely separated from every Jewish association. For though the Church consisted of believers from among both Jews and Gentiles, they had been baptized by the Lord Jesus with the Holy Spirit into One Body, where there is neither Jew nor Greek (1 Cor. xii. 3 and 13; Gal. iii. 27, 28; Col. iii. 11).

2 CORINTHIANS.

In 2 Cor. iii. Paul describes the ministry of the Gospel which he had received in contrast with the law of Moses. "Our sufficiency is of God; who also hath made us able ministers of the new covenant; not of the letter (the law), but of the Spirit; for the letter (the law) killeth, but the Spirit giveth life." The Gospel of the Grace of God is the ministration of the Spirit in contrast with the ministration of death; and the ministration of righteousness in contrast with the ministration of condemnation. It is called "the Gospel of the glory of Christ, who is the image of God" (chap. iv. 4), for by it God gives "the light of the knowledge of the glory of God in the face of Jesus Christ" in resurrection; "raised by the glory of the Father."

In chap. v., Paul commits to the Church of God the Gospel for the world; it consists in the fact that "Christ died and rose again" (ver. 15). "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, and all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath

given to us the ministry of reconciliation ; to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech by us : we pray in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him."

Thus the Gospel committed to the Church of God among the Gentiles, to be proclaimed to the world, is not concerning Jesus as the man who "went about doing good," nor as raised up to sit on the throne of David, nor to bring in the restitution of all things according to the prophets ; although all these are true concerning Him ; but it is concerning Jesus as the Man in whom dwells all the fulness of the Godhead, and that Man made of God a sin-offering for the world, as proclaimed by John the Baptist ; "the Lamb of God that taketh away the sin of the world," and declared by John the Apostle "the propitiation for our sins, and not for ours only, but also for the whole world."

GALATIANS.

In the Epistle to the Galatians, Paul deals with the subject of circumcision on the same principle as he had dealt with the subject of baptism in 1 Cor. i. 16, 17. He maintains in the most vigorous language the truth of the Gospel which he had preached to them, having received it by revelation from the Lord, and that there can be no other Gospel, though some might pervert it. On the other hand, he as emphatically forbids the imitation of his acts as a Jew. He had circumcised Timothy on his way to Galatia (Acts xvi. 3), yet he writes to the Galatians, "If ye be circumcised, Christ shall profit you nothing" (chap. v. 2).

The object of this epistle is to separate them from all that they were visibly associated with when "he delivered to them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts xvi. 4). *First*, as Gentile churches, the fruit of Paul's ministry, they were not under the apostleship of Peter (chap. ii. 7, 11-14). *Secondly*, as the spiritual seed of Abraham by faith, they were not to follow the example of the assembly at Jerusalem, the natural seed who were in bondage. *Thirdly*, they were to have no association with circumcision, which made its subject "a debtor to do the whole law" (chap. v. 3).

Their life and blessing was spirit, not flesh.

Their position and standing was in grace, not law.

Their relationship was sonship and liberty, not servitude and bondage.

As the sons of God by faith in Christ Jesus they had been baptized with One Spirit into One Body, where all are one in Christ" (chap. iii. 26-28).

But "the fulness of the blessing of the Gospel of Christ," the final truth of the dispensation of "the Grace of God to the Gentiles," was reserved for the epistles written from Rome after the Jews had finally rejected "the Kingdom of God." Peter was delivered out of prison by angelic ministry to manifest in Jerusalem the authority and

power given to the seed of David ; Paul was delivered into prison to make known among the Gentiles the unsearchable riches of Christ, the Son of God, the sin-offering for the world and the Head of His body, the Church, the One who suffered without the gate to sanctify the people who are perfected through His one offering.

In the Epistle to the

EPHESIANS,

Paul states the spiritual character of the believer's blessing and standing in Christ in heaven.

COLOSSIANS.

In that to the Colossians he shows the practical application of those spiritual things to the saints as actually *on earth*, their perfection in Him. In the previous epistles Paul had shown the value of the resurrection of Christ in relation to His death upon the cross ; in these epistles he speaks of the resurrection not only in relation to His death upon the cross, but also in relation to His burial in the grave. Thus completing the application of the three facts which he had preached in the Gospel ; that Christ died for our sins, and that He was buried, and that He rose again the third day. That Christ, the seed of David, died, and that He rose again the third day, was "according to the scriptures" (1 Cor. xv. 3, 4), but that the Son of God, by whom all things were created, was buried, and that He was raised from the grave the Head of a New Creation, is "according to the revelation of the mystery" (Rom. xvi. 25). This is the subject of the epistles to the Gentiles written from the prison at Rome.

Paul repeatedly reminds the Ephesians that they were Gentiles, and that for their sakes he had become the prisoner of the Lord. They had been "dead in trespasses and sins . . . but God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ." The first principle of a believer's standing before God is association with Christ in resurrection, risen in and with Him.

They had been "without Christ," being "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world ; but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition ; having abolished in His flesh the enmity, even the law of commandments contained in ordinances ; for to make in Himself of twain, one new man ; so making peace, and that He might reconcile both unto God in one body by the cross."

The whole law of commanded ordinances is abolished in the flesh of Christ, in whom both Jew and Gentile are one new man, reconciled to God in One Body, and having access to the Father in One Spirit.

In Luke xii. 49, 50, Jesus said, "I am come to send fire on the earth . . . but I have a baptism to be baptized with ; and how am I straitened till it is accomplished !" Its accomplishment is recorded in Eph. iv. 8, 9. The Lord's action on the day of Pentecost is spoken of thus, "When

He ascended up on high, He led captivity captive, and gave gifts unto men." "Tongues like as of fire sat upon each of the apostles" (Acts ii. 3). "Now that He ascended, what is it but that He also descended *first* into the lower parts of the earth? He that descended is the same also that ascended far above all heavens that He might fill all things." No words could more plainly express the fact that the burial of Christ was the baptism that He was baptized with before He ascended to baptize with the Holy Ghost and with fire.

This fact is applied practically in the Epistle to the Colossians. It is by the Father that the believers have been "made meet to be partakers of the inheritance of the saints in light . . . delivered from the power of darkness and translated into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins; who is the image of the invisible God, the first-born of every creature." The Godhead of Christ is plainly stated. "For by Him were all things created . . . all things were created by Him and for Him, and He is before all things, and by Him all things consist. And He is the head of the body, the Church; who is the beginning, the first-born from the dead." This agrees with the Lord's words to the Apostle John in Rev. i. 17, 18, "I am the first and the last; I am the living one, and I became dead." He by whom all things were made, is He who lay in the grave, and is now the head of His body, the Church.

Paul (in Col. i. 25) speaks of the dispensation or stewardship given to him of God for the saints, "to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ among you the hope of glory" (not now the hope of Israel). Paul declares the object of his labour "to present every man perfected in Christ" (chap. i. 28).

In chap. ii. 8 he warns them "to beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

We know from Gal. iv. 3, that "the rudiments of the world" are the Jewish ordinances which Paul had used while preaching in the synagogues "as a Jew to Jews"; for he had circumcised Timothy, and he had baptized at Corinth. He now takes up the whole subject of ordinances, showing how the whole law concerning them has been abolished by Christ in His death, as he told the Ephesians (chap. ii. 15). He arranges them in three groups, thus:—

First. Circumcision and baptism.

Second. The feasts, new moons, Sabbath, &c.

Third. The fasts, &c. Touch not, taste not, handle not.

First Paul deals with ORDINANCES. He again asserts the Divine personality of Christ. "For in Him dwelleth all the fulness of the Godhead bodily," adding "and ye are complete in Him, who is the head of all principality and power." He then speaks of the cross of Christ, where He put off the body of His flesh, as His circumcision, and of the burial of Christ as His baptism, as in Eph. iv. 9, and tells the saints that they have been circumcised in the circumcision of Christ (His cross), and buried with Him in

His baptism (His burial), "in whom ye are risen together through faith"; therefore they are "complete in Him," as regards those ordinances which have been fulfilled in Him, "in the body of His flesh," for He is risen from among the dead, a new man, no more known after the flesh, but the Head of a new creation. So that "if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new, and all things of God" (2 Cor. v. 17, 18).

Paul then speaks of the Jewish FEASTS. "Meat and drink, an holy day, new moon, and the Sabbath." These are the shadow of future things, the Millennial Kingdom; we Gentiles are not to be judged or esteemed by them, we are "the body of Christ," and are to be esteemed as such. It was said of the Lord Jesus, "This man is not of God, because He keepeth not the Sabbath day." We are to share His reproach, without the camp.

Then he deals with the FASTS and the restraints of the law, all that is included within the principle of "Touch not, taste not, handle not," and asks, "Wherefore if ye have died with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?"

The rudiments of the world are for those living in the world, not for those who have died with Christ and been buried with Him, and are risen with Him. It is for such to seek the things that are above, where Christ sitteth at the right hand of God (Col. iii.).

Contributed Articles.

DISPENSATIONAL TRUTH; OR, RIGHTLY DIVIDING THE WORD. 2 TIM. II. 15.

BY WILLIAM G. CARR, OF ROCHESTER, N.Y., U.S.A.

IN these days of multiplied helps to Bible study none is more important than the above plan, which will enable us to put the truth in its right place (2 Tim. ii. 15). The principles of truth are the same in all ages, but application necessarily varies with time and circumstances. This exhortation of the Apostle Paul to Timothy indicates the need of diligent study, as well as the danger of *wrongly* dividing the Word.

We have a sure Word (2 Pet. i. 19), and a safe Teacher (1 John ii. 27), and by "comparing spiritual things with spiritual" (1 Cor. ii. 13), we shall find that the book divides itself so clearly that it needs no human interpretation (1 John ii. 27).

There are three ways of reading the Scriptures, viz; the literal, the spiritual, and the dispensational. The literal reader seeing only the letter, or surface, is occupied with history, poetry, precept, and prophecy.

The spiritual reader seeks to find the hidden or underlying meaning contained in the types, figures, illustrations,

and parables: while the dispensational reader, in addition to these, finds help in divisions, epochs, or dispensations. The divisions into Old and New Testaments are clear to all. The Old tells us of the trial and exposure of man, while the New contains the revelation of the second Man Jesus Christ.

The people also are divided into three classes: Jew, Gentile, and Church of God, and if we would read understandingly, we must learn to which of these classes the truth applies. For instance: One-half of the Bible relates to Israel and cannot refer to the church. One-fourth of the book is prophetic, and prophecy is always connected with Israel and the nations. Many of these prophecies were literally fulfilled at the first advent of our Lord and the remaining events will be as literally fulfilled at His second coming. Between these prophecies, some fulfilled and many awaiting fulfilment, the present, or church dispensation, comes in and is to be completed. Israel, Zion, and Jerusalem are local and connected with the earth and cannot refer to the church.

As there were seven stages in the work of God in creation, so there are seven steps or dispensations in the work of redemption. The six days of creation, crowned with man in the image of God, may find a counterpart in the 6,000 years of redemption, culminating in the likeness of His Son.

SEVEN AGES OR DISPENSATIONS.

First. The *Edenic*, or garden of Eden, in which man's trial, failure, and expulsion are rapidly traced.

Second. The *Ante-diluvian*, or days before the flood, when man, without law, became utterly corrupt and perished under the waters of judgment.

Third. The *Patriarchal*, beginning with Abraham, separated from idolatry, and ending with Joseph, who through a life of suffering and trial, reached at last a throne of glory and became the bread-giver and saviour of the world.

Fourth. The *Mosaic*, or age of law, began after the Exodus and continued until Christ, who becomes the "End of the law for righteousness to every one that believeth."

Fifth. The *Messianic*, including the life, ministry, death, resurrection, and ascension of our Lord.

Sixth. The *Holy Spirit*, or present dispensation, during which the Body, the church, is being gathered out by the preaching of the Word, and when complete will be caught up into heaven to meet her ascended Lord.

Seventh. The *Millennial Age*, or reign of peace. This will be ushered in by judgments on Israel and the nations after the church is gone. Prophecy will then be fulfilled, Satan will be bound and our Lord will set up His reign of 1,000 years over the earth.

THREE-FOLD DIVISION.

Besides the many groups of seven in the Bible, there is a three-fold character very marked. As the growth of man is in successive stages of infancy, youth, and manhood, so it has been with the development of the race.

Like children, man has needed to be taught, trained, and corrected, and the whole history of the race has been like

one great school of life. The times before Moses might be called the infancy of the world, under Moses the youth, and under the Holy Spirit, the age of manhood. The school represented by Moses would be the primary, the intermediate during the life of our Lord, and the senior under the ministry of the Holy Spirit.

In the first school, law was the lesson to be learned, but under the teaching of Jesus we have the refinement of law, or a combination of law and grace. Now, under the Holy Spirit the lessons are all of pure grace, and the Apostle Paul becomes the principal instrument of God in His revelation to the church.

The manner of teaching varies. Jehovah in the Old Testament revealing Himself in visions and dreams and object-lessons such as the tabernacle and the sacrifices.

The instruction of our Lord was largely in the form of parables, or word-pictures, so well adapted to the simple minds of His hearers, and for the transitional state through which they were passing.

The Pauline Epistles are mainly occupied with doctrinal teaching and exhortations to believing saints; simple in their statements and yet so profound that the Apostle Peter speaks of them as "hard to be understood," and Paul himself says that the "natural man discerneth them not, because they are spiritually discerned."

The revelation of the Deity has been in accord with the dispensations. In the Old Testament we have God in creation, Lord in government, Almighty in power, and Jehovah in His seven-fold character as revealed to Israel.

In the Gospels Jesus is the central figure, as Son of Man in Luke, as Servant in Mark, as King of the Jews in Matthew, but as Son of God in the Gospel of John.

In the Acts of the Holy Ghost, Peter in preaching to the Jew, speaks of Him as Son of man; Paul on the other hand, preaching to the Gentiles, speaks of Him as the Son of God.

In the Epistles, Christ (not Jesus) is the central theme, and the believer's position, privilege and possessions in Him.

The *nation* occupies the largest part of history and prophecy in the Old Testament; the *kingdom* is the subject of the gospels; while the *Body* or the *church* is addressed in the Epistles. Grouping together these facts we appear to have three grades or divisions in

THE SCHOOL OF GOD.

<i>Divisions:</i>	Old Testament,	Gospels,	Epistles.
<i>Departments:</i>	Primary,	Intermediate,	Senior.
<i>Teachers:</i>	Moses,	Jesus,	Paul.
<i>Age:</i>	Infancy,	Youth,	Manhood.
<i>Revelation:</i>	Father,	Son,	Holy Spirit.
<i>Style:</i>	Figure,	Parable,	Doctrine.
<i>Person:</i>	Jehovah,	Jesus,	Christ.
<i>People:</i>	Jew,	Jew & Gentile,	Church.
<i>Subjects:</i>	Nation,	Kingdom,	Body.

With all this diversity of subjects, teachers, and people, there is a perfect unity and harmony in the Scriptures and the one purpose, as well as one Author, is clearly seen.

Christ everywhere is the substance, marrow, and soul of the Scriptures, the beginning, centre, and end of the revelation of God. Moses wrote of Him, the Gospels reveal His blessed Person, and the Epistles tell of His

finished work on the cross, His present priesthood in heaven and His speedy return for His waiting saints.

The *principles* of truth are for all times and places, but *precepts* are only for the time in which they were spoken and for the persons to whom they were addressed.

Interpretation is quite different from application. All Scripture belongs to us and is profitable, but must be properly applied.

For instance, Moses wrote and Jesus spoke primarily to the Jew, but Paul speaks to saints, the church of God.

The ten commandments, the ceremonial law and the covenants, were clearly Jewish. Also the Sermon on the Mount, the Kingdom prayer and the Gospels generally were to the Jew; but when we come to the Epistles we find truth directed to the church. Such blessed truths as the unity of the Body, our heavenly calling, what we have in Christ and the second coming of our Lord, are truths not revealed fully in the Old Testament or even in the Gospels, but are special revelations for special people, through an especial apostle.

There are several verses in the Old Testament where both the first and second advents of our Lord are mentioned; there are others in the New that embrace all dispensations and include all classes.

SUMMARY.

The Old Testament is mainly occupied with Israel.

The Prophecies are concerning Israel and the nations.

The Gospels (first three) reveal Jesus to Israel as Son of Man.

The Gospel of John reveals Jesus to all as Son of God.

The Acts, first 12 chapters, Peter presenting Jesus to Jews.

The Acts, 16 chapters, Paul's ministry first to Jews, then to the Gentiles.

The Pauline Epistles are directly to the Church of God.

The Epistle to the Hebrews was primarily to Hebrews.

The Epistle of James to the twelve tribes.

The Epistle of Peter to the Dispersion.

The Book of Revelation to His servants, and concerning the Jew and the nations.

With one Teacher and one Book all we need is to rightly divide the truth, giving all that belongs to "Jew, Gentile, or Church of God," and the study of the Word will be an increasing delight to our own souls and through us a blessing to others.

Conference Addresses.

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

"THE THINGS CONCERNING HIMSELF."

By DR. THOMAS NEATBY, of London.

(At the Liverpool Conference, November, 1895.)

"OUGHT not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the

scriptures the things concerning Himself" (Luke xxiv. 26, 27).

It has sometimes been remarked that if we take one subject out of its connection we will make rather much of that one subject. Now I claim, dear brethren, if we take all scripture we cannot make too much of the one subject. The blessed Lord, risen from the dead, expounded to His disciples in all the scriptures the things concerning Himself; so that our subject is the title. The Word of God is there, and the coming of the Lord is the subject. The Word of God is one title of the Lord Jesus Christ—the great title: it is the perfect revelation of God's thoughts. When God speaks, it is Christ is the essence. Then Christ is called the Messiah, and Israel—I do not know that the expression Israel is ever applied to any in the Word of God but the literal Israel, the Jews, and the Lord Jesus—He is Israel. And then there is the coming of Christ; first, to take the members of His body to Himself, and then to come with them and take His glory. "Ought not Christ to have suffered these things, and to enter into His glory?" All this is so harmonious in the Word of God, and so extensive, indeed, co-extensive with the scriptures, that we cannot exalt it to too high a degree. The best proof that it is the Word of God is the Word of God itself. I should not think of trying to prove to you that the sun shines when you see it and feel it, when it illumines all creation. There might be evidences that could be brought to bear upon the question, but the question does not arise to an honest and sane mind. That this is the Word of God is clear from itself alone: everything outside agrees with it or bears it up. Men may bring all the arguments they like, but they cannot confound a truth that God has spoken.

Now, take the Word of God, and see the testimony to the blessed Lord. In some passages you cannot tell whether the Spirit of God is speaking specially of the living Person of Christ, or whether He is speaking of the written word of God. You are all familiar with the passage in Hebrews: "The Word of God is quick and powerful." We cannot separate the written Word from the Living Word. If we had not the Word of God in the scriptures committed to us, if it is not the Word of God, then we have lost the person of Christ; and as the devil is the antagonist of the Lord Jesus Christ from the very first, so his enmity against scripture is perfectly natural, for "they are they which testify of me," says the Lord, speaking of scripture; and here He expounded to them in all the scripture the things concerning Himself. He is the blessed subject of all scripture.

Right back in the garden of Eden we are told of a seed of the woman. You know who that is. "The seed of the woman." And why not of the man? Because He is not the seed of the man; so the man is set aside for ever. The head of the old creation is gone. This is a new creation, thank God for that, and it has a blessed head—the Man who died for you and me, who is risen from the dead. "That holy thing which shall be born of thee shall be called the Son of God." And in the genealogies given us in St. Luke, which some say, speaking a little carelessly, it is Christ traced up to Adam. Christ is not traced up to Adam. He is traced *through Adam* to God. It is the human nature, if you please, of the Lord Jesus Christ: but it is not as if Adam were the head of the nation from which Christ came from the beginning, and was set aside. Christ was "the seed of the woman who was to bruise the serpent's head; and that passage might be traced all through scripture to the very end, and you will find again the testimony of it in Revelation. Trace it for yourselves, and you will find how entirely scripture is one.

But another prophecy was that the Lord Jesus was to come of Israel. Moses said that He was to come who was to be like unto me—to come of Israel's brethren, like unto me. We find that very clearly. The Lord Jesus not only the chief Jew, not only the very head of the Jews, but the coming Son of God in grace to Israel as one of themselves—the Messiah of Israel. He was to be the Redeemer. How blessedly He has made good those titles which He has taken—He is the Redeemer of our souls; He is the One who has avenged us of our adversary, and who promises that He will bruise Satan under our feet shortly.

Notice in the eighth chapter of Luke how many manifestations of the enemy you find there. He rebuked the winds. What does that mean? He saw someone behind the winds, and He rebuked him. He stilled the wind, and rebuked Satan who was behind the winds. He was the Avenger; and if you will follow it all through that chapter you will find the power of the enemy coming out four or five times in a very distinct manner, and Christ getting the victory. The Avenger, the Redeemer. There is no redemption without avenging; and God has graciously avenged us of our adversary. More than that, He has avenged Himself—vindicated His own honour and glory, and magnified Himself above all His enemies in the person of our Lord Jesus Christ. There was the promise that "thou, Bethlehem Ephrata, though thou be little amongst the thousands of Israel, yet out of thee shall He come unto Me who shall be ruler in Israel." You know who that is? The Lord Jesus. He came, just as God had told hundreds of years before; He came forth from Jehovah when He was born a babe in Bethlehem, and that makes Bethlehem not little indeed amongst the thousands of Judah.

Then, again, there is a promise in Zechariah; and a comparison of the two will show something we which may well observe. The prophecy I quoted from Micah was fulfilled at the Lord's birth; the prophecy in Zechariah was fulfilled just before He was crucified. "Rejoice greatly, O daughter of Jerusalem; behold, thy King cometh unto thee." He came forth unto them Jehovah; now He cometh unto them He is just and having salvation; lowly, and riding upon an ass, upon a colt—the foal of an ass." Everyone received Him; everyone seemed ready with acclamations, their garments were strewed on the road, palm trees were cut down, and they cried, "Hosanna, blessed is He that cometh in the name of Jehovah." Thank God it will be true one day, it will be re-enacted, it will be from the lips of a repentant Israel—"Blessed is He that cometh in the name of the Lord"; and it will be in the same city that resounded with "His blood be on us and on our children." What a glad Hosanna when they have looked upon Him whom they have pierced! The paschal lamb speaks of the Lord Jesus Christ. Every one of these types is from the mind and heart of God, marking with infinite precision something of the great sacrifice of the Lord Jesus quite distinct from the other. The burnt offering, the sin offering, the trespass offering, the peace offering—how perfectly they set forth the worth of the Lord Jesus either towards God, or towards the sinner; either as to meeting the sinner's need, or as to the glory of God. We very often think of them chiefly as regards our need; but the first thought of God and the Lord Jesus Christ was the claims of God which had been trampled underfoot of man in this world. Angels, principalities and powers had seen that name which is everything to them, trampled underfoot in this world; and now, thank God, Christ comes, the burnt offering, and He accomplishes redemption as it is good in the sight of God. "Lo, I come, in the volume of the book it is written of Me." Sacrifice and offering had not done the will of God. The Lord Jesus

came and did it. That will is done—"By which will we are sanctified." It was God's will that His blessed Son should bear sin in His body on the tree, and He has done that will that He should be glorified in all His character, by man—a God-man. So the Lord says, "now is the Son of Man glorified," and God is glorified in Him. That is the true burnt offering—the sin offering for man's need.

We are told also in Zechariah of the shepherd being smitten and the sheep being scattered. How fully that was accomplished everyone knows. We read a few verses before this of the Judge of Israel being smitten upon the cheek, and we have the account of it in so many words, in the gospel, of the Judge of Israel being literally smitten on the cheek. The prophet spoke of His being "numbered with the transgressors"; and there the Son of God hung between two thieves. God knew it from the first. "Whom being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain." The Lord of glory—that Blessed One. Who could have conceived it? The Holy One of God numbered with the transgressors. You and I have heard by faith, "Father, forgive them; they know not what they do." Oh may these things never be to us merely so many fulfilments of prophecy—may they always be so many links binding our heart to Christ.

He says in Isaiah, "I gave My back to the smiter, and My cheeks to them that plucked off the hair." And did not Pilate give Him up, not only to be crucified, but to be scourged. "I hid not My face from shame and spitting." And there before His cross is fulfilled what the Psalmist spoke of them—"They part My garments among them, and cast lots upon My vesture." The hardness and callousness of man has reached a terrible point—they are casting lots whilst the Saviour is suffering. They would not have done it unless He had permitted it. And did not the high priests in their long robes cast in the Saviour's teeth what the thief cast in His teeth—"If Thou be the Son of God, come down from the cross"? And then the bitterest cry that ever rose from this earth, was told by David long, long years before: "My God! My God! Why hast Thou forsaken Me?"

In the midst of thick darkness the Lord Jesus was abandoned by a righteous God, that He might not have to abandon you and me. It was the will of God that we should not be forsaken. What can I render to my blessed God?

I might go on a long time, but the Word of God is just the solid rock upon which we stand. The Higher Criticism has beaten against that Rock to its own destruction. It cannot touch it. God has spoken in grace and in righteousness—making grace to reign through righteousness unto eternal life, by Jesus Christ our Lord; and what God has spoken is His Word. First of all, the person of Christ, and then the Word of God, quick and powerful, sharper than any two-edged sword, where everything is in its true place; where Israel has her place, and where the church has its place, the one never interfering with the other.

In the days of Malachi they were waiting. "They that feared the Lord spake often one to another."

O beloved, the reason I love to speak of Him is twofold. It is for the joy it is to me to meditate upon Him and His coming again; and it is that I may in some measure induce you, my brethren, to talk with me on His blessed coming, that He may find a people waiting for Him when He comes again. God grant that it may be so increasingly with us, for His Name's sake.

Questions and Answers.

QUESTION NO. 181.

C. D., London. "Will you please explain 1 Tim. iv. 10: 'Who is the Saviour of all men, specially of those that believe'?"

The answer is that the word "all" must mean either all *without exception*, or all *without distinction*. That it cannot mean the former is clear, because that would be universal salvation, and we see and know that this is not the case. Therefore it must mean the latter. And that this is so is clear from the consideration of the fact that before the Cross salvation and blessing were for Israel alone. Israel alone had the Law and the Scripture, the Altar and the Sacrifice. But on the rejection of Christ of whom they testified—that distinction was done away in Christ—and now these spiritual blessings are no longer confined to Israel. The stream is no longer confined: but it flows out to all *without distinction* of race or nation or tongue. Before the Cross, God's love was declared to be for Israel (Deut. xxxiii. 3; Hos. xi. 1, etc.), but now "God so loved the world," *i.e.*, *without distinction*—not without exception.

Now, "God will have all men (without distinction) to be saved" (1 Tim. ii. 4). Before the Cross "Salvation was of (*i.e.*, belonged to) the Jews" (John iv. 22).

At the Cross, Christ "gave Himself a ransom for all (*without distinction*). Before the Cross the sacrifice was only for Israel.

"I," said Christ, "if I be lifted up, will draw all men unto Me." Well, He has been lifted up. But are all men drawn unto Him? Yes, *without distinction*, but no, not without exception.

And the distinction now is not of birth or race, but of *faith*: "specially of those that believe."

The word "Saviour," however, in 1 Tim. iv. 10 is used in a general sense of "God" as being the Creator and Preserver of men as such (as in Job vii. 20; Judges iii. 9; Neh. ix. 27): and not of Christ, who is the Saviour of "His people" (Matt. i. 21).

QUESTION NO. 182.

G. W., Battersea. "I cannot find any sanction for the word 'sprinkle' many nations in Isa. lii. 15, R.V. The word נִזַּח *Nazah*, sprinkle in A.V., has no such sense as 'sprinkle' according to Fuerst."

We are not concerned to defend the R.V. We must go to the root of the whole matter. There is no doubt whatever that the primitive meaning of נִזַּח is *to leap, to leap out*; hence, of liquids, *to spurt out* as blood (Lev. vi. 27; 2 Kings ix. 33; Isa. lxiii. 3). But people cannot *spurt out* or be *spurred out*, consequently we must use a word which is correspondingly appropriate, *i.e.*, *to leap for joy, exult*, applying to people the action and appearance of the liquid—sparkling or flying out.

Here the verb is in the *Hiphil*, and means *to cause* whatever the verb means. Now, we cannot say, "So shall He cause to sprinkle many nations," but we can say, "So shall He cause many nations to wonder or admire, or to exult or

leap for joy." For this is exactly what the contrast is here. AS many were "astonished" at the depth of His humiliation, SO shall many nations be astonished at what they shall see and hear concerning His exaltation. This is the scope of the passage. For this scope we must always look, and in harmony with it must we always interpret. It is not so much a question of the meaning of words, as such, but of the scope of the passage which gives the words their true meaning, colouring and sense.

The Translators of the Septuagint rendered the word θαυμασονται (*thaumasantai*), *they shall admire, i.e.*, "So shall many nations admire Him," which exactly agrees with what we have said above.

Indeed, the scope may be enlarged, for the structure of the passage, Isa. lii. 13 to liii. 12, is designed to exhibit and emphasise this great contrast between the despising and the admiration.

There are fifteen verses. Five times three, or three times five. The *five* speaking of *grace*, and the *three* telling us of its *divine* origin and perfection.

The first three verses correspond with the last three, and have the same subject. In the first (A) we have the Divine counsels in prophecy. In the last (A) we have the same in fulfilment, the whole statement from the beginning to the end; while in the three other members we have the working out of these counsels, and in the central member of all we have the great central truth enshrined as to what was the meaning of it all for Himself and His people.

A | lii. 13-15. The Divine counsels as to Messiah, in prophecy as to His person, 13, His work, 14, and its results, 15.

B | liii. 1-3. Man's rejection of Him. Its cause.

C | liii. 4-6. The Divine purpose in His rejection, and the meaning of His sufferings.

B | liii. 7-9. His rejection by man. Its nature.

A | liii. 10-12. The Divine counsels as to Messiah in fulfilment. Their outcome in blessing and glory.

Now it will be seen at once that lii. 15 (A) must correspond with liii. 11, 12 (A), and the subject of both members is one and the same, *viz.*, "the sufferings of Christ and the glory that should follow." "Sprinkle" therefore is meaningless in this connection, as well as being out of all harmony with the rest of the verse.

There is a further reference in these five members to the five books of the Law.

A | Genesis. The seed-plot of the whole (especially iii. 15).

B | Exodus. The rejection foreshadowed in the rejection of Moses.

C | Leviticus. The great offering itself.

B | Numbers. The trial of the perfect servant in the wilderness.

A | Deuteronomy. The outcome of the Divine counsels in blessing for them and for Israel.

The patient and diligent student can work out this inter-relation, for there is much more in it than appears upon the surface.

Our Monthly Bible Study.

"ALL THINGS" IN ROM. VIII.

1. THE BELIEVER'S PERSUASION :

"ALL THINGS WORK TOGETHER FOR GOOD" Rom. viii. 28.

2. THE BELIEVER'S RICHES :

"WITH HIM . . . ALL THINGS" Rom. viii. 32.

3. THE BELIEVER'S VICTORY :

"IN ALL THESE THINGS MORE THAN CONQUERORS" Rom. viii. 37.

Christ Church Lodge, Bromley, Kent.

T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT.

THE BASLE CONGRESS.

With the approach of the period for the holding of the next Congress, considerable interest is being displayed in Zionist circles. The Russian Zionists will hold a preliminary conference, which will discuss every point on the programme of the Congress, and give the necessary instructions to their delegates. The decisions of the preliminary Conference will be binding on the delegates from Russia, except in matters of importance in regard to which they may find it desirable to modify their mandate. There will also be a preliminary Conference at Basle on Friday, August 26th, two days before the Congress. Colonisation Societies will then decide on the form in which they can co-operate with the Executive Committee. Only important principles will be considered at this Conference, before which the Executive Committee will lay its proposals.

M. Frederic Beer, a Parisian sculptor, has prepared a commemorative medal of the coming Congress at the request of the Executive Committee. The obverse shows a symbolical group, and the reverse contains a Biblical saying, selected by the preliminary Conference at Vienna.

THE CHOVEVI ZION ASSOCIATION AND THE FEDERATION SCHEME.

The Headquarters Tent of the Chovevi Zion Association has adopted the English Zionist Federation scheme.

THE ZIONIST FEDERATION.

The Committee appointed by the recent London Zionist Conference has now issued its Report with the Code of proposed Rules to govern the Federation that was decided upon by the Conference as follows:—

- (a) The fostering of the national idea in Israel.
- (b) The acquisition of a legally safe-guarded home in Palestine for the Jewish people.
- (c) The supporting of existing colonies and the founding of new colonies by placing as many Jews as possible living in Palestine as settlers on the land, and encouraging, guiding and assisting new settlers anxious to establish colonies, or any handicrafts, industries or arts in Palestine.
- (d) The study of Hebrew literature and the use of Hebrew as a living language.

The administration is vested in a Central Committee, elected by the federated bodies from which an Executive Committee will be elected. The practical work that the Federation proposes to undertake is foreshadowed in Clause 10, which reads as follows: "That the Executive Committee shall be the medium of communication between the English Zionists affiliated to the Federation and the Zionists of other countries. They shall advise on the steps necessary for the furtherance of the general movement, and adopt such means as may be approved for carrying into effect the resolutions adopted by the International Zionist Congresses held from time to time. They shall also initiate, in connection with the various objects of the Federation, propaganda, which shall partake of one common character throughout all the federated bodies." Funds are provided by each of the federating Societies.

TURKEY AND THE JEWS.

"In the course of its annual report, the *Alliance Israélite Universelle* remarks: 'There is probably not a single country in Europe where the Jews enjoy wider and more complete tolerance than in Turkey, and greater goodwill on the part of the authorities. The Government of the Sultan is aware of and appreciates their patriotism; they had proofs of this in the late Turco-Greek war.' The broad-mindedness of the Turkish Government in respect of the Jews has, indeed, received striking and frequent exemplification. There is a very large Jewish population under the Sultan's rule, 120,000 in Turkey in Europe and 150,000 in Turkey in Asia; yet the Sultan is not possessed by the haunting fear of the Jewish peril. On the contrary, he avails himself to the fullest extent of the abilities of his Jewish subjects, promoting them to important positions in the military forces and in his own household. The head of the naval medical service is a Jew; so are the chief interpreter to the Porte and the Sultan's own oculist. The Sultan's benevolent attitude is frequently attested by his interest in Jewish charities and benefactions to the Jewish poor; and, as is well-known, two of the American Ministers to Turkey have been Jews, one of whom, Mr. Oscar Straus (by the way, just re-appointed) humorously remarked on his difficulties in holding the balance between the antipathies of the Christian churches and the ambitions of Christian powers at Constantinople. That principles of religious freedom should thus find exemplification in their purest form at the hands of the Ottoman ruler—that much-denounced monster of misgovernment—is likely greatly to perplex the historian of the nineteenth century."—*Jewish Chronicle*.

TURKISH TOLERATION AND PALESTINE.

"The Ottoman Empire has yielded its ground to external pressure, but its shrinkage has, in more than one case, been coincident with a contraction rather than an expansion of the area of liberty. True, Servia is magnanimous to its Jewish subjects. But Roumania has broken its own chains only to rivet them on some of the least offensive of its own people. Its treatment of its Hebrew population is a stultification of those powers which championed its cause in the interests of freedom, and in striking contrast to the action of the Sultan. Then, again, Greece's alleged blow for Cretan liberty was accompanied by a wave of anti-Semitism, as our report last week of the Thessalian evacuation showed. The imminence, too, of Russian predominance in Bulgaria is a direct menace to the Jews in that Principality. All the greater, therefore, must be our regret that the Turkish authorities should be frightened into interference with the free immigration of Jews into Palestine. It is a desirable thing that there should be an 'open door' into Zion, but the Sultan is a sovereign and independent power, and his goodwill will not be conciliated by imprudent and intemperate language. Some advantage may be derived from the Sultan's action if it teaches Zionists nearer home the imperative necessity of so guarding their language and action as to avoid the raising of a Jewish question in Turkey."—*Jewish Chronicle*.

ARGENTINA IS NOT PALESTINE!

THE RETURN OF COLONISTS FROM ARGENTINA.

The return of 134 colonists from the Argentine to Kherson has created a great sensation, not only among Jews, but in Russia generally, and many newspapers devote long articles to the subject. The May number of *Suvorin's* monthly *Historical Review*, contains a long contribution from the well-known writer, Bassanin, who has made himself personally acquainted with the condition of the colonies in Argentina. He praises the Jewish agricultural

labourers, and believes that the reason for the unsatisfactory results lies in the circumstance that the colonists do not at once become proprietors of the land they cultivate. "When a labourer has no prospect of becoming owner of the ground he tills, when he knows that everything, cattle and implements, belongs not to him, but to the administration, whose debtor he must always remain, then he must lose all inclination for work." The *Novoje Wrenija* expresses the opinion that the return of Jewish colonists from South America cannot but accentuate the Jewish question, as its solution can no longer be looked for in emigration.

The Jewish papers are very much concerned at the news. The *Voschod* publishes a strongly-worded leading article, in which it calls upon the St. Petersburg Central Committee of the Jewish Colonisation Association to tell the Jewish public at last the whole truth about what has occurred in the Argentine Colonies. It must be stated that for the last three years the Committee has published no report or given the slightest information whatsoever.

RELIGIOUS SIGNS.

THE CHURCH OF THE FUTURE.

The following has the true anti-Christian ring about it, and contains the principles which are rapidly and steadily advancing. It is from a Boston (U.S.A.) newspaper report of a recent sermon! and is displayed in bold type, as worthy of what is considered its importance. It is headed:

THE COMING CHURCH: WHAT IT OUGHT TO BE!

"In the first place, the basis of fellowship should have no ecclesiastical or doctrinal test, nor any barriers arising from formal affiliations. 'Jews and Gentiles, barbarians and Scythians, bond and free,' agnostics, Spiritualists, materialists, and people holding every intellectual theory under the sun, should be able to be conscientious members of a righteous church. Fellowship will be based upon the unity of the race. The religions of the past have all grown out of humanity, and as one of our poets says, they may grow out of us still. There should be no test as to attainment of character, but only of purpose.

"In the second place, the form of organisation should vary in differing communities and circumstances. The administration should be thoroughly democratic. The initiative and referendum and imperative mandate should be put in practical operation, both because of their reasonableness and on account of the possible training for their use in the politics of the near future.

"In the third place, the mission of the church should include the utterance of a message and the most practical service. The message is simply the word of faith that this is a good race in a good world in a good universe; the message of hope that all things must change for the better, not necessarily in essential character, but in outward conditions and attainments; the message of love as the key to all problems, philosophical, scientific, theological, and practical; and the revelation of the mysteries of earth and heaven.

"I do not mean that the church should ever become identical with the state. The time was when the church was the state and the school, and controlled all educational and eleemosynary institutions. As has been well said, a part of the work of the church is done when the state assumes such service, but it is the business of the church to have a general concern for the well-being of humanity, and to make the state too holy to tolerate any wrong.

"So, too, in her relationship to industry and commerce, it is her business hopefully, patiently, wisely, to discover the laws of human intercourse in material things. Believing in the progress and the universal author of the law of love, she should see which way the world is going, know where it is now, and what the next step to be taken should be. She must insist upon her economics being founded on justice. In education she will set herself to banish ignorance. She will cause Boston to blush on account of such imperfection in her system of public education as makes possible the existence of private schools for the wealthy and exclusive. She will be the inspiration for truer character-building in the training of the young. She will see that there is better care for the poor, insist upon the enlightened treatment of the insane and all other unfortunates, regenerate the criminal and civilize the prison. She will promote the truest brotherly relationship of the employer and employee."

No! it is not for the increase of sin and crime and moral corruption for which we are to look. In these respects the

world may apparently become "better." It is in the "religious" sphere in which we are to look for the real corruption! for (as Dr. Anderson has so well shown) Satan is the god of this world's religion, and not of its crimes and immoralities. And such a "sign" as that given above is the best evidence we can have as to the truth of this assertion.

"AN ECCLESIASTICAL DRAMA.

"The Clergy as Actors."

Such is the heading of an article in *The Daily Telegraph* describing the performances at Canterbury of an Ecclesiastical Drama entitled "The Conversion of England."

"The play was given in compliance with a suggestion to Dean Farrar by the late Archbishop Benson, and as part of the celebration of the thirteenth centenary of St. Augustine's landing in England.

"All the characters were played with much earnestness. The ecclesiastical roles were filled by clergy, whilst all taking part in it are described as prominent Churchmen in the locality."

Yes, it was the "conversion of England" that was acted, and this is what it has all come to. It is only "a play." The reality is the fact that it is not England which has been converted, to Christianity, but the Church which has been converted to the stage! For it was an Archbishop (Augustine's successor) who originated the idea, it is a Dean that carries it out, Clergy are the actors, and a cathedral is the recipient of the profits—"if any." Can "Christianity" so-called sink much lower?

"MODERNITY" IN RELIGION.

The Daily Mail, amongst its "Typical Churches," recently gave an account of Mr. Aked's Church in Liverpool (Pembroke Chapel). The interviewer writes:—

"THE NOTE OF 'MODERNITY'"

was exceedingly noticeable. My mind had been attuned to this by two of the hymns, one being Matthew Arnold's 'Calm Soul of All Things,' and the other some verses by Frances Power Cobbe. After this there was nothing remarkable in the fact that the second lesson was Dr. Washington Gladden's 'Ultima Veritas.' The subject of the sermon was announced as 'The Romanist Doctrine of Purgatory and some Christian Theories of the Intermediate State.' It was the last of three sermons on Dr. Horton's book, 'England's Danger.' The chapel was packed to suffocation, and the congregation listened with the closest interest for more than an hour.

"There was laughter, loud and unrestrained, while the preacher read from Dr. Horton a passage about a 'raffle for souls' in Mexico, and then the most solemn hush while he spoke of what he called a 'real hell.' It was clear that while to the preacher 'the old conceptions of future punishment were vulgar and absurd,' he was far from dogmatizing in favour of universalism, and that, though he was inclined to 'faintly trust to larger hope,' his mind had been strongly influenced by the doctrine that 'character tends to permanence.' After a cleverly elaborated argument, suggested by a passage in Mr. Gladstone's 'Studies Subsidiary to Bishop Butler,' the preacher went on—his text had been 'Our God is a consuming fire'—to show that among the functions of fire were 'to melt and to purify,' and that love can only punish to purify. 'Hell,' he said, 'itself is an expression of the love of God, and deep down in the lowest depths of the nethermost hell the love of God goes blazing and consuming on.'

"AS FOR THE EVENING SERVICES,"

said Mr. Aked, 'I hardly know how to describe them; you can judge for yourself.

"Here are a few of the recent subjects I have dealt with:—"Ruskin's Religious Reading of Tennyson's 'Come into the Garden, Maud'; "A Ballad of Reading Gaol"; "The United States and the Cuban Question"; Lowell's "Without and Within"; Burne Jones' picture, "The Vampire" and Rudyard Kipling's "Recessional"; "The Rizpah of the Old Testament and the Rizpah of Tennyson"; while such books as Mark Twain's "Joan of Arc"; Zola's "Lourdes" and "Rome"; Hall Caine's "Christian"; and, by way of contrast, Dr. Lyman Abbott's "Theology of an Evolutionist," form the "text" of the evening sermon as they appear."

"THE SPIRITUAL REGENERATION OF MAN."

This is the title of a series of articles in a Spiritist journal. And indeed it is the subject of "The Inaugural Address to the Members and Friends of the

"SPIRITUAL REGENERATION SOCIETY."

—So closely does Spiritism travesty Christianity.

The speaker asks :—

"Who are the inhabitants of the spirit world? To the initiated there is no doubt but that they are those who were once the embodied inhabitants of the earth."

But those who are initiated into the Word of God by the Holy Spirit know that this is a lie. They know that these are evil angels and "doctrines of demons."

"That many people lead exemplary lives we all know, but the majority leave their bodies while they are lovers of strong drink, riotous eaters of the flesh of their non-human fellow creatures, commercial rogues and swindlers, vivisectioners, liars, slanderers, and lovers of secret sins. Recognising that it is we who people the spirit-world and pass in the twinkling of an eye from this sphere into that, what reason have we to expect that an intercourse with spirits should be an intercourse with anything better or worse than ourselves? If the spirit world is to be filled with saintly spirits we must ourselves become saints, that is, spiritually regenerated.

THE TRUE IMPORTANCE OF THE BODY

here becomes manifest. And when we know that the eating of flesh is not only unnecessary to the maintenance of health, strength, and longevity, but the reverse, it becomes a form of idle and vicious cruelty for which we shall certainly be held responsible."

Here is the true "forbidding to eat and the commanding to abstain from meats," of which the Spirit "speaks expressly" (1 Tim. iv. 1-2).

The upshot and outcome of all this demoniacal teaching is "Be good; abstain from this and from that, be pure, and thus become spiritually regenerate." Spiritists have now discovered that the "spirit-world" (so called) needs improvement! and that improvement must begin here.

"So far as the senses are unperverted, or purified by spiritual regeneration, is the spirit unattracted to this earth, but when the senses are perverted and are unable to gratify themselves in spirit-life, such spirits will beg, borrow or steal a living body, which they obsess so that they can gratify their sensual cravings. And this is the foundation of many of our spiritualistic manifestations, and accounts for the fact that some of our spirit mediums are of so unspiritual a nature."

The article concludes with this awful statement :—

"If there were no vice on this earth among men, if all died having accomplished their mission to the full, it is obvious that none of us would be earth or sense-bound, but that we should pass on at once to a far higher condition than those who now remain here, in spirit-life, for the purpose of completing the object of their existence. Could all be induced to do this the whole tone of Spiritualism would be raised to a higher platform, and there is no doubt that we should get from the spirit-world help, information, and guidance of a class higher than any with which we are at present acquainted. Surely there can be no grander or higher work on earth than the physical and spiritual regeneration of man. Let us, then, all do our utmost to help each other to thus bring God's kingdom of heaven on earth."

These indeed are among the "things to come," of which the Holy Spirit has forewarned us. And being forewarned ourselves, we ought to warn others against the Satanic origin of the whole movement, and against the holding of any doctrines which make them look to Spiritism for a support which they fail to find in the Word of God.

SPIRITIST SIGNS.

SPIRITISTS IN CONGRESS.

The International Congress of Spiritists has come and gone. All the many papers, addresses and speeches culminated in various expressions of the great anti-Christian lies—parts of "the lie" to which all will by-and-by be given over. We may give some by way of warning, merely remarking that they are all in direct and absolute opposition and flat contradiction to the Word of God. Let us beware how we in any way foster the lie.

1. The universe is on a spiritual and ethical basis.
2. That death is not death.
3. That life is what is final and not death. (Page Hopps.)

4. That "there is no religion higher than goodness of life, justice, honesty, mercy, tender sympathy with the poor and afflicted, brotherly love, kindness, and charity to all men." (Dawson Rogers, the President.)

5. The great proclamation was "the fatherhood of God, and the brotherhood of man." (Peoples, of California.)

6. By the agency of the Spiritualistic Movement, they had an instrument by which they could spiritualize the lives of men and renew the secret potency of the creeds of all the Churches.

They had given to them by those who had lived on both sides of the grave, the key to the enigma of the world. . . . They were, in short, in a very distinctive manner, the recipients of a new revelation.

. . . . What was their faith? It was the faith committed to the saints in all ages, by keeping hold of which, indeed, saints were possible."

This is the blasphemy which is destined to become man's universal Satanic religion, which will culminate in the denial of God and His Word in so refined a manner as to "deceive" the whole earth!

ITEMS OF THE CONGRESS.

One of the evidences of the "latter times" will be the teaching of demons "speaking lies in hypocrisy." The evidence that these times are upon us is evidenced by the speakers at the great "International Congress" held in St. James's Hall on June 19.

The opening address was given by the Rev. John Page Hopps :—

"Brothers and Sisters: It is my great privilege to bid you welcome on behalf of those who have organised this Congress; and I rejoice that this welcome is associated with religious worship: for, when we go deepest down, we find the rock of Religion; and when we penetrate to the heart of Spiritualism, we find God. Welcome, then, and may we know and feel that God and the angels are with us in all our seekings for the truth, and in all our efforts to make the truth effective in helping on the joy and hope of the world!"

There is nothing of uncertainty in the above:—"the rock of religion" and "in spiritualism we find God." Then comes a stab at the Bible, which is always the special object for their ridicule.

"The Bible is a grand book, but it is not infallible; it is not even consistent."

But from that Bible he selects a passage, which he uses to express their ideal and his own state.

"Our ideal to-day, then, is not to discuss, but to climb, and, like the seer of Patmos, to be 'in the spirit on the Lord's day.' So consider with me that fine saying of the Hebrew prophet (Isa. xlvi. 16), 'And now, the Lord God, and His Spirit, hath sent me.'"

By their own accounts as given in *Light*, 1,200 people assembled to hear these statements.

The "rock," as we go a little further into their philosophy, proves a very rotten foundation. We find their spirits have two voices. It seems as if one spirit school favoured the *Latin races* and others the *Anglo-Saxon*. The Latins clinging to re-incarnation—the Anglo-Saxons to progression,

"Spiritists of the Latin race admit that the soul may live in space or re-incarnate in other worlds when purified sufficiently to deserve this progress, while Anglo-Saxon Spiritists do not generally allow the possibility of return to earth, but believe in immediate progression. Since re-incarnation is, therefore, the belief adopted by some millions of adepts, it has been deemed urgent by those whom I represent that the attention of the Congress should be called to this most important point."

The "rock" after all proves a delusion; and, "finding God," according to their own showing, leads into darkness.

For the same speaker has to declare before this Congress in his closing address—note his words—*there were spirits who would say anything*, which remark is followed by "laughter."

"Speaking lies in hypocrisy" with them is a matter for merriment!

"The Rev. John Page Hopps referred to the excellence, both of the paper and of the way in which it had been read to them by Mr. Lucking, but said that the paper did not carry conviction to his mind. Most of those present would agree with the phrase 'successive lives'; but it did not at all follow that those successive lives were all to be passed on the earth. His Spiritualism led him to conclude that it was quite possible to get 'on the other side' all that was necessary either of retribution or progress. (Hear, hear.) It seemed to him that instead of re-incarnation being required by evolution, it constituted a most serious break in the continuity of evolutionary unfoldment. The whole doctrine appeared to him purely arbitrary and speculative. *It was no use saying that it was a fact because the spirits said so, for there were spirits who would say anything.* (Laughter.) Nor was it any argument that some persons declared that they could remember their past experiences. Some people could remember anything they desired to remember. The object of education was to regulate the imagination. He was one of those *free, liberal, and independent thinkers* who believed *there was room in the world for all kinds of views.* He was glad, therefore, that there were Re-incarnationists in the world. (Laughter and applause.)"

The Scriptures declare this should come to pass. The spiritists themselves give evidence of the fact.

AT THE SOIREE

these Spiritists showed that after all they were mere mortals of ordinary "flesh," for they appeared to enjoy themselves immensely according to the following from the *Evening News*, of June 25th:—

"The men had no distinctive features, but the ladies, on the other hand, showed slight signs of not being of the common herd. There was the Blavatsky lady, for example; she is the elderly spiritualist, and develops flesh and crinkly hair to an alarming extent. She wears queer barbaric jewels and outrageous gowns. The younger lady spiritualist affects a pince-nez and a long, trailing, Greek sort of gown, while the youngest has only a little wildness about the eye and hair and a fearfully rapt expression.

There was a fine show of spiritualist patriarchs last night of all sorts and sizes, the kind of gentlemen you see pictured in advertisements as "having used no other," and thus reached a fine and hale old age. The patriarchs were in great request, and intense mothers introduced offspring to their notice to receive a sort of spiritualistic benediction, for there were many children present, mostly girls who had implanted on their small features a most awful contempt for all but the most shining of spiritualistic lights."

Editor's Table.

REVIEWS.

Marturia; or, The Testimony of Ancient Records and Monuments in the British Museum to the Historical Accuracy of Holy Scripture. London: J. W. Pitman, 140 Gower Street, W.C., price 2s. 6d.; or from the author, Rev. W. Bramley-Moore, M.A., 26 Russell Square, W.C., 2s.

We can heartily recommend this book. It is a store-house of remarkable facts, and gives a vast amount of valuable information. It was a happy thought to lay the British Museum under tribute, and make it yield its powerful evidence to the truth of God's word. With this book in the hand, a visit to the Museum will become a new interest. We do not wonder that *Marturia* has so soon gone into a second edition.

The Coming Conflict of the Church. By Samuel Garratt, M.A. 68 pp., price 6d. William Hunt and Co.

The author of this pamphlet says in the preface: "These pages . . . are mainly drawn from my commentary on Revelation." As this work was noticed recently it is not necessary to say more about it.

John's Apocalypse, Literally Translated and Spiritually Interpreted. By H. Browne, M.A., Glasgow, M.D., London. Simpkin and Marshall.

The title of this book is a sufficient description. It is called "John's" Apocalypse. What we want is really "the Apocalypse of Jesus Christ which God gave unto him to show unto His servants." No "literal" translation can be correct. It is only as translation is idiomatic that it can be worthy of being so-called. And as to the "spiritual" interpretation, we can hardly accept Mr. Browne's as being that. The Apocalypse is given in order to *interpret* to us what God has written for our learning. And we shun all interpretations which make God always mean something different from what He says.

For example, the darkening of the sun in Matt. xxiv. 29, 30 is "interpreted" of the crucifixion. Rev. xvii. is "interpreted" of events which fulfilled it in the fourth century. "One hour" is "interpreted" as 1260 years (Rev. xi.). "No literal city is meant" (Rev. xix. 15). "The wine-press of wrath was trodden underfoot outside the city, for our Lord suffered without the gate" (Heb. xiii. 12) (*quant. suff.*).

Second Coming of Christ, its Certainty and Supposed Nearness, by Rev. A. T. Steed, M.A. John Kensit, Paternoster Row, price 6d.

"Only the watchful living saints will figure in the first rapture of living saints. . . . All other believers will be left down here upon the earth to go through the great tribulation." . . . "They will be translated to heaven without dying later on."

From these extracts the drift of this book may be seen. What a pity it is that such teachers cannot show us where the line is to be drawn! Can they not give us some standard whereby we may know who are to be the privileged men?

Other parts of this book contain some good things about Babylon and commerce that will bind the nations together in the future.

The Coming of Christ. What is it? By I. H. Burridge. Second edition, Pickering and Inglis, Glasgow, price 1s. 6d.

We cannot speak with approval of the attempt to make the parable of the wheat and tares square with the teaching of the Apostle Paul in 1 Thess. iv. The writer says, "The wheat are the saved ones who compose the Church," and on the next page says, "Howbeit those converted after the Church is gone will be the wheat—the children of the kingdom, though those composing the Church are looked at as the wheat now." We cannot reconcile these assertions, because in our judgment the Church—the mystery is not referred to at all in Matthew. The parables have distinct dispensational teaching, and it is better for teachers to be careful to observe this. Much in the book may be commended.

Sacred Similitudes, by M. I. Pillans. G. Stoneman, 39 Warwick Lane, price 9d.

The author is amongst the number of those looking for the Lord Jesus to return to "a world ripe for judgment." We differ as to the Church of Christ being His bride; otherwise the book may be read with profit.

SUMMER IS HERE

and many in our large cities are unable to enjoy its health-giving pleasures. A useful work is undertaken in bringing these pleasures to invalids and the suffering among our poor, by Miss Annie F. Perram, Hon. Secretary of "Help to the Suffering Poor," 90 Darent Road, Stamford Hill, London, N. The work is well recommended.

THINGS TO COME.

Editorial

DEATH AND JUDGMENT.

IN Heb. ix. 27, 28, we have a very important statement concerning these two solemn subjects:—

A | AS it is appointed unto men once to die.

B | But after this the judgment.

A | SO Christ was once offered to bear the sins of many.

B | And unto them that look for Him shall He appear the second time without (*i.e.*, apart from all question of) sin—unto salvation.

It will be seen by the alternation of the subjects in these four members—that in the first and third (**A** and **A**) we have "death." In the *first* line—death as God's appointment for men (in consequence of sin). In the *third* line, the death of Christ to bear the sins of many. In the *second* line we have the "judgment" which follows after death, for all who thus die according to this appointment. While in the *fourth* line which corresponds with it, we have *no judgment*, for those for whom Christ thus died and whose sins Christ thus bore: but instead of judgment there is only "salvation," and nothing to do with "sin" whatsoever.

Then in **B**, there is the "fearful looking for of judgment"; while in **B**, there is the blessed looking for of Christ who has borne the sin and hence freed from all judgment.

We have here a true statement as to the standing of the saved sinner.

Death and judgment are God's appointments for men, because they are sinners. Not only have "all sinned," but all are "under sin," *i.e.*, under its power, guilt, and condemnation.

There was only one who "did no sin," and "knew no sin," and "in Him was no sin." Yet when "He bare the sins of many," and "sin was laid upon Him," then sin in the flesh was condemned, and He died. But He saw no corruption, for "it was not possible that He should be holden of death." This was the spotless holy Son of God.

All mankind is looked at as being and coming under one of two heads, either born of the first Adam, the first man, or born again of the second man, the last Adam.

There are the two categories.

"MEN."	"THOSE THAT LOOK FOR" CHRIST.
"Death."	No question of sin.
"Judgment."	"Salvation."

Those in the one column which is headed "Men" are subject to and lie under God's appointments for them—"death" and "judgment": while those in the other

column are subject to neither, for Christ has borne "death" for His people and delivered them from "judgment": hence there is no question of sin, and nothing but salvation to come.

How wide the contrast:

The one clouded with darkness and ending in misery. The other illuminated with light and ending in glory.

For those in the second category, there is no reason why they should ever die at all. "Death" is not God's appointment for them. They are waiting for Ascension, not for death. They are waiting to be caught up into the heavens, and not to be buried in the earth. If their Lord carries and they are called to "fall asleep" in Christ, they are still waiting for His appearing.

More than this. There is no reason why they should ever come into judgment. Indeed, it is expressly declared that they shall not, in John v. 24: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me hath everlasting life, and shall NOT COME INTO JUDGMENT" (R.V.). Christ has borne their judgment, and

"Payment God cannot twice demand
First at my blessed Surety's hand,
And then again at mine."

They are not only *not* appointed to death and judgment, but they are appointed to salvation; free, full, and final salvation at the coming of our Lord Jesus Christ. In a word they "have everlasting life," and "shall not come into judgment."

In the face of these wondrous facts, how many thousands of Christians are going about still bearing their own sins and looking for judgment: and feeling and speaking as though they and all their words and deeds were yet to be brought into judgment. All this comes from ignorance as to what God has done, and what God has said as to the standing which He has given them.

If Christians understood and realised this, they could never become absorbed in movements for making "men" temperate, moral, or pure, for they are still appointed to "death" and "judgment" notwithstanding all such improvements and reformations of character.

No, it is not the holding of views, or the giving of alms or the saying of prayers, but it is a union with Christ in His death and resurrection which can alone remove men out of the one category into the other.

Happy are they who know the joyful sound of this good news of God's Gospel. Happy they who can rest in perfect sweetest confidence and peace knowing that their "sins" have been purged by the sacrifice of Christ, and that "sin" (their old man) has been crucified with Him on Calvary, and that they live and walk now in the newness of His resurrection life, and therefore cannot come into judgment.

If the truth as to God's work and God's word were known as to their perfect *standing* in Christ, there would

be fewer Christians filled with thoughts about their own *state* in themselves: fewer filled with apprehension as to these solemn subjects "death" and "judgment."

If these truths were known and understood, the popular expression "a general" resurrection and "a general" judgment would be unknown.

All confusion and error may be traced up to ignorance of the Scriptures. (1) Christians lost the truth of union with Christ in death and resurrection. (2) The hope of Ascension at His coming necessarily soon followed it. (3) The truth as to the Christian *standing* being lost, the truth as to Christian *state* and walk followed together with wrong thoughts as to sin and sins and justification: assurance of salvation was lost, and judgment to come was looked upon as the time and place to have that settled. (4) This of course gave wrong thoughts as to *ordinances*, which came to be treated as means of salvation; and Christ not being known as a complete and perfect Saviour, these were added to His merits to increase their value. (5) Forgiveness of sins was put as the *end* of all religion, whereas, in true Christian standing it is put at the beginning. (6) Hence, through these various developments came superstition and errors of all kinds, which we still look back upon and call "the dark ages." But this is how those dark ages came!

Rome to-day puts "death" and "judgment" as the first two of what she calls "the four last things." With us, thank God, they are both past things, and our *things to come* are neither her last two, "heaven and hell," but Christ Himself and His salvation apart from all question of sin.

May this be the blessed standing and prospect of all our readers. May they find all their delight in this Blessed One now, as they shall find it to all eternity.

Contributed Articles.

THE LAST SEVEN-FOLD COMMAND OF CHRIST.

BY DR. BULLINGER.

AMONGST the many Figures of Speech used in the Bible there is one called *Polyptoton*. This name is formed from two Greek words which mean (as applied to grammar and rhetoric) *many inflections*. The Figure is so called because the same word is repeated in different *cases*, or in different *tenses* and *moods*, etc. These repetitions are always used in the same sense, and are from the same root, but with different terminations or inflections.

Moreover, they are always used for the sake of emphasis, putting great stress upon what is said, and calling our attention to its importance and certainty.

For example: Gen. ii. 17, "Dying thou shalt die." This is rendered rightly: "Thou shalt surely die," laying great emphasis on the word surely, and meaning most surely or certainly.

Gen. i. 24. The Hebrew reads, "God . . . when He visiteth, in visiting, will visit you." This is rendered "God will surely visit you." This is correct as far as it

goes, but it means much more, "God will most certainly visit you."

John xvii. 25. "O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me."

2 Cor. i. 10. "Who delivered us from so great a death, and doth deliver, in whom we trust that He will yet deliver us."

These will serve as examples of this beautiful and impressive way of calling our special attention to the importance of the assertion that is made, to the truth that is enunciated, or to the precept that is thus enforced.

For there is one particular example of this Figure that was used by the Lord Jesus alone. "He that hath ears to hear—let him hear."

Here we have first the infinitive mood, "to hear," then the imperative mood of the same verb—"let him hear," and these are combined with the cognate noun "ears."

No mortal lips ever presumed to demand attention and obedience in such an impressive manner. It is difficult for us to express in English the fulness and weight contained in this figure. They are always translated literally, and not idiomatically as in Gen. ii. 17 and i. 24, but their meaning is "thou shalt most surely take heed and give thy most earnest attention to what is said."

It is interesting to notice that not only did no human being ever claim such attention, but that the Lord claimed it on *fourteen* separate occasions.

Now the number *fourteen* is most significant—twice seven denoting a double measure of spiritual perfection.

And these *fourteen** are divided into *six* and *eight* (just as seven is divided into *three* and *four*). For *six* occur in the Gospels and *eight* in the Revelation. *Six* were spoken by Christ as the Son of Man on earth, and *eight* as the risen Lord from the glory. *Six* being the number pertaining to *man*, and *eight* being the number connected with resurrection.†

The *six* occasions on earth are Matt. xi. 15; xiii. 9, 43; Mark iv. 23; vii. 16; and Luke xiv. 35.

The *eight* from heaven are Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22; and xiii. 9.

It will be found that all of these are highly important and deeply significant.‡ But it is not within our purpose now to examine the teaching conveyed by these words. They are all dispensational, and the six in the Gospels are specially associated with teaching which concerned the great change of dispensation which was about to take place.

Our purpose now is to consider those which were spoken from heaven and especially the seven-fold repetition in Rev. ii. and iii., which is separated off from all the others by a slight variation in form. "He who hath an ear, let him hear."

There are two emphatic lessons here, and two figures are employed to enforce them. There is not only the figure of *Polyptoton*, which we have explained above, but

* The *occasions* were 14, but the actual occurrences of this example of the Figure are *sixteen*, on account of repetition of the Parable of the Sower in the parallel Gospel records. *Sixteen* is a square number (4 by 4) marking completeness.

† For the significance of these numbers see *Number in Scripture* by the same author. Published by Eyre and Spottiswoode.

‡ See further with regard to these in *Things to Come* for July to Dec., 1896, and Jan. and Feb., 1897. G. Stoneman, 39 Warwick Lane, London, E.C.

there is the figure of *Paronomasia*, by which words of a similar sound are brought together. The Greek is οὐς ἀκουσάτω, *ous akousato*, which is preserved in the English "ear let him hear."

The first great fact impressed upon us is that the ear must be divinely opened before it is possible to intelligently listen; that unless the ear has been opened by the Holy Spirit, spiritual things cannot be understood (1 Cor. ii. 14).

The second great point is that when our ear has been thus divinely opened, we are to give the utmost heed and the most earnest attention to what is spoken.

What, then, was the last injunction of the Risen Lord from heaven, thus specially emphasised, and thus seven times solemnly repeated?

"He that hath an ear, let him hear what the Spirit saith unto the churches."

This is the great important command which is given to every soul who is divinely quickened. It implies that corporate unity had been lost: that now it depended upon individual testimony and obedience. And yet so contrary to God are the thoughts of man, and so perverse is he in his assertion of them, that in spite of all the solemnity of this seven-fold emphasised command he persists in reading it as though it said:—

"Let him hear what the Church saith," instead of what the Spirit saith to the churches.

Another point for us to notice is that the Speaker is Christ. It is He who gives this seven-fold command. This will be clear if we look at the opening word of each of these Epistles to the seven churches of Asia.

Ephesus, ii. 1. "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks." This, we know from chap. i., can be none other than Christ, the second Person of the Trinity.

Smyrna, ii. 8. "These things saith the first and the last; which was dead and is alive."

Thyatira, ii. 18. "These things saith the Son of God, etc."

This settles the fact that these seven epistles are the special message of the Son of God Himself, and though they came to us through John inspired by the Holy Spirit, they are not the message of the Spirit of God, but of "the Son of God."

We are aware that this is not the popular interpretation, but we submit these facts and statements, and point to the fact that the Lord Jesus Himself here does not direct our attention to His own words in the Gospels, but to the Spirit's words in the Epistles. Words have no meaning, and Revelation itself has no use, if this be not the plain fact.

Seven epistles were addressed by Christ to seven special churches. Whatever may be the titles under which He did so, and however various may be their subject matter, all the seven end in the same way.

True, the *seven* here, as everywhere else, is divided into *three* and *four*. For while in the first three, the injunction ("He that hath an ear, let him hear") comes before the promise ("He that overcometh shall," etc.): in the last *four* this order is reversed, and the promise precedes the injunc-

tion. What the lesson contained in this may be, it is not now our purpose to enquire. We merely point it out to show that we are dealing with the perfect words of the Perfect One.

No injunction can come to us with greater solemnity: none can be more binding upon us: none can be (dispensationally) more important to us. It comes to us echoing down the ages—"He that hath an ear, let him hear what the Spirit saith to the churches." And our object is to show that all the error and confusion in the churches around us arise from neglect of this command. To all who would direct our attention to the words of Christ Himself, and "the teaching of Jesus," we would reply—Here are His words—His last words. Here is His last injunction, seven times repeated, and specially emphasised, and His command is that we are to give earnest heed to what the Spirit is saying to the churches.

What is the Spirit saying to the churches?

Where are we to seek and find His sayings?

The answer to this we will give in our next chapter.

THE FIRST CHAPTER OF JOHN.

An outline and epitome of truth connected with the Person and work of the Lord Jesus, the Son of God.

John i. ver. 1-4. Divine Personality. The Word, The Life, The Light.

" 14. Incarnation. The Word was made flesh.

" 18. His work in life. To declare the Father.

" 29. His Death. The Sin offering for the World; The Lamb of God.

" 33-34. His resurrection and work when glorified. The Son of God, to baptize with the Holy Spirit.

" 39. The translation of the saints. Those who follow Him go in to dwell with Him, at the *tenth* hour between ver. 5 and ver. 6 of Matthew xx.

" 40. Recognised as the Messiah by Andrew, Simon Peter's brother.

" 45. Jesus of Nazareth confessed by Philip as the Son of Joseph, the one of whom Moses in the law, and the Prophets did write.

" 49. Confessed by Nathaniel from under the fig-tree (figure of Jerusalem) as the Son of God, the King of Israel.

" 51. The Millennial glory. The Heaven open, and the angels of God ascending and descending upon the Son of Man.

In the Gospel by Matthew, Mark, and Luke, the testimony of John the Baptist is to Jesus, "There cometh one *mightier* than I after me;" and the Spirit which He gives is the Spirit of Power, for the preaching of the Kingdom of God (Acts i. 8).

In the Gospel by John the testimony of John the Baptist is to Jesus as "one *preferred before* me, for He was *before me*." "The beloved of the Father," "full of grace and truth," and the Spirit with which He baptizes is the Spirit of Grace and Truth, for "out of His fulness have we all received, and grace for grace."

G. J.

Conference Addresses.

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

"THE DAY OF CHRIST" AND "THE DAY OF THE LORD."

BY PASTOR F. E. MARSH, OF SUNDERLAND

(At the Liverpool Conference, 1896).

A GAIN and again our attention has been drawn to the fact that the Lord Jesus Christ is coming *for* His people and coming *with* them. There is a great difference, and it is essential for us that we should recognise that difference. In connection with the Tabernacle, when the Lord was giving directions as to the making of that tabernacle we find there are details given as to the pins, and the cords, the taches, and also the loops of the curtains; very minutely God gave directions as to these things; and as the Lord was very minute in giving directions in connection with the tabernacle, so He has been very minute in giving us directions in connection with the subjects that are brought before us of weightier matter in the other part of His work. There is one thing that we must always recognise: that is when God speaks there is nothing that is a minor matter. "Where the word of the King is there is power," and when the Lord speaks, it becomes us to pay due attention even to the smallest word that He uses. Bishop Westcott has drawn attention to this fact that there is one little Greek preposition used in the New Testament—the preposition "in," which occurs over 2,000 times, and he says from the use of that little preposition alone—that little word of two letters you can prove the verbal inspiration of the scriptures. That little word indicates the believers' position at this moment, namely, that we are "in" Christ; and if the Holy Ghost has been so careful in giving us these words to convey to us the mind of God—how careful we should be to prayerfully and carefully study these words. Oh, people say, We should not worship words! Dear friends, remember these facts,—We can only know God in Christ; we can only know Christ by the Holy Ghost; and we can only know Christ by the Holy Ghost through the written Word. If we want to understand the living Word we must study the written Word, and God's purpose in giving to us the written Word is that we may see Him in that written Word. We are distinctly told to prove the things that are excellent. (Phil. i. 10). If you look in the margin it says, "prove the things that differ," and one of the things that differs in the scriptures is this subject to which I have already made reference, namely, the difference between Christ coming *for* His people and His coming *with* them, and I want very briefly to give you a sevenfold contrast.

Christ's coming *for* His people is an act of grace—Christ's coming *with* His people is an act of judgment. When God would protect His people on the night of the passover He gave instructions as to how they were to be protected; He was reminding Israel they were sinners before Him, and the only ground of His dealing with them could be on the basis of sacrifice; so He tells Israel they are to take the lamb, slay it, and sprinkle the blood on the door-posts and lintel of the houses, then they have God's word for it—"When I see the blood I will pass over you." There is a remarkable word in Exodus xii. 23

where God says, "For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Louth puts it in his translation "The Lord will spring forward before the door": he also makes reference to Isaiah xxxv., where God promises to protect Jerusalem from the Assyrian—He will stand between Jerusalem and the Assyrian, so that when the Assyrian comes up he meets God instead of God's people: and in translating that passage in Isaiah xxxi. 5, he says,—“As the mother bird hovering over her brood, so shall Jehovah God of hosts protect Jerusalem, leaping forward and rescuing.” I want to remind you that is what the Lord is going to do when He comes. By the blood of Christ we are sheltered from the wrath to come; by the blood of Christ we have right of entrance into the presence of God; by the blood of Christ we have peace with God, so, because we are purchased and sheltered by the blood of Christ, the Lord, when He comes, is going to rescue us from everything that is coming on this earth in connection with judgment. God cannot deal in judgment with this world till His own people are in safety. He would not send the flood till first of all Noah and his family were in the Ark, and then when they were safely shut in, the flood came—judgment passed upon man, and man was swept from off the face of the earth; God's people being safe.

When the Lord comes *with* His people, it is an act of judgment; He comes in splendour to smite Israel's enemies; He comes to put down every opposing force; He comes to take away everything that offends, that He may set up His kingdom.

Mark the two passings in Exodus xii. He passed *over* His people and protected them: and He passed *through* the midst of the Egyptians and smote their first-born: the one an act of grace—the other, an act of judgment. So, when our Lord shall come with His saints, it will be according to Jude, to execute judgment upon the ungodly men who are uttering their ungodly speeches, living ungodly lives, and to give them that which they have sown.

In the second place, when the Lord Jesus comes *for* His people He comes into the *air*, and when He comes *with* His people He comes to the *earth* (1 Thess. iv. 16, 17, 18). We are caught up by the mighty power of God—for that is the meaning of that word caught up—snatched away to be for ever in His presence; and thus we shall as He comes forth, be caught up to meet Him in the air and be for ever with Him.

I like to think that the Lord Himself is coming thus to catch us away—catch us up in clouds; and I think, and there are many who think with me, that the clouds refer, not to the clouds as such, but to clouds of believers,—gathering on every hand to one centre, namely, to Christ Himself.

Now when the Lord Jesus comes *with* His people, He comes to the earth. Zech. xiv. His feet shall stand in that day—"the day of the Lord," before He sets up His millennial kingdom over the earth—in that day "His feet shall stand upon the Mount of Olives." We are told that as those feet which stood upon the Mount of Olives when He left, and His disciples saw Him go up from that Mount—so He is going to stand in that identical place from which He left the earth.

Oh, but, you say—Do you not make two comings by this? No! Two stages of the one coming. In His first coming there were two stages—He came first to Bethlehem in His incarnation, and He came to Calvary when He offered Himself up as an atonement for sin; so in His

return He comes to the air for His people, and then, after an interval (how long we cannot say—many prophetic students think, and I am inclined to think with them, it will be about 40 years, for that is generally the number that is associated with probation and trial, and that is a time of trial and judgment on the earth) He comes with His people as I have already indicated; in judgment.

In the third place, Christ's coming *for* His people is the beginning of "the day of Christ," while His coming *with* His people is the beginning of "the day of the Lord." I pray you remember that the Holy Spirit never uses the names and titles of the Lord Jesus Christ as we use them, without any discrimination—the Holy Spirit never says "Jesus" when He means "Christ"; and if you will read one Epistle with that thought in your mind—the Epistle to the Hebrews—and mark the name "Jesus" you will see how it specially brings before us special truths connected with that name. Again and again is He spoken of as "the man Jesus." "We see Jesus." "We have entrance into the holiest by the blood of Jesus Christ," and so right through the Epistle the Holy Spirit emphasizes the human name of Christ; reminding us of His perfect humanity; reminding us of Him who was made perfect through suffering—the Man separate from sin and from sinners.

Now turn to the Epistle to the Philippians i. 6, 10 and ii. 16.

"The day of Christ" is always associated with the Church, and never with Christ's coming in power to reign. It is the day when we are to be made manifest in our Lord's presence. It is the day when we are to receive the reward for the work done—that day *begins* when Christ comes *for* His people, and *ends* when He comes *with* His people. Then begins that day to which reference is made so frequently in the Old Testament, beginning at the prophesy of Isaiah and running on to the end of the Old Testament. "The day of the Lord"—a day of darkness, a day of judgment, a day of bitterness. In that day we are told certain things shall take place.

It may be that some of you are confused because that day seems to be a day of darkness and yet a day of brightness; a day of blessing and yet of curse. It is easily explained when you remember that "the day of the Lord" is ushered in and introduced by fearful judgments; and then, when everything offensive is taken away, the time of universal blessing described again and again as occurring in that day shall then take place. When He comes as Christ it is to test our service; but when He comes *with* His people He comes as "King of kings and Lord of lords." When we are caught up to meet Him we are distinctly told that we are not only to be there as those whom He has saved by His grace, but we are to be manifest before Him as servants; not to have the question of our salvation settled—thank God that was settled long since; for I am dead and buried as a sinner, and God has got nothing against me now as one who is united to Jesus Christ, because He has nothing against Christ; so I can gladly sing "Death and judgment are behind me, Grace and glory are before."

We are looking for neither death nor judgment; that is the meaning of the "as" and "so" in Hebrews ix. 27, 28. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." We are looking for the coming Christ. But then, although that is perfectly true, Service has to be made manifest, we have to give an account of that which we have done as servants. It is to that the Apostle Paul refers in writing to Timothy in the 2nd Epistle

chap. i. He refers to himself as an apostle and teacher, and how the truth had been committed to him, and he breaks off and says, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

I like the original reading of the R.V., for the context proves it is the correct reading, "I know Him whom I have believed and am persuaded that He is able to keep that which He has committed to me," it is not that which I have committed to Christ, but that which Christ has committed to me. And what has He committed to me? Why, what Paul indited when writing to the Church at Corinth—"He hath committed to us the word of reconciliation—put in trust with the gospel." Christian worker, you are responsible to trade with the gospel; Woe be to you if you trade with anything else—with your theories and opinions. All we, dear friends, as Christian workers are simply, I was going to say, errand-boys. All we have to do is to carry the messages of our Lord, and so trade with the gospel; and if we trade faithfully with that, when He comes back He will give us a reward; if not, if we build rubbish of wood, hay, stubble of men's opinions and theories, it will all be burnt up, though we ourselves will be saved as through fire. May God keep us faithful. Let us remember that we are but bond-servants, and that He is Lord. Then, after we have been tested and our places have been given to us, what is the picture given to us in Revelation xix.? We see the armies of God coming forth with One at the head. What does the thought of the armies give to you but rank and position; and it is the rank and position we shall occupy when Christ comes in His glory, indicating the position we shall have because of our faithfulness to our Lord when He comes forth as the mighty Man of war—we come *with* Him, and *with* Him we dash in pieces those who have been His enemies.

Then in the fourth place, the Lord Jesus Christ in coming *for* His people, is coming as "the Saviour" to complete our salvation: when He comes *with* His people, He comes as "the Man of war" to overthrow His enemies.

In the fifth place, Christ's coming *for* His people will only affect themselves personally, and His coming *with* His people will affect the whole world, and the whole creation shall rejoice at the "manifestation of the sons of God."

In the last place, the coming of Christ *for* His people may be at any moment: but (I speak it reverently), He cannot come at any moment *with* His people. There are many things to take place before He can come *with* His people. The covenant has to be entered into between Anti-Christ and the Jews; the great tribulation has to be passed through; the ten kingdoms set up; mystical Babylon to be destroyed; the city of Babylon to be rebuilt; a number of things must take place before Christ comes *with* His people.

It is because the Church of God has not distinguished between these things that differ she has got into mistakes and confusion. If you will distinguish between Christ coming *for*, and *with* His saints, everything will be adjusted, things will fall into their right places easily.

What is the practical outcome of all this? Some of you may know of a scientific method adopted recently for colouring flowers with certain aniline dyes; if you put the stems of the flowers into them, after a little while the dye will assimilate through the veins of the flowers, and colour them and make them look beautiful. Now it seems to me we shall be like those flowers if our souls are dipped into the truth of God. And if we abide in the doctrine and teaching of Christ, then, just as flowers take the dye up into themselves and become coloured by it, so, as we

are steeped in the truth of God shall we find our lives become coloured by it. Let any man be looking for Christ his Lord. What is the result? That man sanctifies Christ as Lord in his heart—he says, I am not my own, I am the bond-servant of Jesus Christ—my mind belongs to Christ; my hands to work for Him; my feet to run in His commandments; my eyes to look to Him; my heart to be occupied with Him—I am His and He is mine. Let your soul dwell on this fact, that Jesus Christ may come at any moment: you cannot be worldly in life, you cannot allow unbelief to lurk in your heart. The scriptural way to secure holiness in life is, “as we with unveiled face behold the glory of the Lord, we are transfigured into the same image from glory to glory as by the Spirit of the Lord.” 2 Cor. iii. 18.

Dear friends, by prayerful study of God's word, by heart contemplation of Christ, by submission to the truth of God; occupied with that glorified Man at God's right hand, and just as when you look (if you are able) at the sun as it is at its height in the noonday and when you turn your eyes away you are not able for the moment to see anything around you, so, as you look to Christ it shall blind you to everything of earth, and you say, with one who once said it in another connection—I have eyes only for Him “who loved me and gave Himself for me.”

Selected gleanings.

PALESTINIAN STATISTICS.

WE are desirous of giving our readers the minutest possible information about the Holy Land, and particularly about the Jewish colonies established there, and have taken steps to obtain reliable information on many points worth knowing. They are taken from several sources, chiefly from Lunze's Almanac, and from a description of the Jewish villages in Palestine, written by the indefatigable Zionist, W. Bambus, on the occasion of the opening of the Judæo-Palestinian Exhibition in Berlin.

Palestine, i.e., the cis-Jordanic Eretz-Israel, is divided into three Pashaliks, namely: Jerusalem, Akka, and Nablus (Schechem). The two latter are subordinate to the Vali of Damascus, but Jerusalem is subject directly to the Central Government at Constantinople. The trans-Jordanic Eretz-Israel forms only one Pashalik, that of Kerak (Kir-Moab).

PASHALIK OF JERUSALEM.

Jerusalem numbers 45,420 inhabitants, 28,112 of which are Jews. The latter include 15,074 Ashkenasim, 7,900 Sephardim, 2,420 Moghrebim, 870 Gruzim, 530 Bucharites, 1,288 Jemenites, 230 Persians. There are 8,560 Mahomedans, 8,748 Christians, the latter including 695 Armenians; 4,625 Greeks, 105 Abyssinians, 23 Maronites, 645 Protestants, 2,530 Roman Catholics, and 125 Copts.

Hebron (El Chalil) has 14,295 inhabitants, including 1,429 Jews (810 Sephardim and 619 Ashkenasim), 12,800 Mahomedans and 26 Christians.

Jaffa has 17,713 inhabitants, 2,970 of whom are Jews, namely, 1,260 Sephardim and 1,710 Ashkenasim. The

remainder include 11,630 Mahomedans, 3,113 Christians, of which latter 159 are Armenians, 490 Templars from Wurtemberg, 1,560 Greeks, 210 Maronites, and 55 Copts.

Gaza (El Guzzeh) has 17,675 inhabitants, namely, 75 Jews, 460 Christians, and the rest Mahomedans.

Bethlehem has a population of 6,647; only 20 of these are Mahomedans, all the rest are Christians, namely 3,880 Roman Catholics, 1,810 Greek Catholics, 810 Armenians, and 27 Protestants. During the week days there are also three Jews in the place, namely, one doctor and two artisans, but they spend the Sabbath in Jerusalem.

Beth Jalah has 3,060 Christian inhabitants of various denominations.

Ramleh has 9,611 inhabitants, only 166 of whom are Jews. The Mahomedans number 8,350, and the Christians 1,095, including 880 Catholics and 45 Protestants.

Ludd has a population of 7,689; only 14 of them are Jews. There are 5,450 Mahomedans and 2,225 Christians, including 2,125 Greek Catholics and 100 Protestants.

Jericho is the residence of an Agha, the chief of the troops. Its population consists only of about 80 Mahomedan families, and a small number of Christians. During the last three years six Jews have settled there, all of them shopkeepers.

PASHALIK OF AKKA.

Akka numbers 10,565 inhabitants, namely, 210 Jews (all of them Sephardim), 7,100 Mahomedans, and 3,250 Christians.

Haifa has 7,800 inhabitants, including 810 Jews (650 Sephardim and 160 Ashkenasim), 3,250 Mahomedans, and 3,740 Christians.

Sidon (Saida) has a population of 12,270. There are only 780 Jews; 8,300 are Mahomedans, and 3,160 Christians, belonging to various denominations.

Tiberias (Tabariya) has 5,050 inhabitants, including 3,200 Jews (1,620 Sephardim and 1,580 Ashkenasim), 1,500 Mahomedans, and 350 Christians.

Safed has 12,820 inhabitants, including 6,620 Jews (of whom 4,500 are Ashkenasim and 2,120 Sephardim); 5,100 Mahomedans, and 1,100 Christians.

Nazareth (En Nasira) has 9,500 inhabitants, including 3,000 Mahomedans and 6,500 Christians of various denominations.

Jinin (Ain Ganim) has 3,220 exclusively Mahomedan inhabitants.

Shefa Amr (Sepphoris) has 2,470 inhabitants, including Mahomedans, Christians, and Druses, and 13 Jewish families, whose ancestors have lived there from times immemorial, and who occupy themselves with agriculture, handicraft and trade.

Pekiim is a small village with a Mahomedan and Jewish population. These Jewish peasants have been domiciled here since remote times.

PASHALIK OF NABULUS.

Nabulus (Sichem) has 21,110 inhabitants, including 120 Jews, 670 Christians, and 110 Samaritans. The remainder are Mahomedans.

PASHALIK OF KERAK.

Tel Kerem, a small town. Kerak (Kir-Moab). It has 4,150 inhabitants, one-fourth of whom are Christians. There are only six Jews in the town. They are all artisans.

Es Salt (Ramoth Gilead) has 3,500 inhabitants, about a fifth part of whom are Christians. Only one Jewish family lives there.

Madabah has 200 Christian families belonging to two sects of the Greek Church. There are only two Jews in the place.

JEWISH COLONIES.

Mikveh Israel.—This is also known as the "Agricultural School at Jaffa." It covers a space of 2,600 dunam (240 hectares), and is furnished with all the necessaries for farming.

Rishon-L'Zion (Ajun-Karra).—This colony occupies a space of 10,000 dunam (900 hectares), and produces principally wine. A million and a half of vines have been planted, which already, in 1894, produced 8,000 hectolitres of wine, an amount which is hoped to be doubled once all the plants produce fruit. There are also about 20,000 mulberry trees for the production of silk, and tens of thousands of fruit trees of various kinds, such as almond, fig, pomegranate, apple, nut, and ethrog (citron) trees. Every peasant family has, besides fruit trees, at least 10,000 vines allotted to it, frequently more. The village has about sixty families, each living in a separate house, and numbering about 300 souls. The sum total of inhabitants is 450 souls.

Nachlath Reuben (Wâdi-el-Chanin).—The colony covers 1,500 dunam (about 136 hectares), with 150,000 vines, and many thousands of fruit trees of various kinds. Bee-farming is carried on here; 200 hives brought in the last year an income of four thousand francs. The village has eighteen families—about a hundred souls.

Rechoboth (Daran).—This settlement belongs to the Warsaw Society, "Menuchah Venachlah." It covers 10,500 dunam (955 hectares), chiefly devoted to the growth of wine. The plantation, laid out by Jewish day labourers, consists already of 65,000 vines, and thousands of mulberry, fig, almond, ethrog, and pomegranate trees. Some of the settlers also grow cereals. There are at present about thirty houses, inhabited by some forty-eight families, amounting to 245 souls. Every house has its flower and vegetable garden, a horse and cart, cows, poultry, etc. Lodging houses and a sort of soup kitchen have been provided for the Jewish day labourers.

Maskereth-Bathja (Ekron).—This colony possesses 4,400 dunam (400 hectares) of land. A portion of this is covered with about 16,000 fruit trees of various kinds; the rest is used for growing cereals, and excellent wheat, sesame, barley, etc., are produced. The sixty families, numbering about 220 souls, have each a stone house, one or two horses and a cart, several heads of cattle, sheep, goats, and poultry.

Gudrah (Katra).—The colony was founded by former Russian students. Their land consists of 3,000 dunam (270 hectares), and is now inhabited by twenty-one families (about 100 souls).

Beer-Tobiah (Kastine).—This place was at first purchased

by Bessarabian Jews. They afterward made over their purchase to a private individual, who has it tilled by day labourers. It consists of 7,000 dunam (640 hectares) of land. There are about twenty wooden houses, and the necessary official buildings.

Moza (Kaloniye).—This is a small colony near Jerusalem. It has at the present moment not more than 200 dunam (20 hectares), on which three families have planted vineyards. It is intended to settle here more Jews from Jerusalem.

Pethach-Tikvah (Mulebbis) Jehudije.—This is the oldest of these colonies, and covers an area of 15,000 dunam (1,360 hectares). It has eighty houses, with 100 families (648 souls).

Chedere (El-Chudeira).—This property has 30,000 dunam (2,700 hectares). It belongs to some Russian societies, who have the land tilled by a manager and Jewish day labourers. Some wooden houses have already been built, and 300,000 vines and a number of mulberry trees planted.

Zichron Jacob (Samarin).—This is the largest of all the colonies of the Holy Land. It has the largest population, and the four villages, mentioned afterward, really belong to it. The area amounts to 22,000 dunam (2,000 hectares), and is inhabited by about 200 families (1,000 souls). The latter are peasants, day labourers and officials of the administration. The administration causes new plantations to be laid out from time to time, and consequently the number of Jewish labourers continues to increase. A portion of the land is still let out to Arabs, till the new plantations will have progressed so far as to take that land in hand also. There are at present a million vines, a great number of mulberry trees, and different kinds of other fruit trees. Only one colonist grows cereals, but here are many who are engaged in bee-farming and the growing of vegetables. The village possesses a steam plough, a steam mill, an aqueduct, paved streets, a large nursery garden, spacious wine cellars, etc.

The school has three male and one female teacher and a kindergarten. There is, of course, a synagogue, a dispensary, etc., etc. The peasants founded a Chevrah Kadishah, and Chevrat Hachnosat Orchim (burial society and society for entertaining strangers).

Tantura.—It belongs to Zichron Jacob, and has thirty families, who used to work in the glass factory, and now grow corn and vegetables. The work in the factory is at present at a standstill.

Shefaya, Em-el-Gammal (Um-el-Jammal), and Em-el-Tut (Um-et-Tut).—These villages also belong to Zichron Jacob. The first has eighteen families to cultivate the vine. No precise information is at present at hand about the two latter villages.

Rosh Pinah (Dshaune).—This colony is most advantageously situated, and is richly provided with water. It covers 7,000 dunam (640 hectares), and contains seventy families (400 souls). A large vineyard of 94 hectares is divided into 47 lots, so that each peasant has two hectares of 5,000 vines. The kind of grapes grown here are particularly suited for being made into raisins, and attempts to that effect are being made by experts. There is a grove of 10,000 mulberry trees, and many thousand almond trees, also a small grove of acacias, the blossoms of which are

used in the manufacture of perfumes. The village contains some sixty houses, including a synagogue, a school, a bath, a dispensary, etc.

Yesud-Hama'alah (Isbeth).—The colony has 4,000 dunam (365 hectares) of excellent soil, and is inhabited by thirty families, numbering 140 souls. The irrigation works of the colony are excellent, the water being drawn by steam from the Hûle Lake. There are large nursery gardens, and the cultivation of roses is carried on on a large scale for the manufacture of perfumes. There are also a number of mulberry, apricot and almond trees, and a small quantity of vines. Attar of roses and other perfumes are manufactured in a special factory.

Mishmar Hayarden (Djizr-benat-Ja'akub) is a colony covering 2,000 dunam (205 hectares), and has twenty-five families of ninety-three souls. There are thirteen stone houses and twelve cane huts, three horses, twelve oxen, thirty-two calves, nineteen asses, and a good amount of poultry. Every house has a large vegetable garden, in which olives and other fruit trees and also mulberry trees are planted. A space of 25½ hectares is covered with vines. There is, of course, a school, etc.

Ain Sethim (Ayin-Seitun).—This colony belongs to the Society Dorshi Zion in Minsk, Russia. The land was from the first worked by Jewish labourers, and three quarters of a million of vines and many fruit trees are already planted and a number of houses built. There are 5,000 dunam (450 hectares), but there is no correct information about the number of inhabitants.

Perkiin (Fikeah).—This village is an ancient Jewish settlement, inhabited by thirty families of Arabian Jews, who are either agriculturists or artisans.

Meron.—The grave of R. Simeon ben Yochai is supposed to be in this village. The property has an extent of about 100 hectares, and is covered with 24,000 olive trees. There are about twenty families, who support themselves by agriculture and handicraft.—Abridged from *Palestina*, by A. C. Gaebelain, Superintendent of the Hope of Israel Mission to the Jews, New York.

Questions and Answers.

QUESTION NO. 183.

T. D. M., London. "I am much perplexed by much that is said and written about *prayer*. Private prayer I mean; *i.e.* when and how I ought to pray, or whether I ought to be 'definite' in my prayer and to what extent? Whether I ought to pray for the conversion of the world, or for the Lord's coming. Can you help me?"

The answer to your question will be found in the definition of the term "prayer." What is prayer? Our hymn says truly, "Prayer is the Christian's vital breath." Or, it may be more accurately expressed by saying *Prayer is the breath of the new nature*. Just as the natural breath is the sign and evidence of physical life—so prayer is the mark and sign of the possession of spiritual life. The analogy is complete. Natural life commences with breathing and the breathing produces a cry. It is so with the New Birth. A New Life is imparted—"the breath of life" is breathed—a cry is produced and prayer goes forth "God be merciful to me a sinner." From that moment the breathing continues as

the spontaneous outcome of the New Life. We require no more rule for the one breathing than the other. No knowledge of Physiology is required for the one, and no knowledge of Theology is necessary for the other. Indeed one has often listened to discourses on Physiology till one has exclaimed, "Pray say no more or I shall be afraid to breathe!" So it is with the breathing of the new nature. The moment it becomes the subject of discussion or of rule—its essence is gone. We are such formalists by nature that we need nothing to encourage formalism in our prayers. Our efforts should be used in the opposite direction. The moment we reason about prayer we make it artificial. But true prayer is *spontaneous*. Our business in natural life is to breathe and not to *think* about it. Our business in spiritual life is to breathe (*i.e.* to pray) and not to think about it. The moment we begin to think about our prayer we are occupied with the *means* and lose the *end*. We are reminded of an old rhyme which we recently heard, but which illustrates our meaning exactly:—

"The centipede was happy quite
Until the toad, in fun
Said, Pray which foot goes after which?
Which moved his mind to such a pitch
He lay distracted in the ditch
Considering—How to run."

We immediately pointed the moral and put it into the following form:—

The praying soul was happy quite
Until some one did say
Prayer must be *this*, and *that*, and *thus*!
Which put his mind in such a fuss
That here and there in vain he'd rush
To find out—How to pray!

Nothing can be added to this great truth or to its lesson. As to "definiteness in prayer," well, if we were *omniscient* we would be very definite, but believing that God knows what is best, we are content to very definitely ask Him to do all that He knows to be best. Unfortunately, most Christians think they know better than God, and hence very definitely decide what they want Him to do. And this—in spite of the fact that He has told them that "we know not what we should pray for as we ought" (Rom. viii. 26).

For our part we have but one desire in this matter, and that is that He would do all His will! By our increasing knowledge of Him (Eph. i. 17) we are so convinced of His infinite love and infinite knowledge, and infinite power that to substitute for these the definiteness of our "infirmities" (Rom. viii. 26) would be our own infinite loss.

Our Monthly Bible Study.

"BLAMELESS"—AMŌMOS.

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| 1. BLAMELESS IN LOVE : | Eph. i. 4. |
| 2. BLAMELESS CHURCH : | Eph. v. 27. |
| 3. BLAMELESS IN CHRIST : | Col. i. 22. |
| 4. BLAMELESS ATONEMENT : | Heb. ix. 14. |
| 5. BLAMELESS REDEMPTION : | 1 Pet. i. 19. |
| 6. BLAMELESS PRESENTATION : | Jude 24. |
| 7. BLAMELESS JEWISH REMNANT : | Rev. xiv. 1-5. |

Christ Church Lodge,
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T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

THE FAST OF AB.

The recent commemoration of the Fast of the ninth month, by all Jews throughout the world, places in strong relief the modern Zionist Movement.

The Fast commemorates the last act in the tragedy of Jerusalem—the destruction of the Temple by Titus, in the year 70. The anniversary of that event—when, in the words of Milman, "ruin's ruthless ploughshare" passed over the site of the famous capital, and "barren salt" was sown on the proud city—possesses peculiar interest just now, in view of the movement to refound the Jewish nation in Palestine and to rebuild the Temple. Not a few followers of the ancient faith are inclined to allow the act of Titus to sink into oblivion, but their stricter co-religionists clothe themselves in sackcloth and ashes for the dire catastrophe. By them to-day the Fast-day is spent in sorrow and fasting, and in attending to religious duties.

THE ZIONIST MOVEMENT.

THE COLONIAL BANK.

The Committee of the Bank have addressed a private communication to persons in their confidence on the subject of this undertaking. The following particulars are known of the objects and headquarters of the Bank:—

I.—OBJECTS.

The Jewish Bank pursues by means of productive undertakings, which guarantee a large income on the capital—

(a) The strengthening and development of the Jewish Colonies in Palestine and Syria, acquisition of land for the establishment of new settlements on a public legally assured basis, development of every kind of trade and industry in the Colonies, commercial and financial organisation of exports and imports in the Colonies, advances to settlers against mortgages, mortgages on land, mortgage deeds, establishment of Savings Banks, or Bank branches in the Colonies.

(b) Financial business and extensive undertakings of every kind for the development of Syria and Palestine, as well as the whole of Northern Asia; in particular, railway concessions, construction of harbours, mines, and commercial monopolies.

By means of this activity of the Bank co-operation will be given to the strengthening of Turkey, which is necessary for the proper development of colonisation.

(c) Promotion of productive undertakings for the raising of Jewish industry wherever this is a social necessity.

(d) Management of the National Fund and deposits.

(e) All banking and stock and share business, with the exceptions to be specified in the statutes.

II.—HEAD OFFICE.

The central seat of the Bank will be in London, in order, according to the English Banking Law, to assure participation in small shares of £1 sterling. The capital is for the present fixed at two million pounds sterling, but an increase of the capital is desired.

The following further information is published by the Bank Committee:

It is contemplated to call in only 50 per cent. of the capital in the first year. A financier of position in Russia, whose name is withheld, has already subscribed for 3,000 shares, and has guaranteed to take 17,000 more when the definite prospectus is issued.

THE BASLE CONGRESS.

(FROM OUR OWN CORRESPONDENT).

BERLIN, July 17.

Our Zionist Union has determined to send to Basle Herren Dr. H. Loewe, Dr. Katz, and Herr Seeligsohn. The newly-founded Charlottenburg Zionistische Vereinigung has delegated Herr. Estermann.

Zionism is daily winning adherents in Berlin. The members of Vereinigung Jüdischer Studierender are

excellent workers for the new Jewish movement. This club is one of the greatest and most distinguished in Berlin University. Our young friends endeavour to wake and strengthen Jewish self-consciousness among their Jewish fellow-students, and to disseminate knowledge of our natural history and literature.

Two delegates to the Basle Congress have been appointed by the colonists in the Hirsch settlements in Argentina.

Delegates to the Congress have already been appointed in Russia and Russo-Poland.

ZIONISM IN EGYPT.

At Cairo the Zionist movement is gaining strength every month. The society "Bar-Cochba" held a gathering a few weeks ago in order to elect a representative to the Basle Congress. Several speeches were delivered, and Mr. Simon Weinstein received the enthusiastic applause of members by his declarations against assimilation. Many were anxious for the honour of representing Egyptian Zionists, and canvass was carried on with great eagerness. The majority favoured Mr. Bogdalli, of Alexandria, who will also represent the branch of his own town.

THE ZIONIST MOVEMENT.

Die Welt (the official organ of Zionism) of July 8 contained a most important leading article, dealing with one of the great difficulties which stand in the way of the proposed Jewish State.

THE SACRED PLACES

of Palestine and what is to become of them is a problem which cannot be ignored, and it is interesting for us to notice that it is being boldly faced by the leaders of the Zionist movement.

The important article reads as follows:—

"One of the most difficult questions the solution of which is reserved for Zionism is, whether it will be successful in effecting an agreement between the Christian churches and the protecting Powers interested in Palestine.

"The right of protection of Oriental Christians recognized by Turkey, and expressly granted to individual Powers, which is by no means in harmony with the modern territorial principle of the European right of nations, arose first from the circumstance that in former centuries Christian Europeans never became Turkish subjects, and that an adequate Consular protection of all the Powers did not exist; and, secondly, it originated in the great religious interest, which Christendom possesses in Palestine.

"The possibility of pilgrimages must be secured to Christian pilgrims; the glory of assuring the roads to the Holy Sepulchre and the Birthplace of Christ seemed no less worth striving for to the Powers, than the influence naturally associated with it, which rendered constant interference in the internal affairs of Turkey possible.

"The French right of protection of the Christians of Palestine was undisputed until the present century; naturally it was exercised principally in favour of Catholics, and in spite of the Franco-Turkish war it was maintained under Napoleon I. Later Russia claimed the protection of Oriental Greek Catholics, and the consequent friction had no small share in producing the Crimean War. But the Protestant Powers did not remain inactive spectators.

"England and Prussia together founded the Bishopric of Jerusalem, which is filled by them alternately, and each endeavoured to outshine the other in founding peasant-Colonies, churches, schools, hospitals, and Beneficent Institutions of all kinds.

"The Imperial tour announced for October shows once more the iron constancy with which William II. pursues his aim in this as in all other matters. It shows the value placed upon the strengthening of Protestant influence in Palestine, for the supreme moment will doubtless be the consecration of the new Protestant church at Jerusalem. And French and English are not without reason for looking askance on the visit to Palestine, since its result will be to weaken their influence and to strengthen that of Germany.

"The question now is, will the Christian Powers which have acquired such important interests in the Holy Land quietly permit the Jews to take possession of it, even under the sovereignty of the Porte? Will they not resist at least from purely religious grounds?

"The question cannot be settled by the assertion that it will be a matter of supreme indifference to the Powers whether Turkish or

Jewish soldiers watch over the Holy Sepulchre, nor with the consolatory suggestion that 'the holy places' might be ex-territorialized. The Turks are at present the *Beati possidentes*, to expel them would be to raise the whole Eastern Question. But if the Turks are to vacate the land, will it be allowed to fall into the hands of Non-Christians? Or will not Christian zeal imperiously demand that the Government should be transferred to a Christian Ruler? Such religious difficulties might be raised. The Catholic Church would contradict her attitude of centuries and the steps taken by Clement VI., Martin V., Pius IV. for religious reasons in favour of the Jews, if she were to resist Jewish colonization. Are not the hopes and prophecies of the establishment of the thousand years' reign, so numerous in the New Testament, always made dependent on the preservation of the Jews, and probably, though the signification of the passages is not clear, on their previous return to Zion? Besides, the Catholic Church has always come to terms with any political constellation which promised any advantage in the long run. For this there is the formula '*tolerari potest.*' The Republic in France is accepted now, as the Empire was formerly, though both were originally condemned as sacrilegious. If complete freedom of action is promised to Catholicism in Palestine—and this is a promise which in the nature of things a Jewish State must keep—Catholic States are often more 'free from prejudice' about it—perhaps this would be preferable to the Vatican to Palestine's falling into the hands even of a Catholic Power. Remember how France and Italy, Catholic States, treat the Clergy.

"Protestantism will be still less likely to raise difficulties. The English churches, especially the numerous sects, manifest great sympathy for the descendants of the people of the Bible. It is nowadays very flattering for a Quaker to be described as a descendant of a Jew! And in the peculiar religious conditions in England it is quite improbable that Palestine would be more readily yielded to Greek or Roman Catholics than to Jews. And Protestantism itself is much too weak in the Holy Land to cherish any reasonable hopes on its own account.

"Thus there would remain only the opposition of the Greek Orthodox Church to consider. But this has always appeared as a factor of power in connection with Russian policy. If Russia is not hostile to the Zionist's idea, the Greek monks will certainly not be hostile either. If the necessary guarantees are given them, a sign from the Neva will suffice to suppress any opposing force at its birth.

"The essential thing, then, will be to assure the condition of Oriental Christians as far as possible, and to make it clear to the individual churches that they can only gain by a Jewish colonization of the land. A Jewish government in Palestine could effect much. At present the conditions of jurisdiction, of public safety, of the transference of property are in much need of improvement. Every new building must have a special concession, a circumstance which causes great expense to religious institutions, every innovation requires endless negotiations, and produces additional proceedings which are the more difficult to complete because the local officials have always to report to Constantinople.

"A Jewish government established on modern principles would bring great advantages in all directions, even to Christian communities. And as in addition all possible freedom with respect to their sanctuaries would be left to the Christians, they ought not to put any serious difficulties in the way of a Jewish colonization.

"The wisest course, then, will be to treat with the great Powers from a purely worldly point of view. This will be best done by showing the Powers an honest intention of acting as pioneers of culture in the Orient, respecting vested interests and standing aloof from any fanatical conflict with the religious convictions of others. In these aims Zionism is united. The Jewish nation has suffered too much, has too often experienced for itself what it means to be unjustly persecuted, for it to restrict others in the freedom of their faith, or ever to contend in the spiritual battle save by spiritual weapons. The Jewish community will no more cast Mission cannon than it will interfere in the doings of Greeks, Catholics, Protestants, and Mohammedans. Perhaps the 'mission' is still reserved for Judaism to show other nations an example of practical toleration.

"Therefore we contemplate the plans for the moral strengthening of Protestantism in the Orient with equanimity. If the Evangelical Powers understand their own interests—as we do not doubt they do—Zionism will have no cause to regret the Imperial visit. The realization of that which we seek for our unhappy nation would give a guarantee to all Christian religions of undisturbed, peaceful development. May the festivals in October contribute to increase the perception amongst all who, from whatever point of view, interest themselves in the future of the Holy Land."

RELIGIOUS SIGNS.

RELIGION AT OXFORD.

The Warden of Merton contributes an article to the August number of *The Nineteenth Century*, on the univer-

sity of Oxford in 1898, which is very significant as a sign of the times:—

Writing on the religious or quasi-religious influences prevalent there, and especially among undergraduates, he says, "One thing is certain—there is no longer an 'Oxford Movement,' and no theological propaganda distracts the University from attention to its own proper business. The mantle of Newman has fallen on no later prophet, but the High Church party still holds the field in the University, and the great majority of young men who are in earnest about their religious faith draw their inspiration from that source. On the other hand, as all the world knows, there has been a strange alliance between Ritualism and Rationalism, by no means confined to Oxford, but well represented by 'Lux Mundi'—a new 'Essays and Reviews' in a High Church garb. . . . Probably there never was so much religious talk in Oxford as there is now; for in Oxford, as elsewhere, such talk is no longer carried on in whispers, or confined to the secret chambers, but may be heard at the meetings of clubs and essay societies, which now abound in the University, as it may be heard in London dining-rooms and drawing-rooms, if not in ball-rooms. It is not exactly that young men treat with a light heart such questions as the existence of God, the character of Christ, and the reality of a future life; but they have ceased to practise the grave reticence formerly considered due to sacred topics, or perhaps to regard them, with their fathers, as matters of life and death. Meanwhile, religious energy, which in Tractarian days consumed itself in vain disputations about secondary dogmas, has of late found a more practical scope in philanthropic enterprises like the University settlements in the East-end of London. . . . Not that Agnosticism is not widely prevalent among the abler young men, but it is rather Christian Agnosticism than 'infidelity,' and very unlike the aggressive irreligion of the eighteenth century. Indifferent as they may be to controversies which once stirred men's souls, these young minds are possessed with an ardent curiosity about the highest subjects, and if a great religious leader should arise he would find a field ready for the harvest."

UNITARIAN NOTIONS.

At a meeting of "The Unitarian Association" held in June last, expression was given to some remarkable assertions. Unitarian Churches were "free" one speaker said, because they were free not only from State control, but "free from any ancient or narrow doctrine which had become untenable owing to ancient or modern criticism."

Another speaker said that after the public worship of God "the next object was the building up in individuals of the

RELIGIOUS OR HIGHER LIFE,
and the formation of character."

Another speaker said that "the free rational propagandist was more needed than ever, and the spiritual sickness of the time called for

THE RELIGIOUS RATIONALIST
of the day." He proceeded to dwell on three specific ideas, *viz.*, the evolutionary activity of God, the humanity of Jesus, and the character of the Bible, declaring that the "here-ness" (whatever that means) of God was the perpetual fact to be set forth."

We can imagine how these "ideas" are handled by the "religious rationalist of the day."

Another speaker "declared that a minister should think the truest he could, and should give expression to that which he thought."

And this is how "Ruin, Redemption, and Regeneration" have been got rid of out of the Gospel of the nineteenth century.

TEMPERANCE AND THEOLOGY.

"At the recent service in memory of Frances Willard, in London, Canon Willerforce invited the audience to join him in prayer that God would grant to the departed 'peace and rest in the paradise of Christ.' The fact that this act is contrary to Protestant faith and practice should have saved those gathered at the meeting from such an unwarrantable invitation, to say nothing of its being wholly unscriptural. But, it shows us that there is an intemperance in theology worse than in morality."

SUNDAY CHURCH CONCERTS.

"In his new work, 'The City Churches,' the Rev. H. W. Clarke has embodied a mass of most interesting information, and some eloquent statistics relating to the population of the City parishes,

clerical incomes, and the expenditure of Church funds. Mr. Clarke does not disguise the fact of the gradual conversion of many of the City churches into concert houses. 'The whole cheap concert business,' he writes, 'has taken the place of prayers and preaching, and for the amusement of City clerks when they are out for their mid-day luncheons. Where the concerts are held, congregations of 130 to 300 can be attracted; whereas for prayers and preaching, except in cases of good preaching, not more than from two to a dozen can be got to attend.'—*Daily Mail*, April 23rd.

THE SAME IN CANADA.

The letter of a reader in the *Montreal Witness* shows that the baleful influence of the music craze is well nigh universal. Mr. Sankey has much to answer for: for not until his first visit to England was "solo singing" ever heard of in Nonconformist Churches. Up till then they had faithfully protested against "musical services" in the Church of England, but now—well, their tongues are tied and the evil goes on apace.

Our friend writes:—

(To the Editor of the *Witness*).

Sir,—“Could you, or any of your readers, kindly give the following information to myself and others who are practically being driven from the house of God, because instead of a 'house of prayer,' it is transformed very much into a concert hall? We wish to know where, in Montreal, we may find a church (preferably Presbyterian), with pure, earnest, orthodox Gospel preaching—where worship is not overlaid and smothered by æsthetic and inordinate regard for artistic choir music—vocal or instrumental—and where due attention is paid to the ample and reverent use of the grand old metrical psalms. In fact a Church where the services are conducted in conformity with the teaching and example of the New Testament dispensation, and not in the idolatrous worship of Orpheus. We are often told that the pulpit is losing its power, and no wonder, when the choir and its leader usurp such an unduly prominent place. We do not read that St. Paul required such extraneous aid (?) when he preached the Gospel in Corinth and Ephesus, or St. Peter in the streets of Jerusalem. 'It hath pleased God by the foolishness of preaching to save them that believe'; not by organ playing and solo singing.—REVERENCE.”

Montreal, June, 1898.

A REBUKE FROM ROME.

It is sad indeed to see the so-called "Evangelical" and "Protestants" and "Nonconformists" rebuked by the Church of Rome, and a rebuke before which they must stand speechless.

We recently called attention to a standing weekly column in *The Daily Mail*, as a sign of the times. This paragraph has the same heading—

"MUSIC AT THE CHURCHES."

"It appears that some disappointment has, however, been expressed at the absence of notices concerning the services at the leading Roman Catholic Churches, where the music is of an exceptionally high order. The reason for this omission is that it is against the rule of the Roman Church to in any way advertise the names of composers or musicians, or of the vocalists taking part in any of their services.

"In this connection it may be of interest to many of our readers if we quote the following extract on 'Church Music and Advertisements,' taken from—

THE DECREE ON CHURCH MUSIC,

published by the Fourth Provincial Council of Westminster, and therefore binding upon the Church throughout the province:—

"That the singing should be of such a length as not to necessitate an interruption in the course of the Mass, save where the rubrics permit. Music should be as much as possible in accordance with the season of the year and the nature of the feast.

"Priests should remember that the custom, still prevailing in some places, of alluring Catholics and non-Catholics to the divine office by advertisements, and by placards giving the names of the singers and musicians, as well as the kind of music and the pieces that are to be sung, is exceedingly opposed to the honour and reverence due to the Blessed Eucharist, and is seriously unbecoming the worship of Almighty God. But if invitations and advertisements of this kind are made use of, the name of the celebrant and preacher, the subject of the sermon, and the purpose of the collection, if there is to be one, and those matters that refer to the divine worship should alone be published. We likewise desire that rectors of churches should not themselves publish in the papers, nor allow anyone else to publish, accounts savouring of the theatre, and criticisms as to the ability and style of the singer, just as is the practice in connection with the stage."—*Daily Mail*, July 28th.

'Thus the Church of Rome has more reverence for the Eucharist than the mass of Evangelical Christians have for God Himself! More reverence for an idol than they for the Living God.

While Rome puts man out when God is to be exalted (though in the form of a wafer), Protestant music-mad Christians exalt and glorify men and women and practically shut God out. So-called "worship" to-day is conducted on lines which imply that God's purposes of grace in this world and the conversion of lost sinners were to be accomplished by the cleverness of singing rather than by "the foolishness of preaching."

Rome is right for once, while much of so-called Protestant-worship must be an abomination in the sight of God!

RELIGION "SWITCHED ON."

Our readers must have noticed in the recent accounts of the sad accident to the Prince of Wales, how he was amused by means of the electrophone.

"During the entr'actes at Covent Garden—the Prince was switched on to the 'Belle of New York,' Miss Edna May's principal song in which afforded him much delight. Every evening henceforward, during his Royal Highness's incarceration, the evenings at Marlborough House will be enlivened in the same manner, while on Sunday connexion will be made with one of the principal West End Churches—probably Canon Fleming's—by which means the Prince will get even his service and his sermon as usual."

This is evidence of another way in which the Church and the stage are becoming interchangeable.

SPIRITIST SIGNS.

SPIRITISM AND SOCIALISM.

That Spiritism and Socialism are ready to join hands in the coming day of Antichrist is clear from the address of Dr. Alfred Russell Wallace at a recent meeting of Spiritists in London. *The Daily Telegraph* (June 24th) reports his words as follows, and they need no comment:—

"Their duty as Spiritualists was to work strenuously for the improvement of the social conditions which would render it possible for all to live a happy life, developing to the full the faculties they possessed, and preparing themselves to enter the higher progressive life of the spirit world. It was sad to think of the millions of men, women, and children who were yearly sent to the spirit world before their time, through the want of necessary means of healthy life, and by the various diseases and accidents forced upon them by the vile conditions under which they lived. It was a sore burden, too, to the more advanced spirits who had to take charge of these millions of undeveloped and degraded spirits, and complete their development. Some form of Socialism was the only complete remedy for these evils, and Socialism he defined as the organisation of labour for the highest common good."

THE LATE CONGRESS OF SPIRITUALISTS.

Ahab, King of Israel, was one who preferred to have a message after the desire of his own evil heart. He refused to hear a God-sent messenger (Micaiah), therefore one of another sort was permitted to speak whose credentials for his office are given by himself. "I will go forth, and I will be a lying spirit in the mouth of all his prophets."

This was B.C. 897. Centuries have passed away and A.D. 1898 shows increased activity on their part in "speaking lies in hypocrisy," for it is clear that one of Ahab's lying spirits must have been present, for a leading speaker said:—

"It is the Lord God, and His spirit, who is sending us,—everyone in every sphere, each one to stand for a time in his place, each one for his own work, great or small. Oh, the happiness of those who, in the end, will be able to say, with Paul, 'I was not disobedient to the heavenly vision'! There is the crown of the blessed life,—to see the vision and believe it;—to know its meaning and obey. Not to everyone is the same vision given; not to everyone is appointed the same work. The Master has need of many servants. The main thing is to hold by the conviction that everyone may serve, and that the Spirit of God is sending you."

The following extract describes the character of some of these "many servants."

"Fraud among mediums is frequent, but on most occasions they are irresponsible, for they act under the impulsion of outside forces."

Two speakers give very different estimates of the value of the *servants* sent by the one they call "the Master."

But now we have another way presented for getting at truth.

1. "In the first place, ascertain carefully whether the occurrence on which you are called to pronounce is an actual matter of fact.

2. Once the certainty of the fact has been duly established, examine whether it is the product of a known physical force. For example, many creakings of furniture are attributed to 'spirits' which are due to the hygrometric tension of the air, and to variations in that tension."

Thus all would-be spiritualists are to carefully note whether the cracking in the furniture is the right sort of crack. If it is "*hygrometric tension*," then have nothing to do with it: for this will turn out another *fraud*.

Imagine a distressed one anxious to have some guidance in perplexity, going about to test the creakings of chairs and tables so that it may be clear that there is no "*hygrometric tension*," to lead astray.

The president of the congress then read a paper sent in by Le Commandant Darget on *Photographing Psychic Radiations* :—

"The writer said that his researches into Spiritualism and magnetism, which he had commenced in 1871, led him to suppose in 1883 that the magnetic fluid which accompanied ordinary light was capable of being photographed. He accordingly went to a photographer to have his portrait taken, after having written on a piece of paper the following words, 'I wish to have on my forehead either a circle, a triangle, or a square'; and, as a result, a circle was found on his forehead in the print."

In Revelation xiii. 16, one is described who "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads."

Perhaps it will be *photographed*! From the reports given, 1,200 persons were assembled to hear these awful things on June 24, 1898.

"Amidst the tastefully-arranged masses of flowers and evergreens with which the hall—radiant with electric lamps—was decorated throughout, moved about twelve hundred persons of all ranks and of many nations."

Truly the last days are upon us. It seems, from another speaker, instead of "finding God" the confession is made of finding a Mad-house.

The experiences are given in great detail of the Mediumship of a Son, the father being the speaker. Recounting his son's experiences at courts, including Germany and Russia, the melancholy termination is given by the father :—

"From that place (Rheinish Prussia), he was brought lately to his seventy-six years old father, in a state of incurable insanity, and he will now end his active life, which was so abounding in wonderful deeds, in an asylum!"

Editor's Table.

REVIEWS.

Daniel and the Revelation, by Rev. Joseph Tanner, B.A., Hodder and Stoughton, 7s. 6d.

The author contends that "causing the sacrifice and oblation to cease in the midst of the week" refers to the atoning sacrifice of Christ on the cross—the covenant

"was ratified by the shedding of His blood," and "that by His death He caused to cease sacrifices and oblations." The reader is referred to Hebrews for proof of such statements. The Bible says, "*the sacrifice*." The author says "*sacrifices*." Which is right? The Futurists are severely handled for the *theory* that "some individual Antichrist is to appear at the end of this dispensation, and to make a covenant with the Jews for seven years, and at the end of three and a half years to break the covenant and put an end to their sacrifice." The author condemns such views as "contrary both to the *critical* and to a *spiritual* understanding of the Scripture."

We will give one more example of the author's *critical* and *spiritual* discernment (page 55, 56, Daniel ix: 24-27). The subject he has in hand is "the abomination of desolation." The interpretation given is that it alludes to the invading Roman Armies. There he cites authorities to show "that the expression is used in Daniel with reference to the desecration of the Temple by Antiochus, also to its defilement and destruction by the Romans under Titus . . . and also in a figurative sense with reference to the pollution by the *papal* Antichrist in *God's* visible Church." There is yet one more alternative—"There is also good reason for a fourth application of this formula, namely, to the setting up of the Mohammedan 'abomination that maketh desolate'"—A.D. 637.

This reminds one of the question put by the great Napoleon to one of his physicians, "Why, doctor, do you put so many ingredients into your prescriptions?" "For this reason, Sire—with such a profusion of shot some will be sure to hit." We have here the profusion of shot; but we question altogether whether one of the explanations hits the mark. To suppose that *the idolatrous emblems of their nations, namely, eagles*, are referred to as "*the abomination*" is guess-work, not criticism. Why should the eagle on the Roman standard be an abomination any more than the lion on the British standard? If such as hold these speculations would read 2 Chron. xv. 16, and find out why Asa removed his mother from being queen, and why he displayed such energy in removing what she had set up, carefully reading the revised version, possibly he might then arrive nearer the mark.

But the complete answer was given in Mr. Newth's article in our July number, where it was conclusively shown what the "covenant" was, and what "the daily sacrifice" is. And this not from history, but from the *scope* of the chapter itself, allowing the Word of God to be its only interpreter.

Six Short Discourses, by Rev. R. Waters, A.K.C.L. Robert Banks and Co., Racquet Court, Fleet Street, price 1s. Addresses on "Importance of Righteousness," "Fall of Man," &c.

In these few scriptural addresses the writer gives the groundwork of Christian verities. He expresses his conviction in the following extract that "The Christianity of the present day seems to be wanting in almost all the *essentials of truth*." We are at one with him in this, but not sanguine that he will accomplish the object he has in view as expressed in the following sentence: "We hope for the attention of our archbishops, and bishops, and their coadjutors, the ordained clergy, upon whom rests the first responsibility of trust and faithful obedience." At present the Bishops do not appear eager to appear as reformers.

Inspiration of the Bible, by Gordon Furlong. C. J. Thynne, 6 Great Queen St., W.C., 1s. 6d. Written for the Deist by one who was once a Deist—earnestly commended.

THINGS TO COME.

No. 52.

OCTOBER, 1898.

Vol. V. No. 4.

Editorial.

THE FOOTSTOOL OF CHRIST.

THERE is a great promise made to Christ in Psalm cx. 1, and it is most important that we should understand it aright.

"Jehovah said unto Adon—Sit Thou at My right hand until I make Thine enemies Thy footstool."

Seven times are these words referred to in the New Testament:—Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13, and x. 13.

Few words have been more misunderstood; and the misunderstanding has resulted in errors great, serious and vital. The Coming of Christ is Pre-Millennial or Post-Millennial according as we rightly or wrongly understand this great promise.

One writer has published a work and stakes his whole position, that Christ's Coming *must* be After the Millennium, on this one passage.

A certain school of prophetic students loudly proclaim their view that the Church must be on the earth during the Great Tribulation, and this is the passage on which they chiefly rely. Other passages are quoted as proofs because they are not rightly divided. This passage, because it is neither rightly translated nor interpreted.

It is therefore a matter of the first importance that we should be perfectly clear as to the meaning and teaching of these solemn words which the Lord Jesus declares "David said by the Holy Ghost."

First, then, let us look at the words thus used by the Holy Ghost.

The English word "make" occurs in the Old Testament one thousand, one hundred and eleven times (1,111), and forty-nine (49) Hebrew words are so rendered. Of these *רָפָה* (*Sheeth*), which occurs 94 times, is translated "make" 19 times, but even this is not the proper meaning of the word. It means *to put, to place, to set, dispose, appoint, constitute*, and always implies design and order. Even in the few places where it is rendered "make" it might just as well be rendered *to appoint*, as when we speak of *making* a king we mean the appointing or setting him up as king. Hence it is rendered *to put*, 11 times; *set*, 23 times; *appoint*, 10 times; *lay*, 10 times, &c.

Its force may be gathered from its earliest occurrences:—Gen. iii. 15, "I will *put* enmity between thee and the woman, &c." Gen. iv. 25, Eve "called his name Seth (*רָפָה*), for God, said she, hath *appointed* (*רָפָה*) another seed instead of Abel." Gen. xxx. 40, "And he *put* his own flocks by themselves and *put* them not unto Laban's

cattle." Psa. cxl. 5, "They have *set* gins for me." Isa. xxvi. 1, "Salvation will God *appoint* for walls and bulwarks." This settles the meaning of the word in Psa. cx. 1. There is not the shadow of an idea about *making* in the sense of subduing or putting enemies under foot, but of *placing* them as a footstool for the feet of another.

It is the same in the New Testament. The verb used in every one of these seven passages is the same—*τιθημι* (*titheemi*) *to put or place*. This word occurs in the New Testament ninety-one (91) times, but is rendered *make* only ten times. It is translated *put*, 18 times; *lay*, 28 times; *lay down*, 12 times; *set*, 4 times; *appoint*, 6 times, &c. And where it is rendered *make* it might just as well (or better) be *appoint* or *set*. (See Rom. iv. 17. Acts xx. 28, &c.)

Having thus determined the meaning of the verb, now let us look at the particular *mood* and *tense* which the Holy Ghost has used. All His works and all His words are perfect, and sought out of them that have pleasure therein.

The *mood* is Subjunctive, and the *tense* is the Second Aorist.

Matt. xxii. 44 will therefore read, "Sit Thou on My right hand until I shall have placed (*θῶ, θῆ*) Thine enemies as a footstool for Thy feet." The words are practically the same in Mark xii. 36. Luke xx. 42. Acts ii. 34, and Heb. i. 13.

In Heb. x. 13 they are applied rather than quoted, for it is stated as an act of Christ rather than as a promise concerning Him, that He "sat down at the right hand of God, henceforth expecting until His enemies shall have been placed (*τεθῶσιν, tethōsin*) as a footstool for His feet."

But in 1 Cor. xv. 25 the use of Psa. cx. 1 is quite different from all the others. In all the other six places it refers to His *session* at the right hand of God and on the Father's throne. But in 1 Cor. xv. 25 it refers to His *reign* as seated upon His own throne (Rev. iii. 21). Hence the words are different. It is *ἄχρι* (*achri*) *until*, marking an absolute and a definite time, instead of *ἕως ἄν* (*heōs an*), *until*, which marks a hypothetical indefinite time (*i.e.*, "until such time as I shall have put"). Then it is *θῆ* (*thee*) *he (not I) shall have put*, and the word "all" is introduced as well as another word *ὑπό* (*hypo*) *under*.

So that what is stated in 1 Cor. xv. 25 is quite a different application of the words: their *fulfilment* rather than their *prophecy*. Christ's *reign* and not His *session*.

What is stated therefore in all these passages is this:

1. That Christ is now seated at the right hand of God, and upon the Father's throne, not His own.
2. That He is seated there until a certain event shall have taken place—until the Father shall have placed His enemies as a footstool for His feet. Until the purpose of the Father is thus asserted, the Son remains seated. Until

the footstool shall have been placed, He cannot put His feet upon it.

3. When His enemies shall have been thus placed as a footstool for His feet, He will use it as such and rise up from His seat and sit no longer upon the Father's throne, but upon His own throne—"the throne of His glory" (*i.e.*, His own glorious throne), and will tread down His enemies under His feet, for "He must reign (and will continue to reign) until His enemies shall have been put (no longer "as a footstool," but actually) under (*ὑπό, ὑπο*) His feet."

The popular misinterpretation is that Christ must remain seated at the right hand of God until He (the Father) has subdued all His (Christ's) enemies. This, of course, postpones Christ's rising up from His seat until after the Great Tribulation, as some say, or till after the Millennium as others say.

But there is not a word about this in any one of these passages, nor in all of them taken together.

The right understanding of the words which the Holy Ghost has used makes all perfectly clear.

First, that Christ's *session* will continue until the time shall have come in the purposes and counsels of the Father to place Christ's enemies as a footstool for His feet.

Secondly, that Christ will then use that footstool, and place His feet upon it, and tread down His enemies and reign until He shall have put them under His feet. There is not a word about a "footstool" in 1 Cor. xv. 25, and there is not a word about their being put "under" His feet in any of the other passages.

By not rightly dividing these seven passages; and by reading one, which is different, into the other six, confusion is introduced, as well as error and false teaching.

When the time shall have come for the Father to place His enemies as His footstool, then Christ's session will cease, and He will rise up from His seat, and His first act will be to come forth into the air for His people to receive them to Himself, and take them up to be for ever with the Lord, and then, afterwards, to come *with* them to use the footstool which shall have been placed for Him, and tread down all His enemies.

The *six* passages speak of the *placing* of the footstool, which ends a period, and closes up *Man's day*, while the *using* of the footstool commences another period, the Day of the Lord; and the one passage (1 Cor. xv. 25) closes up that period, carrying us on to the end of the Millennium, when the "Day of the Lord" shall issue in "the Day of God"; "when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power, for He must reign until He shall have put all enemies under His feet."

If the tense is twice rendered "shall have" in verse 24, we may surely insist that it shall be so rendered in verse 25. And if so rendered there as to Christ's subjugation of His enemies, it must be similarly rendered in the other passages, when the Father shall have placed them for the purpose of that subjugation.

Christ is now *seated*, and He is "*henceforth expecting*." "As He is so are we in this world." We too are seated

and at rest as to all question of sin, and we are "henceforth expecting" that blessed time to come for the Father to place the footstool; then shall He rise up from His seat and we be "caught up to meet Him in the air and so to be ever with the Lord," seated with Him upon His own glorious throne and reign with Him while He subdues all enemies under His feet.

Contributed Articles.

WHAT IS THE SPIRIT SAYING TO THE CHURCHES?

BY DR. BULLINGER.

WE saw in our last chapter that the seven-times repeated injunction to hear, attend to, and obey "what the Spirit saith to the Churches" does not refer to what is said in the seven epistles in Rev. ii. and iii., and is not to be looked for there, inasmuch as those epistles are specially and emphatically addressed by Christ, "the Son of God," and not by the Spirit of God. Each is introduced by the emphatic expression: "These things saith"—the Son of God, etc.

Christ does not direct our attention to His own words spoken when on earth as recorded in the Gospels, but to something which the Holy Spirit is now saying.

He does not point us to what is conveyed by the newly-coined expression "The Teaching of Jesus" on earth, but rather to the *teaching of Christ* from heaven, and that teaching consists of these repeated words: "He that hath an ear, let him hear what the Spirit saith to the churches."

What He said on earth is necessarily of the highest importance to us dispensationally as showing how, through His rejection by His people Israel, "the salvation of God has been sent to the Gentiles" (Acts xxviii. 28). But that teaching was given to special persons under special circumstances, and it must be interpreted and applied accordingly. It was not designed as a compendium of instruction for the Church of God, for the Church was not then being formed, and, as a matter of fact, the churches to whom the epistles were addressed did not at that time possess the four Gospels as we have them. On the contrary Christ expressly said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth (R.V., 'all the truth'): for He shall not speak of (or from) Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I that He shall take of Mine, and shall show it unto you" (John xvi. 12-15).

May we not ask How, When, and Where this promise and prophecy was fulfilled? Does this promise refer to us only as individuals, and to a subjective personal communication of the Holy Spirit to each individually? or, Are we to look

for some formal and special realisation of the Lord's words?

What is meant by "all truth," or, as the Revised Version has it, "all the truth," into which the Holy Spirit was to guide the Church? Where are "the things of Christ" which He was to show unto us? Does it mean that the Holy Spirit shows one truth to one person and another to another person, and these are so different that those who receive them proceed to quarrel as to which is the truth? It cannot be!

Where are we to look then for this specially promised teaching and guidance?

Surely, when we take these words of Christ, in connection with His last seven-times repeated injunction from the glory, we are to look for some specific fulfilment of such a definite promise as this.

All those parts of the promise, "He shall guide . . . He shall speak . . . He shall show you . . ." etc., are very precise, and must surely have a specific performance in some definite teaching of the Spirit specially addressed to "the churches" as such, and not merely to the experiences of individuals.

Where are we then to look for this, if not in the epistles addressed to churches, as such, by the Holy Spirit?

How many churches were so addressed? How many Bible students are there who can say at once how many there are? We have not yet found one who could do so! What a solemn comment this fact is as to the universal disregard of the Lord's last injunction!

Seven churches were addressed as such by the Holy Spirit. *Seven* being the number of spiritual perfection.*

Is it not remarkable that the Holy Spirit addressed seven churches and no more: exactly the same in number as the Lord Himself addressed later from the glory?

The seven epistles of the Holy Spirit by Paul had already been written and read, and neglected and practically forsaken, when Christ sent His own seven to those seven churches in Rev. ii. and iii. This neglect was the cause of the failure exposed and rebuked in the seven epistles addressed by Christ in Rev. ii. and iii. Hence it is that Christ closes each epistle by calling attention to those epistles of the Holy Spirit: neglect of which had been the cause of the ruin, and attention to which therefore would be the only remedy.

The seven churches to which the Holy Spirit addressed His epistles by Paul are Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians.†

In these epistles we have the perfect embodiment of the Spirit's teaching for the churches. These contain the "all truth," into which the Spirit of Truth was to "guide" us. Where are we to look for this "all truth," if not here? These contain the things which Christ could not speak on earth, for the time for such teaching was not then. These contain the "things to come," which the Spirit was to show.

* There were nine epistles altogether so addressed, two being addressed to the Church at Corinth, and two to "the Church of the Thessalonians." And nine is the square (or completeness) of Divine perfection: three times three (3 x 3).

† The other epistles are "General," or are addressed to individuals (John's), or to "Hebrews," or "to the Twelve Tribes" (James), or to "the Dispersion" (Peter).

These "glorify" Christ. These contain the "things of Christ" which the Spirit was to receive and show unto us. Where else are we to look for the fulfilment of the Spirit's mission as the great Teacher, if not here?

Not only is the *number* of these epistles perfect, but their *order* is perfect also.

The order in which they come to us is no more to be questioned than their contents. But what is that order?

Is it chronological? No! Man is fond of arranging them according to the times when he thinks they were written, but God has not so arranged them. Indeed, He seems to have specially disposed of that for all time, and to have forbidden all attempts to arrange them thus, by placing the Epistles to the Thessalonians last of all, though they were written first.

This question, therefore, is settled for us at the outset, and so decisively as to bid us look for some other reason for the order in which the Holy Spirit has presented them for our learning.

That order therefore must present to us the line of study marked out for the churches by the Holy Spirit: a complete course which shall begin and finish the education of the Christian: a curriculum which contains everything necessary for the Christian's standing and his walk: the "all truth" into which the Spirit guides him. If he is ignorant of this, he must necessarily err, and be an easy prey for every new teacher who may rise up. He has no foundation on which he may securely rest: no anchorage on which he may depend. He is at the mercy of every "wind of doctrine" against which he has no protection. He will be carried away by any new "views" or teaching that may be put forth from time to time, for he has no standard by which to try them!

How can it be otherwise, if a Christian does not give earnest heed to what has been specially written for his instruction? Every word of Scripture is *for* him and for his learning, but every word is not *about* him. But these epistles are all about him and about the special position in which he finds himself placed with reference to the Jew and the Gentile; the old creation and the new; the flesh and the spirit, and all the various phenomena which he finds in his experience.

But now let us seek, in connection with the *order* in which these seven epistles come to us, for their division into *three* and *four*: for such division there must be.

We find it in the fact that three of these epistles stand out distinct from all the others as being *treatises* rather than epistles; and as containing so much more *doctrinal* matter as compared with that which is *epistolary*. This will be clearly seen when we come later on to notice the structure, which exhibits the contents of each.

These *three* epistles are Romans, Ephesians, and Thessalonians.

And the *four* are placed between these three in two pairs, each pair containing respectively "Reproof" and "Correction" in contrast to the other three, which contain "Doctrine and Instruction" (according to 2 Tim. iii. 16):

A | ROMANS (Doctrine and Instruction).

B | CORINTHIANS (Reproof).

C | GALATIANS (Correction).

A | EPHESIANS (Doctrine and Instruction).

B | PHILIPPIANS (Reproof).

C | COLOSSIANS (Correction).

A | THESSALONIANS (Doctrine and Instruction).*

We must leave the inter-relation of these epistles for our next chapter, and then having looked at them as a whole, and in relation and contrast to each other, we propose to consider each of them in the light of the whole, and in detail, as that detail is suggested and brought out by the special relation of each to the whole.

One fact, however, we may notice here, and that is the reason why *Thessalonians*, which was written before all the others, is put last of all. We may be certain that the order is perfect, and that the reason is divine. Is it not this?

The Epistles to "the Church of the Thessalonians" are the epistles in which the special revelation is given concerning the coming again of the Lord Jesus. If we have "ears to hear," this fact speaks to us, and it says:— (Listen!)

It is useless to teach Christians the truths connected with the Lord's coming, until they have learned the truths in the other epistles!

Until they know and understand what God has made them to be in Christ, and what He has made Christ to be unto them, they have no place for the truths concerning His return from heaven!

Until they have learnt what is taught concerning their *standing* and their walk, they will be occupied with themselves, and have no use for the truths connected with the Lord's coming again!

How important, then, that we should set ourselves to give heed to "what the Spirit saith unto the churches," and thank God for the opened ear, while we pray that, the eyes of our understanding being enlightened, we may see what has been thus written and given and sent to us for our learning.

* There is a further and different division of the seven into *four* and *three*. One within the other. We believe that the one we have given above is the true one and the one for our instruction. But there is another more technical, which interlaces it and enhances its perfection.

Four of the seven churches were in what became the *Western* half of the Roman Empire (now called Europe); and three were in what became the *Eastern* half (now called Asia).

And each one answers to the other, West to West and East to East, as follows:—

<i>West</i>	ROMANS.	
	CORINTHIANS	<i>West.</i>
	GALATIANS	<i>East.</i>
<i>East</i>	EPHESIANS.	
	PHILIPPIANS	<i>West.</i>
	COLOSSIANS	<i>East.</i>
<i>West</i>	THESSALONIANS.	

"THE COUNSEL OF GOD"

AND

"THE PURPOSE OF GOD."

WE observe that many writers on the Acts of the Apostles make no distinction between the "counsel of God" and His "purpose," assuming that the purpose of God concerning the church was *contained in the counsel of God*, which Paul had not failed to declare to the saints at Ephesus. But is this correct?

Paul says, Acts xx. 25-27: "I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Paul speaks of the kingdom of God which he had preached among them, as *equivalent* to all the counsel of God. The counsel of God was concerning His Kingdom.

The word "counsel" signifies the deliberation of distinct persons; the *revealed* counsel of God begins with the creation of man, Gen. i. 26, "Let us make man, &c.," and is concerning the dominion of man "over the fish of the sea, the fowls of the air, and over all the earth." Psalm viii. The Kingdom of the Son of Man.

The "purpose" of God was eternal (Eph. iii. 11), and therefore *prior to*, and *outside of*, the "counsel" of Genesis i. 26. Besides which, the *eternal purpose* is the object of *Deity in Unity*.

The eternal purpose is "that all things which are in heaven" as well as "all things which are on earth," shall be "gathered together in one" under the Son of Man in the Person of the Lord Jesus Christ (Eph. i. 10). This is "the mystery of His will," or secret which He has purposed (ver. 9) outside of the Old Testament Scriptures, and therefore outside of the "counsel" of God declared by Paul, as stated in Acts xx. 27.

Paul distinguishes between the "purpose" and the "counsel" in Eph. i. 11. Predestination is according to His *purpose*, who worketh all things (Divine providence) according to the counsel of His own will. The accomplishment of the *counsel* of God, concerning the kingdom over the earth, is for the accomplishment of His eternal purpose concerning the dominion of Christ as Son of Man over the heavenly things also.

Having spoken of his past ministry, Paul in Acts xx. 28, speaks of the future to those who shall see his face no more. He names the fact which is the basis of his further teaching; that the church is "the Church of God," purchased with "His own Blood." Whether he expounded to the elders the truth of the Epistle to the Ephesians, we are not informed; it is outside of the subject of "the Acts." There is no intimation in the epistle that "the mystery" had been the subject of his teaching to them *before* that epistle was written.

The expression in Acts xx. 28, "the church of God which He hath purchased with His own blood" agrees with Paul's statement in Rom. ix. 5 concerning Christ come in flesh, "who is over all, God blessed for ever," and is confirmed by the words of the Lord Jesus in revealing Himself to the apostle John in Patmos (Rev. i. 17, 18),

"I am the first and the last : I am the Living One and I became dead." Thus the announcement that the church among the Gentiles, in separation from Jerusalem, is the Church of God ; that Israel is cast off as a nation for the reconciling of the world ; and the last message to the churches from the ascended Lord through the apostle John ; each communication is introduced with the declaration of the Deity of the Lord Jesus, which the Holy Spirit through Paul connects with redemption by His blood, and which the Lord Jesus connects with the fact that He became dead.

So the Deity of Christ and His death as the sin-offering for the world, and the shedding of His blood for the church as His purchased possession (Eph. i. 14) is the great fact, "the secret" that was from the beginning of the world hid in God" (Eph. iii. 9). First made known when Israel as a nation was declared to be cast off, after the preaching of the kingdom in the synagogues was ended, "all the counsel of God having been declared, according to the Scriptures."

That Jehovah is Israel's king is plainly revealed in the prophets (Isaiah xxxii. 22). That God's chosen servant should be made an offering for sin, that He should be cut off out of the land of the living, that His grave should be made with the wicked and with the rich in His death, is also as plainly foretold in Isaiah liii. But that Jehovah the King and the righteous Servant the Sin-offering are One and the same Blessed Person, who is the Head of His body—the church, is "the secret" hid in God until made known through Paul as the subject of his special ministry to the Gentiles, that they might be blessed with all spiritual blessings in heavenly places in Christ, "according to the eternal purpose" of God towards those who were "chosen in Christ before the foundation of the world."

The Lord reminded John of His Deity and of His death when committing to him His last message to the seven churches. Ephesus had left its first love, "all that were in Asia" had turned away from Paul (2 Tim. i. 15). The Lord Jesus revealed Himself to John in the aspect in which He is declared in Paul's epistles to the churches among the Gentiles, and exhorts "him that hath an ear, let him hear what the Spirit is saying unto the churches."

The Gospel, as preached by the apostles, was concerning Jesus, the Man of the seed of David, raised up to reign over Israel and the Gentiles (Acts ii. 24, 30, 32 ; iii. 26 ; xiii. 23, 33, 34 ; Rom. xv. 12), "according to the determinate counsel and foreknowledge of God." In it was declared "all the counsel of God," according to the Scriptures.

The Gospel, as committed to the Church of God among the Gentiles by the Holy Spirit through the apostle Paul, is concerning the Deity of Christ, the Son of God, in whom God *came down* to reconcile the world unto Himself, through death as a sin-offering. Thus, "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." For He hath made Him who knew no sin, to be "sin for us, that we might be made the righteousness of God in Him." This is the Gospel according to the revelation of the mystery, which was kept secret since the world began (Rom. xvi. 25). According to eternal purpose (Eph. iii. 9-11).

The distinction between "the *counsel* of God" and His "*purpose*" is important, as marking the difference between Paul's preaching "according to the Scriptures" and his teaching in his epistles concerning "the mystery hidden from ages and generations"—and the Gospel according to the revelation of that mystery.

"I WOULD NOT HAVE YOU IGNORANT, BRETHREN."

"SIX" is the number specially significant of *man*. Man was created on the *sixth* day, and wherever in Scripture we have this number or any multiple of it, it always stamps it as having to do with Man. Many illustrations of this are given in Dr. Bullinger's *Number in Scripture*. We add one more here.

Ignorance is man's special human infirmity. Animals know more than man (Isa. i. 3). No animal is so helpless as man in the years of infancy.

It is remarkable, therefore that in connection with the Church of God, and the epistles addressed to churches as such, containing the special instruction necessary in consequence of man's ignorance concerning the church, there are six different occasions on which it is written : "I would not have you ignorant, brethren."

Rom. i. 13. Of Paul's purpose to prosecute his great mission and ministry to the saints in Rome. So chap. xv. 23.

Rom. xi. 25. That blindness in part is happened to Israel.

1 Cor. x. 1-11. That the camp in the wilderness was the type of the baptized assembly under the preaching of the kingdom.

1 Cor. xii. 1. Concerning spiritual things connected with the Church as the Body of Christ by the baptism with the Holy Spirit.

2 Cor. i. 8. Of the trouble at Ephesus, at the close of his ministry there (Acts xix.), when his preaching the kingdom ends and the revelation of the Mystery begins.

1 Thess. iv. 13. Concerning those that are asleep. Their resurrection and translation with the saints that are alive at the coming of the Lord, to be for ever with Him, when the Mystery is completed.

The significance of these six occurrences of this weighty expression will be seen by those who have patience to work them out in the order in which they are given to us by the Holy Spirit.

Our Monthly Bible Study.

THE KING AND HIS SERVANTS.

- | | |
|----------------------|-----------------|
| 1. SPEEDY BUSINESS : | 1 Sam. xxxi. 8. |
| 2. SPEEDY COMMAND : | Esther iii. 15. |
| 3. SPEEDY RETURN : | Rev. xxii. 7. |
| 4. SPEEDY REWARD : | Luke x. 35. |

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T. GEORGE.

Conference Addresses.

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

"THE TIME THAT NOW IS."

BY THE REV. JAMES C. SMITH.

(At the Liverpool Conference, 1896.)

IN Romans xiii. 11 it is written, "Knowing the time, that now it is high time to awake out of sleep." What is the time on the dispensational clock? Where about are we? If we do not see whereabouts we are, if we do not see what is the time of day on God's dispensational clock, we shall not realise, as we ought to realise, our practical position. Let us be clear about that. There are three times in the Bible by which we may realise the time on the dispensational clock. There is the time past, in the 17th chapter of the Acts of the Apostles. You remember that remarkable chapter which tells of Paul, on Mars Hill, speaking amongst all the culture of Athens. "The times of this ignorance God winked at." He had been talking about the idolatry of the Gentile peoples, the state of the Gentile world, and the times of this ignorance God overlooked. He overlooked them so as not to deal with them in judgment then. He overlooked them for the sake of His own Son who was coming, and for whose sake, for the sake of whose death, He was going to deal with men and sin. And so that was the past time of ignorance, covering over 4,000 years.

What is the time now? The Jewish people were put under a wonderful system of spiritual education by God, and they were under ordinances and Levitical ceremonials until the time appointed, which was to be the time of reformation. Christ being come, the High Priest of the things to come, has gone into the glory, having obtained eternal redemption and redemptive regeneration. That is the time of the clock to-day. In chapter iii. of the Acts, Peter appealed to the Jewish people, and said, "Repent and return now, that your sins may be blotted out; you have crucified your Lord; you have killed your Messiah; even now He has sent back the Spirit from above that He may win back your hearts to Him. Will you be converted in order that the times of refreshing may come from the presence of the Lord? And He will send Jesus Christ, whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of His prophets since the world began." That is the time of restitution, in the future. The time of redemptive reformation is now. That is whereabouts we are.

When the Lord Jesus Christ came, the world did not receive Him; His own people did not receive Him. The poor world was ignorant of Him and of His mission, and would not have Him. But the highest seat that heaven affords is His now by right. The Lord Jesus Christ has taken possession of that throne of glory in His own name, and He has taken it by right; and He is coming back again soon to take us to Himself. He takes everything by right. The only person that ever entered heaven by works is Jesus Christ. *We* cannot enter heaven by works. Our title to heaven is faith in the Christ that died for us. The Lord Jesus appealed to His Father, "I have finished Thy work, now glorify Me." I can trust in the work that He did, and go into heaven on that ground. Thank God. The Lord Jesus Christ worked

for us and died for us, and we glory in the work that He did. Is there a precious heart still without God and salvation? I point you to Him who died for us. Look to Him and live. If you look you will live. God has said so.

What is the time? I remember once going into a railway station at Hull to set my watch right by the clock. But when I got there I found a big piece of matting thrown over the clock, and I could not get the railway time at all. The clock was under repairs. That is where a great many Christians are. They cannot show the time on the clock of their life. Now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. Thus we are standing between the times of ignorance and the time that is to come. We are in the valley waiting for the dawning of the day.

Three Psalms will help us to this practical thought—Psa. xxii., where you have the Saviour and His *cross*; then Psa. xxiii., where you have the shepherd and his *crook*; and then Psa. xxiv., where you have the sovereign and his *crown*. In Psa. xxii. we have, "My God, my God, why hast thou forsaken me?" And Psa. xxiii., the shepherd leading his flock through the valley; and Psa. xxiv., when the gates of glory open, and the King of glory comes in. He takes us with Him. "Who shall ascend to the hill of the Lord? He that hath clean hands and a pure heart." "Lift up your heads, ye everlasting gates, and the King of glory shall come in." We are in Psalm xxiii. now, going through the valley. We are looking back to the cross, and going forward to the crown, obedient to the shepherd who is leading us through the valley. That is the time of day on the dispensational clock. Thus we may know the time; and it is high time to awake out of our sleep, for our salvation is nearer than when we believed. How much nearer is it than when Paul wrote these words! The Lord Jesus will soon be here.

Let me tell you of your prospect, and of the power that is going to accompany it, and the note of praise and the note of practice that ought to be in our lives on account of it. Take these four words. First, our prospect; second, the power that is to accompany the prospect; third, the praise that ought to characterise us on account of the prospect; and, fourthly, the practice that ought to be seen in every Christian that has that prospect in his heart. What is our *prospect*? Here it is. "Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed in a moment." The apostle says, "Behold." I think that is the holy trumpet sound calling Christians' attention to the coming Christ. Did you ever notice how the Spirit of God has appropriated that word to the Second Advent? In Matthew xxv. it is, "Behold the bridegroom." Here it is, "Behold, I tell you a mystery." Look you, consider, lift up your heads; look out, the bridegroom is coming. In the Book of the Revelation, you hear the words, "Behold, He cometh with the clouds," and at the very close of the book, the last word from the throne is, "Behold, I come quickly." And between all these you have a great many more, where the Spirit of God sounds a trumpet calling the attention of Christians to the coming Christ by the word, "Behold." Listen to it now.

Our prospect is an open secret. I opened the newspaper this morning to see what was going on in the world, to see how God Almighty was guiding things. This is the principle on which I read newspapers, to see how God Almighty is bringing His purposes to pass. I noticed, in the first paragraph about the new Emperor of Russia, that "it is an open secret," so-and-so. You can read the rest for yourselves. I said I had an interest in that, because the

Lord had laid it on my heart to speak of this open secret. It is no longer a thing hidden, but something told. That is our prospect. It is an open secret that we are not all going to die, but we are going to be changed in a moment, in the twinkling of an eye. There is the mystery of the *kingdom* in Matthew. There is the mystery of the *Church* in Ephesians. There is the mystery of *Israel's part blindness* in Romans; the mystery of *lawlessness* in Thessalonians; and the mystery of *God* that is going to be finished in Revelation; and now here is the mystery of the *redemption rapture* when He comes. These are all open secrets. They are no longer secrets, but they were things which nobody could have known until God told them through His servants. We are in possession of these things which God has given us. Praise God, this secret is our specific hope; it is our true prospect.

"We shall not all sleep." Take notice of this sentence; don't go forth and say that death is sure to a Christian man. Never say that again. It is quite possible a great many of you have said such things, but I say to you, for the sake of your Lord, for the sake of the truth, never say again that it is certain we shall all die. Let us be truthful, and let us reverence the truth, and speak as the Word of God speaks. It seems to me that in these days of departure from the Word of God we have got a strange way from the way in which the apostles speak. We seem to be afraid of their phraseology. God help us to search and see if we are in a position to use apostolic language about ourselves and our fellow Christians. This is our hope. We are not to sleep; we are to be changed in a moment. How suddenly it is going to be done! If the Lord were to do it to-night I should suddenly see my poor body transformed into immortality, and our corrupting friends in the dust would be suddenly raised and made incorruptible. And when that corruption shall have put on incorruption, and these mortal frames have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory, God's victory, Christ's victory. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

There is an awful procession of death going on and on and on, and the tramp, tramp, tramp of the feet of the living carrying the dead to their resting places. One day soon that procession is going to be arrested. Thank God, He will come and lay His hand on the bier whereon the dead lies, and He will arrest the funeral procession, and disturb the graves where the dead now lie, and He will call them from thence and take them up to be for ever with the Lord. Then we'll sing, "For ever with the Lord, amen, so let it be, life from the dead is in that word, 'tis immortality." Let us sing it in our hearts again.

How is that going to be done? There is *power equal to it*. The power that raised the daughter of Jairus, the power that raised the widow's son, and the power that raised Lazarus when he was at the point of corruption, that power is going to bring about this great and sudden change. Notice this, flesh and blood cannot inherit the kingdom of heaven. I cannot go into the kingdom of heaven with this flesh and blood. Flesh and blood do not inherit that kingdom. Evolution cannot touch that corruption in the dust and make it incorruptible, neither can evolution tell you how this body of mine can rise up and meet the Lord in the air. Evolution cannot tell you that, neither can it tell you how the Lord, the Incarnate One, came into the world as flesh and blood.

Therefore, says Paul, I tell you a mystery. Just so; because the laws that we are acquainted with are ruled out of Court. It is going to be done simply and solely by the almighty power of the Lord Jesus Christ.

He shall descend from heaven and do it Himself. He has done it for Himself. It is nothing new to Him. He has given a foretaste and a guarantee that it shall be done. His own grave, above all, is empty, to-day. Thank God for the emptied grave and the filled throne. Let us praise Him. Let us raise this song, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

It is a beautiful *note of praise*. When the children of Israel stood on the Canaan side of the Red Sea, when their enemies were lying dead on the shore, they sang this song; and so it will be with us. "Death is swallowed up in victory." Is it any wonder that we praise Him? In our hearts we ante-date that, and sing the song now. "Thanks be to God who giveth us the victory." Notice that present tense. We are ante-dating it. We are getting it spiritually already. We will get it literally by-and-bye. "Giveth us the victory, through our Lord Jesus Christ," because He has come out of death and the grave, and is up in glory. The grave is empty, and it is through our Lord Jesus Christ that God gives us the victory.

We are praising Him and we are a happy people. Thank God, we are not a gloomy, morose people as the world thinks we are. Do you think those who are looking for the king are a poor, miserable, drivelling kind of people? Why should we be miserable? I do not know of anyone who has any right to sing this song of victory except those who are looking for the coming of Christ. The sting of death is sin, but the Lord has borne the sin for us. And the strength of sin is the law. But the Lord Jesus Christ has taken its curse. Death is sin's wages, and the law is sin's warrant. But now, in Christ, we have nothing to do with either. The condemnatory sentence of the law found its effect upon my substitute, and the sin that was mine has become His by transference to the Saviour. I cannot explain the mystery of it; it is beyond us, but it is a fact, and my heart says Amen to it. We can take it as a fact if we cannot explain everything, because we have the word of our Lord that it is real.

Let us take it home to our hearts, as if we never did it before, and thank God for the victory which we have now. There is now no condemnation to them that are in Christ Jesus. Let us sound that note of praise.

Now for *the practice*. "Wherefore, my beloved brethren, be ye steadfast." Take care of your own soul. Be unmovable; take care that nobody else moves you. Be careful; look at these words. Weigh them; they are well chosen. Be "always abounding in the work of the Lord." Stretch out your hand, my brother. The souls of men and women are perishing. What are you doing to save them? Are you looking after your own heaven and your own safety? God pity you if you are not stretching out your hand to help those who are wrestling on a stormy sea. God put it into your heart to work, inasmuch as our labour is not in vain in the Lord.

Questions and Answers.

QUESTION No. 185.

F. P., Walthamstow. (a) "I gather from 'Things to Come' that 'in Christ' means in Christ mystical, i.e., being a member of His body. Would that explanation apply to Galatians i. 22 (Churches of Judea which were *in Christ*)? The context would seem to point to a very early period in Paul's career, for the phrase to apply to the body.

(b) "What is the explanation of the 'better sacrifices' of Heb. ix. 23?"

(c) "What is the explanation of the 'statues that were not good' of Ezek. xx. 25?"

(a) The expression "in Christ" is not limited to those who are declared to be "the members of His body." It is used by Peter in his first epistle (v. 14), and therefore quite distinct from the truth concerning the Headship of Christ and the Church as His body. It includes all who, by a Divinely wrought faith, received the gospel "according to the Scriptures." For "in thy seed (*i.e.*, Christ the seed of Abraham) shall all the nations of the earth be blessed." "In Him" all that believe are justified (Acts xiii. 39, Isaiah xlv. 25). "In Him" all Israel shall be saved.

From these Scriptures it seems that "in Christ" will apply to all the saved from the day of Pentecost onwards, including the churches in Judea and others, while Paul was still a persecutor, and Paul could speak of some who were "in Christ" "before me" (Rom. xvi. 7).

(b) Hebrews ix. 23. The whole subject of the epistle is the excellency of the Person of the Son of God beyond all who were before Him, and therefore the value of His death beyond all the sacrifices. God had appointed four sacrifices for the people of Israel. They are mentioned in detail in chap. x. 8, "Sacrifice (trespass offering) and offering (peace offering), burnt offering, and offering for sin." The death of the Lord Jesus is presented by the four evangelists as fulfilling these four offerings. Matthew, the Trepass offering; Mark, the Sin offering; Luke, the Burnt offering; John, the Peace offering. Since the offering of the body of Jesus, the Son of God, has superseded all these offerings, hence the plural is here used by the figure of *Enallage* (or *exchange*) for a most emphatic singular, denoting its greatness and importance. *A better, greater and more important sacrifice* is the meaning conveyed by the plural being put for the singular.

(c) Ezekiel xx. 25. Verse 23 shows that the Lord is speaking of what was done in the wilderness. Paul says of the law in Gal. iii. 19, it was added "because of transgressions," and in ver. 21, "If there had been a law given which could have given life, verily righteousness should have been by the law." The laws given at Mount Sinai were "the judgments whereby they should not live," for the law was the "ministration of death" (2 Cor. iii. 7). The law was holy, just and good, but since "by it was the knowledge of sin" (Rom. iii. 20) it could not bring good, but only condemnation to those who were under it.

Signs of the Times.

JEWISH SIGNS.

THE SECOND ZIONIST CONGRESS

has come and gone. We should like to give our readers some idea of it with pictorial illustrations of its remarkable features.

We can give only its general results, and will do so in the words of the world's newspapers, who know nothing of prophecy, and look on the whole movement as social and political in its aims and ends.

For ourselves, the mere fact of the Congress being held

is sufficient to make it one of the most momentous signs of the times which we could have.

Why all this excitement which is stirring the whole Jewish race to its very depths? And why now instead of at any other period of the world's history? The evident answers to these two questions show us the importance and significance of the Zionist movement.

The Jewish World remarks:—

"The one point, to be recorded by future historians in times when the Zionist movement and its results can be fully seen, is the wonderful power of an ideal to unite together the scattered members of the House of Israel. Nearly two thousand years have passed away since Israel ceased to be a nation, and was scattered over the face of the earth. Nothing but the Mosaic Code sufficed to bind the wanderers, this was their sole shield against assimilation, their one defence against the nations that strove to swallow them up. Now, after the long centuries of almost ceaseless persecution, after troubles to which the Egyptian Captivity must seem, by comparison, a small thing, a cry is raised to call the nation home again, and from the four corners of the earth the call echoes in hearts that have never lost hope or faith. The wonderful vitality that conquers time and survives persecution is something to be proud of, it is the necessary effect of a given cause, and the cause is Orthodox Observance. . . ."

"Whether the movement succeeds or fails, it has demonstrated the existence of countless Jews in all parts of the world imbued with the spirit that may have animated their forefathers, whom Vespasian sold into slavery when the second Temple fell to ruins amid the flames. As our representative in Basle pointed out last week, the expression of Jewish hope and faith has not been canvassed, the proposals emanating from Vienna have not been endorsed with any false value. They have been offered simply and plainly to a people scattered all over the earth, and the answer has been practically unanimous. At the moment we can recall no great measure in the history of the world's great nations that has received a more unanimous assent. The Brotherhood of Israel has seen empires come and go, has followed civilisation as it moved from one Continent to the other, has watched the rise and fall of kingdoms and beliefs, has suffered every torment that persecution can devise and martyrdom submit to, and now remains, as in days of old, confident in the future, and even stronger by the sufferings it has undergone. . . ."

The Daily Chronicle (Sept. 1) remarks:—

"We published yesterday a telegram from our correspondent in Basle recording the startling fact that the Zionist Congress has taken the first practical step towards the realisation of their dream. They have decided to form a Jewish Colonial Bank, to be started in London with a capital of £2,000,000. The applications are to include 20,000 for one share each—in order, of course, to obtain help from the poorer Jews. Having come to that decision, they proceeded to hold an all-night sitting, and separated yesterday morning with the cheerful consciousness of having taken a long step towards their end. We shall soon see whether this is the case. This scheme of a Colonial Bank is based, of course, on the remarkable utopia of Dr. Herzl, sketched in the pamphlet with which he crystallised the long yearning of the Jewish race for a return to Palestine. The idea was taken up with vigour and enthusiasm by the younger Jews in all the nations of Europe. It was taken up in Germany by no less a person than Herr Max Nordau. Then came a series of congresses, in which the 'Zionist' movement became cosmopolitan and European. The idea has spread through these congresses, of which the Basle assembly is the latest, from end to end of Europe. It has reached every circle of Jews; it has grown with every fresh expression of anti-Semitic fury. A new hope has come to the persecuted Jews of Russia, Poland, Austria, and France—a new light on their horizon. With quite a new meaning they now pray the ancient Passover prayer that they may next year be in Jerusalem. The old hopes revive. An ancient religion looks back to the place of its birth and dreams of renewing its youth. With this high aspiration, the Jew bears up more manfully against his oppressors. The exile of the great Czar tries to forget his broken home, and his divided family, as he sweats in his East-end den. The defender of Dreyfus forgets the tangled web of treachery, forgery, and deceit in which he is enmeshed, and dreams of a rebuilt Temple, and a Palestine blossoming once more like the rose. The Jew outcast of Germany—the Jew of Algeria—even the Jew of Morocco—everywhere they stir with one common hope of a nationality renewed, a religion revived. The long exile will be forgotten like a nightmare. The divisions of race and place will exist no more. Once again they will ascend the holy hill of Zion, and God will remember His people.

"Such is the dream. We would do nothing to shatter it."

THE CONGRESS ITSELF

cannot be described with its receptions, reports and statements: and its subjects connected with colonisation, the

Jewish Colonial Bank, its stirring scenes, its all-night sitting, etc., etc.; its own post-cards, its own Zionist medal issued in connection with the Congress. While we cannot describe all these we must give some descriptive idea of the commencement and the close, which we take from *The Jewish World* :—

“BASLE, SUNDAY MORNING, AUG. 28.

“The first Congress has commenced! One realises, for the moment, little else but this one great fact. A year ago to-day! What passions, what thoughts separate the two meetings; and yet one forgets all this. One sees little; the decorations intermingle and blur; there is life, energy, and enthusiasm; the air is thick with applause; men and women vie with each other in rendering homage by sound and action; and then this, too, intermingles—it is a stupendous scene, but one passes through it as through a vortex of emotion, caught up here, cast up there, round and round with the current, heedless, almost powerless. The stream eddies in a thousand whirls, and as sound and motion cease, as men strain eye and ear for the proceedings, one raises one's head out of the chaos of sound, and clear above all comes the knowledge that the second Congress of Zionists has commenced. What it intends and what it shall accomplish, there is no need to presage, besides that is not to the moment. One has gathered a broad fact; somehow one realises that it is of epoch-making importance, and then lets all things pass and mould themselves into it. There are faces one knows and remembers; there are new faces, or new versions of an old type, there is a greater assembly, there is new blood, there is more formality, and even more excitement than at the first Congress, but one does not pause to measure or compare. From the ends of the earth these men and women come together, and these first moments of holy, almost sublime emotion, tell us simply how beautiful and how mighty is the brotherhood of our nation, and how the nation intends to emancipate itself.

“Dr. Herzl, followed by the members of the General Committee, came into the hall which was packed with delegates, whilst the gallery was crowded with visitors, at 10.30, and received a hearty cheer. He delivered a speech which was punctuated with cheers, but the Congress worked itself up first when its leader referred to the action of the Protest Rabbis; and then again, when he declared that Zionism would maintain Judaism, his words were met with a thunder-clap of applause which died away like the sound of rifle-fire, and was only equalled when he stated that Zionism could achieve its aims. Herr Oscar Mamorek then submitted a list of the names of the Honorary Officers of the Congress. With a dramatic gesture he pointed to Dr. Herzl as its President. The Congress having decided to vote the list *en bloc*, the officers were elected by acclamation, Dr. Nordau, Dr. Gaster, M. Bernard Lazare, Dr. Rulf, and Herr D. Wolfssohn, receiving the most marked ovations. The officers, amid a fresh outburst of loud cheering, took their seats, and then began the business of the day. The Congress at that moment was a most imposing picture, the crowded galleries and the visitors all eye and ear. At the back of the platform the Rabbis and the delegates sat at tables that ran parallel to the platform.

“Quietly, Dr. Nordau ascended the tribune and reported on the situation of the Jews in the past year. It was an intense moment, the short figure, with trimmed white beard, and clear-cut face, was once more in the tribune. Slowly the voice rose above all sounds. The situation had not changed; it was worse, not better, and immediately Dr. Nordau plunged into the subject, the Rabbis rose to watch the speaker, and amateur photographers set their machines; but all lost themselves in the wonderful phrases that came from those expressive lips. Russia, Roumania, Galicia, all were sketched briefly, but Dr. Nordau devoted a good deal of his speech to the consideration of anti-Semitism in France. Bernard Lazare and Jacques Bahar here received special ovations, for as Dr. Nordau pointed out, they were of the few Jews, who, in France, had had the courage to fight for justice. Dr. Nordau was bitter against the mass of the French Jews, and especially against the rich and those who said guilty or not guilty they would know nothing of the Dreyfus affair. Anti-Semitism was the cause not the result of the Dreyfus affair. Then the speaker described the Pauper Alien Bill as a nineteenth century cultured expression of antipathy to a Jew, but the Bill was but an expression of the feeling that was spreading, and so Dr. Nordau brought us round to Zionism, which was not a party, but Judaism itself. Satire, cynicism, humour, high thought, idealism, all followed one another without a pause until the peroration of the speech, which is to be distributed, carried the whole assembly off its feet, and the cheering of the speaker, and a rush of the delegates to congratulate him followed. For five minutes the Congress paused to recover breath, and then the committee were appointed. A few disputed certain points, but the majority desired to get rid of these elections without debate.

“All upstanding, Dr. Herzl solemnly referred to the death of Prof. Schapira, Rabbi Mohilewer, and other well-known Zionists; even the visitors took part in this demonstration.”

THE CLOSING SCENE.

Dr. Rulf came forward at about four a.m., and standing in the middle of the platform addressed the now fired gathering. His observations were as emotional in phrase as they were dramatically uttered. As he uttered the names, Herzl, Nordau, Gaster, Mandlestamm, the delegates rose to their feet, the gallery, too, men and women, alike took part in one of those enthusiastic scenes which the pen cannot describe. All the acclamations that had gone before were as nothing to this expression of thanks. Herr Strelitski followed. Finally Dr. Herzl rose. It was an imposing, a royal reception, a worthy closing to a great scene. He had to thank Basle for the warm reception it had given the Congress, he had to thank them for the friendship shown them, he thanked the non-Jews for their interest in the movement, and he thought he could well say the movement was an ethical one and of interest and importance to the times. Zionism was not as had been said, a sorrowful necessity, but a glorious ideal. (Cheers). Might these efforts which Dr. Nordau had said were the last efforts of Israel succeed. (Loud cheers). We are journeying in new paths; Israel is going on a moral journey of modern ideals. Whereto the path will lead us we do not know, but I hope and trust it will bring us to better days. (Cheers). “The second Congress is at an end!”

After the Congress, Dr. Herzl received from the Sultan a reply to the congratulatory telegram which had been sent to him.

POLITICAL SIGNS.

UNIVERSAL PEACE.

Side by side with the remarkable Jewish Signs we have another which has suddenly burst upon us in the proposal of the Czar for a conference of the European Powers, with a view to disarmament!

The proposal is positively startling in its significance.

Swords are to be beat into plough-shares, but before that takes place there is much to be accomplished. The great judgments of the Day of the Lord must precede and usher in Millennial peace.

It is “when they shall say, Peace and safety; then sudden destruction shall come upon them” (1 Thess. v. 3). It does not read when there shall be peace, but “when they shall SAY peace.” It has been thus before.

The great Exhibition of 1851 was to usher in this peace, but it was soon followed by the Crimean War.

When Napoleon III. welcomed the new year of 1870 with the now historical proclamation “*L'Empire est paix*,” the great Franco-German War broke out before that year closed.

So now it may be that even out of the discussion of this very proposal war may come. The Conference itself may be the very cause of war.

One thing is certain, and that is that France was never in a tighter place! She cannot agree to the Czar's proposal without giving up all idea of recovering her two lost provinces, for which (she now admits) she has made the most prodigious sacrifices for the last twenty years. And she cannot refuse without offending and losing her ally, the Czar, without whose help she cannot hope to accomplish her desire.

All students of the prophetic word will narrowly watch the course of political events, as they are the only ones who can understand their import.

RELIGIOUS SIGNS.

THE NEW GOSPEL A FAILURE.

A letter in the *Christian World*, from one who signs himself “Pastor” reveals a sad condition of things, and is a confession of failure in preaching the new gospel of

THE FATHERHOOD OF GOD.

He writes to enquire of his brethren in the ministry, what has been the effect of their preaching the Gospel of the

Fatherhood of God. For himself he admits that although he has now preached it for ten years, it does "not lay hold of the masses like the older, even harder, Gospel," which contained an element of terror. He believes it to be the true Gospel, but asks what he is to do in face of its failure savingly to lay hold of men. He is perplexed, pained, and humbled. He longs to see souls saved, but though crowds come to hear he seems to have "no power in his Gospel to save." His inquiry is one of the most important that can be instituted; and we are glad that this point of experience has been arrived at by anyone who has entered upon the dangerous course of exalting the Gospel of Fatherhood above the Gospel of the Grace of God.

We do not marvel at this sad impression, for though all preaching must have results of some kind, only "God's Gospel," as set forth in the Epistle to the Romans can do God's work and accomplish His purposes in bringing dead sinners into living union with a risen Christ.

TRAITORS IN HIGH PLACES.

The Vicar of St. Augustine's, Highgate, in his "Parish Magazine," announces that the Bishop of London has "approved* special Collects, Epistles and Gospels for the festivals of the Holy Cross in May and September, of the Transfiguration and of the Holy Name; for the Nativity of B.V.M. and the Visitation; for St. Peter's Chains, the Beheading of St. John the Baptist, St. Mary Magdalene, and St. George (the patron saint of our men's guild); for the festival of Corpus Christi on the Thursday after Trinity Sunday; and for the commemoration of All Souls on November 2. These, however, are to be used at additional celebrations of Holy Communion, so that on each day the Prayer-book office will be said. We may also use special services at the Holy Communion on the occasion of the parochial Confirmation, at weddings and funerals, and at the dedication and patronal festivals of the Church.

"Now, almost everybody knows that the Popish festival of Corpus Christi was founded in honour of the doctrine of Transubstantiation; and the festival of All Souls was instituted for the sole purpose of offering Masses to release souls from the pains of Purgatory. The Bishop of London has acted illegally in thus approving of the observance of these two Roman Catholic festivals, which were rejected from the Prayer-book by our Reformers for wise and sufficient reasons. People are beginning to ask, does the Bishop of London himself believe in Transubstantiation and Purgatory? Anyhow, it is quite clear that he is determined on pleasing the Romanizers, even if he loses the confidence of every loyal son of the Church of England. It is a pity that he cannot be prosecuted at once."—*English Churchman*.

FALSE SHEPHERDS AND HIRELINGS.

An Agnostic Clergyman writes to the editor of *Truth*, asking for advice in what he calls "a dreadful dilemma."

He feels that it is dishonourable to go on preaching what he does not believe, but he is in doubt whether he ought not to do so in order to support his wife and children! Apparently there is no home for Doubting Priests, no Asylum for Agnostics, into which the pervert can be received.

It is a sad sight, but one full of instruction as to the character of the times, when the editor of a worldly newspaper, who makes no profession of Christianity, has enough of common sense and boldness to insist that the revenues of the Church were not intended for the maintenance of agnostic clergymen, and especially in adding:—

* Since the above went to press, the Bishop of London has denied that he gave this approval. The Vicar, however, re-affirms it, and the matter is still in dispute.

The early martyrs, whose blood was the seed of the Church, never seem to have shown any great anxiety as to what was going to become of their wives and families. I almost think that the teaching of Christianity itself forbids undue anxiety on that score.

"CURIOUS CHURCH SERVICE."

The following from the *Daily Mail* (of April 11th) shows what "the Worship of God" and "the Preaching of the Gospel" has come to at the end of this nineteenth century! This is what "the Church" has become, and this is its "Army." Unfortunately its "Manœuvres" are not confined to the Autumn.

These things which burlesque even "religion" are tolerated and encouraged: but when faithful men protest against open idolatry in our Churches they are hounded down, persecuted and punished!

But this is what the newspaper says under the above (its own) heading:—

EGGS AND BUTTONS THANKFULLY RECEIVED.

("DAILY MAIL" SPECIAL.)

"The Rev. W. Carlile, Rector of St. Mary-at-Hill, near the Monument, held a singular Easter service last night in his Church, which has become noted for its eccentric services in connection with the Church Army.

"The congregation had been invited beforehand to contribute gifts of hard-boiled eggs, and these, after being placed near the communion table, during the service, were to be utilised to supplement the free suppers distributed every Sunday evening to deserving poor men at the Church Army depot attached to St. Mary's.

"The response to this appeal resulted in the reception of some 400 eggs, which the officials accepted in all good faith as of the best brand, and warranted boiled for at least ten minutes.

"A 'Daily Mail' representative visited St. Mary-at-Hill during the progress of the evening service.

"He found a typical City Church of the Wren style and period, wealthy in old carved oak, antique ironwork, and painted shields, of arms—but in total darkness.

"Across the chancel a sheet had been suspended, and thereon a series of limelight views of those parts of the world—China and Soudan, and the West Indies—which are at the moment the scenes of disturbing events, was in process of exhibition, what time a series of hymns was sung to the accompaniment of the organ and a brass band.

"This portion of the proceedings having been concluded, the lights were turned up, revealing some

STRANGE SIGHTS

for an ecclesiastical edifice. The organ-loft was found to be occupied by an elaborate magic-lantern apparatus and the pulpit by the Rector and his Curate, who wore crimson cords sash-wise across their surplices; while every seat was filled, and at each entrance groups of people were content to stand and listen.

"An Easter hymn was given out by Mr. Carlile and sung by the choir, the Rector manipulating a bassoon, while the Curate blew mightily on a cornet from their vantage posts in the pulpit.

"The former next delivered a short lecture on the Easter egg, which he illustrated by means of three specimens of the genus, coloured red, white, and blue.

"In exhorting his audience to contribute liberally to the Easter offertory, then about to be made, he announced that those who could not afford farthings might contribute buttons, as he could sell twelve buttons for a penny. (Laughter.)

"He then related the story of an elephant who, passing a deserted hen's nest, took compassion on the neglected eggs, and wishing to atone for the hen's unmaternal conduct, sat upon them himself with disastrous results. (Loud laughter.) This he described as misplaced kindness, but the money contributed to the offertory bag would not be misplaced, as it would go to support the work of the Church Army.

"There followed more magic-lantern slides, concluded by a picture of the Resurrection, the proceedings terminating with a processional hymn."

SALVATIONIST DEVELOPMENTS.

The Daily Telegraph gives a long account of "General" Booth's recent reception at Sydenham. To show how things are developing we give a few extracts. When we have done so before, some of our readers have objected, but if we make no comment and simply record the fact they ought not to "blush to find it fame":—

"It goes without saying that the programme was very varied. Indeed, the performance which took place in the afternoon,

immediately following a prayer-meeting in the central transept, was, to say the least, extraordinary. From the Royal boxes to the top of the Handel orchestra the vast auditorium was crowded with spectators, for whose entertainment and instruction a portable theatre, or 'fit-up,' was erected, provided with a selection of scenic 'back-cloths' and a couple of theatrical 'sets.' The performers constituted two large groups at the 'wings,' in full sight of the audience, and as each 'living picture' was marshalled the appropriate personages detached themselves from the multicoloured throngs and paced or pranced the stage. First there was a party of pioneers 'off to Klondyke.' Apparently, the Salvation Army has the intention of despatching miners in scarlet shirts and yellow boots to the land of gold, in the charge of hospital nurses in calico print dresses, under the general superintendence of a lady in a sealskin dolman, carrying a 'blood and fire' banner. Then, after a procession of the whole company, two warlike Zulus indulged in a fierce combat as savages in a Crusoe pantomime generally do, and one of the twain having been conveniently placed 'hors de combat,' the victor was greeted by ubiquitous Salvationists, who succeeded in restoring his opponent to life. When the foes embraced each other in token of mutual forgiveness the applause was deep and long. After this episode came scenes in an Indian village, with 'local colour' in the shape of a real black baby and a painting of Vishnu as a background. In fact, the picture of the god led to a chance of misconception, as the waving banners of the Salvationists in front of it seemed to convey the idea that homage was being paid to a heathen shrine. . . . From all this Far Eastern gorgeousness the audience was transported back to the slums of London, in which the low comedians of the company had a chance. The unrehearsed bustling effects of the harlequinade, as it might be called, were much appreciated. A drunken man clung to a 'practicable' lamp-post which would have delighted the heart of Vincent Crummies. The intoxicated individual and the lamp-post kept each other from falling. Meanwhile, a street organ, a costermonger, a newspaper boy, a blind itinerant, and a Salvation slum corps made things lively. Next a peep was given of the way in which slum officers visit the sick and unceremoniously roll out of the front door the man who comes home the worse for liquor. Finally, there was a realistic illustration of prison-gate work.

"This singular educational display was altogether an unprecedented departure in religious work. . . . After this meeting there was held what was styled a *heavenly carnival*, which we forbear to describe."

It is followed in the newspaper by an account of the "Metropole Theatre," which proved to be quite tame reading after the above, and in our opinion quite as "heavenly."

"A CLERICAL IMPRESSARIO.

"West End Vicar's Musical Company on Tour."

Such is the heading of *The Daily Mail* "special": and this is the Rev. Dr. Ridgeway's own description of it:—

"The idea of musical evenings for the poor," said the vicar, "is no novelty in Chelsea, but the proposal to visit other parishes, and to give entertainments in various quarters within easy distance is, I think, a new departure. I have endeavoured to obtain the co-operation of all those in our parish who are musically inclined for the purpose of forming

A BAND OF ENTERTAINERS.

for service during the winter months, say from December until May. Assistance from other quarters, professional or otherwise, will be gratefully accepted, because I want to make the party as strong as possible.

"My idea is to induce as many of my parishioners as possible to become interested in church work, and this particular form of it is specially attractive. Already we are assured of some excellent talent, one very well known monologue entertainer of the Corney Grain type having volunteered his services.

"Our tour will open in December, but in which parish I am at present unable to say."

And this is "Church Work"! Doubtless, it is "specially attractive," but it also significant of the depths to which the Church and its work have sunk. We wonder why the "world" does not complain and protest against its special domain being thus invaded. But probably the world realises that what it suffers from immediate *competition* will be made up for afterwards by supplying the demand thus created and increasing the dose which will necessarily have to be administered.

THE LATEST OF MODERN METHODS.

"A PUGILISTIC PARSON."

The papers have recently given an account of a parson in Romona, California, who gathered a congregation by announcing that he was prepared to "meet all comers." "The effect was electrical," we read, and "at the conclusion of prayers the local fistic champions were floored in ready fashion amid admiring astonishment." We now learn that "piety reigns supreme," and "there is no community more attentive to its devotions than the small Californian mining town whose spiritual adviser knows so well how to combine physical illustration with pulpit logic."

The Daily Telegraph's comment on the news is characteristic:—

It is impossible not to reflect with a mixture of wonder and awe upon this unexpected development of contemporary Christianity, caused to a great extent by the application of modern methods, of arousing the interest and influencing the will of men and women whose only thought is of the present. Thus, one enterprising parson opens dancing classes, where fascinating maidens and conscientious Christian youths trip it as they go "on the light fantastic toe" after the service is over; another tempts his flock with the spicy nut-brown ale and a moderate draught from the "glass of fashion"; a third offers them free photographs in pairs, and now the apostle of Romona, "going one better," induces them to use their fists and fight their way to salvation.

But California is not to stand alone. *The Evening News* of April 2, 1898, has an article entitled

"THE FIGHTING PARSON."

"HOW THE REV. GENTLEMAN SUBDUES SOUTHWARK SAMSONS."

We need not produce more of the article, which consists of "extract from police report" and the inevitable interview.

SPIRITIST SIGNS.

"AUTHORITIES AND POWERS."

At the recent Spiritist Congress held in London, one of the speakers gave important information concerning a certain medium, which shows the part played by spirits in influencing Governments and High Politics, as well as individuals. We know from the Word of God that this is the case, and need only mention 2 Chron. xviii. and Daniel x. History also furnishes the same evidence, and we believe that this is the only satisfactory explanation of the phenomena presented by the case of Joan of Arc. In her case, evil and deceiving (1 Tim. iv. 1, 2) spirits, personating, of course, good ones, altered (through her) the page of history for their own purposes. For had that marvellous effort of "the wicked one" (in whose power "the whole world lieth") never been put forth, English light and liberty and the Reformation would have permeated France, which was at that time in English power. The end of this effort was to rivet the chains of Rome on France with all the results and consequences which have happened since.

We see the same efforts put forth, and the same influences at work (2 Thess. ii. 7) at the present day. For one speaker stated that:—

"For three full years Alexander III. received the best advice from the spirits. The Nihilists' power was broken; the act of crowning was accomplished without a single misfortune; a war with England in Afghanistan was averted with benefit to Russia, considering Merv; and for Danubian affairs were given good suggestions. Besides, the Czar received many tests of the great truth of Modern Spiritualism and—notwithstanding the great kind feeling—no gratitude."

The eminent German Chancellor once said to this medium: "If you, with all the testimonies you can give, would publish what you have done, you would throw the whole European politics out of order."

It may be noticed that England was the object of attack in the times of Joan of Arc. In the account now before us, it is England again, and to-day, in all parts of the world—especially in China, the aim appears to be the same; thwarting England, the home of liberty, the country which allows the uncontrolled circulation of God's Word wherever her flag flies.

As we draw near to the day of crisis, the evidences of such control will be more manifest till it culminates in the awful realities of Revelation ix. 1-11.

"SPEAKING LIES IN HYPOCRISY."

On the 20th March, 1886, the parents of the medium received the joyful news of their son's return with his wife. They began a new household and everything went well. His magnetic cures were often wonderful. Among his patients was a young Englishman with softening of the brain, whom the professors declared incurable. In a few months he was cured, and the mother of the young man persuaded the medium to go to England, where he could charge pounds instead of marks. He—sad to say—believed it, but soon he found out that he had made a mistake. He settled then in Wiesbaden, but with small pecuniary success. Then he was called as healer to "Bill's Natural Sanatory Establishment," near Dresden. Here he had good success with an adequate income: but again he was persuaded by a lady to settle in Dresden, as there he would earn more money. After that he cured in Görlitz, and finally in Ellern, near Rheinböllen, in Rheinisch Prussia.

It will be seen from the above paragraph and the one which follows, that these lying spirits can accommodate themselves to every requirement demanded, so long as it misleads and serves to draw the mind away from anything which will glorify the Christ of God.

Using men and women as tools to accomplish their base ends, and then cast away the very ones found necessary for the time to bring about their malific designs.

Here is the answer, given by themselves, as to what happens when those they call "low spirits" take control.

There is, it appears, a "higher life" inculcated, even by spirits, and all who make this their great object should be made aware of this great danger and snare lest it be in them the work of "another spirit" (2 Cor. xi. 4).

"How comes it that good mediums are abandoned by their guardian spirits and become incapable of working in the same manner as formerly?" The answer from the Spiritland was: "It occasionally appears that a medium, who is easy to be controlled, acts under the influence of low spirits; but this happens only conformably to the natural law, 'like attracts the like.' In such cases the mind of the medium is too weak to follow the impulse of the inner spirit or the conscience, and the body falls into ruins. The only way to come right again in such cases is to attract good spirits by pure living, by earnestly repenting, and by holy prayers in order to regain purity of soul and the influence of good spirits."

What remedy is proposed against such a condition as is now declared to have resulted in the case of this medium? "Conscience and body falling into ruins." "Natural law" is all they can present. Whoever may attempt to regulate "the natural man," or the "old man," by methods of man's devising—whether it be by "good spirits" or by any devices of the modern holiness movements, will be sure to find such schemes end in disaster.

For proof of this we give the closing words of the speaker whom we have been quoting:—

"The medium we speak of had not this power. He was brought to me three months ago in an advanced state of insanity and with so-called softening of the brain, and awaits now his end in the asylum.

"Ladies and gentlemen! I suffer very much by closing my address with the confession that this medium is my own son!"

The Chairman enquired whether the insanity of Dr. Langsdorff's son was due to his mediumship or his modes of life in other respects.

"Dr. Langsdorff, speaking in very good English, replied, in effect, that his son's affliction was not due to his mediumship, but to a want of wise discretion in his every-day life."

From this we learn that these spirits who "speak lies in hypocrisy," though they can influence for evil, and exhort even to "pure living," have no power to secure it, even in those who are their "mediums."

Editor's Table.

REVIEWS.

Some Famous Bonfires, by W. Stanley Martin. J. Kensit, Paternoster Row, price 1s.

Written in the hope of creating a sturdy Protestant spirit among young readers. Well adapted for such a purpose, and has many good illustrations. It deserves a wide circulation in these days of advancing Popery.

Tongues for Gospel Bells, by A. F. Wolley. Stoneman, Warwick Lane, 1s. Can commend this also. Suggestive notes for further study of the Scriptures. These notes are likely to be a great help to Bible class leaders and preachers who will work out the theme suggested by the writer.

Leaves from a Preacher's Note-book. Same writer and publisher, 2d.—very useful.

A Riband of Blue, by Hudson Taylor. Morgan and Scott, 1s. A meditation on a passage in Numbers xv., seeking to "make the Word yet more practical and precious for Christ our Redeemer's sake."

Prophetic Chart of the Seven Prophetic Ages. by J. J. Sims. 1s., Pickering and Inglis. We think the throwing in so much detail into these charts defeats their aim. We should prefer one more simple.

Rich in Faith, by J. E. Hawkins. Pickering and Inglis, 1s.—some memories of George Müller.

Because ye belong to Christ, by John C. Caldwell. One penny, Pickering and Inglis.

Childhood, one halfpenny, G. Stoneman. The title sufficiently indicates the purpose of this monthly.

The Lord will Come. Papers on Prophecy, W. W. Fereday, 1s., Alfred Holness, Paternoster Row.

Collected papers on prophecy which have been appearing monthly. These go over very much the same ground as other writers of the same school. The frequency of their appearing we would hope indicates the interest being taken in the subject.

All the Recorded Words of Jesus Christ. Anon. Nisbet and Co. There is no need to revise HIS words.

In Rainbow Weather, by Margaret Haycraft. G. Stoneman. Written with a view to bring daily comfort and daily messages for those in trial.

Types in Genesis, by W. P. Mackey, M.A., Hull, author of *Grace and Truth*, 1s. John Ritchie, Kilmarnock.

The name of the writer carries a guarantee that higher criticism finds no favour. Well worth reading. It is one of the series of "The Christian's Library."

A Summary of the Psalms, by David Dale Stewart, M.A. Elliot Stock, 62 Paternoster Row.

Its aim is to unfold the fulness of the truth, "concerning Christ, His coming kingdom, and the characteristics of genuine Christians." A book that may be taken up at spare moments, and many instructive and spiritual notes will be found to help the reader.

Things written in the Psalms concerning Christ, by M. S. Clark, 1s. Alfred Holness.

We should commend this little book to those who have any difficulty about what some call *imprecatory psalms*. They would get some light as to their place and time—heartily commended.

THINGS TO COME

No. 53.

NOVEMBER, 1898.

Vol. V. No. 5.

Editorial.

"IN ADAM" OR "IN CHRIST."

So many of our subscribers have written and spoken of the help given to them in our Editorial last month that we add a few words following up the same thoughts.

We speak frequently of the saints being "in Christ," as to their standing before God. But to understand the expression it is necessary for us to realize that by nature we are all "in Adam." This is just as much a Scripture truth as the other, for it is written, "As in Adam all [*who are in him*] die, so in Christ also shall all [*who are in Him*] be made alive" (1 Cor. xv. 22). By the figure called *Synecdoche*, the "all" here is shown to be limited by the definition given: just as it is in verse 51, "we shall not all sleep, but we shall all be changed," where the "all" is limited and defined by the word "we."

In Gen. v. 1 we learn the fact that Adam was created "in the likeness of God." And in verse 3 we are told another fact, that Adam's son was begotten "in his own likeness." These two statements are so short that they are likely to be passed over unnoticed; but they are so full of important teaching for us that they claim our most earnest attention and deepest consideration.

Between the creation of Adam and the begetting of his seed, a vast change had taken place. Innocence had fled: sin had entered. The privilege of living for ever had been lost with "the tree of life" (Gen. iii. 22), though "the way of the tree of life" would be in God's purpose "kept" for those to whom it should be given.

The *first* man grasped at the possibility of being "like God" (Gen. iii. 5). But the *second* man, though being equal with God, thought it not a matter to be grasped at (Phil. ii. 6) as the first man did, but humbled Himself, and reached His high exaltation through obedience unto death. With the entrance of sin, Adam's seed were all "born in sin," shapen in iniquity, and subject to death, which had passed upon all men.

It is most important to notice the great fact that Adam's seed were not begotten in Paradise, but after the Fall, in a world that was under the curse.

Man prates about "heredity," but he will not see the awful effects of it here. Man calls this a "myth:" and not "man" merely but professing Christian ministers now teach it from many pulpits, because they "turn away their ears from the truth" and are "turned unto myths" (*μύθου*) themselves.

All, then, who are "in Adam" have his nature. They are "in the flesh" (*i.e.*, the old nature). But those who are "in Christ" are "in spirit." They are not in the flesh,

though the flesh is in them. For this is the teaching of Rom. vi. and vii.

"That which is born of the flesh is flesh," and continues to be flesh to the end, while "that which is born of the spirit is spirit," and continues spirit to the end (John iii. 6). The one is never changed into the other. So that all who are descended from Adam—the whole human race—possess the old nature, in which there dwelleth "no good thing" (Rom. vii. 18). Hence the old nature is sometimes called "sin," because sin is all that it can do. On the other hand, the new nature doth not commit sin, for it is born of God and cannot sin (1 John v. 18).

The flesh can be made *religious*—very religious; but it cannot be made "spirit." Hence the "spirit" is not religious flesh.

"Flesh" describes the condition of all who are in Adam: "spirit" expresses all that we are in Christ.

There is no Gospel apart from the good news that it is to ruined descendants of the first man that God gives eternal life, and this life is in His Son. The second man is "the seed of the woman," but by the Holy Ghost and *not by man*. Hence He is "that Holy One." And He, the Perfect Man, without sin, without spot or blemish, suffered and died in the stead of His people, bearing all their guilt, thus causing them to stand before God justified from all things.

All in Adam—die.

All in Christ—are made alive.

The first man, with every advantage, exercised his free-will against God. His poor descendants to-day, with the same free-will, but without his advantages, vainly think they can exercise it for God. And this in spite of the Lord's declaration, "YE WILL NOT come unto Me that ye might have life" (John v. 40).

Yes, this is the case. The source of all life and all blessing now is Christ, and all who are in Him receive not "the wages of sin"—which is death—but "the gift of God"—which is eternal life (Rom. vi. 23).

Death is the end of man, as descended from the first Adam. Life—eternal life—is the beginning of the new man, who is a "new creation in Christ Jesus."

As risen from the dead, He becomes "the second man," "the last Adam," the head of a new creation, which is His Body, the Church. All that we have in Christ is eternally secure. Death cannot touch it: but death will rob us of every vestige of what we inherit from Adam. There is nothing that we possess—houses, lands, money, fame, friends, that will not be taken from us by death. Death is the terminus of all who are in Adam.

On the other hand, eternal life and eternal glory form the blessed portion of all who are in Christ. The gift of God is the source of it. The work of Christ is the channel of it, and the witness of the Holy Ghost is the power of it.

"The Gift of God!" What a wondrous gift! What a perfect standing—in Christ! But man always tries to improve on what God has given, or said, or done. He thinks he can, and he makes the attempt. The Christian man, in his ignorance of what the Spirit is saying to the churches, thinks that he too can improve upon it.

God has given His people salvation—in Christ, but these talk about "full salvation."

God has given them "ALL spiritual blessings—in Christ"; but these talk of "a second blessing." This is a strange kind of improvement!

God has given His people life—in Christ; but these talk about a "higher life."

God has given His people "that blessed hope"—in Christ; but these talk about a "larger hope."

And, in grasping at what God has not said He has given, and striving to have it in themselves and for themselves, they lose the blessed knowledge of the standing which God has given His people in Christ, and the power which accompanies that knowledge.

God has all their blessings "in Christ;" but these want to have them in themselves to misuse, to squander, and to lose.

God has treasured up all strength and every grace in the Head for the members; but these, "not holding the Head," are seeking to have them treasured up in themselves.

Oh! to learn what God has said; to be content with what God has given us in Christ; to have done with ourselves altogether; and leave God to look after all that concerns ourselves while we are occupied with Him and with His Christ.

This is the truth which has the needed power to affect our life and our walk. This is the mighty lever of God, which, resting on the fulcrum of what He has given us in Christ, has power to lift us out of all worldly entanglements, and set us free to walk with God in the power of a risen life in Christ.

May this truth be the sure foundation of the readers of *Things to Come*, on which their feet may take their stand, unmoved by all the "winds of doctrine," which must ever blow as long as teachers are ignorant of what God has made Christ to be unto His people, and what He has made His people to be in Christ.

Contributed Articles.

THE SEVEN CHURCH-EPISTLES AS A WHOLE: THEIR INTER-RELATION.

BY DR. BULLINGER.

WE come now to consider the seven epistles as a whole, and their inter-relation with each other.

We have seen that their *order*, like their *number*, is spiritually perfect.

We have referred to their division into *three* and *four*.

Let us first look at and compare the three—Romans, Ephesians, and Thessalonians.

They are treatises rather than letters,* and, taken together, they contain the whole revelation of the Spirit concerning Christian standing and state, both individually and collectively: the "all truth" into which He was to "guide" them.

ROMANS stands first, as containing the A B C of Christian education. Until its great lesson is learnt we know nothing. If we are wrong here, we must be wrong altogether. The Spirit has placed it first because it lies at the threshold of all church-teaching.

It begins, "Paul, a servant of Jesus Christ, by Divine calling an apostle, *separated unto God's Gospel*, which..." and then he proceeds to unfold and reveal the Gospel of God's grace. Man is shown to be utterly ruined and helpless, and ungodly sinners of the Gentiles and Jewish transgressors are alike made to know themselves as lost, and how they are justified by God. The doctrinal portion, consisting of the first eight chapters, shows what God has done with "sins" and with "sin," and how the saved sinner has died with Christ, and is risen with Christ—made a son and heir of God in Him.

This is where EPHESIANS starts from! It begins, not with man, but with God. It approaches its great subject, not from man's necessities, but from God's purposes. It is occupied not so much with what the saved sinner is made in Christ, but with what Christ is made to be unto him.

It is God's point of view rather than man's. Notice how it begins (after the salutation), "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ," and Christ is shown to be the Head of all things, the Head of His Body, the Church.

It is not so much the knowledge of ourselves which is the subject here, but the knowledge of God and of His purposes in Christ. Its first great prayer is "that the God of our Lord Jesus Christ, the Glorious Father, may give unto you the spirit of wisdom and revelation in the knowledge of HIM: the eyes of your understanding being enlightened, that ye may know what is the hope of HIS calling, and what the glorious riches (or the rich glory) of HIS inheritance in the saints. And what the exceeding greatness of HIS power to usward who believe" (i. 17-19).

In Romans we have the Gospel: in Ephesians the Mystery.

In Romans it is Jew and Gentile sinners individually: in Ephesians it is the Jew and Gentile collectively, made "one new man"—in Christ (ii. 15).

In Romans the saved sinner is shown as *dead* and *risen* with Christ: in Ephesians as *seated* in the heavenlies in Christ; while in Thessalonians he is seen for ever in glory with Christ.

Romans takes up the sinner in his lowest depths of degradation: and Thessalonians leaves him on "the throne of glory" for ever with the Lord: while, midway between, Ephesians views us now by faith as already seated with Him there. Our feet have been taken out of the mire and

* Lightfoot (*Biblical Essays*, p. 288) says (comparing Romans and Ephesians), "Both alike partake of the character rather of a formal treatise than of a familiar letter."

clay (Romans i.); they are now set upon the rock (Eph. i.); and presently we shall be on the throne (1 Thess. iv.).

This is the relation which these three epistles bear to each other. Viewed together, they form the A B C of the Christian faith, as distinct from all else in the whole Bible—nothing like it is found elsewhere. All the rest is written for us, for our learning. But this is all about us. The course of instruction is complete, and it is perfect. It commences at the lowest point and leaves us at the highest. We cannot proceed further in either direction. It begins with us on "the dunghill," and ends with us on "the throne of glory." It begins with us as "beggars," and ends with us among "princes." It finds us "poor," and makes us "rich." And having brought us "low," it "lifteth us up" to the highest heaven, caught up to meet the Lord in the air, "for ever with the Lord." The Lord's dealings are thus stated in 1 Sam. ii. 6-8, but how they were to be manifested in the Gospel of His grace is revealed only in these epistles.

And now, having seen the mutual relation of these three epistles, let us look at the other four.

Where are they placed? In our previous chapter we saw that they are placed in two pairs, the first pair coming after Romans, and the second pair after Ephesians. So that there are two epistles arranged between the three.

Now the question is, Why are they so placed? There must be some design in this order; and it is not far to seek.

The first pair (Corinthians and Galatians) follow Romans because they exhibit departure from its special teaching.

The second pair (Philippians and Colossians) follow Ephesians because they exhibit departure from its special teaching.

So that we have the whole course of church teaching; the complete curriculum of Christian education, set before us as a whole, positively and negatively.

In the three (Rom., Eph., and Thess.), we have "doctrine" and "instruction." In the four (Cor., Gal., Phil., and Col.), we have "reproof" and "correction." Here is seen how "profitable" these epistles are for the perfection (*i.e.*, the complete education) of "the man of God," fitting him out for every duty and every emergency.

But there is a further correspondence between these four epistles.

The first of each pair (Cor. and Phil.) exhibits *practical* departure, while the second of each pair (Gal. and Col.) exhibits *doctrinal* departure. That is to say, in Corinthians we have *practical* failure as to the teaching of Romans, while in Philippians we have a failure to exhibit in *practical* life the teaching of Ephesians as to the unity of the members of Christ's Body. (We shall show this more completely when we come to look at these epistles separately.)

On the other hand, in Galatians we have *doctrinal* failure as to the teaching of Romans. This is why Gal. and Rom. are so much alike, as everyone knows, though all that most can see in this likeness is that they were "written about the same time"! The real difference is that what is stated as "doctrine" in Romans is repeated as "correction" in Galatians. Romans begins with a declaration of God's

Gospel. Galatians begins, "I marvel that ye are so soon removed from Him that called you into the grace of God unto another Gospel."

So in Colossians we have *doctrinal* failure as to the teaching of Ephesian truth.* In Ephesians, Christ is revealed and set forth as "the head of the Body." In Col. we have the doctrinal evils which come from "not holding the Head" (Col. ii. 19).

We may thus exhibit the structure of

THE SEVEN EPISTLES TO THE CHURCHES.

A | ROMANS. "Doctrine and Instruction." The Gospel of God: never hidden, but "promised afore." God's justification of Jew and Gentile individually—dead and risen with Christ (i.-viii.). Their relation dispensationally (ix.-xi.).

B | CORINTHIANS. "Reproof." *Practical* failure to exhibit the teaching of Romans through not seeing their standing as dead and risen with Christ. "Leaven" in practice (1 Cor. v. 6).

C | GALATIANS. "Correction." *Doctrinal* failure as to the teaching of Romans. Beginning with the truth of the new nature ("spirit"), they were "soon removed" (i. 6), and sought to be made perfect in the old nature ("flesh") (iii. 3). "Leaven" in doctrine (v. 9).

A | EPHESIANS. "Doctrine and Instruction." The Mystery of God, always hidden, never before revealed. Jews and Gentiles collectively made "one new man" in Christ. Seated in the heavenlies with Christ.

B | PHILIPPIANS. "Reproof." *Practical* failure to exhibit the teaching of Ephesians in manifesting "the mind of Christ" as members of the one Body.

C | COLOSSIANS. "Correction." *Doctrinal* failure as to the teaching of Ephesians. Wrong doctrines which come from "not holding the Head" (ii. 9), and not seeing completeness and perfection in Christ (ii. 8-10).

A | THESSALONIANS. "Doctrine and Instruction." Not only "dead and risen with Christ" (as in Romans): not only seated in the heavenlies with Christ (as in Ephesians); but "caught up to meet the Lord in the air, so to be for ever with the Lord." In Rom., justified in Christ; in Eph., sanctified in Christ; in Thess., glorified with Christ. No "reproof." No "correction." All praise and thanksgiving. A typical Church.

And now we see another reason why Thessalonians comes last. There are no epistles beyond this, because there is no higher truth to be taught. The consummation is reached. This is the highest Form in the school of grace, where the Holy Spirit is the great Divine Teacher. "All the truth" culminates here—the "all truth" into which He was to guide the Church of God. It is led from the depths of degradation (in Romans) to the heights of glory (in Thess.), caught up to be for ever with the Lord, and left there in eternal blessing "in," and "with," Christ.

* Lightfoot says, "The Epistle to the Ephesians stands to the Epistle to the Colossians in very much the same relation as the Romans to the Galatians."—(*Biblical Essays*, p. 395.)

This completes the view of the Seven Church-Epistles as a whole. In our next chapters we will look at each epistle separately. (1) Exhibiting its structure, (2) showing from that its special scope and teaching, and (3) giving such details (by translation and comment on special passages) as may be necessary for the education of Christians in the school of grace, so that they may know their proper standing in Christ.

It is interesting to note that Lightfoot's classification (*Bib. Ess.*, page 222, &c.) is practically the same, even though he arranges the epistles chronologically.

He puts Thessalonians by themselves, as standing alone and distinguished by their connection with "*the Tribunal*."

He places Cor., Gal., and Rom. together, as being all three connected with "*the Cross*"; while he places Phil., Eph., and Col. together, as being all three connected by their subject-matter with "*the Throne*."

It is something to have such testimony as this in a matter so important. It is not affected by the different chronological order. The grouping is exactly the same; we have the same two groups, with Thessalonians standing out alone. This agreement with so thoughtful and learned a teacher will commend what we have written above to the attention of all earnest Biblical students.

Conference Addresses.

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

"THE SUFFERINGS AND THE GLORY;"

OR

THE TRANSFIGURATION AND ITS LESSONS.

BY REV. DR. BULLINGER.

(At the Prophetic Conference, Keswick, 18th July, 1895).

THESE words—"the sufferings and the glory"—were first used by the Lord Himself when He said to the disciples, "Ought not Christ to have suffered these things and to enter into His glory?" And then the Holy Spirit by Peter frequently in his epistles connects them together—"The sufferings of Christ and the glory that should follow." Both of these were subjects of divine revelation in the Old Testament, but it was not revealed what interval was to come between them. No one in reading the Old Testament prophecies before the first coming of Christ could possibly tell whether the glory would follow the sufferings of Christ immediately, or whether there would be a week, or month, or year, or a hundred years, or a thousand years between them. The time was kept secret. That is what the angels desire to look into, and that is what the prophets searched so diligently as to what manner of time the Spirit that was in them did signify. They knew about the sufferings, they knew about the glory. There were plenty of Scriptures that told of both; but "what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ and the glory that should follow," they did not know. (1 Pet. i. 10-12).

The Lord speaks also about the importance of believing "*all* that the Scriptures have spoken." It was the creed of the Apostle. When he stood before Felix he said, "I believe all things which are written in the law, and in the prophets." And it was through not believing "*all* that the prophets had said" that the disciples laid themselves open to blame by the Lord Himself, when He said, "O fools, (*i.e.*, O foolish ones), and slow of heart to believe *all* that the prophets have spoken." The Jews did not believe "*all*" in their day, and Christians do not believe *all* to-day. The difference is just this:—

The Jews believed the part about the glory, and Christians to-day believe the part about the sufferings.

The Jews explained away the prophecies about the sufferings, and Christians to-day, for the most part, explain away the prophecies about the glory.

The Jews would not have a Messiah who was to suffer, and therefore they had various methods, very clever methods, of explaining away the prophecies that spoke of them, and Christians to-day are very clever also in explaining away the prophecies concerning the glory.

They say this is not the Messiah according to our view; it is not the Messiah that we should have looked for; therefore, they are in exactly the same position as the Jews, and they are under the same reproach from the Blessed Lord Himself. They are foolish ones, and slow of heart to believe "*all*" that the prophets have spoken.

The Jews said the Messiah was not good enough for the world; that was their thought, and they cast Him out; and the world, or the worldly church, to-day says, the world is not yet good enough for Christ, so we will keep Him out. Therefore there is no difference between them as to the treatment of the Word of God.

It is for us to "believe *all* that the prophets have spoken," and all that God has written for our learning, and to believe that each thing that He has foretold is of the utmost importance.

Now there is one remarkable fact—it is difficult to see where there is an exception to it; all I can say is that I have not found an exception—there are many prophecies about the coming glory without any reference to the suffering, but there is never a prophecy of the sufferings without a reference in the immediate context to the glory. This is a remarkable fact that speaks to us if we have ears to hear. It seems to say to us—"If I tell you about the *sufferings* I will not leave you ignorant of their object and of their end. I will not leave you ignorant that the *glory* is to follow, and that the sufferings shall form the foundation upon which the glory shall rest." And there is a reason why the Lord Jesus chose a particular moment in His ministry to speak about His sufferings. For there was a point in His ministry before which He never referred to them, and after which He continually referred to them, for it says, "From that time forth began Jesus to show unto His disciples how He should suffer." And then, immediately in connection with that, there was a manifestation of the glory. He would show that He was not going to sink under those sufferings, He was not going to be led to death and put to death by man without a manifestation of the glory. So you have the only event in the ministry of the Lord Jesus that is dated. Six days after that first mention of His sufferings, a scene of glory was manifested, and the power and glory of the coming kingdom were shown forth. Indeed the Lord spoke of it in the same breath almost when He said, "There be some standing here which shall not taste of death until they see the kingdom of God come with power." And the Holy Spirit in 2 Pet. i. speaks of that Transfiguration scene as a type of His coming.

Now we must believe that the Transfiguration scene

occupied an important place in the Lord's ministry. It must have occurred at the right time. It must have taken place in the right order of the Lord's words and works. It must have taken its proper place in the great work of redemption, in connection with the sufferings and the glory.

When the Lord was anointed for the office of "prophet," the Voice came from heaven, saying, "This is My beloved Son . . . etc." This seems like a divine *formula*, an inaugurating formula for anointing the Lord Jesus for the office of prophet.

But when was He anointed for the office of "priest?" I believe that the transfiguration scene was the formal anointing of the Lord Jesus for His priestly office and work; for the same divine formula is used, "This is My beloved Son, hear Him."

And so "when He bringeth again the first-born into the world," the same divine formula will be used, as it is written in the second Psalm, "Thou art My Son, this day have I begotten Thee."

Now are there not other Scriptures that lead us to this conclusion?

The first proof is that this typical coming in *glory* is dated from the first mention of His *sufferings*, and therefore it is connected with them in some way.

The second proof is that these sufferings formed the only subject of conversation during the transfiguration. Nothing else that we know of, or are told of, was spoken. "They spake of His decease (or His *Exodus* for the word rendered 'decease' here, is the word 'exodus') which He should accomplish." It was not mere death that happened to Him. It was not death to which man led Him, to which man put Him; it was an *Exodus* which He Himself accomplished, and in His own time. And not until that time came, and the right time, could man have any power over Him. You remember how frequently He said, "Mine hour is not yet come," therefore, you are perfectly sure that when the hour did come it was the right hour. And it was a wondrous, a glorious and blessed Exodus which He accomplished for all His redeemed, yes, and it was His own work from first to last.

It is significant that this great Exodus, this great redemption work, was a far greater Exodus, a far more glorious Exodus than that which Moses accomplished at the Red Sea. Moses led them in the first Exodus, and now the Lord Jesus Himself, "the prophet like unto Moses," was about to undertake that office and accomplish that work which would be a greater blessing, and a more glorious Exodus for all His redeemed.

The third proof is that He was praying; and there are only two great subjects recorded which the Lord Jesus made a subject of prayer. One was connected with the *sufferings*—His own sufferings—and the other was connected with the *glory*. Of His sufferings He prayed, "Let this cup pass from Me," and of the glory He prayed, "Glorify Thou Me." These two were the great subjects of His prayers—the sufferings and the glory—which were thus united in this wondrous scene.

The fourth proof is that on coming down from the mount He again spoke of His sufferings.

The fifth proof is in 2 Pet. i. You there read that it was upon the Holy Mount that "He received from God the Father honour and glory, when there came such a voice from the excellent glory, saying, 'This is My beloved Son in whom I am well pleased.'" The Holy Spirit here tells us *where* He was "crowned with honour and glory." He tells us *where* it was and when it was; but He does not tell us *why* it was. But in another Scripture the Holy Spirit tells us *why*, for in Heb. ii. 9 we read that the Lord

Jesus was thus "crowned with glory and honour, for the suffering of death."

Now taking these two Scriptures together we learn that it was upon the Holy Mount, when there came from the excellent glory such a voice anointing and consecrating Him for the office of priest, for His High-priestly work. And it was for the suffering of death that He was thus crowned with glory and honour.

And why are these two words used in this connection? We have the answer to this question in Exodus xxviii. 2. For these are the very two words that are used of the garments of the High Priest at the time of his consecration. "Thou shalt make holy garments . . . for glory and for beauty." They are not translated in the same way, but they are exactly the same words you have in Hebrews ii. 9 and in 2 Pet. i. These were the glorious garments of the High Priest. "Glory and honour," or "glory and beauty." Third verse, "Thou shalt speak to all that are wise-hearted." What were these garments made for? "To consecrate him that he may minister unto Me in the priest's office." Now may we not conclude that when the blessed Lord Jesus was crowned with honour and glory upon the holy mount it was to consecrate Him that He might minister unto God in the Priest's office?

If this was not the moment when He was thus formally set apart for this work, we are entitled to ask others to tell us when was the moment. We know that most hymn-books and many Christians who get their theology from them instead of from the Bible, set the Lord Jesus upon His throne now; but we know that the time is not yet come for Him to be crowned as King, for Him to be anointed as King. Those who put the Lord Jesus now upon His throne and make Him a ruler over this scene of sin and misery, of suffering and death, of confusion and conflict, little dream of the dishonour they are doing to Him, and the loss that they are working for their own souls in losing sight of the present service of the Lord Jesus Christ on behalf of His people, as "High-priest with God," as their Advocate with the Father, as the "Mediator," the "Intercessor," and "the Shepherd and Bishop of their souls." No, the Lord Jesus is still carrying on a very real and present service on behalf of His people, and He will continue in that position rendering them that service until the moment comes for the Father to bring Him again into the world, to formally anoint Him as King, and set Him upon His own throne, the throne of His glory, saying, "Thou art My Son, this day have I begotten Thee."

But there are two other Scriptures in which this word "transfigure" occurs: it is not translated "transfigure" but coupled with these other two renderings of the Word it will furnish us with a sixth argument as well as give us a very solemn, powerful, and practical lesson.

You will find the first in Rom. xii. 1, "I beseech you therefore, brethren, by the mercies of God . . . be ye transformed, or transfigured." That is the very word that is used in the Gospels of the transfiguration of the Lord Jesus Christ. And does it not seem to say to us that it was there and then that He presented His own body "as a living sacrifice to God." It was then and it was there that He sanctified Himself, *i.e.*, set Himself apart for His High-priestly work.

Now, he says, I beseech you that ye be not conformed to this world, but be ye transformed, transfigured into His glory by not being conformed to this world. That is the sort of "non-conformity" we want; that is the kind of non-conformity we see so little of. And if you ask the reason why you are not transfigured and do not shine forth in His glory?

And how may I be transfigured? The other occurrence of the word answers that question. It lets you into the great and important secret of how to be transfigured, of how to shine, as it were, with Christ's glory, and thus shows you the only way of obeying this exhortation in Romans xii. Truth to be *practical* must be *practicable*. When, therefore, it says, "Be ye transfigured," how is this to be actually accomplished? We have the answer in 2 Cor. iii. The Holy Spirit has been reminding us in the preceding context that Moses went up into the mountain and had communion with God, and that when he came down from the mount his face shone with the glory. He did not know it, but the people saw it, and he had to cover his face up, for they could not look upon it. The Holy Spirit then contrasts in the last verse our unveiled face with Moses' face which was veiled, "beholding as in a mirror, the glory of the Lord."

Do I want to shine with His glory, the glory that He had on the holy mount? Do I want to shine with the glory that Moses' face shone with when he came down from the presence of God? Then I, too, must behold that glory. I must be occupied with that glory. This is not something that we have got to be. It is not something that we have to try to be. We have no need to try to be changed; but if we are occupied with the glory we shall be changed without knowing it. There is no anxious toiling here; it is simply "We beholding, are changed." And it seems to imply that the change will be noticed by others rather than ourselves. And so it will be; we are sure of that.

We know that if it is the Father's will that we should be "conformed to the image of His Son," then we are perfectly sure that He has not left it to chance, that He has not left it for us to discover at the end of this nineteenth century some method of being conformed to Him. We may be perfectly sure that He has not left us in ignorance as to the secret how we are to accomplish this which is the desire of all our hearts. It is as though He said to us: "Occupy yourself with the Blessor, I will be responsible for the blessing." "Keep your minds occupied with Him and *that* will secure all you are looking for." It seems to say to us, if we are occupied with a heavenly object our walk will become heavenly without an effort.

And, then, to induce us to be occupied *with* Him, He has given us a hope—a blessed hope—the hope of looking *for* Him, and we cannot be looking for Him without looking to Him. We cannot look *for* Him without being occupied *with* Him. Looking for Him, therefore, ensures our becoming like Him.

So you see this blessed hope is the most practical that could ever be brought before God's people. It is most powerful and far-reaching in its results, ensuring and securing conformity to His likeness, to His image. That is why the character of the Thessalonian saints was so perfectly and completely formed; because they not only turned from idols (that was their work of faith), they not only served the living and true God (that was their labour of love), but they waited for God's Son from Heaven (that was their patience of hope). Waiting for God's Son from Heaven is a very different thing from being a student of prophecy. You can study prophecy and yet not be waiting for God's Son from heaven. Studying prophecy is a work of the *head*; but waiting for God's Son is a work of the *heart*. And it is quite possible to do the one without the other. If you must have only one, then, dear friends, Wait for His Son from heaven—that is the better of the two. There are many who, perhaps, are interested in the dream of Nebuchadnezzar's image, and the vision of Daniel's

beasts, and understand all about Antichrist, but have not the heart occupied with Christ.

That is the reason why God has given us this blessed hope. He has ordained that *hope* rather than "an act of *faith*" (as we are taught to-day) shall be the means of securing our conformity to the image of His Son. That is why we attach so much importance to this subject, and especially at this present time and place, so that the hearts of the Lord's people may not be selfishly taken up, occupied and absorbed with themselves and their walk, but may be stirred up, not merely to take an interest in prophecy, but "to wait for God's Son from heaven."

We do not read that the Thessalonians were waiting for Titus to come from Rome with his army to destroy Jerusalem. It would have said so, if the coming of Christ had meant the destruction of Jerusalem.

They were waiting for the Son of God; not the Spirit of God, or for any great outpouring of spiritual blessing.

They were not waiting for death, but they were waiting for life to be brought to them at the appearing of Jesus Christ. Now may the study of this subject increase the importance of this blessed hope in your hearts, so that in looking for Him our hearts may be engaged in looking to Him, and our walk may be conformed to Him. You do not tell children to *try* to grow, but you know that if you give them proper food they cannot help growing: no more than the trees that drink in heaven's light, and heaven's air, and heaven's showers can help growing, can help bringing forth fruit. They do not *try* to bring forth fruit. So if our hearts are occupied with Him and Him only, we shall be conformed to His image. Others will see it although we may be painfully conscious as to how far short we come. It is only occupation with Him that will show us how far short we really are. A man may argue for a year as to a wall being straight, or a table being level; but bring the spirit-level and the plumb-line and you will find out the truth in a moment. So, occupied with Christ, we measure everything by Him. We measure all work by Him, all service by Him, for in Him we have the proper standard by which to measure everything under the sun. May our Christian characters, then, be perfectly completed, so that while we have turned from idols we may be engaged in some definite service for the living and true God, while we are constantly waiting for His Son from heaven.

Questions and Answers.

QUESTION NO. 186.

Several friends have asked us what is the answer to the following cutting, concerning

THE PRIMATE AND THE BIBLE.

"His Grace the Archbishop of Canterbury has apparently joined the ranks of the Higher Criticism. He said the other day that 'he had no doubt there were inaccuracies in the Old Testament narratives, though the writers told the truth as far as they knew it.' This statement was deemed 'astounding' by a correspondent, who inquired whether the Primate had been correctly reported. The Archbishop's chaplain has replied: 'His Grace did make the statement to which you refer, and he thinks it; and for an instance he would refer you to 2 Sam. xxiv. 13, and 1 Chron. xxi. 12.' The curious in these matters may find some amusement in studying and comparing the passages referred to."

The above appeared in a large number of newspapers, because anything *against* the Bible is considered as "general literature." Not so anything in favour of God's Word. That is to be carefully excluded! So that while the Primate's remarks are quoted on all hands, our remarks will be ignored.

Most of the papers head the paragraph as having to do with the "higher criticism," but this only shows the general ignorance of the subject.

Higher criticism is a sitting in judgment without any evidence. As, when the Lord Jesus said, "David himself said by the Holy Ghost" (Mark xii. 36, quoting Ps. cx. 1), the Higher Critics maintain that David never said it at all! and that Christ made a mistake or adopted a popular error! That is higher criticism. But there is a true criticism, which is called "Textual Criticism." This is sitting in judgment. But this judgment judges the *work of man* and not *the word of God*. It judges those who were the Transcribers and Transmitters of the sacred text, but not the statements of the text. To say, as the Primate does, that in the Old Testament "the writers told the truth as far as they knew it" is little short of blasphemy.

No real student of the Word of God charges the Holy Spirit, in giving the Original Text, with the mistakes arising from infirmity in the human instruments who copied it centuries afterwards: nor does he charge on Moses what an English or other translator thinks he meant.

In the passage, mentioned by the Primate, 2 Sam. xxiv. 13 and 2 Chron. xxi. 12, the former says the years of famine were "three," and the latter says they were "seven." This is not at all a question of what "the writers" *originally wrote*, but of what we have in the text to-day, and how it came there.

There can be little doubt but that the primitive text had "three," or rather the letter *Gimel* (ג), which stood for it. But the primitive text was not written in these modern square characters, but in the ancient Phœnician characters, the same as, or similar to, those on the Moabite stone. These were afterwards transcribed and changed for the more modern square characters in which Hebrew is written to-day. There was a similarity between certain Phœnician letters, and a similarity between certain modern characters; and both of these contained elements which would sometimes, through human infirmity, cause an error in copying.

The letter for "seven" is *Zayin* (ז), which is not unlike the *Gimel*, and in the Phœnician they are still more alike.

There can be little doubt, therefore, that some scribe, in very remote times, mistook the one letter for the other, and his mistake has been perpetuated.

A writer in *The Westminster Gazette* takes occasion from this to charge the whole narrative with inaccuracies, at every point, especially in the numbers of the census. And he does this flippantly and sarcastically. (So quickly is the Primate's spirit caught!)

In contrasting the numbers, he says that a return was made "showing 800,000 fighting men in Israel and 500,000 in Judah." The return shows nothing of the kind! There is not a word about "fighting" men in Judah. In Chron. it says simply "men," and in Sam. it distinctly says "men of Judah" in *direct contrast* to those who were "fighting" men!

Then, further, he says the accounts are "different," because in Chron. it gives for Israel "1,100,000 fighting

* See the chapter on this subject in the Introduction to Ginsburg's *Massoretico-Critical Hebrew Bible*.

men for Israel," whereas in Sam. it gives 800,000. But here again the two numberings are distinguished. In Chron. it is "all they of Israel that drew sword"; while in Sam. the number is smaller, because it does not refer to or include "all," but only the "*valiant* men that drew the sword." A special body or part of the whole.

If we exhibit the numbers just as they are given: first comparing the two books, and then comparing the two kingdoms, the accuracy will be at once seen.

THE TWO ACCOUNTS.

Sam.	{ Israel, 800,000 "valiant men."
	{ Judah, 500,000 "men."
Chron.	{ Israel, 1,100,000 "all they of Israel that drew sword."
	{ Judah, 470,000 "men that drew sword."

THE TWO KINGDOMS.

Israel	{ Sam. 800,000 "valiant men."
	{ Chron. 1,100,000 "all they of Israel that drew sword" (but not necessarily all "valiant").
Judah	{ Sam. 500,000 "men of Judah."
	{ Chron. 470,000 "men that drew sword."

These numbers and the terms which define their limitation will be found on examination to be perfectly harmonious: e.g., while Judah had 500,000 men, there were at least 30,000 who were incapable of drawing the sword.

And yet this writer, taking his cue from the Primate, does not scruple to say "it must be that one or other of the two accounts is, to put it mildly, inaccurate."

As he states the case "it must be" "inaccurate." But, then, his is not the way in which it is stated in the Word of God.

This is sad enough for writers of general literature. But what shall we say of the men who, like the Primate and the Bishop of Manchester at the recent Church Congress, and a host of others, whose one and most important business it is to defend and uphold the integrity of the Bible, are engaged in betraying it into the hands of its enemies!

And while the Bible declares that "Holy men of God spake as they were moved by the Holy Ghost," the Primate declares that "the writers told the truth as far as they knew it."

N.B.—The Answer to the Question concerning Gog and MAGOG is held over till next month.

Our Monthly Bible Study.

THE THRONE OF CHRIST.

1. HIS GOVERNMENT - - - Psa. xi. 4.
2. HIS GRACE - - - Heb. iv. 16.
3. HIS JUDGMENT - - - Rev. xx. 11.
4. HIS GLORY - - - 1 Sam. ii. 8; Rev. xxii. 1, 2.

T. GEORGE.

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Signs of the Times.

JEWISH SIGNS.

A STARTLING SIGN OF THE TIMES.

The most significant sign of the times that has yet been heard of with regard to the Jews comes from Russia.

We have frequently said that the wide distribution of Hebrew New Testaments is, even upon the lowest grounds, an absolute necessity. For if the nation is to "look on Him whom they pierced," and to "mourn because of Him," it is clear that they must first know about His rejection and death, even if only as a historical event. But the fact is that so far as Russia is concerned the great bulk of the Jews had never heard of or seen a New Testament.

But now more than 100,000 copies of Salkinson's Hebrew New Testament (printed and published by the Trinitarian Bible Society) have been purchased and sent into Russia and distributed by the Mildmay Mission to the Jews. One of the results of this widespread distribution, perhaps influenced by the cry that is tearing France to pieces, has been to give rise to a party amongst the Jews who call themselves

"REVISIONISTS"!

The Rev. John Wilkinson has favoured us with the sight of a letter received from Pastor Gurland, in which he says that this party take up a different stand from that of the Zionists. "They desire a congress of learned Jews, who are to investigate impartially the trial of Jesus, because they are absolutely convinced that it was a judicial murder of God's anointed."

How wonderful! Who knows but that before long Israel may be torn and rent as France is now by the cry of Revision—not of Dreyfus, but of the Lord Jesus.

How solemnly near, too, we may beto the fulfilment of Lev. xxvi. 40-42, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against Me; and that they have walked contrary unto Me, and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land."

It looks also as though Zech. xiii. 10 had also received the signs of its coming fulfilment.

THE RECENT ZIONIST MEETING IN LONDON.

A most remarkable meeting was held at the Great Assembly Hall, in the East-end of London, on Monday, October 3rd, to welcome Dr. Herzl, and start a great branch of the Zionist movement in England.

It was our privilege to be present on the platform, and we were deeply impressed by the scene presented by a sea of, it is said, some 10,000 faces, moved by the greatest enthusiasm.

It was most solemn to reflect on the prophecies of Israel's restoration and then to look on that huge gathering met to consider how it is to be brought about.

A few years ago Christians would have been astounded to have heard merely of the possibility of such a movement. But here it is in active operation, and now planted in our midst.

Doubtless it is received with opposition by some of the London West-end Jews, for they can enjoy much more luxury and ease in London than they will be likely to get in Palestine for a long time to come; and this is the secret of the position of Zionist affairs in England.

The leading article in *The Jewish World* (Oct. 7) is worth reading, and our subscribers will thank us for enabling them to see what Jews themselves think and say about it.

The article is headed with the quotation from Job xi. 18:

"BECAUSE THERE IS HOPE."

"It was singularly appropriate that, at this season of the year when, after the period of tribulation is over, the thoughts of our people turn to one of the most pleasant episodes in our past career, Dr. Herzl should have come to London and brought the glad tidings of success to the Zionist cause. Throughout a speech that lasted more than an hour, and was a remarkable feat of oratory, the keynote was success. Zionism has come down from the domain of fancy; it is no longer only an ideal. Practical steps have been taken and are being taken to-day, the road is being rapidly prepared, the time is not far off, realisation is nearer than people have imagined. Needless to say, it was not possible to speak very fully or to discuss the individual steps that have been taken. Silence is the best staff to the man who walks along the dangerous and difficult road of diplomacy. None the less, Dr. Herzl could say that the plans have rapidly matured, and the meeting might rely upon what was being done to bring about the consummation so devoutly to be wished.

"There was no attempt to place before the meeting a picture painted in colours too bright to endure. Dr. Herzl does not imagine that the journey, whether from Russian Pales of Settlement or the Jewish Quarter in East-end London, will avail to affect a transformation in the character of the Jew, in his capacity, his endurance, or his mode of life. There is no Utopian regeneration forthcoming, nor will the people march to a land overflowing with milk and honey, to sit every man under his own fig tree and pass his life as though the Golden Age were with us yet. We may hope for such happiness for our children and our children's children. All who go to Palestine now will be pioneers, making the roads that shall enable their children to walk easily, building the houses that shall shelter them, the synagogues in which they will meet to pray. For the pioneers is the work, the labour that shall bear fruit in after years, and Dr. Herzl would have been no true leader of men had he asked his audience to believe that there were no difficulties to be overcome, and no privations to endure. What he could say was that the latest resources of Government, the most modern methods of progress would be at the service of the builders of a Jewish State, that they would be spared the pain of learning by their mistakes as other States must learn.

"Dr. Herzl's visit and his speech will long remain impressed upon our memory. They will strengthen the position of English Zionism, they will gather recruits from the ranks of the waverers, they will spread the enthusiasm for the cause more and more through the length and breadth of England. We are now prepared for developments in a very short space of time, we are further strengthened by the complete and absolute failure of opponents of the cause to challenge Dr. Herzl by the presentation of any significant objections. The paper critics are left behind, they may content themselves in their studies by preparing a long list of difficulties that were probably considered even before the scheme was seriously put before the public; they can no longer claim to be active opponents of the cause for the good of their brethren. Opposition was looked for, was welcomed, and was not forthcoming; people who are valuable members of bodies that deal with small matters of local and municipal importance have shown no desire to grapple with the most important question of modern Jewish history. Thus the opposition is discounted. We believe it has been more in the pens and on the tongues than in the hearts of the anti-Zionists.

"The movement must appeal to orthodox Jews. It is national rather than personal. Dr. Herzl has come forward to afford practical opportunities of bringing about a consummation of the ideal. No man knows better than Dr. Herzl that the movement is not concerned with a personal element. We admire his eloquence, we believe in his diplomacy, we have offered him our entire faith, because and in so far as he voices the national aspiration. But the movement is one of principles, not men. Even trusted leaders may fall away, yet the movement will go on as strongly as ever. This should suffice to content the people who cannot deny the importance and value of the Zionist ideal, and yet refrain from giving it their support."

PALESTINE AND THE GREAT WORLD RAILWAYS.

An article in *The Fortnightly Review* shows how all things are working up to and preparing for the "time of the

end," and how intimately Palestine is connected with the various movements that are on foot. It says :—

"Within three years a man will be able to get into the train at Ostend and travel straight through to Port Arthur. In five years a person will be able to travel in a railway carriage from the Cape to Alexandria. There is yet a third great world line from Constantinople via Palestine, Persia, India, and Burmah, to Hong Kong. The importance of these three great lines of communication cannot be sufficiently dwelt upon, it can certainly not be exaggerated. With the Siberian railway we have nothing to do now; with regard to the other two this is to be noted: *they both of them meet in Palestine. Palestine is the great centre, the meeting of the roads. Whoever holds Palestine commands the great lines of communication, not only by land, but also by sea.*"

POLITICAL SIGNS.

THE CZAR'S MILLENNIUM.

A writer in *The Daily Chronicle* shows how things are preparing the way for that universalism which will be headed up under the coming Antichrist. He says :—

"We need not assume the formal success of the Conference. But it cannot wholly fail. The fact that it meets will bring into distinctness and tend to settle the problems of the future.

"For the Czar's invitation comes at an unprecedented moment. It is as commonplace to say that the progress of invention has caused the world to shrink up, and has brought all countries into one community. But it is not always so clearly perceived that the result of this drawing together is to force on a higher organisation, to substitute—so to speak—international collectivism for national isolation; and that the less civilised nations, no longer left to welter in barbarism, or slowly to decay, are coming under the authority of the few more civilised Powers. The advent of the United States into the rank of colonising and dominating nations completes the roll of the Master-Powers; so that the situation is complete. Henceforth all foreign politics concern the world at large."

After glancing at the present position of the European Powers, he says :—

"The political settlement of the world is, therefore, almost within sight, and might be very near if the bench of Master Powers could agree on the final division."

He then considers what may be the effect of the coming Conference as it concerns Europe and the rest of the world, and, after apportioning the various countries, he adds :—

"If France still cherishes desires to 'partir pour la Syrie,' they might be gratified; but the last tenants of Jerusalem would be the Jews."

He closes the article with this weighty conclusion :

"It may, then, fairly be said that the politics of the world are rapidly approaching a settlement, even if it be not a final one: and that the prospects of the proposed conference are not to be judged by any precedents drawn from earlier times, in which the future was more obscure. . . . The thing to be firmly grasped is that recent events have opened a new period, and brought into view the possibility of reaching a stable equilibrium."

RELIGIOUS SIGNS.

THE "DRAMATIC GOSPEL."

This is the name *The Times* gives to the play called "The Sign of the Cross": or rather, it says, "the old dramatic Gospel revived."

The Daily Telegraph says "it united for the first time in dramatic history Catholics, Protestants, Nonconformists, and—*mirabile dictu*—both Jews and the Salvation Army. . . we cannot get over the fact of a spell-bound audience, composed in a great degree of ministers of religion, who held out the hand of charity from the church to the stage."

True! true! yes, they are "ministers of religion." That is just what they are—of "religion," but not of Christ! Nor is the "charity" the love of God in Christ!

So great is the infatuation, and so wide-spread is the spirit of worldliness in the professing church, that we are not surprised to read the following from *The Bristol Times and Mirror* :—

"The police who were on duty outside the building estimate that 2,500 persons were turned away from the doors after all the available space had been filled; it will be more completely realised what an amount of excitement was created. People began to congregate round the entrance so early as four o'clock, and long before it was possible to gain admission the pavements were blocked."

Nor are we surprised to read the following from *The Sydney Bulletin* :—

"PRIEST AND THEATRICAL CHORISTERS."

"It was curious, at Broken Hill the other Sunday, to see a priest standing at the altar steps thanking members of the 'French Maid' company for singing in the choir, and recommending his congregation to go and see the show. But, after all, why not?"

THE CONDITION OF THE "FREE CHURCHES."

Before the recent Congress of the Baptist Union at Nottingham, a paragraph appeared in *The Baptist* (Sept. 23) from "a special correspondent." His words are therefore authoritative and weighty. It is headed

NOTTINGHAM AND ITS CHURCHES.

After describing the ecclesiastical and other privileges of the town, he goes on to speak of the spiritual condition of things: he says :—

"There are eighteen Baptist churches in Nottingham, with fourteen settled pastors, and though none of these ministers take an outstanding position in the denomination it is generally admitted that they reach a high average of ability, devotion, and scholastic attainment. It must, however, be confessed that church life in Nottingham is very far from what it ought to be. There is a singular dearth of devoted leaders amongst the laity of the congregations. This is not peculiar to one denomination, nor even to the Free Churches; all alike seem to be wanting in consecrated and capable men, who will manage efficiently the secular concerns of the churches, and make the Kingdom of God and His righteousness the supreme object of their lives. The people of Nottingham are given over to pleasure. A League football match or the advent of some noted operatic company would stir the town more deeply than the visit of the Baptist Union. Even members of our own churches show little denominational enthusiasm. Our total contributions for the conversion of the heathen world are under £600, though there are men in our churches who individually could give the whole of this amount without pinching themselves to do so. We know a Baptist who recently cleared £60,000 by one transaction, yet his subscription to the Missionary Society remains one guinea!

"Perhaps the saddest feature of the religious life of our churches is the almost total abandonment of prayer meetings. This, again, is characteristic of every denomination. We know a church where the deacons have held repeated meetings to decide on an invitation to the pastorate, yet these meetings were begun, continued, and ended without a word of prayer. We know another church where a similar question was decided in a gentleman's library, under the inspiration of whisky and cigars! Several of our Baptist churches have no week-night prayer-meeting, some never have a prayer-meeting at all. We know of only one church in the town where the deacons meet with the pastor on Sunday mornings to seek in prayer a blessing on the work.

"Happily, there are a faithful few who are praying and agonising that this fatal slumber may speedily be disturbed. If the meetings next week help to destroy our Laodicean self-complacency, and lead us to God in real penitence, they will be for ever memorable in the history of Nottingham. God grant that it may be even so."

HARVEST FESTIVALS.

We have no space to devote to this growing evil, in which chapels and churches, and even mission-halls now, are running a mad race of competition.

It is sickening to read of a

"SERVICE ON THE STAGE,"

which a bishop conducted in an East-end theatre, surrounded by an "enormous trophy" of vegetables and fruits, in which "cabbages vied with carrots." Of course there were the usual "hymns and solos," and the bishop "strode to the footlights and launched at once into a forcible appeal for more holy concord amongst the various sections of professed Christianity," using for his illustration the battle of Omdurman.

THE LOCAL NEWSPAPERS

all over the country teem with details of church and chapel decorations and the fair decorators, the titles of the anthems, the singers of the solos, the "rendering" of the music, the "recitals" on the organ, "the loaves of bread arranged in the shape of a cross," of which we read till we are fairly sick at heart.

NONCONFORMIST DOWN-GRADE AT SOUTHSEA.

A Correspondent writes: "Here, is the same thing as everywhere else that *Things to Come* sets forth. 'Attractive services, 'laying hold of the masses,' &c., &c. I am a total stranger to the place, and went around to see what I could find, and felt in my search that they certainly 'took me in.' I went to one Baptist Chapel—found it was Mrs. Walker, to be the missionary on behalf of the *Grand Lodge of the order of good something or other*, but I walked off. Went to another Baptist chapel, where the announcement on the bills informed me 'Young men wanted.' The invitation hardly fitted myself; however, I went in. The preacher suggested to me that he was in charge of a stall in Covent Garden Market, and I was trying to make out what connection there could be between gloxinias and Gospel, or in what pumpkins can contribute to popularity.

"The poor man read Joel, about the 'locust, cankerworm, caterpillar, and palmerworm, *My great army which I sent among you.*' I could not call to mind any particular visitation of the kind that had happened, neither did he enlighten any of us when it was; but I suppose it was the nearest thing he could find to agree with the pumpkins he had got before him.

"The word of God is becoming, it seems, more and more either a scrap-book or else a riddle-book. The time was, in my young days, when Nonconformity was a power in the land. There was a sincere desire to hold fast the Protestant principles of the Reformation, and set forth the truth of the Gospel as far as light was theirs. The aim now is to do something to get the masses, tickle them well, 'bright services'—principles nowhere.

"Then came the *anthem!* There was the *solo*, then the scramble, another edition of the 'marlin-spike.' It suggested to me a lot of people in Hampton Court Maze, all rushing about to find one another."

THE RECENT CHURCH CONGRESS,

"held at Bradford this week, demands a passing remark. I have never had but one opinion about Church Congresses. They always do more harm than good in any town where they are held. They encourage Ritualism, and they help forward the cause of infidelity. One of the very learned professors at Bradford mixed up what he calls Calvinism with Mohammedanism, and does not apparently distinguish between the two! The Bishop of Manchester tells us there is not an infallible Pope, nor an Infallible Church. Common sense can see the first, and experience proves the second; but he adds that there is not an Infallible Bible! Poor man! One hour's experience of its killing and quickening power in his own soul, would lead him to a very different conclusion. If God has not given us an 'infallible' word then He has left mankind in complete darkness. For if the Word be not infallible in 'its jots and tittles' who is able to distinguish between that which is infallible and that which is not? Apparent contradictions, such as have confused the mind of Dr. Temple, exist in the Word for the same purpose, as the person and work of the Lord Jesus are found there. He is a sanctuary for His people, the whole election of grace, but for a stone of stumbling and a rock of offence to the ungodly (Isa. viii. 14). See also 1 Pet. ii. 8. If men will not believe, the very Word of God will minister to their unbelief and ruin. The Bishop of Ripon tells us that the church of the future will be neither Protestant nor Catholic, but Christian. What his Lordship meant is perhaps known to himself, and it was a phrase which might suit the 'itching ears' of the superficial worldling, but which has no meaning to an intelligent Christian."—From the *Monthly Letter* of St. John's, Han-
bourne, by Rev. Thos. Davis.

NORFOLK VILLAGE NONCONFORMITY.

"A correspondent sends us an alarming picture of village Methodism in Norfolk, where, he says, the relations between pastors and people are a trifle strained. The flock complain that since their shepherds have been obliged to matriculate at college they are out of all sympathy with rural life. Their feelings towards the rank and file of their worshippers have undergone a change, and the warm greeting extended to Farmer Giles suffers in sincerity by contrast with the coolness of the greeting vouchsafed to Hodge, his ploughman. The latter, moreover, cannot for the life of him understand what part such 'falsals' as classes for young men and women, 'pleasant Sunday afternoons,' and such like, play in the economy of Christianity. On the other side, the ministers charge the laity with meanness, although how it is possible for a Norfolk agricultural labourer in receipt of 11s. weekly to contribute much to the funds of his Connexion surpasses comprehension. Thus the rupture stands and points to a crisis in Methodism, which is reaching an acute stage."

SPIRITIST SIGNS.

THE RELIGION OF SPIRITISM.

In our last number we intimated that supernatural powers of evil were seeking to control governments, and this was taken from their own published statements. To-day—and from the same source, we shall show that their aim is to direct "the religious thought of the age."

Mr. Moses, an advanced spiritist and writer on these subjects; says: "Ever since I became intimately acquainted with the subject, I have been deeply impressed with some serious questions respecting it. One is that there is an *organized plan* on the part of Spirits who govern these manifestations . . . *to act on us and on the religious thought of the age.*" Also Mr. Owen, the author of *Footfalls on the Boundary of Another World*, writes: "There are more plausible reasons than many imagine, that the communications in question come from the powers of darkness, and that we are entering on the first steps of a career of demonic manifestations, the issues whereof men cannot conjecture."

But these are not *first steps*. The Scriptures tell us of attempts of the same kind long ago. Paul and Silas, when preaching at Philippi, had to contend with one of the throng of perverting spirits. "A certain damsel possessed with a spirit of divination (*Python*, margin) met us . . . and cried, saying, These men are the servants of the most high God, which show unto *you a way* (R.V.) of salvation." This sounded well. Here was an effort to "control religious thought." But the Holy Spirit would have no partnership with the demon, so "Paul turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts xvi. 16-18). This demon anticipated this day of *modern thought* and was willing to reciprocate and approve through the medium of such testimony as theirs, conditional upon being left alone. But she was silenced.

C. de Krogh (of Copenhagen) remarks:—

I have, however, in England, met with mediums who believed in reincarnation, and who even knew their own previous existences, but they are the exceptions. Reincarnation is, however, not a necessity. There may exist spirits who have only been down once. It depends how they have spent their earth life. But if a spirit sees that by going down again he can make quicker progress, then he will surely choose this way, for he has himself the choice. No one is sent down again without his own consent. But many spirits go down in the mission to help their brothers and sisters on earth, and this brings mankind an immense step forward. Just now a great number of high spirits have been reincarnated with this intention. Lighter and happier times are coming for mankind. Let us rejoice and be thankful to God for the glorious law of reincarnation.

Here, in this paragraph we find the same pretensions, the same claims to have a *way* of salvation.

There is but one way, the Holy Spirit in Acts ix. 2; xix.

9, 23; xxiv. 14, bears emphatic witness to this, for according to the R.V. all these passages should read "THE WAY."

"DENYING THE ONLY LORD GOD, AND OUR LORD JESUS CHRIST."

In Peter's Second Epistle we are forewarned of these blasphemous utterances, by which we may discern we are in the very rapids of the apostasy.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in heresies of damnation (R.V.), even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom *the way* of truth shall be evil spoken of.

"When an Adept reaches, during his life-time, that state of holiness and purity that makes him 'equal to the angels,' then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. The old physical body falling off like the cast-off serpent's skin, the body of the 'new' man remains either visible, or, at the option of the Adept, disappears from view, surrounded as it is by the akashic shell that screens it. The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avatars" (pp. 136, 140).

"Now the question arises, if an Adept can thus 'consolidate his astral body,' what is the use of reincarnation for him? Theosophy may reply that it brings him into closer touch with humanity on the earth. Perhaps it does in a superficial way, but at how great a cost in other ways! *The Arch-Adept of Nazareth*, the records of whose life Madame Blavatsky seems at last to have accepted, though she threw doubts thereon in her former writings, clearly taught this: For He declared to His disciples that it was expedient for Him to leave them. He knew that when the limitations of His natural body were transcended by His evolution into the arch-natural body, the body of the resurrection and ascension, He would be able to help them in a manner never before possible."

SPIRITISM AND THE RELIGIOUS PRESS.

Light, in its issue of July 30 is greatly elated in finding an ally in a religious paper. We think he must know very little of the organs of *religious thought*—whether pulpit or press—to be so cheered by this one contribution which is referred to in such an exultant tone. Those who are watching the "down-grade" of religious thought, could supply him with much matter. Here are two instances. One who ranks high in the Congregational fold declared from the pulpit that *Christ came to restore a ruin, also to discover what He saw of His Father in men*. Another example from a recognized authority in the Wesleyan body:

"Chinese, Zulus, Mohammedans, are all the children of God. We don't baptize children to make them God's children—but we baptize them because they are such."

We congratulate *The Church Gazette*. Its (shall we call it?) symposium on "Is there spiritual evolution after death?" is in every way good. The very subject almost deserves a page to itself, even as the very suggestion of "spiritual evolution after death" might win the battle by itself. If "spiritual evolution" is true, what of the old "Fall," "The primal curse," The arbitrary condemnation? If "spiritual evolution after death" is true, what of the end of "probation" with the earth-life, the resurrection of the body and an eternal hell?

Here follows a meaningless jumble of imbecility and folly. A pretension of reasoning which has a *show of wisdom*, but is nothing but brainless babbling.

"The capacities of self-consciousness are present in the sub-conscious germ and embryo and in the prior sub-conscious elemental, yet it has been differentiated from the Infinite into finality, and we see its first unfolding in particularised functioning, knowing in distinction, in the child. Similarly the germic capacities of the modes of consciousness pertaining to spiritual-personality, individuality, and celestial identity are now present

in man, but these will only unfold functionally when we ingress, through consecutive deaths, into the states and planes pertaining thereto, and come to have a vital form, a soul, in concomitant, equivalent mode."

We doubt the possibility of anybody understanding this rubbish even with the aid of the most exalted *spirit guide*.

It will be noticed by the reader, that with all this talk it is but mere speculation, as indicated by such words as "if," "assume," "given," "granting," &c. Those who hold to Bible verities grant nothing, and certainly do not "willingly accept the significant exclusion of the Bible," but rather emphasize the words of the apostle: "That ye may be mindful of the words which were spoken before by the holy prophets," that the days would come of "scoffers walking after their own lusts," and would co-exist with a *willing* ignorance of the word of God (See 2 Peter iii 2-5). "The principalities, powers, world rulers of this darkness," are at work and bringing on the great consummation rapidly

Editor's Table.

THE PROTESTANT MONTH.

It may be well to call the attention of our readers to the fact that November is specially a month of Protestant Anniversaries.

- Nov. 4 is the birthday of William III. (1650), and also his wedding day with Mary (1677).
- " 5 is the anniversary of the discovery of the Gunpowder Plot (1605), and also of the landing of King William III. at Tor Bay.
- " 10 is the birthday of Martin Luther (1483) and of Dean Goode (1801), who has been called "the Modern Luther."
- " 12 Richard Baxter was born (1615).
- " 15 William Cowper was born (1731).
- " 17 Death of Queen Mary and Accession of Queen Elizabeth (1558), called "Queen Elizabeth's day," and observed with great demonstration from 1679 till the Accession of George I, quieted the fears of the people as to any danger to the Protestant succession to the throne.
- " 23 Royal Order, substituting Tables for Altars in Churches (1550).
- " 24 John Knox died (1572). Archbishop Sandcroft, the leader of the seven bishops, died (1693). Thanksgiving day in the United States.
- " 29 The fall of Cardinal Wolsey, the enemy of the Reformation in England (1530).

CORRESPONDENCE.

To the Editor of "Things to Come."

DEAR SIR,

Your article in the October number on *Psa. cx.* alludes to the use made of it as proving that Christ cannot come for His people until after the subduing of His enemies, because, till then, He must sit upon the throne of God. This reminds me of a child-story. A little

country girl in London was shown the Queen driving past in her carriage. She was at first incredulous, and then astonished. "Why," she exclaimed, "I thought the Queen was sitting on the throne!"

Yours faithfully,

R. ANDERSON.

TO CORRESPONDENTS.

Dr. Bullinger has received an empty envelope which had never been fastened down. Whatever it originally contained had been taken out. The post-mark is "London, S.W., 8.30 p.m., Oct. 6." This notice may lead to the identification of the sender, and excuse the receiver for apparent neglect.

TO OUR READERS ON THE PACIFIC COAST.

The Rev. Walter W. Moses, of 35 Perry Street, San Francisco, would be very glad if all subscribers to *Things to Come* on the Pacific Coast would kindly communicate with him with the view, not only of promoting the circulation of *Things to Come* in that part of the world, but of spreading more widely the precious truths it desires to make known.

REVIEWS.

Loose Leaves from a Minister's Manuscripts. When we say that the *Minister* is the Rev. Samuel Wainwright, D.D., of Clapham Park, and that the *Manuscripts* are his own "meditative musings," we have said enough to commend this book to all who wish to read something interesting and instructive. The leaves and subjects, though quite independent, are yet very attractively arranged under four heads. (1) "Isaac went out (2) to meditate (3) into the field (4) at the eventide" (Gen. xxiv. 63), and this grouping, simple as it is, forms a thread sufficiently strong to hold some seventeen precious jewels, and make up a book specially suitable for thoughtful readers.

Dr. Wainwright is very happy in his choice of titles, and is the author of other books happily named, e.g., *Christian Certainty*, (Halchard's) 10s. 6d.; *Voices from the Sanctuary*, (Partridge) 3s. 6d.; *Scientific Sophisms*, a Review of Current Theories concerning Atoms, Apes, and Men, (Hodder) 6s. 6d.; *The Modern Avernus*, or the Descent of England. How far? a Question for Parliament and the Constituencies, (Halchard) 6s.; *Ritualism, Romanism, and the Reformation*, a Question of Fact, (Partridge) 7s. 6d. These *Loose Leaves* are published by Simpkin and Marshall, price 3s. 6d.

The Higher Critics and their Mistakes. By P. and R. H. Marshall Brothers, cheap edition, 4d. nett. A more useful book can scarcely be imagined. A copy ought to be in the hands of every one of our readers. It charmingly carries the war into the enemy's camp, and instead of standing coldly on the defensive, the critics are energetically submitted to the closest criticism and their many mistakes exposed. This large pamphlet of 56 pages contains a vast amount of most useful information: and shows that the higher critics, so far from being infallible teachers, are in reality the

most untrustworthy of guides. We earnestly commend it to every reader who has not time to work out so large a subject for himself.

AN APPEAL BY THE REV. H. W. WEBB-PEPLOE.

We heartily call attention to a letter which has recently been sent out by the President of the

BARBICAN MISSION TO THE JEWS.

We have not space for the whole, but give the important statement of facts. The latter is dated 25 Onslow Gardens, S.W., Sept. 30, 1898.

"MY DEAR FRIENDS,

"I think you know something of the Barbican Mission to the Jews. It is a small Society working on definite Evangelical lines (but in no spirit of rivalry, much less hostility, to other Jewish Missions) amongst the Jews of London, and it also does a little on the Continent. For the past seven years the headquarters have been at 33 Finsbury Square, the rent of which (£250 a year) has been entirely defrayed by 'A Lover of Israel.' The lease, however, has just expired, and we are now endeavouring to find a fresh home for the Mission, which should, if possible, be of a permanent character. In the meantime we have acquired temporary premises at 262 Commercial Road, E. It is proposed to make the new Mission House a memorial of the late Prebendary Gordon Calthrop, the first President of the Mission, to whose efforts and influence the work owes more than we can express.

"We have a little more than £1,000 in hand, but we need another £3,000 to carry our plans into effect. Will you help us with a donation?"

* * *

"Contributions may be sent to the Treasurer of the Mission, 226 Commercial Road, London, E."

PROPHETIC CONFERENCE.

The third Annual Prophetic Conference will be held (God willing) at St. John's Iron Church, Bexley, on Nov. 23rd and 24th at 3.30 and 7.30 p.m.

Further particulars can be obtained from Rev. F. Cecil Lovely, Bexley, Kent.

THE ORDER OF THE SEVEN CHURCH-EPISTLES.

Since the article on this subject was in type we have made further investigations, which show that the order in which we have them in our English Bibles is the same as that in *all* the Greek manuscripts.

In these manuscripts the order of the books is generally arranged in five groups.

First come the four Gospels; (2) then the Acts; (3) the General Epistles; (4) the Pauline Epistles, and (5) the Apocalypse.

The order of these five groups varies, but not these seven epistles.

The order of Paul's *other* epistles varies, but not the order of these seven.

The order of even the four Gospels varies, but not these seven epistles.

So that this fact puts the matter beyond all question, that this order not being chronological must be for some other purpose, and this purpose, we submit, is that which we have set forth upon another page.

THINGS TO COME.

No. 54.

DECEMBER, 1898.

Vol. V. No. 6.

Editorial.

OUR GREATEST ENCOURAGEMENT.

“Now all these happened unto them for ensamples” (*lit., for types*), and they are written for our admonition” (1 Cor. x. 11).

There is a blessed *application* of Num. xiv. 8 for the Lord's people to-day, because we have the truth revealed and proclaimed to us in the epistles, and a powerful illustration of it in this episode in the history of Israel.

“If the Lord delight in us, then He will bring us into this land, and give it us.”

The first thought of the religious old nature is, “Then I must try and behave so that I may enable Him to delight in me”!

But this does not come up even to the Old Testament standard, still less to the New.

Those under the old covenant had truer views of God and His grace than this.

In the history before us the spies had just returned and brought back an “evil report.” It was evil because they were occupied with themselves, and not with the power of God and the promise of God.

They saw the “giants,” but not the right hand of God which could subdue them.

They saw the “walled cities,” but not the strength of Jehovah which could crumble them to dust.

They said, “They are stronger than we,” because they forgot the Strong One in their midst.

They were in their enemies' sight as grasshoppers, but did not think of what their enemies were in God's sight.

They wept because of the giants and walls, and forgot God's covenant which He had made with Abraham, Isaac, and Jacob.

What a difference there is between Num. xiv. and Exod. xv.!

In Num. xiv. it was all “we”: “we came,” and “we saw,” and “we were,” &c. Whereas in Exod. xv. it was, “Who is like unto Thee?” “Thou hast led forth,” “Thou hast redeemed,” “Thou hast guided,” “Thou shalt bring in.” Therefore it is no wonder that we read, “Then sang Moses and the children of Israel this song.”

And it is no wonder likewise that we read in Num. xiv. 1, “the people wept that night.”

And what is the answer of faith to all this weeping? It is given in the words of Joshua and Caleb (verse 8), “If the Lord delight in us, then He will bring us into this land, and give it us.”

This was the ground of faith in Exodus. It was the

fact that “God remembered His covenant with Abraham, with Isaac, and with Jacob” (Exod. ii. 24). No other ground can give true cause for the singing of Jehovah's praise. And any other ground will give cause for weeping instead of singing.

Notice the three verbs: “delight,” “bring,” and “give”! They all refer to Jehovah's action, and not to ours.

What is there in us to call forth, still less to merit, one or the other?

What is there to call forth the notice, the esteem, or respect of a holy God? Why should He delight in sinful worms of the earth—miserable, rebellious creatures? What is there in us? Everything that would cause Him to abhor us.

God's delight in us is wholly in virtue of His *covenant*! It is to this that He always has “respect.” And the covenant which He has made with us is in Christ, on resurrection ground.

It is as having died and risen in Christ that the Father can delight in His people.

He looked on Christ and said, “This is My beloved Son, in whom I am well pleased,” and He looks on each one who is in Christ, and says the same.

Hence it is written in Psa. xvi. 2, “O my soul, thou hast said unto Jehovah, Thou art my Lord, my goodness extendeth not to Thee, but to the saints that are in the earth, and to the excellent, *in whom is all my delight.*” These are the words of the great surety of the covenant speaking in this Resurrection Psalm on behalf of His people.

This is our greatest encouragement in times of doubt and difficulty and depression. This has always been the encouragement of God's saints even under the old covenant.

David, when suffering under chastisement for an open sin, is held on to this, like a ship to its anchor. “He said to Zadok, Carry back the ark of God into the city: *if I shall find favour in the eyes of Jehovah, He will bring me again and show me both it and His habitation.* But if He thus say; *I have no delight in thee:* Behold, here I am, let Him do to me as seemeth Him good” (2 Sam. xv. 25, 26).

This is the language of faith in time of chastening, but it is the same in time of praise. In 2 Sam. xxii. 20, “He brought me forth also into a large place; He delivered me *because He delighted in me.*”

Here is all our security. But to be a true encouragement, we must be certain of the grounds on which God's delight in His people is based. It is in nothing in themselves, but wholly in Himself. He delights in us simply because He has respect to His covenant in Christ: because He has redeemed us by His Son through “the blood of the covenant”: and because He has made it known to us in regeneration by the Holy Spirit as the witness to the covenant.

The Father delights in the people of His choice.
The Son delights in the fruits of the travail of His soul.
The Spirit delights in His own workmanship.

It is the Father's delight to will to draw them to Himself.
It is the Son's delight to do the will of God, and it is the Spirit's delight to witness to that will in their heart's experience.

But there is more than delight in these words; there is *determination*. "Then He will bring us in." There may be doubts and misgivings and fears, but we rest in this: "He will bring us in." The Giants of Distrust and Dismay and Despair may defy us, but "He will bring us in." The walled cities of Ignorance, Indifference, and Infidelity may withstand us, but in spite of all, "He will bring us in."

And why? Because our walk is correct? Because our life is worthy? No! but because—look at the words as written in Psa. xlv. 3—"because Thou *hadst a favour unto them*." That is the reason, and the only reason that God gives, and that precious faith thankfully confesses.

No. Israel was carefully reminded that "Not for thy righteousness, or for the uprightness of thy heart, dost thou go to possess their land . . . but that He may perform the word which the Lord swore unto thy fathers" (Read Deut. ix. 1-6).

And so with His people now. It is because He loved and chose them in Christ, because Christ, "having loved His own, loved them unto the end" (John xiii. 1), that "He will bring us in." Yes, "in," to eternal relationship with Himself, "in" to the blessedness of all the truth which He has revealed for them, and "in" to the possession and enjoyment of all spiritual blessings in Christ, treasured up in Christ for them.

"He will bring us in."

Where? Into the possession and enjoyment of all that He has promised. For Israel, that was "the land." For us, it is "all spiritual blessings in Christ." Like that land to Israel, ours is a matter of Divine revelation (Gen. xii. 1).

It is a possession that is *inalienable*, for it is written, "The land shall not be sold for ever: for the land is Mine: for ye are strangers and sojourners with Me;" or, as in the margin, "the land shall not be sold to be quite cut off." It often appears to be nearly cut off in our experience in times of doubt and difficulty. But we may be certain of this, that, however nearly it may seem to be "cut off," it is never "quite." "Being confident of this very thing, that He which hath begun a good work in you, will perfect (*i.e.*, finish) it until the day of Jesus Christ" (Phil. i. 6).

Like Israel's inheritance, ours is one of *covenant favour*. Psa. lxxxv. 1, "Lord, Thou hast been favourable unto Thy land"! Yes! and all that we have is by His favour or grace. We are protected by His favour (Psa. v. 12). We are exalted by His favour (Psa. lxxxix. 7). We shall be victorious through His favour (Psa. xli. 11), and we shall be "satisfied with favour and full with the blessing of the Lord" (Deut. xxxiii. 23).

Like Israel's inheritance, ours is characterised by precious *fruit* (Lev. xxvi. 4), "The land shall yield her increase, and the trees of the field shall yield their fruit." Yes, "fruit,"

not "fruits." For "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

And all is the gift of God, for "He will give it us." Not sell it, but give it. We cannot earn it, work for it, or deserve it. No! God loves; and God gives. We believe; and we have (John iii. 16). He gave His Son, He gives His Spirit; He gives a new nature; He gives precious faith; He gives all things (Rom. viii. 32). "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

This is why the Holy Spirit Himself is given, "that we might know the things that are freely given to us of God" (1 Cor. ii. 12).

All blessing flows forth from His free, spontaneous, uninfluenced grace, enjoyed with Christ, and communicated to the hearts of His people by the power of the Holy Ghost.

He has proved that He does delight in the work of His own hands: therefore "He will bring us in."

He has given grace: therefore He will give us the glory (Psa. lxxxiv.).

Contributed Articles.

THE SPIRIT'S VOICE TO THE CHURCHES.

I.—THE EPISTLE TO THE ROMANS.

First Paper: On the Epistle as a Whole.

BY THE REV. DR. BULLINGER.

WE come now to look at the epistles separately, as addressed to the Seven Churches by the Holy Spirit, and we must look at each in the light of the whole.

Romans has been placed first as containing the first principles of Gospel teaching: and until we have mastered its lessons we can know nothing as to our true Christian position; and cannot go forward or learn anything else to our real advantage. All other truth which we may learn will be out of proportion and out of place if it is not subordinated to and dominated by the essential and fundamental truths written in the Epistle to the Romans.

The design and scope of the epistle is the first important point, because this governs everything in it, and gives us the key to its right interpretation.

Set forth in its briefest form, we may thus present

THE EPISTLE AS A WHOLE:

A | i. 1-6. The Gospel (revealed before, never hidden).

B | 7-15. Epistolary (Salutation, &c.).

C | a | i. 16-viii. 39. Doctrinal.

b | ix-xi. Dispensational.

C | a | xii. 1-xv. 7. Practical.

b | 8-13. Dispensational.

B | xv. 14-xvi. 24. Epistolary (Salutations, &c.).

A | 25-27. The Mystery (hidden before, now revealed).

In this simple form we see at a glance the perfection of the design as well as the scope of the whole epistle.

We are struck at the outset with what is set forth first of all. It is

"THE GOSPEL OF GOD,"

which is the great subject of its revelation: *i.e.*, God's Gospel.

This is what meets our eye first, after the rejection of Christ, as recorded in the sad history written in the four Gospels (completing the Old Testament as well as commencing the New Testament); after the further rejection of Christ and of the Holy Spirit's own testimony concerning Him, as recorded in the Acts of the Apostles. After all this we open the Epistle to the Romans, and the first thing which the Holy Spirit has to say to the churches is concerning "the Gospel of God." The good news is that, in spite of all the sin and wickedness of man, of all the ungodliness, both of Jew and Gentile, God will deal with man in grace; and how—notwithstanding man's unrighteousness, God can be just and yet the Justifier of the lost and ruined sinner who believeth in Jesus.

Does not this commend itself to our spiritual instinct as being perfect as to its order? What could be more appropriate or more blessed?

Then we have, at the end of the epistle, as put in contrast with this Gospel which was "promised afore," the Mystery which had been hidden and "kept secret since the world began, but now is made manifest." Romans goes on to explain the Gospel (from i. 16-viii. 39), while Ephesians takes up the mystery with which Romans ends.

It will be noted also that the prominent feature of the epistle is the long doctrinal portion which forms one half of the whole, from i. 16 to viii. 39. All the other members are short by comparison. This tells us that doctrine is the most important point, and dominates the whole.

The first six verses introducing the great subject of God's Gospel are worthy of close attention. They are so terse and full of meaning that it is most difficult, if not impossible, to accurately give an exact and close translation. As nearly as possible the sense is:*

"Paul, a bond-servant of Jesus Christ, by Divine calling an apostle (Acts ix. 4-16), separated (Acts xiii. 2) unto God's Gospel, which He announced in former times through His Prophets in Holy Scripture, *viz.*, concerning His Son, who was of David's seed according to the flesh, and was powerfully (this appears to be the force of *ἐν δυνάμει*, taken adverbially) demonstrated to be God's Son with respect to His holy spiritual body (Psa. xvi.) by the fact of (or, as the result of) His resurrection from the dead (Psa. ii. 7; Acts xiii. 33, and Heb. i. 5, *i.e.*, as to natural birth He was David's son, but as to His resurrection body He was declared to be God's Son), even Jesus Christ our Lord, through whom we received apostolic grace (*lit.*, grace—yes, and apostolic

grace, too, for this is the force of the figure of *Hendiadys* here used), **with a view to faith-obedience among all the Gentiles (chap. xvi. 26; Eph. iii. 9; 1 Tim. iii. 16), for His glory. Among whom ye are yourselves also—the called of Jesus Christ."**

Before we proceed further, let us pause and note that each separate member of the structure given above partakes of the perfection of the whole; and down to the smallest member each has its own special and peculiar structure.

For example, the two *epistolary* portions, one at the beginning and the other at the end of this epistle (i. 7-15 and xv. 12-xvi. 24), though separated by so large a space, yet correspond to each other down to the minutest particular.

THE TWO EPISTOLARY MEMBERS COMPARED.

B (i. 7-15) and B (xv. 14-xvi. 24).

B	c i. 7. Salutation.
	d 8-10. Prayer and thanksgiving (his for them).
	e 10-13. His journey to them.
	f 14, 15. His ministry.
B	f xv. 14-21. His ministry.
	e 22-29. His journey to them.
	d 30-33. Prayer (theirs for him).
c	xvi. 1-24. Salutations.

Here notice how the smaller members correspond in all perfection with each other. It can be seen only by carefully reading and comparing the very words themselves; and the reader can do this equally well for himself. It would necessitate our transcribing large portions of the epistle were we to show this here.

If the epistolary part is thus perfectly constructed, we are sure that we shall find the great doctrinal portion no less perfect.

Its great subject is the answer to the ancient question, "HOW SHOULD A MAN BE JUST WITH GOD?" (JOB IX. 2)

And the answer is, that while God's wrath is revealed against all ungodliness and unrighteousness of men (i. 18), His righteousness also is revealed (i. 16, 17).

It is important to note that, in this great doctrinal division (a. i. 16—viii. 39), the expression, "a righteousness of God" (*i.e.*, divine righteousness, because it includes the death and resurrection of the believer in Christ), occurs *eight* times; while the word *λογίζομαι* (*logizomai*), variously translated *imputed*, *reckoned*, or *counted*, occurs *twelve* times, because it is in the perfection of sovereign government that God chooses to impute divine righteousness to the sinner.

These numbers (*eight* and *twelve*) agree with the fact that this divine righteousness is perfected and procured by the death and resurrection of Christ (*eight* being the number of resurrection); and that it is *imputed* by God to the ungodly in His sovereign power (*twelve* being the number of governmental perfection).

The righteousness of God has been procured and revealed and imputed to the sinner, and this is the believing sinner's justification before Him.

It is the object of this great doctrinal division of the epistle to explain and set forth this foundation truth.

*In this, and in all subsequent translations, we propose to give the exact translation itself in thick type, and running parenthetical, paraphrastic explanatory comments intermingled with it, but in different type, so as to keep it clear to the eye, and make it clear to the mind.

It consists of two parts: the first ending with Rom. v. 11, and the second beginning with v. 12.*

Expansion of "a"—i. 16—viii. 39.

Doctrine.

a	D	i. 16—v. 11. SINS. The products of the old nature—the fruits of the old tree.
	E	v. 12.—viii. 39. SIN. The old nature itself—the old tree itself.

Simple as this appears to be, it is really the most important key to the whole teaching of the epistle. No commentary or exposition is worthy of the slightest attention, which does not mark this distinction and division which occurs between verses v. 11 and v. 12; and which is not governed by this fundamental division, which we have marked as D and E.

Up to v. 11 (D) the great subject is SINS, as distinct from SIN; *i.e.*, the outcome of the workings and manifestations of the old nature, as distinct from SIN, which is the old nature itself. This latter is treated of in v. 12—viii. 39 (E). The distinction is most marked, and must be carefully noted and studied.

Up to v. 11 (D) the fruits of the old tree are first dealt with, and we are shown the corrupt workings-out of the evil which is by nature in every man, and the principle on which God can justify sinners, Jew and Gentile: while from v. 12 (E) the old nature itself is dealt with, and we are told by precept and example what God has done with the old tree itself, and what *we* are to do with it, *viz.*, to reckon it as having died with Christ.

Up to v. 11 (D) we are viewed in our natural condition as "*in the flesh.*" From v. 12 (E) we are viewed in our new position as "*not in the flesh,*" but *in Christ.*

Up to v. 11 (D) it is *we* who are "*in the flesh.*" From v. 12 (E) it is the flesh that is in *us.*

Up to v. 11 (D) we are viewed as dead in trespasses and sins; while from v. 12 (E) we are viewed as having died together with Christ, and risen again in Him in newness of life.

The different conditions in D and E are *two different planes.* The only change is in our standing. There is no change of nature; only change of position or standing before God. The evil nature remains, but its power is limited, and bounds are set to it. It no longer reigns. It is no longer the master, and never again can be. The flesh does not become spirit, but our relations to it are changed. We were in it. "We all had our conversation . . . in the lusts of our flesh, fulfilling the desires of the flesh and of the mind" (Eph. ii. 3). This is the plane, or condition treated of in D (i. 16—v. 11). But now, having died with Christ—on the Cross—and having been (in the purpose of God) crucified with Him *there*, we have also been "quickened together with Christ," and now stand before God "in Christ," and walk in newness of life. This is the subject of E (v. 12—viii. 39).

These are the broad outlines of the great doctrinal portion of this epistle. We must fill them in in a more detailed

* J. N. Darby has well and carefully distinguished these two portions with their separate subjects.

manner as we proceed, but this is sufficient to enable us to see the great and broad foundation of church-teaching deeply and firmly and securely laid.

This is the first letter of the new alphabet, which is to spell out such wondrous truths and bring to us a new revelation never before made known in its rich details to the sons of men as they are in this epistle.

It is ignorance of this foundation truth, which is the parent of most of the errors and false teaching of the present day.

The two natures are two great facts. Their workings and manifestations are seen and experienced by all. Those on the one (the lower) plane exhibit the workings of the flesh in its filthy or refined desires; while those on the other (the new and higher) plane exhibit the workings of the new nature; and the awful conflict between it and the old *is* made manifest.

Nothing can alter these facts. Nothing can eradicate the experiences produced by them. No system of theology can change or explain them. It is only when we have learned and understand the explanation which God has given us here in Rom. i. 16—viii. 39, and have thoroughly mastered His teaching concerning them, that we can have or know and enjoy "peace with God."

This is what we all crave. This is what we all seek. But only those find it who learn it in "what the Spirit saith to the churches."

Conference Addresses.

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

THE WORK OF THE HOLY SPIRIT UNDER THE OLD TESTAMENT DISPENSATION.

BY THE REV. CANON FAUSSET, D.D.

(At the Annual Conference of the Yorkshire Evangelical Union, York, June 10th, 1898).

THE subject may be viewed in three aspects:—(1) The Holy Spirit's work in *Nature*; (2) His work in *Inspiration* and Revelation; (3) His work upon the *individual soul.*

I. His work in *Nature* appears at the very opening of the Old Testament Scriptures. "The Spirit of God moved on the face of the waters." The Hebrew "*Rachaph*" means the brooding of a bird over its young. The deep received from the Spirit the germs of all life; these the same Spirit successively developed. So also the Psalmist, "By the word of Jehovah were the heavens made, and all the host of them by the breath (the Spirit) of His mouth" (Psa. xxxiii. 6). Augustine (*De Gen. v. 22*) truly says, "As in the grain there were invisibly all the elements which subsequently developed into the tree, so when God created all things, the world had all the elements which were made in it and with it, and which the water and the earth produced potentially and causally in the succession of times." The true evolution is not a fortuitous concourse of atoms, but a creation with the view to the final causes and ends of the intelligent Creator and continual Upholder of all things (Gen. i. 2; Heb. i. 2, 3).

The Holy Spirit's work next appears in the special creation of man. "Jehovah Elohim breathed into man's nostrils the breath of lives, and man became a living soul" (Gen. ii. 7). No such impartation is recorded in the creation of brutes. "The Spirit of God hath made me," saith Job (xxxiii. 14), "and the breath of the Almighty hath given me life." The distinction is marked in Eccles. iii. 31, Heb., "The spirit of man that ascends, it belongeth to on high, but the spirit of the beast that descends, it belongs to below, even to the earth." Natural selection cannot account for moral sense of duty, as opposed to utilitarian interest; for instance, honesty even when it entails suffering; justice and truth at the cost of even life itself. The Spirit's breath alone could impart man's moral pre-eminence,—conscious relation to God—sense of responsibility to Him—or capability of holiness.

Observation confirms Genesis. "Man's body (says the Duke of Argyle) unclothed, slow of foot, inferior in physical power, smell, and sight, put him at immense disadvantage in the struggle for life with brutes. Man must have had human proportions of mind, before he could afford to lose bestial proportions of body." The Creative Spirit interposed to give this intellectual and moral power precisely at the point where science cannot explain the sudden leap from the highest brute to the lowest man. As the body is the seat of sense-consciousness—the soul the seat of self-consciousness—so the spirit is the seat of God-consciousness. As the Spirit breathed into man his Heaven-born life at the first creation, so the Lord Jesus breathed in the disciples at the new creation, saying, "Receive ye the Holy Ghost" (John xx. 22).

God's continual upholding of Nature by His Spirit appears in the imagery of the cherubim, the mystic chariot of His providence, described in Ezek. i. 21, "The Spirit was in the wheels." One and the same Spirit was in the Fourfold living creatures, as in the Fourfold wheels. The Spirit of God impenetrates His heavenly ministers, and by them rules and orders the complex workings, wheel within wheel, of His providence on earth (Ezek. i.).

Crowning all, the Spirit in the coming new heaven and earth is to be the Renewer, as He was the Creator. "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth" (Psa. civ. 30). The Spirit will be first "poured on the house of David, and the inhabitants of Jerusalem," and so they will "look on Him whom they pierced and mourn" (Zech. xii. 10). Then "the Spirit shall be poured from on high and the wilderness shall be a fruitful field" (Isa. xxxii. 15). Beginning, as ever, with Israel, God will pour His Spirit upon all flesh in the millennial age. When it shall end, in the purification of man's earthly home by fire, the new heaven and earth, free from all former taint, will be the work of the Creative Spirit, the Lord and Giver of life (Rev. xxi. 1-4).

II. The work of the Holy Spirit in Inspiration and Revelation. The Lambeth Conference Committee on "The Critical Study of Holy Scripture" say, "Keeping in view the example of Christ and His Apostles, we hold, that we should refuse to accept any conclusion which would withdraw any portion of the Bible from the category of God-inspired Scripture, profitable for doctrine, reproof, correction, and instruction in righteousness." The statement of Professor Ryle is very unsatisfactory, "that there is no reason to claim for the Bible accounts of the six days' creation any difference in character, so far as scientific value is concerned, from similar stories current in Mesopotamia." So the story of Eden and the fall seem to him the product of Israel's "childhood." He forgets that when Abraham came from Mesopotamian Ur, he was

living in a city whose literary remains we now possess, indicating not the childhood but the maturity of literary culture. Professor Ryle thinks that the Divine teaching was given to Israel by means of the myth. St. Peter (2 Pet. i. 16) says the opposite, "We have not followed cunningly-devised myths." Our Lord refers to the writings of Moses not as myths, but history. The records of Egypt, extant in the hieroglyphics, prove a high stage of civilization; and Moses was "learned in all the wisdom of Egypt." If ever there was writing free from mythical tone, and implying on its face historical accuracy, it is that of the records of Moses. The Tel-Amarna correspondence of Pharaoh and his Viceroys in Palestine, in Babylonian script, proves the widespread use of writing in the fourteenth century before Christ.

Every fresh discovery tends to prove the Historical truth of the Pentateuch. The predominance of Elam over Babylon under Chedorlaomer (Gen. xiv. 1-5) was supposed to be mythical until inscriptions of 2000 B.C. confirmed Holy Writ.

Moses uses Egyptian words, as "*Teebah*," for the ark, such as were natural for him to use, if reared in Pharaoh's palace. Joshua (i. 4) speaks of "all the land of the Hittites"; sceptics, thinking them a petty tribe, sneered at this as unhistorical; but the monuments of Egypt and Assyria now attest the wide extent of the Hittite confederacy.

That Moses used Historic documents is implied in the "generations" (*Toldoth*), *i.e.*, genealogical histories mentioned in the early chapters of Genesis. These were handed down from the first under Divine Inspiration, which discriminated the real from the mythical. Abraham and Moses are expressly termed "Prophets" (Gen. xx. 7; Deut. xviii. 18).

As such, Moses gave the genuine God-sanctioned account of Creation, Eden, and the Flood, as distinguished from the Babylonian legends of the East, mixing fable with truth.

Our Lord sets His seal on Moses' writings in respect to all three, as Historical truth (Gen. i. 27; ii. 24. Matt. xix. 4, 5; xxiv. 38). To assert fallibility in Him is to dethrone Him from His Deity. He infallibly asserts "Had ye believed Moses, ye would have believed Me, for he wrote of Me" (John v. 48). His reference to the burning bush endorses Exodus iii. 2 (Luke xx. 37). On four points He endorses Leviticus as Moses' work, the Law of the Leper (xiv. 3-10; Matt. viii. 4), the Shew-Bread (xxiv. 9; Matt. xii. 4), Circumcision (John vii. 23; Lev. xii. 3), and the death penalty to the curser of father or mother (Lev. xx. 9; Matt. xv. 4). Thrice He quotes Deuteronomy as "the sword of the Spirit" to the discomfiture of the tempter (Matt. iv. 3-6).

Lord Arthur Herve truly remarked, "Each Old Testament Book presupposes those which precede it. Malachi presupposes the history of Elijah, and the Law of Moses. Zechariah presupposes the Babylonian captivity. Haggai presupposes God's Covenant with Israel by Moses (ii. 11, 12; Lev. x. 10, 11). Thus also David's History looks back to Samuel; Samuel to the Judges; Judges (xi. 25) to Joshua (xxiv. 9); Joshua to the Pentateuch (Num. xxii. 5); Deuteronomy (xxiii. 4, 5) to Numbers (xxii. 5, 6). Exodus, Leviticus, and Numbers presuppose Genesis as to the twelve tribes, and Abraham, Isaac, Jacob, and Joseph. Thus each link from Malachi to Genesis testifies to all that precedes it for 1,500 years. The Books of Samuel and Kings attest their own composition by Prophets, *i.e.*, men "moved by the Holy Ghost" (1 Kings xi. 41; xiv. 29; 1 Chron. xxix. 29; 2 Pet. i. 21).

So entirely were they so, and so untrue is the Rationalistic idea that the sense of their writings must be limited by their own knowledge and thoughts as uninspired men, that often they themselves did not know the deep and far-reaching truths wrapped up in their own spirit-taught utterances; so they "searched what or what manner of time the Spirit of Christ in them did signify when He testified beforehand the sufferings of Christ, and the glory that should follow." For it was "not unto themselves, but unto us, they did minister" (1 Pet. i. 11).

Similarly David, the sweet Psalmist of Israel, testifies of the Psalms written by him, but relegated to recent ages by the critics, "The Spirit of Jehovah spake by me, and His word was in my tongue" (2 Sam. xxiii. 2). Remember that, by Kuenen's own confession, the critics have no data save what ordinary Bible Students possess. Had the books ascribed to Moses, originated in the later age, they would not have been accepted by the Samaritans, who still maintain the Pentateuch, whilst rejecting all else.

So far were the Prophets from originating its legal ceremonial and Tabernacle, as the critics say, that they on the contrary teach spiritual worship as above ritual sacrifice; for instance, Hos. vi. 6, "I will have mercy, not sacrifice; and the knowledge of God more than burnt offerings." Truly we owe an inestimable debt to the Spirit of God, who in Old Testament times "spake unto the fathers, in the prophets, in divers portions and in divers manners" (Heb. i. 1).

III. The Holy Spirit's work on the Individual soul, in the Old Testament. St. John expressly testifies that "the Holy Ghost was not (yet given) because that Jesus was not yet glorified" (John vii. 39). In what sense was the Holy Ghost not given till our Lord's Ascension and the Pentecost that followed? First, the Holy Spirit could not testify of the Lord Jesus, and all the fulness of His grace uniting us to Him in His sacrificial death, resurrection, ascension, intercession, and future glorious manifestation with His saints, until the Saviour had come, suffered, and entered into His glory. "He shall receive of Mine and shall show it unto you" (John xvi. 14). The offices of the Holy Spirit under the Old Testament resembled the preliminary droppings that precede the thunder shower. "The testimony of Jesus is the Spirit of prophecy" (Rev. xix. 10). That testimony could be only given in type and prophetic anticipation, until the Saviour had actually come. The Holy Spirit in the Old Testament dispensation is represented rather as coming upon believers, than as the Person dwelling in them, and abiding with them. Thus the Spirit of God came upon Balaam (Num. xxiv. 2), and upon Gideon (Heb. "clothed itself with Gideon"), (Judges vi. 34); and Micah (iii. 8) could say, as an inspired prophet, "I am full of power by the Spirit of Jehovah." Zechariah (iv. 6) too looked on to the only power which can rear the temple of God, "Not by might, nor by power, but by My Spirit, saith Jehovah of hosts." But His action was intermittent, going and coming like Noah's dove; but in the New Testament He dwells in the soul as the dove that descended and remained on Jesus at His baptism (John i. 32, 33; Isa. xi. 2).

David prayed in Psalm li., "Take not Thy Holy Spirit from me." The Holy Spirit for a time numbered Saul among the Prophets, but withdrew for his disobedience. David in his prayer deprecates a like punishment for his heinous sin; but Jesus tells His disciples "the Holy Spirit abideth with you and shall be in you."

The Spirit came upon the Prophets with a mighty influence; but He now fills the individual members, and the whole Christian body, with the Holy Spirit flowing forth

from the Head, Christ Jesus; so that the Church is now termed "the temple of the Holy Ghost."

Truly it is written, "Blessed are the eyes that see the things that ye see, for I say unto you, Prophets and wise men have desired to see the things which ye see, and have not seen them."

Let us all join in the two prayers, the only ones in the whole Bible (and these occurring in the Old Testament) addressed directly to the Holy Spirit; one for the unconverted, "Come from the four winds, O breath (Spirit), and breathe upon these slain that they may live" (Ezek. xxxvii. 9); and the other for believers, "Awake, O North wind; and come, thou South; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits" (Song Sol. iv. 16). Let us value the Old Testament, as the inspired work of the Spirit of God from first to last. It was the Old Testament Scriptures which made Timothy "wise unto Salvation." They are the Sacred Vestibule whereby we enter into the Holy of holies. They witness with ever-increasing distinctness of the Messiah to come, the Bruiser of the Serpent's head, from the Protevangel in Eden (Gen. iii. 15) down to the crowning prophecy of Malachi, "Behold, the Lord shall suddenly come." May our hearts respond, Even so, come, Lord Jesus.

Selected gleanings.

WHAT THE CHURCH IS NOT.

"And Fair and Festival—frolics untold,
Were held in the place of prayer,
And maidens bewitching as sirens of old,
With worldly graces fair,
Invented the very cunningest tricks,
Untrammelled by Gospel Laws,
To beguile and amuse and win from the world,
Some help for the righteous cause."

"THE church is not a house of merchandise, a bureau of amusement or a social club. None of these things are nominated in her joint high commission, and her franchise does not contemplate in leadership the executive ability of a railroad president for administration.

"Individually, her members may earn money in any honest way, but corporately they have nothing to do with money but to receive freewill offerings as an act of worship, and transmit them to the proper objects. We are plainly taught by precept and example, from the building of the Tabernacle, from Genesis to Revelation, that God approves only one method of raising money for His cause, and disapproves this amusement and merchandising industry.

"Christ twice purged the court of the temple of merchandising. What would He now say and do if He were to return and see the huckstering, junketing, vaudeville and flimflam of modern churches?

"It is no function of the blood-bought church to entertain or amuse anyone, either with legitimate drama, Bible scenes or the degrading vaudeville of the world. Christ and His apostles never dreamed of putting the Gospel on stage exhibition, or of making its administration an amusement for lost men.

"What a contrast between these modern societies, so largely engaged in giving fairs, suppers and popular entertainments, and the apostolic churches.

"The less piety a church has, the more oysters, ice-cream, and fun it takes to run it and the faster it runs from God.

The church is not to cultivate the social element, in the realm of worldliness, and thus paralyze its spiritual life. These festal scenes of carnal revelry and ungodly mirth, are the apostasy of the primitive Agapæ and of the Methodist love feast. This carnality and frivolity is a part of the last prophetic apostasy. How degrading to the church and destructive of its saving influence!

"We need a new crusade, not to rescue the Holy Sepulchre from the Turk, but to rescue the Holy Place from the caterer and the showman. Away with this 'amusement heresy and cooking-stove apostasy!' Do not drag the royal robes of the expectant Body of Christ through a defiling church kitchen.

"The early church 'held the young' by spiritual forces alone, and in the face of flames and lions. The Puritan and all the reformed churches of Christendom held the young better than now, before they ever employed these meretricious attractions of the world. Spiritual forces are the strongest of all. Christ said: 'And I, if I be lifted up, will draw all men unto Me.'"—*Extract from an Installation Sermon delivered at Rochester, N. Y., by Rev. E. P. Marvin.*

Our Monthly Bible Study.

HISTORY OF THE CHURCH OF JESUS CHRIST.

- | | | | | |
|-------------------------|---|---|---|-----------------------------|
| 1. CHOSEN FROM ETERNITY | - | - | - | Eph. i. 4. |
| 2. CALLED | - | - | - | Rom. viii. 30; Heb. iii. 1. |
| 3. JUSTIFIED | - | - | - | Jer. xxxiii. 16. |
| 4. SANCTIFIED | - | - | - | I Cor. i. 2. |
| 5. ONENESS | - | - | - | Eph. i. 22, 23. |
| 6. PRESENTED FAULTLESS | - | - | - | Heb. ii. 13. |
| 7. GLORIFIED | - | - | - | I Pet. v. 10, 11. |
- Christ Church Lodge, Bromley, Kent.* T. GEORGE.

Questions and Answers.

QUESTION No. 187.

Inquirer, Crockham Hill. "Will you kindly let me know who Gog and Magog are, in Ezek. xxxviii. and xxxix., and Rev. xx. 8?"

The revised translation should be referred to. There Ezek. xxxix. reads, "Gog, prince of Rosh, Mosch, and Tobolsk." This translation is confirmed by another wholly Jewish. There is a very old work on the subject, an extract from which follows:—

"But the first translators of the Hebrew Scriptures, the Septuagint, rendered this passage with a very notable and essential difference, viz.,

Ἐὖν ἀρχοντα Ῥὼς, Μεσὸχ καὶ Θοβέλ.

"The Hebrew word רֹשׁ (rosh or ros) used as an appellative noun, signifies head, chief, or prince. But the ancient Jews were sensible that in this place it was not an appellative noun, but a proper name, and they therefore rendered it by the proper name Rosh.

"If we next inquire what nations are signified by those three proper names, we shall find that this question also has been long determined by the learned. The celebrated Bochart, about the year 1640, observed in his elaborate researches into sacred geography that Ῥὼς (Rosh) is the most ancient form under which history makes mention of the

name of Russia, and he contended that the first two of those names properly denote the nations of Russia and Muscovy.

"From Rhos and Mesech (that is the Rhossi and Moschi) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia. We have, indeed, ample and positive testimony that the Russian nation was called Ῥὼς Ros by the Greeks: 'The Rosh are a Scythian nation, bordering on the northern Taurus.' This testimony is given by Cedrenus, Fonarus, Leo Grammaticus, Tzetzes. And their own historians thus report: 'It is related that the Russians whom the Greeks call Ros, Ῥὼς, and sometimes Rosos (Ῥωσός) derived their name from Ros, a valiant man who delivered his nation from the yoke of their tyrants.' Thus we discern the modern names of Russia, Moscow, or Moskwa."

Of the third, Tubal he writes:—"It is not difficult to recognize in this word a name which naturally connects itself with the two former. The river Tobol gives name to the city Tobolium, the metropolis of the extensive region of Siberia, lying immediately eastward of the territories of Moscovy or Mosc."

So it seems to be this: that in the two names we get the Capitals of what is now the vast nation called Russians—the one in the European part, the other in the Asiatic part.

QUESTION No. 188.

E. C., Blackhill. (1) "Are the 42 months of Rev. xi. 2 the same period as the 1,260 days mentioned in the following verse? (2) Are they not one-half of Daniel's seventieth week? (3) Are the three and a half days of ver. 9 day-years? (4) Explain first clause of Gen. xv. 16."

1. Yes. The period of time is the same.
2. This time is one-half of Daniel's week.
3. Why should they be years when the Word says, "three days and a half?" Then it means three days and a half, no more and no less.

4. The four generations would be Levi, Kohath, Amram and Moses.

QUESTION No. 189.

J. H. C., Rotherham. As Paul states in Acts xxvi. 22 that he up to that moment had said "nothing but what the prophets and Moses did say should come," it follows that the "Chronology of the Acts and Epistles" contained in the Oxford Helps and followed by other writers, is erroneous, as it states that the Epistles to the Thessalonians and Corinthians (*inter alia*) were written prior to Paul's defence before King Agrippa. "Can you throw any light upon this point?"

It is evident from the epistles themselves, that those to the Thessalonians, to the Romans, and to the Corinthians were written before Paul's last visit to Jerusalem (Rom. xv. 25, I Cor. xvi. 8, I Thess. iii. 5, compared with Acts xviii. 5). But this fact is not at variance with Paul's statement to Agrippa in Acts xxvi. 22.

The Jews accused Paul to the Roman governor, that he was a pestilent fellow, a mover of sedition among all the Jews—and that he had gone about to profane the temple (Acts xxiv. 5, 6). Before all who examined him, Paul proved himself innocent of all these charges (chap. xxiv. 12, 13; xxv. 8, and xxvi. 22-23). Before Agrippa Paul relates his conversion and his apostolic commission and how he had fulfilled it in Damascus, at Jerusalem, in Judea and to the Gentiles. The true ground of their enmity was that he had preached to the Gentiles (chap. xxii. 21-22): "Having therefore obtained help of God, I have stood (ἑστῆκα) unto this day witnessing both to small and great,

saying none other things than those things which the prophets and Moses did say should come" (xxvi. 22). Paul is speaking entirely of the gospel which he had preached to small and great, and whether he stood in the synagogues, or on Mars-hill at Athens, or before the Roman governor, his testimony was only and always to the facts that the prophets and Moses had foretold; "that Messiah should suffer, and that He should be the first to rise from the dead and should show light unto the people (Israel) and to the Gentiles." Paul does not say that he had continued preaching unto that day, for he had been some time a prisoner; but that wherever he had stood he had but one subject, "Jesus and the resurrection," and that was the subject of the prophets and Moses. His whole preaching was "according to the Scriptures" (Rom. i. 2; 1 Cor. xv. 3, 4), the record of it ends at Acts xix. 20, for his discourse at Troas (Acts xx. 7) was to the disciples only. His epistles to the Romans and Corinthians were written after chap. xix. 20, yet in these there is nothing said about Jewish ordinances being abolished for the Jews who believed: on the contrary, circumcision is commended in Rom. ii. 25 and iii. 1-2 if they keep the law, and in 1 Cor. vii. 18:—"Is any man called being circumcised, let him not become uncircumcised." Paul is innocent of the charges even if judged by these epistles. But he is speaking of his work in the gospel, not of his epistles, which were addressed only to those who had received his gospel.

All Paul's acts, and all his statements from chap. xvi. 3 to the end, chap. xxviii. 17, go to prove that so long as the gospel was addressed "to the Jew first," so long as the kingdom of God was its subject there was nothing proclaimed to give offence to the Jew, nor any change in the Jewish ritual; Paul himself was "walking orderly and keeping the law" (chap. xxi. 24). All remained according to the prophets and Moses until Christ was declared a priest after the order of Melchizedek in the epistle to the Hebrews.

(See note in Things to Come, Dec., 1896, page 63, and answer 164, Dec., 1897.

Signs of the Times.

JEWISH SIGNS.

The following appeared in the *Daily Mail* of Nov. 18, with the headlines as given:—

AN EASTERN SURPRISE.

IMPORTANT RESULT OF THE KAISER'S TOUR.

SULTAN AND EMPEROR AGREED IN PALESTINE.

BENEVOLENT SANCTION GIVEN TO THE ZIONIST MOVEMENT.

"Daily Mail" Special.

One of the most important results, if not the most important, of the Kaiser's visit to Palestine, is the immense impetus it has given to Zionism, the movement for the return of the Jews to Palestine. The gain to this cause is the greater since it is immediate, but perhaps more important still is the wide political influence which this Imperial action is likely to have.

It has not been generally reported that when the Kaiser visited

Constantinople, Dr. Herzl, the head of the Zionist movement, was there; again when the Kaiser entered Jerusalem he found Dr. Herzl there. These were no mere coincidences, but the visible signs of accomplished facts.

At the end of last month the Sultan gave his first official audience to a Zionist deputation headed by Dr. Herzl, who is no stranger to Abd-ul-Hamid. Almost at the same time the Kaiser, who was in Constantinople, also received Dr. Herzl, and promised to receive a Jewish deputation in Palestine.

What happened at these conferences with the Sultan and the Kaiser may be inferred by subsequent events.

Dr. Herzl and his colleagues left for Palestine almost simultaneously with Kaiser Wilhelm, and, in spite of the prohibition against the Jews in force at all ports of entry, they were allowed to land without any difficulty. When the Kaiser was on the road from Jaffa to Jerusalem he stayed for a moment at

THE JEWISH AGRICULTURAL COLONY

of Mikveh Israel.

After describing the inspection of the colony, the report continues:—

We thought the Imperial party would ride on, but the Emperor, wheeling round his white horse, approached the impassive figure of Dr. Herzl, who stood leaning against a plough, the symbol of our new life in Palestine. All eyes and ears were turned to the Emperor, who, riding right up to Dr. Herzl, dropping his reins, extended both hands and shook Dr. Herzl's hands with great warmth, and asked him how he fared. "Thank you," replied Dr. Herzl, in a voice that reached the ears of all. The horse grew impatient, but the Emperor seized his rein with his left hand, and still continuing to

PRESS THE RIGHT HAND OF DR. HERZL,

continued the conversation for some few minutes. No one heard what passed after the first courtesies.

On his arrival in the Holy City the Kaiser received a Jewish deputation, headed by the aged rabbi, Jacob Elyasber, the Chacham Bashi, official head of the Jerusalem Jewish community. The Zionist deputation came later on (November 2), headed by Dr. Herzl, and was introduced, not by Count Eulenberg, who was the Kaiser's master of ceremonies, but by Count von Bulow, Minister for Foreign Affairs.

His Majesty accepted and examined an album of photographs taken of the various Jewish colonies in Palestine, and then made a statement, the importance of which is

NOT EASILY OVERESTIMATED.

The exact words were that all such endeavours to improve the agriculture in Palestine in the best interests of the Turkish Empire in full recognition of the Sultan's sovereign rights, might be made in complete reliance upon the Kaiser's benevolent interest.

When the circumstances attendant upon the delivery of this reply are taken into consideration and the aims of the Zionists are understood, it will be clearly seen that the Sultan accepts the petition of the Zionists, and that his august friend and ally is in full sympathy with it. Be it noted that the words of the Imperial reply summarise the actual official programme of the Zionist movement.

It is hardly necessary to urge the importance of these proceedings. The actions of the Sultan and the Kaiser are not dictated by sentiment, but by statesmanship. Further developments now depend upon the establishment of the Colonial Bank that will be the financial instrument of the movement. The capital to be applied for is two millions. If and when that is secured the active work for the realisation of the whole programme will commence. *Prima facie*, the hardest part of the task stands accomplished. The raising of the money should not present grave difficulties, seeing that even before the prospectus is issued hundreds of thousands of the poorest Jews of the world have subscribed their mites, and these small sums amount to more than half a million pounds.

The Jewish question has long engaged the earnest attention of Europe's statesmen. Year by year it has become more acute. If Dr. Herzl's forthcoming efforts are as successful as the former ones the long-sought solution is found.

In the same issue the *Daily Mail* makes the following comments on the above news, under the heading of

ZIONISM IN POLITICS.

Zionism has in this country, we fear, been usually the theme for chastened jocularity; and any reference to the subject infallibly brings out Lord Rothschild's encomium of the project, with his added request to be made Hebrew ambassador at Paris. The Zionist movement is no fanciful dream.

But the project was some considerable way off "materialisation," as they say in America—until the Kaiser went to Constantinople. Then the Promised Land came in sight. The Kaiser evidently talked the matter over with the Sultan, and each talked it over with Dr. Herzl, with the result that the Kaiser, on his arrival in Palestine, announced

to a deputation of Zionists from Europe his hearty adherence to the basis of the Zionist programme.

But the chief point of interest in the story, so far as we English Gentiles are concerned, lies less in the new fortunes of the scattered tribes than in the political meaning of the arrangement between Sultan and Kaiser. This arrangement is another proof of the friendly intimacy subsisting between the two Monarchs. It is a new factor in the international situation of which we should take serious note.

For many years past the old rivalry for the control of Palestine has been getting more acute, and down to the present no solution has presented itself. Zionism looks like being that solution.

The development of Palestine by the Jews can scarcely offend the susceptibilities of the professors of any Faith, since the Holy Places would be as extra-territorial as the ambassadors' houses in foreign lands. If trouble comes from this arrangement it will come from France and Russia; but seeing that Russia cannot cope with her Jewish question, and that French and Russian interests will be benefited, rather than injured, we can scarcely believe that these Powers will disturb the peace of the world in a matter where the world will be against them.

POLITICAL SIGNS.

"PEACE ON EARTH."

The remarks of *The Daily Chronicle* (Nov. 2) on the Kaiser's visit to Jerusalem show us that "the children of this world are wiser than the children of light." Especially when we compare these remarks with those of the quartette at Exeter Hall (viz., the Bishop of London, the Bishop of Hereford, Dr. Guinness Rogers, and Rev. F. B. Meyer). These four met to exalt man's peace without the presence of the Prince of Peace; while the newspaper gives evidence of a far truer insight into these "signs of the times":—

"The Kaiser's proclamation of 'Peace on earth,' from the place where the Author of that Evangel died a shameful death accords ill with the rattle of thousands of hammers driving home the rivets on the warships of two great Christian nations. 'Peace on earth,' indeed; what if England and France were soon at war, and dragged into the conflict the chief members of the European hegemony? . . ."

"Certainly the Sultan is not likely to be too well pleased with the declarations of Apostolic faith which are hurtling from Jerusalem. No Evangelist bent on the reunion of Christendom—not even Mr. Hugh Price-Hughes—could do it all with more verve and aplomb. The Emperor has not been satisfied with doing something for the Protestants; he has got a concession of sacred ground from the Sultan, which he announces, in a telegram to the Pope, is to be placed at the disposal of 'my German Catholic subjects'—and the Pope has replied expressing his deep satisfaction at the transfer of territory. One may smile at the character for brotherly love and resignation in suffering which the Emperor bestows upon his country, but once more this pegging out of claims for civilisation, 'beginning at Jerusalem,' is something to the good. The visit must be a decidedly nervous business for the Sultan. . . ."

"The climax of the German Emperor's pilgrimage was reached on Monday when, with the flags of Germany and Turkey flying side by side on Mount Zion, the Kaiser took up the angelic chorus—'As nearly two thousand years ago, so there shall to-day ring out from Jerusalem the cry voicing the ardent hope of all: "Peace on earth." It is better than the message of the mailed fist, and, in spite of the incongruities which have marked and sometimes defaced this singular crusade, we hope the world will listen. The Kaiser is no doubt sincere enough in his desire for peace, and if it pleases him to go to Jerusalem to say what the Tsar has said from St. Petersburg, that is, after all, his affair. . . ."

"THE UNIVERSAL STATE."

In *The Westminster Review* for October there was an article by Mr. G. W. Mansfield on this subject. It is a sign which takes its place with many others, all pointing to the same end, and bringing the predicted future into the region of "practical politics." The writer "discusses the theories of Rousseau, Bluntschli, Ruskin, and others, concerning the State and its subjects. He remarks on the growth of the sense of rights against the State, so that in place of the old and pious sentiment, 'the Lord will provide,' we are more apt to say, 'the State will provide.' National States are regarded by the writer as but stepping-stones to the Universal State, which is the ideal of human progress. This universal authority is a possible, if not an inevitable, fact of the future. It will conserve and promote the freedom of each national State, even as the national State conserves and promotes by equal law the freedom of each individual."

RELIGIOUS SIGNS.

CITIZEN SUNDAY.

On October 30th, sermons were preached on various aspects of communal life. From cathedral and abbey to the humblest suburban chapel, Man and his city was the one great theme. From bishops to the humblest ministers came the one great theme. We allude to it, not because we undervalue the duties of citizenship, but because we deprecate this degradation of the pulpit in turning from the preaching of God's grace to ruined sinners, to the proclamation of man's ability to make himself happy "without God."

A bishop preached at St. Paul's Cathedral on London's Water Supply—not "the water of life."

At Berkeley Chapel, W., "The Burdens of Taxation" was the theme—not the burden of sin.

Dr. Clifford preached on "The Rottenness of Civic Life"—not on the source of it, *the rottenness of the natural man*.

Dr. Monro Gibson discoursed on "Our Responsibility to the Poor."

At St. James's Hall "An Ideal City" was the subject, and Wesleyanism told us that "the formation of the London County Council was a great step forward in making London a *City of God!*" We hope the Council knows how to do this!

Dr. Horton, at Hampstead, took up for his heavenly and spiritual theme "The Taxation of Ground Rents," and "The Water Supply."

Page Hopps asked "Who is on the Lord's side?" and made "an appeal to the people," "to help Him create the world and uplift it," and to "be on the side of sweetness and light . . . on the side of the Lord's pure air and sweet streams and beautiful birds," and, above all, he added, "Believe in the solidarity of the human race."

A Unitarian told his people "how to make London a *Christian (!)* city"—without Christ, of course! At any rate, without the Christ of God, for he added, "Christ was the greatest Anarchist who ever lived"! His idea then really was; "How to make London an Anarchist city!" We can tell him. A few more "Citizen Sundays" will do it!

At Highbury Quadrant the subject chosen was, "Brotherhood and Humanity." This is the solution of "London problems."

At Union Chapel, Islington, the subject was, "The Service of Man." And that, in our judgment, sums up the whole matter. Or, as another newspaper summed it up (though not with our meaning), "Truly, this is religion!"

EPISCOPAL NEROS.

It is a well-known fact, to Nero's lasting shame and dishonour, that he "fiddled while Rome was burning."

But he was a Pagan, without God and without Christ.

What is to be said of Bishops in the present day? The blasphemous fable of the Mass is openly announced and celebrated. Idolatry openly practised, and many other things which are abomination in the sight of God, are openly proclaimed.

What makes things worse is, that whereas they would be honest if they were the actions of Romanists, they become dishonest, and the actions of traitors of the deepest dye when done by men who hold their appointments in virtue of having solemnly signed a declaration disavowing them; and confessedly permitted, if not tolerated, by their Bishops, who have equally sworn to "*banish and drive them away!*"

And what makes it all worse still is the comparison we have to make between the Bishops and Nero.

Here we are in the midst of rampant anarchy in the church. The most sacred doctrines are being impugned, opposed and defended. Traitors are driving the church on to the rocks, and the wreckers are preparing for their work—while the Bishops (whose recent visitation charges witness to this state of things) stand by and calmly discuss

(1) Whether the use of incense is unlawful or otherwise if used "ceremonially" or not. A Prebendary points out that "the distinction is a very real one!" That is to say, if incense is swung by a thurifer, it is unlawful, but if stood in a corner of the church by itself, to make a smell, it is lawful.

(2) Other bishops are stirred in their souls as to whether their clergy should wear hair on their face! The Bishop of Wakefield has asked his clergy "to shave clean"; while a recent Archbishop (Dr. Tait) "once objected to hold a confirmation service in Marylebone on the ground that the vicar wore a beard!"

We think that Nero comes out well in the comparison.

"A NONCONFORMIST CRISIS."

Such is the theme of a letter in the *St. James's Gazette* (of Oct. 27). The writer asks

"What is the subject around which, in the Anglican Church, the central controversy rages? The Holy Eucharist. What is the situation of our Nonconformist friends in regard to this matter? On the 13th of this month, the *Methodist Times*, the organ of Mr. Price-Hughes, devoted much attention to this portion of the Archbishop's charge, which it described as 'a very timely and lucid discussion of the doctrine of the Holy Eucharist.'

"The *Methodist Times* holds that 'in some way or other the actual reception of the elements is associated with our actual reception of the Body and Blood of our Lord Jesus Christ.'

"It denounces the Zwinglian doctrine, which is, that the Lord's Supper is simply a commemorative rite, which vividly reminds us of what our Lord did for us two thousand years ago.

"Yet this doctrine, held by so many of his co-religionists, the organ of Mr. Price-Hughes denounces in no halting or hesitating manner. It speaks of it as 'a cold and superficial view of the Holy Communion'; as 'superficial and imperfect in the extreme, as destructive, in fact, of the very nature of a sacrament.' 'We are sorry to say,' continues the *Methodist Times*, 'that Wesleyan Methodists, and even Wesleyan Methodist ministers need to be warned against the deadly consequences of Zwinglianism.' 'It is only too certain, however, that the fatal Zwinglian view has widely prevailed among us.'

"Having in these terms denounced the doctrine which it rejects, the *Methodist Times* goes on to define that which it accepts, along with some of the 'deadly consequences' which have accrued from 'the fatal Zwinglian view.' . . . Our sacramental service is as definite and pronounced as the Anglican service on which it is based and with which it entirely agrees.

"It was hardly to be expected that views such as these—even though they are those of the president of the Wesleyan Methodist Conference—would pass without challenge. Nor have they done so. Writing a few days later, the *British Weekly*, another organ of Nonconformity, speaks of the Sacrament of the Lord's Supper as a subject to which not only Churchmen, but Nonconformists, 'need to have their minds seriously recalled'—a duty it proposes to discharge shortly. But it is from the columns of the *Methodist Times* itself that the most vigorous opposition comes. Mr. Price-Hughes is told that this 'new Sacramentarianism' is 'a bold intrusion of our own doctrine,' an attempt 'to take the wind out of the sails of the Ritualists' and by Satan to cast out Satan.

"The Archbishop of Canterbury (writes Professor Slater) in his recent charge, says: 'This sacrament conveys to the receiver a special mysterious gift.' You accept this statement and explain that this 'special mysterious gift' is the 'actual reception of the Body and Blood of our Lord Jesus Christ.' . . . Your view is, as I understand it, that there can be no Sacrament without the elements—bread and wine—this supreme blessing of the Christian dispensation is dependent on the use of a material symbol. This conclusion, I need not say, is that which the Romanist and the Ritualist would most cordially accept. So writes Professor Slater to the editor of the *Methodist Times*. He denounces all this as 'Neo-Mysticism,' with which he will have nothing to do. Mr. Price-Hughes retorts on the Professor that he is no better than a Quaker. 'Professor Slater's position,' he says, 'is that of a Quaker, not of a Methodist. What he calls "the new Sacramentarianism" and "Neo-Mysticism" is simply old-fashioned Methodism.'

If this is what an authorized teacher proclaims, no wonder that thousands of our people habitually neglect the Lord's Table. . . . This is not the only question on which the most serious differences exist among Nonconformists. But it is the gravest of them all. "It affects," says Professor Slater, "the whole view of the Christian religion."

A NEW ANGLICAN MISSAL

has been published. About one-tenth is taken out of the Book of Common Prayer, and the remaining nine-tenths from the Sarum Missal, which, though differing from the Romish Missal in a few unimportant verbal points, is actually worse in its doctrine, especially in its Mariolatry. The publishers state that it has had a "very large sale" in spite of its high price (five guineas)! It is, therefore, bought for use, and we are assured that the churches may be counted by hundreds where it is used.

THE CLERGY AND THE LAW.

"The controversy between Ritualists and Protestants in the Church of England has now passed far beyond the brawling raids of Mr. Kensit and his supporters, and no one will regret the comparative quiescence of that turbulent gentleman. It is now virtually admitted by the extreme Ritualists that their objects are to re-introduce into the Church of England the principal usages of the Church of Rome. They habitually employ the word 'Mass,' while they so modify the Communion service prescribed by the Prayer-book as to make it not easily distinguishable from the Mass of the Roman Church. They urge the importance of auricular confession to the priest, not as an occasional consolation in time of mental distress, but as a regular duty. They encourage their parishioners to pray to the Virgin Mary and to other saints, and they advocate the use of the extreme unction and of prayers for the dead. England is a free country, and all these things are free for any man to do, even if he prefers while doing them not to call himself a Roman Catholic. What is not permissible is that these things should be done by men who are still enjoying privileges and receiving emoluments as clergymen of a Church which was reformed with the express object of uprooting these practices."—(*Daily Graphic*, Sept. 23).

"THE UNREST OF THE AGE."

This was one of the subjects treated at the last Church Congress, and among the many sad signs of the apostasy one was given by the Rev. Professor Gwatkin. He said, with the apparent approval of the Congress,

"There is a great deal yet to be done to root out the Mohammedan conception of God, which Calvin took over (with some other unamiable teachings) from the Latin Church. That idea of God as a despot in heaven fosters despotism, lawlessness; and superstition on earth, and brutalizes government, society, and religion together. Now, however, a noble doctrine shines on us with a light which neither the Fathers nor the Reformers ever fully caught; and in this is the answer to our questionings, and the cure for the hatreds of race and the hatreds of class which threaten to wreck the whole structure of civilization."

In order to bring in the universal fatherhood of God, it is not necessary either to pervert history or to ignore the word of God. Man's hatred of the truth of God must be far gone indeed when he can assert that Calvin took over the precious doctrines of the free grace of God from Mohammedanism or Romanism, instead of from the revelation of the will and eternal purpose of God as taught in the Epistles.

"CHURCH" NOTES.

The following items fall to-day under this heading:—

At a conference of Liberal clergymen held in Kensington yesterday the fear was expressed that the Church was lagging behind the intelligent thought of the age.

"The meeting was unanimous in affirming the Church's need of progressive religious opinion, and resolved that 'an organisation should be formed to unite the body of churchmen who consider that dogma is susceptible of reinterpretation and restatement in accordance with the clearer perception of truth attained by discovery and research.'

"A provisional committee to that end was appointed."

"The Rev. W. Carlile, of St. Mary-at-Hill, near the Monument, states that a fair number of cyclists have attended his Sunday morning service and partaken afterwards of the 3d. breakfast in the rectory. The Bishop of Chichester, too, has been urging the desirability of

holding cyclists' services and providing accommodation for their machines. This is in strong contrast to the Bishop of Oxford's recent tirade against Sunday cycling."

"The Rev. D. Hale, of Christ Church, Clapham, is endeavouring to form a theatrical guild in connection with the Church of England. Unlike the Church and Stage Guild, the proposed guild would work in the provinces and deal with the spiritual side of life."

"AS OTHERS SEE US."

The Liberator says:—

"The indictment of the Church Association shows that most of the bishops have been raised to their present positions by Lord Salisbury; yet all the while an overwhelming majority of Protestant Churchmen have given him their votes. They may grumble and threaten and bluster as they will, Lord Salisbury only laughs in his sleeve at such empty demonstrations. He knows well enough that they do not mean business. This very Church Association, even now, simply proposes to organise a band of a hundred or more Protestant electors in every constituency. Was there ever so small a pill for an earthquake? When Sir J. Kennaway, Mr. Gedge, Mr. Foster, Colonel Sandys, Mr. Radcliffe Cooke and Mr. Johnstone refuse to obey Tory Whips; when Captain Cobham, and Canon Fleming, and Prebendary Webb-Peploe, and Archdeacon Taylor oppose Tory candidates on the platform—then, and not till then, is the Cecil party likely to desist from appointing anti-Protestant bishops. The Evangelical party are very sore just now. We sympathise with the great cause of which they are such sorry champions; but they themselves merit but little sympathy."

THE RELIGIOUS CONDITION OF NORWAY.

The following letter explains itself, and will be read by many with a sad and solemn interest:—

"You will be somewhat surprised to get a letter from a person whom you never saw and never heard of, and from a strange country.

"High up in a lonely watchroom in a lighthouse, on the stormy N.W. coast of Norway, I am sitting as light-keeper watching the light. I have for thirty years been following the sea—twenty as Captain—and visited many countries and places.

"As I often came to your country, I learned to know, and heard many of your good spiritual men, such as Bishop Ryle, Dr. Saphir, Spurgeon, the Bonars, and others, and bought their books.

"You will know that the principal Church here in Norway is a State-Church with the Lutheran confession. The teaching and preaching by the State Clergymen is very sacramental; they hold strongly to the doctrines of baptismal regeneration and consubstantiation and regard those Lutheran doctrines as *par excellence* the truest and most scriptural in the whole of Christendom. They pity the Reformed for not having their (the Lutherans) high views on the 'glorious sacraments,' and will not tolerate or listen to any arguments against it so that I almost believe that even if an angel from heaven came down and told them they were wrong, they would not believe him. They make use of very high and extravagant expressions about baptism. The baptismal water is called by one of the leading theologians, 'a sea full of pure grace,' 'a true divine water wherein God dwelleth with all His grace and truth'! 'Baptism saves us' is put with large golden letters on the baptismal fonts in the Churches, and there is hardly a text they preach upon where they cannot get in a word about the Church, the Ministry, or the Sacraments. And against this there is no availing protest made by the Dissenters, and not one from any of the theologians. We have no Bishop Ryle or other evangelicals and have had no Gorham case. You cannot get in a word in any of the religious papers against the Lutheran doctrine; it is as impossible as if to write against the Pope in Roman Catholic papers.

"I spoke above about the Dissenters. We have not a few Methodists, and some Baptists, but few of them. Then we have a free Lutheran Church (Presbyterian) to which I belong, though I cannot agree in their sacramental teaching, which is just as bad as in the State-Church. They are so strict upon that, that there is scarcely one of their preachers (who are all laymen, not one theologian) who does not hold the doctrine of baptismal regeneration. This is surely very deplorable. And yet the preachers for the most part are truly converted, earnest, spiritual men, but it is only the want of true scriptural enlightenment. They are brought up in that doctrine and have not personally searched the Scriptures like the Bereans of old. I was myself brought up strictly Lutheran, but, when I came to see Bishop Ryle's little tract 'Regeneration,' I soon saw that the Lutheran doctrine was unscriptural. And now, good sir, I hope you will not be angry with me for writing thus freely to you; I hope you will view it in the light of Christian brotherhood and fellowship."

THE NEW CHRISTIAN EVIDENCE.

At the British Association Meeting at Bristol, last September, Sir W. Crookes the president (a Spiritist) furnished the materials for the Bishop of Bristol's sermon.

Taking his text from Matt. xv. 33: "Whence should we have so much bread in the wilderness as to fill so great a multitude?" The Bishop spoke of Christ's "wonders" (he preferred the word to miracles), and showed that "the British Association president's problem was on a much larger scale. Instead of one day, one year, namely, the year 1931: instead of 4,000 men, 800,000,000 of people; instead of a few small loaves, 3,686,000,000 of bushels. The magnitude of the problem was beyond our imagination.

"The method by which the wonder-worker of to-day was to obtain his thousands of millions of bushels was by burning the atmosphere.

"The wonders wrought by our Lord were, on the whole, prophecies and revelations of what man himself could do by discovering the secrets of nature."

Perhaps we had better wait till man has made bread, not out of *burned sky*, but has multiplied real bread grown out of the earth.

One hardly knows whom to condemn more severely, the Spiritualist-Scientist, who cares not for the Bible, or the Bishop, who is paid to (at least) reverence it!

THE LATEST MATERIALISTIC GOSPEL.

Mr. Grant Allen dedicates a huge volume of some four hundred and fifty pages "to that small section of the reading public which takes a living interest in religious questions." His object is "to trace out in rough outline the evolution of the idea of God from its earliest and crudest beginnings in the savage mind of primitive man to that highly evolved and abstract form which it finally assumes in contemporary philosophical and theological thinking." His method of procedure is strictly in accordance with the present tendency of scientific thought on these subjects. Try to account for religion without revelation—for the existence of the idea of God apart from the admission that there is a God, that is the problem which a large school of modern thinkers have set themselves to solve.

But after all man's thoughts are not God's thoughts. Man is not only a fallen being, but a falling being. And apart from the influence of Christianity in the world, he would sink more rapidly than he does.

The African races are not men rising gradually through the centuries to civilisation. They are sinking lower and lower in degradation. Idolatry was not something into which man gradually fell, it was a device of Satan through Nimrod and Babylon, a satanic invention full-blown which man himself has actually corrupted and degraded from Satan's high ideal.

And yet the world's wise men would fain have us believe that degradation is where mankind began! and that he is gradually improving himself until the cruellest superstitions of the lowest savages shall emerge in "the white lily of a blameless life, which is the top and crown of human endeavour!" This has its root, we are told, in this ugly soil, and its explanation there. Mr. Herbert Spencer thinks, indeed, Mr. Grant Allen says, that he "has shown, that the idea of the God and the worship paid to the God are directly derived from the idea of the ghost, and the offerings paid to the ghost." But after all, this outburst of human wisdom, in the latest materialistic gospel is only offered as "a very inadequate preliminary statement." Mr. Grant Allen has been accumulating his materials for twenty years, and has been engaged in writing his book more than ten years. Yet this sketch of his conclusions is, he tells us, little more than provisional.

We must confess our preference for something that is not "provisional," something divinely certain, and that is God's judgment of mankind—"professing themselves to be wise, they became fools."

Y. M. C. A.

In the United States the Y.M.C.A. seems to be developing in the wrong direction. Newspapers sent to us contain startling accounts of a State Convention in Iowa. Headings such as these

"FUN AND LOTS OF IT,"

"Y.M.C.A. Convention at Marshalltown is a corker," show what the details must have been, and make us remark there are the "young men," but where is the "Christian" in the "Association"? After a day in which "the greatest enthusiasm imaginable was predominant, in the evening the Methodist Church was crowded to its utmost capacity to hear . . . the most brilliant speeches."

SPIRITIST SIGNS.

JOAN OF ARC.

Our readers will remember that in our October Number, we called attention to the action of Lying Spirits in the politics of the world. And we suggested that this was the explanation of all the phenomena connected with Joan of Arc.

She believed all along that they were good spirits who communicated with her, and that they were really the spirits of those whom they personated. But we are glad to find that at the last she discovered that she had been deceived. She had been used as the tool to accomplish their purposes, but they failed her in the end.

This is shown by the following extract from Vol. XI. of the "*Proceedings of Society for Psychical Research.*" Page 200. Article by Andrew Lang.

"There is another informal document (written a week after her death), concerning an examination held on the day of her martyrdom, a document which the *Greffiers* refused to sign and which is unsigned (*Procès* i. p. 477). The testimony of this paper, such as it is, assures us that Jeanne ceased to believe that her voices came from saints and angels. They had promised release with great victory! She was being led to the stake; therefore she had been deceived. But even now she maintained that the voices and visions were objective.

"In the letter of Henry VI. to the nobles, prelates, and towns of France, he (or rather Bedford) adopts this dubious confession: 'Seeing her end approach, she plainly knew and confessed that the spirits which often appeared to her, were evil and lying spirits; that their promise to deliver her was false; and so she bore witness that by these spirits she had been mocked and deceived (*Procès* i. p. 493, Rouen, June 28th). On the scaffold, at last, she understood the nature of her victory, and called upon her familiar saints. Thus Jeanne, on the most dubious and most unfriendly evidence, never conceived that her 'voices' were merely subjective and hallucinatory.'

"Bad spirits or good," THEY WERE SPIRITS."

Taking it for what it is worth (and though it is informal, M. Quicherat does not think it is forged), this posthumous testimony adds another important fact to our knowledge.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. P. L., Dublin.—The answer to your question as to the use of music in the worship of God will be found in a paper recently read before the Annual Conference of the Evangelical Protestant Union, which is to be published in a cheap form, separately, for a large distribution. If ready in time, it will be announced on the cover of this number.

A. J. C., Coventry, writes:—"Many Christian men would be glad of a paper in which they could advertise for situations. I know there are papers—so-called Christian—that insert advertisements of this kind, but, in my judgment,

* Italics ours (Ed. *Things to Come*).

are not altogether reliable. I do not know if I can make myself clear. Suppose I advertise in a Christian paper, I pay somewhat dear for the privilege, but, after all, it comes to the same thing as advertising in the ordinary way. A great boon would be conferred upon godly men and women if such a paper as yours were to insert a few select advertisements. You would have the character of these advertisers from—say—two or three sources, and then you could recommend, if necessary, the man or woman. I feel this would draw Christian employer and employee together in such a way that would do both good and glorify God. I am a brickyard manager, and feel that I would rather work for less money, so I could have a Christian employer. I am afraid I am not clear, and hope you will accept the suggestion in the spirit in which it is offered."

REVIEWS.

From Glory to Glory. By Dr. Thomas Neatby. Pickering & Inglis, 73 Bothwell Street, Glasgow, 1s. Excellent things are to be found here, and it would be well if Christians laid hold of them. We will give one or two. In speaking of the hope of the Lord's coming, which some have ignorantly taught to be death, he says: "I never knew a man, unless it was one with a diseased mind, that found any hope in death at all." Again, on the "One Body as an existing thing" he wisely says, "Let us never seek to make a 'one body,' let us recognize what God has made." If this had been understood and kept in mind, much of the history of past years would have been different, and the pretensions of those who claim to be the *one body* would have been relegated to their appropriate pale.

ANOTHER APPEAL FROM MR. NEWTH.

The following letter from Mr. F. Newth is addressed to the editor, *not with reference to those who so kindly responded to his former letter*, but to others of our readers who may now be willing to follow the good example thus set:

DEAR DR. BULLINGER.—It is now six months since you kindly inserted my letter appealing to your readers "that twenty who are able of their abundance should join me in contributing £5 each" for the purpose of *working capital* to relieve you of financial burden.

The response to that appeal was prompt and generous; though not quite realizing the amount I suggested.

This most probably arose from a misconception; some supposing that that amount was mentioned as a limit.

I feel now that this was unfortunate, and I should like to correct that idea—this month (December) is a very good time to do so.

It is the month when balance-sheets are made out—and help afforded to the Lord's workers in various spheres.

Therefore I would ask your readers that when arranging distributions for fields of Christian work, to put aside a portion and say, 'This is for *Things to Come*.'

Whether the amount be small or of greater value, I shall be happy to be the receiver, and believe in this way the forty pounds to make the hundred will be made up.

It is to be clearly understood that this appeal is not directed to those who have already so kindly responded."

Yours sincerely,

F. NEWTH,

Oakleigh, Grove Road,
Sutton, Surrey.

November 7th, 1898.

P.S.—I have much pleasure in stating that I received the following sums: June 4th, H. W. F., £5; S. F., £2; Col. McG., £5; W. B., £10. June 8th, Major W., £2 10s.; H. T. (per Major W.), £2 10s.; F. N., £5. June 11th, D. S., £5; M. V., £5. June 13th, G. S. W., £1. June 14th, H. S. H., £2 2s. June 15th, H. C., £5. June 22nd, Anon., Edin., £5. July 4th, J. H. C., £2 2s. July 13th, Mrs. M., £5. Making in all, £62 4s. F. N.

ACKNOWLEDGMENTS.

A Protestant Dissenter (for Heb. New Tests.), 2s.

THINGS TO COME.

No. 55.

JANUARY, 1899.

Vol. V. No. 7.

Editorial.

THE CHRISTIAN'S "STATE."

WE have said something in our recent issues as to the "standing" of the Christian "in Christ;" it may be well now to say something about what has been well-called his "state."

He has security, completeness, and perfection in Christ: this is his standing. But he has imperfection, infirmities, and frailties in himself: this is his state.

It is beautifully expressed in the words of Psa. cxix. 176:

"I have gone astray like a lost sheep:

Seek thy servant;

For I have not forgotten Thy commandments."

These are the words of an Old Testament saint, but they truly express the experience of those who are "in Christ," and are "partakers of the Divine Nature."

Romans vii. describes the conflict of the Law, first with the old and then with the new man, and it is the latter experience with which these words accord.

They describe the believer, not as he ought to be or would desire to be, but as he is: and this, in spite of all his theories to explain it, or his artifices to evade it.

They describe a picture of real life and represent a child of God just as He is in Himself, and also as what grace has made him: wretched, and poor, and blind, and unworthy in himself, and yet dear to God, beloved of the Father, yea, loved with an everlasting love.

THE CONFESSION

sets forth his condition rather than his act. "I have gone astray like a lost sheep."

He blames no one; but the Divine light shed abroad within him reveals to him his condition. Without that light he would neither see it or know it. That light makes manifest the pride, the vanity, the self-conceit, and the self-seeking of the old nature, where once we saw it not, and where others do not see it in us even now.

The Hebrew word "gone astray" means a turning of the foot or the heart, or both out of the way.

It includes the act and the habitual tendency. "I have gone astray" in spite of the grace that found me. I should have gone astray much more but for the grace which prevented me. This is my tendency; this is my nature. I confess it:

"Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep;

"We have followed the devices and desires of our own hearts;

"We have left undone those things which we ought to have done;

"We have done those things which we ought not to have done;

"And there is no health in us."

Think of it! "NO HEALTH IN US!" What a solemn fact. How blessed to know and discover that in us, in ourselves, there is "NO GOOD THING" (Rom. vii. 18).

This is the only ground we can have for our assurance before God. For if we are sure that there is "no good thing" in us by nature, then if we do find a good thing in us, we are certain that it must be of grace.

Hence the blessedness of this confession. Oh that we realized it in all its truth and in all its power. Realized that there is not one moment when, if not in Christ, we are indeed lost, and lost for ever!

It is this realization of our condition by nature, and of our possession of a new nature, that calls for this confession and produces this.

THE PRAYER,

"Seek thy servant." This prayer implies such a sense of his weakness that he cannot even find a way to return except for God's seeking and finding grace. It implies a knowledge of the fact that the Father has provided an advocate with Himself for His sinful children. "I have prayed for thee" are His gracious words. And for what does He pray? that His child may not fall? No, but that *his faith may not fail*. That prayer prevailed for Peter, and it will prevail for every child of God. This fact is so precious that some day we shall thank God for that truth, as if there were no other!

There is not a moment, now, when the most highly favoured saint does not need this prayer, "Seek thy servant, and the assurance;" "I have prayed for thee."

THE PLEA

shows the possession of grace received. "For I do not forget Thy Word." If man had written these words he would have said, "Seek thy servant, for I *have* forgotten thy words." But no! the very opposite is the reason. If he *had* forgotten, he would never have prayed, "Seek me." It is the fact that he had *not* forgotten that made him cry, "Seek thy servant."

And why have I not forgotten? How is it? I forget many things; why not forget this?

Ah! it is because I am Christ's sheep, though I have gone astray. With all my wanderings, and sins, and frailties, and infirmities "*I have not forgotten Thy Word*." This is how I know that I have gone astray. This is how I know I am in error. This is how I know "I have sinned." This is why I love Thee, and love Thy Word, and Thy commandments, and Thy Will. This is why I desire to be sought. This is why I long never more to depart from Thee.

Though I have wandered from Thy ways and left Thy

precepts yet "I have not forgotten Thy Word." I do not forget it. It is sweet to me—precious to me. I love them and love to have them written in my heart.

All this experience is the evidence of God's work within us. These words are the breathings of the new nature which He has implanted.

True, it may be but as a spark. But this spark is Divine in its origin, and all the powers of hell cannot extinguish it. It is the new nature. It is the inner man. It is the mind of the spirit (*i.e.*, the spiritual mind). It is the *beginning* of heaven itself!

Closely connected with these three: the CONFESSON, the PRAYER, and the PLEA two facts stand out, the *first* is the weakness of the child of God in himself; and the *second* is the faithfulness of Jehovah.

As to the first of these two facts nothing is more foolish than a wandering sheep; and in ourselves we are weakness itself, and foolishness itself. We have within us all the elements of our own destruction, but for the possession of a mighty controlling, holding, keeping power ever present within us in that new and Divine nature of which we have been made "partakers" (*i.e.*, part-takers). Though we know our weakness, and though we know our security, yet the true expression of our weakness is "Hold Thou me up," "Keep back thy servant."

Then the faithfulness of the Great Shepherd is shown in the plea, "I have not forgotten." This, in New Testament language, is, "If any man sin we have an Advocate with the Father." Relationship is not broken by that sin. He is still our "Father," and His love is such that He has provided this "Advocate"—"Jesus Christ the Righteous."

The *Confession* is, "I have gone astray," but Thou art still my Father."

The *Prayer* is, "Seek thy servant," (for "we have an Advocate with the Father.")

The *Plea* is, "I have not forgotten," because we can hear His voice, saying, "I have prayed for thee."

Though I have gone astray, I am Thine. Though I have turned aside, I am Thine. Once I was a slave of Satan, under bondage to the dominion of my old nature, but now as "the gift of God" I have a new Master in my new nature. Once I was religious, and "did many things" in "the oldness of the letter," but now I am a Christian, and I serve in newness of spirit, and from an entirely different motive. My service once sprang from *duty*, but now it springs from *love*. Once I was lost, but I have been found, and now I am Thy son, Thy child.

And thus sought and found the "sheep" ever returns "to the Shepherd" (2 Pet. ii. 22), while the "sow," however well-washed, returns "to her wallowing in the mire" (1 Pet. ii. 25).

Both *return*, but they return according to their nature.

Oh that we may know which we are, and whose we are, by the ever-present promptings, of the new spirit created within us; and by our instinctive and spontaneous "return?"

Oh that all His under-shepherds may find all their joy in seeking out Christ's sheep, instead of washing sows. The one is the work of a shepherd, the other of a "hireling."

The one is work for eternity, but the other only for time; and often for a very little time too. For there is all the difference between a "sow" and a "sheep;" and all the difference between being "white-washed" by religion, and being "washed white" through the blood of the Lamb.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

(2) CHAP. i. 16-v. 11.

BY DR. BULLINGER.

HAVING seen the division of the great doctrinal portion (i. 16-viii. 39) into two parts: "SINS" (i. 16-v. 11) and "SIN" (v. 12-viii. 39); let us now look at these two parts separately.

It will not be necessary for us to examine in such detail the other Epistles, or even the remaining portion of this Epistle. But, as this is the foundation of the whole—the basis on which all other truth depends, the subjective foundation on which the Mystery rests, we cannot be too careful in learning its lessons. And, moreover, as departure from this teaching, or failure to learn it, is the source of all error as to the standing and walk of the Christian, no subject can be fraught with such importance as this.

Coming, then, to the first of these two divisions which has been denoted by the letter D, we now give its structure: for it is impossible to get at the true *interpretation* without first seeing the *scope*; and it is almost impossible to get the true scope without first seeing the *structure*. We must, therefore, ask our readers for their close and patient attention.

The structure of D is in the form of *Epanodos*: in which the *first* member (g) corresponds with the *fourth* (g); and the *second* (h), with the *third* (h), as follows:—

EXPANSION OF D. ROM. i. 16-v. 11, "SINS."

The old nature: and the fruits of the old tree.

D	g	i. 16, 17. The <i>power</i> of God and the Righteousness of God, declared in the Gospel of God, revealing a righteousness from God.	
		h	i. 18. The <i>wrath</i> of God revealed against all ungodliness and unrighteousness,
		h	i. 19-iii. 20. The <i>wrath</i> of God described and set forth.
	g	iii. 21-v. 11. The <i>power</i> of God and the Righteousness of God described and set forth, imputing a righteousness from God on faith-principle.	

In this division, marked D (i. 16-v. 11), we get the *fruits of the old nature* set forth and dealt with both in Gentile and Jew; and we are shown and instructed how, in spite of all, God can justify the ungodly and give a Divine righteousness to the unrighteous. And, further, how His wrath is revealed against all who have not His righteousness, but are trusting in their own.

In this first division, we have the foundation of justification securely laid. It is mainly *objective*: showing what Christ is, as *for us*, as dying for the ungodly, and providing a Divine righteousness as our alone *standing* before God.

While the second division, marked E (v. 12-viii. 39), is mainly *subjective*: showing what Christ is *in us*, and our *state* as to ourselves, we having died with Christ and risen again in Him; possessing in consequence a new nature, in the power of which those who are thus justified can walk "in newness of life." This is the foundation which must be laid before the Mystery can be revealed by God or understood by us. That is to say, the Gospel of the Grace of God is the subjective foundation of the Mystery.

It is scarcely necessary for us to expand with further minuteness all the various members in the above structure.

In "g," the great thesis as to the Righteousness of God is stated in two verses (i. 16, 17): and in "h," "the wrath of God" is as clearly declared in one verse (i. 18). Then, in "h" and "g," these are explained and described in detail; but in inverse order, and at greater length. Thus:

EXPANSION OF "h" (i. 19-iii. 20).

The wrath of God against the ungodliness and unrighteousness of man described and set forth.

- h | i | i. 19-ii. 1. Man's "ungodliness" stated.
- j | ii. 4-11. God's wrath revealed.
- i | ii. 12-iii. 20. Man's "unrighteousness" proved and set forth.

The member "i" (i. 19-ii. 1) is a most marvellous and complicated structure, corresponding to the depths and intricacies of man's ungodliness. We must not impede the great argument by giving it here, but relegate it to a note.*

It is the member "g" which now claims our attention. It is in inverse order to "h," as implied by the *Epanodos* of D.

EXPANSION OF "g" (iii. 21-v. 11).

The power of God, and the Righteousness of God revealed.

- g | r | iii. 21-31. God's righteousness revealed in grace, as to its source, from Himself. *Objective.*
- s | iv. 1-25. The justifying of the sinner. Stated, proved, and exemplified.
- r | v. 1-11. God's salvation revealed in power, as to its effects in us. *Subjective.*

* EXPANSION OF "i" (i. 19-ii. 1).

Man's ungodliness stated.

- k | i. 19, 20. God's power known. Ungodliness, therefore, without excuse.
- l | n | 21. The glory of God rejected.
- o | -21. Consequent mental corruption.
- m | p | 22, 23. God's glory degraded.
- q | 24. Consequent degradation of body: and abandonment by God.
- m | p | 25. God's truth degraded.
- q | 26, 27. Consequent degradation of bodily passions: and abandonment by God.
- l | n | 28. The knowledge of God rejected.
- o | -28-31. Consequent mental corruption.
- k | 32, ii. 1. God's judgment known. Ungodliness therefore inexcusable.

Here, then, we have, at last, the great revelation of the Gospel of God. It is the member corresponding to "g," and the full detailed explanation of i. 16, 17.*

Now, we are in a position to receive this revelation from God by the Holy Spirit. Here is the full statement:—

TRANSLATION OF "r" (iii. 21-31).

God's righteousness revealed in grace as to its source, from Himself. Objective.

"But, now, apart from law" (*i.e.*, without the deeds of the law (iii. 20); relating to man's side of the question (iv. 2; xi. 6. Gal. ii. 16; iii. 10, 11, R.V.), not to God's side) **God's righteousness stands manifested, being borne witness to by the Law** (Gen. xv. 6, etc., for Genesis forms part of "the Law"), **and the Prophets** (Hab. ii. 4)—**even a righteousness of God** (*i.e.*, a Divine righteousness), **which is through faith in Jesus Christ** (*lit.*, of Jesus Christ. Gen., of reference, *i.e.*, with reference to or concerning Him, chap. i. 3; Mark xi. 22; Acts. iii. 16; Gal. ii. 16, 20; Eph. iii. 12; Phil. iii. 9) **toward all† those who believe: for there is no difference! for all sinned** (or, sinned once), **and do come short of the glory of God; being justified** (or finding their justification) **without a cause** (*δωρεάν, dōrean*, see John xv. 25: "they hated me without a cause") **by His grace through the redemption** (deliverance by ransom), **which is by Christ Jesus: whom God did fore-ordain** (*i.e.*, purposed and set forth) **to be a propitiation** (*i.e.*, a mercy-seat or propitiatory. *ἱλαστήριον, hilasteerion*, occur only here and Heb. ix. 5. It means the place or vehicle of propitiation) **through faith in His blood, for the display** (*i.e.*, or exhibition) **of His righteousness** (*δικαιοσύνη, dikaiosunē*). The death of Christ demonstrates it by the fact that sin cannot be passed over, for "He will by no means clear the guilty," Ex. xxxiv. 7), **because of the putting aside** (*πάρεσις, paresis*, a putting aside: not *ἀφεσις, aphasis*, a putting away). Hence, the temporary suspension of punishment which may be inflicted at some future time. Here, inflicted at the cross; and thus exhibiting God's righteousness in visiting it on Christ) **of the sins done aforetime** (*i.e.*, before this revelation of God's righteousness) through the forbearance of God: **for a display, I say, of His righteousness at this present season that He Himself might be just** (or, shown to be just, in not clearing Christ when He took our sins upon Himself) **and also** (*i.e.*, and therefore) **a justifier of him that believeth** (*ἐκ πίστεως, ek pisteōs, i.e.*, putting away the sins

* THE EXPANSION OF "g" (i. 16, 17).

The power of God, and the Righteousness of God declared in the Gospel of God.

- g | t | 16. Salvation by faith through God's power in *procuring* righteousness.
- u | 17. A Divine righteousness revealed by God *ἐκ πίστεως* (*ek pisteōs*) on faith-principle, as regards Himself.
- " | -17. A Divine righteousness revealed by God *εἰς πίστιν* (*eis pistin*) unto faith, exercised in us.
- r | -17. Salvation by faith through God's power in *imputing* righteousness.

† Some ancient authorities add the words "and upon all," but they are omitted by Lachmann, Tischendorf, Tregelles, and R.V.

of him who takes his stand on faith-principle, apart from "works of the Law," to which ἐκ πίστεως is always opposed) in Jesus (the Saviour)."

Here, at the outset, in this grand definition of God's righteousness, is set forth the great fact that it is the blood of Christ and not the life of Christ; the death of Christ and not the incarnation of Christ; with which we, as sinners, must begin; and which constitutes the manifested or revealed righteousness of God. The reckoning is not between Christ and us, but between Christ and God. This is why it is called "God's righteousness" and not Christ's. Hence, it is said that God raised Him from the dead: for "it is God that justifieth" (viii. 33).

Having thus laid this foundation, God can now erect upon it all His purposes according to His own will.

But Christ's death has another aspect with reference to us. It was the penalty (or wages) of sin. Hence, it was the triumph of sin and death and the Law over Christ. It is here, therefore, that *we* come in: and it is here, in this connection, that Christ is set forth as the ἱλαστήριον (*hilasterion*) or mercy-seat. Now, the mercy-seat was the propitiatory-lid or covering of the Ark of the Covenant on and before which the blood was sprinkled seven times by the High Priest (Lev. xvi.). This is the place on which God stands in the act of justifying the ungodly.

And this is the word which the Holy Spirit chooses in order to explain the matter to us and to illustrate it. He begins here, with sins, and propitiation through the death and blood-shedding of Christ: and then, in chap. iv., He shows how works have no place in this justifying, for Abraham was a Gentile sinner (Josh. xxiv. 2), and "ungodly" when he was justified; and David describes the blessedness of the man whose sins are "covered" (*i.e.*, atoned for). This covering embraces the two-fold fact that God's righteous-requirement had been satisfied, and His righteousness imputed to the sinner. Christ was "delivered [to death] for our offences (*i.e.*, on account of them), and was raised from the dead for our justifying": *i.e.*, for His justifying of us, that God might be just even whilst He justifies. The word here is δικαίωσις (*dikaiōsis*) quite different from the other words employed. The Greek termination "-sis" answers to our English "-ing," and this word is used only of God's activity in justifying us. It occurs only here and v. 18, where "justification of life" means a life-long justifying.*

This section concludes with "τ" (v. 1-11), setting forth the *subjective* effects of God's salvation in us, in all its blessed and wondrous results. We will give the first few verses, because these set forth the truth afterwards more fully developed and expanded in chap. viii.

EXPANSION OF "τ" (v. 1-11).

God's salvation revealed in power, as to its effects in us.
Subjective.

"Having been justified, (or, on being justified then) therefore, by faith (*i.e.*, on the principle of faith as opposed

* See our next chapter for complete lists of these two words with their definitions.

to the works of the law) **we have*** (not get, or obtain but possess, **peace with God through our Lord Jesus Christ, by whom we have obtained and possess** (aor. and perf., in one) **access** (or, introduction) **also** (this is a link with Eph. ii. 18 and iii. 12) **by faith, into this grace in which we stand** (fast and firm), **and we rejoice** (or boast. The Jewish *καύχησις*, *kaucheēsis*, is boasting which is "excluded," iii. 27, because based on human merit; while the Christian *kaucheēsis* is not excluded, because it rests on the grace of God and the Word of God) **in hope of the glory of God** (*i.e.*, of God's presence which we hope to enter). **And not only so, but we rejoice also in our tribulations, knowing that tribulation worketh patience; (endurance in holding out under trials), and patience, approval; and approval, hope; and our hope does not make us ashamed** (*i.e.*, does not disappoint or prove illusory) **because the love of God (which He has to us) has been shed abroad in our hearts by the Holy Spirit who was given to us,"** etc.

Thus, the first half (i. 16-v. 11) of this great doctrinal division (i. 16-viii. 39) ends.

The second half (v. 12-viii. 39.) we shall reserve for our next chapter.

ANGLO-ISRAELISM: THE ROOT OF ITS ERROR.

BY DR. BULLINGER.

(Remarks at a recent Prophetical meeting).

THERE are many things said for and against what is called "British-Israel Truth."

Our object now is not to start any theories on the subject, but only to see what God says about it.

No one can know anything on either side apart from the Scriptures, and mistakes are made (1) by substituting theories for the Word of God, or (2) by not "rightly dividing the word of Truth.

Anglo-Israelism is a revolt against the old evil habit of what is called "spiritualising the prophecies," in other words a robbery by the "church," of promises made to the Jews.

Many Christians, seeing how wrong this was, pleaded for a "rightly dividing" of the Scriptures as to the PERSONS and subjects to whom they refer in the respective passages.

This was right; but in doing this they failed in "rightly dividing" the word as to the TIMES: hence what is said of Israel "in the latter days" they take as referring to Israel

* This Textual Critics and R.V. read ἔχωμεν (*echōmen*), *let us have*, instead of ἔχομεν (*echomen*), *we have*. But the documentary evidence is not sufficiently weighty to mar the whole of the context, which is all *doctrinal assertion* and not *practical exhortation*. A single stroke "ω" for "ο" is the only difference, and it was probably first made by some scribe who did not understand the scope of the passage. Even if ἔχωμεν, the Subjunctive, were the original reading, it would be put by *Enallage* for the Indicative; as is often the case.

now, in the Gentile dispensation! What is said of Israel in the future they interpret of Israel in the present: and as these prophecies and promises are seen clearly not to be true of Israel now, another Israel must be invented to whom they will apply. Hence certain races of Gentiles are assumed to be Israel; and the theory having been set forth, the Scriptures were appealed to to support it.

This is the Genesis of the whole movement.

Now, we must always be most careful in noticing how the Scriptures are used in an argument of this kind.

(1) Is the Teaching first of all stated, and then the Scripture referred to, and used as a *buttress*, to support it by the quotation of verses here or there? (text-garbling) or

(2) Is the Scripture used as a *fountain*, out of which the Teaching is drawn?

If we apply this test to the Anglo-Israel Teaching it will be found to come under the first head: opinions, theories, history (real or romance), arguments, identifications, etc. etc., abound, and in support of them, sundry passages are quoted in support of them.

Our duty and our desire now is, to use the Word of God as a *fountain*, and see what God has said upon the several Anglo-Israel positions.

I.

The theory is that there is always a distinction between the terms "the house of Israel" and "the house of Judah."

These terms are so used, without a doubt, in certain cases, but by no means universally.

In fact, *the Massorah* gives a list of the occurrences, from which it is clear that

The expression, "the House of Israel," occurs *thirteen* times in the Old Testament, *before the division of the nation into two kingdoms*, viz.—Ex. xvi. 31; xl. 38. Lev. x. 6. Num. xx. 29. Josh. xxi. 43. 1 Sam. i. 12; vii. 2, 3; xii. 8; xvi. 3. 2 Sam. vi. 5, 15. Ruth iv. 2.

"The House of Judah" also occurs four times, 2 Sam. ii. 4; vii. 2; xii. 8. 1 Chron. ii. 84, before the division into two kingdoms.

II.

The theory is that the tribe of Judah (*i.e.*, the Jews), is to return absolutely; but Israel only representatively.

But this is what God says about it: Isa. xi. 12. "The Lord . . . shall assemble the outcasts of Israel, and gather together the dispersed of Judah."

Jer. iii. 18. "The house of Judah shall walk with the house of Israel and they shall come into the land."

Jer. xxx. 3. "I will bring again the captivity of my people Israel and Judah."

Jer. i. 4. "The children of Israel shall come, they and the children of Judah."

Zech. x. 6. "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, etc."

Ezekiel xlviii. 1-28 shows that every tribe will return to "the land" with which every prophecy binds them up.

Isa. lxvi. 20. "They (the Gentiles) shall bring ALL your brethren for an offering unto the Lord."

Ezekiel xxxix. 25. "Now will I bring again the cap-

tivity of Jacob, and have mercy upon the whole house of Israel.

Ezekiel xxxix. 28. "I am the Lord their God, which caused them (the whole house of Israel) to be led into captivity among the heathen; but I have gathered them unto their own land, and have left *none* of them *any more* there."

III.

Judah and Israel shall return "TOGETHER?"

Jer. iii. 18. "The house of Judah shall walk with the house of Israel, and they shall come TOGETHER . . . to the land that I have given, etc."

Jer. i. 4. "The children of Israel shall come, they and the children of Judah TOGETHER . . . they shall ask the way to Zion."

Ezekiel xvi. 53. "When I bring again the captivity of Samaria and her daughters, THEN will I bring again the captivity of my (Jerusalem) daughters IN THE MIDST OF THEM." See verse 55.

Hos. i. 10. "Then shall the children of Judah and the children of Israel be gathered TOGETHER."

IV.

The Scriptures further show that Judah is to return from every direction,

While Israel is to return only from the countries whither they were carried away: *e.g.*,

JUDAH.

Zech. viii. 7. "I will save my people from the EAST country and from the WEST country."

Zech. ii. 6, 7. "Flee from the land of the NORTH saith the Lord, for I have spread you abroad as THE FOUR WINDS OF THE HEAVENS saith the Lord. Deliver thyself, O Zion, that dwellest with the daughters of BABYLON."

ISRAEL.

Ezek. xi. 17: "I will . . . assemble you out of the COUNTRIES WHERE YE HAVE BEEN SCATTERED."

Ezek. xx. 30, 34: "Say unto the house of Israel. . . . I will gather you out of the countries wherein ye ARE scattered."

Josh. xxvii. 12, 13: "O ye children of Israel. . . . they shall come which were ready to perish in the land of ASSYRIA, and the outcast in the land of EGYPT."

Is. xlix. 12: "Lo, these from the NORTH, and from the WEST; and these from the land of Sinim" (China).

Hos. xi. 10, 11: "The children shall come trembling from the WEST. They shall come trembling as a bird out of EGYPT, and as a dove out of the land of Assyria; and I will make them dwell in their own homes." (R.V.)

JUDAH AND ISRAEL.

Is. xi. 11: "From ASSYRIA, and from EGYPT, and from PATHROS, and from CUSH, and from ELAM, and from SHINAR, and from HAMATH, and from the coast-lands* of the sea." (R.V.)

Is. xi. 14: "They shall fly. . . . towards the WEST, they shall spoil them of the East."

Is. xi. 16: "There shall be a highway for the remnant of the people. . . . from ASSYRIA."

*See Is. xx. 6; Jer. xlvii. 4.

Jer. iii. 18: "The house of Judah shall walk with the house of Israel, and they shall come TOGETHER OUT OF THE NORTH."

Jer. iii. 10: "Lo, I will save.....thy seed FROM THE LAND OF THEIR CAPTIVITY." (This is repeated in xlvi. 27.)

Zech. x. 10: "I will bring them again also out of the land of EGYPT, and gather them out of Assyria."

From these Scriptures it will be seen that most of the countries named are East of Palestine.

V.

The theory is that Israel (*i.e.*, the Anglo-Saxon race) has now got the spiritual blessings; and a part of Hos. i. 10 is quoted as proof, "Ye are the sons of the living God" (which is not true of the British as a nation).

ISRAEL.

Hos. i. 10: "IN THE PLACE where it was sent unto them (*i.e.*, to Israel, not Judah merely) ye are not my people; THERE it shall be said unto them, Ye are the sons of the living God." (To quote the last half of this verse and not the first is "dividing" the Word of Truth, but neither "rightly" nor honestly.)

Hos. ii. 18, 23: IN THAT DAY (*i.e.*, of restoration) will I make a covenant for them with the beasts of the field..... and I WILL have mercy upon her that had not obtained mercy, and I WILL say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

Ezek. xxxvi. 33: "IN THE DAY that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities."

ISRAEL AND JUDAH.

Ezek. xxxix. 27, 28: "WHEN I have brought them again from the people, and gathered them out of their enemies' hands, and are sanctified in them in the light of many nations; THEN shall they know that I am the Lord their God."

VI.

So far from having the blessings now, the condition of Israel during the present dispensation is described as "afflicted," "poor," "afraid," "driven out," "put to shame" Zeph. iii. 12, 13, 19, 20; Micah iv. 3, 6, i. 1).

Strangers now serve themselves of Judah and Israel, but shall (after they are restored) do so "no more" (Jer. xxx. 8, 9).

It is described as "captivity" (Jer. xxx. 18; Ezek. xvi. 53).

They are stated to be "not numerous" (Jer. xxxiii. 3; xxx. 18, 19; Is. vi. 3, 7; Amos v. 3).

They shall be so feeble as to need help in their restoration (Is. xlix. 22, 23; lx. 10; lxvi. 18, 20; xl. 14).

VII.

Until the restoration they will not have a monarchy (which Britain has).

Hos. iii. 4, 5: "The children of ISRAEL shall abide MANY DAYS without a king, and without a prince, and without a sacrifice. AFTERWARD shall the children of ISRAEL return and seek Jehovah their God, and David their king.

Jer. xxx. 18, 20: "The city shall be builded upon her

own heap.....and their nobles shall be of themselves, and their governor shall proceed from the midst of them."

But this is after their return. Until then, both Israel and Judah, *i.e.*, all Israel, is in a condition of shame and reproach.

Moreover all the promises are bound up with "the land"; and will have a glorious fulfilment when the people shall be in their own land.

Other nations have similar temporal blessings now, but that does not prove that they are Israelites.

The one root cause of the whole heresy is that its advocates do not rightly divide the *time* to which the promises refer. "The latter days" are not the days of Britain's prosperity, but the days that follow them; and are as carefully defined and described as the prophecies themselves.

The one great mark of the present dispensation is this, that Christ is set "for a stone of stumbling, and for a rock of offence to BOTH THE HOUSES OF ISRAEL" (Is. viii. 14), and it is not till after their restoration that this condition is removed.

It is written of Israel: "I will bring you into your own land. THEN will I sprinkle clean water upon you" (Ezek. xxxvi. 24, 25).

"IN THE DAY that I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities" (Ezek. xxxvi. 33).

WHEN I have.....gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, THEN shall they know that I am the Lord their God" (Ezek. xxxix. 27, 28).

Things New and Old.

"PUTTING ON THE BREASTPLATE OF FAITH AND LOVE."—1 Thess. v. 8.

FAITH in the Lord Jesus, and love to the Lord Jesus form the double breastplate of those who are more than conquerors.

Faith singles out the promises and faithfulness of Christ, and rests there. Love singles out the Person of Christ, and rests only in Himself.

Faith believes all is for the best, knowing the Lord ruleth. Love accepts all as the best, knowing the Lord loveth.

Faith trusts in darkness, knowing that all is light to Christ. Love is content in darkness, knowing that Christ is always near.

Faith waits the Lord's time and giveth patience. Love would have no other time, and is happy while waiting.

Faith would be valiant for Jesus and fight. Love would please Jesus and obey.

Faith exultant cries "victory!" Love gently whispers "satisfied," for it can say, "I am my Beloved's and my Beloved is mine.

And yet how many believers are walking for the most

part by sight and not by faith, very much to the discomfort of their souls.

Some walk by the sight of the evil within—they are frequently examining it—they see much of it, and it has this peculiarity, that the more it is looked at the more there is to look at, and the result is they often walk in doubt and fear; but if, instead of walking by sight, they walked by faith in Christ, contemplating their position as complete in Him before the Father, they would walk more joyfully, and would more readily overcome the evil within.

Others walk by the sight of their frames and feelings, and as these are always changing, so is their comfort; but if they walked by faith in Christ, by faith in His unchanging love for them, and His perfect work on their behalf, they would, by casting off all gloom, better recommend to others the Gospel they profess.

Others walk by the sight of trying providences and increasing difficulties, and the result is they are often almost overwhelmed, but if they walked by faith in Christ, by faith in His watchful and constant care for them, and in the assurance that nothing can befall them but what His love and grace ordains, and did by faith walk with Him in the path He appoints, their hearts would be filled by confidence and peace. Still, then, though amidst weariness and perplexities, foes without and foes within, still let us press on; for greater is He that is for us, than all they that can be against us. Leaning on Him, looking to Him, and walking with Him in conscious need, and conscious fellowship, our path will be as the morning light which shineth more and more to the perfect day. That perfect day, that long-looked-for day, when we shall "ever be with the Lord!"—From *"Counsels and Thoughts for believers."* By Thomas Moor.

"THE PERSONALITY OF CHRISTIANITY."

CHRISTIANITY puts our Lord in the foreground as the personal object in all actions that belong to it. But religious philosophy puts man and the benefits accruing to mankind in the foreground. Man is the supreme object for whose interests and predictions the real object of Christianity (which is Christ Himself), is to be placed at a distance as an example and an ornament to be admired, but little more. The result of this form of Christianity, philanthropy and morality is that man will by and by worship himself and wind up as St. Paul tells us in "the man of sin, sitting in the temple of God, showing himself that he is God" (2 Thess. ii. 4).

"HOUSE AND HOUSEHOLDS."

THE reader will perceive the collective character attached to the salvation. Lydia was baptized and her house. To the house at Philippi it is said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," and "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house" (Acts xviii. 8). It reminds us also of what the Lord said of Zaccheus in the Gospel, "This day is salvation come to this house," etc. (Luke xix.). For the Prophets had said of the time of Messiah—"At the same time, said the Lord,

will I be the God of all the families of Israel, and they shall be my people" (Jer. xxxi. 1). And the disciples consequently were commissioned to "go and make disciples of all nations, from Jerusalem to Samaria, and to the uttermost parts of the earth." Hence the testimony was of the collective family, and national type at this time, operating under the covenant made with Abraham, that "In thy seed shall all the nations of the earth be blessed."

And whilst nations, as nations, are contemplated, the form of it should take this type of course and no other. The covenant, as such, was collective. And so when the head of the house, or family, surrendered to the claims of the Messiah, the whole house was included in the covenant, just as in the night of the destroying angel in Egypt, each house as such was covered by the blood on the door-post. And so now the Apostle says, with Divine authority, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," etc.

The nature of the covenant was collective. When the head of the house received the blessing, the covenant was then pledged to the whole house; it extended to all the members (Luke xix. 9). It was the purpose of God in reference to Messiah and the nations as such (Matt. xxviii. 18, 19). (From *The Structure of the Acts of the Apostles*, by Zetetes).

In all this is seen the direct contrast to what is said of and prescribed for the Church of God. Every one sees that it is not the case of Houses and Householders in this Dispensation of Grace, where nothing of the flesh, or of man, or of blood, but where all is of God and His Grace. Hence, instead of "rightly dividing the Word of Truth," readers have either to explain the above Scriptures away or water them down; or else are tempted to read them into the standing of Christians in the Church of God.

By rightly dividing the Word we preserve the Scriptural expressions in the Acts in all the fulness of their meaning, while we fully keep our standing in grace perfectly clear and distinct.—[ED.]

Questions and Answers.

QUESTION NO. 188.

R. W. H. B., Preston. "In Matthew xxvii. 10, the prophecy is ascribed to Jeremiah. But I have been unable to find in that book any parallel, though Zechariah's prophecy on this point appears to be really the same. If you can clear this up, it will be a help to me, and to many others."

It is a great pleasure to answer such a question, for in this case as in so many others, the difficulty is absolutely created by the readers. There is no difficulty at all in the Scripture.

Do you not see what you have done? You have first taken out a word which the Holy Spirit has put in, and then you have got quite another word and put that in, in its place!

You have practically taken out the word "spoken," and put in the word "written!" God has not told us that Jeremiah wrote it, but that he spoke it.

Now there is all the difference in the world between what is *spoken*, and what is *written*.

Some prophecies were *written* and never spoken at all. Some were *spoken first* and written down afterwards.

Others were *spoken* and never written at all. This is one.

It is true that by a figure of speech we may put the word *to say*, instead of *to write*, e.g.: "As so and so says in his book." But *to say* is not the same thing at all, as *to speak*. We can *say* a thing in writing, but we cannot speak anything without actually using our voices.

In the Greek this is the same. The word commonly used in this way, is λέγω (*legō*) but this is not the word in Matt. xxvii. 10. There it is ῥέω (*rheō*) *to speak with the lips*, from whence we have our words *rhetor*, an orator, and *rhetoric*, the art of public oratory. Indeed we have both these words in this verse, the one referring to the act of speaking, and the other to what was said with the voice. "Then was fulfilled that which was spoken (ῥέω, *rheō*)* by Jeremiah the prophet saying (λέγω, *legō*)."

It is the same in Matt. ii. 23 which is treated by all the Commentators and Professors as a very great difficulty. They explain it by trying to show that the Hebrew word נֶצְרַת (*neytzer*) which means *a branch*, is in some way connected with "Nazarene." But there is no connection at all, and if there were the difficulty would be just as great because that word is used of Christ only in Isa. xi. 1; xiv. 19; lx. 21, and it says "prophets," in the plural. So that, according to Matt. ii. 23, it "*spoken*" by more than one prophet.

It was therefore "*spoken*," and it does not say it was *written*.

It is the same with Matt. xxvii. 9.

And yet having made the difficulty and created the so-called discrepancy, look at their struggles to get out of it:

Dean Alford says, it was a slip of Matthew's memory! as though there was no such thing as inspiration. His words are that Matthew quoted "from memory and unprecisely."

Others use a defence as old as Origen, that these words did occur in a book of Jeremiah's, which has been lost. To which it is sufficient to remark that no one has ever seen it; and that it is an invention in order to explain the created difficulty.

Others hold (with Eusebius) that these words were in our book of Jeremiah, but the Jews cut them out. But again we have to say that no one ever saw them in! Nor is there any evidence of it.

The late Bishop Wordsworth says, that the Holy Spirit made the mistake on purpose, so that we might not think of the human instrument (Jeremiah or Zechariah) but only of His Own words!

It is not the assaults of its enemies which do the Bible harm. But it is "explanations" like these which make us exclaim that the Bible must be inspired, and must be Divine, for we still possess it, in spite of all the defences of its friends!

*It may be helpful to give all the occurrences of this word: Matt. i. 22; ii. 15, 17, 23; iii. 3; iv. 14; v. 21, 27, 31, 33, 34, 48; viii. 17; xii. 17; xiii. 35; xxi. 4; xxii. 31; xxiv. 16; xxvii. 9, 35. Mark xiii. 14. Rom. ix. 12, 26. Gal. iii. 16. Rev. vi. 11; ix. 4.

Our Monthly Bible Study.

"ISRAEL MINE INHERITANCE."

1. THEY ARE A COVENANT PEOPLE:
Gen. xii. 2, 3; Lev. xx. 26; Isa. xliii. 21.
2. THEY ARE TO BE A RESTORED PEOPLE:
Jer. xxx. 3; Zech. x. 10; Isa. xi. 11-12.
3. THEY ARE TO BE A MISSIONARY PEOPLE:
Psa. lxxii. 8, 11, 20; Heb. ii. 14; Ezek. xxxvii. 22, 24, 25.
4. THEY ARE A PERSECUTED PEOPLE.
Isa. xliii. 2, 3; Jer. xxxi. 37-40.
5. THEY ARE A WAITING PEOPLE.
Jer. xiv. 7-9; Hosea ii. 21-23.

Christ Church Lodge, Bromley, Kent. T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

In our November number we referred to the then recent great Zionist movement in London. Our readers will be glad to have a little more information about it.

It is impossible of course to give anything like a report of the speeches, or even of the proceedings. A few significant facts (from *The Jewish World*) as "*signs*" will be as interesting as they are important.

One fact which shows the extent and character of the feeling which prompts the movement, is, that by 4.30 a huge crowd had gathered at the doors of the great Assembly Hall in the Mile End Road. By 6.30 the traffic was impeded, and half an hour later the police informed the stewards within the building that if the doors were not immediately opened they would not hold themselves responsible for the results. The doors opened, the throng hurled itself into the building and on to the seats, and in a few minutes every seat was occupied. The great platform, with its tiers of seats, was equally rapidly filled, and practically all manner of men in the community were there.

It was well past eight before the great sea of human beings rose to greet in joyful acclaim Dr. Herzl, Dr. Gaster, Rabbi Werner and Herr Wolffsohn. At once all were attention. After the fewest words from Dr. Gaster, Dr. Herzl rose—the audience cheered, handkerchiefs, hats, and sticks waved, and then each man—it was a most interesting incident—bade the other be silent. As he stood alone it was easy to realise the hold he has on the hearts of all with whom he is placed in contact. Tall, remarkably well proportioned, an ease and grace of manner which indelibly stamps the born gentleman; a half-nervous, yet confidential manner, Dr. Herzl's is a personality that would stand out among an army of men. Even to the insular Englishman he appears exceptionally handsome. A full, open face, black hair, large sympathetic eyes, a full, very dark beard, not matted, but bearing the growth of early manhood, the Zionist leader, although a commanding figure on the platform, strikes me as the ideal build for a dashing cavalry general.

As I watched him closely, there occurred to me a strong resemblance between him and three of my latter-day bearded heroes: the Emperor Frederick of Germany, Prince Alexander of Battenberg, and, greater as a leader than either, John Nicholson of Delhi. I had never previously seen Dr. Herzl, yet, apart from any feeling with his teaching, I felt if I ever wanted a leader, this was the man I should rush to serve under. Now I knew what was meant by the term "A born leader of men."

Dr. Herzl spoke. His address was in German. But there was no mistaking the accomplished orator. For more than sixty minutes he stood there, and although I do not pretend to have understood his sentences, to me it was a delight as keen at its close as at the opening words. It was not the cheers and applause he seemed to draw at will, it was not the sight of nearly seven thousand expectant faces focussed to one spot; it was not the alternate moods of laughter, seriousness, and earnestness of this mass of men and women—it was watching the manner by which these effects were gained by the man who appeared to monopolize the thoughts, as he did the attention, of the crowds of men and women facing me.

Speaker and audience were one. Each was a counterpart of the other. Both completed a whole. It was as a musician, master of his instrument, capable of making it reflect his feelings, his thoughts, his emotions. Herzl and his hearers, his hearers and Herzl, were an indivisible study. No ranting, no raving, no forced effort, everything easy, graceful, inevitable, almost as a matter of course. Not once did he thump the flat rail in front of him; not once did he even clench his fist. No histrionics. Yet he was all gesture—restrained, moderate movement.

The fore-finger pointed upwards and shook when his words had a harder ring than usual; it pointed this way and that, left and right, while appealing on a particular point, and although never monotonous there was no attempt to play the actor on the platform. Every few minutes the audience broke out into unanimous applause. Men stood up in their excitement, sometimes in the front rows of the galleries, involuntarily remaining in that position. Dr. Herzl ended as he had gone on with perhaps slightly more emphasis on his last sentences; and as he sat down everyone in front of him gave themselves over to an unbridled exercise of their enthusiasm.

One sympathises with those who, it might almost be said, had the misfortune to follow Dr. Herzl. The audience had relaxed itself. It is no reflection on the speakers to say that the Doctor had eclipsed those who followed him. Father Ignatius said a few words with all the art of which he is a consummate master. He roused the audience to a high pitch. It was a remarkable meeting, and whatever may be the opinions of non-Zionists present, it may be safely assumed that the events of the evening left a very deep impression on all who witnessed them.

RELIGIOUS SIGNS.

A WARNING CRY FROM U.S.A.

The Dallas Morning News (Texas, U.S.A.) for August 1, contained over two columns of a striking sermon by a Rev. W. Irving Carroll, on "the Just Approaching End of the age." It is most powerful in the vast number of facts which are marshalled together as signs.

Some of them may be new to our readers. We therefore give a few extracts to show them

"THE WORLD IS NOT GETTING BETTER."

"Well, isn't it true? Crime is not decreasing. It is increasing, says a Boston divine: 'In 1850 there was one criminal for every 3,400

of population, in 1890 one for every 500 or 600 of population.' The Chicago Tribune records for the year 1886 the number of murders to have been 1,449 and for 1896, ten years later, the incredible increase to 10,500! No wonder the St. Louis Republic calls this annual knife and pistol slaughter of human life the most 'popular' crime in the American calendar of offences.

"According to Carroll D. Wright, the United States Commissioner of Labour, the total number of convicts (not simply untried prisoners but convicted felons) in penal institutions in the various states in 1885 was 41,887 and in 1895 was 54,244.

"Judge Isaac C. Parker, now deceased, for more than twenty years United States district judge at Fort Smith, Ark., who sentenced in his lifetime 150 murderers to death, said in a charge to a federal grand jury 'that the numbers who have been murdered in the United States in the last five years is six times larger than the continental army at the close of the revolution, and that the number murdered last year (1895) is greater than our standing army at the outbreak of the civil war.' And he went on to say 'that the appellate court exists mainly to stab the trial judge in the back and let the criminal go free; that the issue before the country is not money or the tariff, but whether or not we are able to guarantee proper protection to life.' The local Dallas Trades Council in a circular dated Jan. 21, 1896, used this expression: 'The rapid increase in the percentage of criminals.' While Gen. Brinkerhoff, president of the National Prison Congress, at its meeting at St. Paul, Minn., spoke as follows:

"'For the country as a whole the United States census is the most reliable guide.' He then quotes in 1880 prisoners 58,609, in 1890 82,329.

"When the waters of the Mississippi in a flood mount up to the danger mark everyone knows that unless they halt disaster is inevitable. So with the floods of crime; we are past the danger line, and there is no ebb.

"If this increase is to be continued the decades can be counted upon the fingers of a single hand when "Mene, mene, tekel, upharsin" will be written upon the banquet hall of the republic.

"Well, what of suicides? Fred. L. Hoffman said in the *New York Spectator* that in twenty principal American cities and ten smaller ones there were in 1895, 1,825, the same cities in 1896 there were 1,999. An increase of 173 or 95 per cent. Last fall there were sixteen suicides in Chicago in one week. It seemed epidemic, Homicide, suicide, infanticide. Not long ago up in Indiana a father is reported as becoming enraged at his fretful crying baby, got up out of bed and took the child from its cradle, placed its head between his knees and crushed its skull as if it were an eggshell. Homicide, suicide, infanticide, fratricide, patricide; double murder, triple murders, and so on, together with brutal outrages, blacken the page of each day's record of events. Some black wretch commits a nameless crime and an infuriated populace burn him alive, while thousands congregate to gaze and glut their eyes upon the writhing wretch as the hungry flames lick round his limbs. And this not in far away Tahiti, but in Texas. Now, again, the home, we agree, is the great bulwark of society, the nation's pride, but divorce decrees multiplying so fast are writing upon it 'Ichabod'—'the glory is departed.' The state of Indiana has just issued a bulletin, in 1897, last year, there were 23,990 marriages and 3,080 divorces, about one divorce for every eight marriages. The ceaseless grind of the divorce mill is the shame and scandal of modern civilization.

"Once again despite the heroic, Herculean efforts of the W. C. T. U. and all the labour of the lamented Miss Willard, the annual drink bill of these United States has steadily risen; it is now out of the millions and into the billions. Think of it, a billion dollars a year for intoxicants. President Cleveland in his last annual message to congress incorporated the statement that there were 2,269,466 more barrels of beer produced that year than the year before. The report is just in from Great Britain and Ireland. Hear it: The year 1897 exceeds 1896 by 10,000,000 and as a certain magazine remarks, this is not only the year of the Queen's jubilee, but the jubilee year of the Band of Hope.

"And so I might proceed with the rehearsal, literature, art, oh, how the mighty have fallen! The yellow journalism of some New York newspapers is but symptomatic of the widespread disease and decay throughout the body literary. While art, the chaste and the beautiful, has become so sensuous and nude that it would mantle the cheek of any other than this degenerate age with the red blush of shame. Much of it is nothing less than obscene and vulgar. The threatening social unrest and disquiet, the relation between capital and labour an open, ugly and angry sore, municipal misrule rampant, thievery and corruption in state and nation known and undisguised, what! what would it be if the bony skeletons in the hidden closet of dark secrecy were dragged out to the inspection of the broad daylight?"

The preacher then takes up the nations and passes on to

3. "The Church. Of this I have no space to speak. I regret, alas, we are all too well aware of its forlorn, apostate state. The altar fires of faith are but faintly flickering. 'While the bridegroom tarried they all slumbered and slept,' and that's the time to dream dreams. And

so the church, unconscious of her Laodicean lethargy, is dreaming of valiant Admiral Dewey's deeds and the sinking of the whole flotilla of her enemy in the sea of her success. The boasting attitude of the church, being one of the sins, as it is one of the signs of the times.

4. "And again, it reads 'giving heed to seducing spirits and doctrines of devils.' Never were the missionaries of Mormonism so active or so effective. Spiritualism is widespread, Christian science is at it, 'creeping into houses and leading captive silly, women, laden with sins, led away with divers lusts, ever learning and, never able to come to a knowledge of the truth' (2 Tim. iii. 6, 7); theosophy's devotees multiply and *millennial dawn* recruits flock fast to the standard of its silly folly. Yes, the night is dark and growing darker."

After speaking of the Jewish and other signs of the times, Mr. Carroll concluded:—

"And, therefore, I say these signs of the times so blaze in the sky of to-day's events, so flash and flare their portents, until the whole horizon round is aflame with the red glare of their testimony that the responsibility is inescapable and inexcusable and culpable likewise, and richly meriting hot rebuke from the Lord Jesus would we be, did we fail to discern the fast approaching 'calamitous, catastrophic' end of the age. Truly, the coming of the Lord draweth nigh. Amen! Even so, come, Lord Jesus."

IS THE WORLD GETTING BETTER?

In London at least we ought to see some signs of it. With all the new Gospels of Socialism and Sanitation which are now poured forth from pulpits of Churches and Chapels, we ought to be seeing some signs of it. With our School Boards and County Councils some evidences ought to be coming into sight.

But no!—This is what *The St. James's Gazette* has to say on the present condition of London:—

"In the vast province called London we have a complete hierarchical system of professional crime. At the top are the veterans, the incorrigible "récidivistes," who have no other object in life than to prey on their species. With them we have little to do in the present connection; their operations are carried on without reference to heat waves or other climatic considerations. *The theory of our educationalists and social reformers of a generation or so ago was that this class was rapidly dying out, and that the younger generation, brought up under the blessings of board schools and cheap newspapers and an extended franchise, would walk in the paths of peace and order. The most optimistically inclined social reformer of to-day would not venture to suggest such a thing.* Our young street savages are more troublesome, more violent, more resourceful, more reckless, cruel, and blood-thirsty than ever before. . . . *The increased education and intelligence conferred upon the criminal in his earlier stages by our lop-sided school system, have tended to make the law-breakers more than a match for the policeman. It is becoming increasingly difficult to detect the criminal, or to know what to do with him when caught.*" . . .

"COSMOS,"

which means *the world*, was actually put at the head of a recent announcement of an "International Bazaar and Summer Fête," for a church building fund. Of course there were the usual "artistes," and "mandolinists," and "entertainments," and "Mrs. Jarley's Waxworks," and Japanese Troupe of Mousmees," and "Illumination and Confetti" after dark.

We could understand all this if it were for some theatrical benevolent fund, but for all this to be on behalf of raising a house for the worship of God, who is a Spirit and "loveth the cheerful giver," and by those who profess to be liberal evangelicals, and yet head their bills with the word "Cosmos," we cannot understand, except as one of the saddest "signs of the times."

POPULAR THEOLOGY.

The following is the sort of stuff singled out for publication in *The Church Gazette*, as "a sermon for the times." The text was, "I am the resurrection." There is about as much of the resurrection here as in most other sermons.

"We may be one with Him if we will believe in Him, if we will admit His Holy Spirit into ours, and let Him dwell in our hearts; and if we be one with Him, then are we also one with those who have fallen asleep in Him. And the more we seek communion with Jesus Christ, the more we seek to cultivate the true life within us, to keep the true light burning in our hearts; the more, in a word, we allow the

Christ within us to rise, the more shall we learn to know and love that which was worthy to be loved in those whom our eyes have lost, and to know them and love them as they ought to be known and loved. The love of Christ will not teach us to forget those loved ones. It will not merely comfort us for the loss of those loved ones. It will re-present the loved ones, and make them present to us, not lost. It will enable us to love and know them without seeing and hearing them with our bodily senses, because the Christ in them and the Christ in us will be united in Jesus Christ, the God-Man of the Gospels, from whom all human ties have sprung, in whom alone those human ties and human loves find their meaning and their fulfilment. Let us ever seek to know the Resurrection; let us ever listen to the Christ in ourselves and watch for it in others. There is worldly darkness that hides the light within us. There are low desires that mar and crucify the Christ within us."

What sort of "Christians" can we expect to meet? and what kind of "Christianity" can we expect to see, when this is the food which is put forth on every hand. It is a mixture of Spiritism and Paganism.

SUNDAY SCHOOL TEACHERS' LITERATURE.

We are sorry that the Sunday School Union should be helping forward the down-grade by an article in the June number (1898) of their *Sunday School Teacher*. It amounts practically to a plea for the higher criticism. It is called "Biblical Criticism: What it is, and Why it is Necessary." Unfortunately the article answers neither question, for it does not draw the distinction between "Textual Criticism," which is necessary, and the "Higher Criticism" which is not.

The writer says with apparent satisfaction that "comparatively little of the Pentateuch can have been written by Moses."

He puts in the plea that most critics are earnest and devoted Christians." In fact the whole aim of the article is not to correct the mistakes of the critics about the Bible, but to correct popular mistakes about the critics!

He pleads that because the Lord Jesus did not "discuss the authorship of any Old Testament book . . . all that we can say, is that it was the custom in the time of Christ to refer to certain books as 'Isaiah,' 'Moses,' 'David,' &c., and that our Lord and His apostles followed the usual nomenclature."

The Sunday School Union may teach its teachers that, but we prefer to believe that our Lord and His apostles, like the other "Holy men of God, spake as they were moved by the Holy Ghost."

POLITICAL SIGNS.

MAN'S PROPOSED MILLENNIUM AND THE WORLD'S COMMENTARY UPON IT.

There are two great personages in the world at the present time taking up the business of promoters of a Millennium. Our readers must not suppose we are referring to a limited liability company. It is an imitation affair. One conception comes from the Czar of Russia. The other, though "Made in Germany," is proclaimed from Mount Zion, as the following shews:

JERUSALEM, Oct. 31.

"From Jerusalem," proceeded his Majesty, "there came the light, in the splendor of which the German nation has become great and glorious, and what the Germanic peoples have become, they became under the banner of the Cross, the emblem of self-sacrificing Christian charity. As nearly two thousand years ago, so there shall to-day ring out from Jerusalem the cry voicing the ardent hope of all: 'Peace on earth.'"—*Daily Chronicle*, Nov. 2.

Though the following paragraph appeared in the same paper on the same date, the excuse must be made for the editor, of ignorance that the Millennium was started:

"The Central News says the six new thirty-knot destroyers to be commissioned at Chatham, Portsmouth, and Devonport, are to be sent to join the Channel Squadron. Crews for the craft were told off yesterday, and the work of commissioning will begin to-day."

So, to give it a fair start, 7000 men that refuse to fight for one of the promoters, are shipped off to Canada.

"These Doukhoborts are a sect of Russians who refuse on conscientious grounds to bear arms. Largely through the instrumentality of the Empress Dowager of Russia, who learned of their case when visiting her invalided son in the Caucasus, the Czar last spring granted the petition of the Doukhoborts to be allowed to emigrate, the financial responsibility of the migration being thrown upon the English Society of Friends.

"It is anticipated that before next summer 7000 of them will be settled in Canada under these arrangements. They will probably locate in the Calgary and Edmonton districts of the Canadian North-West.

"It is a strange earnest of the dream that was to have given the world peace."—*Daily Mail*, Dec. 3.

The premier of the Cape Parliament does not appear to have taken the idea up warmly. He has succeeded in inducing the members to contribute £30,000 annually to fight the battle of Armageddon first.

CAPETOWN, Dec. 2.

"In the House of Assembly to-day, Mr. Schreiner, the Premier, in moving the second reading of the Bill pledging the Cape to contribute £30,000 annually to the Imperial Navy, to be placed absolutely at the disposal of the Admiralty, delivered a speech which left little to be desired as regards patriotism and attachment to the Mother Country, because the great Armageddon would be fought in the Channel or in the Mediterranean. He rejoiced that the English Press recognised the Cape proposal as prudent, right, well-timed, and calculated to indicate the solidarity of the Empire, and its determination to stand together against a common danger or common attack."—*Daily Mail*.

The other promoter to make sure that his Millennium shall go well, and not be subjected to failure when it is fairly on the way, purposes to increase his army by forty-eight batteries.

BERLIN, Dec. 4.

"It is semi-officially stated that in the new budget the ordinary estimates for the standing army will be increased by 27,000,000 marks.

"The reports as to how this money is to be spent are conflicting, but it is fairly certain that the peace footing of the army will be raised by 17,000 men and 4000 horses.

The "The Freisinnige Zeitung," which is generally well informed in military matters, learns that the field artillery will be increased in 1899 by forty-eight batteries.

"Before the close of the year all the field artillery regiments of the German army will be equipped with new quick-firing guns."—*Daily Mail*, Dec. 4.

America—so that she may contribute to the peaceful solution of all difficulties, is going in for a great navy with great guns.

NEW YORK, Dec. 4.

"The English Firm of Vickers, Son, and Maxim have practically arranged to acquire the existing shipbuilding establishment at Newport News, in the State of Virginia.

"Messrs. Vickers will make of the works a combined gun and ship factory, where warships can be built, armoured, and equipped completely for immediate service.

"They see in the determination of the American Government to build a great navy a fine opportunity."—*Daily Mail*, Dec. 4.

So that everything may be fairly balanced, *Blackwood* urges England to be equipped and ready with her fleet to fight France, who is the ally of the other promoter.

"*Blackwood* for December urges the need of continued strenuous armament on England's part. The future was never more ominous—though the Fashoda crisis has passed. Russia and France are greatly increasing their naval outlay; England will therefore have to see to it that her fleet is really equal to all emergencies. And on land the time has come to re-arm our artillery with quick-firing guns. The delay over this necessary step is simply incomprehensible."

But, here, a difficulty appears; for instead of France being in such a condition of strength to come against England, it appears to be a possibility, according to the *Spectator*, she may be called upon to put down a revolution in her own country.

The *Spectator*, in an article entitled *Is Revolution Coming in France?* says:—"We must just say what we have to say, and if any one accuses us of sensation mongering, must put up with it until the event proves or disproves the accuracy of our forebodings. It is our sincere belief that a great event is immediately at hand in France. How any one can study the action and the works of the French Government without seeing that Ministers either expect a military *coup d'état*, or are filled with fear lest a military *coup d'état* should occur, we are unable to imagine."—*St. James's Gazette*, Dec. 3rd.

By the following, it does not appear that the press in *Russia* takes to the idea of a Millennium kindly.

The *Grashdanin* rejects all notion of an eventual rapprochement with Great Britain, the inveterate enemy of Russia, from whom the latter can look for no advantage, and it advocates, on the contrary, an alliance with Germany, in which France might be induced to join.—*Reuter*.—*Daily Mail*, Dec. 6th.

And another declaration coming from a *French* fighter, indicates that his country is more ready to act on the prophecy of Joel iii. 9, 10, "*Beat your plowshares into swords, and your pruning hooks into spears.*"

TOULON, Dec. 5th.

Vice-Admiral Fournier, commanding the Mediterranean Squadron, to-day, speaking at a lunch to the maritime and naval authorities of the port, contrasted the calm displayed by the French Navy with the war-like transports indulged in by certain of their adversaries.

To-day, added the speaker, France's first line of defence in the Mediterranean was ready for combat, and could wait with confidence the issue of the events now shaping themselves round it.

"It would continue to make ready without let or pause in order to bring to naught the tactics of the enemy, an achievement by no means impossible."—*Daily Mail*, Dec. 6.

SPIRITIST SIGNS.

The editor of *Light* occasionally treats his readers to a sermonette, which may possibly be thought by some of his audience to be eminently pious; but to the instructed Christian, one who is built up on his most holy faith, he will look upon it as mere pretentious phrasing, displaying the most profound ignorance of the subject he is writing about. He begins with a form of expression that he has borrowed from the book which, in former numbers, has been declared to be "not even consistent."

"GOD KNOWS HIS OWN."

It may be open to dispute, and perhaps always will be, whether Spiritualism is, or is not a Religion; but there can be no question that a great deal of Religion can be extracted from Spiritualism.

There is also some other person who "Knows his own" referred to in the book which he is not above drawing from when it is useful to adopt a little sanctimonious phraseology.

"Extract religion!" There are many extracts about in these days, and the world's history shows that religion has been *extracted* from those whose crimes and pollutions cry into heaven for vengeance to-day. We read of a people that "*extracted* religion" to suit themselves from the mere fact of being Abraham's seed: To whom "Jesus answered, Ye neither know Me nor my Father; if ye had known Me ye should have known my Father also." A little farther on in the same chapter, this awful sentence is pronounced against them by the same lips, "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do."

"RAGING WAVES OF THE SEA, FOAMING OUT THEIR OWN SHAME."

"Perhaps the purest and most consoling of these results is the spirit's confidence that the *Mighty Power we call 'God'* is aware of us, that He cares for us, and that He will dispose of us. Indeed, we sometimes think that this alone is Religion. It is certainly its sublimest and happiest achievement. *The great apostle* must have felt this when he said, 'The foundation of God standeth sure, having this seal; The Lord knoweth them that are His.'

"We call God!" This is supposed to be forcible. No, it is not *we* that call the being that created us, God. It is Himself, and in these words, "I am God, and there is none else; I am God, and there is none like me.

My counsel shall stand, and I will do all my pleasure." So, if the editor of *Light* does not like this, he had better take his case to a "higher court." Scornful disdain and cynical contempt is evidence of a condition ill at ease with its own arguments.

On looking over some articles written by Spiritists we find the following testimony concerning it:—

"The large mass of the Spiritualists are dogmatically anti-Christian—Christianity is an 'old worn-out exploded error,' an 'ancient superstition,' an 'obstruction in the way of the world's progress,' a 'ridiculous delusion of the past,' and so on to the end of the chapter." Another extract: "No wonder that Christian men stand aloof and refuse to have anything to do with a cause which aims at overthrowing that Religion that has ushered in temporal civilization and eternal peace."

It is for the editor of *Light* to say whether he repudiates these former writers, and the sentences taken from their own publications. If so; it only proves that Spiritism is *more anti-Christian* to-day than it was at that time.

That it is so is becoming more evident as we near the day of His return, and as a proof we append the following advertisement taken from a recent number of *Light*:—

PRIMITIVE CHRISTIANITY,

Containing the long-lost Lives of Jesus Christ and the Apostles, now recovered, and Primitive Christianity restored in the original Gospel of St. John, authentic and free from interpolation, with Spirit Portraits of St. John, St. Peter, and St. John the Baptist,

BY PROF. J. RODES BUCHANAN,

Author of the Sciences of Anthropology, Psychometry, Sarcognomy, &c.

Showing the fraudulent origin of the New Testament, which has been detected by eminent theologians, but is still concealed from the public.

And so, they speak evil of the things that they understand not; and shall utterly perish in their own corruption."

Yes! There is plenty of "Religion" in all this. There is even prayer, as is evidenced by the following extract from a prayer offered by Professor W. Chaney, in San José, California, before he commenced a debate with a Christian gentleman:—

"O Lucifer, bearer of light!...O thou Monarch of the Bottomless Pit!... Bless thy servant in his labours before thee. Fill his mouth with words of wisdom... that this audience may realize that thou art a prayer-hearing and prayer-answering Devil."

As one has truly said: "When in the end of an age marked beyond all others by light and blessing, we see such darkness stealing over the minds of the people, and the one form of wickedness which the Lord expressly declares that He will not tolerate, becoming so popular—not only in the two great Protestant countries, England and the United States, but over all the world, there is but one conclusion to which we can arrive, viz., that JUDGMENT scenes are just at hand."—*The Midnight Cry* (p. 140).

Editor's Table.

REVIEWS.

In the July number a notice was inserted that our space is too limited to allow of our giving much to reviews. For this reason some of the following publications can merely be noticed:—

Golden Text Calendar. Alfred Holness, Paternoster Row, post 1s. 2d.; compiled by M. S. H.

The Lord will Reign. By W. W. Fereday, 1s. Alfred Holness.

Golden Grain Pocket-book and Diary—Golden Grain Almanack; in large type and small type. *Gems of Gold,* a series of booklets. *His People; or God's Promises for His Own;* 1d., James E. Hawkins, 36 Baker Street, W.

What Ritualists Teach the Young. C. J. Thynne, Gt. Queen Street, W.C., price 14s. per hundred. An excellent pamphlet exposing the terrible errors the Ritualists teach at the present time.

Sunlit Spray from the Billows of Life. By M. A. Chaplin. G. Stoneman, Warwick Lane.

Fire Ships, Fireworks, Fire Brands. By Stanley Martin, 1s. nett., Stoneman, Warwick Lane. An excellent book for young people. Let them see at what a cost we have gained our present liberties.

Pithy Points. By James Sprunt, G. Stoneman, Warwick Lane. This is intended to stimulate Bible study—can be commended for this purpose.

Study of the Types. By Miss A. R. Habershon. Morgan and Scott, price 2s. 6d. Suggestions on the types gathered from many channels. Well worthy of careful study, as they are the outcome of patient labour.

Helpful Half-hours with Dr. Neatby, 1s.; Pickering and Inglis, Glasgow; Bagster and Sons, London. These addresses are most profitable reading, so much so that extracts will be given as space can be spared in *Things to Come*. If these truths were more apprehended Christians would not be going about to "get" something, but would be resting in something they have got, and in what is already theirs. It is difficult to select, but here is one. "God has not set Adam the first on his feet again, God has cleared him for ever out of the way." "Thank God for it, when one knows by faith that he is 'in Christ.' O what obedience, what love, does God contemplate when He sees Christ! And you know He sees Christ when He sees me, because I am in Christ."

ACKNOWLEDGEMENTS.

1s.: Miss E., Anon., E. V. W., Miss G., H. W., T. P., H. R. B. and wife, Anon., L. L., W. D., W. R., E. B., S. A. C., Miss H., Anon., Mrs. S., Three Readers, Rev. J. Mc.K., Rev. J. B., Col. M., A. W., Mrs. E. C., Anon., Emmie O. H., A Reader, F. I. Mc.B., H. I. M. C., Lt.Col. L. H., Mrs. C., Miss C., Mr. and Mrs. B., Anon., B. and Friend, D. O., F. C., Anon, Rev. R. W. W., L. R. C., Old Reader, Mr. and Mrs. S., Mrs. T., Mr. T., per H. S., Three Readers, Anon, C. F. C., E. R. W., Anon, Anon, Miss I., J. A., A Reader, A Reader, Anon, M. D. M., Mrs. R., G. H., C. E., W. W., A Friend. 2s.: R. A. M., C. S., H. M. P., J. N. H., A Reader, Another Reader. 2s. 6d.: T. R. 3s.: E. F. 4s.: C. E. 5s.: Capt. O. B. 10s. 6d.: Anon. 20s.: E. C., Dot. 40s.: H. S. £5: Miss H., Capt. O. B.

NOTICE.

A friend has sent an order to Dr. Bullinger for books (post-mark, Bromley; amount 3s.), but with no name or address. It is impossible, of course, for the books to be sent until we hear further.

ANSWERS TO CORRESPONDENTS.

M.S., Shide. *Figures of Speech* will contain a full index of every text illustrated, so that readers and students may at any time readily see whether any particular passage is affected by a Figure or not. In many cases several Figures will be found involved in one single verse.

THINGS TO COME.

No. 56.

FEBRUARY, 1899.

Vol. V. No. 8.

Editorial.

"ALL IN ALL."

THE expression "all in all" is elliptical. The figure of speech here used is fully explained and exemplified, as used throughout Scripture, in "*Figures of Speech*," a new work by Dr. Bullinger, now in course of publication.

In supplying the words omitted in the "ellipsis" the sense must be completed, wherever the ellipsis occurs, in strict accordance with the nature of the subject and the context.

The word "all," being an adjective, must have a noun or pronoun to which it refers; what that noun or pronoun must be, will be indicated by the number, gender, and case in which the adjective is used, and also by the context.

1 Cor. xii. 6: "There are diversities of operations, but it is the same God which worketh 'all in all.'" "All these worketh that one and the selfsame Spirit" (ver. 11).

Here it is the same God that worketh all (*these gifts*) in all (*the members of Christ's body*): what these gifts are, and who these members are, is fully explained in the immediate context. See verses 4-31.

This Scripture teaches that every manifestation of divine life and activity, in any or all of the members of the one body of Christ, is by the operation of the one Spirit dwelling in all the members.

Eph. i. 22-23: "And gave Him to be Head over all to the church, which is His body, the fulness of Him that filleth 'all in all.'" Here we must read: "that filleth (or supplies fully) all (*spiritual gifts and graces*) in all (*the members of His body*). Compare chapter iv. 10-13. All supply is from the Head (ver. 16).

Col. iii. 11: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ 'all and in all.'" Here the Greek is slightly different from the other occurrences, but it is still elliptical; and the sense must be completed thus:—In the new man "there is neither Greek nor Jew, &c.," but Christ (the Head is) all (*things to the body, for He is the Life, ver. 4*) and in all (*the members*). Paul says, "Christ liveth in me" (Gal. ii. 20). "Christ in you the hope of glory" (Col. i. 27). The pronoun is used in the first, second, and third person to express the indwelling of Christ "in all" His members. Paul says, "in me" and "in you," the Lord said, "in them." The Head is "all things" to the body, for not only is He the Life (ver. 3 and 4), but "in Him" are "all the treasures of wisdom and knowledge" (chap. ii. 3). The whole life and intelligence is in Him, the Head.

"The Son of God is full of grace and truth," and "out of His fulness have all we received" (John i. 14-16). Thus Christ filleth "all in all." He ascended that He might "fill all things" (Eph. iv. 10). In chap. iii. 19, Paul prays that the saints "might be filled in all the fulness of God." The fulness of God is in Christ, for "in Him dwelleth all the fulness of the Godhead bodily, and ye are filled in Him" (Col. ii. 9, 10). The believer being in Christ, who is the Head, is "filled in all the fulness of God."

This is the believer's standing according to the revelation of the mystery among the Gentiles; it is to the knowledge of this that Paul desires that the saints should attain; it is for this that the Lord Jesus continues to give gifts to men, until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ—no more children—but speaking the truth in love may grow up into Him, "all things" who is the Head, Christ (Eph. iv. 13-15). That through the truth spoken in love, the saints may apprehend that Christ the Head is "all things" to every member of His body, the church. That they may realize this fact.

This blessed standing is the portion of every believer, of every one who by the Holy Spirit confesses Jesus to be the Lord (1 Cor. xii. 3) having been baptized by the Lord Jesus with the one Spirit into the One body (1 Cor. xii. 13). This blessing in the new Man, so put on (Gal. iii. 27), is apart from all distinction of nationality, or social position, or sex, or ordinances; it belongs to the rude Barbarian equally with the polished Greek; to the wild Scythian as to the intelligent Jew; to the bond-servant as much as to his lord, to the female as to the male; all are one in Christ.

These epistles show us the Divine estimate of the saints' standing in union with the person of Christ, by the indwelling of the Holy Spirit which He gives according to His words, in John iv. 14, and vii. 38, and xvi. 13-15. As is the Head, so are the members; "because as He is, so are we in this world" (1 John iv. 17).

The believers' standing answers to the prayer of the Lord Jesus in John xvii. 23. "I in them and Thou in Me, that they may be made perfect in one." A present standing in infinite grace, to be manifested in glory, when "the world shall know that Thou hast loved them as Thou hast loved Me." Paul's object in these epistles is "to present every man perfected in Christ: accepted in the Beloved," the Son of the Father in truth and in love. This end is to be accomplished by speaking the truth in love—for the growth of the body unto the edifying of itself in love.

The power to effect this is, "the Spirit of wisdom and revelation in the knowledge of Him;" the saints being strengthened by the Father, "with might by His Spirit in the inner man: that Christ may dwell in your hearts by faith."

Quickened together with Christ, raised up together with Him, baptized by Him with the Holy Spirit, they have put on Christ the One New Man; risen from the dead, having put off the old man in His death and burial.

The New Man is God's creation, and all things are of God (2 Cor. v. 18), created in righteousness, and holiness of truth; renewed in knowledge after the image of Him that created him. As Christ (personal) is the image of the invisible God, so every new creature in Christ (mystical) bears the image of the Creator. Christ is his righteousness, his sanctification, and the eternal life within him is the knowledge of God and of Jesus Christ as sent of God. The Spirit of God dwells in him, the Spirit of power and of love and of a sound mind (2 Tim. i. 7). Christ is "all things" being the Head, to those who are His body; not only as regards spiritual things, but as regards visible things also, for Christ in His death on the cross is their circumcision; in His burial is their baptism; and in His resurrection is their life. There is neither circumcision, nor uncircumcision, but "Christ is all and in all" (Col. iii. 11).

The body derives its position and character from the Head. The Lord Jesus spoke of His body (personal) as the temple of God, so the body of Christ (mystical) is declared to be the temple of God. The building of which Paul, through the grace of God, laid the foundation (1 Cor. iii. 10) groweth unto an holy temple in the Lord. It is for this growth that the ascended Lord continues to give gifts to men, evangelists, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ. It is by having nourishment ministered from the Head (Col. ii. 19), that the whole body *groweth* with the increase of God.

Personal relationship and official standing are not the subjects of growth. Sonship can only exist by birth or by adoption. Citizenship can only be possessed by inheritance or by being conferred; neither is the result of growth. A servant may become a son, adopted by his lord: An alien may become a citizen, and from a citizen may be made a member of the royal household: but in all these cases the new standing or the new relationship is the result of gift, not of growth. Growth is in stature from childhood to manhood, and in intelligence through increased knowledge of what one's true relationship and actual standing really are.

It is this growth in knowledge that Paul, by the Spirit of God, so earnestly desires for the saints. That by the knowledge of the Son of God they may be no longer children, but may grow up into Christ; may understand that Christ the Head is "all things" to the members of His body. If the Head is crowned as king, all His members are royal: if the Head is anointed as Priest, all His members are holy: every member is a partaker of every honour given to the Head, simply by virtue of the fact of union with Him in life.

For this growth in knowledge Paul prays that the Spirit of wisdom and revelation may be given to them (Eph. i. 17), "for the knowledge of Him," that they may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints; that they may know the love

of Christ which passeth knowledge (chap. iii. 19). That they may be filled with the knowledge of His will in all wisdom and spiritual understanding—and increasing in the knowledge of God (Col. i. 9-10).

In Col. iii. 1, Paul expresses how great conflict he has for the saints "and for as many as have not seen my face in the flesh." (This last expression includes ourselves to-day) "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement (or exact knowledge) of "the mystery of God." Then having declared the completeness of the believers in Christ as regards ordinances, they being risen in and with Him, in chap. iii. 11, he proclaims "Christ all and in all," and then addresses the saints in language proper to Christ personally; He is the elect of God, the Holy One, and the Beloved One; the saints are addressed as elect of God, holy and beloved. Words cannot more forcibly express the vital union of the Head and the members of the body, the blessed standing of the saints in Christ, as made meet for the inheritance of the saints in light. Let us not forget that all flows from the eternal purpose of the Father, "the mystery of His will," Eph. i. 9 through the redemption that is in Christ Jesus, "in whom we have redemption through His blood" (ver. 7) and by the Spirit of His grace and of truth, received out of His fulness who is full of grace and truth, the Son of the Father in truth and love.

The Epistle closes with the prayer of Epaphras, that the saints "may stand perfect and complete in all the will of God." The standing of the saints is in all the will of God; in all that Christ came to do. "Lo I come to do thy will O God," and which He perfectly fulfilled in His death, that one offering whereby He hath perfected for ever them that are sanctified. To stand perfect and complete in all the will of God, is to apprehend our perfect acceptance before God in the perfection of the offering of His beloved Son, who through the Eternal Spirit offered Himself without spot to God. To apprehend by faith all that God has made Christ to be for us in His presence, what we are made towards God in Christ, and Christ in us the hope of glory. "Christ all and in all."

The practical application is, "I, therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

1 Cor. xv. 28. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be "all in all." The word πάντα occurs six times in the 27th and 28th verses, and is in each case translated correctly "all things" except in this last occurrence. We have no liberty to change the translation here. It must be "all things," and to complete the sense we must render it, that God may be (over) "all things" in all (places) *i.e.* over all beings in all parts of the universe.

When the whole work is accomplished for which the Son of God became man, and for which all things are put under

His feet, then the Son will deliver up the kingdom to the Father; the new creation will shew in its completeness that God is "all in all." The whole work of regeneration, from the quickening of those dead in trespasses and sins to the final manifestation of the glory of God in the New Creation in its entirety, will be manifestly the work of God and of God only, through the offering of the body of Jesus Christ once for all, and by the power of the Holy Spirit. The eternal purpose of the Father, through the Son, by the Holy Spirit. Then it shall be fully manifested that "all things are of God." God the Creator of all things shall reign over "all things," and be glorified "in all" the works of His hands.

The Holy Spirit worketh "all things in the members of Christ"; the power whereby He will subdue all things to Himself.

Christ the Head is "all things" to His members, for acceptance in the Beloved, for access to the Father, and for fitness for His presence.

In the New Creation "all things" are of God, who gave His only-begotten Son, who made Him to be a Sin offering, who raised Him from the dead, who put all things under Him, and gave Him to be Head over "all things" to the church which is His body. God shall be all in all.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Third paper.

The first part of the second half of the great Doctrinal Division E, (v. 12—viii. 39).

(Continued from page 76).

BY DR. BULLINGER.

WE come now to consider the last half of the great Doctrinal division of the Epistle to the Romans (v. 12—viii. 39) which is indicated in the structure (page 64) by the letter E; and we shall have first to discover its own peculiar structure; so that we may see its scope, *i.e.*, its great central aim and design, and the points to which this directs our attention. Then we shall be in a position to understand its statements and its words.

As this is the most important portion of the whole, we shall have to examine it with great minuteness, and seek to make it as plain as possible.

EXPANSION OF E (v. 12—viii. 39). SIN.

The old nature—the old Tree itself.

- | | | |
|---|---|--|
| E | v | v. 12-21. Condemnation to death through a single sin (τὸ παράπτωμα) of one man; but justifying unto life through a single righteous act (τὸ δίκαιωμα) of one man. |
| | w | vi. 1-vii. 6. We are not in sin, because we died with Christ. |
| | w | vii. 7-25. Sin is in us, though we are risen with Christ. |
| | v | viii. 1-39. "No condemnation" to those who are alive unto God in Christ Jesus, and in whom is the πνεῦμα χριστοῦ (<i>pneuma Christou</i>), or the new nature, because of condemnation of sin in the flesh. |

From this we get a view of the whole division, and the four parts of which it is composed.

The great point for us to notice in it is, that we no longer read of SINS; but only of SIN. That is to say, it is not now the products of the flesh (*i.e.*, the old nature)—but the old nature itself: it is no longer the fruits of the tree, but the old tree itself. These two are called by various names.

The old nature is called "sin," "the flesh," "the body of sin," "the body of this death" (*i.e.*, this mortal, dying body), "the carnal mind," etc.

The new nature, which is imparted, is called "spirit," "the spiritual mind," "the inward man," "Christ in you," "πνεῦμα θεοῦ (*pneuma theou*) Divine spirit," "πνεῦμα χριστοῦ (*pneuma Christou*) Christ-spirit (viii. 9). This does not mean the Holy Spirit, for there is no article. It is literally "spirit of Christ," or as we have expressed it, "Christ-spirit." The next verse (viii. 10) puts the meaning in another form, going on to the conclusion which flows from the statement—"and if Christ be in you, the body [μέγ, *indeed*] is dead because of sin; but the spirit (the new nature) is life because of righteousness." This Christ-spirit must be in us as the Holy Spirit's creation before He can bear witness with it. It is this "Christ-spirit" which is the great subject of viii. 1-15: and "spirit" in these verses should be spelt with a small "s," and not with a capital "S" till the Holy Spirit is spoken of in verse 16 (as we shall see when we reach chap. viii.).

But we are anticipating: only, however, because of the importance of distinguishing, all through this portion, between "flesh," or the old nature, on the one hand, which is spoken of as "sin"; and "spirit," which is spoken of as the new nature, *i.e.*, Divine nature.

The subject of this whole section therefore, after stating the facts as to the entrance of sin and death by one man, Adam, goes on to deal with the wondrous effects of the Lord's death and resurrection upon "sin," and the effects of the communication of the new nature (*i.e.*, "the spirit of life which is in Christ Jesus") to the believer, giving him power to walk in the newness of this life. So that, as Christ "died unto sin," so does he in "spirit" live "unto God."

This last section is, as we have before said, *subjective*, and refers to *Christ in us* (*i.e.*, *identification* with us); whereas

in the former section (i. 16—v. 11), it is *Christ for us* (*i.e.*, *substitution*, instead of us).

Now let us look at the four members separately. We have underlined them above by the letters "v," "w," "w" and "v":—

EXPANSION OF "v" (CHAP. V. 12-21).

The first man and the second.

v	a	c	12. By one man's "sin" (<i>ἡ ἀμαρτία hēe hamartia</i>), all sinned, and death passed upon all.
		d	13. Sin not imputed where there is no law.
		e	14. The reign of death.
	b		15. Not as by one sin, so the gracious gift.
	b		16, 17. Not as by one man, so the gracious gift.
a	c		18, 19. By one man's righteous act (<i>δικαίωμα, dikaiōma</i>) many made righteous (and the counterpart).
		d	20. Sin imputed when law came (and the counterpart).
		e	21. The reign of sin and death (and the counterpart).

Now this beautiful structure, instead of needing further explanation, really explains to us the great mysteries concerning the entrance and consequences of "sin" and "death" by Adam on the one hand, and of life and righteousness by Christ on the other.

We must notice that in all these structures the corresponding letters (roman and *italic*) belong to and mark corresponding subjects: so that, for example "c" and "c" not only correspond as to the subject, but are consecutive as to argument, all between them being practically in a parenthesis. And so with the other letters and verses.

Consequently, chap. v. 12 reads on to verses 18, 19, with which it corresponds; overleaping verses 13-17. Indeed these verses (13-17) are actually put in a parenthesis in the A.V.:—

12. **Wherefore, just as** (verse 12 commences the structure, and is, therefore, the introduction of the first member of the comparison; the second being stated in the member corresponding with it in verse 18; it is not the conclusion of what has been already said) **by one man SIN** (*i.e.*, in itself, and in the sinful nature which it originated in us) **came into the world, and by means of sin** (as the appointed penalty, Gen. ii. 17; iii. 19), **death; and thus** (by this connection of sin and death) **death extended** (passed through) **unto all men because all sinned** (in Adam, and were born in sin. Compare Gen. i. 27 with v. 3) . . . [here comes in the parenthesis, verses 13-17, and then the second member of the comparison is continued in verse 18]. . . .

18. **Consequently, then as by means of one act of transgression** (this must be the meaning, according to the A.V. margin and R.V. text, *i.e.*, one transgression, not one man, because it would be in direct opposition to verse 17, where we have the word *ἑνός* (*henos*) three times,

and each time with the article; to show that it there means one *man*, in contrast with this verse 18, where the article is purposely omitted, so as to exclude the man, and guide us to the true meaning). Judgment came **upon all men unto condemnation** (or sentence of condemnation, *i.e.*, death); **so by one righteous act also** (*i.e.*, the obedience of Christ in death, referred to in verse 19) grace came **upon all men to a justifying** issue fraught with life. (As in verse 12 we have two evils, "sin" and "death," so we have, in verse 18, the two corresponding but opposite blessings, *viz.*: "justifying" and "life" as the act and gift of God, while in verse 19, we have the same two blessings in their operations as regards ourselves). **For as by the disobedience of the one man** (Adam) **the many were constituted sinners; so, too, by the obedience** (*i.e.*, the obedient righteous act explained in verse 18) **of the one** (Christ) **the many will be constituted righteous.**

Similarly, verses 13 and 20 must be read together consecutively. Also verse 14 with 21.

But we have omitted these, because verse 12 with verses 18 and 19, as rendered above, are the important portion. The Greek is elliptical as to its grammar, perfect as to its structure, and precise as to its employment of words.

It was the one act of the one man that brought in sin, and involved the penalty, *death*. It was the one act of the one man that paid that penalty. The words *δικαίωμα* (*dikaiōma*) and *δικαίωσις* (*dikaiōsis*) must be carefully distinguished in verse 18. Failure in distinguishing them leads to failure in apprehension of their teaching. These are not the words of Paul, but of the Holy Spirit. They are therefore chosen with absolute perfection, and employed with the utmost precision. The whole argument turns on their technical use.

The word *δικαιοσύνη* (*dikaioṣunee*) *righteousness*, denotes the *quality* or attribute of righteousness. As God's righteousness it is the word which marks the *condition* of those who are accepted by God, in Christ.

δικαίωσις (*dikaiōsis*) *justifying*, denotes the action of the judge in declaring or pronouncing or recognizing a person as *δίκαιος* (*dikaïos*) *right* or *just, as he should be*. The termination *-σις* (*-sis*) marks the action as in progress, just as our English termination *"-ing"* does. *Justifying* is, therefore, the meaning of the word in the only two places where it occurs, once in each of the two sections of this division, *viz.*: in chap. iv. 25, Christ "was raised for our *justifying*," denoting the activity of God in justifying; and in this chap. v. 18, through the *δικαίωμα* (*dikaiōma*) or *righteous act* of Christ, a *δικαίωσις* (*dikaïosis*) or *justifying* action of the judge pronounces the sinner just, and confers life; thus reversing the penalty of death (compare v. 12).

In verse 18 *δικαίωμα* (*dikaiōma*) is set in contrast with *δικαίωσις* (*dikaïosis*). Now the termination *-μα* (*ma*) denotes *the thing done, the result* or product of whatever the noun (or root means). So that while the one (*dikaïōsis*)

* For example—from the verb *πράσσω* (*prassō*) *to do*, we have *πρᾶξις* (*praxis*) *the doing*, and *πρᾶγμα* (*pragma*) *the thing done*.

From *ποιέω* (*poiō*) *to make*, we have *ποίησις* (*poiesis*) *the making* and *ποίημα* (*poicema*) *the thing made, etc., etc.*

denotes a *justifying*, the other (*dikaiōma* denotes *the just or right thing that is done*).

No uniform rendering will therefore be sufficient for the translation of *δικαίωμα*, (*dikaiōma*), because it depends in each case on what the righteous act or thing is, that is done. The context alone can decide what righteous act it is. We give the five occurrences of the word in this Epistle:—*

i. 32. "Who knowing the judgment, (*i.e. the righteous sentence*) of God" concerning those who commit certain sins.

ii. 26. "If the uncircumcision keep the righteousness (*i.e. the righteous requirements*) of the law."

v. 16. "The free gift is after many offences unto justification" *i.e. a righteous acquittal*.

viii. 4. "That the righteousness (*i.e. the righteous requirements*) of the law might be fulfilled in us."

Now the meaning of the word is perfectly clear from the way in which the Holy Spirit uses it in all these passages. It cannot be different in the verse we are considering, ver. 18: "Even so, by *the righteous act* of one man also, grace came unto all men to a justifying issue fraught with life" and thus undoing the one disobedient act that introduced death (ver. 12).

We know what the one act of Adam was: but the question now is, What was the one righteous act of Christ? In the next verse it is called His "obedience" in contrast to the one act of Adam's disobedience. What was Christ's great act of obedience? We have the Divine answer—"He became obedient unto death, even the death of the cross" (Phil. ii. 8). That was the extent to which His obedience went, paying the penalty of sin. That was the great propitiatory act which "God hath set forth to be a propitiation through faith in his blood" (iii. 25), which is the corresponding member and subject which is being here explained.

The attempt to get rid of this great central truth, or to minimize it, is one of the saddest blots on man's "theology". Here we have the death and bloodshedding of Christ set forth as the one ground on which God can justify us and constitute us righteous in His own righteousness. Righteousness does not come by law-keeping as Gal. iii. 21 so emphatically declares.

"For if there had been a law given, which could have given life, verily righteousness should have been the law." Therefore it could not have come to us by Christ's law-keeping apart from His death and blood-shedding. Christ's obedience formed His own righteousness, in order to give

*It occurs five times elsewhere (or ten times in all): viz.,

Luke i. 6. "Walking in all the commandments and ordinances (*i.e., the righteous requirements* ordained) of the Lord, blameless.

Heb. ix. 1. "Then verily the first covenant had also ordinances (*i.e., righteous requirements*) of Divine service.

Heb. ix. 10. "Which stood only in meats and drinks, and divers washings and carnal ordinances (*i.e., righteous requirements, margin, rites or ceremonies*).

Rev. xv. 4. "For thy judgments (*i.e., thy righteous judgments*) are made manifest.

Rev. xix. 8. "The fine linen is the righteousness (*i.e., are the righteous awards*) of the saints," *i.e., not their own righteousness, but the award given to the saints.*

virtue to His sacrifice; for the sacrifice must be "without spot or blemish." It was not the spotlessness of the sacrifice which made the atonement, but its blood. "The wages of sin (not sins) is death:" and life can come now only through death; and, Christ having died, the gift of God—eternal life comes to us through that death; and our righteousness comes through Christ's death, and not "by the law;" not by His law-keeping but by His suffering the penalty of the law and receiving in His own person "the wages of sin," that we might have life through his death, and not through His life.

If Christ's obedience during His life was our obedience, then we stand as He stood. And if so why did He die? How could there be any penalty? Penalty for what? If He fulfilled all righteousness and His people stand before God as Christ stood, how could there possibly be any penalty? Christ did not die for Himself as we are plainly told. He died for others—for us: but if we "fulfilled all righteousness" in Him, why should He have died for us.

No! His obedience in life gave virtue and efficacy to His sacrifice, and His death gives us righteousness. We begin with Him in iii. 24, 25, at, and as, the mercy seat; and then we see how, after that (in chap. v. 18, 19), the glory of His person gave perfection to His work, and all is given to us in Him.

If Scripture teaches us anything it teaches us this, that the only title to acceptance with God, is in and by the sacrifice of Christ once and for ever offered on the Cross.

We are accepted in all His acceptableness, but only by imputation. The justifying of Rom. v. 18, comes through the propitiation "in his blood" as stated in iii. 25 and v. 9. All the value of His obedience centres in His death. This is the meritorious ground on which alone we can stand in righteousness before God.

JEREMIAH IN IRELAND: A BRITISH-ISRAEL AND BRITISH-EPHRAIM FICTION.

BY ARTHUR ROWAN FAIRFIELD.

ALL who are in any measure familiar with these two rival off-shoots of the old Anglo-Israel of the Forties, know that each platform contains a similar plank of the very first importance, in the shape of this brand-new fiction—for, to give it the name of "myth" would be to allow it to have what is absolutely lacking, viz., a basis of genuine Irish legend or tradition.

It is to the effect that the prophet Jeremiah ended his mission under the guise of the Manu or Solon of the Gaelic race in Ireland—the King-Judge called Ollamh Fodhla (Eochaidh IV.), after having himself performed a marriage ceremony between a daughter of Zedekiah—the *Tea-Tephi* of the fable—and the Irish monarch, Heremon, son of Milesius, on the latter consenting to conform to the Decalogue. Under Jeremiah's teachings the blood-stained cult of the Druids, becomes a kind of modified Law of Moses; the Ark of the Covenant and Jacob's Pillow are brought by him, while his last act is to bury the *Shekinah* under the Rath called Cathair Crofinn, Tara Hill, Co. Meath.

This pitiful trash, which lacks the humour of *Alice in Wonderland*, and has no better evidential basis than *Gulliver's Travels*, shall have short shrift at our hands. The worst feature in the whole case is the discreditable fact that from Chancellor Hanan, one of the joint Editors of *British-Israel Truth*, downward, every Identitist parades the brand-new fiction as if it were based upon a genuine and ancient Irish legend.

It is admittedly the basis of the connection of our reigning dynasty with the kingdom of Judah, and the line of David, insisted on by both schools of Identity-belief. For the Rev. R. Douglas will, no doubt, endorse the words of the late Colonel, the Hon. O. G. Lambart. :—"Once connect Ollam Fola with the prophet Jeremiah (for which opinion I, with most of those who have read Mr. Glover's work, consider that he has brought forward unassailable presumptive evidence), and we get a clue to all we wish to obtain."

This is virtually the official view of British-Israel; since, it is republished, after the writer's death, in their monthly organ, *The Covenant People*, 1898, page 81. Then, the fiction is reaffirmed in *British-Israel Truth*, 6th edition, 1898, appendix B.

Utterly baseless as it is, this fond thing vainly imagined, is only a little older than the late Mr. Dodson's delightful nonsense. No human being had ever dreamed of it before the late Rev. F. R. A. Glover (mentioned by Colonel Lambart) gave it to the world in his *England, the Remnant of Judah and the Ephraim of Israel*, London, 1861. The idea of making Jeremiah appear on the Hill of Tara in company with "the beautiful Tea-Tephi," was obviously suggested to the inventor's mind by a ridiculous scene, which he found in perhaps the most disreputable, and quite the clumsiest literary forgery of the century. This book, which professes to be "a translation from ancient MSS. in the Phœnician Dialect of the Scythian language," which the fabricator pretended were muniments of his royal race, is the *Chronicles of Eri*, by Roger Conner (falsely calling himself O'Connor) London, 1822. The author's record was of the blackest. He was a fraudulent trustee; a robber (by means of arson) of an Insurance Company; a highwayman, who stopped and plundered a mail coach in Co. Meath; an atheist; and a United Irishman. But while he took all sorts of other liberties with Irish history, he roundly denied that the Coronation Stone of Westminster is the Irish *Lia Fail* or "Stone of Destiny," and never dreamt of Jeremiah or a daughter of Zedekiah on Irish ground.

THE RECORD OF THE AUTHENTIC SOURCES.

These are two very ancient books—the *Book of Lecan* (not printed) and *Chronicles of Clonmacnoise*; Then we have *The Annals of the Four Masters*, Dublin, 1850, etc.; *The Cambrensis Eversus* by Bishop Lynch, Dublin, 1848; *A General History of Ireland*, by Geoffrey Keating, London, 1723 and Dublin, 1809, etc.; *Ogygia*, by Roderick O'Flaherty, Dublin, 1793. There are also fragments of lost works, to most of which these writers had access.

There is an absolute consensus among all the standard histories, as to Heremon (the supposed husband of Zedekiah's daughter) and *Ollamh Fodhla* (or Eochaidh IV.), the

Jeremiah of this fiction, having reigned as kings of Ireland, nearly four centuries apart.

The four standard writers use three diverse systems of chronology, according to which, the dates are as follows:—The Four Masters, and Lynch (Septuagint Chronology).

Heremon 3502 A.M. = 1700 B.C.

Ollamh Fodhla 3882 A.M. = 1320 B.C.

Keating (Usher's Chronology).

Heremon 2737 A.M.

Ollamh Fodhla 3082 A.M.

O'Flaherty, using Scaliger's Chronology, makes Heremon a contemporary of Rehoboam, and Ollamh Fodhla a contemporary of Hezekiah.

Now Jeremiah's real dates are:—Commencement of his ministry (fourteenth year of Josiah), 3375 A.M.; and the destruction of Jerusalem, 3416 A.M.

It will be seen that the dates for the two *more or less nebulous Irish monarchs* and the Bible dates are hundreds of years out.

But these facts presented no difficulties to Mr Glover, who had gauged his public rightly. Whatever he might say, no Identitist would ever verify. So he boldly asserted that *all* these standard sources which agree to keep the two reigns centuries asunder, *actually treat* Heremon and his *twentieth* successor (for such Ollamh Fodhla is) *as one and the same individual*, under the absurd name of "Eochaidh-Ollam-Fola-Herimonn-Ardri."

Having *invented* this tangled web, his next step was to pretend to *unravel* it. This was not the name of one man, he said, but the names of two men: A king and his minister or prophet. The first was the Irish king "Eochaidh-Herimonn-Ardri." The second was Jeremiah, the Hebrew Olam-Fola, or "wonderful seer."*

For a bold reassertion of this conclusion drawn from a *major* premiss of untruth and a *minor* premiss of folly and false etymologies see page 177 of *British-Israel Truth*, ed., 1898.

HOW "TEA-TEPHI" WAS FORGED.

No such name as this is found in any Irish source. But each of its two themes, as the name of a different woman, is found in some lays of undoubted antiquity.

Tea is the wife of Heremon whom he marries in Spain, after ruthlessly repudiating a previous wife, Odbhba† with the approval of Jeremiah (?) She is the daughter of Lughaidh, son of Ith, son of Breogan, her husband's Spanish grandfather, and dies in Ireland.

Tephi or *Tef*, is the daughter of Cino Bachtir, son of Birreuch, king of Brigantia, in Spain. She marries Canthon, son of Caithmend, king of Britain, where she

* Mr. Glover dabbles also with etymology. He makes Ollamh to be the Hebrew *Olam* which means *eternity*. But for *Fodhla* he goes to the Celtic, and gives *revealer* or *revealing* as the meaning (see page 21 of *England the Remnant*, etc.). Now in this there is a double fraud. For (1) he drops the phonetic pronunciation, where *mh* is pronounced *v* (*olav*), and gives a Hebrew word which has the *m* (*Olam*); and (2) he adopts the phonetic pronunciation *Fola* (instead of *Fodhla*), and gives a Celtic meaning. Concerning this it is necessary to remark that the Standard Celtic Dictionaries give *Fola* as meaning *a little while*, or *a garment*, while the words for *revealing* and *revealer* bear not the slightest similarity either of spelling or sound (*reveal* = *nocht, foilsig*; while *revealer* is *nochladohir, foilsigtoir*). *British-Israel Truth* (page 177) gives currency to this double fraud (Editor, *Things to Come*).

† *The Four Masters* ed. 1850, vol. 1, page 31; which gives accounts of the *Book of Lecan* and *Chronicles of Clonmacnoise*.

dies. Her body is returned to Spain for burial; and *there* her tomb is seen, and so greatly admired by *Tea*, the wife of Heremon, that she has one built for herself at Tara, on the model of it, and there she lies buried.

No daughter of Zedekiah could be made out of either of these women, much less out of both, by using the Bardic sources for their story, honestly. But Mr. Glover did not use them honestly. Getting his *Tea-Tephi* by printing one of them, taken from notes, pp. 294, 295 of Connellan's edition of *The Four Masters*, Dublin, 1846, in the following form:—Seven whole verses, and some lines of other verses, out of a total of eighteen, are omitted; and a verse, of his own composition, is interpolated. The excluded matter is just that which contains the real data as to the British Queen *Tephi* being a different woman to the Irish Queen *Tea*. The broad result is the *Tea-cum-Tephi*, of whom Identitists do not shrink from speaking as "the chosen of the Almighty," and "the *sole* surviving lineal descendant of David" at the time of the Babylonish captivity. Such language, applied to the outcome of a literary forgery of a very ugly kind, must be condemned by all as being what is little short of blasphemy.

How Mr. Glover got the "Ark of the Covenant" and "Jacob's Pillow" to Ireland; and how Professor Totten expands and improves on the original fiction we propose to tell in our ensuing number.

Conference Addresses.

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

LOOKING FOR THE LORD.

BY DR. NEATBY.

(At the Gloucester Conference, 13th December, 1894).

I WILL take the last two verses in the third chapter of Philippians as the basis of what I have to say. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things to Himself.

This represents both our calling and our hope. Our calling is to be a heavenly people; our hope is a heavenly Saviour. You cannot have the one, fully, without the other. The hope is a part of the calling. The Coming of the Lord for the Church is no part of prophecy. Prophecy refers to earthly events. You can satisfy yourself of the fact in looking at any of the great prophets, *e.g.*, Daniel, the Image and the Beasts; Jeremiah and Isaiah both speak of the earth; Prophecy constantly has to do with the earth. The Coming of our Lord Jesus Christ to receive us to Himself has nothing to do with prophecy. It has nothing to do with the earth, but with heaven, "From whence also we look for the Saviour." It is as Saviour He comes in order to finish the blessed work that He has commenced. The

events on earth will run their course; but we are not looking for events, we are looking for Christ from heaven. "Our conversation is in heaven—that is our citizenship, or our commonwealth, I think the *r.v.* gives it. Christians, saints of God now, are a people that belong to heaven; but sent down as Christ was sent down to do His will on earth for a little while, and at the proper moment, held in the hands of God, they will be taken away from the earth to which they do not belong. They as little belong to it, as to their calling, as Christ did. He came into this world to do the will of God in the perfect sacrifice of Himself to which you and I owe everything. He testified that the deeds of this world were evil. He had no place to lay His head in it. And Christians, when they lose the hope of the Lord's return, lose too their unworldly character, and seek in proportion to the absence of the "hope" to make themselves comfortable in this world. "Our conversation is in heaven, from whence also we look for the Lord Jesus Christ as Saviour." Now the blessed Lord in going away, left us the hope of His return in the most blessed, yet simple language that you can conceive. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself." "I love the simplicity of this. Some feel a difficulty as to arranging the truths connected with the second advent. But here there can be no difficulty. Christ says "I am going away." He went. "If I go to prepare a place for you, I will come again, etc." He goes to the Father's house. "In my Father's house are many mansions." It is heaven, no doubt; but He does not call it heaven. He calls it "His Father's house." He is going to prepare a place for other children besides the first-born in the Father's house. He is going there "to prepare a place" where He has gone, as Son of God, for other "sons," *i.e.*, for those that are made children of God through faith in Christ Jesus, children of His sovereign grace. He is there preparing our place, that is to say, His appearance there is the taking possession of the Father's house in the name of the children. The same thing occurs in connection with the entering of Christ into the Holy place when it is a question of accomplished redemption, and of worshippers entering, according to the value of the blood, into the presence of a holy God. He enters the Holiest with His own blood. In the title of the precious blood which He presents, He enters as our representative.

So here in John He is the Son going back to the Father, and He presents Himself to take possession of the Father's house for all the children. As for Himself, His title is undisputed "From everlasting to everlasting!" But He takes possession for the "many sons" God is bringing to glory. "If I go and prepare a place for you, I will come again and receive you unto myself." Now when Christ comes to take the kingdom He has much to do with Antichrist and the Beast, and the Assyrian. But there is nothing of Antichrist and the Beast here, thank God. It is simply a question of His coming again personally as He went; of His coming to receive His saints to be with Him where He is. *His object is to receive the Church.*

Now there is one question of great importance. How is it that the hope of Christ's return has so little power upon the Church of God to-day? My brethren, I can tell you. The reason is the want of communion with the earth-rejected and heaven-honoured Christ. If we had every day in our souls, real fellowship, heart-fellowship with the Lord Jesus Christ: if we knew more of what it is to walk by the faith of the Son of God, who loved me, and gave Himself for me, we could not *help* waiting for Him. If Christ were that to the soul which He was to St. Paul, if it were a deep,

*See *The Covenant People*, Nov., 1898, page 170; *Our Race*, etc., 1890 page 187.

present reality that He loved me, that He gave Himself for me; that in His hour of woe He looked right down to me through the ages; that I was before His eye when He took that awful cup from the hands of His Father, which could be drunk only as forsaken of His God, we should be joyfully waiting day by day for Christ. Ah, if Christ had more hold of our hearts His coming would be more a necessity to our souls. That is what we want. We do not need so much *the doctrine* of the Lord's Coming (we cannot know too much of this truth) as a living fellowship, a real companionship with Christ every hour of the day, in all the circumstances through which you pass. Oh, my brethren, may God give you to cultivate much communion with our Saviour and Lord.

"From whence also we look for the Lord Jesus Christ." The apostle has spoken in the early part of the chapter of the revelation of Christ to him. He well remembered the time; he recalled it to them. He told them of the solemn moment when he was on his way to Damascus to blot out the name of Jesus from under heaven. Lo, Jesus appears to him. He would not be more surprised to see a person he had known to be dead for twenty years, than to see Christ in His glory, looking down upon him, His enemy, His persecutor. "If a man find his enemy, will he let him go well away?" and Christ has found His enemy! But He reveals Himself in such grace to Saul of Tarsus that Saul says, "Christ Jesus my Lord." It makes a complete change of everything as regards the whole life of Saul of Tarsus. Before, he had cultivated and trusted righteousness which is in the Law; now he sees a Divine righteousness only in a heavenly Christ. He sees Christ His righteousness, Christ his living joy, "Christ Jesus MY LORD." Do we think of Christ Jesus after this fashion when you speak of waiting for Christ? If we did, we should be waiting for Christ as the Apostle was waiting for Him. We want to *know* Christ to wait for Him more singly, more simply.

It is "from whence we look for the Lord Jesus Christ as Saviour." Christ has been the first time to accomplish the work whereby we can be saved. He accomplished it all by His death. We have life by His death. God's purpose is that the whole man should be the result of redemption; that *the whole man* should be redeemed by the precious blood of Christ. God seldom speaks in the Scriptures of the salvation of the soul. He generally speaks of the salvation of men and women as such. It is true in Peter we read "receiving the end of your faith, the salvation of your souls." The reference is evidently to Israel's blessing upon the earth. The salvation of those to whom Peter wrote was a spiritual salvation, a salvation of the soul in contrast to the earthly blessing that was Israel's portion. But God has redeemed *the whole man*, or rather, has paid the price for the whole man. He has made good the redemption as to the soul, and He is going to make it good as to the body. Christ will come then, as Saviour, to change the body of our humiliation. It is a body of humiliation, a body of vile materials, but not a vile body; it is a body of disease and weakness, subject to disease and death. But He is going to make it like unto His own body of glory. That is the one and only hope. Death is never spoken of as a hope. I never knew a man, unless it was one with a diseased mind, that found any hope in death at all. But here is a hope, "He shall change our vile body, that it may be fashioned like unto His glorious body." Then shall that most excellent purpose of our God be accomplished—"Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn of many brethren."

Our hope is to see Christ Himself! Blessed word, "The Lord

Himself!" Ah, yes, He will not have removed the marks of the passion through which He went for you and me. Every thorn-mark upon that Holy brow will be most glorious. Oh, to see His face *as it is*. Oh, what a hope! And then to be *like* Him; to bear His image! We have borne the image of the earthy well. We have borne the image of the first, the rebellious Adam too well: we shall bear the image of the second man, the last Adam. Oh, it is God's purpose, it is God's predestination my brethren, let us cherish the hope. Let us press after the One that is gone before and is coming, assuredly coming, speedily coming, coming so that we can look for Him now, not look for events, not look for Antichrist, not look for the Beast. Oh no, they will all come every one of them in their day—it must be, God has said it; but before they come to pass, Christ my Saviour will come. He will come as my Saviour to change this vile body into the likeness of His body of glory. You may be sure that I, at any rate, am glad of it. Yes, all trace of sin gone for ever—all trace of the power of the devil gone for ever—the result of Christ's passion and death. Oh, it is a hope my brethren, it is a hope indeed, Christ Himself. There is nothing but joy in the hope. You cannot think of any one dying without some misgiving. If it is yourself you may be excused for having some dread; if it is some one very dear to you, you think of it with even more dread; but here there is no dread at all. To see Him, is to be like Him. Oh, that He would come while I am speaking! Come, Lord Jesus, come now, that we may be with Him. Would there be any fear in it? Fear, what of? He says, "comfort one another with these words." Yes, it is a comfort when it is a question of seeing Christ, of seeing the One who loved me and gave Himself for me. It is indeed a comfort, there is no let, there is no hindrance, there is no possible fear. There is no fear in love. There is no fear, blessed Lord, in seeing Thy face. And no fear in anything, for the peace of God keeps the heart and mind through Christ Jesus.

I have found a Saviour to receive me to Himself above, and I have found a Saviour to save and bless me all the way along. Oh, what a hope it is to "see Him as He is." How is He? Just as when Thomas was bidden to behold His hands, to put His hand into His side—that is how He is, blessed be His Name. Thomas did not put his finger into the print of the nails, and he did not thrust his hands into His side. No, he said, "My Lord, and my God!" What shall I say when I see Him? I have sometimes wondered what I shall say, and I do not know whether I shall be able to say anything at all. If I am able to speak, I think it will be to say, "Son of God Who loved me and gave Himself for me, at length I see Thee!"

Questions and Answers.

QUESTION NO. 189.

M. C. Boston. "If you will kindly explain the expression, 'the breaking of bread' in the Acts of the Apostles, it would be very helpful to many."

We have much pleasure in giving as an answer to this question an extract from the MS. of Dr. Bullinger's, *Figures of Speech*, now in course of publication. It occurs under the figure of *Idiom*, and is one of the many illustrations there given. It is somewhat weakened by being taken away from its context.

"To break bread," κλάσαι ἄρτον (*klasai arton*), is the literal rendering of the Hebrew idiom לֶחֶם פָּרַס (*paras*

lechem), and it means *to partake of food or eat a meal*.* The figure (or idiom) arose from the fact that among the Hebrews bread was made not in loaves as with us, but in round cakes about as thick as the thumb. These were always *broken* and not cut. Hence the phrase *to break bread*.

See examples of this Hebrew idiom in Jer. xvi. 7 (margin) "neither shall men break bread for them," as in Ezek. xxiv. 17; Hos. ix. 4. See Deut. xxvi. 14, and Job. xlii. 11.

Isa. lviii. 7, "Is it not to break thy bread to the hungry?"

Lam. iv. 4, "The young children ask bread, and no man breaketh it unto them."

Ezek. xviii. 7, "Hath broken (A.V. given) bread to the hungry."

We have the same Hebrew idiom in the Greek words of the New Testament, and the readers could have had no other idea or meaning in their minds (Matt. xiv. 19). He took the five loaves and blessed, and brake, and gave the loaves to his disciples, &c. This was an ordinary meal. See Matt. xv. 36; Mark viii. 6, 19, xiv. 22.

Luke xxiv. 30, "And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." In verse 35 they speak of how Christ "was known of them in breaking of bread," *i.e.*, as He *sat at meat with them*.

Acts xxvii. 33-36, "This is the fourteenth day that ye have tarried and continued fasting,† and have taken nothing. Wherefore I pray you take some meat! for this is for your health. . . . And when he had thus spoken he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat."

It is perfectly clear that in all these cases the "breaking of bread" is the ordinary Hebrew idiom for taking a meal. The bread could not be eaten till it was broken, hence the idiom which is used by Hebrews down to the present day.

It is also evident that the Passover was a meal, and it was at this meal, and of it that the idiom is used in Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 24.

In Acts ii. 46, their breaking bread at home (margin) is mentioned to emphasise the fact that they no longer offered sacrifices, and therefore could not eat of them in the Temple. So that though they went to the Temple to worship, they ate their meat at home, in their own houses.

It is incredible, therefore, that in Acts xx. 7, the idiomatic expression can mean in any sense the Lord's supper, as is clear also from verse 11.

The one solitary passage left is 1 Cor. x. 16, "The bread which we break." This is referred to the Lord's supper in ignorance of the prevailing custom of the early Christians when meeting together on the first day of the

week. Assemblies were few, and the members were scattered. Many came from long distances, and food had to be brought for the day's sustenance. The early fathers tell us that the people brought from their own homes, hampers filled with cooked fowls, and geese, &c., meat, loaves of bread, with skin-bottles of wine, &c. The rich brought of their abundance, and the poor of their poverty. These Sunday feasts were called *agapai* or "love-feasts" (from *ἀγάπη*, an ecclesiastical word meaning *brotherly love*), see Jude 12) because the richer brethren made them for the benefit of the poor.

It is easy to see how this would in time become a feast; and how, though all partook of the common food, some would have too much, and some too little; and, as it is written, "some were hungry and others were drunken" (1 Cor. xi. 21). And, of this, it is expressly declared that "this is not to eat the Lord's supper."

This looks as though the feast or meal itself came to be spoken of as "the Lord's supper," from the fact that each received an equal portion, as on that night when the Lord Himself presided, and received it as from Himself and not merely from one another.

But in process of time, a special ordinance was added at the close of these feasts, at the end of the assembly, and at the end of the day, to which the name, "the Lord's supper" was afterwards confined. Up to the time of Chrysostom it followed the feast, but as superstition increased it preceded the feast, but for 700 years after Christ they accompanied each other: and the Lord's supper was unknown as a separate ordinance!

As late as A.D. 692 the close of the Lenten fast was celebrated by an *agapee*, or feast, as the anniversary of the institution of the Lord's supper, and in England was called Maunday Thursday, from the *maunds*, *i.e.*, the baskets or hampers in which the provisions were brought. No one but Royalty now keeps up this ancient custom. It fell into desuetude from the superstition of "fasting communion," which had been brought in (though Chrysostom wished himself *anathema* if he had been guilty of it!).

The "breaking of bread" therefore was used of the love-feast, and never, until recent years, used of the Lord's supper as a separate ordinance.

The error has arisen from the misunderstanding of the Hebrew idiom; and, from translating *literally* that which is used as a *figurative* expression.

Rome has done exactly the same, though in another direction. Rome forces the words "to break bread," to prove its practice of withholding of the cup from the laity, or of communion in one kind! Rome argues that as it only says "bread"; and *wine* is not mentioned; therefore the "wafer" is sufficient!

Had Gentiles been acquainted with the Hebraism, neither malice nor ignorance could have diverted the words from their simple and only meaning.

*Just as among the Arabs to-day, the idiom *to eat salt* means partaking of a meal.

†See under *Supper*.

Our Monthly Bible Study.

THE SECOND ADVENT: A BRIEF CHART.

1. THE BLESSED HOPE: Christ Himself; Acts i. 11; John xiv. 3.
2. THE SPECIAL SIGNS: Observe 2 Tim. iii. 1-7; 2 Pet. iii. 3-4.
3. THE CONSEQUENCES OF THE COMING FOR HIS SAINTS: The Church caught up; 1 Cor. xv. 51; 1 Thess. iv. 16, 17.
4. THE MANNER OF THE "COMING" WITH HIS SAINTS: Acts i. 9-11.
5. THE REWARDS: All service will be rewarded; 1 Cor. iii. 11-15; 2 Tim. iv. 8.
6. THE MILLENNIUM: The Church reigning with Christ; Isa. xi. 6-9; Jer. xxiii. 5-8.
7. THE NEW HEAVEN AND THE NEW EARTH: 1 Chron. xv. 28; 2 Pet. iii. 11-13.

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Signs of the Times.

JEWISH SIGNS.

Our readers will remember that we have from time to time called their attention to the Zionist movement. But while we watch it with the deepest interest as working for the fulfilment of prophecy, we are filled with sorrow, with regard to it because (1) it is confessedly without God, and (2) it is leading first to the "day of Jacob's trouble." It does not ask, When shalt thou (Jehovah) reign in Zion? but when shall *we* reign in Zion?

Our friends will feel it is privilege to read the views of JOSEPH RABINOWITCH ON ZIONISM.

"Just at the end of the nineteenth century, when the Jews reckoned it to be a time of their deliverance from all their misfortunes of the past ages, thinking that they are already at agreement with the human world, and having no fear whatever of being disturbed because of the curses written in the book of the Law; just then, suddenly, came upon them those plagues which are not written in the book of the law (Deut. xxviii. 61), namely: Anti-Semitism and Zionism.

"These two things happened unto the Jews; who shall be sorry for them?"

"Anti-Semitism is an external pain which is destroying the body, and Zionism is an internal malady, crushing down the spiritual health; but both these things operate mightily for the opening and breaking the clods of the Jewish national field, in order that some of the Jews might be able to receive seed, the word of God and His teaching

"Because of Anti-Semitism the Jews became very sensitive to every evil expression in the daily press against the least individual of their nation, and constantly try to take counsel how to answer those who reproach them.

"It is almost impossible even to describe the overwhelming grief which the affair of Dreyfus has caused them. One can remark how in every small place in Russia where Jews are residing, old and young, men and women, rave about Dreyfus day and night. Every morning many Jews are eagerly waiting for some news from Paris about the reversion of the Dreyfus trial. Thousands of pamphlets and booklets in Hebrew and Jargon under various striking titles about the official intrigue in France, about her officers of the headquarters' staff of the army, about Captain Dreyfus, Commandant Esterhazy, Colonels Picquart, and Henry, are circulated among the Jewish mass. Some editors of Jewish papers fancy that in Alfred Dreyfus the Anti-Semites have succeeded in condemning the whole Jewish nation to live at the devil's Isle for ever.

"The Jews can take the sad things of Russia, Roumania and Austria as they are, but the things of the humanitarian France, which till now they esteemed as the one country in Europe where the old story of Christ and the sin committed by the Jews against Him are forgotten; and therefore there is no more Frenchman nor Jew, but true republicans—are unbearable to them. One hears here among the Jews cases of madness because of the case of Dreyfus. It is a fact, that some Jewish congregations have sainted Dreyfus, and one can easily expect, and it would not be strange at all, that some patriotic and learned Jews will come to the idea, that the prophet in Isaiah liii. speaks of Dreyfus. All this is the fruit of Anti-Semitism.

"Then Zionism, about the meaning of which there are disputes and debates between its adherents in their Jewish papers, is only whirling the Jewish brains, making them stupid.

"Those men who know the Jews only from the newspapers, and the speeches of their publishers and delegates of the Basle Congress, can congratulate the movement of Zionism and rejoice over it; the charm of the word Zion calls out their sympathy for it, but those who know the Jews of the present time perfectly, as they are in reality, also the origin, growth, and the influence of Zionism upon the Jewish mass, they, alas, can only with pain in the heart, rank this movement among those wonderful calamities which have happened to the Jews during their wanderings in this world without Jehovah.

"Zionism is a combination of modern Jewish ungodly literature with old Talmudical hypothesis, mingled with some portions of mammon interest. Every sensible man can already observe the influence of it. Discord and derangement are prevailing in every place where two or three Zionists begin to lift up their voice, seeing the orthodox Jews, together with their rabbis, are against the devices and plans of Dr. Herzl. The whole uproar of Zionism (perhaps in Western Europe also) is carried on by the young people only, boys and girls who never mind or care about all that is holy and dear to the heart of their nation. The authors of the flaming articles in the Jewish papers about the unmeasurable growth of Zionism are chiefly young people who care not about responsibility for the truth.

"In these recent days one can remark great disappointments and loss of courage in the Zionistic world. The reasons are, first, because of the strict forbidding of the Sultan to let Jews enter Palestine, where there ought to be the State which Dr. Herzl is planning; then, secondly, because of the journey of the German Emperor, William II., to Jerusalem. Especially that fact, that the German Evangelical Emperor, when ascending the Hill of Zion, made a breach there for Roman Catholicism—this pricks the heart of the Zionists badly.

"As the Jews were pleased and rejoicing over the first Zionist Congress at Basle, which opened for them a new hope for a Jewish State in Palestine, so in the same measure the Jews are now crushed down with grief by the unexpected events which have followed immediately after the second Zionist Congress.

"What a strange sight before our eyes: representatives of the Jewish nation sitting at Basle, caring for its rest and peace in Jerusalem, from one side; and the representative of the German nation standing at Jerusalem, caring for the interests of the German Catholics there, from the other side! But both these mentioned representatives are ignoring the thoughts of Jehovah about Jerusalem, expressed by His true prophets."

POLITICAL SIGNS.

MORE ABOUT MAN'S MILLENNIUM. THE WORLD NOT HOPEFUL ABOUT IT.

We reported in our last number, two agencies at work to bring about a time of peace. These were potentates. The last to enter the arena is a scientist. He calls to his aid for this purpose the powers of electricity. We merely record the statements as the daily papers give them, and so must judge what is put forth *not* at their valuation, but by the standard of God's sure word.

First, what man says:—

The Globe, of Dec. 12th, has the following:

"TESLA DECLARES HE WILL ABOLISH WAR."

"War will cease to be possible when all the world knows to-morrow that the most feeble of the nations can supply itself with a weapon which can render its coasts secure and its ports impregnable to the assaults of the united Armadas of the world. Battleships will cease to be built, and the mightiest ironclads, and the most tremendous artillery afloat will be of no more use to them than so much scrap iron."

Tesla, it is asserted, can direct the electric current wherever he will. It appears from this, that the reign of peace is to be at the disposal of Tesla. The rulers of the earth were to stand in fear of big ships and big guns. Now the big ships and big guns are to stand in awe of

Tesla. But who is the scientist as well as manipulator of gunpowder to stand in awe of?

It is refreshing to get back to the Word of God, for He wields a power that man seems determined to ignore. His appeal to Job on this matter is beautiful, because it makes man so little, "Hast thou seen the treasures of the hail which I have served against the time of trouble, against the day of battle and war." Job xxxviii. 22, 23.

Here is artillery spoken of which builders of battleships have not taken into account; and no port provided to which they can run for safety. When man intrudes himself into the sphere of Divine action, he is sure to make a mess of it, and his flounderings and stumblings are pitiable to behold, to those instructed in God's plans and purposes. If every gun and ship were sunk to the bottom of the sea, that would not bring about a reign of peace. First there must be a *reign of righteousness*, and that is connected with a PERSON before whom man is to stand in awe. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord *alone* shall be exalted in that day . . . And they shall go into the holes of the rocks, and into the caves of the earth, FOR FEAR OF THE LORD, AND FOR THE GLORY OF HIS MAJESTY, when He ariseth to shake terribly the earth." Isa. ii. 11-19.

Very likely when that time comes, man would like to arrange for its *postponement*. He may play fantastic tricks with his own arrangements, and talk about postponement as if it were some advertised sale, when it is found necessary to put a red strip across the announcement "*postponed*."

DISARMAMENT CONFERENCE POSTPONED.

"The real obstacle to the Conference consists in the complex political situation, which is every day less favourable to the Czar's proposal. The Conference will be held in St. Petersburg, but not until May or later, should the European situation continue unfavourable." —*Daily Mail, Dec. 12th.*

But though postponement of the Conference is decided upon, the chief actor in the scheme does not propose to postpone increasing his armaments.

"Herr Richter, speaking in the Reichstag yesterday, protested that the proposals to increase the German Army were not in accord with the sympathy, expressed in the Speech from the Throne, for the Czar's pacific manifesto. He might with more advantage have asked how the Russian manifesto accorded with the great increase in the Russian Navy, with the augmentation and reorganisation of the Finnish Army, and with the expenditure of £18,000,000 upon the rearmament of the Russian Artillery. We can scarcely wonder if, under these circumstances, the other Powers of Europe show some distrust." —(*Daily Mail, Dec. 12*).

And we know that "Evil communications corrupt good manners." This communication has had the effect of stirring up the other Powers to more energy, to be on a level with the great peace-maker.

The effect of this resolve on the part of Russia, appears to have caused the one who chose Mount Zion for a peace pronouncement to modify his intentions.

"BERLIN, Dec. 11.

"The Emperor to-day received Count Ballestrem and the new vice-presidents of the Reichstag, Dr. Frege and Herr Schmidt, of Elberfeld.

"The international situation requires great attention, as indeed every layman can see for himself, and it is therefore necessary to carry out the proposed perfecting and completing of the army.

"What was proposed, his Majesty went on to say, was certainly not much, but consideration for the tax-paying capacity of the country had not permitted more to be proposed.

"The Emperor then spoke with satisfaction of his journey to Palestine." —(*Reuter*).

This does not display much faith in his own decree from Mount Zion. "Satisfaction of his journey." Is that all? It would have been more assuring if he could have convinced the world that his satisfaction took the direction of his proclamation.

And now as Germany has to follow Russia, so Austria has to follow Germany. That kingdom cannot afford to be outdone in the race.

"FOLLOWING GERMANY'S LEAD."

"NEW ARMY CORPS IN AUSTRIA TO BE FORMED."

VIENNA, Dec. 11.

"The Ministry of War has under consideration the formation of a new army corps, and the example of Germany will be followed. The next Delegations will have submitted to them a proposal for the increase of the standing army. At the same time, the two years' service may be introduced in order to spare the population new taxes. The headquarters of the new corps will be at Bruenn." —(*Daily Mail, Dec. 12*).

But here comes another upon the platform. No less a person than

MR. W. T. STEAD,

who has played many parts: not long since as one of the speakers at the Congress of Spiritists. This time *The Globe* gives him the title of "Herald Angel." There is not given any further indication as to the class of angels. Though we don't forget there are two classes representing two different spheres.

"Mr. Stead feels as if he were a herald angel bearing glad tidings of peace and goodwill to the nations this Christmastide."

With all this Babel of tongues we are privileged to hear what a British Statesman has to say on the subject, and he is the only one that appears to have any common sense, or able to estimate at their proper value the pretensions of those who foolishly suppose that *peace* rests, either upon their will or their word.

"A great English statesman the other day, who knows the secrets of the Courts and Cabinets of Europe, after listening to my statement of the Czar's views on this subject, replied with great sadness, with great impressiveness:

"The Emperor has correctly diagnosed the incurable disease of modern States. But it is an incurable disease. You might as well tell me that I am sure to die. Nothing that can be done can possibly avert it. It is as inevitable as death itself."

"Well, even if that is so, you do not object to call in a physician," I replied.

"Yes," he said, with a melancholy smile: "the physician may for a while postpone the inevitable; but that is all he can do."

Though the writer of the letter sets his opinions against that of the Statesman. We are sure the statesman is far more in touch with the declaration of God's Word.

"It is not in that spirit of melancholy despair that the Pilgrims of Peace will go forth on their Holy War against war. With high hope in their hearts, born of a happy faith in the progress and improvement of mankind, they will march through Europe proclaiming the doctrine of Brotherhood and Peace. What more appropriate season than this Christmastide for launching this great idea! And can we doubt but that they will, indeed,

Ring out the thousand wars of old,
Ring in the thousand years of peace!"

And as the statesman does not indulge in any delusions or proclaim a false peace, so the Government backs up this conviction by *acts*, and appears to have given a very large order for cartridges.

We began by reference to God's Holy Word. We will end this from the same source which tells the world what is coming.

"The great day of the Lord is near, it is near and hasteth greatly. Even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of trumpet and alarm against the fenced Cities and against the high towers. And I will bring distress upon men, that they shall walk like blind men, BECAUSE THEY HAVE SINNED AGAINST THE LORD." —Zephaniah i. 14-17.

There are some writers that do not see things in the light of these apostles of "Peace, Peace," for Carlyle, in one of his essays, speaks of looking upon "the physiognomy of a world now verging towards dissolution."

It is reserved for *One* to do this, and He only can do it. But the world has no place, either for Him and His word. Nevertheless it is written of Him:—

"He maketh wars to cease unto the ends of the earth. He breaketh the bow and cutteth the spear in sunder, He burneth the chariot in the fire."—Psalm xlvi. 9.

This will include battleships and maxim-guns, even though it be a gun that man boastfully asserts "will lick creation."

RELIGIOUS SIGNS.

DOLL SUNDAY.

This is the latest invention, and Sunday, Dec. 18th was the day. We have "Flower Sunday," come to stay, "Toy Sunday" has made its appearance. But in noting it at the time we asked, "Why draw the line here?" There is no limit, of course; and so we have the following in *The Daily Mail*, of Dec. 19th:—

"DOLLS IN CHURCH.

"AN APPEAL WHICH MET WITH A VERY HEARTY RESPONSE.

"The chancel of a church is hardly the place in which one would look for dolls, but this somewhat unusual form of decoration was what drew a large congregation to St. Mary-at-Hill Church last evening.

"The Rev. W. Carlile had, with the object of providing poor children in slums and hospital with some form of Christmas gift, appealed to his congregation for dolls, and yesterday the results of their response were on view.

"Around the altar-table there were mannikins of every size, sort, and description . . . from the puffy-limbed creation of rag and sawdust to the lady ablaze with dainty silk and laces, the dresses making a splash of colour which from a distance seemed as if produced by a mass of gaily-hued flowers.

"After the service the congregation filed round in front of the altar to inspect the dolls. . . . The whole idea struck one as being peculiarly happy, and even though its unconventionality was obvious. . . ."

We should think so! and we trust that the example may not find many imitators—though we much doubt it.

PEACE SUNDAY

was on the same day, and was invented by Mr. W. T. Stead, the prominent Spiritist, and was blessed by the Bishop of London. The Archdeacon of London presided, and was supported by such enthusiasts as Dr. Clifford, Canon Barker, and Hugh Price Hughes, Mr. Percy Bunting, Madame Novikoff, and many others.

No one can desire peace more than we do; but, having the Word of God in our hands, we know that it is absolutely vain for man to try and bring in universal peace without Christ. Man has rejected and crucified "the Prince of Peace," and yet dares to talk of peace without a thought of His return to establish a reign of peace on righteous grounds.

Christ came with the message of "Peace on earth" (Luke ii. 14). But He was rejected. Hence, just before His crucifixion, the message was altered to "Peace in heaven" (Luke xix. 38). The Prince of peace is in heaven, and there can be no "peace on earth" until the Prince of peace shall Himself come again and bring it with Him. We were not found giving up a Sunday at St. James's Hall, because we read and know from Dan. ix. 26 that "even until the end shall be war; desolations are determined" (R.V.). And from Ezekiel xxi. 7 we read the words of the LORD GOD, "I will overturn, overturn, overturn it, until He come Whose right it is."

We know that this blessed time is near at hand, for it shall be "when THEY SHALL SAY peace and safety" (1 Thess. v. 3).

Editor's Table.

THE RAPTURE.

In reviewing an article by Dr. Parsons of Toronto, Canada, on the Rapture, the Editor of *Watchword and*

Truth refers to the Editor of *Things to Come* as having "abandoned altogether" its *secrecy*.

As this statement has puzzled some of our readers we wish to explain that, while holding more firmly than ever the Rapture of the Body of Christ *before* the great tribulation, we have not abandoned its *secrecy*, simply because we have never held it and never taught it. It may be secret or it may not be: nothing is said about it. The word "secret" as applied to it is non-Scriptural (we do not say un-Scriptural). Its *secrecy* is only an *inference*, drawn from several Scriptures which seem to imply it. But it is no part of the Revelation concerning it, and we prefer, for our own part, not to burden that Divine revelation with a human inference which is by no means necessary for its support.

ANSWERS TO CORRESPONDENTS.

C. S., Wood Green.—I. The best Bible for your purpose is the one like that used by the Editor for many years, "The Student's Bible." It has wide margins for notes, with 32 blank pages for additional notes at the end. It is pagged, and has arrangements for an index. It is published by the Trinitarian Bible Society, 25 New Oxford Street, London, W.C., in three bindings:

	s.	d.
1. Best Morocco boards	15	0
2. " " Flexible covers, yapped, &c.	17	6
3. " " " " kid lined	22	0

Orders should be sent to the Editor.

II. The best Etymological English Dictionary is that by Professor Skeat, published by the Clarendon Press, 7 Paternoster Row, London, E.C.

THE BARBICAN MISSION TO THE JEWS,

of which the Rev. Prebendary Webb-Peploe is the president, has been at work now for close upon 10 years. Started, like every other good cause, in a small way, the Mission has gradually extended its operations, and now plays an important part in the work of evangelising, enlightening, and socially helping numbers of God's people who come within its sphere of influence from time to time. As to the result, in many cases, of the evangelistic efforts put forth by the Mission, most interesting extracts from letters sent to the secretary (Prediger C. T. Lipshytz) might be given, did space permit. But suffice it to say, that these are from Israelites, who have counted the cost of and nobly endured, persecution for the sake of Him, whom they have accepted as their Messiah.

An important agency, carried on *every evening during the whole year*, in connection with the work is the Bible class, at which the goal of all debate is to show to those in attendance that Jesus Christ is indeed the son of God.

Any contributions forwarded to the secretary, 262 Commercial Road, E., where the Mission has acquired temporary premises, will be gratefully received.

ACKNOWLEDGMENTS.

One shilling from Well-wisher, G. B., C. F. B., Mrs. M., Anon., Miss D., W. C., A. I., A. W., Miss B., Reader, One who appreciates, E. J. W., W. C., H. B., F. L. L., Mrs. D., Appreciates, a Friend, Aberfeldy, Anon., Two Readers, Anon., J. A. F., M. E. M., W. B., Anon, R. T., A Poor Woman, Wilton, I. G., T. C. E.

Two shillings from H. I., B. H., A. R., Anon., W. P., A Workman, Anon., W. P. I., A. E. O., S. E. and R. J. L., F. S. H., Mrs. S., P. H., A. W.

Half-a-Crown from J. D. K., F. H. Mc. I., A. M., C. T. C., T. C. Y.

Three shillings from a Friend.

Five shillings from F. G. C., T. M., T. C., D. B. F.

Twenty shillings from H. B.

THINGS TO COME.

No. 57.

MARCH, 1899.

Vol. V. No. 9.

Editorial.

"THE FEAR OF THE LORD."

THE closing days of the present Dispensation are in many respects like the closing days of the old Dispensation, as they are described in the Old Testament.

Outwardly, everything was religiously beautiful and ceremoniously grand, but inwardly they were full of rottenness and hypocrisy (Matt. xxiii. 25-28).

As it was in the days of Malachi, even so it is in our own days.

We have plenty of religion, but little of Christianity.

We have an outward acknowledgement of God, but inwardly a hatred of His truth, and enmity to the sovereignty of His will. Yes, there is plenty of religion, even as the Lord Jesus found when He came unto His Father's house (John ii. 14-16; Matt. xxi. 11-23).

"To what purpose (He might well have then asked, and applied the words of Isa. i.) is the multitude of your sacrifices unto me saith the Lord? I am full of the burnt offering of rams, and the fat of fed beasts."

The complaint was not on account of any lack of religious observance, as may be seen from comparing the Four Gospels with Isa. i. 10-15. There was abundance of all this, but it meant nothing. Even as it is to-day.

It was in the midst of all that scene of religious excitement and yet of spiritual desolation, that Malachi knew where to find a few who knew the God whom they worshipped. So now, where corporate testimony has failed, there are still those who answer to that little company in the days of Malachi.

"THEN—they that feared the Lord spake often, one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before Him for them that feared the Lord and thought upon His name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels (margin *special treasure*)" Mal. iii. 16.

Yes, it was "THEN" in those dark and evil days of apostasy. There were even "then" those who feared the Lord—Jehovah (not God)—their own Covenant God. The Lord who opens the book of this prophecy by saying, "I have loved you" and this in spite of all their rebellion and all their enmity.

There is no high standard of attainment raised up, either of work or experience.

On Jehovah's part He declares "I have loved you," and on His people's part it is stated that "they feared the Lord."

It does not say—"then they that believed the Lord, or loved the Lord, or that were zealous in His service, or holy in life, or higher in attainments, or deeper in

experience—but "then they that feared the Lord." So that this word is for the feeble folk among our readers; those that fear the Lord and hope in Him.

This fear is *reverence* and not terror.

To fear the Lord is the very opposite of being afraid of Him.

Only those really fear the Lord, who know Him so well in all His holiness and love and sovereignty and power, that they realize their own weakness and worthlessness and impotence.

This fear of the Lord makes men afraid of themselves; yea, afraid of their own wisdom and their own will.

They are so convinced that the Lord knows best, that they would rather Him do what He wills. Not because by some act of faith they think they have given up their wills! Ah! dear friends, our wills are not so easily got rid of as all that! No one can get rid of the old nature as easily as that. Where this method is inculcated and adopted, it has to be done over again; and this, again and again.

But where there is no effort; where there is no thought of ourselves or of our own will; and where we fear the Lord, and learn Him, and know Him, we are so convinced of His infinite love, and infinite power that we are—without an effort—not merely "willing," as the phrase goes—but thankfully anxious for Him to do all His will; we would really prefer it to our own, because we fear the Lord.

This is where most Christians to-day seek to end. But it is where we ought to *begin*, for "the fear of the Lord is the beginning of wisdom." We are to begin therefore with Him!

We speak often, one to another. But what do we speak about? Well, though we speak *to* one another, those who really fear the Lord, do not speak *about* one another. We have something better than that to speak about!

The first thing we say to one another is—"Come ye children, hearken unto me: I will teach you the fear of the Lord" (Ps. xxiv. 11). The next thing we say, is, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul," (Ps. lxxvi. 16). Observe, it is "what HE hath done." It is about His work for me, not about mine for Him!

You may, by this mark, always know those who really fear the Lord." Read Psalm cxlv. and there you see what those who fear the Lord speak about. It is all about the Lord Himself.

"I will speak of the glorious honour of Thy Majesty,
And of Thy wondrous works (or words)
And they shall speak of the might of Thy terrible acts,
And I will declare Thy greatness;
They shall abundantly utter the memory of Thy great goodness,
And shall sing of Thy righteousness
The Lord is gracious, and full of compassion,
Slow to anger and of great mercy
The Lord is good to all:
And His tender mercies are over all His works.
All Thy works shall praise Thee, O Lord,
And Thy saints shall bless Thee
They shall speak of the glory of Thy kingdom
And talk of Thy power.
My mouth shall speak the praise of the Lord."

This is the mark of those who "fear the Lord." The more we have of this fear, the more shall we speak to one another of Him, and the less shall we speak about one another or about ourselves.

The Lord does not want us to do this. He knows all about us, better than we know or can ever know ourselves. But He loves to hear us speak of Himself, of His works, of His ways, and of His word. For it is of these, who thus fear and speak, that it is written, "The Lord hearkened and heard." It is a beautiful figure (a Pleonasm) that is used here. One word ("hearkened") would have been enough for the grammar, but not enough for the sense or for the truth which the Lord wishes us to learn. The Lord *hears* what man can never hear, however much he may *hearken*.

We are told that He heard the *cry* of Moses, though without words at all (Ex. xiv. 15).

He heard the sighs and *groaning* of Israel which is without words at all (Ex. ii. 23, 24).

He heard the *breathing* of Jeremiah in his low dungeon (Lam. iii. 55, 56).

He heard the *cry* of Jonah from the belly of the fish which He had prepared for him (Jonah ii. 2).

He heard the *thoughts* of those who "feared the Lord and that thought upon His name" (Mal. iii. 16).

Yes, our God not only hearkens to, but He hears all these because they spring from, and are the fruit of, the new nature which He has imparted to His people. These breathings and groanings and cries and thoughts may be "uttered or unexpressed," but He knows them and notes them. They are precious in his sight. A book of remembrance is kept for these. The Lord-fearers are not necessarily fluent speakers, or able to make long or "beautiful" prayers, but they are poor in spirit, needy in experience; often unable to find words to express their thoughts or their feeling; often unable to produce the love which they long to feel; or to express the desires which they would have.

But these are their infirmities; and "the spirit helpeth our infirmities; for we know not how to pray as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26, R.V.).

This is the provision for us now, and here, in grace. But there is a provision of glory beyond. There is "that day" when He will make up His jewels, "His special treasure" (Mal. iii. 17, marg.).

Now, He declares His love to them, and bears with their infirmities and their ignorance. Now, He carries them and cares for them, but "in that day" which is speedily coming, He will manifest them as His own special treasure.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Fourth paper, Rom. vi. 1—vii. 6.

By DR. BULLINGER. (Continued from page 89.)

IN our last chapter we dwelt on the first great member (v. 12-21) of the second half (v. 12—viii. 39) of the doctrinal portion of the Epistle.

There are four such members, and we now come to look

at the second member (vi. 1—vii. 6) marked w in the structure of this division on page 87.

This second member also yields its treasures when we examine its own peculiar structure, which gives us the key to the particular point which it is designed to impress upon us.

EXPANSION OF w (vi. 1—vii. 6).

The subject of which is

We are not in "sin," because we died with Christ.

w	f	vi. 1-11.	Death to "sin," and Life in Christ.
			Association with Christ in death and life.
	g	12-14.	Sin no more dominion, because no longer under law, being alive from the dead.
	h	15-16.	The old master and servant.
	h	17-19.	The new master and servant.
	g	20-23.	Free from "sin" and alive from the dead (Illustration of "g," by master and servant).
	f	vii. 1-6.	Association with Christ in death and life. (Illustration of "f," by husband and wife).

We have to bear in mind that the great subject of this whole division is SIN and not *sins*. The old nature (which is called "sin") and not its results. The old tree, and not its fruits.

Having learnt the great fact, *objectively*, as to the entrance of "sin," and its penalty, death (v. 12-21), we come in this member (vi. 1—vii. 6) to be taught directly as to "sin" itself *subjectively*, in its special relation to ourselves and our experience.

In no department of Theology is seen more clearly how opposite is the teaching of Romans, here, to that which is of man and of *human* reasoning. Romans' teaching is that all are absolutely ruined by sin, and wholly unable to restore themselves to Divine favour. The popular teaching is that man is not wholly ruined, and that therefore he is able to do something to regain the Divine favour, and promote his own happiness by progress in virtue and knowledge.

Having learnt this opposition in Rom. i. 16—v. 11, as to justification *objectively*, we are now to be Divinely taught as to its bearing on the believer *subjectively*.

The subject is opened by stating an objection which, from that day to this, is the first manifestation of the natural man's enmity to salvation by free grace. It is most plausible: If the sinner is justified without works; and if, where sin abounded, grace has much more abounded, may we not continue in sin that grace may still more abound, and be still more abundantly displayed?

Let any of our readers state the doctrines of grace to a natural man, and he will be found at once to use this objection in retort. It will come naturally and spontaneously from the natural heart.

But before we consider the Divine answer to it, it will be necessary for us to notice how the first member f (vi. 1—11) of the structure given above is itself constructed.

THE EXPANSION OF f vi. 1-11.

Death to "sin" and Life in Christ. Association with Christ in Death and Life.

f	i	vi. 1-3.	Death to "sin" cannot entail life in sins.
	j	4-7.	By association with Christ in His death and life there cannot be continuance in sin.
	j	8-10.	By association with Christ in death and life there must be life with God.
	i	11.	Death to "sin" entailing life with God.

Now we are prepared to understand the words employed, having before us in this structure the scope and design as the key to their meaning. The words, looked at from this point of view, interpret the truth to us ; instead of our having to interpret the words according to our ideas of truth.

TRANSLATION OF i (vi. 1-3).

Death to "sin" cannot entail life in sins.

What, then, shall we say? Are we to go on in (the commission of) sin in order that (God's) grace may abound? Far be the thought!* How shall (such as) we who died (in the person of our substitute, Christ) to sin (still) live in it? or (if you do not understand this) are ye as ignorant that as many of us as were baptized unto Christ Jesus unto His death were baptized.

The question is merely asked as to whether as many of those who had been baptized really knew what it meant? When Christ was on earth He said: "I have a cup to drink that ye know not of"; "I have a baptism to be baptized with" (Matt. xx. 20-22; Mark x. 38, 39). That cup was His death (Matt. xxvi. 39). That baptism, then, must have been His burial (for it was something which the sons of Zebedee could undergo). Christ went under, not the water, but, the earth. And as many as had been baptised unto Christ are reckoned as having been buried with Christ. It was a figurative burial, whereby the person professed to become the disciple of Christ, owning Him as Lord; no longer to live in the service of sin; but, as associated with the One who had died and was buried, he professed to have died with Him and to be alive to God in Him, to serve God who had done so great things for him, in Christ who died and was risen.

We have here the first preliminary statement of the great fact which is to be developed later on in the teaching given to us in Ephesians and Colossians.

This is the only reference to baptism in Romans. Paul had administered both circumcision and baptism during the first portion of his ministry "to the Jew first" among the synagogues. He refers to what he, as a Jew, had received and practised; and he draws an argument from it.

But we hear no more of it. For when he comes in Ephesians and Colossians to speak of "the Body of Christ," and the Headship of Christ, it is Christ who is the Baptizer with the One Spirit.

Speaking of baptism in Romans, he does not teach the Mystery, but he connects it with "the Gospel promised afore." But speaking of the Headship of Christ, it is the baptism with the Holy Spirit which he connects with it. In other words the old ordinance of baptism is connected with the Gospel "promised afore" (Rom. i. 2), while the further revelation (in Eph. and Col.) is concerning the One Spirit by the one Lord into the One Body and is connected with the Mystery never before revealed. The Mystery is mentioned in this epistle in its closing words as forming the starting point of, and connecting link with, the further teaching to be given in Ephesians.

*Fourteen out of the fifteen occurrences of this expression occur in these Church Epistles—10 in Romans, 3 in Gal., and 1 in 1 Cor.

TRANSLATION OF j vi. 4-7.

By association with Christ in His death and life there cannot be continuance in sin.

We were buried, then, with Him by our baptism unto (His) death to the end that like as Christ was raised up from among the dead by the glory (i.e., the glorious power) of the Father, so we also should (get to) walk in newness of life (i.e., life-newness, or, freshness, with emphasis on newness). For if we are become planted together* in the likeness of His death we shall exist (in the likeness) of the resurrection (of Him, i.e., His resurrection also; knowing this, that our old man† was crucified together with (Him) to this end, that (the domination of) the body of sin, (this slave of sin) might be brought to nought (or rendered inoperative) that no longer should we be slaves to sin. For he that died (or has once for all died, i.e., with Christ, ver. 8) is cleared (justified) from sin."

Here, note again it is "sin," not sins. It is the old man and the old tree that is being dealt with. The whole passage is so clear that it requires no explanation at our hands. It was written in order to explain these wondrous truths to us. He who has once died (as the believer has in Christ) has already suffered the penalty, and received the wages of "sin." He is therefore cleared, and thenceforth discharged from all its legal claims. But it is in Christ that he died, *and is reckoned to have died with Him, as expressed in the counterpart of His death.*

What the consequence of this is, is explained in
j. vi. 8-10.

By association with Christ in death and life, there must be life with God.

"Now if we did die together with Christ we believe that we shall live also with Him (the future tense is used here to show that though this is spiritual now, it will soon be gloriously literal and real knowing (as we do) that Christ, having been raised from among the dead,

*To plant and to build are terms used by God throughout His Word for the setting of a People or a Nation as a corporate unity on the earth (Exod. xv. 17, Jer. xviii. 9, Amos ix. 15). The same words are used by the Holy Spirit in 1 Cor. iii. 6-10 in reference to the preaching of the Gospel "to the Jew first." "I have planted"—"as a wise master-builder I have laid the foundation." By the baptism of Jews and Gentiles in confession of Jesus as Lord and Christ, those who before were separated as circumcised and uncircumcised were "planted together," and became "members one of another." The church so constituted contained persons of two nationalities, recognised as "one body in Christ," though all that this meant could not yet be explained, for the Headship of Christ was not yet preached.

The force of this Scripture, Rom. vi. 5, lies in the contrast between the two verbs, "we are become" *γεγόναμεν* (past), "we shall be or exist" *ἔσομεθα* (future). The saints had become "one body" on earth by baptism unto Christ's death. This was temporary. They were to exist in the likeness of His resurrection by the baptism with the Spirit whereby he was raised from among the dead, a Spiritual body no longer associated by an ordinance upon the flesh, but by the indwelling Spirit united to Christ and one to another. [They were afterwards taught that Christ had abolished in His flesh the law of commandments in ordinances (Eph. ii. 15).]

† In these epistles only here, and Eph. iv. 22, and Coloss. iii. 9.

dieth no more: death hath dominion over Him no more. For (the death) He died, He died once for all (as the penalty due) to sin, but in that He liveth, He liveth with respect) to God."

This is the consequence of Christ's death as regards Himself; and now the actual result of it to us and as regards ourselves in our own experience is stated in the fourth member.

i. vi. 11.

Death to sin entailing life with God.

"Likewise reckon ye also yourselves (as*) dead persons (with reference) to sin (not sins!) but alive (*i.e.*, living persons) (with respect) to God, in Christ Jesus."†

This again interprets spiritual facts to us; and needs no human comments, which only darken the meaning and impede the flow of the doctrine.

Now we come to the second member of the larger section.

g. vi. 12-14.

"Sin" (*the old man*) no more to have dominion.

g	k	12.	Sin not to reign in mortal body (exhortation).
		13—.	The members therefore not to be surrendered as instruments of unrighteousness (negative).
		—13.	The members to be surrendered to God as instruments of righteousness (positive).
		14.	Sin not to lord it, because no longer under law but grace (reason for exhortation in ver. 12).

The Translation of g vi. 12-14.

"Let not therefore sin (your old nature) reign in your mortal body so as to obey its desires, neither present ye‡ (or be presenting) your members unto sin (your old nature) as instruments (or weapons for it to use) of unrighteousness to sin. But present§ yourselves unto God as alive from among the dead, and your members as instruments (or weapons) of righteousness unto God. For sin (your old nature) will not be your lord (with emphasis on your); for ye are not under law but under grace."

The third and fourth members which go together.

h, vi. 15, 16 and h, vi. 17-19.

The subject illustrated.

h	m	15, 16.	Acts of obedience indicate the master served.
		n 17.	Change of acts of obedience.
		n 18.	Change of master served.
		m 19.	The master served indicates what the acts of obedience should be.

The translation of h, and h; vi. 15-19.

What then? Shall we sin (or are we to sin, Sub. aor. according to L T Tr A) **because we are not under law, but under grace? Far be the thought! Know ye not**

* The verb, *to be*, is omitted by all the best Greek Texts.

† The words, *our Lord*, are evidently the addition of a later scribe and are omitted in all the best Texts.

‡ Present tense, *be presenting*, with a continuous present sense, meaning *it is at no time to be done*.

§ Aorist tense, which refers to the act itself as a once accomplished fact: lit. *have presented yourselves once for all*.

that to whom ye present yourselves as servants for obedience, ye are servants to him whom ye obey: whether of sin (*i.e.*, the old nature) unto death, or of obedience unto righteousness. But thanks be to God that (although*) ye were servants of sin, yet ye obeyed from the heart that form of teaching in which ye were instructed (lit. to which ye were delivered). Having then got your freedom from sin (*i.e.*, from the dominion of the old nature) ye are made servants of righteousness. I speak after the manner of men on account of the weakness of your flesh: for as ye once presented your members in bondage to uncleanness and to lawlessness to (work) lawlessness; so now present † your members in bondage to righteousness to (work) holiness.

Having thus got our freedom (as verse 18 explains) from the lordship of sin (*i.e.*, from the dominion of the old nature) we have become the bond-servants of righteousness.

Further illustration of this great fact is afforded by

The fifth member g. vi. 20-23.

Illustration of g vi. 12-14, Master and Servant.

g	o	q 20—.	Servants of "sin."
		r —20.	Free men as to righteousness.
		p 21.	The fruit shame, and the end death
		o r 22—.	Free men from sin.
g	—22—.	Servants of God.	
		p —22, 23.	The fruit, holiness, and the end eternal life.

The following is the translation of g vi. 20-23.

"For when ye were servants of sin (*i.e.*, the old nature) ye were free in the matter of righteousness. What fruit then had ye at that time in the things of which now ye are ashamed? For the end of those things is death (vi. 23). But now, having got your freedom from sin (your old nature) and once made servants to God, ye have your fruit unto holiness, and the end eternal life (vi. 21). For the wages of sin (the old nature) *is* death, but the free gift of God is eternal life in (and through) Jesus Christ our Lord."

We pass on to the last member of this section, *viz.* The first six verses of chap. vii. which correspond with vi. 1-11.

Just as in the previous section on *justification*, two illustrations were given in (1) Abraham, (2) David (chapter iv): so here in this section, as to *the effects of justification*, there are also two illustrations: (1) master and servant (vi. 16-23), and now (2) man and wife (vii. 1-6).

EXPANSION OF "f" (vii. 1-6).

Illustration of "f" (vi. 1-11) Man and Wife.

f	s	7.	Lordship of the law during life.
		t u 2.	Death releases from its claim.
		v 3.	Result (Re-marriage lawful).
		t u 4—.	We dead to the law in Christ.
		v —4.	Result (The way open for union with Christ in resurrection).
s 5-6.	Clearance from the law by death.		

* The *de (de) but*, in the latter part of the clause implies the ellipsis of *μέν (men) though*, in the former part.

† Again we have the aorist tense, marking the act as done once for all, *have them presented*.

The following is the Translation of *f* vii. 1-6.

"Are ye ignorant, brethren (for I speak to them that know) (or have learnt) law, (*i.e.*, understand through having learnt how law works, and what are its effects) how that the law is lord over a man as long a time as he may live? For the married woman is bound by law to her living husband (*i.e.*, so long as he is alive) but should the husband die she is free from the law of (or, as to) the husband. So then, if, while the husband is alive she be (married) to another man, she will be called an adulteress: but should her husband die she is free from the law, so as not to be an adulteress though she be (married) to another man. (And it goes without saying that, if she die herself, of course she is free.*)" Wherefore, my brethren, ye too were once for all dead to the law by the body of Christ, that ye should be *joined* to another, even to Him that was raised up from among the dead, in order that we may bring forth fruit to God. For when we were in the flesh the sinful passions (with emphasis by *Enallage* on "sinful,") which were called out through the Law wrought in our members to bring forth fruit unto death: but now we have been (once for all) cleared from the Law, having died to that in which we were holden: so that we serve in newness of spirit, and not in boldness of letter."

It is difficult to express this in English. But it means that we now serve, not as we once used to do the letter of the Law; but, following the instincts of the new (spiritual) nature, our obedience is quite a different thing altogether. Once we used to obey because of some vows and resolutions which we had made; but now we serve according to the new instincts of our spiritual nature, and on quite a new and different principle.

This completes and exhausts the expansion of w, (vi. 1—vii. 6), the second member of this last great doctrinal division. It is a revelation of new and wondrous truth which directly concerns the Church of God; and is the voice and instruction of the Spirit to those who are members of that Church.

* By the figure of *Enthymema* one of the premisses is omitted, and the writer passes on to the *conclusion*. This explains the change: for it is we who died in Christ, and are therefore free from the law in order that we may be united to Christ in resurrection.

JEREMIAH IN IRELAND: A BRITISH-ISRAEL AND BRITISH-EPHRAIM FICTION.

BY ARTHUR ROWAN FAIRFIELD.

II.

The Sham Marriage Contract and the Pillow Stone, with some Forgeries.

HAVING brought the two sham royal lovers together, by the worse than dubious processes described in our last number, Mr. Glover went on to evolve, out of his own sub-conscious self (or elsewhere) the conditions, upon which the stern prophet consented to hallow their union. These he gives—or, rather ejaculates—at such length and with such a wealth of uncials, that we shall quote them

from one, out of several later Identitist works, which has summarised them:—(1) "The worship of Baal must be renounced and the true faith established. (2) The nation must accept the moral law, as set forth in the two tables. (3) The king must establish a school for the Ollams." *

The writer we quote† is no mechanical adapter from Mr. Glover, but professes to have found all the above conditions in "*The Psalter of Cashel, The Annals of Tigernach, and of The Four Masters, and the Welsh Triads.*"

These sources do not contain a word to such effect. This is one of the few instances where the base coin of Identity can be traced to the "forger" as well as to the "utterer." So common is the practice of withholding references to all these slippery dialecticians.

Mr. Glover offers no evidence—beyond the well-known and puerile fiction, current since the last century among the vergers of Westminster—for the Coronation Stone, brought to the Abbey by Edward I, from Scotland, being the Pillow of Bethel. He feels that Jeremiah "must" have brought it to Ireland with the Ark of the Covenant. *Ergo*, the prophet *did* bring them! Q. E. D.!

THE GENUINE EVIDENCE.

The story which the Irish historians tell as to the arrival of their national "Stone of Destiny" in their country is, of course, mythical, but it is the only evidence available, and is absolutely unanimous.

The concensus of all the annals being to the effect, that it was brought by the mythical race called the *Tuatha-De-Dannan* from Bœotia 197 years before the arrival of the Milesians, who exterminated them.

The British-Israel theory is that the *Tuatha-De-Dannan* were the tribe of Dan. On their own showing therefore, it was Dan—their own "Pioneer"—and not Jeremiah who imported this stone to Ireland.

SOME SELECTED FORGERIES.

Although the uttering of the base coin of others can be more often brought home to the minor pro-agonists of "Identity" than the actual minting of forged evidence, Mr. Glover has not been without imitators. We select for an instance, a book, which has received the imprimatur of the British-Israel Association;‡ *Great Britain's Rank among the Nations*, by R. N. Adams, 1883. This contains a forgery of a pretended identification of the Scythic Sacæ of Herodotus with the Ten Tribes of Israel, alleged to exist in an unnamed work of the late Sir Henry Rawlinson. The forger's aim, in this case, was to complete a chain of forged evidence from Ptolemy, who is made, by the Editor of *The Covenant People* (vol. v., page 118), to mention our Saxon ancestors as "a Scythian people sprang from the Sakai" (Sacæ); since Mr. Milner has taken the responsibility of re-issuing the work of the original "utterer"—the late Colonel J. C. Gawler—*Dan, the Pioneer of Israel*, 1880, in that official organ.

* Why this last condition one asks. Grant, for the sake of lucidity, that *Ollam* and not *Ollav*, as our Editor pointed out, is the correct Irish pronunciation, and that the origin of the word is Hebrew, *Olam*; "a school for the Ollams" means "a school for the eternities." What would an "Eternity's" master teach him at school? Perhaps Mr. Milner will tell us!

† *Fifty Reasons why the Anglo-Saxons are Israelites*. By W. H. Poole, D.D.; London: Hunk and Sons; pp. 46, 47.

‡ *The Covenant People*, 1898; vol. v., page 18 (notes).

The unadorned and rather arid text of the founder of the Ptolemean system of astronomy is a favourite lode, whence the base metal of Identity is dug. A forged "Ptolemy's map of Ireland," bristling with "Dan" names—e.g., "Dangan Castle," so printed—is a "common-form" to be met with in almost any work one turns to. Dr. Poole cites it (page 40), and has a whole forged passage from the text of Book III, cap. 3; in which "descendants of Hebrews" are said to inhabit Iourna (*sic*) or Erian, and the Anglo-Saxon name "Anglesea" is introduced (page 39). Hine, the illiterate re-founder of this ludicrous yet sinister cult, sandwiches this pretended map amid the "red Fool-fury" of his ferocious rejoicings in the anticipated extermination of the millions of our coloured colonial fellow-subjects. But the prizé is, after all, due to Mr. Adams, who, on page 64 of the work referred to, actually forges on a forgery—a portion of one of the fraudulent Hebrew scripts, which the Russian Karaite Jew, Abraham Farkovitz, palmed off on several Russian and other scholars in the early Forties.

On comparing Mr. Adams's extract with the translation of the original Hebrew of Farkovitz, in Professor Harkavy's destructive criticism of "the Crimean Epigraphy"—once so dear to British-Israel—in *Mémoires de l'Académie Impériale des Sciences de St. Pétersburg; Série*, 1863, etc., vol. 24; it appears that he has printed only forty-five out of one hundred and sixty-two words; making up for so extensive a mutilation of his original—without the slightest notice of mutilation—by interpolating eight words of his own which we print. Our italics denote the *sixty-two* omitted words; and our capital letters denote the *eight* words added by Mr. Adams.

"I am Jehudi, the son of Moses, son of Jehudi the Mighty [*the Oriental*], a man of the Tribe of Naphtali [*of the House of Schillem*] which was carried captive [*with the exiles that were driven out with Hosea, the king of Israel, together*] with the tribe [*s*] of Simeon [*and Dan*], and [*a few families of the*] other tribes of Israel [*which the foe Shalmanaser led into banishment out of Samaria and the cities thereof*] they were carried captive to Halah [*which means Balkh*] and to Habor which is Cabool, and to Gozan [*which is Gozna, and to Hara, which is Herat, the cities of the banishment of the tribes of Reuben, Gad, and the half-tribe of Manasseh, which Pilneser drove into exile. And there settled they down, and from thence they spread themselves abroad over the whole land of the East, as far as China. As I returned from wanderings in the land of their banishment; and from travels in their halting places to the land of*] AND TO THE CHERSENESES, WHICH IS THE [*Krim*] CRIMEA."

The object of this fraud was two-fold. First, the writer desired ancient evidence for a deportation of Israelites to the Crimea by the Assyrians, after the fall of Samaria. Next, it would never have done to parade Jehuda Ben Mose's assertion that, in his day (his alleged date is 604 A.D.), the lost tribes, instead of being safe in these islands, Denmark and Norway, were spread all over the East as far as China! Towards throwing further difficulties in the way of criticism, Mr. Adams imputed the discovery of this

"ancient Hebrew roll" to "the Rev. Mr. Szerna, Hebrew Christian missionary," instead of to Farkovitz.

THE LIFE STORY OF THE PILLOW-STONE.

LATER DEVELOPMENTS.

It now becomes our unpleasant duty to deal with a long roll of wholly unwarrantable glosses upon the Old Testament record, which, a dignified clergyman of the Church of Ireland, Chancellor Hanan, has collected and reiterated in an article called "The Worn Rings" in *The Covenant People*, 1899, pp. 233, etc. Premising that we have traced some of these to older sources, we can only pass on to our reader what we have had on high Identitist authority, semi-officially, viz., that several of these are the result of recent exegesis—the date is 1893—by contributors to *The Banner of Israel*.

The first specimen of the output of this Old Testament Company we shall give, is an improvement of the record of Genesis xxxv., to which Chancellor Hanan adds that after setting up and anointing the pillar of vers. 14 and 15 in Bethel, Israel "took the pillow stone (cf. xxviii. 11-22) to be, as he had vowed, his family shrine" (page 233). The text of Gen. xxxv. is wholly silent as to the older monolith.

We next select: "It (the Pillow-Stone) was spoken to or sung to at Beer" (*ibid* 234). This allegation is quite untrue. There is not a word in the relative passage (Num. xxi. 16-19) that admits of application to a stone or pillar; or to anything, save and except the precise converse of a pillar, that is to say, a depression in the ground, a "well," which is what בַּיִר *viz.*, beer means, an artificial dug-out well; in the delving of which, Moses is not assigned any share, it being "sung to" as "delved" by the princes and the nobles of the people.

Next, we have quite as outrageous a misrepresentation: "After the Battle of Bethoron it [the Pillow-stone] rejoined the Pillar at Bethel" (page 234). Now, not merely is the name of Bethel absent from Joshua x., the narrative of the defeat of the five kings—it occurs only ten times in the whole book of Joshua (*viz.*, vii. 2; viii. 9, 12, 17; xii. 9, 16; xvi. 1, 2; and xviii. 13, 22, as a mere geographical expression; unconnected with narrative, except in viii. 12). No stone or stones of any kind are mentioned in Joshua x., save those rained down on the flying Amorites, and "the great stones," with which Joshua sealed the mouth of the cave of Makkedah." (Vers. 18, 27).

We are at a loss to suggest the Scriptures, whose sense is falsified by such a string of inventions as (1);—"It (the Pillow-Stone) was the chief stone under the Temple roof; (2) On it, or by it, the kings of David's line stood when crowned; and (3) it remained in the Temple up to the time of the captivity."

A glance at the relative texts (which we add) will suffice to dispose of the following fictitious incidents in the history of this monolith:—(1) a bequest by will from Jacob to Joseph (Gen. xlviii. 9). (2) Is brought down to (*ibid*) and up from Egypt (Exod. xiii). (3) Struck at Rephidim (Exod. xvii). (4) Objective of the Amalekite onslaught on Israel—this is only Dr. Hanan's confident conjecture (*ibid*). (5) Moses sits on it during the ensuing battle (*ibid*). (6) Accompanies Israel throughout the forty years

wanderings. (7) Struck the second time in disobedience at Rephidim (Num. xxxiii.), and (8) removed by David to the threshing floor of Araunah (2 Sam. xxiv. and 1 Chron. xxi.).

We conclude with a fictitious extract from a pretended work of Procopius, circa A.D. 565, designed to support the impious Identitist demand, that we are to recognise the work of the Spirit in the blood-stained Polytheism of the Celts;—

"Hesus, Taranis, Belenus, Unus, tantummodo Deus, Unum Deum Dominum universe Druides solum agnoscunt" (*De Gothicis* lib. iii.).

"Hesus, Taran, Bel, One only God; all Druids acknowledge One Lord God alone."

This is the quotation as given by the Rev. Commander L. G. A. Roberts, R.N., in *The Banner of Israel*, April 20th, 1898.

None of Procopius's histories are called *de Gothicis*; and neither in his description of Britain, then almost wholly in the hands of the Tuetonic worshippers of Odin (*De Bello Gothico*; Ed: Bonn; II: 260-7); nor, elsewhere in his works, is there a word of reference to Druidism or its gods. The Rev. Commander will probably be surprised to hear that Procopius wrote in *Greek*, and not in Latin.

Conference Addresses.

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

THE THRONE AND THE LAND: OF SEVEN THINGS RELATING TO ISRAEL.

BY PASTOR F. E. MARSH

(At the Nottingham Conference, May, 1894.)

THE subject of this Conference is, "The Inspiration of the Scriptures; the Lord's Coming; and the Jews."

Now, there are seven things we need to remember in relation to Israel. I want briefly to mention them:—

1. Of all the BOOKS which are written we need to remember that Jehovah specially calls the Bible, "My word" (Isa. lv. 11). It is not that He merely speaks in it, but in the most emphatic manner he calls it "My Word." Some people say they believe the Scriptures are inspired because the Scriptures inspire them, but that, I think, is a low ground. I believe they are inspired, because they claim to be, and I think that is the right ground to go upon. It is for us to remember that He has been pleased to reveal His mind and will, in and through the words which are given to us. These words are not man's words, but the words of the Holy Ghost. Let us also remember that this word was given to us through the Jews, and we have to thank the Jews to-day, humanly speaking, for the Bible.

2. Of all the PEOPLE on the earth there is only one nation as a nation that God speaks of as "His peculiar treasure" (Ex. xix. 5), as "My people" (Lev. xxvi. 12), and that nation is Israel. I speak of Israel in the broadest sense of the word, for we must not confound the Jew with Israel when God speaks of them separately. When He speaks of the Jew He specially refers to the two tribes,

and when He speaks of Israel He speaks especially of the ten tribes. We remember that Judah is to go back to their own land in unbelief; that there they are to see the Lord Jesus Christ face to face, and to be, like the Apostle Paul, converted by a sight of Him. We know this, that Israel, the ten tribes, will hear of what God has done for Judah, and they will be brought into the wilderness, and the two sections which are now separated become one again, and the reunited twelve tribes become one nation (Ezek. xxxvii. 19-22). It is in that sense that I speak of Israel, as taking in the whole. Of these people God specially says they shall "not be reckoned amongst the nations" (Num. xxiii. 9), but they are to be a peculiar treasure to Him, and they are, in a very peculiar sense, His own peculiar people.

3. Of all the CITIES in the world, the one in which Jehovah takes a special interest is Jerusalem. It is called, "The City of the Great King" (Matt. v. 35). That spot is specially dear to God. It is specially dear to us who are Christians, for we remember that it was just outside the city that our Lord was crucified. That spot is sacred to us because Christ has made it sacred by shedding His precious blood upon it. That city is yet to be rebuilt, with greater splendour than before (Ezek. xviii.).

4. Of all the LANDS in the earth there is one Jehovah speaks of as "My land" (Ezek. xxxviii. 16); a land specially dear to God. That land, now trodden down by the Gentiles, is yet to be a fruitful land, and the promise given to Abraham is to be literally fulfilled.

5. Of all the PERSONS who are marked out for special punishment in this world, the chief is the Antichrist (Dan. vii. 11). There is to come a man, raised from the dead, energized by Satan, after whom all the world is to wonder, as we read in Rev. xiii. 3. I believe he will be the king of the rebuilt city of Babylon. He is to dominate and make a covenant with the Lord's people, then he breaks that covenant and sets up the abomination of desolation spoken of by Daniel. That man, that wicked one, is to be specially punished by the direct intervention of God. The Lord Jesus Christ is going to destroy that wicked one by his own personal appearance. When He comes with His saints the Antichrist is to be taken alive and cast into the lake of fire. That Antichrist is spoken of again and again in connection with God's ancient people.

6. Of all the THRONES on the earth, God takes a peculiar interest in the throne of David. The promise that God gave to David, that one of his seed is to sit upon the throne for ever, is to be literally fulfilled (Ps. cxxxii. 11). Pray do not "spiritualise" those promises. They are to be taken in a literal sense, just as the prophecies of Christ were literally fulfilled when He came in His humiliation.

7. Of all the MEN God is going to honour, or has honoured, is His Son, the Lord Jesus Christ, who is the Head of the body which is the Church (and when I speak of the Church of God I do not mean those who profess to be Christians, but the inner circle of the true people of God, those who are members of Christ's mystical body. There are many members of our churches who are not members of the mystical body of Christ. Those who are called out during this dispensation are to have a peculiar place, and a peculiar honour in association with that Man who died upon the Cross, who is honoured, even now, with glory and honour as He sits on God's own right hand). That man, as man, is to be glorified, and he is to reign and dominate all things.

There are two lines of promises, or prophecies, that are given to us in the Old Testament. One of these relates to the throne of David, and the other relates to the land of

Israel, to the Holy Land. You remember the promise which the angel gave to Mary as the mother of Jesus. This specially has reference to the promise, or prophecy, which was given in relation to David. Look at Luke i. 31-33. Notice the positive manner in which the Holy Spirit speaks. In these verses we have seven *shalls* or *shalts*. "Behold thou *shalt* conceive," etc. In this first "shalt" we have the greatest of all mysteries. Then we have the sweetest of all names, "Thou *shalt* call His name Jesus." Then we have the greatest of all men, "He *shall* be great." Then we have the highest of all titles, "and *shall* be called the Son of the highest." Then we have the noblest of all monarchs, "He *shall* reign over the house of Jacob for ever." Then we have the longest of all reigns, "And of His kingdom there *shall* be no end." Mark carefully the 32nd and 33rd verses. "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." That is confirming the prophecy of Isaiah. In chapter ix. 6, we have it plainly stated by the Holy Spirit, "For unto us a Child is born, unto us a Son is given." (If you want a case of verbal inspiration this is one. As a *Child* He is *born*, as a *Son* He is *given*). "And the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David," etc. When the shepherd found his sheep, he put it on his shoulders and carried it home rejoicing. But it is said, "the government shall be upon his shoulder," not "shoulders." There is no effort with God, but it was a greater work on the part of God to provide for our salvation and save us from Hell than it is for Christ to reign and put all things under His feet. There is a line of prophecy in connection with Israel that relates to the throne of David, and that Christ is distinctly said to be related to the throne, and, as the Son of David, is to sit upon the throne as David's Son and the Lord.

We have also a line of prophecy in relation to Israel, in connection with the land. In Genesis xii. 7 we have the promise given to Abram, "Unto thy seed will I give the land," etc. It is a covenant entered into by God himself, which he pledges Himself to fulfil. This is a promise that God gives to Abraham as he comes into the land. All God's gifts and promises are without repentance. Notice how this promise is repeated in Genesis xv. 18. "In the same day the Lord made a covenant with Abram, saying, 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the River Euphrates.'" When you get home, go and see how in the light of that verse and the history, if ever Israel, possessed the land to the extent promised to Abram. That promise has never yet been fulfilled, and we look to God, as He Himself has said, to fulfil it, and He will fulfil, even as He has pledged Himself to do. God moves very slowly as we look at things, but He moves very surely, and we need not try to hurry the hand of God, for He will accomplish His purposes in His own time. His promise was also given to Jacob, and it was so apprehended by him that in his dying day he referred to it again. We may look up to the Lord and expect and know that He will surely keep to this word that He has given. Turn to Jer. xxxii. 37. Here you get a number of "I wills." God's promises are always backed up by an "I will" or "shall." They do say that some people's promises are like pie-crusts, only made to be broken, but this does not refer to the promises of God. "Behold *I will* gather them out of all countries, whither I

have driven them in mine anger, and in my fury, and in great wrath, and *I will* bring them again unto this place, and *I will* cause them to dwell safely." Read to the end of the 41st verse. Read Ezek. xxxvi. and notice the number of "I wills" that God gives again. The 23rd verse, "and *I will* sanctify my great name," etc. The whole chapter deals with God bringing back His people. In closing I would say that we may be sure that God will keep the promise He gave to David in respect to the throne, and also to the promise He gave to Abraham in relation to the land and His seed shall indeed possess it, as He Himself described. The land taken in by these promises has never been possessed. It was under tribute in the days of Solomon, but it has never been possessed by God's people. But they shall possess it, and we are looking to God to fulfil His promises and accomplish His purposes.

If you ask me to give the truth of the Bible in one word, I shall reply, "Israel." The children of Israel are scattered amongst the nations; they are rejected, broken off, because of their unbelief and rejection of Christ, but God has got His eyes upon them. God knows where Israel is, and in His own time He will keep to His promise and plant them again in their own land, and then salvation will mean not only blessing to them, but to the whole world; for they will be the great missionaries to go forth to evangelise the nations, according to Romans xi.

Questions and Answers.

QUESTION No. 190.

Anon* "Please explain why 'mercy' is found in the salutations of Timothy and Titus."

Because these are the three pastoral epistles: so called because they were addressed to individual-pastors. Pastors specially need this tender gift which produces fitness for the Gospel ministry, and gives comfort amid the many failures in its exercise. The apostle refers to this in his own case, (vers. 13, 16; 1 Cor. vii. 25; 2 Cor. iv. i. and Heb. ii. 17).

That the word "mercy" should thus occur only in these three epistles is a proof of their genuineness, as any forger would have been careful to copy the Apostle's usual form of salutation.

QUESTION No. 191.

R. S. T., Smethwick. "How are we to understand James v. 14, 15?"

By noting and heeding the address on the envelope (as it were) in which the epistle comes to us. The letter is an open one, so that we may read it for our own enlightenment, and apply it as far as the letters addressed *specially to us* will allow, but leave its interpretation to those to whom it is addressed. Thus shall we rightly divide the Word and find the "truth."

QUESTION No. 192.

W. H., Romsey. "Could you explain the meaning of Rev. xii. 7-9. If this is future it would seem as though Satan and his angels have got access into heaven."

If they have not, with whom is our warfare (Eph. vi. 12) in the heavenly places? We are expressly told that it is with "wicked spirits" (see margin). We are nowhere

* We must ask our kind questioners to let us have their names and addresses, not necessarily for publication.

told that there is any change in the condition of things described in Job. i. 6 until we come to Rev. xii. We may not be able to understand or explain this, but it is no reason why we are not to believe it. See Part II. *Figures of Speech*, pp. 228-237 for a lengthy exposition of Rev. xii. and xiii.

QUESTION No. 193.

W. C., San Francisco. "Are the officers of Acts vi. 1-6, the same as the Deacons of 1 Tim. iii. 13.

- (1) In regard to their Ecclesiastical standing?
- (2) In the discharge of their office?"

They appear to be the same in character.

Their Ecclesiastical standing was the same as that of the saints who selected them. The laying on of the Apostles' hand did not qualify them; they were chosen because they were already qualified, being "men of honest report, full of the Holy Ghost and wisdom." The Apostles merely gave their approval and authority to the action of their brethren. The laying on of hands by Timothy (1 Tim. v. 22) probably was one of the same kind; it could not confer gift since Timothy was not an Apostle.

Their office appears to have been the charge of the funds of the assembly, and the distribution of its benevolence among the poor members. For this they were to be known as trustworthy as regards earthly things, and led by the Holy Spirit to act with wisdom in all circumstances, doing nothing by partiality.

Question No. 194.

G. T., Grangemouth.

Your question as to where to worship deserves a long and careful reply; for the matter is as serious as it is important. Pending our ability to do this we feel we cannot do better than give the following extract from *The Christian Witness*, published in Plymouth, in 1837.

It is by one who sought out a better way. How far he and his followers have kept to the principles then enunciated, history informs us.

"No meeting which is not framed to embrace all the children of God in the full basis of the kingdom of the Son, can find the fullness of blessing, because it does not contemplate it; because its faith does not embrace it.

"He is an enemy to the work of the Spirit of God, who seeks the interests of any particular denomination.

"Those who believe in the power and coming of the Lord Jesus Christ, ought carefully to keep from such a spirit; for it is drawing back the Church to a state, of which ignorance and non-subjection to the word have been the occasion, and making a duty of its worst and most Anti-Christian results. This is a more subtle and prevailing mental disease (*he followeth not us*) even when men are really Christians."

Our Monthly Bible Study.

THE RESURRECTION SAINTS—THEIR CONDITION.

1. IT WILL BE ONE OF EXCEEDING GLORY :
Phil. iii. 21 ; Rom. viii. 11.
 2. IT WILL BE ONE OF REPOSE :
Matt. viii. 11 ; 2 Thes. i. 7.
 3. IT WILL BE ONE OF POSSESSION :
Col. iii. 24 ; Eph. i. 14 ; Pet. i. 4, 5.
 4. IT WILL BE ONE OF ACTIVITY :
Luke xvi 11, 12 ; Rev. vii. 15, xxii. 3.
 5. IT WILL BE ONE OF RE-UNION :
Heb. xii. 22, 23 ; Thes. iv. 13-18.
 6. IT WILL BE ONE OF VISION :
1 Jno. iii. 2 ; Rev. xxii. 4.
 7. IT WILL BE ONE OF SAFETY :
1 Cor. xv. 25 ; Heb. xiii. 14 ; 2 Cor. iv. 17 ; Eph. ii. 7.
- Christ Church Lodge, Bromley, Kent.* T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

THE WORLD'S VIEW OF ZIONISM.

The following is from *the Globe*, of Dec. 12.

ZIONISM.

"The great world, in its hurry and in its pre-occupation with more important matters, has almost forgotten that such a thing as Zionism exists; but all the same it steadily progresses among the Jews. An article in the *Fortnightly Review* calls attention to the present state of the movement, and gives a useful sketch of its past. Zionism may be said to be the outcome of the terrible Russian and Roumanian persecutions of 1880-81, and of a state of things which, to 'the indelible stain of Germany and Austria, and Russia and Roumania, has rendered the lives of the Jews in those countries almost intolerable.' Its aim, as was laid down at the First International Jewish Congress which was held at Basle in 1897, is to create for the Jewish people a publicly legally assured home in Palestine, by purchase from the Porte if need be. And according to the Second International Congress, Zionism aims not only at the economical and political, but also at the spiritual regeneration of the Jewish people. Palestine is, of course, the home of the Jewish nation, and as its leaders admit, there is probably not a single country in Europe where the Jews enjoy wider and more complete tolerance than in Turkey. The country could support fully ten times its present population. At the beginning of the Christian Era the land was densely populated, and full of populous cities. Again, in the Middle Ages, under the Latin Kingdom, the country was rich and prosperous, and the Latins were richer and happier in Palestine than they had ever been in Europe. Twice has an International Jewish Congress pronounced in favour of the 'legally assured home,' and the present Sultan may well say with Suleiman, his predecessor, 'We will profit by the folly of the Giaour—open wide the gates of the Empire to the Jews.'"

THE JEWS' VIEW OF ZIONISM.

A writer in *Die Welt* speaks of Zionism as

A GREAT POSITIVE IDEA.

At the outset this statement seems to have neither novelty nor that striking euphonism that shall draw special attention. And yet he who takes the trouble to think, he who realises the world character of the movement—not only how it now colours Jewish thought, but also how it will in the future affect Jewish life and bear upon the world's history—will be loth to dismiss it with that shrug of contempt which expresses the attitude of many people. We, for our part, do not tire from insisting upon the thousand and one points of view that bear directly or indirectly on Zionism, because we hold it to be the duty not only of the avowed Zionist but of the plain Jewish journalist to present all the facts to the Jewish public, so that at the great moment when theories will give way to actual results, none can say they have abstained or withheld their sympathy and support through ignorance. To return to the main issue—the greatness of Zionism, the completeness of thought, the mere fact that it is a great positive idea, should make it welcome, and command our attention in these days of make-shift policies and plaster solutions for serious difficulties. If a peculiarly happy political situation should not have brought the scheme within a reasonable measure of realisation, the depth of the idea, the altruism it demands from its adherents, the spirituality in this, from some points of view, materialistic plan should make Jew after Jew fall into the ranks of the movement, determined to keep this idea bright and hold out a hope to our people that by self-help they can attain much needed self-dependence.

THE SPREAD OF ZIONISM.

Of the Zionist movement among the Jews, says the *Free Church of Scotland Monthly* :

They had a year ago 42 associations in Austria-Hungary, now they have 250; 23 in Russia, now 373; 27 in Roumania, now 127; 14 in Britain, now 26; 10 in America, now 60, and including 26 groups in New York and 8 in Chicago. Formerly there were no associations in Germany, now there are 25; none in France, now there are 3; none in Italy, now there are 12; none in Switzerland, now there are 6. Belgium, Denmark, Greece, Servia, Bulgaria, Turkey, Egypt, and Transvaal are represented also.

CONCESSIONS FOR RAILWAYS IN PALESTINE.

The *Board of Trade Journal* says:—

A despatch, dated 23rd December last, has been received at the Foreign Office, from H.M. Consul-General at Beyrout, reporting that, according to information received from Haifa, the concession for the Syria-Ottoman Railway, from Acre and Haifa to Damascus, has been re-secured by the Thames Ironworks and Shipbuilding Company, Limited, and the caution money has been deposited in the London branch of the Ottoman Bank. Formal permission has been received by the representatives of the Company on the spot from the Government of Acre to commence operations.

"THE NEXT CONGRESS."

"THE COLONIAL BANK."

"OFFICIAL STATEMENT."

"The Central Committee of the Basle Congress met last week in Vienna, and held a conference that lasted several days.

"The explanations which the president, Dr. Herzl, gave of the Palestine tour convinced the committee that the reception of the deputation by the German Emperor will yield results of great advantage to the movement.

"Great consideration was given to the questions of organisation and the reform of the election of delegates, but no amendments involving change of principle were adopted, but steps were taken to secure proper elections and to prevent misuse being made of voting power. The Congress will continue to represent Zionists, and only those who pay shekels will be entitled to vote.

"The registration and incorporation of the Jewish Colonial Bank was decided upon, and the prospectus after amendment, finally approved.

RELIGIOUS SIGNS.

"NEW TRUTHS FOR A NEW AGE."

Such was the head-line of a large bill we recently saw in Leicester.

Another sign of the advancing apostasy and of the increase of ignorance of God's word.

The enemy's lie is upon the face of the bill, for the "truths" are no more "new" than is the "age."

The subject of the first lecture was "SALVATION: NEITHER BY FAITH NOR BY WORKS, BUT BY CHARACTER."

The subject of the second was "THE TRINITY EXPLAINED."

When we state that the Lectures were given in the Sunday School Union Memorial Hall (hired, of course), and that the Lectures were by Nonconformist Ministers (from Derby and Northampton), we have said all that need be said.

MUSIC - MAD.

The latest news is that people must now have "DINNER HOUR CONCERTS."

Not content with desecrating the House and professed Service of God, by turning them into Sunday Concert Halls, the week-day dinner hour is now to be invaded, and music provided "from five minutes past one to five minutes to two."

What has this to do with the signs of the times? it will be asked. Only this—that this is considered to be "Church Work"—and is organized in connection with a popular Nonconformist work. That is all! This appears to be the estimate of the Lord's Commission, to preach the Gospel of His Grace to lost sinners.

"DINNER-HOUR CONCERTS.—The dinner-hour concerts, which during the last eight winters were so successful, will recommence on October 25th, and will be continued every Tuesday during the coming season, from five minutes past one to five minutes to two at the City Temple Hall, Farringdon Street."

"BY THE WATERS OF BABYLON."

Was it not Cowper who wrote in his *Task* and spoke of the thousands who would "sit and listen to Messiah's eulogy for Handel's sake?"

But the religious world has got beyond this, for the following record shews they can sit and listen to His agony

—and applaud with "delirious" approval *when set to music*. When the captives from Babylon were requested to sing a song, and take down their harps from the willows on which they were hung—their answer was, "How shall we sing the Lord's song in a strange land"? If I forget thee O Jerusalem, let my right hand forget her cunning (Ps. cxxxvii. 4-5). The difference between these, and those described here, is this. The captives felt their position, and these *don't*.

"Rome, Dec. 13.

"The first performance of the new oratorio, 'The Resurrection of Christ,' by Don Perosi, the celebrated priest-musician, took place to-day in the Church of the Twelve Apostles, which had been transformed into a magnificent concert-hall and lighted by electricity."

"Judea Capta" was too sacred for the captives to take as the theme of amusement for their conquerors. It touched their own sufferings. A modern audience can listen to the sufferings of the Son of God, as far as music can portray them and—*applaud*.

"The prelude describing Christ's agony on the cross, and the earthquake, was most effective, the composer obtaining wonderful effects from the brass instruments, the trumpet nearly always leading the majestic phrases, and the Resurrection theme often recurring, like a Wagnerian leit-motif."

The prophet Ezekiel's words can be well applied to such a scene.

"And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not" Ezek. xxxiii. 32.

"The duet of the two Marys at the sepulchre is sublimely pathetic, and was enthusiastically encored."

"The second part opens with a beautiful motif intermingled with the Gregorian chant, representing the dawn of Resurrection day. *Great applause* greeted the Resurrection motif, when the organ breaks with splendid effect.

"The chorus of apostles and angels at the sepulchre aroused tremendous enthusiasm, and the exulting fugue announcing the Resurrection, and the final chorus 'Alleluia'—a grand crescendo—were greeted with *immense applause and encored*."

There is another "opening" that is recorded—

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called faithful and true, and in righteousness He doth judge and make war" (Rev. xix. 11).

And what about the *effect*? Let us read:—

"And the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb" (Rev. vi. 15-16).

This "earthquake" will be "most effective," no one will ever write of it as producing a "splendid effect," there will be no "immense applause" neither will the audience demand an *encore*.

THE NEW CHURCHMEN'S UNION

Is another sign of the times. It was publicly inaugurated in the Church House not long ago.

"Among those who have taken somewhat active part in founding the Union are Canon Cheyne, Canon Eyton, the Rev. A. B. Boyd Carpenter, the Rev. E. C. Hawkins, Prebendary Davies, and others less known. At the initial public meeting at the Church House about fifty attended, and it was resolved at once to begin an active campaign.

"It is not easy to exactly state the theological reforms the members of the Union desire. In the first place they want entire liberty of thought in the ministry of the Church. Regarding revelation as progressive, and human capacity for appreciating truth as progressive also, they (some of them at least) refuse to consider themselves bound by the theological formularies of past ages, even when those formularies are contained in the creeds of their own Church. Their attitude to revelation was well-defined in their very able organ, the *Church Gazette*, recently, "While rendering all fitting reverence to the Bible, a broad Churchman absolutely refuses to be enslaved by it, or by any other volume or document whatever; because he holds that there is no manual in existence whatever that possesses supreme or final authority."

ROME UNCHANGED.

The following, taken from *The Pall Mall Gazette*, shows that Rome, while adapting herself to the circumstances of the different countries where there is light and education, carefully curtails her practices and procedure. But where there is dense ignorance, Rome readily "trades upon it." The following is an evidence of this:

"A parish adjoining Puebla-de-los-Angeles, in Mexico, has recently published the results of a soul-lottery, which has aroused great interest in local circles. There are three winners, though unfortunately we don't know how many tickets were taken up, and the officiating clergy of this enterprising Mexican community are to be congratulated on the business-like way with which they announce results.

"No. 840. The soul of James Vasquey has been delivered from Purgatory and has arrived in Paradise.

"Nos. 41 and 762. The souls of Madame Calderon and the old widow, Madame Francisca de Parras, have equally been delivered from Purgatory and have entered into Paradise.

"The next drawing will take place at the Church of St. Saviour on January 1st, and the winning numbers will release four martyred souls from Purgatory with free right of entry into Paradise. Tickets at the price of one dollar each can be purchased from present date.

"The time-honoured institution of the soul-lottery ticket seems to answer the question: What will the sporting interest do in the next world?"

SPIRITIST SIGNS.

"IN ALL THEIR THOUGHTS THERE IS NO GOD" (R.V.).

Spiritists in their addresses, and the writings from their leaders, manifest a very uncomfortable state of mind when there is necessity to refer to a first cause. All sorts of phrases are resorted to, as if such a reference demanded apologies on their part.

In our last number we commented on the sneer of contempt conveyed in the sentence "That which we call God." In this, they are but forerunners of that one that is to come, who "shall speak marvellous things against the God of Gods." If we go back to New Testament times, we read of those who, under cover of religion, called the master of the house "Beelzebub," and committed the sin against the Holy Spirit by declaring that it was by the power of Beelzebub, *i.e.*, by Spiritism, that Christ performed His mighty works.

Perilously near to this are the words which follow. The Lord Jesus is placed on a parallel with Hermes, Buddha, and if there can be a worse comparison, Mahomet—a man of lust, and blood, whose follower to day reigns in Constantinople, the promoter of Armenian Massacres.

"Now the good is God, and He alone is. In the infinite universe, there is only His infinite substance. To seal His Covenant with us, God gives us a Syria Sidento, a Hermes, a Confucius, a Buddha, a Christ, a Mahomet, etc."

In their efforts to find a term that can be substituted for "That which we call God," we are presented in one number of their organ *Light*, with a sufficient variety "Great Hierophant"—"Supreme Mind," "Supreme Master," "All power of the Divine Aura," and lastly: "Great Unmanifest."

This last, suggests the same moral condition as the Athenians, who, to make sure that with their 30,000 gods nothing should be left out, erected an altar to the UNKNOWN GOD.

"HARD SPEECHES SPOKEN AGAINST HIM."

"Some still hold with the Covenant of God with the Hebrews through Moses. Slaves of the old books, Deuteronomy and Exodus, in which it is expressly commanded not to call up the spirits of the dead, evil spirits, and strange gods, they imagine that the world has not made a single step forward since Moses, and that Jesus was unable to contract a new alliance with the human race."

This last clause shows what spirit they are of. To declare that Jesus came to contract a new alliance with the human race, is to be a subverter of the Truth, and despiser of the Gospel of the Grace of God.

"DECEIVERS . . . THAT CONFESS NOT THAT JESUS CHRIST COMETH IN THE FLESH" (R.V.).

"St. Paul, in his first Epistle to the Corinthians, quotes Isaiah's words: 'I will destroy the wisdom of the wise, and the prudence of the prudent will I reject.' Thus it was at the first coming of the word of Jesus, and thus it will be at the *second coming* which all adherents of Modern Spiritualism are endeavouring to bring about *Light*."

The Holy Spirit, by the mouth of Peter, has portrayed with photographic distinctness the advent of these deceivers. They are amongst us to-day. Their condemnation proclaimed, as those that turn the Scriptures to their own devices in these words, "which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" 2 Peter, iii. 16.

"Philosophers and *attentive observers* can clearly foresee the universal influx of the Divine Spirit, the coming of the blessed time which will give us the Kingdom of God."

We claim to be "attentive observers," and in writing these papers on *Spiritism*, it will be understood by our readers that it is not our aim to minister to the curiosity of any. It is necessary to wade through much that is defiling to the mind, and to many would be corrupting to the heart. We read for others, and with the solemn conviction of the seriousness of the crisis we are coming to, perhaps might say, is upon us. The conviction grows that this movement of the unseen "authorities and powers," is but the forerunner of the time when those that "receive not the love of the truth," shall "believe THE lie." Any that teach these things are "Sons of Belial," and "the man that shall touch them must be fenced with iron." It is not disputed that *Spirit* teachings are progressing with great rapidity. We have taken opportunities, by careful enquiry, to ascertain how far it has invaded the home circle.

It is a certainty that in many cases "for the mere fun of the thing," or an evenings amusement, there has been trifling with *Spirits* without the consciousness of the dangerous ground being trodden. The phenomena is much the same everywhere. Sometimes it is the planchette that is tried. This appears to be superseded by the "Onifa, the wonderful talking board." Many that have begun in sport, have ended in becoming victims to the snare. It is a *religious question*, and this the spirits avow. It is a conspiracy against THE TRUTH, an arranged and orderly plan to defeat the purposes of God, as relating to the coming glory and kingdom of our Lord Jesus Christ.

The following extract is proof of the above statement:—

"When Jesus said to Nicodemus, 'The spirit bloweth where it listeth,' he was again indicating that divine Spiritualism would call the whole of *evolved* humanity to the knowledge Spirits can give, choosing everywhere and without preference mediums capable of reproducing their teaching."

SPEAKING PERVERSE THINGS.

"Divine Spiritualism will, for a long time yet, be opposed by the ordinary spiritualism of the darker worlds; but a great purification is effected day by day; our earthly humanity is gradually becoming rid of perverse and impure tendencies which prevent advance and stifle all generous initiative."

Yes, this "divine Spiritualism" that is to benefit *evolved* humanity is opposed by "Spiritualism of the darker worlds." Here is the confession of those who would cast away the Bible and give us something that may come from the dark side. Who is to judge? One may prefer the one side; the

other, the opposite. There is no authority to decide the question. May be, it is the editor of *Light* who would constitute himself the arbiter of all questions of this kind. It seems so on reading a paragraph in *Light* of Nov. 26th.

"The writings of Swedenborg are a wonderful mine concerning Spirit communion, and some of his 'Memorable Relations' are beautiful or sublime; but one needs to be on one's guard when reading him. *And yet when do we NOT need to be on our guard, when Spirit messages are about.*"

There is but one court of appeal, one standard. It is to be found in loyal obedience to God's Holy Word. "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them? (Isaiah viii. 19, 20, R.V.).

If we go back a few years and examine their records to be found in Vol. XI. of "Society of Psychical Research," it is the same thing—seeking to overthrow the faith. We give extracts from the experiences of the late W. Stanton Moses, M.A.

"One who called himself *Imperator* is frequently referred to as the control. 'Asked who *Imperator* was,' he said—'Prophet of the coming Truth.'"

Here is a second extract, showing that behind all phenomena, the dark design is obvious—to "resist the truth: men of corrupt minds concerning the faith."

At a *séance* "*Imperator* . . . delivered a very long and interesting address on the Religions of the World. He pointed out the good in each, and showed how it received its *sum and crown in Spiritualism.*"

When these doctrines are received, the Bible must go. They may put in garbled portions and talk about Christian Spiritualism; but substitution, and resurrection are openly denied and scoffed at.

"Spiritualists had done as much as anyone to attack that ridiculous doctrine that Christ died in order that they might put upon his shoulders the punishment due to themselves. As soon as ever they got the idea of the spark of divinity in each man generally recognised, they would have social reform and social equality."

This is given in *Light* (Nov. 12) as a "Contribution to Religious Thought," by Mr. Noel, and described as "buoyant, outspoken, and frank." What need of further evidence?

Editor's Table.

"ALL THE TRUTH."

In answer to one or two correspondents, it may be well to say that, when writing, it is absolutely impossible to guard against all the various ways in which words may be misunderstood. If we were to attempt to do this we might do nothing else, and never get forward at all. Of course, when the Lord Jesus said to the disciples, "He shall guide you into all truth," He meant the whole of that which the Holy Spirit might hereafter make known. In the Acts, James, Hebrews, &c., "all the truth" necessary for the transition period. In the Apocalypse, "all the truth" as regards prophecy that remained to be made known. In the Epistles, addressed to churches "all the truth" that concerns the standing of the Church in Christ.

The pronoun, "you," therefore, by interpretation, belongs in the first instance, to the Twelve; but, by application, it belongs to (of course) all who are addressed in the several separate writings subsequently given (by inspiration) by the Holy Spirit.

The idea that we mean that there is no truth outside those Epistles which concerns the churches could have entered the mind only of those who prefer to find fault rather than to feed upon the truth itself.

ANGLO-ISRAELISM.

Our current papers on this subject are all-important, in themselves, and closely related to our great object in *Things to Come.*

We are not ignorant of the devices of the great enemy of God's Truth and God's people, and are well aware that if he cannot hinder that truth he will seek to mar it.

No sooner were God's people aroused about sixty years ago to the fact of the Lord's coming as their great and blessed hope, than the error was introduced that the "144,000 of all the tribes of the children of Israel (Rev. vii. 4) are *Gentile Christians.*"

And no sooner were God's people awakened to a greater interest in Israel, and in the prophecies concerning them, than the error was introduced affirming that Anglo-Saxon *Gentiles are Israelites!*

The two perversions of truth represent two contrary forces.

The former is an interpretation of Scripture which is supported by spirit-communications outside the Word of God; while the latter is an interpretation, based on a false canon of interpretation, which does not rightly divide the Word of Truth, and is supported by human forgeries outside that Word.

The present advocates of both of these errors are of course both earnest and sincere; we would not for a moment doubt this, though we believe they are misled.

But it is surely our important duty to oppose the one and expose the other and thus do what we can to deliver those who are in the meshes of these nets, and save others from being caught with them.

When God speaks of "Israel" neither the voices of spirits nor the forgeries of men should ever tempt us to believe that He means the opposite of what He says, whether they be Gentile Christians, or unregenerate Anglo-Saxons.

REVIEWS.

God Spake all these Words. By Dr. J. H. Brooks, Pickering & Inglis, Glasgow, 2s. 6d. This is a book that can be safely commended. The preface states that Dr. Brooks spent a portion of his closing days on earth in carefully revising it for circulation throughout the British Empire and other English-speaking lands." The "sceptic," "higher critic," and humanitarian Gospel preachers have a very bad time of it under the searching comments of the author. It is fashionable now to extol the "Sermon on the Mount," and preach this as the morality on which it is sufficient to form our lives. Here is an extract on this point:—"There is no part of Scripture that is more directly opposed to all the instincts of human nature, or that presents a standard of morality more unattainable by man's unaided resources." There is one chapter on the verse in 2 Tim. iii. 15 that everyone should read. It presents most forcibly the absurdity of the revised translation. "Every Scripture inspired of God is also profitable." Several eminent scholars are cited, and proof supplied of its falsity. Amongst others, "Dr. Noyes, Professor in Harvard University, who translated what may be called the unitarian version. The writer devotes a considerable portion of this chapter to Dr. Bullinger's remarks on this question. It is too long to quote here, but the book should be obtained, and all the texts given by him compared. We say to all our readers—get it."

THINGS TO COME.

No. 58.

APRIL, 1899.

Vol. V. No. 10.

Editorial.

STRANGERS AND PILGRIMS."

THIS is the Divine order of these two words, which we have in Heb. xi. 13 and 1 Pet. ii. 11. Man, who always thinks he can improve on what God says and does, would fain reverse that order. He sings,

"I'm a pilgrim and a stranger,"

and he would fain be a pilgrim without being a stranger. But this is not God's order.

We must be strangers *to* the world before we can be pilgrims *in* the world. We must be *His* before we can walk in His *ways*.

There are plenty of pilgrims who know nothing of being strangers.

To be a stranger in the world we must first learn that by nature we are strangers to all that is of God. "Ye were . . . strangers" (Eph. ii. 12). "Ye were . . . aliens." "Alienated from the life of God" (Eph. iv. 18). "Ye were sometime alienated and enemies in your mind by wicked works" (Col. i. 21).

But, thank God, there was One Who Himself would take the stranger's place, for it behoved Him to be made in all things "like unto His brethren" (Heb. ii. 14). He saw the stranger helpless and ruined, but He would not pass by on the other side. "He came *where he was*" (Luke x. 33), and became a homeless stranger, not having where to lay His head.

It is written, "He that is surety for a stranger shall smart for it" (Prov. xi. 15), and He smarted for His people for Whom He became the surety. In the margin it says, "*shall be sore broken.*" And He could say "I am . . . sore broken" (Psa. xxxviii. 8). The chastisement of our peace was upon Him, and by His stripes (margin, *bruise*) we are healed. Surely He hath borne our grief and carried our sorrows" (Isa. liii. 4, 5).

When we discover our glorious surety we ask (with Ruth) in amazement, "Why have I found grace in Thine eyes, that Thou shouldst take knowledge of me, seeing *I am a stranger?*" (Ruth ii. 10).

Then we learn two things. We learn that we had been "far off," and that now we have been "made nigh" (Eph. ii. 13). We learn the terrible position we had been in, and the inexpressible blessings to which we have been introduced.

1. We had been as "strangers" shut out from the sanctuary (Ezek. xliv. 9); and that now "we have liberty to enter into the holiest by the blood of Jesus" (Heb. x. 19, 22).

2. The stranger could not draw near in worship (Num. i. 51). But now we are made an habitation for God (Eph. ii. 22).

3. The stranger could not exercise the priest's office (Num. xviii. 7). But now we learn how "He has made all believers priests unto God."

4. The stranger could not receive the holy anointing oil (Exod. xxx. 31-33). But now we "have access by one Spirit to the Father" (Eph. ii. 18), and on believing "were sealed with that Holy Spirit of promise" (Eph. i. 13).

5. The offering from the stranger's hand could not be accepted (Lev. xxii. 25). But now we are "without blemish" in Christ (Eph. v. 27). "Faultless" in Him (Jude 24). "Accepted in the Beloved" (Eph. i. 6); "Perfect in Christ Jesus" (Col. i. 28). And "by Him therefore" we can "offer the sacrifice of praise continually" (Heb. xiii. 15; 1 Pet. ii. 5; Rom. xii. 1).

And now, instead of being strangers to God, we have become strangers to the world. We are true Gershonites. Gershon means a stranger (Exod. ii. 22), and the Gershonites were for *service* and for *burdens* (Num. iv. 24-27). Is not that our position as true Gershonites. All our services and burdens are named and numbered (Num. iv. 32,) for it is written, "*By name ye shall reckon the instruments of the charge of their burden.*" Just as we read on a railway truck, "not to carry more than (so many) tons," so of His people it is written, "God is faithful, Who will not suffer you to be tempted (tried) above that which ye are able . . . that ye may be able to bear it" (1 Cor. x. 13).

"As He is so are we in this world," and we can say, "I am a stranger upon earth (among) a people of strange language, which I understood not" (Psa. cxix. 19; cxiv. 1; lxxxi. 5).

John Bunyan must have had these passages in his mind when he wrote of Christian and his companion in Vanity Fair. They naturally spoke the language of Canaan, but they that kept the fair were the men of this world; so that from one end of the fair to the other they seemed barbarians to each other; but that which did not a little amuse the merchandizers was that *these pilgrims set very light by all their wares.*

Yes, they are strangers and pilgrims, and they understand the true application of those Divine words in Lev. xxv. 23, "Ye are strangers and sojourners with Me." Yes, all is now *with Him*. Our blessed Lord Jesus *knows* the heart of a stranger, for *He* was a stranger, and loves him as Himself (Lev. xix. 34; compare Exod. xxiii. 9, Heb. iv. 15, and Isa. lxiii. 9). He came "where He was" (Luke x. 33), that He might say, "*where I am there ye shall be also*" (John xiv. 5).

It is fellowship with Him that makes us "strangers *here,*" and this in proportion as we realize our union with Him *there.*

Strangership in the world is the blessed evidence that we have been redeemed by His blood out of the world.

It is no light thing to be a stranger here. It puts us out of harmony with all that is going on in the churches as well as in the world. It puts us out of sympathy with the leaders of what is called "religious thought." It puts us out of heart with all the plans and schemes of man, whether religious or political. It is sometimes exceedingly painful, and we realise the measure of the Saviour's words, "Because ye are not of the world, therefore the world hateth you" (John xv. 19).

Men and women may shut themselves up away from the world, but that does not make them "not of the world." The world does not hate them for doing that. It rather admires them! It can understand that. But what the world *does hate* is told us in the Lord's words, "because *I have chosen you* out of the world, THEREFORE the world hateth you!" That is what ever calls forth the world's hatred, and this hatred helps to make us still greater strangers to it.

It is the act of Jehovah's *choice* that separates us to Himself; weans our affection from earthly things; binds our hearts to His throne, and our hopes to Himself.

We are strangers with God. We are pilgrims with regard to one another. Travellers together. We love the company of such strangers. We can talk together of Him, and of His eternal and everlasting love; of His justifying righteousness; of His resurrection power; of His Ascension glory and Advent truth.

And we can sing and make melody in our hearts, using the word "Zion" as the embodiment (as it always is) of His government in grace:—

"Saviour, if of Zion's city,
I, through grace, a member am,
Let the world deride or pity,
I will glory in Thy Name.
Fading is the worldling's pleasure.
All his boasted pomp and show,
Solid joys, and lasting treasure,
None but Zion's children know.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Fifth Paper.

Rom. vii. 7-25.

BY DR. BULLINGER.

(Continued from page 101).

WE now come to the *third* member of the second division of the great doctrinal portion of this Epistle. (See page 87). Its structure is as follows:—

"w." ROM. vii. 7-25.

Sin is in us though we are alive to God in Christ.

w	x	7-12.	The Law : its conflict with the <i>Old nature</i> .
	y	13-16.	Manifestation of the Law in the <i>conscience</i> (the consent).
	y	17-20.	Manifestation of the Law in the <i>experience and the life</i> (the doing).
.	x	21-25.	The Law : its conflict with the <i>New nature</i> .

This section sets before us the true action and effects of the Law; its conflict with the old nature and the new ("x" and "x"), and its action on the conscience and on the life ("y" and "y").

The soul is now established in its standing before God, as having died with Christ, and as having a life in association with Christ. Its *relationship* to the Law has now been settled. The Old nature is to be reckoned as having died, in Christ, to all its claims. But its workings are still experienced. Its action is still felt. What is the cause of this? We are now to have God's answer to this important question: and the answer is that "Sin," *i.e.*, the Old nature, is in us, notwithstanding we have life in Christ, Who died unto sin and lives unto God.

The previous member, vi. 1—vii. 6 (with which vii. 7—25 corresponds), showed that we are not in "sin": *i.e.*, not reckoned as being any longer in the flesh, or in our old natural state; inasmuch as we are reckoned by God, and are to reckon ourselves, as having died with Christ. Now we are to learn the converse of this. "**Once we were in the flesh**" (vii. 5), **and then the sinful feelings** (or instincts) **which were brought out by the law wrought in our members to the bringing forth of fruit for death. But now, (the fact is) we were cleared** (by identification with Christ in His death) **from the law, on dying to that wherein we were held fast, so that we should serve in newness of spirit, and not in oldness of letter**" (compare ii. 29 and 2 Cor. iii. 6: *i.e.*, on a new plane, of which the essence is "spirit," or the new spiritual nature, so that things are now done spontaneously in fulfilment of the new spiritual desire, and not on the old principle of duty, characterized by a bondage to the letter). The basis of the whole service is changed. We do not now serve because of vows, or pledges, or resolutions, which were bondage; but, in a liberty which is the outcome of the new nature ("spirit") which has been implanted in us.

This action of the Law with respect to the two natures is now to be shown.

In "x" (vii. 7-12) we see its conflict with the *Old nature* before regeneration.

In "x" (vii. 21-25) we see its conflict with the *New nature* after regeneration.

While, between these, we have its manifestation within us; in "y" (13-16) in the *conscience*, and in "y" (17-20) in the consequent experience in the *life and walk*.

Nothing can be more important than clearness of view as to this revelation from God—the Divine unravelling of the experiences of every soul which is the subject of Divine grace.

The whole of this member ("x") is in the first person, and its structure is as follows:—

"x." ROM. vii. 7-12.

The Law: its conflict with the Old nature.

- x a | 7. The Law not sin.
- b | 8. Sin using the commandment as a point of attack.
- c | d | 9. Alive without sin.
- e | -9. Revival of sin.
- f | -9. Result: death.
- c | d | 10. Commandment ordained to life.
- e | -10. Discovery on account of sin.
- f | -10. Result: death.
- b | 11. Sin using the commandment as a point of attack.
- a | 12. The Law holy.

Verse 5 had just declared that "when we were in the flesh the instincts of our sins were stirred through the law." This section therefore takes up this point and commences with the same question as the corresponding section (or member, vi. 1). "What then shall we say? Is the Law sin? Far be the thought; nay, I had not known (or recognized) sin (*i.e.*, known it to be sin), except by Law, for I had not recognized appetite (*i.e.*, the desire of the Old nature) to be sin unless the law had said, "Thou shalt not covet."

8. But I say that sin, having got a point of attack through the commandment, worked-out in me every kind of appetite. For apart from Law sin is dead.

9, I, however (in my Old nature) was alive, apart from law, once; but as soon as the commandment came sin revived, and I died.

10. And the commandment, that was intended to give me life, was itself found to be my death.

11. For sin, having got a point of attack by the commandment, beguiled me, and by it slew me. So that the law (as a whole) is holy, and each mandate holy, and just, and good.

Having thus seen the conflict of the law with the Old nature, we are now to see, in

"y." vii. 13-16,

The manifestation of the law in the conscience.

- y g | 13. Manifestation to the conscience of the evil of sin.
- h | i | 14. The Law spiritual.
- j | -14. The man sinful—fleshly.
- h | i | 15. The will like-minded with the Law.
- j | -15. The will like-minded with the man.
- g | 16. Consent of the will to the good in the Law.

The translation is as follows:—

13. Is goodness then, to me, become death? Far be the thought. Nay; it was sin (*i.e.*, the Old nature) in order that it might be seen to be sin (and to bring its own self to light), working out death in me through that which is good, in order that sin might become overwhelmingly sinful through the commandment.

14. For we know that the law is spiritual, but I myself am fleshly (*i.e.*, made of flesh), having been sold under (the power of) sin (the Old nature).

15. For what I carry out (same words as ver. 13, *working out*) I do not approve*: for not what I will, practise I, but what I hate, that I do.

16. But if what I do not will, this I do, I consent to the law that it is good (or right).

This completes the manifestation of the law in the conscience. And now we have, in

"y." ROM. vii. 17-20.

The manifestation of the law in the life and experience.

- y k | 17. No more I myself that do evil, but Sin that dwelleth in me.
- l | 18. No good in me as to my flesh.
- m | -18. Will favours good, but it has no ability.
- n | -18. Will favours good, but it is not performed.
- o | 19. Evil is what I perform.
- k | 20. No more I myself do evil, but Sin that dwelleth in me.

The following is the translation:—

17. Now, however (*i.e.*, this being the state of the case), it is no longer I myself who am carrying (or working) it out, but the indwelling sin within me (*i.e.*, my Old nature).

18. For I know that in me, that is, in my flesh (my Old nature), good does not dwell: for to will is present with me, but how to carry out the good I do not find.†

19. For it is not what I do, that I will; but, the evil which I do not will, this I practise.

20. But if what I do not myself will, this I do, it is no longer I myself who carry (or work) it out, but the indwelling sin in me (*i.e.* my Old nature "sin" which dwelleth in me).

Having had in "x" (vers. 7-12) the Law's conflict with the Old nature, we now come to

"x." ROM. vii. 21-25.

The conflict of the Law with the New nature.

- x n | 21. Two opposing principles present in the one man.
- o | p | 22. Delight in God's law.
- q | 23. Present conflict.
- o | p | 24. Distress at sin's law.
- q | -24, 25. Future deliverance.
- n | -25. Two opposing services continued in the one man.

The following is the translation:—

21. It follows then that I find this law with me who will to do the good, [I find, I say] that the evil is present with me.

22. For I delight in the law of God according to the inward man (*i.e.*, the new nature).

* The Greek means *I do not know*, but it includes here to know in the sense of approving, like the old English *allow* (*i.e.*, *allowd*, to praise, or approve, as in Psa. xi. 6, P. B. Version, "the Lord alloweth the righteous."

† Or, according to an ancient reading, "but to carry out the good [is] not [present with me]."

23. But I see a rival law in my members, carrying on war against the law of my mind (*i.e.*, my new nature), and aiming at leading me captive to the law of sin (*i.e.*, to my Old nature) that is in my members.

24. O wretched man that I am, who shall rescue me out of this body of death? (*i.e.*, out of this mortal body).

25. God—I thank Him, [*He shall deliver me*] through Jesus Christ our Lord. It follows then that I myself serve with the mind indeed (*i.e.*, with my New nature), God's law, but with the flesh (*i.e.*, with my Old nature), sin's law.

Thus does the Holy Spirit lay bare to our view His own explanation of the origin and nature of the experience possessed by every soul which is the subject of the grace of God, and which has the gift of the New nature as the result and sign of God's justifying.

In this section, it is not the experience of one man in two successive stages of his experience, but it is the co-existence of the two experiences in the one man at the same time.

Those who fail to learn this lesson as to the conflict of the Law, first with the old nature (vii. 7-12), and ever afterwards (21-25) with the New nature, will not only be in constant perplexity themselves, but will fall into that error of doctrine which is corrected in the Epistle to the Galatians, chap. iii. 3.

Having begun with truth as to the New nature (called "spirit") they will, if they depart from it, seek to improve the Old nature. This is the error which Gal. iii. 3 corrects: "Are ye so senseless? having begun in spirit (in the New nature) are ye now being perfected in flesh (*i.e.*, in the Old nature)?"

This is what thousands are doing everywhere around us. They are seeking to perfect, or, at least, to improve, the Old nature. Not seeing the truth or reality of the two natures, they are seeking to improve the only one which they are acquainted with. This is ever the work of all who are ignorant of what the Spirit is saying to the churches. Be they Buddhists, Romanists, Perfectionists, they are all alike endeavouring to convert the "flesh" into "spirit," to subdue the "flesh," and by all kinds of arts, and artifices, and rules, and regulations, pledges and badges, to improve the Old nature. All, alike, formulate "rules for holy living," ignorant of the fact which lies before us in this Scripture that the Old nature knows no rules, and that the New nature needs no rules. Instead of reckoning the Old nature to have died with Christ, they are ever seeking to put it to death! Instead of reckoning that it was crucified with Christ upon the cross, they are exhorting us to crucify it for ourselves. When God crucified it with Christ He did it once for all. But those who know nothing of this tell us to crucify it. They do not tell us how we are to do it; but, knowing how futile is the effort, they tell us we must do it every day. But, no! once would be enough if it could be done at all. And, thank God, it has been done. HE has done it Himself on Calvary; and now, we, in spite of all our conflict, in spite of the flesh (the Old nature) lusting against the spirit (the New nature) and the spirit against the

flesh; in spite of the fact that these are contrary the one to the other, so that we cannot do the evil which the flesh would have us do, and we cannot do the good that the spirit would have us do; in spite of this conflict, we find "peace with God," and rest in the truth—that the child of God has his Old nature, which can produce no good thing—and he has a New nature, which "doth not commit sin" (1 John iii. 9), "sinneth not" (1 John v. 18). And, further, that God reckons the Old nature as having died with Christ, and as having therefore no more dominion over us, though the conflict in actual experience is ever present with us.

Those who learn this lesson have learned that the Old nature is so bad that nothing can ever improve it, and that the new nature is so perfect that it needs no improvement.

It is "spirit," and its life cannot be "deepened."

It is "newness of life," and cannot be made "higher."

The only way to mortify, now, "our members which are upon the earth," *i.e.*, the organs through which the Old nature works, is to "set our affections" (or "mind") on the things which are above; on these blessed realities which God here brings before us as being involved in "His calling." The more we know of His wondrous calling the more shall we walk worthy of it. But to occupy ourselves with (or to mind) our "walk" is to "mind" the "earthly things"; and it will never improve that walk, and will but defeat the very object we seek to obtain.

JEREMIAH IN IRELAND: A BRITISH-ISRAEL AND BRITISH-EPHRAIM FICTION.

BY ARTHUR ROWAN FAIRFIELD.

Third Paper.

DAN THE PIONEER, FROM DONGOLA TO DANGAN CASTLE.

IN quite the most complete and consistent of all manuals of this fiction, Professor Totten's *Our Race, &c.* (Study No. V.), that military exegete treats his readers to a lecture on the philosophy of Irish history up to the time immediately preceding the Milesian conquest, which is delivered by "Muiream," a mother whom he invents for Heremon, the supposed husband of Tea-Tephi. It is over fifty pages long, and every word of it is his own imagination—an original of originals. We need hardly say—(our readers know their Identitist author by this time)—that it is printed between quotation marks, as if it had been taken bodily from one of the authorities upon whom Professor Totten pretends to base the farrago of mendacious trash to which it serves as an introduction.

The mother of Heremon, in all the authentic histories, is the Lady Scota, who falls in battle close to the town of Tralee, Co. Kerry, when her sons defeat the magician people, the *Tuatha De Dannann*, whom we have seen in our

last article bringing the Stone of Destiny (*Lia Fail* to Erinn. Mr. Totten's sham "Muiream" is made a daughter of one of their kings; and the aim of the bogus speech is to support the contention of Identitists that Heremon and his subjects were not the Gaels, who exterminated the *Tuatha De Dannann*, but *Tuatha De*, themselves. "Muiream" is therefore made a witness to a legend of her imaginary childhood that her people came from a "Dannia" in the East—she does not know where "located" precisely.

According to Mr. Glover, Eochaidh-Heremon "was a Dannite and a Prince of Dan." This has become the universal opinion. We are now in touch with the comical side of this hyper-Jezreelist folly.

The whole theory of the Dannite origin of the Celts of Ireland is bound up with a ludicrous mistranslation of the name of *Tuatha De Dannann*, based upon a mis-spelling, and complicated by the most outrageous liberties with the syntax of the Irish language. The Identitist construes these words, "*The Tribe of Dan*," in the order in which they stand. This is no whit less of an enormity than it would be to write as Latin—*vox de populus, vox de deus*, instead of *vox populi, vox dei*.

As Mr. W. H. M. Milner, known as "Oxonian" and philologist-specialist of Identitism, who is great on this point, will find, if he looks the words up in any authoritative Irish text-book, or as any Highland or Connaught peasant will tell him, the name means "*The tribes (or people) of the god and of (the goddess) Anna*"—the latter of whom is the progenitrix of the whole Gaelic Olympus.*

Let us parse the component words, according to John O'Donovan's standard *Irish Grammar*, section 3, ed. 1845. *Tuath-a*; nominative plural of *Tuath*—*a people, race, tribe*; a noun of the third declension.

De; genitive singular of *Dia, god*; a noun of the irregular declension.

Dannann, i.e., Annann, written according to the Irish law of Eclipsis, *d-Annann*; genitive singular of the proper name *Anna*, a noun of the fifth declension.

Mr. Milner and the rest, who always write the name *Tuatha da Danaan*, have fallen into the pit, through the mistaken idea that *da*, which in Irish is "two," means "of," and assuming that Irish, like English, forms its possessive case by placing the preposition "of" before a nominative. This is not so. Modern Irish, like all other uncorrupted Aryan tongues, has preserved its case-endings intact; while this particular name belongs to the ancient, classical Gaelic language.

But not only is language against them; the only evidence for the existence of such a people as this—that of the Irish standard histories, and some ancient poems—is of one accord to say that the Gaelic invaders, whom the authentic Heremon and his two brothers, Eimher and Ir, led from Spain, exterminated the *Tuatha De Dannann* almost completely. The few survivors are stated to have turned themselves (while, at the same time, reviving some of the slain by their own magic arts) into the *Lephauchans* or *Fairies* of the Rathes and bogs of Erinn.

But Mr. Milner and the rest do not read up authorities.

* See article "Celtic Literature" in the *Encyclopædia Britannica*; Ed. 1873, &c., for this name.

DAN, LAST FROM DONGOLA.

This Nile town, which the late Colonel Gawler (whose mantle Mr. Milner now wears places on the Red Sea,* would, we take it, be the starting place of the successful "starring tour"—chronicled by Colonel Gawler in his *Magnum Opus*—during which "the Lightning-Change Artist" of Identity found time to colonise Carthage and Venice, and to christen *Doncaster* and *Sardinia*—the *Rhodanus* and the *Eridanus*, the *Don* and *Danube*. *Donaghadee*—"Dan my Witness," according to Mr. Milner—would seem to have been the last city where he fulfilled a "knockabout" engagement. When we say that he had played the part of a woolly-headed nigger (as per Heroditus ii. 104-5) in Colchis, on his road, we think we have said enough.

There are fairly urgent grounds for suspecting the wire-pullers, who "run" this singular movement of esoteric teaching which is kept from exoteric doubt. One of these cryptic obligations is, we suspect, abstaining from certain well-defined blocks of the Old Testament Canon, except *permissu superiorum*. The second book of Chronicles from chapter xxix. would naturally be blocked out by the censorship. Indeed, the whole of that book, which proves to demonstration, that the realm of Moloch and Zimri was an eight-tribe kingdom shorn of South-Dan, Simeon, and the sea-board side of Ephraim by the successive victories of Rehoboam, Abijah, and Asa over the filthy idolaters of the North, is dangerous ground.†

Well, in the teeth of the record of 1 Chronicles xii. 35, where the contingent which the Tribe of Dan sent to join David's ranks at Hebron is 28,600 men, expert in war, Colonel Gawler (Mr. Milner consenting as responsible editor), asserts, without hesitation or reserve, that the Tribe of Dan entirely disappeared from Palestine about the time of, and in consequence of, the events which led up to the overthrow of Sisera by Barak and Deborah. "Certain it is," Colonel Gawler says, "that they vanished from Palestine"; their numbers having already been seriously reduced by earlier emigrations beyond Sea at that time (1285 B.C.), and under the circumstances related in Judges iv. v.‡

With the arguments which are advanced in support of this unqualified assertion, we do not feel called upon to deal. Mr. Milner—now that Colonel Gawler has passed away—is in direct conflict with the record of 1 Chronicles xii. 35. He says that there were no Dannites left in Palestine soon after 1285 B.C. The Bible says the Tribe could send a far larger contingent to join David than Ephraim; more than Manasseh; and more than Judah, Simeon, Levi, and Benjamin put together. This was in 1048 B.C.

We invite the Council of the British-Israel Association of England, who are responsible for matter which their editor introduces into *The Covenant People*, to say whom they choose to believe—the late keeper of the Crown Jewels in the Tower of London or the First Book of Chronicles.

We have a word to say also about Chancellor Hanan, and it is going to be a very faithful word indeed. For we

* *Dan, the Pioneer of Israel*, 1890, re-issued in *The Covenant People*, July-December, 1896.

† Compare 2 Chron. xli., xv., xvi., xvii., xxv. 18; xxx.-xxxvi.

‡ See *The Covenant People*, v. 13.

are going to convict him of applying to 2 Maccabees ii. the same method which we showed the obscure colonial, outside subaltern, Mr. R. N. Adams, "exhibiting" upon the *corpus vile* of Abraham Farkovitz's forged *Tchoufut Kale MSS.*

In *The Covenant People*, April, 1885, p. 335, he wrote thus:—"The records tell us how Heremon (after Here-mon) reigned and was gathered to his fathers, and all were crowned at Tara on the *Lia Phail* or sacred stone. In the Apocrypha, we find, 'When Jeremy came *thither* he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the cave; and some of those who followed him came to mark the way, but they could not find it, which when Jeremy perceived, he blamed them, saying: As for that place it shall be unknown until the time that God shall gather again his people together and receive them unto mercy,'" etc.

It will be idle for Dr. Hanan to deny that he introduced this passage, in connection with his succession of supposed Heremons, in order to, let us say, stimulate or, at least, titillate a conviction in his readers' minds that "the hollow cave" of the Maccabees' historian lies under the big Rath of Tara, called Rath Rhiogh or Cathair Crofinn.

Our readers will note our own italics under the word *thither*. We used them to suggest that the place where Jeremiah's pilgrimage *might* very well be indicated, or succinctly described, in a preceding verse or verses. Well, it is indicated in the verse immediately preceding verse 5, and Chancellor Hanan, be it observed, strikes out the first word of verse 4, which is "and," showing that verse 5 is closely connected with verse 4 which immediately precedes it.

Our editor shall tell why Chancellor Hanan left out verse 4 in words which he used in our eleventh number; 1895, p. 222.

"On turning to the Second Book of Maccabees ii., we read: '(4) It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the ark to go with him as he went forth into *the mountain where Moses climbed up and saw the heritage of God.* (5) And when Jeremy came *thither* he found a hollow cave wherein,' etc. (as given by Dr. Hanan)."

"On turning to Deuteronomy xxxv. ver. 1, we find that '*the mountain where Moses climbed up and saw the heritage of God*' was not Tara and 'the Croppies' grave,' but 'the Mountain of Nebo, to the top of Pisgah, that is over against Jericho.'"

The Chancellor of the Diocese of Cashel has winced in print at our speaking of "British-Israel shiftiness." Shiftiness is no word wherewith to stigmatise such an act as this. It is the deliberate mutilation of a quotation, by the suppression of the very part which destroys the argument based upon the other part. It is the "clipped" or heavily "sweated" coin of Identity-belief.

N.B.—Replying to our first article, Chancellor Hanan writes in *The Covenant People* (p. 295): "Mr. Fairfield . . . while referring to the Editor of *Cambrensis Eversus*, carefully omits his statement that "Heremon and Ollam Fola are mingled together in hopeless confusion; and that the corrected date (for Eochaidh iv. Ollamh Fodhla) 'is 580 B.C.'"

Our answer is that, of course, we omitted the words which Chancellor Hanan puts into the mouth of the late Professor Matthew Kelly, the learned Editor of *Cambrensis Eversus*, for the best of reasons: because that learned person *never wrote them!* They are a minor invention of Mr. Glover (p. 89), as Chancellor Hanan might have discovered had he verified his references. He is, moreover, inexcusable, for we ourselves let him know this fact during the week, February 8-15!

The "corrected date" is equally mythical and disingenuous, for on pages 421, 431, and 441, Professor Kelly never gives an opinion as to whether the dates of *The Four Masters* or O'Flaherty or others are the more correct.

Things New and Old.

"IN HIS STEPS: WHAT WOULD JESUS DO?"

THE NEW THEOLOGY.

Yet, old—as old as "the way of Cain."

After hearing on all sides much about this book, and reading it, we feel constrained to express our convictions as to the nature of its teaching. It has laid hold of the popular taste in a remarkable manner. This cannot arise from any intrinsic merit as a literary effort, for it is a very poor, thin, frothy production, a re-hash of other books that have preceded it, such as '*If Christ came to Chicago*,' the *Citizen Sunday Sermons*, etc.

This is another of man's efforts to bring about a Millennium, and make the world a paradise without the presence of the Lord Jesus Christ to judge the world in righteousness.

The writer of this book is far behind another of the world's philosophers (Carlyle), whose apprehension of the condition of things was much more acute. He saw the necessity of something happening first which this writer has not taken into account at all:

"All the Millenniums I ever heard of were to be preceded by a 'chaining of the devil for a thousand years,' laying him up-tied neck-and-heels, and put beyond stirring as a preliminary (Carlyle, *Essays*, vol. vi.)."

No one with any sense of reverence for that Holy Name ("Jesus") would introduce it with such frequency and in such a flippant and free-and-easy manner. With the announcement of that name, "Jesus," recorded in the gospels of Matthew and Luke the Holy Spirit is careful to give this addition: "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, GOD with us. Likewise in Luke i. 31, after the declaration of the Angel, that His name was to be called "Jesus," these words immediately follow: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore, also, that Holy thing which shall be born of thee shall be called the Son of God."

This should be a rebuke, to the familiar style so many preachers adopt, so many of the popular hymns encourage, and also the pious Jesuit phrase, "Jesus only." The Jesus of this book is no more than a very superior social reformer and a god, that for the time being, man is invited to fall in love with—very much akin to the estimation in which He was held by the people when they said "Is not this Jesus, the son of Joseph, whose father and mother we know?" This unabashed estimate of His dignity was met by these words: "Every man therefore that hath HEARD, and hath LEARNED of the Father cometh unto me" (John vi. 42-45).

The serious thing connected with the appearance of this book is that one of the cheap editions is issued by "The Sunday School Union," an institution that was always understood to be a jealous guardian of the truth. Its name was supposed to be a guarantee that the books it issued had been carefully supervised. Messrs. Partridge and Co. are the publishers of another cheap edition, besides, we believe, seven or eight others. It is stated that the number of copies sent forth reach into millions. What stirs this "eager, anxious throng?" Is it the Christ of God? We will give our readers an opportunity to judge.

The book opens with a sermon, preached by a fictitious Henry Maxwell, from these words: "For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow His steps" (1 Peter ii. 21).

And this is what he has made of the subject. "He had emphasised in the first part of his sermon the atonement as a personal sacrifice. He had gone on to emphasise the atonement *from the side of example**, giving illustrations from the life and teaching of Jesus, to show how faith in the Christ *helped to save men* because of the pattern or character He displayed *for their imitation*. . . . The third and last point, the necessity of *following Jesus in His sacrifice* and example."

An incident is then introduced of someone in distress making an appeal to the congregation which leads the minister of this fashionable church to call the congregation together at an after-meeting. He then puts the question: "What would Jesus do?" This leads to a pledge or vow being undertaken by a certain number in the following terms: "We propose to follow Jesus' steps as closely and as literally as we believe He taught His disciples to do. And those who volunteer to do this will pledge themselves for an *entire year*, beginning with to-day, so to act."

The rest of the book is taken up in working out this theme, "What would Jesus do?" Millionaires and tramps are brought together, society-men, a novel-writer, and others. Altogether one hundred persons in this church took the pledge. It is impossible to go through all the inane dreamings and love-stories that go to make up this production. We will come at once to the crucial part, by which all the other must be assayed.

A large warehouse is rented in the heart of a territory where the saloon ruled with power.

"It was not a new idea. It was an idea started by Jesus Christ when He left His Father's house and

forsook the riches that were His in order to get nearer to humanity and, by becoming A PART OF ITS SIN, helping to draw humanity *apart from its sin*."

We take these extracts from the edition published by "The Sunday School Union," Ludgate Hill, and this is, we believe, according to the original; but here we must note a remarkable fact. Another publisher saw something that was evidently felt to be questionable in its doctrine, so has modified the phrase thus:

"It was an idea started by Jesus Christ when he left his father's house and forsook the riches that were His in order to get nearer to humanity and, by becoming a PART OF IT, helping to draw humanity apart from ITS SIN."

Both are wrong, but the edition issued by "The Sunday School Union" is the more flagrant heresy.

Are the funds supplied to this institution by Christians in all parts of the world to be used in disseminating downright Unitarian doctrines so clearly opposed to the teaching of the Holy Spirit in the foundation Epistle as given in Romans.

In all the book there is no recognition of man's condition as declared in Ephesians iv. 18. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Man is set to work to do things which by nature he is unable to do, being in the flesh. Because "the carnal mind is enmity against God; for it is *not* subject to the law of God, neither indeed can be" (Rom. viii. 7).

The book finishes up with a sort of waking dream, which may be ranked with the dreams referred to in Jeremiah xxiii. 32. "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err, by their lies and by their lightness; yet I sent them not nor commanded them!" This is the dream:—

"An angel choir somewhere was singing. There was a sound as of many voices, and a shout as of a great victory. And the figure of Jesus grew more and more splendid. . . . "Yes! yes! Oh my Master, has not the time come for this dawn of the Millennium of Christian history? . . . And with a hope that walks hand in hand with faith and love, Henry Maxwell, disciple of Jesus, laid him down to sleep, and dreamed of the *regeneration of Christendom*, and saw in his dream a *Church of Jesus* 'without spot or wrinkle or any such thing' following Him all the way, walking obediently in His steps."

Who that is in the least instructed in the understanding of God's Holy Word, ever heard of "a *Church of Jesus!*"

The last information that comes to hand is from one, whose valuable expositions of the Scriptures of Truth have been of great service to the Church of God, is this, "the book is being sold in the gutter at the price of one penny." Then we say, in *the gutter let it remain*.

Before there can be a "regeneration of Christendom" and a Christendom brought to submission so as to worship the Lord in the beauty of Holiness, it will be preceded by the universal worship of quite another sort.

"And all the world wondered after the beast, and they worshipped the beast, saying, who is like unto the

* Our italics; but the author's inaccuracies in quotation.

beast? . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life . . . (Rev. xiii. 3, 4, 8).

And then we may ask "What will Jesus do?" and who will then follow "in His steps"?

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And he was clothed in a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS. . . .

And the beast was taken, and with him the false prophet . . . these both were cast alive into the lake of fire burning with brimstone . . . and I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit" (Rev. xix. 11-16, 20; xx. 1, 3).

This is what our Lord Jesus is going to do, and not till He has done it will there be any regeneration for Christendom.

Henry Maxwells may go on with their "false dreams" and their irreverent babblings, while millions are deluded by their false hopes; but we prefer to believe the words of the Holy Ghost which assure us that there is no hope for the Church of God, no hope for Israel, no hope for mankind, no hope for the world, "UNTIL HE COME, WHOSE RIGHT IT IS."

The enormous circulation of this pernicious book, and the fact that it is recommended from a multitude of pulpits and platforms, are the surest proofs we could possibly have as to the extent of the present apostacy.

Our Monthly Bible Study

"ABOUND."

- | | | |
|----------------------|-----------|-----------------|
| 1. IN TRUST | - - - - - | 2 Cor. viii. 7. |
| 2. IN DEVOTION | - - - - - | Phil. i. 9. |
| 3. IN CONDUCT | - - - - - | 1 Thess. iv. 1. |
| 4. IN SERVICE | - - - - - | 2 Cor. ix. 8. |
| 5. IN EXPERIENCE | - - - - - | Rom. xv. 13. |
| 6. IN QUALIFICATIONS | - - - - - | 2 Cor. i. 5. |
| 7. IN FRUITFULNESS | - - - - - | 2 Peter i. 8. |

Christ Church Lodge, Bromley, Kent. T. GEORGE.

Questions and Answers.

QUESTION No. 195.

M. A., Birmingham, and several others have enquired as to the nature of the wine mentioned in the Bible.

In answer, we would prefer not to give our own opinion. Man's opinions are little worth, but God's words are truth itself. It is not merely a question as to the meaning of words according to a Lexicon, but it is altogether a question as to *usage* of words by the Holy Spirit.

There are *nine* words translated *wine* in the Old Testament. Our readers will be able to answer all questions if they study them from the following list:

1. יַיִן, *Yayin*, from the root יָן, to *ferment*, used of every sort of wine. The word occurs 142 times, and includes fermented wine of all kinds. The first occurrence is,

Gen. ix. 21. "Noah planted a vineyard and drank *yayin* and was drunken."

1 Sam. xxv. 36, 37. "Nahab drank *yayin* and was very drunken."

Is. xxviii. 1. "The drunkards of Ephraim were overcome (*i.e.*, knocked down) with *yayin*."

Jer. xxiii. 9. "I am like a drunken man, and like a man whom *yayin* hath overcome."

It is perfectly certain, therefore, from these passages, that *yayin* was fermented, and was intoxicating.

Yayin was also used for sacred purposes and for blessing:

Gen. xlix. 12. "His (Judah's) eyes shall be red with *yayin* and his teeth white with milk."

Amos iv. 19. "I will bring again the captivity of my people, and they shall plant vineyards and drink the *yayin* thereof."

Ecc. ix. 7. Drink thy *yayin* with a merry heart, for God now accepteth thy works.

The Nazarite, at the expiration of his vow, drank *yayin*. See Numbers vi. 13-20. It was used at the Feasts. (Deut. xiv. 24-26). It was poured out as a drink-offering to Jehovah (Ex. xxix. 40; Lev. xxiii. 13; Num. xv. 5).

2. תִּירוֹשׁ, *tirosh*, from יָרַשׁ, *yarash*, to *possess*.

It occurs thirty-four times in the Old Testament.

Hos. iv. 11. "Whoredom and *yayin* and *tirosh* take away the heart" (*i.e.*, they blunt the feelings, derange the intellect).

Some argue that *tirosh* means *grapes*, and is used as *solid* food, because in Gen. xxxvii. 28, we read of "*tirosh* and corn." We might as well say that when we speak of "bread and water," that water is also a solid, because bread is a solid. On the contrary "*tirosh* and corn" mean *liquids and solids* (by the figure of *Synecdoche*).

Prov. iii. 10. "Thy presses shall burst forth with *tirosh*."

Is. lxii. 8. "The sons of the stranger shall drink thy *tirosh*."

Joel ii. 24. The Fats (Vats) shall overflow with *tirosh* and oil."

Micah vi. 15. "Thou shalt tread *tirosh*, but shall not drink the *yayin*."

3. חֶמֶר, *Chemer*, from חָמַר (*chamar*) to *ripen*. Hence used of strong *red wine*. It occurs eight times.

Deut. xxxii. 14. "The pure *chemer* of the grape."

Is. xxvii. 2, 3. "A vineyard of *chemer*. I the Lord, do keep it."

Ezra vi. 9. "Cyrus and Artaxerxes commanded that *chemer* should be given to the people of Israel for the service of the God of Heaven."

The Rabbins called it *neat wine*, because, unmixed with water, it disturbs the head and brain.

4. שֵׁכָר, *shekar*, (from שָׁכַר, *to get drunk*), a very intoxicating drink made from barley, honey, or dates.

Num. xxviii. 7. "In the holy place shalt thou cause the *shekar* (strong wine) to be poured unto the Lord for a drink offering."

Deut. xiv. 25, 26. "Thou shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for *yayin* (wine) or for *shekar* (strong drink), or for whatsoever thy soul desireth, and thou shalt eat them before the Lord thy God, and thou shalt rejoice, thou and thine household."

5. אֲסִיס, *Asis* (from אָסַס, *asas*, *to tread*) *must*, or *new wine* of the vintage year.

Is. xlix. 26. "They shall be drunken with their own blood, as with *asis* (sweet wine)."

The drinking of this was held out by God as a blessing conferred by Him. Joel iii. 17, 18; Amos ix. 13.

6. נֶבֶל, *sobe*, any kind of strong intoxicating drink, from נָבַל (*sabah*), *drink to excess, become drunk*, occurs twice.

Is. i. 22. "Thy silver is become dross, thy *sobe* (wine) mixed with water."

Hos. iv. 18. "Their *sobe* (*drinking bout* or *carouse*) is over" (A.V. their drink is sour (marg. gone). R.V. marg. their carouse is over).

7. מֵסֶק, *mesek*, *mixed wine*, from מָסַק, *masak*, *to mix*. Hence, *wine* mixed with water or aromatics, *spiced wine*, occurs once.

Ps. lxxv. 8. "In the hand of the Lord there is a cup, and the *yayin* (wine) is red; it is full of *mesek* (mixture)."

8. מִמְסַק, *mimsak*, *mixed* or *special wine*.

Prov. xxiii. 30. "They that tarry long at the *yayin*, they that go to seek *mimsak* (mixed wine)."

Isa. lxxv. 11. "That prepare a table for Fortune; and that fill up mingled wine (*mimsak*) unto Destiny (R.V.)."

9. שְׁמַרִים, *shemarim*, from שָׁמַר (*shamar*), *to keep, preserve, lay up*; hence, *old wine*, purified from the lees and racked off, occurs five times.

Ps. lxxv. 8. "But the *shemarim* (dregs), all the wicked of the earth shall wring them out and drink them."

Isa. xxv. 6. "Wines on the lees."

Zeph. i. 12. "I will punish the men that are settled on their *shemarim* (lees)."

Jer. xliii. 11.

N.B. The word translated "flagons of wine" is אֲשִׁישָׁה, *ashishah*, from אָשַׁשׁ, *ashash*, *to press*; hence a baked cake of grapes, a sweet cake of dried grapes or pressed raisins. It occurs in 2 Sam. vi. 19; 1 Chron. xvi. 3; Song ii. 5; Hos. iii. 1.

With these data our readers can study the question further for themselves, and they will perceive that the novel expression, "unfermented wine," is a *contradiction of terms*; for the *natural* process of fermentation is the one indispensable element, apart from which it cannot be called wine. It would be just as correct to speak of un-effervescing aerated-water.

Signs of the Times.

JEWISH SIGNS.

ZIONISM AND PALESTINE.

It is well to have independent testimony on all subjects. Our readers will be interested in reading an American Consul's report from

"Mr. Rayndel, United States Consul in Beyrout, has sent to his Government the following interesting letter, which is attracting a good deal of attention in America.

"In view of the impetus given the Zionist movement by the second Zionist congress, held at Basle in September, and also by the Palestine journey of Emperor William II., the present status of Jews in Palestine becomes a matter of general interest.

"Out of a total population in Palestine of some 200,000 souls, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have emigrated from Europe and America, and are called *Aschkenazim*, to distinguish them from the Oriental Israelites, the *Sephardim*.

"Nine hundred and sixty families, numbering about 5,000 souls, inhabit the twenty-two Jewish colonies in Palestine which have been founded and subsidised by Europeans—ten by Baron Edmond de Rothschild—representing the Alliance Israelite Universelle; the rest by the Jewish Colonization Association and by the Odessa Company."

After describing at length a Statistical Report of the various colonies, etc., he proceeds:—

"Entirely irrespective of whether or not the Zionist will succeed in awakening in the Jewish people a national spirit and forming a Judean monarchy or republic, with its parliament in Jerusalem and its representation in foreign capitals, the present agitation makes for the development of a country which is but a shadow of its former self, and which will generously respond to modern influences. The

SULTAN SEEMS QUITE DISPOSED

to grant railway, harbour and other franchises, and it is possible that the new Jewish Colonial Bank, the organization of which was decided upon in Basle, will be permitted, under certain guarantees, to play an important part in the industrial advancement and growth of Palestine. The movement is, furthermore, bringing out new qualities in the Jews residing in Palestine. They are no longer content with studying the Talmud and living on charity, but are awakening to the fact, as the Hebrew would put it, that to till the ground is worship of God. . . .

"I think, however, I am justified in saying that the prospects are brighter than ever for the Jews in Palestine, and for Palestine itself. European influence has obtained a foothold in the country, and the tide of modern ideas cannot be long debarred."

THE ZIONIST MOVEMENT.

THE COLONIAL BANK—OFFICIAL MANIFESTO.

"The Great Executive Committee (*Grosse Actions Comite*) in Vienna have published the following manifesto.

"The *réveille* of Zionism has been heard by the Jewish people. In both hemispheres, wherever Jews are settled, the new movement, which is connected with the oldest aspirations of the Jewish people, has found enthusiastic adherents, and has kindled a fever of hope and expectation. What, however, has the Jewish nation, what has even the great majority of true Zionists done hitherto in order to bring the lofty thoughts nearer to realisation? It has instituted national fêtes; and thereby poured out tears of pious emotion; it has accompanied with its blessings some hundreds of men, willing to make sacrifices, who have twice journeyed to Basle, mostly from great distances; it has paid two or three shekels; it has acclaimed the leaders, whom it has itself appointed. This is not trifling, but it is not enough. Many hundred years habituation to suffering and resignation has stunted the energy of the Jewish people, which it must again exercise. Even convinced Zionists frequently express the opinion that, while the movement is sound and necessary, its goal is very far off, almost immeasurably remote; there is thus no need to hurry, but we should in the meantime essay such attempts as will in the course of decades and of centuries bring us nearer to our object. This mode of reasoning is erroneous and dangerous. With such cleverly-sounding language do the disguised enemies of Zionism seek once again to lull to sleep the awakened Jewish people, and to discourage the naturally sluggish masses from making the necessary exertions. The aim of Zionism is not immeasurably distant, we must not indolently delay in attaining it. The situation in the world is more favourable to Zionism than it has ever been before. The internal condition of Judaism, and its relations towards other nations, render the application of this sole remedy for its

hereditary misfortunes more urgently necessary than before. The nearest goal can quickly be reached if the Jewish people earnestly wish it. It is not lightly to be assumed that the hundreds of thousands of homeless Jews, who have literally become wanderers, and who positively could not wait longer, cannot at once be settled in Palestine with legal rights of citizenship. The difficulties which stand in the way of our reaching this, the first and nearest halting place in our new state of existence, do not appear insurmountable. The Jewish Colonial Bank will now be founded, and forthwith commence its activity.

After extensive preliminary labour, after careful and conscientious examination of the legal provisions by which the financial instrument of our movement is to come into existence, the Executive Committee appointed by the Basle Congress has approved the statutes and prospectus of the Bank. The subscriptions, which will be invited from the whole world on the 28th, 29th and 30th of March next, will prove that Zionism is not an empty declamation, but the expression of the earnest will of the people. Forward, comrades! Every Zionist must regard it as his duty to assist in making a success of this subscription, which is not a charitable collection, but a financial foundation for the National object. In the smallest circles, in the most distant places, every one must do his duty on this occasion. Zionism stands there as a practical act, whereby it will prove to itself and to others that the self-redemption of the Jewish people is not the feeble aspiration of dreaming children, but the clear view of responsible men. Hitherto a number of persons, who gladly brought their sacrifices, have worked restlessly. The moment has come when the demand is made of every individual Zionist to work with us with all his energies. Let no one lag behind! Everybody knows what, this time, is involved. Comrades, to work!

THE OBJECTS OF THE BANK.

Die Welt of Friday last published an article on the mission of the Bank. After referring to the wilful misrepresentation respecting this, the first practical deed of political Zionism—over which so much ink has been spilt, even before its establishment—the article goes on to say that the Jewish Colonial Bank, as has been explicitly declared, will serve Jewish colonisation. This is to be done in the pure Zionist sense. No pauperising settlement is intended, but a regular agricultural and industrial settlement, on the well-known legal basis. We are again told that the Bank is to carry on ordinary banking business, but it will also be the medium for obtaining the territory for the settlement, which it will then finance. It would, however, be idle and impolitic to decide already the details by which this is to be accomplished. But as soon as the managers of the Bank have the necessary concessions in their hands, they will take the next step and found the Land Company. The emission of share certificates of the Land Company, on the model of the Chartered Company, will be the most important business in which the Jewish Colonial Bank will engage. The article concludes by summing up the objects of the Bank under the following three heads: (1) Normal banking business, with its numerous modern ramifications. (2) A trading connection with the Government, from which the settlement is to be acquired. (3) The establishment of a great Land Company, which will be designed to bring the Zionist plan into activity. (*The Jewish Chronicle*).

POLITICAL SIGNS.

THE PEACE CRUSADE.

The Peace Crusade appears to be having a "personally conducted tour" under the protective wing of Mr. W. T. Stead. The daily papers have given him the title of "The Herald Angel of Peace."

The *Review of Reviews* for August, 1891, contains the views he then held:

"The ordinary sneer of the disarmament people at an apostle of peace who is armed to the teeth is silly, and due to their happy ignorance of the conditions of existence in States which were never blessed with a streak of silver sea as a natural and insuperable barrier against invasion. Apart from the absolute necessity of maintaining an armament large enough to safeguard the frontiers of Germany, it is idle to expect the heir of the Great Frederick and of the fighting Hohenzollerns to see things through the spectacles of the Peace Society. We have surely seen enough of the folly of that among our own kinsfolk. Nor, indeed, would disarmament make for peace. A reduction of the armaments of Europe by one-half would more than double the danger of an immediate outbreak of war; it is the very immensity of the stake that makes the possible players hold their hand."

We think he was nearer the truth than he is now.

Things move so rapidly, and the accumulation of news is so considerable that it is impossible to give a tithe of the reports that appear day by day.

On February 6th, a meeting was held at the Vestry Hall,

Hampstead, at which Mr. Walter McLaren, formerly M.P. for Crewe, Mr. Lewis Paton, headmaster of University College, the Rev. Dr. Brooke Herford, minister of Rosslyn Hill Unitarian Chapel, the Rev. Dr. Newman Hall, the Rev. Henry Sharpe, Vicar of Trinity, were present. Mr. C. Brodie Hoare, M.P., had declined to take any part in the proceedings.

"Dr. Newman Hall, in the course of his address, referred to the letter received from Mr. C. Brodie Hoare, M.P., and remarked that there was something in Scripture about teaching senators wisdom."

There is also something in Scripture about teaching preachers of the Word wisdom. This was conspicuously absent in the remarks that followed, for he drew his illustrations from Don Quixote and Sancho Panza. We believe that Don Quixote was celebrated for tilting at windmills. The Rev. Dr. may feel he is on some similar excursion. The meeting was presided over by Dr. G. Danford Thomas, the coroner, an officer of the Government whose business it is to preside at post-mortems. Very appropriate: only a little before the time, for the Peace Crusade will soon be among the departures.

Here are a few items to show how the Peace Crusade is impressing the nations:

December 23. The War Office has given orders for 7,000,000 cartridges and 50,000 shells.

Here is the conclusion of the French Minister of Marine's speech, as recorded in the daily papers, February 1st:

"M. Lockroy concluded as follows: 'Admiral Culverville is preparing at the Ministry of Marine all the necessary plans for coming war, and we shall then make the rights of France respected, to whom England has given offence by her vexatious conduct.'"

The *Daily Mail* startles the world with another sensation, not in the least indicating peace—

RIPE FOR REVOLUTION.

IS PRINCE VICTOR THE COMING MAN?

On another day it is

TWENTY-EIGHT NEW SHIPS TO BE LAID DOWN.

SIX SUBMARINES TO BE BUILT.

And, instead of disarmament, the very opposite is being carried out in Germany.

"BERLIN, Jan. 12.

"Although Germany might without fear divest herself of some of her armament, so great was the efficiency she had reached, it would not be prudent for the country to discontinue its efforts to maintain the army in a fit condition. None of the other nations have yet commenced disarmament, and therefore the Government came to Parliament with a new Army Bill.

"The War Minister, referring to the Czar's proposals in the Reichstag, said: 'The will of the most powerful monarch cannot alter the conditions under which a nation exists. The principal condition of the existence of Germany is the possession of a strong military force. I know no exact point at which disarmament could be commenced.'"

—CENTRAL NEWS.

Finally, the "Peace-loving Emperor" proposes increased expenditure.

"ST. PETERSBURG, Jan. 12.

"The Budget contemplates an increase on the Army of 34,000,000 roubles, and on the Navy of 16,000,000 roubles."

And, to cap all, we hear that Mr. Stead's paper, *War against War*, is prohibited from entering Russia!

RELIGIOUS SIGNS.

"Bring forth the vestments for the worshippers of Baal."—

2 Kings x. 22.

It is stated in one of the daily papers that a mission of a novel kind is about to start, or has started, from Egypt. The 'Missioners' are said to be seven priests of Isis, who propose to begin their work here with a view of gaining converts to their creed.

They will find that there is plenty of prepared ground for their operations. The so-called priesthood is far on the way to this, in aiming to set up the worship of Mary; neither will it be necessary to insist on any material change in their petticoats.

These are all of the required pattern for the worship of Baal and the rest. *The Daily News* has supplied us with a comparison between an English Protestant Church and the Moorfields R.C. :

St. Mary, Moorfields.

The celebrant was divested of his cope and vested in a chasuble of English rather than Roman form. He then fastened the maniple to his left wrist, and proceeded to the bottom step of the altar.

St. Clement's, City Road.

The celebrant then retired to the south corner of the altar, where he was divested of his cope, and with the aid of a server was robed in a purple chasuble, the celebrant himself adjusting some ribbons on his wrist.

Then we have the account of "the three priests" going to the steps of the altar, bending low, an Introit sung, various genuflexions, kissing the altar, finishing up with this :

The thurifer came forward with the censer; and the celebrant having blessed the incense, proceeded to cense the altar, and was afterwards himself censured.

These vagaries are supposed to be the exact thing to properly celebrate Ash Wednesday.

The performer carried it out very literally so far as the ashes were represented.

Next he took the paten containing the dust resembling soot in his hand, and, dipping his thumb into it, he smudged some of the soot on his forehead, saying—

"Remember, O man, that thou art dust, and unto dust thou shalt return."

He turned round, and one saw at once the black smudge on his forehead. Next he applied the soot with his thumb to the foreheads of the young servers, saying the same formula.

"Deceiving and being deceived" must have taken a tight hold on both performers and worshippers if they think God can be pleased with such absurdities. Common sense revolts at such an exhibition, and it is to be feared, the conclusion of many will be, "If your God requires this I will have none of Him!"

"DESPISE DOMINION."

Anarchy is the spectre that alarms governments; and strikes come with familiar frequency. Engineers, cabmen, railwaymen, and at the present moment, plasterers. But the last to enter into this sort of contest are the 'priests.' These are but plasterers of another sort. At least, the prophets that led Israel astray are so described, "because they have seduced My people, saying, Peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."—Ezek. iii. 10.

From the papers we know that 220, under the leadership of a noble lord, have declared that they will not submit to their bishops.

This might well be called *the Ecclesiastical plasterers' strike*. Violence of such a character may well call forth such strong remarks from the pen of Mr. Harrison in the *Positivist* of March :

We hear a great deal about "lawlessness in the Church," and we shall hear much more. Now this "lawlessness" is not a mere Romanising tendency. It is an ingrained temper of anarchy, self-will and self-conceit, which the chaotic state of the Establishment in the last fifty years has bred in the priesthood. For sheer, obstinate, arrogant individualism it would be difficult to match a high Ritualist, at least within any ministerial function.

"GOD LOVETH A CHEERFUL GIVER."

The Rev. J. P. Foster has written a book deprecating the modern introduction of concerts, entertainments, bazaars, etc., into churches and chapels, and showing the evils that result. The following instance is given. A noble lord was secured by the vicar to open the bazaar. The close of his speech was as follows:—"They did not ask whether the arts and wiles which were practised upon the male sex were strictly such as the vicar, on one day in the week, would recommend from the pulpit, or whether on all occasions the eighth commandment was observed in the spirit as well as the letter (Laughter). In fact, they rather

sunk their consciences as to the means, and were pretty content to look to the end. . . He hoped they would do their utmost to render the bazaar a success, and would go forth, not conquering and to be conquered, but *fleeing and to be fleeced*."

We lately read a sermon by one who preached from the parable of the leaven. He was exulting at the triumph of the Gospel as fulfilling this part of the Scriptures: Are these things the evidence, we would ask. Do they like the result? It is leaven indeed, but it is the leaven of corruption, and that is always the meaning of leaven in the Word of God.

SUNDAY MUSIC-HALLS.

We have before us a bill announcing at a church in Ipswich, Sunday, Feb. 12, 1899, "One hour's service at 4 p.m., for men only; address by the Rev. ————." Subject :

"THE PATER, OR MY DAD."

"Hymns and music led by St. Michael's Orchestral Band." This is the gospel of the Music-Hall, or "Hall of varieties." When the *offertory* is taken, those that put their threepenny-pieces in the bag need not be under any apprehension that they are singing a lie if this line comes in the verse :

"This is an offering far too small": because less would do.

THE NEW GOSPEL OF SOCIALISM.

A circular has come to hand, signed by Harry Phillips, without date, of a society called "Christian Social Brotherhood," of which John Clifford, M.A., D.D. is declared the president. It speaks of Christ as a *Social Saviour*, and declares that in the Christian Church there is enough enthusiasm now being frittered away in comparatively unimportant matters, which, if directed into proper channels, would soon transform the "kingdoms of this world, into the Kingdom of our God and of His Christ." The author asks, "I should also greatly value your opinion on the enclosed pamphlets." We give it, as formed by the inspired word. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The mistake the writer makes is the same that is common to many preachers, in supposing the Kingdom of God to mean conforming to abstract principles, or entertaining certain opinions. It can come only when God's King—the Lord Jesus Christ comes to reign—then "the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the Children of God (Rom. viii. 21, R.V.)."

THE CLIMAX OF BLASPHEMY.

One of the most awful circulars that has ever passed through the post has just come into our hands. It is sent out: "To Priests and Clergymen and others whom it may concern."

Our readers know that the

CINEMATOGRAPH

consists of a vast number of small photographs taken in such quick succession that, when passed through a lantern and shown on a screen, it appears as one picture in which all is seen in motion. By this means, waves breaking on the shore, a passing train, etc., are vividly exhibited. When we pass from the realms of nature, scenes can be thus photographed while in action, and reproduced as often as may be desired.

Now, the latest adaptation of this, is to arrange *effo* "THE LIFE AND PASSION OF JESUS CHRIST," and have it all specially *acted*, so that *the acting* can be photographed and afterwards reproduced *ad infinitum*.

The advertiser offers these films at a fixed price for use as "animated photographs," "most effective for Lenten services," for which "there seems to be a demand."

When we come to look at the *thirteen* scenes (appropriate number!) from the "Adoration of the Magi" to the "Resurrection," we are appalled at the very thought that all this could have been *acted* for the express purpose of prospective exhibition!

The scenes include: The Last Supper, the Crowning with Thorns, the Crucifixion, the Dying Thief, the Burial, and the actual Resurrection!

Can it be that this movement will meet with any response? If so, then the apostasy is even deeper than we had supposed, and the coming of the Lord in Judgment cannot long be delayed! The end of blasphemy and insult must be near, when these "effective Lenten services" will be replaced by another scene of a very different character.

Imagine it! An animated picture of the sufferings and execution of one whom we love! It would meet with deserved failure in real life. But there is *no reality* in the hearts and minds of those who thus lightly traffick in holy things for filthy lucre!

Lord! How long wilt thou look on? "O God, how long shall the enemy blaspheme Thy Name!" "Shall not God avenge His own elect?" Yes, His elect, in whom His soul delighteth?

SPIRITIST SIGNS.

A friend has sent us the following cutting taken from an American paper. We have long known of this teaching, but have hesitated to repeat the blasphemy:

CHRIST THE CENTRE OF ELECTRIC FORCE.

"Marie Corelli (with the approval of prominent Theosophists) has advanced an ingenious theory, which makes Christ the centre and source of the earth's electric currents. She would place in this category the thunder and lightning of Sinai, and the fire in the burning bush, which burned but did not consume. All these were electrical manifestations of the all-prevailing Spirit.

"The fire which bore Elijah, the radiance of the Son of Man who walked in the fiery furnace, the Spirit descending in the form of a dove at the Jordan, the light of the transfiguration, the tongues of fire at Pentecost, and the light which dazzled Paul near Damascus, were all electrical theophanies—specializations of the one ever-present fluid which in physics we call electricity, but which in the unseen world of the soul is known as the Divine Spirit. And the office of the Spirit is to reveal Christ; or, in other words, the Spirit is Christ."

And this is the kind of thing that professing Christians go into ecstasies over. The book may be found on many drawing-room tables, and is spoken of by those who should know better as "a very good book."

Some more extracts are added that it may be seen what awful things are being promulgated.

Let those that trifle with such teaching stand in fear of this warning, "If, therefore, the light that is in thee be darkness, how great is that darkness" (Matt. vi. 23).

"DECEIVABLENESS OF UNRIGHTEOUSNESS."

"For those who have once become aware of the existence of the Central Sphere and of the electric ring surrounding it, and who are able to realize to the full the gigantic as well as minute work performed by the electric waves around us and within us, there can no longer be any doubt as to all the facts of Christianity, as none of them, viewed by the electric theory, are otherwise than in accordance with the Creator's love and sympathy with even the smallest portion of his creation." "Romance of Two Worlds," by Marie Corelli, p. 321.

"The walking on the sea was a purely electric effort, and can be accomplished now by any one who has cultivated sufficient inner force" (p. 3, 7).

"Let us now take the creed. 'I believe . . . and in one Lord Jesus Christ, the only begotten son of God' . . . This means that the only absolute emanation of His own personal radiance that ever wore such mean garb as our clay was found in Christ" (p. 319).

"Art seeks art; in like manner God seeks God—that is, He seeks portions of His own essence among His creatures" (p. 322).

"TURNED ASIDE AFTER SATAN."

Vol. xi. of the Society of Psychical Research records an experience Mr. F. W. H. Myers had with the late W. Stanton Moses as medium:

"Then a manifestation is described of a luminous cloud of smoke from, 'apparently under the table . . . It fumed up in great clouds until I seemed to be on fire, and rushed from the room in a panic . . . My hands seemed to be ablaze, and left their impress on the door and handles . . . It smelt distinctly phosphoric . . . I was fairly frightened, and was reminded of what I had read about a manifestation given to Mr. Peebles *similar to the burning bush*'" (p. 45).

"CONSCIENCE SEARED."

"The following testimony is given by the medium: It was a period of education, I underwent a spiritual development that was in its outcome a very regeneration . . . For me the beneficent action of external Spirit on my own self was then finally settled. I have never since, even in the vagaries of an extremely sceptical mind, and amid much cause for questioning, ever seriously entertained a doubt."

Editor's Table.

"WHAT WOULD JESUS DO?"

This question is frequently put in total forgetfulness as to the change of dispensations. What He did, we know. What He is doing, we know. What He is going to do, we know. But what He would do now if He were here is quite another thing! What we are to do is clear, *viz.*, to witness for Him as rejected; to warn the world of coming judgment; to tell of His speedy coming again, and testify of God's grace to lost and ruined sinners. That is what the Lord Jesus would have us do!

What He would have us *not* do is this; not deceive the world as to its power to do anything pleasing to God apart from the Holy Spirit; not to expect anything good from the flesh; not to strive for peace in the absence of the Prince of Peace; not to make friends with the world, which is the enemy of God; not to amuse the goats instead of seeking out His lost sheep and finding them; not to do anything which would lead the world to hope or look for a millennium without Christ.

We cannot imagine His being here at all in our position. He has been here in grace, and he will soon be here in judgment. *If He were here the day of grace would end at once, and the day of His judgment would begin.* The question therefore is an impossible one. He is not here! He has sent His Spirit here to witness of His absence, and fit us for witnessing as to His grace, and warning as to His judgment.

The very question betrays an utter ignorance of Scripture testimony and of dispensational truth, and we trust that no reader of *Things to Come* will either be deceived by the question or unable to answer it aright.

ACKNOWLEDGMENTS.

1s.: A. M., S. D. J., Mrs. H., E. E. T., J. A. C., T. S. P., M. A. R., H. H., C. D. Y., Lady P., D., J. LaP., D. C. B., C. W. M., F. S., E. A. N. 1s. 6d.: Reg. sub., Mrs. L. 2s.: E. T. 2s. 6d.: J. F. G. 3s.: R. W. H. B. 5s.: Faith, J. H. M. 20s.: E. A. N. J, D. K., in last number, 2s. 6d., should be 1 dollar.

THINGS TO COME.

No. 59.

MAY, 1899.

Vol. V. No. 11.

Editorial.

THE GUILTY BY NO MEANS CLEARED.

THIS is the assertion of Jehovah in Ex. xxxiv. 7, in proclaiming His name and His attributes.

Moses had asked, in Ex. xxxiii. 18, "Show me thy glory." Jehovah had replied in the next verse, "I will make all my goodness pass before thee." And the promise is fulfilled in xxxiv. 5-7, when He descended in the cloud . . . and proclaimed the name of Jehovah.

So that in these words, "and will by no means clear the guilty," we have part of the very glory and goodness of God.

It is as much God's *goodness* as it is His *glory* to "not clear the guilty."

Jehovah tells us not only *what* He will not do, but *why* He will not do it.

This does not mean that there is any unwillingness on His part to show mercy. On the contrary, it is declared (Ps. lxxxvi. 5) "Thou, Lord, art good and ready to forgive." Nothing that we can do can make Him more ready than He is to do all His will.

It is, however, here, not a mere question of *forgiveness*, but of *atonement*. The word is נָקָה (*nakee*), and its meaning may be traced from Gen. xxiv. 8: "Then their name shall be *clear* from this mine oath"; xlv. 10: "Ye shall be *blameless*"; Ex. xx. 7: "*guiltless*"; Ex. xxi. 28: "the owner of the ox shall be *quit*"; xxiii. 7: "*innocent*."

It means, therefore, that God will not forgive without satisfaction made to justice. He will be "faithful and just" in the forgiveness of sins (1 John i. 9).

There can be no display of mercy at the expense of justice.

A penalty has been fixed upon sin, and Jehovah will never pronounce the sentence of acquittal except in full accordance with justice in the payment of that penalty.

And yet the world's religion is based on the very opposite of this fundamental truth of the Gospel.

The world believes that God will clear the guilty! that God is love, and God is merciful. This is the source of the delusion that the sinner can, by his own meritorious conduct and repentance and "works," obtain this mercy. This is the cause of all the deceptive resting in ordinances that we see around us.

It is only a half-gospel, leading to a false peace, to declare to sinners and the world at large that "God is love." To begin God's gospel here is to begin building from the top. It is not so begun in Romans i., when God

lays the true foundation. He does not separate the two great truths. He does not reveal His "righteousness" apart from His "wrath." See Rom. i. 16, 17.

It is our place, therefore, to proclaim that *God is just*, "and that He will by no means clear the guilty"; because on this foundation we can at once proceed to build. It is the very foundation of the truth that "God is love." For if there were the clearing of the guilty, if there were acquittal, apart from law, if there were any such conniving at sin, it would be treating it as a light thing and putting a premium on sin, and we should lose the very ground of the manifestation of God's holy love, which is not manifested to us apart from Christ.

Apart from Christ, "the Lord is a man of war," revealing His wrath against all ungodliness and unrighteousness. But it is in Christ that He is seen as the God of peace, revealing His love, by imputing the sins of His people to Christ.

What a wondrous truth! Sin imputed to Him who "knew no sin," who "did no sin," who was "holy, harmless, and undefiled."

Yes, the sins of His people were indeed laid to His charge, and he was dealt with as guilty.

And when even He was dealt with as guilty, He was by no means cleared! He drank the bitter cup to the dregs! He paid the uttermost farthing! He endured the full penalty for all the guilt of all His people. Not some of the penalty for all men, but all the penalty for some, yea many, even all His people.

That holy and blessed One was not cleared! And if any now are determined to bear their own guilt, it is perfectly certain that they will never be cleared.

What blessedness, then, there is in these words in Ex. xxxiv. 7, when we read them in connection with the revelation of God's gospel as declared in the Epistle to the Romans.

How full of encouragement for us. Do we sometimes say—when we see ourselves in the light which He shines upon us and in us—"How can he clear me? I am all guilt. When I think of all His goodness, which has been leading me and following me, how can he clear me?"

Ah! The answer of God's gospel comes to us and answers all our questions, removes all our doubts, calms all our fears. Jehovah transferred all my sins to Christ! and when they were laid upon Him *He was not cleared!* Therefore the penalty has been borne, the heavy debt has been paid. He bore the wrath, He endured the curse, and the blessed consequence is that I (and all such) stand before God *without a spot*, righteous in Christ's righteousness; accepted in all His acceptableness; perfect in Christ Jesus, complete in Him; yea, holy in his holiness, and only waiting to be glorified with His glory.

It is almost beyond belief. When we realise it only in part it seems almost too good to be true.

What! Will He never condemn me? "No condemnation"? Not, though I see that in myself every day and every hour I am deserving of all condemnation? What! Does He stoop to my infirmities, and bear with my frailties? Yes! It is true! He will by no means break His word. He laid all my sins upon my Substitute, and when He bore them, *He was not cleared.*

Oh, what a blessed truth. Every sin, every iniquity, every transgression, every backsliding, every thought, word and deed, all foreknown and laid on Him, who, though He knew the awful burden He had to bear, did not withdraw His neck from the yoke, but drank the cup of wrath to the dregs that He might give now to His church and people the cup of blessing for all eternity.

In Him we were not cleared: for in Him we died, and in Him we are risen again. Neither the Law nor death has any further claim upon us or power over us. Though "it is appointed unto all men once to die," there is really, now, no reason why we should ever die at all. All who are "in Christ" have already died in Him, and in Him they are risen again, and only wait for Ascension, and not death. If they are called to fall asleep, it will be only sleep; they will soon wake again when He comes forth into the air and sounds forth His great assembling shout, and then they will be caught up to meet Him in the air, and so to be ever with the Lord.

How blessed the thought, yea, the fact, that we are not merely pardoned for having got into debt, but that the debt has been paid, and our liability cleared, and that a Risen Christ is our receipt for payment in full! Not merely pardoned, but justified; not merely justified, but accepted; and accepted too in Christ, as He is accepted with the Father, and have Him not merely *substituted* for us, but ourselves identified with Him.

What a precious truth for us to dwell upon in the trials of life, in our seasons of depression, in a sick room or on a dying bed. To know that I am cleared because the Lord Jesus was not; that I am acquitted because He was dealt with as guilty. May the Lord carry home His own word and truth with power to our hearts and He shall have all the praise.

NOTES ON THE ACTS OF THE APOSTLES.

Fifth Paper.

V.—ITS CONTRAST WITH THE EPISTLES.

(Continued from page 16.)

TO understand "the Acts of the Apostles" we must remember that the word "Church" has no more definite meaning than the word "congregation" or "assembly."

It is used for Israel in the wilderness (Acts vii. 38), and for a crowd of workmen at Ephesus (Acts xix. 41).

"The Church of God" means simply the people of God or the congregation of the Lord, except where further defined as "the Body of Christ" in Eph. i. 23, or purchased with blood (Acts xx. 28).

We must remember also that the subject of the ministry which the book records is "the kingdom of God," not the Church; the Lord spoke to His disciples of "the things pertaining to the kingdom of God" (chap. i. 3), as that concerning which they were to be witnesses unto Him (ver. 8). Therefore the things which accompanied their preaching were things belonging to the kingdom, *not to the Church*, except as a pattern of the kingdom.

Then, also, the whole result of the preaching in "the Acts" had Jerusalem as its centre, for even those churches which were gathered by Paul's ministry before he went to Jerusalem in Acts xv., received the decrees from Jerusalem, when he revisited them with Timothy in Acts xvi. 4. Therefore no assembly in "the Acts" can fully represent the order of the Church of God among the Gentiles now, because no city in the world has taken the place of Jerusalem. They had an earthly centre and their hope was the hope of Israel.

Finally, the presence of the Holy Spirit is spoken of throughout "the Acts" in the same manner as in the Old Testament history, and by the prophets in speaking of the millennial kingdom; as "*coming or falling upon*" rather than as "*dwelling in*" the believers. The Spirit of God was "*upon*" Moses, and the seventy elders who prophesied in Numb. xi. 26. The Spirit of God came "*upon*" Balaam (Numb. xxiv. 2); "*upon*" Gideon, Samson, and Saul; "*upon*" David (1 Sam. xvi. 13). The Spirit is spoken of by Joel (chap. ii. 28) to be poured "*upon*" all flesh after Israel is restored to their land, and is so quoted by Peter in Acts ii. 17. The Holy Ghost was "*upon*" Simeon in the temple (Luke ii. 25), and "*upon*" the Apostles in Acts ii. 3, 4; chaps. i.-viii. He came "*upon*" the believers at Samaria, "*upon*" the household of Cornelius, and "*upon*" the disciples of John when re-baptized (Acts xix. 6). These Scriptures show that the presence of the Holy Spirit is presented in "the Acts" *in the same manner as in the Old Testament*, and as it will be in the future millennial kingdom. What we see in the Acts is the Spirit of Power (Acts i. 8) for testimony before the world, and *not the Spirit of Unity whereby believers are formed into the One Body of Christ.*

The Scriptures show that while the kingdom of God was the subject of apostolic ministry, the Spirit of God was present as "the power of the world to come" (Heb. vi. 4, 5), and the Church (the assembly of believers throughout the world), having its centre in Jerusalem, was a pattern of the future millennial kingdom, and not at all of the present order of the Church of God as the Body of Christ.

The order of the Church among the Gentiles, as the Body of Christ, is given to us by the revelation from the ascended and glorified Lord Jesus, through the Apostle Paul in his epistles to the churches.

It is to these epistles that Christ seven times refers us the last time He speaks from the glory. "He that hath an ear, let him hear what the Spirit saith (*i.e.*, is saying) to the churches." He does not refer us back to His own teaching in the Gospels, nor to the acts of the Holy Ghost or of the Apostles in "the Acts," but to the sayings of the Holy

Spirit in the Epistles. In these it is that we have *true Church teaching*.

The Twelve Apostles preached Jesus Christ according to the *Prophets* (Acts ii. 30; iii. 18, 24; x. 43). But Paul preached Jesus Christ, according to the *Prophets* and the *Promises* (Acts xiii. 23-32; xxvii. 40; Rom. i. 2).

Paul, in his epistles, *commits to the Gentiles* the preaching of Jesus Christ, according to the revelation of the Mystery, the *Purpose of God*, that Christ should be Head over all things to the Church, which is His body. The Man in whom all the fulness of the Godhead dwells, who was made the Sin-offering for the world (2 Cor. v. 18-21; Eph. iv. 9-10; Col. i. 15-22; ii. 9-12).

If we wish to learn and to know what the Spirit is saying to the churches, let us, with the opened ear, hear Him in the first Epistle addressed to the churches, as such.

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Fifth Paper.

BY DR. BULLINGER.

ROM. viii.

WE now come to the important eighth chapter, which in our structure on page 87 was marked by the letter "v," and seen to correspond with "v," (chap. v. 12-21); the subject of "v" being "*condemnation*," and that of "v" (viii. 1-39) being "*no condemnation*."

"v" (v. 12-21) shows us how "*condemnation*" was brought in by one man, Adam, and to all who are in the first Adam.

"v" (viii. 1-39) shows us how there is now "*no condemnation*" to those who are in Christ Jesus, the last Adam.

The expanded structure of "v," (Rom. viii. 1-39), is as follows:

- v | a | viii. 1-4. "No condemnation" for those who are in Christ: and the reason.
- b | 5-15. The "spirit" (or New nature) in us: now leading us.
- a | 16-27. The Holy Spirit's witness with our "spirit" (or New nature), leading it.
- b | 28-39. No separation from Christ for those who are in Christ: and the reason.

The first great truth which comes out in this structure is this: That in "b," (viii. 5-15), the subject is the New nature in us, which is called "spirit"; in contrast to the "flesh," or the Old nature. But in "a," (viii. 16-27), the subject is the Holy Spirit Himself as a Person.

As the Holy Spirit is not the subject in verses 1-15, the word spirit should begin with a small "s," and not a capital "S," in that section.

The reader must remember that there is absolutely no authority whatever as to whether the word "spirit" should begin with a capital letter or not. There is nothing in the Greek to show it, and translators differ among themselves. The humblest Spirit-taught reader is able to judge as well as the greatest of Greek scholars. The point must be decided wholly by the *scope* of the passage; and the scope can be found only from the structure.

The structure, therefore, at once revolutionizes the common interpretation of this chapter; and leads us into the true meaning of what the Holy Spirit is saying to the churches.

It will therefore be necessary for us to set this chapter out somewhat fully, in order to establish our case.

The four great members of which this chapter is composed are so large as to suggest at once that they must have each its own separate and important structure, giving in turn its own key to the scope of the various sections.

Thus the structure of the seven epistles as a whole is the key to the interpretation of each epistle separately.

The structure of each epistle becomes the key to the interpretation of its various members: while the structure of the various members gives the scope of the several passages, and leads to the true interpretation and translation of its phrases, and the meaning of its words. We first take

"a" (viii. 1-4).

"No condemnation" and the reason.

- | | | |
|---|---|--|
| a | c | 1. No condemnation to those in Christ. |
| | d | 2. The law of the "spirit" (or the New nature) sets us free from the claims of the Law. |
| | c | 3. Condemnation of sin in the flesh (the Old nature) by God sending His Son in the likeness of sinful flesh. |
| | d | 4. The law of the "spirit" (or the New nature) fulfils the righteous requirements of the Law. |

In these four brief statements all the arguments of the foregoing chapters are summed up; and we are introduced to the glorious consequences which flow from their teaching.

The word "therefore" refers back (according to the structure on page 87), to the end of "v" (chap. v. 12-21), and takes up the argument from that point. The subject of "v" (v. 12-21), as we have seen, is "*condemnation*" for all who are in the first man, Adam. The subject of "v" (viii. 1-39), which corresponds with it, is "*no condemnation to those who are in Christ*." It is remarkable that the word *κατάκριμα* (*katakrima*) *condemnation*, occurs only in these two corresponding members in the whole New Testament, viz.: v. 16, 18 and viii. 1. It thus forms a link between the two members.

The word "therefore" refers to this fact: that as Christ by His obedience unto death caused grace to reign, because of righteousness, unto eternal life by Jesus Christ. . . . "therefore, there is no condemnation to them which are in Christ Jesus." The structure of the whole epistle puts chap. vi. 1 to vii. 25, practically, into a parenthesis.

Chap. viii. begins in the Greek with the negative, which, by the figure *Hyperbaton*, is thus emphasized by being put out of its ordinary place.

THE TRANSLATION OF "a" (viii. 1-4).

No condemnation, it follows, is there (or can there be) now to them that are in Christ Jesus.*

For the law of the spirit of life in Christ Jesus, (*i.e.*, the New nature—eternal life in Christ), set me free from the law of sin (the Old nature) and of death.

For, what the law could not do in that it was weak through the flesh, God, by sending His own Son in the likeness † of sinful flesh, and for sin, did: namely He condemned sin in the flesh. †

That the righteous requirement of the law might be fulfilled in us who do not walk according to flesh (the Old nature) but according to spirit (*i.e.*, according to the aspirations of the New nature).

THE EXPANSION OF "b" (viii. 5-15).

The spirit-life (or New nature) in us, now leading us.

- b e | 5-7. The carnal mind is death; the spiritual mind, life.
- f | 8. Those in the flesh (or Old nature) cannot please God.
- g | 9. We not in the flesh if Divine spirit-life dwells in us.
- h | -9. If the Christ-spirit (the New nature) is not in us, we are not His.
- h | 10. If Christ be in us; then, though the body is mortal, this spirit-life (or New nature) is immortal.
- g | 11. Our flesh to be raised from the dead if Divine-spirit life dwells in us.
- f | 12. We are not debtors therefore to the flesh (and therefore can please God).
- e | 13-15. The carnal life is death; but spiritual death-writing (*i.e.*, reckoning the old nature as dead, and thus mortifying it—vi. 11) is life indeed. For as many as are led by Divine spirit these are sons of God.

Now we give the

TRANSLATION OF "b" (viii. 5-15).

For they that are (or, who live) according to flesh (*i.e.*, the Old nature) do mind (or set their affections on, as in Col. iii. 2), the things of the flesh; but they that are (or, who live) according to spirit (*i.e.*, the New nature), do mind the things of the spirit (or New nature). For the mind (or desire or aim) of the flesh (or Old nature) is (*i.e.*, works out or ends in) death, but the mind (desire or aim) of the spirit (the New nature) is (*i.e.*, works out or ends in) life and peace.

Because the mind (the carnal principle) of the flesh is enmity (hostility) toward God; [What proves this?] for it is not under subjection to (does not submit itself to) the law of God, neither indeed can it.

* The remainder of this verse goes out according to all ancient authorities and Textual critics. It was doubtless copied by some scribe from verse 4, to which it properly belongs. The truth of verse 1 is therefore not to be made less absolute or limited by this addition.

† Not *sinful flesh*; for "in Him was no sin," nor the likeness of flesh, for His was real flesh; but the likeness of sin's flesh.

‡ *i.e.*, He exhibited in the perfect humanity and perfect walk of His Incarnate Son, a *living* condemnation of sinful flesh: and in His *atoning death* He exhibited the full and final condemnation of it.

But they who are in flesh (or the Old nature) cannot please God.

But ye are not in flesh (in the Old nature) but in spirit (in the New nature) if indeed Divine spirit (or the New nature) dwell in you.

But if anyone has not Christ-spirit (*pneuma-Christou*,* *i.e.*, the New nature which is in us by Divine power) he is not His.

Whereas if Christ is in you, the body indeed is dead, (*i.e.*, mortal) an account of sin (*i.e.*, the Old nature), but the spirit is life (*i.e.*, immortal), on account of righteousness.

But if the spirit (*i.e.*, the New nature, the gift) of Him that raised up Jesus from among the dead, dwells in you, He that raised up Christ Jesus from among the dead will make alive your mortal bodies too, on account of His spirit (*i.e.*, the New nature which is from Him), that dwells in you.

It follows then, brethren, that we are debtors, not to the flesh (the Old nature) to live according to flesh.

For if ye are living according to flesh (the Old nature) ye are sure to die: † but if by spirit (*i.e.*, by the New nature), ye are killing the deeds of the body, (by reckoning according to vi. 11), ye will live. For as many as are led by Divine-spirit (*i.e.*, the New nature), these (and no others) are sons of God.

For ye did not receive a spirit of bond-service Gal. iv. 24) again unto (*i.e.*, so as to produce) fear, but ye received a spirit of sonship (see same word in Gal. iv. 5, and Eph. i. 5), whereby we cry *Abba*, *i.e.*, *Father*.

We now come to "b" (viii. 15-27), and here, for the first time in this chapter, we have the Person of the Holy Spirit mentioned.

Its structure is very simple:—

EXPANSION OF "b" (viii. 16-27).

The Holy Spirit's work in us: leading the new nature.

- b | i | 16-18. The Holy Spirit Himself in us. His witness with our New nature, as to our *standing* as sons of God.
- j | 19-21. The manifestation of this sonship in coming glory. Creation's groaning for it.
- j | 22-25. The manifestation of this sonship in resurrection-glory. Our sympathetic groaning with creation.
- i | 26, 27. The Holy Spirit Himself in us. His helping power in us as to our *state*, and His intercession for us.

TRANSLATION OF "b" (viii. 16-27).

The Spirit Himself joins our spirit (or New nature) in witnessing that we are God's children too. But if children, heirs also, heirs indeed of God, and joint-heirs with Christ; if we suffer together with Him, that we may be glorified together also with Him. For I reckon that the sufferings of this present time (or appointed season) are not worthy of comparison (or to be compared) with the glory to be revealed unto us (or, with regard to us).

* See above, page 87.

† Lit. *about to die*; *i.e.*, indicating a sure effect from a given cause; R.V., "Ye must die."

For the earnest expectation (*i.e.*, the anxious looking out with outstretched head) of the creation waiteth for the revealing (ver. 18) of the sons of God. (For the creation was made subject to vanity not of its own will, but by reason of Him Who subjected it)—waiteth, I say, in hope, because the creation itself also shall be set free from the bondage of corruption into the glorious freedom of the children of God.

22-25. For we are conscious that the whole creation groans together, and travails together until now, and not only the whole creation, but ourselves also who have the first-fruit of the Spirit; even we ourselves groan within ourselves, awaiting our sonship manifestation, that is to say, the redemption of our body (in a glorious resurrection and transformation). For we were saved in hope (not "by hope," but by faith. In hope as the sphere), or now like the creation, we wait in hope for the completion of that for which we were saved, as in 1 Pet. i. 5). But a hope that is seen is not hope, for what anyone sees why does he hope also for? But if we hope for what we do not see, we wait for it in patience.

And in like manner the Spirit too joins in helping (or takes up our cause, *i.e.*, joins His help to) our weakness. For what to pray for as we ought we are not conscious (do not know by intuition), but the Spirit Himself maketh intercession with unspoken groanings. But He (the Holy Spirit) Who searches the hearts knows what is the mind of the spirit (the New nature) because according to God's will (*i.e.*, in a Divine manner) He intercedes on behalf of saints.

We come now to the last section of this great doctrinal division of the epistle to the Romans, *viz.*,

"a" (chap. viii. 28-39).

No separation from Christ.

(Which stands out in correspondence with viii. 1-4, *no condemnation in Christ*).

This last member "a" (28-39) of this chapter is the culmination of the whole:—the height of the standing which is given in grace to the lost sinner who has been justified and saved in Christ.

It is divided into two parts, *God's purpose*, and *God's love*. This is the source and origin of all.

It is "God's Gospel" (i. 1) which is here being declared and revealed. It has its origin in God. Nothing lower than this. But this is reserved for the close, that it may shed back its light on all that has gone before. The Epistle began by declaring that those who are addressed, are, "by Divine calling, saints." Now, at the end, we have this calling stated more fully as being the outcome of God's purpose and of God's love.

The following are the two divisions of

"a." ROM. viii. 28-39.

- a | X | 28-32. God's *purpose* as affecting our *standing*.
 | Y | 33-39. God's *love* as affecting our *state*.

These may be expanded as follows:—

X. Rom. viii. 28-32.

God's purpose, as affecting our standing.

- X | k | 28. God's purpose in working "all things" together for good to His People.
 | l | 29, 30. God's purpose for us in conforming us to His Son.
 | l | 31, 32. God's purpose for us in giving His Son to us.
 | k | 32. God's purpose to give "all things" to His People with Christ.

Here we have the *purpose* of God set forth as embracing all things that concern Christ and His People. In "k" and "k," the "all things"; and in "l" and "l," "His Son."

THE TRANSLATION OF "X" (CHAP. viii. 28-32).

But (though we do not know, *i.e.*, though we have no instinctive or intuitive knowledge what to pray for 'as is right,' v. 26), we do know (*i.e.*, are conscious) that all things work together for good to those who love God, namely to those who according to His purpose are called. Because whom He fore-knew, He fore-ordained also to be conformed to the image of His Son; so that He should be the first-born among many brethren. But whom He fore-ordained, them He called also; and whom He called, them He justified also; and whom He justified, them He glorified also.

What then shall we reply to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up to death for us all.

How shall He not with Him also, freely give us all things?

Y. Rom. viii. 33-39.

God's love, as affecting our state.

- Y | m | 33. God's love, in Himself, in justifying us, our security against all who would accuse.
 | n | 34. Christ's love to us (in death and resurrection, ascension and intercession) our security against all who would condemn.
 | n | 35-37. Our love to Christ our security in all trouble arising from the *operations* of things: "or."
 | m | 38, 39. God's love, in Christ, our security against all trouble arising from *the nature* of things: "nor."

Here in "m" and "m" we have *God's* love; while in "n" and "n" we have *Christ's* love.

In "m" and "n" we have *persons*; while in "n" and "m" we have *things*.

But all is in relation to Divine love, as being our alone security. Nothing in or of ourselves can secure us. All our security arises not from what we do, but from what He is.

The following is the translation:—

Who shall impeach God's elect? Shall God that justifies? (Isa. i. 7-9).

Who is he that condemns? Is it Christ Jesus who died? Yea, rather that was raised up, who is at the right hand of God; Who intercedes also for us?

Who shall separate US (emphatic) from the love of Christ (*i.e.*, our love to Christ)? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written "For thy sake are we killed all the day long:" "We were accounted as sheep for the slaughter" (Ps. xlv. 22). Nay, in all these things we more than overcome through Him that loved us (Job. xxiii. 10, 1 Cor. xv. 54). For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing will be able to separate us from the love of God, that is in Christ Jesus our Lord.

Thus ends the great doctrinal portion of this epistle, which reveals and declares the Gospel of God: taking the sinner up from the depth of his ruin and degradation in which the first chapter finds him, and leaving him in the secure possession of unalloyed blessing. His perfect *standing* in Christ is set forth; his imperfect *state*, in himself, is described: while the secret springs of his experience are laid bare and explained by God who alone knows what the human heart is. Here it is searched and known; and here we have the key to mysterious paradoxes put into our hands.

If we learn the lesson as to what the Spirit is here saying to the churches, we shall escape the practical "reproof" conveyed in the Epistles to the Corinthians, and the doctrinal "correction" administered in the Epistle to the Galatians.

JEREMIAH IN IRELAND: A BRITISH-ISRAEL AND BRITISH-EPHRAIM FICTION.

BY ARTHUR ROWAN FAIRFIELD.

Concluding Paper.

PROFESSOR C. A. L. TOTTEN'S TARA TRILOGY.

Our Race, etc. Series II., Nos. III., IV., and V.

"And the King of Israel gathered the prophets together, about four hundred men. . . . And all the prophets prophesied. . . . And Zedekiah, the son of Chenaanab, made him horns of iron. . . ." (1 Kings xxii. 6-11).

LIKE Napoleon, the author of these remarkable studies has been a subaltern of artillery. His standing in the eyes of trans-Atlantic Manasseh, ignorant of his own birthright, is that of Professor of Strategy at Yale, U.S.A.: among the four hundred prophets of the now-a-days realm of Moloch and Zimri, he stands as fully half a cubit above his fellows—as did the seer who bade Ahab push the Syrians till they be utterly consumed—above his fellow-servants of the spirit of verse 22 in the void place in the entrance of the Gate of Samaria.

The monstrous farrago of mendacious trash, to which we referred in our last article, is foreshadowed in "Studies III. and IV.," so we shall deal only with No. V., where it is fully developed. It is called *The Renewal of History. How Empire was Rebuilt and Replanted. Eochaidh, the Heremonn; or, the Knight of the Scarlet Thread.*

"Eochaidh the Heremonn" is, of course, the pretended contemporary of Jeremiah, *alias* Ollam Fola. But, through

an extraordinary piece of carelessness, instead of being the Eleventh Dynast of Ulster since the settlement of Dan at Donaghadee, etc., of older Identitist authorities, he is made to correspond with the genuine Eiremhon—misspelt Heremonn—son of Milesius of the carnal Irish annalists. His name, "in Chivalry," marks his descent—through Dardanus, Anchyses, and Aphrodite Pandemos, for the "bye-blow" of this last pair of "ill-governed and disorderly persons," Pious Æneas comes into the pedigree (p. 160)—from Zarah, the younger of Tamar's twins. This is a borrowing from an English Identitist (Mr. E. Leyland-Feilden), who teaches us that the Patriarch whom in childhood we used to call Judah is the Divus-pater, Dius-pitar, or Jupiter, Jovis, Jovi, Jovem, of the Latin Grammar.

This will prepare the reader for what follows, and we shall employ no euphemism about it. All else is of Professor Totten's own invention: and can only be properly characterised in the direct and purposeful language of dear old Isaac Watts, at his wrathfullest against

"The wicked lies that children tell."

THE IRISH HISTORICAL EVIDENCE ILLUMINED BY THE PROFESSOR'S X-RAYS.

Mr. Totten gives, in a note to page 164, the names of all the leading authorities "within reach," out of whose discords the harmony we are about to give in brief has resulted, chiefly through "the synchronizing power of the *true* chronology"—a novel system of reckoning of his own devising, worked out on pp. 7-156—which "dissolves the quandaries of the various writers and sets the Milesian story into order."

Not that the Identitist is to expect to find anyone or even any two (quite the contrary, in fact) of Mr. Totten's authorities—giving a single one of the fictitious personages, the fabulous events, or the forged excerpts *between quotation marks*, that fill the book from page 169 until near the end, when a few quotations from Mr. Glover come in. The reader must spread the whole before him together (as they were spread before the professor at the moment of writing*), and if he only hold "the true and Tottenian Chronology in view," he will read, say in the *eleven or twelve lines* in which the whole reign of Eochaidh IV., the genuine Ollam Fodhla, or the three or four pages of very large type of the record of the reign of the genuine Eiremhon, son of Milesius, in *The Annals of the Four Masters*, such an impudent fiction as the following lying tale:—

EOCHAIDH HEREMONN AND JEREMIAH MEET AT JOPPA.

The royal "Knight of the Scarlet Thread" enters his father's (King Milesius') navy early in life; and—presumably, for all is to the last degree "up-to-date" in Mr. Totten's narratives—in a fine, protected, first-class cruiser, steams down the Mediterranean, where he makes Joppa. Landing imprudently, he falls, with his boat's crew, into the hands of a band of Nebuchadnezzar's soldiers. If Jeremiah, last from his prison in Egypt, had not providentially been

* Mr. Totten's authorities are: McFirriss' *Chronicon Scotorum*; Boetius' *Scotorum Historice*; O'Halloran's *History of Ireland* (1778); Haverty's *History of Ireland* (1860); Feilden (*Ident.*); Burns (?) and others, all of which latter historians draw directly from "the Annals of the Four Masters, from Keating, Pineda (1748) and from Independent Antiquities."

"around" at the same time, the bones of the right hand of the gallant young prince might now be lying in a copper rice-bowl-shaped dish in the British Museum.* The prophet proves a very "Codlin and Short" in one, by obtaining the release of the illustrious captive from Nabudonezar, the captain of the Chaldean host. That old acquaintance of Jeremiah naturally has a remarkable dream. Of course he forgets it. But Professor Totten's Chronological "X-rays" enable him to find it, as well as the interpretation which the prophet places on it—either by exposing, say Haverty's recent, or Boetius' sixteenth century, history, to their light. The subject of the dream is no less than the "Wearing of the Green," by the rebel farmer of Meath of the future.

After procuring the prince's release, the prophet visits him at night, and addresses a speech to him, from which we select: "Behold, Jehovah blesses thee, and thou shalt judge thy people. . . . The zeal of the Almighty shall accomplish this, and for a 'sign' the serpent shall depart from Erin . . . forget not amid the groves of Baal that there is a Mighty One in Heaven, and that the cromlechs of thy people are too narrow for Him that dwelleth in *Lughaidh*."

The profanity of this disgraceful passage is aggravated by the use of the common old Irish name *Lughaidh* from *Lugh*, strength or shortness, as known to both prophet and prince, for the dwelling-place of Him who dwelleth "in the Highest."

It is bound up with one of several subsidiary frauds of which Mr. Glover was guilty; the details of which our limited space has prevented us from disclosing.

In the end, Eochaidh sails westwards, and Jeremiah follows quickly (pp. 253-262).

"UPON THE PLAINS OF FLANDERS, OUR
(SUPPOSED) FATHERS LONG AGO."

The prophet next turns up at Corunna, in 3440 A.M. His company consists of his own daughter (whose name—viz., Pineda, Keating, or other Independent Antique—is Hamutal); of Zedekiah's three daughters, Scotla, Hamutal, and "the beautiful"—yet, according to Amergin and Cuan O'Lochain, distinctly not *virtuous*—"Tea-Tephi."†

Baruch the Seer, now married to the Princess Scotla, is of the party: who have the Ark of the Covenant (if, as we suggest, they were not mistaken in assuming that a chest containing the Teraphim and Micah's idols, those sacrosanct relics of "Dan the Pioneer," to be it) and "Jacob's Pillow" with them. The prophet, whom his companions habitually address as "Ollam Fola" (Study No. III., page 110), buys a ship "outright" at Corunna. Engaging a crew of Belgian sailors recently discharged at that port and anxious to return home, he has a prosperous transit to the "lowlands of Holland"—more fortunate than Israel when under the command of H. R. H. the Duke of York there,

* The hand-bones of a royal captive are in a case at the British Museum.

† The original Irish of verse 1, line 4, is *Tulmag bud liach co lot-baidh*. Tea, the wife of Heremon, is the *lot-baidh* of this sauricus phillipic. The translation of the word, in conjunction with *bud*, is impermissible in polite literature. (See *The Banner of Israel*, Feb. 22nd, 1899).

who only learned to swear terribly—the party have quite "a high old time," barring the premature death of the prophet's own beloved child, Hamutal, during a sojourn of four years. The Princess Hamutal marries a local Royalty; and Baruch, under the name of Brec or Breac, rises to such a position that he and Scotla remain behind when the prophet "makes tracks" for Ireland in 3444 A.M. He looms large in the "Belgian Chronicle" of "about this date," says the professor! (note page 285). The oldest extant *European Chronicle* is Herodotus, circa 449 B.C., or 149 years after the date of Jeremiah! (pp. 283-5).

This dishonest nonsense is sold at 2s. 6d. per study. We invite the attention of the noble Earl, the President, and the gallant General and Field Officers in the list of Vice-Presidents to the fact that the Association and Private Distribution Funds are largely devoted to its purchase and distribution. We have been presented gratuitously with a study for our own conversion.

TARA AND THE MARRIAGE OF TEA-TEPHI

Arrived, at last, on Erin's soil, the professor mainly follows Dr. Poole's outrageous string of fabrications. He does not give the details of "Eochaidh Here-monn's" or of his secretary's dress and conversation which appear in the older American "Sport's" work (page 47). But, in verification of Jeremiah's promise of a "sign" to Eochaidh at Joppa, Mr. Totten makes the banishing of the snakes of Ireland the individual act of the Ark of the Covenant itself, and not, as they of Rome do vainly boast, of St. Patrick! "Jacob's Pillow," too, behaves quite admirably. Assembled Bel and Dragondom are inclined to kick, but are hypnotized into submission on the stone of Bethel (and Westminster) emitting, "as though from out the bowels of the block," a groan, prolonged and penetrating to the remotest edge of the vast assembly (page 294). After so weird a prodigy, can we wonder at the heathen submitting to so moderate a condition as, *inter alia*, the establishment and endowment of "A College for the Ollams"? Mr. Totten accepts the other conditions, which Dr. Poole professed to find in *The Four Masters*, etc., recording as the terms of the contract of this marriage that never happened (pp. 286-294).

The profane fiction winds up thus (pp. 299-300):—

"Then Jeremiah blessed *them*, and called upon Jehovah to water with his grace, the twig which he (Jeremiah) had planted.

"A nation was thus born in a day! and David's Monarchy rebuilt beyond the reach of Gentile interference."

Our individual task is done, in leading up our readers through this maze of fraud, folly, misrepresentation, invention, and profanity, to the final atrocity of representing the then more than less imaginary, but, once it assumed a tangible shape, heathen and *phallic* heathen kingdom of the Celts of Ireland as "David's Monarchy rebuilt"!

But, after all, Should we condemn Professor Totten? For, of all his inventions, not one is more deliberate and baseless than Chancellor Hanan's assertion that "it is recorded" (in accepted Irish sources) "that a princess,

accompanied by (1) a prophet, (2) a scribe, and (3) certain *impedimenta* arrived in Ireland," and was married to the King who was reigning in the days of Jeremiah.

Out of all Professor Totten's romancings, none is as shameless as Mr. Milner's allegation that Irish myth and legend "abound with reminiscences of Jeremiah."

The question between ourselves and the literary representatives of "Identity Belief" is one of morals; not one of criticism or of the interpretation of evidence. And our charge against them is that of deliberately representing *fictions of their own invention* as genuine and ancient Irish myths and legends.

Things New and Old.

THE TWO NATURES.

"THE more excellent a mere natural man is, the less of evil is he conscious of possessing. Not so the child of God; for the more spiritually-minded he becomes, the more conscious is he of his imperfections, and of his utter inability of himself for anything good before God. This is the only feature in the child of God which has no natural imitation. There may be a natural faith in Christ, a natural love for Christ, a natural following of Christ, and even a natural conviction of sin, all without salvation: but never is there a continued natural conviction of utter inability for anything good before God. This is entirely and always the result of a spiritual nature previously given. The more a mere natural man has of natural religious regard for the Lord Jesus, the more satisfied is he with himself; whereas, the more there is of spiritual regard for the Lord Jesus, the more is there of increased dissatisfaction with self. . . . The natural man has no new spiritual nature, with its spiritual principle, whereby to judge the natural, and therefore the natural judging the natural, he is right well pleased. The child of God, however, possesses a new spiritual nature, whereby, with its spiritual principles, he can judge the natural that is in him. He only is able to have a right understanding of the natural; and the more healthy the manifestation of the spiritual nature, the more deep and vivid is the consciousness of the evil of the mere natural." (From *Counsels and Thoughts for Believers*, by Thomas Moor).

CHASTISEMENT.

"I am the way, the truth, and the life: no man cometh to the Father, but by me.—John xiv. 6.

"MAN'S sin is the root of wrath; when sin is destroyed and abolished, wrath must needs sink and perish. . . . Christ is the only way, the effectual and infallible way, from all this wrath, to all that receive him. . . . In brief, beloved, the sum plainly is this, Christ is so the way from wrath, that God doth never punish any believer, after he is a believer, for sin; I say, God doth not punish *for sin*. This seems to be a harsh proposition to many; but give me leave to clear what I

say; and so, according to the clear evidence of truth, reject or receive what I deliver to you. In Isaiah liii. 5, a chapter of most admirable excellency to set forth the wonderful and incomprehensible benefit of Christ: observe it. 'He was wounded for our transgression;' mark the punishment; 'He was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed.' Now, beloved, I will ask but this question; are the wounds of Christ only part of our punishment? or, are they the whole of our punishment? The bruising of Christ, are they to be part of the punishment our sins deserved. If they are but part, we must bear the rest ourselves; but then, we must be co-saviours with Christ, co-bearers of indignation and wrath.

"I speak of believers only: they do not bear one lash of that deserved wrath, that is poured out for sin, not one lash or stroke: Christ trod it alone himself. Yea, but you will say unto me, doth not God afflict his children and believers? Beloved, give me leave to ask you, Is there not a great deal of difference between God's *afflicting* believers, and *punishing* believers *for sin*? God, in afflicting believers, doth not intend to punish them, as now laying on them the desert of their sin, for that is laid on Christ: but he doth afflict them in part to be a help to preserve them from sin. All afflictions to believers are to keep them from sin, rather than punishment unto them for sin. . . . For my own part, I cannot see how a man can say, Christ bore all the punishment of sin, if we bare any of it ourselves. And if Christ did not bear it all, I cannot see how Christ can be a sufficient saviour without some other to help him out, in that which he himself did not bear. I speak all this, beloved, the rather because when poor believers are crossed and afflicted in any kind, they are presently ready to suspect, God hath cast them off for their sins, and is angry with them for sinning against him. I say, in respect of sin he hath committed, which he thus suspects, there is not the least drop of the displeasure of God, not the fruit of such displeasure comes near him; 'But every son whom I love, I rebuke and chasten' saith the Lord. God seeth that afflictions will purge, therefore he gives them. . . . And this the end why God afflicts his people: not for their sins, but to take them away. . . . It is most certainly true, beloved, that as soon as ever a person is a believer, there is nothing in the world from that instant, but mercy God managing *his* mercy in his own way for the best to his; sometimes by the rod, as well as by sweet-meats; but still he runs in a way of mercy. 'All things shall work together for good;' this is God's way to believers. . . . Afflictions were the rod of God's anger; they are now the gentle purges of a tender father. God heretofore afflicted for sin, now God afflicts men from sin. 'This is all the fruit to take away sin,' that is, to break off sin, to prevent sin. 'Before I was afflicted (saith David), I went astray, but now I have learned to keep thy law;' therefore (saith he) 'It is good for me that I have been afflicted;' *in this regard*, because of prevention.

"If you will but carry it clearly without carping, or a spirit that seeks contention and quarrelling, you need never stumble at such a position as this; for afflictions are the smiles of God, as gracious as the choicest embraces. God

never manifests a loving stroking of a soul more than he doth when he afflicts it, to make his love appear in these afflictions. And the truth is, as Christ has purchased rest and peace for us believers, so he hath likewise purchased afflictions for them too: but still, I say, this remains firm, that Christ is a way from all wrath whatsoever, as it is the manifestation of God's displeasure unto the creatures sinning; and thereby growing out the desert of this sinfulness, or the fruit of the desert of this sinfulness upon them. Christ is a way to the state of grace; grace in respect of favour, grace in respect of the fruits thereof."

(Extracts from two sermons on "Christ the Way" (John xiv. 6), preached by Tobias Crisp, D.D., sometime minister of the Gospel, at Brinkworth, Wiltshire, and who died in 1642).

Our Monthly Bible Study.

SEVEN "SURE" THINGS.

1. SURE PROMISE: Rom. iv. 16.
2. SURE WORD: 2 Pet. i. 19.
3. SURE HOPE: Heb. iii. 6.
4. SURE CONFIDENCE: Heb. iii. 14.
5. SURE ANCHOR: Heb. vi. 19.
6. SURE ELECTION: 2 Pet. i. 10.
7. SURE TESTAMENT: Heb. ix. 17.

Christ Church Lodge, Bromley, Kent.

T. GEORGE.

Questions and Answers.

QUESTION No. 196.

H. G. Bickley. "I have oftentimes been arrested, in reading the Bible, by passages in which words and sentences are printed in capital letters, and should very much like to know why they were chosen to stand out so prominently."

The words, etc., are printed in large capital letters without any authority whatsoever.

There is nothing in the original manuscripts to indicate such words as being more important than any others.

The authorized version (1611) was the first English version in which they were so printed; none of the previous or "former translations" have them.

The Revisers have not been consistent in their treatment of them, e.g. :—

Exod. iii. 14, "I AM THAT I AM" (R.V., small capitals).

Exod. vi. 3, "My Name JEHOVAH" (R.V., small caps, as well as JEHOVAH in verse 2, where the A.V. has LORD).

Exod. xxviii. 36, "HOLINESS TO THE LORD" (R.V. HOLY TO THE LORD); and Zech. xiv. 20.

Deut. xxviii. 58, "THE LORD THY GOD" (R.V., THE LORD THY GOD).

Psa. lxxviii. 4, His Name "JAH" (R.V., JAH).

Psa. lxxxiii. 18, "JEHOVAH" (R.V., JEHOVAH); so Isa. xxvi. 4.

Jer. xxiii. 6, "THE LORD OUR RIGHTEOUSNESS" (R.V., The Lord our righteousness).

Dan. v. 25, 26, 27, 28, "MENE, MENE, TEKEL UPHARSIN" (R.V. MENE, MENE, TEKEL UPHARSIN).

Zech. iii. 8, "My servant the BRANCH" (R.V. the Branch); so vi. 12.

Matt. i. 21, 25, "He called his Name JESUS" (R.V., JESUS); so Luke i. 31.

Matt. xxvii. 37, Mark xv. 26, Luke xxiii. 38, John xix. 19. The inscriptions on the cross (R.V., in small capitals).

Acts xvii. 23, "TO THE UNKNOWN GOD" (R.V., TO AN UNKNOWN GOD.)

Rev. xvii. 5, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, and ABOMINATIONS OF THE EARTH" (R.V., small capitals).

Rev. xix. 16, "KING OF KINGS AND LORD OF LORDS" (R.V., small capitals).

These, we believe, are all the examples; and it is easy to see that the Translators of 1611 were deeply impressed with the importance of these words. In printing them in large capitals, they desired (by way of commentary) to convey to us their sense of that importance.

There is no significance beyond this.

QUESTION No. 197.

A. L. A. "Could you, in *Things to Come*, give an exposition of John xv. 2?"

"Every branch in me that beareth not fruit, He lifteth (or raiseth) it up," not "taketh it away," as in the A.V. and R.V. This is the meaning of the verb *airō* (*airō*) here, as in Luke xvii. 13, "And they lifted up their voices"; so Acts iv. 24, John xi. 41, "And Jesus lifted up his eyes." Rev. x. 5, "lifted up his hand." In none of these places could it be rendered *to take away*.

But the most conclusive reference is Dan. vii. 4, "I beheld till the wings thereof were plucked, and it was *lifted up from* the earth, and made to stand upon the feet like a man."

This is exactly what is meant in John xv. 2, "Every branch in me that beareth not fruit, He lifteth it up" from trailing on the ground, and raiseth it, "so that it may bear fruit. And every branch that beareth fruit, He pruneth it that it may bring forth more fruit."

Thus, according to the correct rendering, it agrees with the doctrine of chapter x. 28, "they shall never perish."

There are many things hard to be understood in the Scriptures, but it is impossible that the Lord Jesus could teach two opposite doctrines within the space of a few chapters.

Signs of the Times.

JEWISH SIGNS.

ZIONISTS, REVISIONISTS, ADVENTISTS.

"The Report of Pastor Gurland for the last year, to 'The Mildmay Mission to the Jews,' contains a large amount of deeply interesting matter.

"After speaking of the distribution of the Hebrew New Testament, and giving many cases of individual blessing, he goes on to speak of

SIGNS OF AWAKENING AND REVIVING.

"These signs are many.

"Beside the work of grace which is going on in taking out the 'remnant according to the election of grace,' there are three other distinct movements going on side by side with this spiritual movement.

"THE ZIONISTS,

who seek only a *political* and a *national* goal: asking, not 'When shalt Thou reign in Zion?' but 'When shall *we* reign in Zion?'

"THE REVISIONISTS,

who lay stress on the *inner redemption* of Israel through the promised Son of David, the Messiah, and desire the *revision* of the Trial of Jesus of Nazareth—convinced that His death was a judicial murder.

"THE ADVENTISTS

who preach the speedy coming of the Messiah in might and glory, and the Restoration of the Kingdom to Israel through Him."

After speaking about the distribution of the Hebrew New Testament (published by the Trinitarian Bible Society) by the Mildmay Mission to the Jews, one of the agents of this mission (Pastor Gurland) gives a deeply interesting, not to say startling account of

A NEW MOVEMENT

which is commencing in Russia.

Most of the Jews in Russia are quite ignorant even of the literary contents of the New Testament. Many have been found who had neither seen nor heard of it. How then can they fulfil the prophecy, "They shall look on Him whom they pierced, and shall mourn because of Him"? His coming will mean nothing to a Jew who is ignorant of the record of His rejection. The distribution of these New Testaments was therefore necessary on this account, as well as on account of the Lord's work in taking out "the remnant according to the election of grace."

The reading of the Gospel story, combined with the "Affaire Dreyfus," has led to the formation of a party in Russia, calling themselves

REVISIONISTS.

What this means will be best explained in the words of a Jewish speech at a recent Jewish assembly in Russia. They are remarkable words:—

"He drew a picture of Judaism at the end of the 19th century, with its black shadows and its dawning light, and compared the attitude of Jews towards Christianity with the position of the French Government in the famous Dreyfus case, and the position of the French towards Zola and his associates who ventured to demand a second hearing of the Dreyfus case. As in the one case all the world except France is convinced that a 'judicial murder' has been perpetrated on Dreyfus, so there is no doubt that the verdict pronounced by a Jewish jury on Jesus of Nazareth was entirely unjust, and was a grave crime against God's Anointed. The history of Christianity for almost 2,000 years, and the whole Christian world attest that the crucified 'King of the Jews' was not only a martyr for truth, but is likewise the *Saviour of the World and the Son of God*. But Israel, instead of owning the fatal error, maintains, in the face of the whole Christian world, that the verdict upon Jesus was *just*! What an irony of fate! The best of the heathen nations are obliged to stand up to defend Jesus against his own brethren, whilst Israel is obstinate in their error, a sorrowful spectacle for all who love Israel. What we, the children of the New Covenant, desire is a revision of the trial of Jesus. We name ourselves 'Revisionists,' and thereby announce our mission and our petition.

"Since reading the authentic report of the four evangelists in the New Testament, we are convinced that the malicious, domineering priests committed regicide on Jesus, and made themselves and the whole nation guilty of blood. Thousands in Israel at this time share this conviction; but, unhappily, only a few have the courage publicly to declare their belief. This is cowardice, and leads on to want of principle and to hypocrisy. We are reminded of Schiller's words, 'The curse of the evil deed is that it must continue to propagate evil.' This is the reason of our religious and political corruption: 'There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you' (Joshua vii. 13). Jesus, Who is the Light of the world, Who should be Israel's highest boast and pride, has been made into a bugbear by Talmudical legends. No one can help us until we decide to give honour to God and the truth, and to restore to Jesus His good name. Remember, concluded the speaker, I am not yet a Christian; I belong to no Christian body, am not connected with any Christian Missionary Society, but am a *Jew*, who has come to the conviction that Jesus is the *Messiah of Israel and the Saviour of the world*, and that which I believe I confess in public, and I heartily wish that 'help

might come to Israel out of Zion, and the Lord redeem His whole people. Then should Jacob rejoice and Israel should be glad' (Ps. xlv. 7). The speaker was, indeed, frequently interrupted and threatened, but he was also encouraged by continued applause."

These are indeed startling words and will prove such to those who are watching "the signs of the times."

RELIGIOUS SIGNS.

THE WORKING OF THE LEAVEN.

UNITARIANISM.

The spread of Unitarianism is wider and more rapid than many persons imagine. It is permeating, like the corruption of leaven, the so-called orthodox churches of America. The investigation of friends there reveals a most sorrowful state of affairs. *The Gospel Message* says:

"The Rev. Minot J. Savage, one of the most prominent Unitarian preachers, recently undertook, at one of the anniversaries of that body, to show that 'Unitarian thought' had taken complete possession of the 'modern orthodox churches.'

"He began with Lyman Abbott, and had an easy task in showing that this man was a good Unitarian, for the only essential elements in his creed are that in *some sense* Jesus Christ was divine, and in *some* inexplicable way the 'Word of God is *in* the Bible,' but the Bible is *not* the Word of God.

Then he told of conversations with Episcopalian, Methodist, Baptist, and Presbyterian ministers, who threw aside as worthless and meaningless all formal statements of Christian truth. When the Episcopalian said he considered the Apostles' and Nicene Creeds alone as essential, and that he reserved to himself the right to interpret *them* as he pleased, Dr. Savage asked, 'Then what is the matter with my being an Episcopal clergyman?' The answer was, 'There is nothing in the world in the way.'

"In commenting on this *Watchword and Truth* well remarks: 'Think of it!—a man who denies the miraculous conception and deity of Christ—denies the atonement, the person and work of the Holy Spirit, the necessity of the new birth, the inspiration and truthfulness of the Scriptures—in fact almost everything that the apostles taught, and yet a suitable candidate for orders in apostolic succession in the American Episcopal Church. How has the fine gold become dim!'

"The fruit of this doctrine as it has taken root in the churches of to-day is plainly seen in the diminished contributions to missions and other benevolences.

"Dr. Savage closed his address with an appeal for financial aid for the work of spreading Unitarian thought and organization. In his earnestness he made the astonishing confession which shows us the character of the doctrines which is bringing such disastrous results in our midst. He said that he 'Never knew a Unitarian to do anything that might be called a sacrifice, or that would even lead him to smoke an inferior cigar.'

"And this is the outcome of the exaltation of Christ as a great teacher, but the denial of Him as a great Saviour, the Son of God."

There is a similar testimony as to the corruption even of Roman Catholicism in the United States:—

ROMAN CATHOLICISM.

"The extremes to which the profligate priests of Rome press the false doctrines of that church in their greed for gain, is scarcely comprehensible to the person who has never seen Catholicism in its unfettered state.

"Rev. Francis Borton, a missionary in Mexico, writes that recently, in a Roman Catholic church in Mexico, he read the following notice:

"Raffle for souls. At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory.

"Ticket 841. The soul of Lawyer James Vasquey is released from purgatory and ushered into heavenly joys.

"Ticket 41. The soul of Madame Coldern is made happy for ever.

"Ticket 762. The soul of the aged widow, Francesca de Parson is forever released from the flames of purgatory.

"Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets one dollar, to be had of the father in charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in purgatory for ages?"

The Gospel Message bears its testimony to the spread of another delusion also, viz.:—

CHRISTIAN SCIENCE.

"No one can doubt that Christian Science has made remarkable progress during the past few years. Churches are being built rapidly

and gatherings are springing up all over the land, and scores testify of healing and blessing through this new faith. But in it all there is scarcely a mention of the Saviour who died for our transgressions. The praises of Mrs. Eddy and the wonders of 'Science and Health' are sung, but the glories of the Son of God who was made sin for us that we might be made the righteousness of God in Him are sadly lacking.

"The whole system is delusive and idolatrous, and yet it grows. A faithful servant of Christ, whom God has given to see the error of this belief, writes as follows: 'Mrs. Eddy in one of her 'Hazy' letters to her followers explains it all truly. She says it is because Christian Science is 'an unctuous agreement with the spirit of the age.' That is it exactly. This present age is evil, the devil is its God, the lust of the flesh and of the mind is its motive power, and the judgment of God is its end. Mrs. Eddy and her system of teaching are in 'Unctuous agreement with' these last days of perilous times, with seducing spirits and departure from the faith of God for the myths of man. She has well spoken the truth at last. May her confession be used of God as a flashlight across the path of many who are beginning to be affected by these delusions."

WORLDLINESS AND MISSIONS.

At the eighty-seventh annual meeting of the American Board (Congregational), held in Toledo, Ohio, last October, Rev. S. N. Packard, who preached the annual sermon, said:

The Board has never been placed by the churches sustaining it in so grave a position as to-day, despite the favourable showing in the treasurer's accounts.

Dr. James H. Brookes, editor of *The Truth*, says in the January number:

"The extraordinary efforts of the Presbyterian churches to collect 1,000,000 dols., in order to pay the indebtedness of the Benevolent Boards, and to place them on a sound foundation, resulted in practical failure. Urgent appeals were sent broadcast throughout the church; earnest sermons were preached in almost every pulpit; special committees of prominent pastors were appointed to have charge of the work in different sections of the land, and these and their co-labourers pushed the enterprise with energy and enthusiasm. Still, with the assistance of 6,942 ministers, 27,025 elders, 7,573 churches, 943,716 communicants, only about one-third of the needed amount was contributed. Many faithful and laborious Home Missionaries have not received a dollar of their pitiful salaries for five or six months; and some of them are reduced to extreme poverty. A note just sent by a prominent Baptist states that the same deplorable condition exists in their church."

The General Missionary Committee of the Methodist Episcopal Church, at their meeting in Detroit, Mich., in November, reported a debt of 187,914,34 dols., or with outstanding bills of exchange added, 290,954,65. Then the committee—composed of bishops and leading clergymen and laymen of the denomination, men who are supposed to know most accurately the condition of the Methodist churches and what they might be expected to do—voted to cut down the missionary appropriations 100,000 dols. below the amount raised last year.

After reading these statements concerning the condition of four of the great Missionary Boards, one is prepared for the following statement by Dr. A. T. Pierson—than whom perhaps no man of the present generation is more able to speak with authority on the subject—who says in the *January Missionary Review of the World*:

"The calm conclusion reached after thirty years of study of this theme and of active participation in the actual machinery of missionary enterprise is, that at no time during the half century now closing have MISSIONS TO THE HEATHEN BEEN AT GREATER PERIL OF UTTER COLLAPSE!"—*The Gospel Message*.

"WOE UNTO THEM THAT CALL EVIL GOOD."

SOUND THE ALARM!

"The Bible Institute Colportage Association, D. L. Moody, President, Publishers of the Moody Colportage library, has for some time been carrying on a good enterprise in the way of distributing booklets at a very low price. These pamphlets have in the main, we believe, been sound in doctrine and worthy of the recommendation of God's faithful servants. But by a late official bulletin we note that the Drummond Addresses are about to be published and circulated. Before the death of that brave Bible teacher, Dr. James H. Brookes, he personally informed us that in a correspondence with Mr. Moody, in which he told him that he would not accept his invitation to teach at the Chicago School unless he was done with Harper and Drummond, Mr. Moody replied that he was through with these men. But alas! though the voice of one of them be stilled in death, the printed

page, giving forth the words of Drummond, the Evolutionist, the destroyer of the faith, 'With an introduction by D. L. Moody,' is to be sent forth on its soul blighting way—an enemy of the cross of Christ.

"If the Colportage Association should publish the words of Paine or Ingersoll many Christian people would be horrified, but the subtle error in the Drummond Addresses will, we believe, do much more damage than the sayings of these out and out Infidels.

"It is then our solemn and sorrowful duty to SOUND THE ALARM, and warn the people against this Association which now begins to mix poison with the good food that it sets before starving sinners and others who may be weak in the faith.

"READ, BUT IF THOU VALUE THY SOUL, READ ONLY THE GOOD."
—*Gospel Union Publishing Company, 415 Oak St., Kansas City, Mo.*

PREPARATIONS FOR ANTICHRIST AND "THE WORSHIP OF HUMANITY."

Mr. Frederick Harrison recently lectured on "The Evangelical and Anglican Churches." His forecast is remarkable, and will be readily understood by those who know their Bibles, far better than even by the lecturer himself. He knew only the point to which religion is tending; we see beyond that and understand its ending.

"He said that the whole of the communions of the Protestant and Evangelical religion were threatened with decay because they rested upon the Bible and the Trinity. The Church Catholic had refused to risk itself—that Church stood without the Book. The whole scheme of Catholic worship had been humanised, terrestrialised, and the whole conception of the First, Second, and Third Persons of the Trinity had been etherealised into a kind of mist; and yet the Catholic religion remained. These things were utterly abhorrent to the Evangelical Church, and it was for this reason, he believed, that the Catholic Church would stand after the former had fallen. The Anglican Church was an immense example of opportunism. It was Catholic, and yet English. It was spiritual and temporal, it was sacerdotal, and yet it appealed to the individual worshipper. This elasticity, this facing both ways, was at once its strength and its weakness. Its ritual was so elastic that in one place it might be almost identical with that of Rome, and in another akin to Presbyterianism without going outside the law. Yet it was the least independent of all the Churches of the earth, for it was ruled by a lay parliament, the leader and controller of which might be a Jew or atheist. On the other hand it was more tolerant, more learned, more cultured, less fanatical, more secular than any other Christian communion that had ever existed. If it were disestablished and became a Free Church, then its great spiritual qualities and learning might have fair play and do a great work still.

"The Church of England, therefore, was not in such immediate danger of annihilation as the Evangelical Churches. It might very likely weather the storm longer than the less historical and narrower Christian bodies. For a generation or two, if it were disestablished, the Anglican Church would continue to swell and overshadow the Evangelical Churches, just as the Catholic would do the same for the Anglican; but all these were only preparing the way for the scientific conception of the worship of Humanity."—*Daily Chronicle*, Dec. 5th, 1898.

SPIRITIST SIGNS.

"GREAT SWELLING WORDS."

The Spiritist journal, *Light*, Feb. 25, is responsible for the following quotation from a sermon of Dr. Talmage, and consequently rejoices that he thus shows "his belief in our main doctrine":—

"What are our departed Christian friends, who in this world had their joy in the healing art, doing now? Busy at their old business. No sickness in heaven, but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed and to be medicated."

Light may well claim this preacher as an ally from what follows:—

"You cannot understand why that patient got well after all the skilful doctors said he must die. Perhaps Abercrombie touched him—Abercrombie, who, after many years' doctoring the bodies and the souls of people in Scotland, went up to God in 1844. Perhaps James Y. Simpson, the discoverer of chloroform as an anæsthetic, mighty for Christ and for medicine, years ago ascended, touched him. I should not wonder if my old friend, Dr. John Brown, who died about fifteen years ago in Edinburgh—John Brown, the author of 'Rab and His Friends'—John Brown, who was as humble a Christian as he was skilful a physician and world-renowned author—I should not wonder if he had been back again and again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven, are come forth again for benignant medicament."

Not only are doctors declared to be taking an active part in the affairs of earth's woes; but departed preachers are supposed to be active in pulpit ministrations. This kind would be adding to earth's woes:—

"What are our departed Christian friends doing in heaven; those who on earth found their chief joy in the gospel ministry? They are visiting their old congregations. Most of those old ministers have got their people around them already. When I get to heaven—as by the grace of God I hope I am destined to go to that place—I will come and see you all. Yea, I will come to all the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the printing press, I am permitted to preach every week in this land and in all lands, for twenty-eight years, without the omission of a single week: I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable undertaking now."

Our consolation is that not a word of this dreaming will bear the searching light of God's word thrown upon it.

To think of such a possibility is awful to reflect upon, and would call for the exercise of their *controls* to preserve man from such affliction. It marks the fearful down-grade we are upon to see the pulpit degraded as a vehicle to put forth such empty twaddle before what we may suppose was a thinking audience.

"ANSWER A FOOL ACCORDING TO HIS FOLLY."

Some one in a "depressed mood" has appealed to the editor of *Light* for counsel in these circumstances. This is how he meets the case:—

"We took no notice of his long catalogue of woes, but sent him Frank Stanton's lovely new hymn, entitled 'YOU'LL GET THERE IN THE MORNIN':—

Keep on lookin' for the bright, bright skies,
Keep on hopin' that the sun'll rise,
Keep on singin' when the whole world sighs,
An' you'll get there in the mornin'!
Keep on ploughin' when you've missed the crops,
Keep on dancin' when the fiddle stops,
Keep on faithful till the curtain drops,
An' you'll get there in the mornin'!"

Let his readers proceed on the same principles to carry out their mundane affairs, and see how it works out. We suppose that to "get there in the morning" expresses his notion of "getting to heaven."

Here is another "lovely new hymn" of our own to help them:—

Keep on examining Bradshaw's Guide,
Keep on thinking you're taking a ride,
Keep on saying "I'll go by next tide."
And you'll get there in the morning!
Keep on buying your ticket—third class,
Keep on asking the way you must pass,
Keep on declaring that TRUTH is a farce,
But you'll NOT get there in the morning!

So the Word of God declares. "To the law and to the testimony: if they speak not according to this word, surely there is *no MORNING* for them (Isa. viii. 20).

"DESTITUTE OF THE TRUTH."

The editor of *Light* gives a parody of the first verses of John's Gospel, giving an evidence of his wisdom, and knowledge of Greek:

"The Greek word *logos*, deepest down, means Thought," and quotes some verses so long as they serve his purpose, finishing up with this statement:

"For of a truth thoughts are creators."

In this he proves that he is as much a stranger to Greek as he is to thought. The absurdity is seen if we supply the word that he says is its "deepest down" meaning: "In the beginning was *Thought*, and the *Thought* was with God, and the *Thought* was God. In it (*Thought*) was life." Here the Editor of *Light* finds it convenient to stop; but if we continue beyond this point, it would read,

"And (*Thought*) was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth."

We warn such in these words: "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God" (Rom. ii. 5).

Editor's Table.

ANGLO-ISRAELISM *VERSUS* THE ROYAL RIGHTS OF THE LORD JESUS.

Our readers will see the importance of our recent articles, exposing the Jeremiah-in-Ireland fiction, the moment they consider its bearing on the claims and royal rights of the Lord Jesus.

The outcome of Anglo-Israelism is to show that Queen Victoria "is in direct succession" to the Throne of David.

Now consider what this means. The Lord Jesus was descended legally and royally from David through his son, Solomon; and legally also from David through David's son, Nathan. The object of the Holy Spirit, in giving the two genealogies (in Matt. i. and Luke iii.) was to show that the two lines were united in the Lord Jesus; and to show that not only was He of the "family of David" but *the only one* who has *the exclusive right* to David's throne. All the hopes of Israel are centered and bound up in Christ. And hence the vast importance of His *resurrection*. Because, if He had not risen, that throne must have been for ever vacant, for He died without any natural successor.

But if this Jeremiah-cum-Tea-Tephi fiction be true, *there is a successor* in the person of Queen Victoria; and the "tabernacle of David" is *not* fallen down as the Word of God declares that it has!

Christ—David's Son and David's Lord—is coming for this express purpose "to build again the tabernacle of David which is fallen down, and build again the ruins thereof," and to "set it up." But if the British-Israel dreamings are true, that tabernacle requires no setting up, and if the Lord Jesus were to return from heaven, He would be an intruder and a usurper.

Thus the great doctrines connected with Christ's First Advent, His Resurrection, and His Second Advent are all undermined; and the Scriptures of Truth made of none effect by such books as one sent for review, but which we decline to advertize by naming it. It sets out in full the genealogy of Victoria, and yet builds the whole theory on three sentences:—

"Thus Heremon is *supposed* to have married Tea-Tephi."

She was "accompanied, *it is believed*, by both Baruch and Jeremiah."

"Irish *tradition* tells us."

Those who desire to have a sure and certain hope will prefer the Divine revelation to human dreamings.

And those who respect the royal rights of the Lord Jesus will loyally stand up for them and for Him.

ACKNOWLEDGEMENTS.

Things to Come, "Press toward the mark," 2s.; W. D. Ontario, 3/6; *St. Giles' Christian Mission*, Miss Vernon, £1 1s.

THINGS TO COME.

No. 60.

JUNE, 1899.

Vol. V. No. 12.

Editorial.

"MADE MEET."

RELIGION, as distinct from Christianity, is known by several unmistakable marks.

1. It gives its votaries plenty to *believe*. It makes large demands upon their credulity. Whether in India, China, Rome, or England there is a great deal that has to be swallowed.

2. It gives its votaries plenty to *do*. Works of all and many kinds are demanded; and gifts and payments have to be made. These works are incessant and unceasing.

3. But Religion gives its votaries very little to *hope for*. From the Chinese heavens, which are entered according to merit, to the Mohammedan heaven of glorified licentiousness; Rome's Purgatory and "four last things," and the heaven of unconverted Protestants, which consists chiefly in meeting one's relations again by some "fountain" or at some "gate." In all these there is very little to hope for compared with "that blessed hope" revealed in the Gospel.

4. But one of the greatest contrasts consists in this—*uncertainty as to salvation!* In this, Religion and Christianity are exactly opposite. You may always know the profession of religion by this mark. They all practically deny that Christ's work IS finished, that redemption has been accomplished, and that salvation was completed at the Cross, that He came "to save His people," and he saved them. That is why religious people, to-day, talk about people being "saved" *now*, not knowing that all who are "in Christ" were saved on Calvary.

Even the most religious among Protestant Evangelicals, if asked whether they really believe when they profess and confess again and again with their lips—"I believe in the forgiveness of sins"—will seldom get beyond "I hope so," or the assertion that "No one can ever know" in this life. They can never speak with certainty about it. Some call this humility and are proud of it, thinking it presumption to take the ground which the grace of God in Christ Jesus has given to us.

But this brings us to the contrast between all this and the Christianity which is revealed in the Church Epistles.

1. Christianity gives us the simplest possible matter to believe. We have to "believe God," *i.e.*, what God says and has said in His Word, and it is counted to us for righteousness (Rom. iv. 20-24).

2. It gives us nothing whatever to do for salvation, for Christ has "done it all, long ago"; and what is now done by those who are saved is the irrepensible outcome of the New nature, which knows no joy equal to this.

3. It gives us a great and blessed hope, consisting of "exceeding great and precious promises." The hope of being caught up to meet the Lord in the air and so of ever being with the Lord, glorified with His own glory.

4. But beside all this, it gives us now and here a blessed certainty as to our present accomplished salvation and a sweet enjoyment of it in our souls.

All who are in Christ are the happy possessors of the New nature, by which they are able to see the incorrigible character of the Old nature (Rom. viii. 7), and in which they have a standard by which to test it; and have a daily evidence that in ourselves "dwelleth no good thing" (Rom. vii. 8). Consequently, while religious people never rise higher than an effort to improve the Old nature, the true Christian has learned that the Old nature cannot please God (Rom. viii. 8), that it is hostile to God, and is not subject to the law of God, neither indeed can be (Rom. viii. 7). While this fills him with daily conflict and at times with much distress, yet it is his one great ground of assurance, the blessed evidence that he is the happy possessor of this wondrous "gift of God" (Rom. vi. 23; Eph. ii. 8), otherwise he would not know either his ruined condition as to himself, or the perfect standing which he has in Christ.

This was the position of the saints in Colosse, and ought to be the position of every true Christian to-day. The Epistle addressed to them begins with "Grace": grace which meets with us as lost, delivers us, cleanses us, and sets us in perfect freedom before God our Father. God reveals it, Faith enjoys it, and sets aside all reasoning from feelings or experience.

The saints in Colosse are addressed as being "in Christ" (ver. 2) and therefore as "complete in Him" (ver. 9). "In whom WE HAVE redemption through his blood, even the forgiveness of sins" (ver. 14). "Who HATH delivered us from the power of darkness and HATH translated us into the kingdom of His beloved Son" (ver. 13).

Thus we are assured of, and are dealt with as having, *present redemption, present deliverance, and present translation.*

And more than this. Those who possess such wondrous unmeasured blessedness, can only worship. We have nothing to ask or pray for as to our *standing in Christ*. This, we are assured, is "complete, in Him" (ver. 9), nothing can add to this completeness. We cannot ever grow or increase in it. We can increase in our enjoyment and appreciation of it, but we cannot grow in our relationship to God or our standing in Christ.

Of course, as to our walk and our whole path, now upon earth, it is true that in everything by prayer and supplication we are to let our requests be made known unto God; but if we realise our standing, our prayers will be full of

praise, because our heart is so full of rest, and our cup so overflowing with blessing.

Hence, in verse 12, the prayer of the Apostle by the Holy Ghost for us is that we may be occupied in "giving thanks unto the Father, which HATH MADE US MEET to be partakers of the inheritance of the saints in light." Surely we are overwhelmed by "the riches of the grace" which hath done such great things for us.

How few, even of the Lord's own saved ones, know anything of the extent of the "riches" which are theirs! How few are engaged in counting over and dwelling upon this wealth of grace! Selfishness occupies their thoughts with *themselves* and *their* walk; and hence, the inevitable result is that they are looking for some work *yet to be done* in them or by them to make them meet. Some think that affliction and trials help to do this; others think that holiness of life will do something for them, not seeing that they *have been* now already "made meet" for glory, and not realising that it is something not *to be done*, but which *has been done*.

The solemn fact is that all such, not only lose the peace and blessing and enjoyment of present certainty as to their standing; but, by taking up a position which implies the possibility of anything being able to add one iota to our meetness for Heaven, they (1) deny the truth as to the ruin of man in the flesh, (2) they set aside the work of God in having made us new creations in Christ, and (3) they call in question the full value of the work of Christ who "by one offering HATH perfected for ever them that are sanctified." (Heb. x. 14).

There is no limitation in these words in Col. i. They are true of the veriest babe in Christ; of the the humblest, poorest, weakest, and most ignorant believer, because they speak of and refer to *the work of God in Christ*, and not to our own abilities or attainments. True we may forget this, we may have doubts and fears, and we may through our infirmities be conscious of many failures, but these do not and cannot for one moment affect the work of God in Christ.

No! Ours is now a *present meetness*, always a perfect meetness. Oh! what rest for the heart! What peace for the mind, and All the work and gift of the Father, and all "in Christ" (Eph. i. 2).

We wait for the redemption of our body; we wait for the inheritance itself. But as to the forgiveness of ALL our sins, righteousness, sanctification, union with Christ, identification with Christ, completeness in Him, perfection in Him, *we do not wait for this*, because we have it all now, for it is written "who HATH MADE US MEET to be partakers of the inheritance of the saints in light."

"IN HIS STEPS."

THE use which has been made of these words shows the importance of never interpreting or putting any meaning on a sentence until we see its place in the immediate context. If this be not done we are in imminent danger of ignorantly wresting the Word of God; and of perverting its true interpretation by introducing a meaning of our own quite foreign to the subject which is being

treated of and quite beside the point which is being made.

1 Peter ii. 21, affords a valuable illustration. The subject of the context is "suffering" and "glory." It is an exhortation to bear suffering for well-doing patiently, remembering the "glory" which is to follow:

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called."

And then an illustration and example is introduced to enforce this weighty exhortation:—

"Because Christ also suffered for us, leaving us an example, that ye should follow his steps!"

And then the steps are defined and described, showing that they were the same steps as were referred to in the exhortation.

"Who did no sin, neither way guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Thus, the context makes the sense perfectly clear. Observe, it is "CHRIST" who was once here, but is here no longer, having been exalted and glorified, whose steps we are to follow; and not "Jesus" merely, who was once here in the days of his humiliation and sufferings. It is the "glory" which He has received on account of His suffering for well doing, which is to be before our minds; rather than his suffering steps when here upon earth.

If, when we are reviled we revile not again; if, when we suffer, we threaten not, but commit ourselves to him that judgeth righteously, we shall then follow His steps.

There is no such collocation of words as "in His steps." It is a non-scriptural expression. We are to follow after or upon His steps; those steps which are defined, steps of suffering for well-doing, being assured of a like glory which shall assuredly follow the sufferings.

Those who are thus exhorted are those who are described as "elect according to the fore-knowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2).

These and these alone are able to receive this exhortation, and only to these is it addressed. It is a perversion of this exhortation to apply it indiscriminately to the unconverted! And it is this very perversion which makes it popular. It brings plenty of that which looks like "well-doing," but there is no "suffering" with it. It lacks the Divine "Hall-mark" of true "well-doing" which is "the reproach of Christ" (Heb. xi. 26). The 4,000,000 readers of the popular religious novel to which we refer will get none of "His reproach" (Heb. xiii. 13). No, they will get "the praise of men," not the hatred of the world; not any of that "suffering" which can be endured only under the assurance of coming "glory."

They will bring that Blessed and Holy One down to their own level, and ask what He would do! They will exalt "man" in whose interest all this "well-doing" is

to be undertaken: but they will at the same time deceive their own souls and pervert the Word of God.

For, how can poor ignorant man know what He would do? How can a servant know what his master would do?

And does a servant, now, do what his master or her mistress would do? In the absence of the mistress, would the servant preside at the family table? For *that* is what the mistress would do. In the absence of the master, would the servant give orders or sign cheques? He had better not do it; he had better not do anything beyond what he is *especially instructed to do*.

He had better not follow his own fancy or imagination as to what his master would do.

How marvellous is the pride of the poor human heart. He calls that Blessed One "Jesus," and like another Judas, he says "Hail *MASTER!*" while, by the very act, he drags him below the level of all earthly masters, treats him as a servant, and asks what the Master would do, Whom he has just put back again in the place of a servant!

There is something subtle and Satanic in this attitude of heart. The real reason for it is not ostensibly to bring Jesus down to be a servant again, but, hailing Him as "Master," the real object is to exalt self into that position.

It is so. For, "what would Jesus do?" Well, He would not marry. He would not have where to lay His head. He would be more homeless than foxes and birds. They have their holes and their nests, but "He had not where to lay His head."

Are these some of the "steps" that the Sheldonites propose to "walk in"? Are they going to preach universal celibacy, and give up their comfortable homes. No! they will pick and choose the "steps," and they will choose any except those specially mentioned in the context of 1 Pet. ii. 21, because these are connected with "the offence of the cross," and "the reproach of Christ." These will bring the hatred of the world. The world knew him not. And the same world to-day does not know those who *really* "follow His steps." But it *does* know, and will love and honour, those who walk in their own steps while they call them "His."

Contributed Articles.

THE EPISTLE TO THE ROMANS.

Concluding Paper.

BY THE REV. DR. BULLINGER.

THE REST OF THE EPISTLE.

(Continued from page 126).

BEFORE passing on to the other Epistles we must complete the structure of the rest of the Epistle to the Romans, and learn some of the lessons taught thereby.

It will not be necessary for us to enlarge on the *practical* portion, which commences with chapter xii.; as that is dealt

with by preachers, speakers, and writers, every day, and on every hand, who, for the most part, treat the Epistle as though it commenced there, and contained none of those great foundation truths which we have been seeking to set forth.

But we must present the structure of the great Dispensational portion contained in chapters ix., x., and xi.

Its place, with reference to the whole Epistle, will be seen by referring to the structure on page 62, and there marked "b."

ROMANS ix.-xi.

Dispensational.

A		ix. 1-5.	Paul's sorrow regarding Israel's failure.
B		a	6-13. God's purpose had respect only to a portion.
		b	14-29. God's purpose regarded only a remnant.
		C	
		c ¹	ix. 30-33. Israel's failure in spite of the Prophets.
		c ²	x. 1-13. Israel's failure in spite of the Law.
		c ³	x. 14-21. Israel's failure in spite of the Gospel.
B		b	xi. 1-10. God's purpose regarding the remnant accomplished.
		a	11-32. God purpose will ultimately embrace the whole.
A		33-36.	Paul's joy regarding God's purpose.

It is absolutely necessary that we should carefully and rightly divide off the Doctrinal portion from this which is Dispensational. Both are true and perfect in their place; the former, as to the standing of the Church in Christ; the latter, as to God's dealings with Jew and Gentile.

In xi. 13, it says emphatically, "I speak to you Gentiles." If, therefore, we mix up what is said of and to the Gentiles, as such, with what is said of the Church, there can be nothing but confusion.

The Gentiles, as such, are warned (xi. 22) as to their use of the place of privilege which God has given them (while Israel is for a time cast off),* and exhorted to continue in the goodness accorded to them, "otherwise thou also shalt be cut off." Now, to use this truth to destroy the truth of chap. viii., in which the believer is taught that nothing can separate, or cut him off, from the love of God in Christ, is to fall into the snare of the devil, and to make void the Word of God. *To use one truth to destroy another truth* is the most subtle of all Satan's devices; and, unless we rightly divide God's Word of Truth, we are in imminent danger of falling into this snare.

The warning given to Gentiles, as such, is true, and is truth.

The assurance of the Christian's security in Christ is true, and is truth.

Let us then heed these separate truths, as they are divided off, according to the structure.

It may be well to give the expansion of the various members of this dispensational portion, which is so exquisitely constructed.

* The national privileges of Israel are stated in Rom. iii. 1, 2; ix. 4-5.

The first member "A" (ix. 1-5).

Paul's sorrow regarding Israel's failure.

- | | | | |
|---|---|--|--|
| A | d | 1-3. Paul's kinship to Israel according to flesh (κατὰ σάρκα). His former wish to be accursed, and his present sorrow. | |
| | | e 4. What belongs to Israel. | |
| | | e 5. Who belong to Israel. | |
| | | d | -5. Christ's kinship to Israel according to flesh (κατὰ σάρκα). His eternal existence as God over all, blessed for ever. |

Here in "d" and "d'" we have a wonderful contrast between Paul's kinship to Israel and Christ's. Paul had uninterrupted pain in his heart for his brethren as to the present and as to the past. Note the parenthesis—for I used to wish, I myself, to be anathema, from Christ). This is a pure parenthesis. This particular form of it is called *Epitrechon*,* i.e., a running remark thrown in, without interfering with the thought or sense of the passage itself. While speaking of his present continual sorrow, he throws in a remark as to his past sorrow. The word ἐπιχρόμαρ (*eeichomeen*), is in the imperfect tense. It may well be translated by the English, "I used to wish," as descriptive of his past condition. The order of the words (according to Lachmann, Tischendorf, Tregelles and Alford) being "I used to wish to be anathema (*an accursed thing*), I myself [*for ever separated*] from Christ."

The contrast is between Paul, a man, with all his infirmities, accursed, and Christ, God over all, blessed for ever.

Expansion of "a" (ix. 6-13).

God's purpose had respect only to a portion.

- | | | |
|---|--------------------------------|---|
| a | f | 6. The Word of God not failed. |
| | | g |
| | i 9. What was promised. | |
| | g | h 10, 11. Election and calling out of the seed of the same woman. |
| | | i 12. What was prophesied. |
| f | 13. The Word of God confirmed. | |

Expansion of "b" (ix. 14-29).

God's purpose regarded only a remnant.

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|---|---|---|---|
| b | j | l | 14-16. Divine election justified by Scripture. Election of a portion from the Jews. |
| | | | m |
| | | k | |
| | k 22-24. Divine election benevolent so far as apprehensible by the conscience [<i>What hast thou to say?</i>] | | |
| | j | m | 25, 26. Divine election justified by Scripture. Jews hardened for the sake of the Gentiles. |
| l 27-29. Divine election justified by Scripture. Election of a remnant from the Jews. | | | |

Expansion of "c'" (ix. 30-33).

Israel's failure, in spite of the Prophets.

(Isa. viii. 14; xxviii. 16).

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|----|---|--|
| c' | n | 30. No <i>running</i> or <i>willing</i> in the believer (from verse 16). |
| | | o 31, 32. No believing in the <i>runner</i> or <i>willer</i> . |
| | u | -32, 33. Stumbling in the runner or willer. |
| | | -33. No stumbling in the believer. |

Expansion of "c'" (x. 1-13).

Israel's failure, in spite of the Law.

- | | | |
|----|---|---|
| c' | p | x. 1-3. Israel's blindness as to salvation through faith unto justification. |
| | | q 4. Christ, the end of (all claims of) the Law for righteousness to every one who believeth. |
| | p | 5-10. The teaching of the Law, as to salvation through faith unto justification. |
| | | q 11-13. The teaching of the Prophets as to Christ, being the end of all law for righteousness, to every one who believeth. |

Expansion of "c'" (x. 14-21).

Israel's failure in spite of the Gospel.

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|----|---|--|
| c' | r | x. 14, 15. God's setting aside of the nation of Israel vindicated, because the Gospel was preached to them. |
| | | s 16. Israel not excused, because they did not yield faith-obedience. |
| | r | 17, 18. God's setting aside of the nation of Israel vindicated, because the Gospel was heard by them. |
| | | s 19-21. Israel not excused, because their Scriptures had warned them that that setting aside would be the consequence of their lack of faith-obedience. |

Expansion of "b" (xi. 1-10).

God's purpose regarding the remnant accomplished.

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|---|---|--|
| b | t | xi. 1-3. What the majority of the nation of Israel did. They rejected God. |
| | | u 4-6. A Remnant reserved, according to God's election of grace. |
| | t | 7. The Remnant obtained that which the nation of Israel did not obtain. |
| | | -7-10. What befell the majority. God hardened them. |

In this member "b" (xi. 1-10), and "b" (ix. 14-29), with which it corresponds, we have an important revelation respecting the "Remnant." A revelation which explains the Lord's words in Matt. xxi. 43. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The new nation of Israel will be made out of this "Remnant." This Remnant was originally part of His purpose, and that purpose will be accomplished, and result in blessing to Israel and the World.

This is shown in the next member "a" (xi. 11-32).

* See *Figures of Speech*, page 172.

Expansion of "a" (xi. 11-32).

God's purpose will ultimately embrace the whole.

a	X	a	xi. 11.	Salvation to the Gentiles the means of provoking Israel to jealousy.
				b
		a	13, 14.	Apostleship of the Gentiles the means of provoking Israel to jealousy.
				b
Y		c	17, 18.	The wild olive-sprout, grafted in, urged not to boast against the branches.
				d
		d	21, 22.	The Reason why. The wild olive-graft urged to fear: for God, who spared not the natural branches, may also cut him off.
				c
Z	e	g	i	25. Hardening in part happening to Israel, the means.
				k
			h	26, 27. The salvation of Israel in consequence.
				f
			f	28, 29. Election standpoint: Israel beloved.
				e
			i	31. Disobedience of Israel, the means.
				h

Expansion of "A" (xi. 33-36).

Paul's joy regarding God's purpose.

A	l	m	33.	Admiration of God for His nature.	} The nature of God.
				m	
		m	35.	Operations of God not ministered to by the creature.	} The operations of God.
				l	

Thus we reach the end of the dispensational portion of the Epistle to the Romans. The mysterious truths involved in Israel's fall, as the reason why the salvation of God is sent to the Gentiles, are explained as far as may be to finite minds and intellects. The Acts of the Apostles closes with the declaration as to the sending of this salvation to the Gentiles. Romans i-viii. explains what this salvation is and what it contains. While chapters ix-xi. take up the dispensational problems involved in this transfer.

It now only remains for us to complete this Epistle by giving the structure of the Practical division xii. 1-xv. 7. (The latter Epistolary portion, xv. 13-xvi. 24, has already been given (page 63), and the remaining Dispensational portion (xv. 8-12) does not require further expansion is as follows).

The structure of this practical division:

a	d	xii. 1, 2.	Personal and Individual.
			e
		f	9-21. Social.
			g
		f	8-14. Social.
			e
	d	xv. 1-7.	Personal and Individual.

The same warning as to "rightly dividing the Word of Truth" applies to this practical portion of the Epistle. It commences with the words: "I beseech you therefore," etc.

Now the structure shows us that it does not refer back to the end of chapter xi., but to the end of that member ("a," i. 16-viii. 39) with which it corresponds. So that xii. 1 reads on from viii. 39. And the connection is—Seeing that nothing can separate us from the love of God in Christ, therefore it is we are besought as to our practical walk. We are not to read this, which affects our *state*, into that which concerns our *standing*. Our *standing* is sure, and quite independent of all else. But, being what it is, our walk should be worthy of it. Hence, then, these exhortations and practical instructions.

Let us, then, rightly divide the Word of Truth, and not use truth as to our *state* to upset that which is equally truth as to our *standing*.

The importance of thus rightly dividing is seen in the final member (xvi. 25-27) of the Epistle, as in every other. Here we have *the mystery* in contrast to "God's Gospel" (in i. 1-6). There are those who wilfully close their eyes and perversely refuse to see the difference between these two. But the Word is clear for all who have the eyes of their understanding opened. Eph. i. 18 declares the necessity of this for the understanding of the Mystery which is the great subject of Ephesians, as we shall see. If any say they cannot see it, it is an honest confession that their eyes have not yet been thus opened. They are not compelled to make that confession; but, if they do, we can only express our sorrow for them, and thank God for the blessed answer of the prayer in Eph. i. 16-23 in our own experience. If any have not yet this experience, we exhort them to continue to pray this prayer.

It surely must be clear to the simplest honest mind that "God's Gospel," which is expressly stated to have been "*promised afore by His prophets in the Holy Scriptures,*" cannot possibly be the same as "the Mystery which was *kept secret since the world began, but is now made manifest by prophetic writings.*"*

* The Greek is γραφῶν προφητικῶν (*graphōn prophētikōn*). There are no articles: and it is not the Old Testament prophets who are referred to here, but the Prophets as well as the Apostles who were given after the Ascension of Christ into Heaven (Eph. iv. 8-13). The expression is to be carefully distinguished from that used in connection with "the gospel" (i. 2), which is διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, *dia ton prophētōn autou en graphais*

If they be the same, then language is useless for the purposes of revelation. If this be "doctrine and instruction" — what is the special instruction conveyed by stating that "promised afore" means "kept secret from times eternal" (R.V.) until now?

What answer could be given to the Infidel, who, believing what is taught by some Christians, as to this mistaken identity, exposes such a discrepancy as is thus created?

No: we abide by the teaching here given, that "the mystery" was a revelation made to Paul (2 Cor. xii. 1, 7; Gal. i. 12, etc.), after his Divine calling to be an Apostle.

Some brethren mistakenly suppose that we are teaching "another gospel" when we maintain this; and cry out that "there is only one gospel" which we are thus undermining. We have only to define our terms, and the baselessness of this fear is at once seen. What does the word Gospel mean? Every one will answer, truly, "good news." Then surely it depends on what the good news is about:

There is the "good news" of "the *grace* of God" to lost and unworthy sinners as revealed in this Epistle. *That* is "good news."

There is "good news" concerning *the Kingdom*: for though rejected by Israel, and still in abeyance, it is yet to be set up in power and great glory: *that* is good news.

There is "good news" concerning *the glory*: for Christ's mission did not end with His sufferings, but there is "the glory which should follow." *That* is "good news."

So, in like manner, there is good news concerning *the Body of Christ*, of which His People now are the members on earth, and He is the great and glorious Head in heaven. This is "good news," and it is part of the Gospel. Being specially committed to Paul, he sometimes speaks of it as "my" Gospel, as distinguished from that committed to the twelve. He speaks of it as "my Gospel" here (xvi. 25). And, whether this refers to the Mystery, and the *καί* (*kai*) should be rendered *even* (as it sometimes is):—"Even the preaching of Jesus Christ, according to the revelation of the mystery;" or, whether it refers to "God's Gospel" of grace (i. 1), and the *καί* (*kai*) should be rendered *and* (as it usually is):—"And the preaching," etc., the conclusion is the same: that "the Mystery," always hitherto hidden, cannot be the same as that which was "promised afore."

What that Mystery (or Secret) is, it is not the purpose of the Epistle to the Romans to teach. The subjective, doctrinal foundation for it is laid; and it is merely mentioned at the close in order to complete the beautiful structure of the Epistle, and to prepare the way for it to be taken up in the Ephesians; where it is fully dealt with as the next great lesson to be taught in the Holy Spirit's school of instruction. The teaching in Romans must first be experimentally received and learned, before we can pass on to the more

hagiais), by His prophets, in holy writings: viz., those well known as such in the Old Testament. Whereas the word "prophets" in xvi. 26 is not a noun at all. It is an adjective, and should be translated by *prophetic writings*, viz., the New Testament prophets so frequently spoken of in the New Testament Scriptures. (See *The Mystery*, pages 17, 18 and note).

advanced lessons of Ephesians. Having learned what it is to have died with Christ, and to have been raised with Christ; we are, in Ephesians, further taught what it is to be now already seated in the Heavens in Christ.

Hence it is that the "Doctrine and Instruction" (of 2 Tim. iii. 16) now passes on to the Epistle to the Ephesians. Romans viii. is the foundation on which it is built; and Romans xvi. 25 is the point from which its revelation starts.

But, before we take up that Epistle, we have to consider the pair which come between, and exhibit departure from, and failure with respect to, the teaching of the Epistle to the Romans, viz., Corinthians and Galatians.

Conference Addresses.

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

THE NEARNESS OF THE LORD'S RETURN.

BY PASTOR F. E. MARSH.

(At the York Conference, May 1894).

WE cannot possibly rightly divide the Word of Truth, without recognising the truth that belongs to Israel, and the truth that belongs to the Gentiles, and the truth that belongs to the Church of God. If we apply the truth that God has given to Israel, to the Church, or, if we apply the truth that has been given to the Church to Israel, and if we apply the truth relating to both to the nations, we shall get into an endless muddle. But, if we take the word of God in its simplicity, we shall find, if we keep these three things before us, that we shall be able to understand the word of the living God as we have never understood it before.

My subject to-day is, "The signs that indicate Christ's near return," and I want to bring before you three signs in connection with these three, namely the Jews, the Gentiles, and the Church. We find that the times of the Gentiles are nearly run out, and this is one sign of the Lord's near return. We also find that the Jews are returning to their own land, and that is another sign. The things that are to characterise the last days are with us to-day, if we have eyes to see them, and is it not well for us to see these things which the Lord has plainly told us are coming to pass.

The Lord Jesus Christ Himself, in Luke xxi., refers to the "Times of the Gentiles." In the 24th verse, we read, "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." We ask the question, "When did the times of the Gentiles begin?" They began with the rise of the kingdom of Babylon. *When will these times end?* When the Lord Jesus Christ comes again *with* his people. You see I distinguish between the Lord coming *for* his people and His coming *with* them. When He comes *for* His people we are "caught up" in the air, where we meet our Lord. When He comes *with* His people He comes to

the earth. If you will read the second chapter of Daniel you will find that the "Times of the Gentiles" are depicted there. The king of Babylon had a dream. He could not remember what he had dreamed. He summoned all the wise men, but they could not tell him his dream. They could not interpret it. Then Daniel came and stood before the king and related to him his dream and gave him the interpretation of it. He told the king that he saw a wonderful image. The head of that image was made of gold, the arms and breast of silver, the belly and thighs were made of brass, the legs of iron, and the feet of iron and clay. Then the prophet went on to say there was a stone cut out of the mountains without hands or not in hands, and that the stone came and struck the image on the feet and ground it to powder. Then the prophet gave the interpretation. He said to the king of Babylon "Thou art the head of gold. After thee there shall come another power which shall overthrow thy kingdom." We know what power came after the Babylonian. It was the Medo-Persian power. After the Medo-Persian power there arose the Grecian power. The legs of iron represent the Roman power which overthrew the Grecian. Where are we to-day in the page of history, as seen in the image? On the instep of the foot. There are ten kingdoms to arise; the old Roman World is to be divided into ten, and then the Lord Jesus Christ is coming to set up His kingdom.

The king of Babylon sees a beautiful image, but to the man of God, the times of the Gentiles are represented by four wild beasts, as seen in Daniel vii. The first beast that Daniel saw was a lion; the second was a bear, the third was a leopard, and the fourth was so terrible that it could not be described. The lion corresponds to the head of gold, which represents Babylon. The bear corresponds to the arms and breast of silver, which represent the Medo-Persian power; the leopard corresponds to the belly and thighs of brass, which represent the Grecian power. The last wild beast, that could not be described because it was too terrible, corresponds to the legs of iron, and represents the Roman dynasty. And as there were ten toes on the image, so there are ten horns on this wild beast, and these correspond to the ten toes and represent the ten kingdoms into which the old Roman world is to be divided. Out of one of the horns is seen to rise a little horn, and that, it seems to me, represents the coming Antichrist, who is to set up his power, and who is to be received by the Jews as their Messiah and deliverer, as we read in the 9th chapter of Daniel. It may be before the ten kingdoms are formed, certainly before the Antichrist is manifested, the Lord Jesus Christ is coming to take His people to Himself. Since the times of the Gentiles must end when the Lord comes with his people, since the Lord Jesus Christ is coming to set up his kingdom, and we are so far on in the page of history, I put it to you, is it not in accordance with reason and Scripture that we are to be expecting the Lord Jesus Christ to come and receive us to Himself, and that He is very near, even at the door, and that we must be expecting Him because He said He would come, and because events indicate that He is very near? So, from the fact that the times of the Gentiles are nearly run out, and before these times do run out the Lord Jesus Christ must come, are we not justified in saying

that He is near? We are not warranted in fixing any dates. We know not what hour He shall come, but we are warranted in saying from Scripture, that from the fact that the times of the Gentiles are nearly run by, we must be expecting Him.

There is another sign which plainly indicates that the Lord Jesus Christ is very near, and that is, that *the Jews are returning to their own land*. This is according to God's promise. Israel are God's own peculiar people. He has set them apart for Himself. Though they are scattered, God has not lost sight of them. God loves them: and in His own way and in His own time He will bring back Israel to their own land.

Turn to the 16th chapter of Jeremiah. Again and again we find in the book of Jeremiah, the Lord promising to bring Israel again to their own land. In the 13th verse we read: "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers, and there shall ye serve other gods day and night, where I will not show you favour." But, in the 6th verse of the 24th chapter we read: "For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull them down, and I will plant them and not pluck them up." Then, in the 3rd verse of the 30th chapter: "For lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Some may say that there may have been a partial fulfilment of this prophecy in the restoration of the Jews under Ezra, but the Jews are not in possession of the land to-day. There are many Jews in Palestine, but they are not in power. Again and again God uses those emphatic words: "I will bring them again, and I will plant them in their own land." This promise shall be literally fulfilled. The promise which God gave to Abraham, as to the extent of the land, has never been fulfilled. And, therefore, knowing God's faithfulness, we are warranted in expecting that God will keep to His promise, will literally keep to His word which He gave to Abraham as to the extent of the land, as well as to the fact that Israel shall be brought back to the land.

What do we find to-day in Palestine? Some of you may have seen the testimony borne by a Christian Jew at one of these conferences held in Liverpool some time ago. He says: "I remember, when I was a boy, when there were not more than two or three houses outside Jerusalem. To-day there are as many outside the city as inside. Within the last few years more than 70,000 Jews have returned to their own land." It is reckoned that there are 100,000 Jews in Palestine at this present time. Is not that an indication that the Jews are going back to their own land in unbelief? When the Antichrist appears and is ready to make that covenant, is not the Jew already there to receive him. And when the Lord Jesus Christ shall be manifested, and when they shall look upon Him whom they have pierced, then they will begin to mourn and wail because of Him. The Jew going back to his own land is a plain indication that the Lord's purpose is ripening, and that the Lord Jesus Christ is very near.

Before the Lord* Jesus Christ appears *with* His saints, there are many things that have to take place. The Antichrist is to be manifested, the covenant I have spoken of is to be entered into between the Jews and the Antichrist, but I cannot see a single thing that has to take place before the Lord Jesus Christ comes *for* His people. These things are coming to a head. Is it not therefore a plain and simple indication that the Lord Jesus Christ is very near, and that He may come at any moment? The right attitude for us is to be waiting for Him. Jesus said: "Behold, I come quickly," and if we are right with Him we shall long to see Him. If there is nothing between Him and ourselves, we shall pray and look for His coming.

The last sign I shall refer to is this, *events that we are told will take place in the last days are present with us now*. Kindly turn to 1 Tim. iv. 1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." When the Spirit speaketh expressly, it must be about something very important, for the Spirit speaks right through this precious book. Do we not find these things present to-day? There shall be a departure from the faith. Do we not find men on every hand departing from the faith? The things which our fathers believed, and for which they died, are denied on all hands to-day. They believed that the Bible was the Word of God. Now we are told that "the Word of God is in the Bible"—a very different thing. I cannot understand the mind of God unless He expresses Himself, and when people tell me the Word of God is *in* the Bible I say: "No, the Bible *is* the Word of God." I do not look at the medium through which the word came, but at God. They tell us that you have to put men into a favourable environment, to bring out the latent goodness in them; but the Lord Jesus Christ did not say this. He said: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The word of God speaks of the necessity of the atonement of the Lord Jesus Christ; but not so many of the teachers in our pulpits. Not very long ago a Congregationalist minister said Paul made a great mistake when he said that it was necessary for Christ to suffer, and that the statement was contradicted by Christ. But I find that the Lord Jesus Christ uses the very same words. Paul said, "Christ must needs have suffered" (Acts xvii. 3), and Christ said, "The Son of Man *must* be lifted up" (John iii. 14). If there was one thing Jesus spoke of as a necessity it was this, the death that He should accomplish at Jerusalem. Men failed to enter into the purpose for which Christ came into the world when He was here. Dear friends, I pray you, don't be led away by the theory of the times, that Jesus Christ came into the world to manifest perfect humanity, that He came to live a perfect life merely, and die a martyr's death in the pursuit of the purpose in a good cause. His death was an absolute necessity. I had sinned against a righteous God, and God could not receive me with my sins, and Jesus Christ must stand in the gap. He must be made a curse for me, if I am to be made a blessing. He must die if I must live. His death was an absolute necessity.

Men are telling us to-day, that the Holy Spirit is not a person, but simply an emanation from the Father and the Son. I read what Jesus Christ said: "He, when the Spirit of truth shall come, will convict the world of sin." When Jesus is speaking of the Spirit, He uses the personal pronoun, and brings before us in the most emphatic manner that the Holy Spirit is as much a person as He Himself.

Don't you find that to-day there is departure from the truth? What is spiritualism or more correctly demonology? Simply demons personifying the departed, and deluding the people, so that they believe they have communication with the departed. The devil gets people into his hands when they listen to these abominable delusions.

Another sign of the times has reference to the professing Church of God. What do you find to-day? That Christians are adopting worldly means for carrying on the Lord's work. The early Christians got on their knees when they wanted anything from God, and they proved the reality of God's promises and presence. What do we find to-day with reference to the Church? I speak of a church, of course, in its outward aspect, and not in its real aspect.

Suppose Christians want money, what do they do? They must get up a Bazaar, and adopt all kinds of methods for making money. In Sunderland, only a few months ago, there was a Presbyterian minister, who actually recited an indecent piece, out of Shakespeare, that he might entertain the people and get the money out of them. Those of you who are on the Lord's side, do not, I pray, "go down to Egypt" for help. Stay yourselves upon the living God. Look up to Him. If we go and speak with God about our difficulties He will speak with us. Oh, keep to God's book, and do not deny your Lord by these worldly methods, and thus put Him to an open shame.

Things New and Old.

"HIM" or "IT."

BY STEPHEN MERRITT.

THIS seems to be the question. "It" is a thing. "Him" is a person. If we receive "it" we almost invariably lose it. Ninety out of every hundred that receive "it" lose it, and it keeps them continually receiving and losing, and this makes the life very unsatisfactory to the gainers and losers, and to almost everybody else. The *thing* is not able to do the work of the *person*, because it was never intended to, nor so designed. About losing the thing, John Fletcher, so I read, lost it five times because he did not *profess* it, and anything that is lost so easily is not the adequate thing for these times and His purposes. In fact it is so loseable that we do not know exactly when we have it and when we have it not; so we find it so necessary to go forward every good opportunity, and seek it again with strong cries and tears, and this must be done to hold our own, and to remain in and retain "it." In fact this becomes our business to keep "it" and see that we lose it not. Our sanctification is such a valuable thing that we must watch and guard and keep it, so we have no time or room for any other work, and we become religiously selfish in our

endeavours to keep it. To keep "it" we must talk, preach, and write it. We must correctly pronounce our Shibboleth, we must associate only with those who profess it, and denounce those who place any one in place of it. I speak in love. I have no controversy; I bear no ill-feeling. I tried the "IT" life for many, many hard and weary and unsatisfactory years. I received "it." Plainly, clearly, satisfactorily received it. It was what I sought, and according to my faith it was done. As I received so I walked: as I was taught so I did. I prayed; no Romanist could have been more punctilious in doing duty than I. No monk ever counted his beads, and muttered his Hail Marys, his Paternosters, more zealously than I prayed my secret and public prayers. Every meeting I had to rise and profess "it" or lose it; and I professed it and kept it. I prayed and I prayed aloud. Baal's priests' plan was mine. I shouted and made noise. I was happy and blest. In fastings I was faithful, for this was necessary to keep it; and years of Friday fastings were mine. Prayer and profession and fasting was not enough to keep it, for it was slippery and would slide, and I thought I would die. Works, good works, were brought into play, and I preached for nothing, and built churches, and fed the poor, and established and maintained missions. I never read a novel, never caught a fish nor scared a bird, never shot an animal, nor saw a play, nor a dance, nor a race, nor a game. I gave my money, and time, and talent freely to secure "it." I did not laugh, I separated myself and ostracized and condemned others. I wore plain clothes and lived a plain life. I kept the rules, attended class, and band, and prayer, and preaching meetings continually. I went to camp-meetings and took hundreds, paying their way, so that they might receive "it." I held continuous meetings for years on this line day and night in the churches of which I was pastor, and saw thousands receive it. In all things I was a Methodist, and a Pharisee, and verily believed I was doing God's will, and that in securing the blessing of sanctification I had all there was for me: and to think of anything more or better was a delusion and a snare, and I had just better keep what I had or I would lose it all. I must beware of fanaticism—for this was the bane and poison of it. It was a hard life that I had to live under the bondage of it. It did not measure up. The people that had received the blessing IT, lost IT by hundreds; there was no real or general strength imparted. I and they became clannish and would only go to Holiness meetings and hear Holiness preachers. We became narrower and narrower until we crowded each other out, and said mean things one of another. It was requisite, so I thought, to keep it. I wore out my voice, I broke down my health, and my strength, in my endeavours to keep and spread "it"; and my life was a failure and my efforts fruitless. In this time of dilemma, when my heart and flesh failed me, and I was on the point of abandoning it as uncertain and unsatisfactory, a Person came to my rescue. I was alone; none were near; none were interested. He quieted me, hushed my murmurings and complainings, whispered in love that "it" could not, but He could. He communed with me, and gently suggested that I take Him as Husband, and evermore call Him Ishi. I

acquiesced, said Yes to Him, and that is all. No new blessing—a thousand would not meet the exigences of the case. Blessings are its own things. The Blessor came. He, Him, a Person, my Ishi, and my life altered. He abides. He satisfies; my doing is now done. He does it all. I rest and rejoice, the hardness of my life is all gone. His sweetness has come in. His gentleness has made me great, He and His are mine. I am His. Never to be separated. He never leaves me, He cannot, it is against the law, wedded forever. He loves me, and though I may do or miss doing, He does not repulse me, but caresses and loves me. He does not berate, He never condemns, but ever comforts, strengthens and blesses me. The "HIM" life is a thousand times better than an "IT" life. I know. I have tried both. Beloved, receive ye HIM.

Questions and Answers.

QUESTION NO. 198.

J. J., New York.—"What is the character of the conviction spoken of in John xvi. 8-11? 'He will convict the world of sin.' Is it an evangelical conviction of sin awakened by the Holy Spirit to the reality of the Truth?"

The word ἐλέγχω (*elencho*) means *to bring in guilty; to put to shame by proving one to be wrong; to convict with a view to condemnation and judgment, but not necessarily to convince; to bring in guilty without any confession or feeling of guilt by the guilty one.*

Hence the word "*reprove*" of the A.V. and the "convict" of the R.V. both fall short of the full and true meaning.

This will be seen by reference to John iii. 20: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved": *i.e.*, lest they should be so manifested and brought out that no such thing as palliating or excusing them is possible. So in John viii. 46 the Lord Jesus asks: "Which of you convinceth me of sin." This of course is wrong, for who could put Him to shame by proving Him to be wrong? Who could bring him in guilty?

The words do not refer to the church; but, as it is clearly stated, to "the world." Of course we mean they do not refer to "the church of God," for alas, "the church" is now practically the world, and there is little to choose between a worldly church and a religious world.

The Lord speaks of what the Holy Spirit would do when He shall have come. He would bring the world in guilty (1) "concerning SIN, because they believe not on me." The world has various ideas as to sin, and its standards vary from time to time. One generation condemns as sin that which a former generation did not. One part of the world punishes as sin that which another part legalises as not sin. Some speak as though intemperance were sin, others impurity, others gambling, &c. &c. But the Holy Ghost has come, and is here to testify that Sin consists in the rejection of the Lord Jesus Christ. *That* is sin, in spite of all human opinions to the contrary. A pure and temperate world would be a lost world and a ruined

world, a world of lost sinners, *because they believe not in Christ*. Herein lies the world's sin, and herein is its guilt made manifest. "Whosoever therefore will be a friend of the world is the enemy of God" (Jas. iv. 4).

(2) He would bring the world in guilty "concerning **RIGHTEOUSNESS**, because I go to the Father."

The Lord Jesus came from God—and was God; the Holy Son of God. But the world would not have that Righteous One, though the world had never seen such before. The world rejected Him and cast Him out. But Heaven received Him. He has gone to the Father, and the presence of the Holy Ghost is the witness to the absence of that Righteous One. His mission to the world is to bring it in guilty as to Righteousness, because it has cut down "the Righteous Branch" and cast out God's "Righteous Servant." Yet the world dares to talk about "Righteousness"! and prates about "national righteousness," and seeks for righteous government, while all the time the very presence of the Holy Ghost is the witness that the world knows nothing whatever of righteousness with all its talking and all its boasting. No! until He comes again, and "a King shall reign in righteousness," it is and will be and must be, as the word has gone forth: "I will overturn, overturn, overturn, until He come whose right it is, and I will give it Him." This is how the Holy Ghost now brings the world in guilty concerning righteousness.

3) He will bring the world in guilty "concerning **JUDGMENT**, because the Prince of this world is judged." It is the perfect tense—"has been judged."

The Lord Jesus came to do a work which should ultimately "destroy the works of the Devil." Judgment has been judged. Sentence has been passed, but it yet waits execution. A "judgment summons" has (as it were) been obtained, and "execution" will soon be "put in." The world and its Prince have been judged, and all their principles, spirit and maxims.

And yet the world dares to judge and talk about "judgment," while all the time itself lies under judgment.

The Holy Ghost's presence witnesses of this, and brings the world in guilty concerning judgment, because, while it talks of judgment, it has been adjudged guilty, and only awaits the execution of the sentence which has been passed.

This, therefore, is the testimony of the Holy Ghost *to the world*. It is Heaven's reversal of the world's treatment of Christ. It is the answer of the righteous Father to what the world has done to His Son, and must not be interpreted of gospel convictions.

How different is all this to the Spirit's work with reference to the Church of God! In Rom. viii., and the other Church-Epistles, we are taught concerning His work of grace in bringing lost sinners to glory. He does not condemn *them*, but by His regenerating work really convinces of sin, and causes the sinner to condemn himself, which is a very different work from that set forth in John xvi.

QUESTION 199.

J. J., New York.—"How should we read Eph. ii. 21, and Eph. iii. 15?"

"All the building"? "All the Family"?

or

"Every building"? "Every family"?

Is it singular in each case, or plural? Is it one building and one family, or several buildings and several families, or

Is more than one family meant, and yet but one building?

If the Greek is the same in each passage, does anything else warrant variation in the translation of the two passages?

The Greek is the same in each passage, and by the Figure of *Synecdoche*, can be shown to mean "the whole building" and "the whole family."

Our Monthly Bible Study.

STRENGTH OR DIVINE POWER.

1. DIVINE POWER FOR FAITH - - - Rom. iv. 20.
2. DIVINE POWER FOR SERVICE - - - Acts ix. 22.
3. DIVINE POWER FOR CONQUEST - - - Eph. vi. 10.
4. DIVINE POWER FOR ABILITY - - - Phil. iv. 13.
5. DIVINE POWER FOR QUALIFICATION - 1 Tim. i. 12.
6. DIVINE POWER FOR TESTIFYING - - - 2 Tim. ii. 1.
7. DIVINE POWER FOR ENDURANCE - - - Heb. xi. 34.

Christ Church Lodge, Bromley, Kent.

T. GEORGE.

Signs of the Times.

JEWISH SIGNS.

PROSPECTS OF A FALSE MESSIAH.

Rabbi Gaster, of London, in giving an account of various men who have from time to time arisen among the Jewish people since the time of Christ, and proclaimed themselves the Messiah, used these striking words: "The times are remarkably similar to that psychological moment which is fruitful for the advent of Messiahs, and it is not impossible, therefore, that a man may arise in our times, who, with changed circumstances, and adapting himself to the necessities and peculiarities of our time, may put forward similar claims to those of years gone by."

THE SPREAD OF ZIONISM.

The *Free Church of Scotland Monthly* says:

"that the Zionists had a year ago 42 associations in Austria-Hungary, now they have 250; 23 in Russia, now 373; 27 in Roumania, now 127; 14 in Britain, now 26; 10 in America, now 60, and including 26 groups in New York and 8 in Chicago. Formerly there were no associations in Germany, now there are 25; none in France, now there are 3; none in Italy, now there are 12; none in Switzerland, now there are 6. Belgium, Denmark, Greece, Servia, Bulgaria, Turkey, Egypt, and Transvaal are represented also.

CONCESSIONS FOR RAILWAYS IN PALESTINE.

The *Board of Trade Journal* says:

"A despatch, dated 23rd December last, has been received at the Foreign Office from H. M. Consul-General at Beyrout, reporting that, according to information received from Haifa, the concession for the Syria-Ottoman railway, from Acre and Haifa to Damascus, has been re-secured by the Thames Ironworks and Shipbuilding Company, Limited, and the caution money has been deposited in the London branch of the Ottoman Bank. Formal permission has been received by the representatives of the company on the spot from the government of Acre to commence operations.

RELIGIOUS SIGNS.

"PAST FEELING."

Israel's decline and apostasy are accounted for from the facts given in 2 Chron. xxxvi. 13. The King Zedekiah would not humble himself before Jeremiah, who spoke to him from the mouth of the Lord. The priests followed in the steps of the King. "They mocked the messengers of God, and despised His words . . . until the wrath of the Lord arose against His people, *till there was no remedy.*"

When Jeremiah was shut up, Baruch was commissioned to carry to the king "all the words of the Lord which He had spoken unto him, upon a roll of a book."

When the King heard of this, Jehudi was sent to fetch the roll, "and Jehudi read it in the ears of all the princes which stood beside the king. Now the King sat in the winter house . . . And it came to pass that when Jehudi had read three or four leaves he (the king) cut it with a penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. *Yet they were not afraid.*"

Modern criticism now cuts it up with the pen. Jeremiah had received this assurance from the Lord: "I will make my words in thy mouth fire." The King must have felt the truth of these words, but he hardened under the process and cast them into the fire.

Things are different in this day. The Bible is used as a cyclopedia to be drawn upon for many uses—a title for a novel, for a play, for a picture, or to find a subject to display musical talent. Very recently some picture on exhibition was advertized in large letters, "Behold I show you a mystery," and Satan's effort seems to be to familiarize the mind with solemn passages, in this way to compass his aim and make familiarity breed contempt.

The following is taken from a weekly journal:—

"A clergyman in Philadelphia, who was crowded out of the Baptist denomination, hired a theatre, and held Sunday services with unique spectacular effects. The stage was set to represent the River Jordan, and the rite of Baptism was administered in a tank. He was reinforced by a choir of 150 trained voices."

How many preachers, in their eagerness to collect large audiences, have contributed to this spirit that is abroad—something must be done to produce a sensation, or to "fill the place." This is the latest which comes from New York:—

"UP-TO-DATE RELIGION.

"PHONOGRAPH TO SHOUT EXHORTATIONS TO SINNERS.

"Mr. D. L. Anderson, millionaire evangelist, of Philadelphia, begins a series of revival meetings next week in several cities.

"The leading feature will be a large phonograph, manipulated by an assistant, which during the services will quote words of famous preachers, shout exhortations to sinners, and sing hymns.

"The innovation is causing much comment, but Mr. Anderson upholds it, and says that unless religion is up-to-date it cannot attract the masses."

But, judging from a sermon preached by the Rev. J. E. Greenhough, which is printed in a localized Baptist magazine, there will not be many sinners to "phonograph" to shortly. Here is his sermon reduced to the shortest limits that space will allow:—

The new century is going to bring developments to work like a transformation scene. Millions will soon be able to speak English and read the English Bible, and more millions will be under Anglo-Saxon rule. Then we are to note the greatness of the British Empire—a railway to be built through Africa, China's millions to come under our influence. This is followed by a rhapsody about the beauty of the Union Jack, as it displays the symbol of the cross.

We must give the peroration in full:—

"Think, moreover, how Christianity is spreading with a rapidity unexampled; how Christian thoughts are taking hold on thrones and parliaments as never before; how emperors are talking Gospel, and military czars issuing manifestos in favour of disarmament and peace."

This instance given below is quite as exciting as the phonograph. The character of the Rev. preacher's "faith" must be wrongly described, and has not the letter "r" slipped out in putting it into type?

"SOULS SAVED BY UPPERCUTS.

"In the interests of Christianity and to raise money for his missionary work, the Rev. Cyrus Escomb, a travelling evangelist of the Dunkard faith, participated in three prize fights in Bellefourche, S. D., recently, of two, four, and seven rounds respectively. In each he was victorious, and with every victory he saved, or thinks he saved, a soul."—*New York World.*

America affords an example of another development:—

"RIGHTLY NAMED.

"The Church of the World' is a new organization in a western city. Was there any need to organize a new one? We thought there were plenty of them already. Shall we after this look for 'the church of the flesh' and 'the church of the devil'—or 'the synagogue of

Satan,' as the Scripture phrases it? Well, perhaps it is as well to call things by their right names, instead of naming after apostles, martyrs, and saints. It is announced that in this church 'there will be no prayers offered to the Deity, as in the opinion of the pastor, Dr. R., public prayer has largely become a perfunctory performance, addressed to the congregation more than to God.' If all the church-going worldlings join that Church it will be a big one."—*The Christian (American).*

And so the whirl goes on, and the apostacy works its havoc, and preachers hold forth upon every subject but the one that should be uppermost. The command is,

"PREACH THE WORD."

The Daily News, of April 16th, gives an "up to date" sermon of Canon Gore, embracing a variety of subjects—*"Armenian suffering, illicit commissions in trade, dwellings of the poor, increased consumption of alcohol, lead poisoning, strife in the Established Church."*

The words of Mr. J. R. Lowell are worth recording:—

"So it has come to pass that the preacher, instead of being a living force, has faded into an emblematic figure at christenings, weddings, and funerals."

We would add something more: Filling up the intermediate spaces in his existence in dealing out stale platitudes about *getting to heaven*, or delivering some vapid, insipid speech on sanitary, social, or political themes. Such are

"OF THE EARTH, EARTHY,"

and unable to take up (because unable to take in) Divine Truth. The words of the Lord Jesus describes such: *"He that is of the earth is earthy, and speaketh of the earth"* (John iii. 31). The pulpit is degraded to uses and themes which may be quite as well handled by some of the tub-orators in the parks.

The Holy Spirit in Ezekiel's day had to contend with the same sort. "Neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost (Exek xxxiv. 4).

This is true to-day. The time is taken up with presenting a chaotic medley of German mysticism, American science, newspaper scraps, and magazine articles.

No wonder there is a revolt from this religious buffoonery which makes many of unsettled minds seek consolation in religious pretenders, who claim authority to pardon sin, as the one here given, so justly held up to scorn by *The Daily News*.

"Whenever a poor penitent comes to me and confesses his sin, I believe when I absolve him he rises as pure and white as snow, as if our Lord had pronounced the absolution. Come, then, to God's appointed priest and receive this absolution, and you do not know what a tender tie will spring up between you and Him—a tie more tender than between husband and wife even, or any other relationship."

SPIRITIST SIGNS.

"THEY PROPHESEY A LIE UNTO YOU"

(Jer. xxvii. 10).

The Editor of *Light* had better confine himself to his "communications," "rappings," "sensitives," etc.; when he attempts something in the way of exposition of the Word of God, then he displays his ignorance in this sphere. Perhaps he will take an analysis of this text: "The heart of fools proclaimeth foolishness" (Prov. xii. 13), and show us where Cowper was wrong in the following line: "He that hates truth shall be the dupe of lies."

A striking testimony to this is one of themselves:—

"It strikes me that, in our present ignorance of the invisible world and its inhabitants, for any set of men to appoint themselves, or get their friends to elect them, spiritualistic judges in Israel is sheer impertinence."

"... After all it is a matter of very minor importance, that silly people should be insured against humbug. . . . There are silly people to be found in every movement; and since it is the nature of silly people to be humbugged, and to humbug each other, and themselves, they are necessarily a source of weakness and of scandal for whatever cause they honour with their patronage. The evil is inevitable and

irremediable, and the wisest thing to do is to put up with it philosophically" (*Light*, Feb. 4, 1899, pp. 51).

All this effusion arises from the fact that some mediums had been found out playing tricks. The Editor goes on to give us one of his sermonettes, which contains the

"DOCTRINES OF DEMONS."
"SPEAKING LIES IN HYPOCRISY."

"Doctrine is, at best, only like grammar in relation to thought; the sacrifice of Christ is but the type of our own surrender to the Father. This is the ideal; and towards it, willing or unwilling, choosing or rebelling, we are all moving. Let those who are willing and who hasten, deal tenderly with those who hesitate; and let those who hesitate hope for the best and wish well to the explorers who may be God's strong ones sent on before to prepare the way."

"BROTHERISM."

The following extracts will show that there is no "great gulf" between the "doctrines of demons" and the teachings of the modern gospel of humanity which is preached from hundreds of pulpits, and pervades much of the so-called "Christian" literature of the present day. The essence of this new gospel is that it puts "good-will" towards men everywhere, and "glory to God" quite in the background. It is nothing to such teachers that in the Scripture this order is reversed! (See Luke ii. 14).

"Some people are apparently afraid of the study of sociology and the term 'socialism.' Let us call it brotherism. Christ expressed it as 'Love thy neighbour as thyself.' Human kind are awakening to their own relationship. Because we are brothers and sons of God, we feel stirring within us the God-purpose and potency—the self-assertive morality."

THE NIAGARA OF RELIGION.

"The universal fatherhood of God, man's sonship and man's brotherhood, are not fictions (!) but the deepest intuitions of man's soul. All these ideas will continue to expand and grow until they reach their full measure, as surely as the waters of the flowing streams fill the sea or the last atom of matter is caught in that stupendous force which keeps our whirling sphere and the distant circling stars in eternal adjustment; and this, not because of tolerance or intolerance, but because it is the law of the life of God fulfilling itself in the growing life of man."

For once we are in agreement. It is to this "ideal" that "we are all moving," "self-assertive morality," which pleases the flesh, and fully accounts for the marvellous sale of books setting forth these doctrines, the outcome of which is embodied in Sheldonism and Tolstoyism, and will find its full expression under Antichrist.

Editor's Table.

NOTICES.

We thank our many readers for their kind support during another year which closes with this, our Fifth Volume.

We thank many of these for their kind letters of sympathetic fellowship in the precious truths we seek to make known.

We thank others also for substantial help which has relieved us of all anxiety, and been like oil to our wheels; enabling us to go forward without anxiety and making our labours a pleasure.

One request, however, we have to make, not merely in our own interest, but in the interest of the Lord's people who sadly need help and food. May we urge all our readers to gain another subscriber for our new year, which commences with our July Number, not forgetting, to at once, renew their own subscription.

We are glad to announce that

MR. ALFRED HOLNESS,
14 PATERNOSTER ROW, E.C.

has arranged to become our Publisher, and we trust this will greatly add to the extension of *Things to Come* and enlarge its sphere of usefulness.

Those who wish to do so will continue to transact their business through MR. GEORGE STONEMAN, 39 Warwick Lane, E.C., and remit to him for the renewal of their subscriptions.

Vol. V. is now ready, with Index, complete. Price Two Shillings.

Our new volume commencing July, will be printed on superior paper, though keeping within the limits of book-post rates.

May we suggest two pleasant and easy ways of helping us in our work.

(1.) Vol. V. might be used when making presents. One friend gives a copy to all the Sunday School Teachers in his parish. Others might copy his example; or use them as Christmas presents and New Year gifts. We shall be prepared to meet a large demand in response to this appeal.

(2.) We have a quantity of back numbers which we shall be glad to send free, if our friends will pay the carriage.

These might be distributed privately amongst individuals; and in larger quantities at public gatherings of Christians likely to be interested in our teaching.

If these two plans were taken up and entered into with any spirit, we might look for a distinct advance in this coming year.

REVIEWS.

The Fulness of God, and Other Addresses. By Marcus Rainsford, B.A. S. W. Partridge & Co., price 3s. 6d. A book that can be safely commended. The dialogues that Mr. Rainsford had with Major Whittle and Mr. Moody at the close of gospel meetings are calculated to be very helpful to many. It is rich in good things, the unfoldings of the riches of God's grace through Christ Jesus. Not bringing Him again into the world of Sin with the specious enquiry, 'What would Jesus do?' but bringing out the important truth that our fellowship is *now* with Him in His exaltation, and shows that this must be the true spring of action for all service *for* Him while here and until He comes. We give one extract which verifies this point, "Depend upon it, when the Holy Spirit gives the desire to be with Christ, He puts the hands, feet, and tongue all in motion to work for Him *here*." We most heartily recommend it.

Scripture Studies and Bible Readings. By William G. Carr, Brooklyn, N.Y. Sold only by the author. *Nuggets of Truth from the Epistles.* By the same author. Hodder & Stoughton. If preachers and Bible-class readers would secure these two books they would find them exceedingly helpful. Full of suggestive thought by a line or two on a verse, for the purpose of creating an increased interest in God's work and stimulate to further study. These are books that will be found conducive to the aim the writer hopes from them, that God may be glorified and "the object of their preparation attained." We can supply copies of this half-crown book for eighteen-pence. Apply to Editor.

ACKNOWLEDGEMENTS.

Per Pickering & Inglis, 1s.; T. H. C., 7s.; T. B. S., 5s.; E. J., per Stoneman, 2s.

