

r

THINGS TO COME.



A Journal of Biblical Literature,

WITH

SPECIAL REFERENCE TO PROPHETIC truth

..AND..

“That Blessed Hope.”

VOL. VI.

zSX JULY, 1899, TO JUNE, 1900. *KeX^*

LONDON:

ALFRED HOLNESS, 14 PATERNOSTER ROW, E.C

GLASGOW:

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

London: Q. 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: J. DERBYSHIRE, Arcade.

PREFACE.



IN no previous year has God so owned and blessed *Things to Come*. Letters from all parts of the world bring us tokens of His presence and favour, and do more than encourage us: they fill our hearts with joy and our lips with praise.

With His help we shall go forward without care either as to the praise of man on the one hand, or the fear of man on the other hand, studying only to show ourselves approved unto God as workmen that need not to be ashamed, rightly dividing the Word of Truth.—2 Timothy ii. 15.

THE EDITOR.

* Index of Subjects. *

	<i>Page</i>		<i>Page</i>
A Little While ...	127	Church at Corinth, The...	50
Accepted in the Beloved ...	56	God of all Grace, The ...	121
Aims and Ends of Spiritism, The	48, 77, 88	Manifold Wisdom of God, The ...	13
All Things Work Together ...	31	Maran-atha ...	133
An Agnostic World... ..	72	Perfection ...	110
Another Bible Confirmation ...	102	"Rest" ...	97
Apostolic Ministry, The ...	43	Royal Road to Holiness, The ...	27
Apocalypse, The ...	108	"Sanctification" ...	1
Assurance... ..	81	"Where He was" and "Where I am" ...	61
Babylon, German Exploration of	67	"Where is He?" ...	73
Barbican Mission to the Jews	48	"Elect" ...	127
"Be Perfect" ...	49	Epistle to the Corinthians ...	2, 14
Beholding ...	25	" Galatians ...	26
Bible Word Studies—		" Ephesians ...	38, 52, 62, 74
"Fulness of Joy." Rev. W. H. Griffith Thomas	56	" Philippians ...	86, 98, 111
Heb. xi. 1. The Editor. ...	81	" Colossians ...	122, 134
Hope. Rev. W. H. Griffith Thomas ...	9	" Hebrews ...	129
Knowledge. Rev. Geo. A. B. Chamberlain	140	Euphrates Valley Railway ...	21, 94
Meditation. Rev. W. H. Griffith Thomas	19	Examples of Bible Structures ...	190
"New." Rev. Geo. A. B. Chamberlain ...	117	Faith of God's Elect, The ...	91
"Peace." ...	104	Fig, the Olive, and the Vine, The ...	4
Pleasing God. Rev. W. H. Griffith Thomas	44	Figures of Speech ...	60
Stewardship. " " " "	32	Fixing Dates ...	24
"The Day" and its Characteristics. Rev. Geo. A.	92	Fulness of Joy ...	56
B. Chamberlain ...	128	Galatians: Its Structure and Scope ...	26
"Things Prepared." Rev. Geo. A. B. Chamberlain	68	God of all Grace, The ...	121
Waiting. Rev. W. H. Griffith Thomas ...	140	God's Faithfulness ...	139
Blessed Experience ...	66	He First Loved Us... ..	67
Buddha of Christendom, The	116	Hebrew, The Coming Language of Palestine ...	118
Carlyle on Evolution ...	50	Hill of Tara, The ...	60
Church at Corinth, The ...	128	His Fulness ...	85
Church and the Churches, The ...	70	Homes of Hope ...	24
Citizen Sunday ...	10	"Hope." Rev. W. H. Griffith Thomas ...	9
Colonial Trust, The ...	95	Hymns for Christian Conferences ...	84
Condition of the Religious Sects in Russia, The		Inspiration ...	129
Conference Addresses—		International Horoscope, The ...	68
"Crown Rights" of the Lord Jesus, The. Alex.	41	Irreverence of Religion, The ...	66
Stewart ...	114, 125, 138	Jeremiah in Ireland... ..	12
Judgment of the Living Nations, The. Pastor F. E.	7, 17, 29	Jewish Imperialism ...	34
Marsh ...	54	Jewish Signs: The Great Revision ...	104
Mystery of Iniquity, The. Rev. T. Graham ...	64, 78	Judgment of the Living Nations, The ...	114, 125, 138
Old Testament in the Light of Internal Evidence,	89, 101	Knowledge ...	140
The. Rev. Canon Fausset, D.D. ...		"Light" and "Things to Come" ...	47
Rationalism and Romanism. Rev. E. W. Bullinger,	4	Manifold Wisdom of God, The ...	13
D.D. ...	2	Maran-atha ...	133
Unfulfilled Prophecy. Robert Anderson, C.B., LL.D.	14	Meditation. Rev. W. H. Griffith Thomas ...	19
Contributed Articles—		Modern Pulpit, The ...	34
Dispensational Position of John's Gospel, The ...	26	Music Hall Churches ...	84
First Epistle to the Corinthians. Rev. E. W.	38, 52, 62, 74	Mystery of Iniquity, The ...	7, 17, 29
Bullinger, D.D. ...	86, 98, 111	Nature of Scripture Prophecy, The ...	116
Second Epistle to the Corinthians. Rev. E. W.	122, 134	"New." Rev. Geo. A. B. Chamberlain ...	117
Bullinger, D.D. ...		New Commandment, The ...	32
Epistle to the Galatians. Rev. E. W. Bullinger, D.D.	96	Old Testament in the Light of Internal Evidence, The.	
Epistle to the Ephesians. " " " "	41	Canon Fausset, D.D. ...	54
Epistle to the Philippians. " " " "	92	"Peace" ...	104
Epistle to the Colossians. " " " "	4	Peace Conference, The ...	58, 69
Cowper on Music ...	104	Peace, Perfect Peace ...	102
"Crown Rights" of the Lord Jesus, The. Alex. Stewart	20	Perfection ...	110
"Day and its Characteristics, The" ...	144	Personal Anti Christ not a Jesuit Invention, The ...	116
Dispensational Position of John's Gospel ...		Personal Experience, A. ...	107
Dr. Max Nordau ...	49	"Pillars" at Jerusalem, "The" ...	18
Dr. Hertzl... ..	25	Pleasing God. Rev. W. H. Griffith Thomas ...	44
Editor's Table 12, 24, 36, 48, 60, 72, 84, 96, 107, 120, 132, 144		Preaching by Gramophone ...	142
Editorials—		Questions and Answers 9, 19, 33, 45, 57, 67, 82, 103, 116, 128, 141	
"Be perfect" ...	64, 78	Rationalism and Romanism ...	102
"Beholding" ...	97	Religious Ostriches ...	102
		"Rest" ...	97

INDEX OF SUBJECTS.—Continued.

	Page
Reviews—	
Bulwarks of the Faith. Rev. J. M. Gray ...	144
Christianity in England before Augustine. Mrs. Greer ...	144
Christ in Hebrews. T. R. Caldwell ...	144
Distress, The Present. The late Bishop of Liverpool	96
Everlasting People, The. Tillie Entrican ...	144
Glimpses of the Glory Land ...	144
His First Day's Work. G. J. Bridges ...	144
His Promised Presence. J. R. Caldwell ...	144
Life Story of a Medical Missionary. G. D. Dowkoutt, M.B. ...	144
Modern Romanism Examined. Rev. H. W. Dearden	144
Points and Illustrations for Preachers and Teachers	144
Sites and Scenes. Rev. W. T. Gidney ...	144
Trophies of Grace. David Rae. ...	144
Rivers of Water ...	31
Royal Road to Holiness, The ...	27
Sanctification ...	1
"She hath done what she could" ...	115
Signs of the Times... 10, 20, 34, 45, 58, 68, 83, 93, 104, 118, 129, 142	
Sorrowful, yet always rejoicing ...	80
Spirit His Own Interpreter, The ...	8
Spiritism and its Apologists ...	106
" and Witchcraft ...	143
" on its Defence ...	120
Sure Foundation, A ...	92
Stewardship ...	32
Things New and Old—	
"A Little While" ...	127
"Accepted in the Beloved" ...	56
"All things work together" ...	31
Apostolic Ministry, The... ...	43
Assurance ...	81
Another Bible Confirmation ...	102
Blessed Experience ...	140
Buddha of Christendom, The ...	67
Carlyle on Evolution ...	116
Elect ...	127
Faith of God's Elect, The ...	91
German Exploration of Babylon... ...	67
God's Faithfulness ...	139
He first loved us ...	67
Interpretation ...	8
Irreverence of Religion, The ...	66
Nature of Scripture Prophecy, The ...	116
New Commandment, The ...	32
"Palgey Mayim" ...	31
Peace, Perfect Peace ...	102
"Pillars" at Jerusalem, The ...	18
Religious Ostriches ...	102
"She hath done what she could" ...	115
Sorrowful, yet always rejoicing ...	80
Spirit His Own Interpreter, The ...	8
Sure Foundation, A ...	92
Truth and Fiction ...	18
Things "Prepared" ...	128
"Things to Come" Reprints ...	36
Unfulfilled Prophecy ...	89, 101
Ultimate World Politics ...	82
Vol. I. and II. ...	24
Waiting ...	68
"With Christ," and "With the Lord" ...	117
"Where is He?" ...	73
"Where He Was" and "Where I am" ...	61
Where ought we to Worship? ...	19
Zionist Conference ...	58
Zionist Movement ...	93

INDEX OF CONTRIBUTORS.

BROAD, W. TUCKER ...	100
ANDERSON, ROBERT, C.B., LL.D. ...	89, 101
BULLINGER, REV. E. W., D.D. 2, 4, 14, 26, 37, 52, 64, 78, 86	98, 111, 122, 134
CHAMBERLAIN, REV. GEO. A. B., M.A. ...	104, 117, 128, 140
FAUSSETT, REV. CANON, D.D. ...	54
GRAHAM, REV. T. ...	7, 17, 29
MARSH, PASTOR F. E. ...	114, 125, 138
MORE, <i>Late</i> THOMAS 32, 56, 67, 81, 92, 102, 116, 127, 140	
NORMANDALE, JOHN W. ...	127
SPURGEON, <i>Late</i> C. H. ...	8, 92, 102, 116
STEWART, ALEXANDER ...	41
THOMAS, REV. W. H. GRIFFITH, M.A. 9, 19, 32, 44, 56, 67	

INDEX OF TEXTS.

1 Sam. ii. 3 ...	69
1 Chron. xvi. 15-16 ...	71
Ps. xxiii. 4... ...	117
Ps. xxxiv. 5 ...	25
Ps. lxxvii. ...	27
Is. lii. 15 ...	141
Is. lix. 10 ...	23
Dan. vii. 21 ...	10
Hos. iii. 4, 5 ...	110
Joel ii. 32 ...	10
Jonah ii. 7... ...	81
Matt. ii. 2 ...	73
Matt. v. 48 ...	110
Matt. xviii. 20 ...	33
Matt. xxiv. 34 ...	9
Matt. xxv. 31-46 ...	114, 125, 138
Matt. xxvi. 39 ...	45
Matt. xxviii. 19 ...	33
Mark xiv. 6-8 ...	115
Luke xiii. 6 ...	5
John iii. 12 ...	57
John iii. 29 ...	56
John xv. 2... ...	12
John xv. 11 ...	56
John xvi. 24 ...	57
John xvii. 8-12 ...	12
John xvii. 12 ...	57
Rom. viii. 24 ...	9
Rom. viii. 28 ...	31
Rom. viii. 30 ...	127
1 Cor. i. 9 ...	139
1 Cor. i. 30 ...	1
1 Cor. x. 16 ...	57
1 Cor. xi. ...	33
1 Cor. xi. 19 ...	45
1 Cor. xi. 16, 22 ...	133
2 Cor. ii. 14 ...	47
2 Cor. v. 8... ...	117
2 Cor. vi. 10 ...	80
Eph. i. 5, 6 ...	56
Eph. iii. 1-13 ...	52
Eph. iii. 9... ...	13
Phil. iii. 12 ...	101
Col. ii. 8-23 ...	134
1 Thes. iv. 17 ...	117
2 Thes. ii... ...	7, 17, 29
2 Tim. ii. 15-22 ...	82
2 Tim. iii. 17 ...	110
Titus i. 11-16 ...	47
Heb. iii. 18 ...	102
Heb. ix. 9... ...	101
Heb. x. 37... ...	127
Heb. xi. 1... ...	81
1 Peter v. 10 ...	121
2 Peter. ii. 15 ...	22
2 Peter. iii. 17 ...	24
1 John i. 4... ...	57
1 John ii. 8-17 ...	32
1 John iv. 19 ...	67
2 John 12 ...	57
Rev. iii. 2 ...	100

THINGS TO COME.

No. 61.

JULY, 1899.

Vol. VI. No. 1.

Editorial.

"SANCTIFICATION."

THIS is one of the four things which God has made Christ to be unto His people. They are "Wisdom, and Righteousness, and Sanctification, and Redemption" (1 Cor. i. 30).

It is a common practice with those who do not see the truth of "the two natures" to constantly speak of Sanctification as if it were a progressive work by which the Old nature is constantly improved until it is made meet for the inheritance of the saints (*i.e.*, sanctified ones) in light.

But the opposite is the fact. Scripture never speaks of "a change of heart." That is man's formula. God speaks of a "new heart" being created: but never of the old heart "changed." True, with Israel in the coming day of blessing, the heart will be ex-changed—the stony heart for a heart of flesh, but even that will not be the "change" of one into the other. The Holy Spirit never speaks of His work as being the improvement of the Old nature. On the contrary, He tells us that the old man is hostile to God (Rom. viii. 7): that he cannot get to know spiritual things: that they are foolishness to him (1 Cor. ii. 14).

From this it is surely clear that if the natural man can neither "receive" nor "get to know the things of the Spirit of God," how can he be sanctified? The flesh is eternally opposed to the spirit; *i.e.*, the Old nature is eternally opposed to spirit, which is the New nature, as Gal. v. 17 testifies. Conflict is not Sanctification! Neither is the Spirit of God in His operations in our New nature improving that with which He is carrying on a warfare.

Those who are looking for Sanctification as a progressive work are looking for a ground of peace in a sanctified nature, instead of being occupied with that peace which has been made by the perfect sacrifice of Christ. Instead of being occupied with Christ's finished work *for* them, they are taken up with an ever un-finished work *in* them. It is a question of Christ or self; and the only reason why multitudes of Christians are occupied with progressive sanctification is because it exalts self. Whereas the work of the Spirit is just the opposite—*viz.*: to glorify Christ. "He shall glorify me" were the Saviour's words (John xvi. 14), and in them we have a standard by which we may test everything in us and around us.

"But OF HIM are ye in Christ Jesus, who of God is made unto us . . . Sanctification." This is one of four things which we have in Christ. Christ is made unto us "Righteousness." How? and When? By our works? By anything we can do? Righteousness is expressly declared

to be "to him that worketh not" (Rom. iv. 5). So it is with all that we have "in Christ." As it is with Righteousness, so it must be with Sanctification. Righteousness is declared to be "without works," but most Christians to-day want to have Sanctification *by works*. But Sanctification is put on precisely the same ground as Righteousness. As we get the one, so do we get the other, for we get both in Christ. Surely our readers must see that we can no more work out a Sanctification for ourselves than we can work out a Righteousness of our own.

True, it is written of holiness—"without which no man can see the Lord" (Heb. xii. 14). It does not say, without a certain measure of holiness, but without the thing itself. How then are we to get it? the answer is:—In precisely the same way that we get Righteousness,—*in Christ!* We get Christ by gift, by grace, and by imputation, and it is all Christ from first to last. Our *standing* is in all His perfection. There is only one standing for every saved sinner. We cannot grow in this standing. It is perfect. Nothing can be put to it and nothing can be taken from it; our knowledge of it and experience of it, and our enjoyment of it may grow and will grow. But it is one standing and the same standing for the weakest, poorest, youngest, humblest child of God as well as for the highest and most learned. It is not a question of knowledge, but of life. And that life is Christ. In Him we have got a perfect righteousness by grace. In Him also we have a perfect Sanctification by grace—Righteous before God, as He is righteous: Holy before God, as He is holy, because Christ "*is made*" both to us. Both are perfect. So that the child of God is wholly righteous and wholly sanctified, and his standing is perfect, eternal, and unchangeable, because it is Divine.

True, our *walk* is marked by failures, and infirmities, and falls, and sins. This is quite a different matter. Our walk is quite distinct from our standing in Christ, and cannot affect it in the slightest degree.

"MADE MEET." This is the absolute truth as to the present position of all who are in Christ as the result of His eternally perfect work for us. And it is occupation with Him and with what God has made us to be in Him that will cause us and enable us to "walk worthy of His calling."

It will not be brought about by occupation with our walk.

We do not live by the study of biology, or breathe by the study of pneumatics, or hear by the study of acoustics, or get warm by studying the theory of heat. In like manner we cannot grow by trying to add one cubit to our height: or add one year to our life by "taking thought" about it.

How then can our *walk* be made worthy of our calling? Only by the word of Christ dwelling in us richly: only by the application of that word to our hearts. Hence it is written: "Sanctify them through Thy truth: Thy word is truth" (John xvii. 17). It is the special office of the Holy

Spirit to constantly apply this Word to us. Hence, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13).

But this is not any attempt to improve our walk. Thus occupied, the New nature feeds and grows and becomes strong. There will be growth here, but, as to our standing in Christ, that is perfect, and in Him we are righteous and holy in all His righteousness and all His holiness

Contributed Articles.

THE FIRST EPISTLE TO THE CORINTHIANS: *Its Structure and Scope.*

BY THE REV DR. BULLINGER.

WE have seen, by the structure (Oct. 1898, vol. V., page 40) which shows the order and arrangement of these seven Epistles of the Holy Spirit to "the churches," that Corinthians and Galatians follow the Romans, and that they both manifest departure from, and failure as to the "doctrine" and "instruction" contained in the Epistle to the Romans. The Epistles to the Corinthians are characterised by "reproof," and that to the Galatians by "correction." The former as to *practice*, the latter as to *doctrine*.

These three Epistles form, therefore, a group by themselves, definitely marked off from the other four. These three contain more quotations from the Old Testament than any other three. This is the one feature which gives them the same character, and unites and links them together, while it separates them from all others.

To take the Corinthians first (both Epistles); we shall have to discover their great distinguishing feature or scope. This can be done only by noting their structure, and comparing the different members and their subject matter:—

I CORINTHIANS, AS A WHOLE.

A | i. 1-9. Epistolary. Salutation. Introduction.

B | a | i. 10-iv. 16. Ministerial reproof and explanations.

 b | c | iv. 17. Mission of Timothy to bring before them the remembrance of Paul's "ways" and *teaching*

 d | iv. 18-21. Visit of Paul promised.

 C | v., vi. Things reported to Paul.

 C | vii., viii. Things enquired of Paul.

B | a | ix.-xv. Ministerial reproof and explanations.

 b | d | xvi. 1-9. Visit of Paul promised.

 c | xvi. 10-18. Mission of Timothy.

A | xvi. 19-24. Epistolary. Salutations. Conclusion.

From this simple, yet beautiful structure, we note at once the absence of "doctrine" and "instruction," as such; and the large part of the Epistle that is occupied with "reproof," and the setting right of what is wrong. Nearly the whole of it is thus occupied. Chapter after chapter is taken up with reproof and ministerial explanations.

Even the parts which look like doctrine or instruction are introduced by way of *reproof*. In chap. xiii., charity is enlarged upon, but it is "a more excellent way" than that which he had been dwelling upon in chap. xii. They might covet "spiritual gifts," but it was better to covet Divine love with all its grace and powers.

In chap. xv., the resurrection is taught, but it is introduced by way of *reproof* because some among them had said: "There is no resurrection of the dead" (ver. 12), and has asked: "How are the dead raised up" (ver. 35).

Everywhere, this is the tone which pervades the whole Epistle. In Romans, the teaching is positive; here, it is negative. In Romans, the teaching is put forth as something to be learned and understood: here, it is presented as something which had been taught, but departed from.

There are points of contact, many and marked. But it will be noted that what is stated dogmatically in Romans is treated apologetically in Corinthians; and obliquely rather than directly. For example:

In Rom. iv. 15; v. 13; vii. 5, 7, 13, we have the direct teaching that without law there can be no transgression; but in 1 Cor. xv. 56, it is introduced as part of the argument to show what resurrection does for us in destroying death and sin and law.

In Rom. iii. 27, we have the direct statement of a fact that all boasting is excluded. In 1 Cor. i. 29, it is brought in indirectly, as a reason for what has been said "that no flesh shall glory in His presence."

In Rom. viii. 38, etc., nothing is able to separate us from the love of God in Christ, "neither things present nor things to come," etc., etc.; but in 1 Cor. iii. 22, the same fact is introduced as a reason why they should not "glory in men, for all things are yours, whether . . . things present or things to come," etc.

In Rom. viii. 30, we have the direct statement that whom God "did predestinate them He called also; and whom He called them He justified also; and whom He justified them He glorified also." But in 1 Cor. vi. 11, the same thought is introduced indirectly. The Corinthians "did wrong and defrauded" their brethren, as the unrighteous and ungodly did; and after describing their characters the Holy Spirit says: "And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus and by the Spirit of our God" (R.V.).

In Rom. vii. 24, 25, we are taught directly that there is a deliverance from this dying, mortal body, and that God will in due time accomplish that deliverance; but in 1 Cor. xv. 57, it is introduced indirectly as one of the glorious results of resurrection: "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

In Rom. xiv., we have definite positive, practical instruction as to our walk before those who are "weak in the faith"; and amongst other things, the principle is laid down as to matters that offend the weak conscience of a brother in Christ, inasmuch as "none of us liveth to himself." Meat or wine could hardly be obtained, except that which had been offered to idols. As to the eating of this, the question is settled in Rom. xiv. It is not wrong in itself, but if a brother's weak conscience considers it to

partake of idolatry, and regards it as "a thing offered to an idol" and, therefore, as an insult to God; then we are not to touch it in his presence and cause him to stumble. But in 1 Cor. viii., the same matter is treated of from a different standpoint. It was one of those questions which the Corinthian saints had enquired of Paul (vii. 1) as a practical question; and it at once becomes a personal question, and is dealt with by way of reproof. "Take heed" (ver. 9). "When ye sin so against the brethren and wound their weak conscience, ye sin against Christ." It is not treated of merely as something they were not to do (as in Romans), but as something they had done.

In Rom. vi. and vii., the conflict between the New nature and the Old is explained and set forth in all detail. In 1 Cor. ix. 26, 27, an example of it is given, showing how he maintained this conflict in himself, because he did not wish his ministerial labour to be thrown away, but to be such as God would approve.

In Rom. v. 12-21, we have the "first man" and the "second man"; the first Adam and the last Adam and all the wondrous contrast between them, showing how death entered by the one and life comes by the other. In 1 Cor. xv. 21, 22, 45, these two federal heads are referred to not as a plain direct statement of doctrine, but indirectly as part of an argument: "For since by man came death, by man came also the resurrection of the dead. For as all in the Adam die, even so shall all in the Christ be made alive."

We have seen how, in Rom. xvi. 25, 26, "the Mystery" is referred to and stated as a fact. The time was come for it to be made known, that the saints might be established as the Church of God, apart from the *earthly* hope of Israel as a nation, *now*, that as a nation Israel was cast-off. The saints were to know a higher and a *heavenly* calling. But in 1 Cor. ii. the reasons are given why, when the apostle was at Corinth, he could not preach "the Mystery" to the saints there.

Their state was a contrast to what it should have been: they failed to exemplify in practice the elementary truth that they had received; even now they need *reproof* before he can communicate that of which he is about to write to them. Instead of recognizing that they were "one body in Christ" and "members one of another" (Rom. xii. 5), they were forming separate "Bodies" of their own, and classing themselves under different teachers, and everyone said "I am of Paul; and I of Apollos; and I of Cephas" (1 Cor. i. 12). Instead of reckoning themselves as having died with Christ to sin, since he had died for their sins (Ch. xv. 4), they were living in sin. Instead of separation from the world by the cross of Christ, they were placing themselves under its authority (Ch. vi. 1). He may well ask: "Is Christ divided?" (ver. 13). No wonder he could not preach "the Mystery" to them. They were not in a fit condition to receive this wondrous truth. This member (i. 10-iv. 16), which is taken up with ministerial explanations, commences with a reference to this their condition. The commencement of any book of the Bible or of these Epistles is always important as furnishing a key to the whole. This Epistle commences (after the Epistolary salutation) at verse 10: "Now I beseech you, brethren,

by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together * in the same mind and in the same judgment, for it was declared unto me of you, my brethren, that there are strifes among you."

This is why he could not preach "the Mystery" to them. For He goes on to say in chap. ii. 1, 2: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the Mystery of God.† For I determined not to know anything among you, save Jesus Christ and Him crucified." That is to say, owing to their divisions, and their being taken up with their own "Bodies," they were not in a fit condition, spiritually, to receive the revelation of the Mystery, which is the one Body of Christ, of which He is the glorious Head in heaven, and His people the members of it on earth. This is a spiritual Body. This is a spiritual union and a spiritual truth. It can be declared‡ only to spiritual persons.

Hence, he goes on to say (ii. 13-15): "And I, brethren, could not speak unto you as unto spiritual persons but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal, and walk according to man? For when one says I am of Paul; and another, I am of Apollos, are ye not men? § (iii. 1-4).

It is clear that this is the scope of 1 Cor. ii. and iii. So that the statement of chap. ii. 2: "I determined not to know anything among you save Jesus Christ and Him crucified," is wholly misunderstood when taken apart from its context, as though nothing came before it, and nothing comes after it; treating it as though it were the very end

* *κατηρτισμένοι* (*kateertismenoi*). The word refers to the mending of what is broken (Matt. iv. 21), the restoring of what is marred. As 1 Cor. begins, so 2 Cor. ends. For in 2 Cor. xiii. 11, this is the final word: "Be perfect," *i.e.*, be repaired, be restored, be perfectly joined together (1 Cor. i. 10).

† This is the correct and true reading here, and the Revised Version so gives it. The mistake is very slight, *μαρτύριον* (*marturion*) was written by some scribe for the more ancient reading *μυστήριον* (*musterion*), a mere interchange of two letters. The scribe, like the Corinthians, was doubtless ignorant of the doctrine, and so, thinking it to be a mistake, put the word *marturion*, *testimony*, which he could understand. The Revised Version had no motive in putting "mystery" beyond giving the most ancient and correct reading.

‡ Lit. "I did not judge [*it well*] to know." This must be the meaning of 1 Cor. ii. 13. The verb *συνκρίνω* (*sunkrinō*), occurs only here, and in the next epistle (2 Cor. x. 12). It means *to mix* or *put together*. This may be for the purpose of comparing, or of expounding or interpreting. In Daniel the nouns *σύγκριμα* (*sunkrima*) and *σύγκρισις* (*sunkrisis*), are frequently used of *interpretation* and *interpreting*. It is used for the Hebrew *פָּרַשׁ* (*parash*), to *make clear* (Neh. viii. 8), *declare* (Num. xv. 34), *mark out distinctly* (Num. xv. 34). Hence it means, here, *declaring*, the two adjectives which follow are, one in the accusative plural (*feminine*), and the other dative plural (*masc. or neuter*); and the three words mean: "declaring spiritual [*things*] to spiritual [*persons*]." See the R.V. in margin.

§ Lachmann, Tischendorf, Tregelles, Alford and R. V. read: *ἄνθρωποι* (*anthropoi*), *men*, instead of *σαρκικοί* (*sarkikoi*), *fleshly* or *carnal*.

and height of Apostolic example instead of the very beginning.

It is a sad exhibition of the low estate of Biblical study when this text is thus misused and set up as a model to be followed, instead of set forth as a condition to be deplored.

These saints in Corinth were so carnal that they could not understand or receive truths which can be "only spiritually discerned." They were so divided up into parties that the Apostle could not teach them concerning the higher and deeper truths connected with their union with Christ. Without the preaching of "Jesus Christ crucified," there could be no preaching at all. But, beyond this, there was the preaching of Christ risen from the dead, and all that that means for those who died with Christ, and are risen again in Him: and there is the preaching of Christ's coming again from heaven with all the wondrous power of this truth for those who are waiting for God's Son from Heaven. The Apostle, therefore, judged it well not to know anything among them, "except Jesus Christ and Him crucified;" and this, for the special reason stated, that he "could not speak unto them as spiritual persons, but as unto carnal, even as unto babes in Christ." This resolve and determination on his part tells its own tale as to the condition of these Corinthian saints. They were not walking according to the light of Rom. v. 12—viii. 39; not appreciating their marvellous standing as risen with Christ; not walking "in newness of life."

"The Mystery" involves the full truth of this new and heavenly standing. It involves truth far beyond substitution in death; it involves *union with Christ* in all the value of his death, burial, and resurrection. It embraces the truths connected with His ascension and coming again. It involves not only our present standing in Christ, but the hope of our union with Christ in glory, when He shall come to be glorified in His saints.

Imagine the loss of these powerful influences on the life and walk of a Christian! We cannot be surprised at the practical *reproof* needed by these Corinthian saints. For what can be expected in the way of power or holiness in those who are ignorant of this standing, and of this blessed hope! No wonder we see such wide-spread distress at the unsatisfactory walk of many Christians; and no wonder that, from ignorance as to the cause of it, we see so many vain attempts in the present day to bring about this improvement in the Christian walk by other means and methods, instead of going back to the root of the mischief.

The object, therefore, of this first Epistle to the Corinthians is thus to lead them back, and to lead them on by the reproof administered to see what *Jesus Christ and Him risen again* means; and to teach them in his Epistle (chap. xii.) something of "the Mystery" which he could not announce to them when he first visited them, and planted the church of Christ among them.

**THE DISPENSATIONAL POSITION OF
JOHN'S GOSPEL; or,
THE FIG, THE OLIVE, AND THE VINE.**

By DR. BULLINGER.

THE most cursory reader of Scripture must be aware of the special and unique position occupied by the Gospel of John. Its contrast with the other three Gospels

is most marked. It stands out by itself; while the other three form a group by themselves, and are generally known as "the Synoptic" Gospels, because they give a similar synopsis of the Gospel history.

John's Gospel is unlike them in nearly every respect; though agreeing, of course, with them in the facts and truths recorded.

The three Gospels were, doubtless, written at an early period; while the general consensus of scholars places the Gospel of John towards the end of the first century; the generally accepted date being in the last decade of the first century. It is placed by many even later than the Apocalypse.

And then its relation to the Epistles* is also remarkable. For, while, like the other Gospels, it relates to the presentation and rejection of Christ, and thus stands in connection with the Old Testament, completing its history; yet on the other hand its contents seem to have a certain connection with church teaching as contained in the Epistles.

This latter fact has hindered some from receiving the truth concerning the Mystery, and caused them to hesitate; while it has perplexed many who clearly see and firmly hold that Revelation of the Secret purpose of God in His Church—the Body of Christ.

With the view of removing this hindrance and this cause of perplexity we desire to offer the following remarks:—

We must carefully distinguish between a fact and the *conclusion* which may be drawn from it. The one is true, the other may be erroneous. But we cannot have a true conclusion unless we note, and admit, and give due weight to the fact from which it is drawn and on whom it is based.

1. Now the first great fact is that to which we have already alluded, viz., the date when John's Gospel was written; viz., towards the close of the first century, some sixty years after the events recorded in it by the Inspiration of the Holy Spirit through John.

Now from this great fact is it not clear that neither the Apostle Paul nor any member of those churches to whom he wrote, *had ever seen the Gospel of John* at the time those Epistles were addressed to them?

Doubtless, the Gospel history in its great outlines was well known. The promise of John xiv. 26 was fulfilled, and the apostles remembered what had been said unto them. The other three Gospels, we may well believe, were written and their contents more or less generally known. But, John's Gospel, as we have it now, containing many private conversations (*e.g.*, John iv., ix., xi., xvii.), was never seen or known by the Apostle Paul, or the churches to whom he wrote.

From this conclusion follows another: viz., that *it is possible therefore to have a model church* (1 Thess. i. 7) *without the special teaching of John's Gospel*. That is to say, the teaching conveyed to those churches by Paul's ministry personally, and by his Epistle, contained "all the truth" necessary to build up a perfect church in all its completeness.

This conclusion can hardly be questioned.

* By the term Epistles here and in these remarks we mean the Epistles specially addressed to Churches as such, viz., Rom., Cor., Gal., Eph., Phil., Col., and Thess.

Our first point, therefore, is this, that, if there were to-day a company of Divinely-saved souls and they possessed *only Paul's Epistles* addressed to the churches, they would have "all the truth" necessary to build them up as a church. But if they had *only the Gospel of John* they would be without definite teaching as to man's ruin; God's righteousness; the two natures, and the conflict between them; union with Christ in death and Resurrection, the completeness and perfection of our standing in Christ; the doing away of ordinances in Christ; the difference between the Law and the Gospel; the nature and use of spiritual gifts; the nature and order of Resurrection as taught in 1 Cor. xv.; the Lord's supper; the mystery connected with Israel's blindness; the Mystery of the Church as the Body of Christ; its position, nature, and growth; its holiness of walk and its missionary activities (1 Thess.); the mystery concerning those who are "alive and remain;" the Resurrection of 1 Thess. iv.; and the Rapture as distinct from the day of the Lord, and given by special revelation from the Lord Himself (1 Thess. iv. 15); the mystery of iniquity as revealed in 2 Thess. ii., showing the nature and character of the revelation of Antichrist; and many other truths all-important and absolutely necessary for the building up of the Church of God.

In other words, while there is no vital truth of John's Gospel which is not contained in the Epistles, there are many important Church truths which are not in John.

2. The second great fact is, that, after the Church is taken up, there will be multitudes saved in various companies for various positions in glory. It is impossible to read Rev. vii., xiv., xv., and xix., compared with Isa. xxvi. 9, without being convinced of this fact.

The conclusion to be drawn from this fact is, that, those companies of saved ones must feed on the Word of God, as all other of the redeemed have always done. They will need its counsels, and comfort, and guidance, and instruction.

They will have the church Epistles, just as we have, to-day, the Old Testament histories, which are written "for our learning." But the church Epistles, for them, will be historical, and just what the Old Testament history is for us now. They will contain much matter concerning a time and circumstances which will then have passed away, and with which they have no practical or immediate concern. But they will need, besides this, some special Scriptures which shall meet and supply their need, and contain "all the truth" that suits their then circumstances without being encumbered and mixed up with certain church truths and church teaching, which will then concern only what is past and gone. And they will have it, and find it in a very special manner in the Gospel of John.

So that while the truths of John's Gospel may be found in the Epistles, the special church-truths are not found in John.

When the Church has been removed, God's dealings on the earth will be with Jew and Gentile as such.

God will be again dealing with His people Israel, and the godly remnant will need special Scriptures for that time. The Law, with the "Song of Moses" (Deut. xxxii.), will

tell them of God's goodness and of Israel's rebellion. The Psalms will put suited words into their mouth; while the Gospels will exhibit their rejection of Messiah, and the Epistles will give the Dispensational history of the Olive tree. But the Church of God will then have been removed, and the Gospel of John will come in as a precious link, taking Israel up where the Fig tree was cut down, and telling of that true Vine in whom then will be all their hope and all their desire.

As it is the Gospel of John which contains this teaching of the Vine, and sums up all the Old Testament revelations concerning it, so is it the key to the special position which this Gospel holds with relation to the other books.

These three Trees (and a fourth—the Bramble) give a striking illustration of the great land-marks which stand out in Israel's history. They are the same four as those mentioned in Jotham's allegory in Judges ix. 7-15. The FIG TREE, the OLIVE, the VINE, and the BRAMBLE.* These four contain the whole dispensational history of Israel.

THE FIG TREE.

1. The earliest of all the trees named in the Bible is the FIG TREE. It is specially typical of Israel as to *national position*. The synoptic Gospels set this forth. Israel, as to national position, was like the Fig tree planted in a vineyard (Luke xiii. 6)—a place of blessing and advantage. It has special reference to Israel's moral and spiritual failure under the old covenant. The Lord came seeking fruit, but none was found; three years were given to it (the three years of His ministry), and at length orders were given to "cut it down" (Luke xiii. 6-9), and, *nationally*, Israel soon "withered away" (Matt. xxi. 19, 20; Mark xi. 13, 14). In Judges "sweetness" and "good fruit" are given as the special characteristics of the Fig tree. But it was just these which were wanting when the Lord came. It is just these which are lacking in Israel to-day.

THE OLIVE TREE.

2. The OLIVE is characterized by "fatness," and that "wherewith by use they honour God and man." This sets forth Israel's *covenant privileges*. Israel had "fatness" indeed, and privileges such as no other nation had. The Olive is specially associated with "the house of God" (Ps. lii. 8). But *religiously*, Israel did not "honour God." Hence, its *privileges* were taken away, some of its branches were "broken off," other branches are now "grafted in," and partake of the "fatness" of the olive tree. It is not "cut down" and "withered away," as Israel's political position has been. The Olive is the only *evergreen* of the three. Its wood, leaves and fruit are all good, telling of the blessings of God's everlasting covenant with Abraham and his seed, of His free grace, of His spiritual gifts, and of His eternal faithfulness. All these are included in the teaching of the Olive, and all are in striking contrast to man's Fig

* This is not the order of the four in the allegory, for the Olive comes first and the Fig tree second. Because *privilege and blessing* were first bestowed (Gen. xii. 2: "I will bless Thee and thou shalt be a blessing), and were given and enjoyed before they had the *political position*, which is represented by the Fig tree. This is the order in God's counsel. But we have followed the *historical* order of the nation and considered the Fig tree first. All three are mentioned in Genesis and Rev. All three are mentioned together in Deut. viii. 8; Judges viii. 9-12; and Hab. iii. 17. All three remarkable in Botany: The figure is unique in its fluorescence—The Olive is the only evergreen of the three; the Vine, see Ezek. xv.

tree pretensions and failure. No! the Olive tree stands, and by-and-by the natural branches will be grafted in again. Israel had the privileges once, some of which are described in Rom. iii. 1, 2; ix. 4, 5; the great privilege being that "unto them were committed the oracles of God"; but now, Gentiles (as such) have this, among other of Israel's privileges, and to-day the Gentiles dispense to Jews "the oracles of God."

THE VINE.

3. The VINE speaks of Israel's *spiritual blessing*. Read Isa. v. and Psa. lxxx. God brought this Vine out of Egypt. He "planted it." He "prepared room for it." He did everything for it. But this Vine failed. Its hedges were taken away and the vineyard was trodden down. There is henceforth no blessing for Israel apart from Christ. He is the true or *very* Vine. All others were but types and shadows, He is the real^{*} Vine, well-pleasing to God, in Whom "He delighteth."

All *spiritual blessing* for Israel is bound up in Him. Without Him *nothing* can be done. He said "I am the true Vine," not the true Fig, or the true Olive; but the true or real Vine.

NATIONAL POSITION. The nation has, like the FIG TREE, been "cut down" and is "withered away," and it will never be restored under the same conditions, or under the old covenant. "Let no fruit grow on thee hereafter for ever." The kingdom has been taken from them, and will be given (as it has already been given in God's purpose) to a nation and a generation who will bring forth the fruits thereof. For "fruit" is the characteristic of the Fig tree. Yes, out of that old nation there will be a new one. A nation will be made out of a remnant of it (Matt. xxi. 43); a nation which will be "born at once." This nation will have a new covenant and a new political position altogether. This Fig tree will now soon put forth its leaves, for its summer is coming, yea, is "nigh at hand" (Matt. xxiv. 32, 33; Mark xiii. 28, 29; Luke xxi. 29-31).

COVENANT PRIVILEGE. The branches have been broken off, but the OLIVE TREE is not cut down or cast away. Some of its branches are only broken off. Others from a wild-olive tree have been grafted in, and presently the broken-off branches will be "grafted into their own olive tree," and their covenant privileges will be restored; their "fatness" renewed and used for the "honour of God and man." This Covenant was made with Abraham before there was an Israel; and all its privileges are included in the Olive.

SPIRITUAL BLESSING. The VINE has been wasted and devoured (Ps. lxxx. 13), and trodden down, and no rain waters it (Is. v. 5, 6). But the God of hosts will "return and visit this vine." His right hand will be upon the Son of Man† whom He has made strong for Himself. He will

* In John xv. 1 the word is ἀληθινός (*alēthinos*) *genuine or real*, as opposed to what is unreal; not ἀληθής (*alēthēs*) *true*, as opposed to what is false.

† The title "Son of Man" in connection with this Vine, shows that it is connected with the earth, and not with the Church.

turn again, and cause His face to shine and Israel will be saved (Ps. lxxx. 14, 19).

As the Vine (connected with spiritual blessing in the world), Israel has wholly and altogether failed. It is characteristic of the Vine that its wood is of no use, not even to make a pin on which to hang anything (read Ezek. xv. on this subject). It has no power to stand alone, It needs support itself, but cannot give support to others. No! Israel, as the Vine, has failed. All spiritual blessing now and henceforth must and will be found only in and through "the true Vine," the *real* Vine, to which all others pointed; "the man of His right hand." All who do not derive their blessing from Him and partake of blessing through Him will be "cast out" and "cut off." But all who partake of strength and blessing in Him will stand for ever* and yield that wine which shall cheer both God and man.

But now note specially the places of the Scripture where these trees are mentioned, and where their lessons are imfolded.

- (1). We have the *Fig tree* in the three synoptic gospels.
- (2). The *Olive* in Romans, and
- (3). The *Vine* in John.

It is in the Three synoptic Gospels we have the record of the dispensational history of the causes of the "cutting down" of the *Fig tree*, and the miracle of its "withering away." Now, in this present interval, it is in the Church epistles (Rom. ix.-xi.) that we have the *Olive tree*, and the record concerning the "breaking off" of the natural branches† and the grafting in of others.

While it is in the gospel of John that we have the *Vine* and its branches, the special scriptures‡ for the teaching of those who will specially need it in the days after the church has been removed. In that gospel, those companies of the saved will learn the precious truths which will be their support and their stay in the day of the great tribulation: "through" and "out of" which they will be brought.

	Thus we have in	
THE THREE GOSPELS	{	THE FIG TREE. Past Dispensational History. <i>National position</i> —Israel in the land.
		THE OLIVE TREE. The present Interval. <i>Covenant privilege</i> transferred— Israel not in the Land.
ROMANS	{	THE VINE. The future "Great Tribulations." <i>Spiritual blessing</i> . The new Israel— (formed out of the Remnant) re- stored, with all blessing in Christ.
JOHN	{	

* This is not the Union which the Church has now with Christ. That is taught in the Epistles, not here. That is union in death and resurrection; this is quite a different thing.

† In Rom. xi. 16, 17, 18, 19, 21, the word is κλάδος (*klados*) the *olive-slip* or graft; while in John xv. 2, 4, 5, 6 the word is κλήμα (*klēma*) the *vine-slip* or graft.

But concerning this Great Tribulation and the causes of it, we have further teaching from Jotham's Allegory. The three trees we have been referring to would not be king over the other trees. *But there was a fourth tree.* There was one that would, and that was

THE BRAMBLE!

The Bramble was willing to reign over them, and its words are prophetic. "Come and put your trust in my shadow." Ah! there was One who said: "Come unto me," but they replied: "We will not have this man to reign over us." He came in the Father's name, and they received Him not. But another is coming in his own name, and him they will receive (John v. 43). Yes! They will make a covenant with him, and he with them (Dan. ix. 27). They will trust in his "shadow," but it will prove to be only a shadow; for "a fire shall come out of the bramble and devour" them, and that will be the Great Tribulation.

But the Bramble itself shall be burned up and destroyed. For "of thorns men do not gather figs: nor of a bramble-bush do they gather grapes" (Luke vi. 44). No! only of the true vine can it be said, and of His people He will yet say: "From me is thy fruit found" (Hos. xiv. 8).

We thus learn the true dispensational position of the gospel of John, and have the key to its teaching: and if we rightly divide it we shall not use the truth of John xv. to upset the truth of Romans viii. as to our own present standing in Christ: nor set those two chapters in opposition, and then seek to explain away the difficulty which we have ourselves created through failing to rightly divide the word of Truth.

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 MYSTERY OF INIQUITY, 2nd THESSALONIANS II.

BY THE REV. T. GRAHAM (Vicar of Southborough).

(Read at the April meeting of the Prophecy Investigation Society, 1899).

A "MYSTERY," in the New Testament, is a *secret told*—something known because it has been revealed, and which could not have been known, but for that revelation. "The mystery of godliness" is God's revelation of His secret plan for man's salvation: "the mystery of iniquity" is God's revelation of the final issue of man's sin. It is necessary to insist upon this in view of a modern popular interpretation of prophecy, according to which men of old did but state their own convictions as to the development in the future of what they saw in the present. We are told of this prophecy that "Inspiration did not enable the Apostle to write history beforehand," and that "though his forecast has a spiritual truth in it, resting as it does on the right perception of the law of moral development, the precise anticipation which it embodies was not destined to be realized." If this be so, it is not easy to see wherein the inspiration of the sacred writers differs essentially from that of any wise observant politician

forecasting the future. But that this is not so we would with all energy protest. The promise that the Comforter would shew to the apostles things to come, the more general promise that He would guide them into all truth, was a promise of something other than "the right perception of the law of moral development." It was a promise of a revelation of things to be, and already existent in the purpose and knowledge of God. And this "mystery of iniquity" is no mere opinion concerning the trend of the events of his day, by a careful and experienced observer of the natural working of certain laws of cause and effect; it is "history written beforehand," a divine revelation of things to come, requiring for its fulfilment definite event.

That event is said to be the manifestation of "the man of sin;" or, as in the margin of R.V. and according to two of the best MSS., "the man of lawlessness"; whose appearance is out of, the fruit of, an apostacy of which the apostle had in person already formally and particularly forewarned the converts in Thessalonica.

Apostacy then, from whom or what? Lawlessness, with regard to what law? The answer is in the description which follows: "Who opposeth and exalteth himself above all that is called *God*, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." It may be that by "the temple of God" the prophecy intends a rebuilt temple in Jerusalem. There are prophecies which seem to point to a peculiar connection between the Jewish people and a Coming One in whom sin shall find its perfect incarnation, to a league between him and them, and to their revolt occasioned by the erection of his image in the Temple, "the abomination that maketh desolate spoken of by Daniel the prophet." But the language—"sitteth in the temple of God, shewing himself off that he is God"—surely requires a fuller and a wider meaning. It is not only a claim upon the Jews to worship the image of a man in a sanctuary of God; it is a claim which, from its nature, is made upon all men, because it is a claim to be possessed of the very attributes and prerogatives of God, to be the very and the only God.

The language of the prophecy points to an individual. It is not satisfied by a system, a Church, a line of men; it requires one who has neither predecessor nor successor; an individual representative of the apostacy; its head, its crown; and more, the apostacy in miniature, its general characteristics all represented in one man.

It is very remarkable that explaining the secret of this man's power, St. Paul uses to same word for his presence as for the presence of Christ.—"Then shall that lawless one be revealed whom the Lord shall destroy with the brightness of His coming (*parousia*): even him whose coming (*parousia*) is after the working of Satan, with all power and signs and lying wonders." To recognise the full force of this we must remember how it was with the Man Christ Jesus. His first coming, His presence and manifestation in the flesh, was after the working of the Holy Spirit, in all power and signs and wonders of truth. The operation of the Holy Ghost in and upon and for the humanity of the God-man is frequent and prominent in the gospel story. By the Holy Ghost was He conceived; with the same Spirit was He anointed to preach and to heal; by the same Spirit He cast out devils and wrought His miracles; there is nothing which He did in attestation of His claims but it is associated with, it is referred to, the Holy Ghost. In the man of sin is an awful mimicry of His endowments. The man Christ Jesus, the God-man, is anointed with the spirit of God above His fellows; the man of sin, the blasphemous Man-god, is endowed by Satan, is energized by Satan, as none has ever yet been; no, not even the greatest monsters of sin, of whom we rightly

think as devilish. And as the Lord's miracles were His credentials by which He answered the question: "Art Thou He that should come?" So does this man of sin attest his claims by the lying wonders which the working of Satan enables him to produce.

It is no mere clever trickery, no mere conjuring, which is attributed to him; but real wonders by Satanic agency. Perhaps indeed the "wonders" will be in great part influences upon the beholders themselves, duped into believing that they actually see what exists only in their imagination. There seems to be some real power in so-called mesmerism, hypnotism, and the like, to make men believe that they see what is really non-existent. However, the universal yielding to the claims of the man of sin will be largely due to marvels wrought by him in the power of Satan, even as by the Spirit of the Lord the Son of man confirmed His word by signs following. Yet this "working of Satan" is not to be confined to such "miracles." In that future day, when all that is called culture will have reached its perfection, men will not be persuaded by mere wonders. There must be some supereminent personal characteristics to secure the universal adoration which will be secured by the man of sin. "In proportion," writes Alford, "as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished, but its extraordinary power is increased. As men become familiar with the achievements of talent they learn to despise its daily manifestations, and to be more independent of mere men of ability, but they only become more completely in the power of gigantic intellect, and the slaves of preeminent and unapproachable talent." The truth of this is already before our eyes; and if when "that Wicked is revealed," Satan shall have permission to endow his creature with all that makes a man an overpowering fascination to men, together with the power of "miracles," there seems nothing improbable in the thought of universal acceptance of the claim to sole and universal adoration.

His triumph is to be of short duration. The language of the prophecy implies the final destruction of the apostacy within a little while. The manifestation of the man of sin is made in full, and then the Lord shall consume him "with the spirit of His mouth," and shall destroy him "with the brightness of His coming." By a mere breath, as it were, from the Lord's mouth, by the mere unveiling of His glory, shall all that mighty, vaunting, blaspheming host and its leader be reduced to impotence and swept from off the earth. Thus it is that the rightful King takes possession of His redeemed kingdom. Thus it is that the Prophecy breaks in upon man's dream of a world gradually becoming a world of universal peace. The natural enmity in the heart of fallen man against God and His law is not gradually to die away; our Missionary Societies are indeed for the evangelization of the world, but not for its gradual conversion; "the restitution of all things," the deliverance of creation from its bondage of corruption, the glowing promises of a future age of universal righteousness with its universal happiness, these are not to come in little by little, as men recognize and obey the laws of well being. But as the end draws near the ever active spirit of apostacy from God will rouse itself in accumulated strength, and burst forth in one last defiant revolt. Laodicean indifference will become active rebellion against God and His Christ—the ultimate development of the first sin, human nature's acceptance of the Tempter's "Ye shall be as gods," finding its full fruit in man's self-deification, his defiant assertion that man's true and only God is *man*.

(To be continued).

Things New and Old.

INTROSPECTION.

"Some spend much of their time in what is called introspection. Now introspection, like retrospection, is a useful thing in a measure, but it can readily be overdone, and then it breeds morbid emotions, and creates despair. Some are always looking into their own feelings. A healthy man hardly knows whether he has a stomach, or a liver; it is your sickly man who grows more sickly by the study of his inward complaints. Too many wound themselves by studying themselves. Every morning they think of what they should feel; all day long they dwell upon what they are not feeling; and at night they make diligent search for what they have been feeling. It looks to me like shutting up your shop, and then living in the counting-house, taking account of what is not sold. Small profits will be made in this way. You may look a long while into an empty pocket before you find a sovereign, and you may look a long time into fallen nature before you find comfort. A man might as well try to find burning coals under the ice, as to find anything good in our poor human nature. When you look within, it should be to see with grief what the filthiness is; but to get rid of that filthiness you must look beyond yourself. I remember Mr. Moody saying that a looking glass was a capital thing to show you the spots on your face; but you could not wash in a looking glass. You want something very different when you would make your face clean." (From *Barbed Arrows from the quiver of C. H. Spurgeon*).

THE SPIRIT HIS OWN INTERPRETER.

Recollections of a sermon preached in Trinity Church, Cambridge, by the late Canon Carus (*October, 1863*), before a large number of the undergraduates of the University, from John xvi. 13.

"Young men of the University, we are lovers of learning for its own sake. You are here because you love to learn, and are anxious to have more knowledge than you already possess; but settle it as fixed principle in your minds whilst you are here "That there is no knowing the mind of Christ in the Scriptures of Truth, but by the showing of the Spirit." If you were reading a work by a living author, and were in doubt of that author's meaning, which would you do?—go to the author himself to explain his meaning, or ask a third person his opinion about the book? Of course you would go to the author. Well, our Author is a living Author. Holy men of God spake as they were moved by the Holy Ghost, and if you go to Him, in a true child-like spirit of humility, confessing your own ignorance and asking for His showing, sooner or later you will come to know all that it is necessary for you to learn."

S. F.

Bible Word Studies.

HOPE.

BY THE REV. W. H. GRIFFITH THOMAS, M.A.
(Incumbent of Portman Chapel, W.).

THE prominence given to Faith in the New Testament, and rightly emphasised in Christian experience, should not allow us to forget that Hope is also very distinctly brought before us in the Holy Scriptures, and should therefore have its due force in our daily life. As Faith is a primal necessity for the very existence of the Christian life, so is Hope for the full growth and ripeness of the Christian character. Faith and Hope are both essential; and, though they have an intimate connection with each other, it is possible to distinguish them so that the precise value and force of Hope may be clearly seen and appreciated. Faith looks backward and upward; Hope looks onward. Faith is concerned with the Person Who promises; Hope with the thing the Person promises. Faith accepts; Hope expects. Faith appropriates; Hope anticipates. Faith believes and takes; Hope desires and waits. Faith comes by hearing; Hope by experience. Faith is a root of which Hope is a fruit. Faith has an attitude towards good and against evil; Hope is concerned only with that which is good.

The elements of Hope are Desire, Expectation, and Patience. Not Desire only, for we may desire what we do not expect; nor Expectation only, for we may expect what we do not desire; but Desire and Expectation combined and exercised with that Patience or endurance (*ὑπομονή* *hypomonee*) which can wait for the full realization.

The teaching of the New Testament may perhaps be arranged so as to give the following *conspectus* for meditation.

I.—THE SUBSTANCE OF OUR HOPE.

1. Christ Jesus (1 Tim. i. 1): "Our Hope."
2. Salvation (1 Thess. v. 8): "The Hope of Salvation."
3. Grace (1 Pet. i. 13): "Hope . . . for the Grace."
4. Resurrection (Acts xxiii. 6, and xxiv. 15): Resurrection Hope.
5. Eternal Life (Tit. i. 2, and iii. 7): "In Hope of Eternal Life."
6. Righteousness (Gal. v. 5): "Hope of Righteousness."
7. Glory (Col. i. 27): "The Hope of Glory."

II.—THE CHARACTER OF OUR HOPE.

1. Personal (Phil. i. 20): "My Hope." Cf. "we might have" (Rom. xv. 4), "having" (2 Cor. iii. 12; 1 John iii. 3).
2. Indwelling (1 Pet. iii. 15): "Hope that is in you."
3. Living (1 Pet. i. 3).
4. Good (2 Thess. ii. 16).
5. Blessed (Tit. ii. 13).
6. Joyous (Rom. xii. 12): "Rejoicing in Hope."
7. Emboldening (Rom. v. 5): "Hope maketh not ashamed."

III.—THE CLAIMS OF OUR HOPE.

1. Confession (Heb. x. 23).

2. Boasting (Heb. iii. 6).
3. Explanation (1 Pet. iii. 15).
4. Purity (1 John iii. 3).
5. Endurance (1 Thess. i. 3).
6. Assurance (Heb. vi. 11).
7. Abundance (Rom. xv. 13).

IV.—THE CONDITIONS OF OUR HOPE.

1. *God, its Author* (Rom. xv. 13). Cf. Eph. i. 18.
 - (a) As Object: *εἰς* (2 Cor. i. 10; Acts xxiv. 15; 1 Pet. i. 21).
 - (b) As Foundation: *ἐπὶ* (1 Tim. iv. 10; v. 5; vi. 17; 1 Pet. i. 13, and iii. 5).
 - (c) As Sphere: *ἐν* (1 Cor. xv. 19).
2. *The Gospel its Revelation* (Col. i. 23): "The Hope of the Gospel."
3. *The Scriptures its Warrant* (Rom. xv. 4; Acts xxvi. 6).
4. *Christ its Sustenance* (Col. i. 27).
5. *The Holy Spirit its Supply* (Rom. xv. 13).
6. *Heaven its Incentive* (Col. i. 5; Heb. xi. 18).
7. *Faith its Basis* (Heb. xi. 1).

When the teaching of Scripture on Hope is thus collated and given due prominence, we can easily see the force of the well-known passage in Rom. viii. 24: "For in hope we were saved." Our salvation had in it a future reference and purpose. We are not "saved by hope" (A.V.), but through or by faith, though we were also saved with reference to hope with definite and glorious reference to the blessed hope revealed in the Gospel. (See Sanday *in loc.*) We can also now appreciate the allusion to this hope as an "anchor" (Heb. vi. 19), in its power to keep us from drifting, and as a "helmet" (1 Thess. v. 8), to preserve us from defeat. We can, moreover, picture to ourselves the sad state of those who are described as "having no hope" (Eph. ii. 12, note *μὴ*), and at the same time rejoice in the Apostle's exhortation against sorrowing as do the majority (1 Thess. iv. 13), "who have not a solitary hope."

It remains only to note that Hope as a grace is very different from a mere spirit of hopefulness, or a natural buoyancy of temperament. It is a distinctly Christian virtue, the result, as we have seen, of union with God in Christ, and having for its immediate object the Lord Jesus at His glorious appearing, and for its ultimate, eternal, and exhaustless substance the glories of Heaven, and God as our all in all.

Questions and Answers.

QUESTION NO. 200.

W. H., New York. "How do you explain Matt. xxiv. 34: 'This generation shall not pass till all these things be fulfilled'?"

We do not wonder at the perplexity which is created by assuming that "these things" (referred to in verses 29-33) which occur *after* the great tribulation (verse 29) are all to be fulfilled during the generation to whom the Lord was speaking.

And we do not wonder either that the many explanations fail to set the difficulty at rest, but seem rather to increase it by being so apparently invented for the purpose.

We believe that the true explanation is to be found in the verb used (*γίνομαι, ginomai*). It means *to begin to be, to become, arise*. It is not the ordinary word for *fulfil*. The difference will best be seen by referring to Luke xxi., where we have both words. In verse 24 we have "until the times of the Gentiles be fulfilled" (*i.e.*, filled full). But the word here is *πληρώω (pleeroō)*, *to fulfil*, while in verse 32, which corresponds with Matt. xxiv. 34, we have the other, which is quite a different word (*γίνομαι, ginomai*), as in Matthew.

The meaning is that the very generation to which Christ was speaking should see *the beginning of these things (viz.*, those mentioned in Matt. xxiv. 4-6. Mark xiii. 5-7. Luke xxi. 8, 9). They did see the commencement of "these things," as the Lord said they should.

A similar mistake with this word creates another difficulty in John xiii. 2. "And supper being ended." It is quite clear from verses 26, 27, that supper was not ended. Indeed it had only just begun, which is exactly what this word means. The R.V. renders it "during supper," but it means "supper having commenced." Dr. Gill beautifully renders it "supper being served."

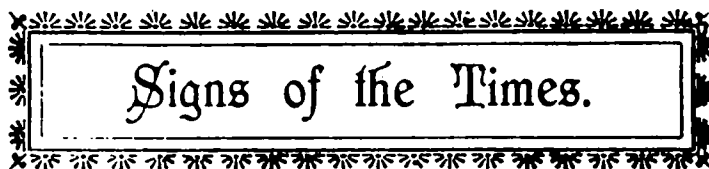
We believe therefore that Matt. xxiv. 34 should be rendered "This generation shall not pass till all these things have begun to take place." Then, as no difficulty is created, there is none to explain.

QUESTION NO. 201.

C. W. C., Helensburgh. "Please could you explain the meaning of the following verses:—"Saints" (Dan. vii. 21), "Remnant" (Joel ii. 32), "Elect" (Matt. xxiv. 31)? In what way are they related to each other?"

These terms all relate to the same persons, *viz.*, the elect remnant of Israelitish saints who will be God's people on the earth after the Church has been caught up.

The Church of God is not in Daniel, Joel, or Matt. xxiv.



JEWISH SIGNS

THE COLONIAL TRUST.

The Jewish World thus gives expression to its thoughts on the success of the launching of this new Financial Trust, which seems destined to play an important part in the Zionist Movement. After speaking of the hopes and yearnings, strivings and convictions representing the active sentiments of those who have brought this fund together, the Leading Article goes on to say:—

"Was ever such in this materialistic world before? We believe not; and yet there are thousands who do not realise what this means, and give heed to advocates whose prattle betrays their incapacity of thought.

"The history of the Zionist movement, and it needs no writing yet, is one of struggle and achievement. Struggle against powerful but inert forces, achievement by massing units thrilled with the desire to be active. The Jewish Colonial Trust in this in no way differs from the Congresses, the success of the one is the success of the other, but the one represents the vocal and the other the financial side of the will-force of Jewry. This is the secret of the Zionist movement, and the one that will carry it to success; it is a people's movement, in which all classes and sections belong to the people. The distinction between what was and what now is in Jewry is so great that it is as difficult to phrase this "rose water" revolution as to define the limit of power or the maximum effect of the new order of things. If the Jews had ceased to be a nation, then they have suddenly become one, and are fired with national instincts, with a desire to be robbed

with the modern vestures of nationhood. The Jewish Colonial Trust represents that wish in a concrete form, and its existence is an evidence of the power that may be exercised by a machine whose motive power is the will-force of a determined people; and with these powers at command, who shall say what cannot be achieved? The success of the Trust has confounded all the arguments of the opposition, the presaging of the hostile section of the press, and it has proved that the power in Jewry lies not with the merely rich.

"Success lies in the application of the will-force of the Jewish people, and the question the sensible man should ask himself is not "shall I not silently join in the ranks of my people and take my share of the toil and the hardships of this march of Zion." Far be it from us to belittle the efforts made by those who in past years have borne the brunt of supporting the tens of thousands who appealed for help, and cried out against the persecuting hand of those who supposedly worship the historic Jew; but we think they should be the first to recognise the moral advantage of a success which has given independence and backbone to the down-trodden, and therefore be all the more willing to unite and sink personality in order to maintain a principle which has been dear to all generations of Jews. Union would be the greatest and most worthy achievement. This should be the real moral and most worthy result of the latest Zionist success."

RELIGIOUS SIGNS.

"THE WHOLE WORLD LIETH IN THE EVIL ONE."—R.V.

Then, whoever undertakes to "raise humanity" must have greater power than this one who is declared to hold the world in his grip. Yet for all this, preachers don't appear to take it very much to heart. They seem to be paying more attention to citizens than to sinners. This cry of "raising humanity" brings those who are working for it into strange alliances. The Holy Ghost has declared, "Cursed be the man that trusteth in man and maketh flesh his arm" (Jer. xvii. 5).

A SERMON BY MR. RHODES.

"The social work of the Salvation Army has come under distinguished and fashionable patronage. A meeting on its behalf was held yesterday in the Mansion House, the Lord Mayor presided, Mr. Cecil Rhodes made a speech. 'In my own church, there are many disputes as to instruments, as to the lighting or non-lighting of candles, as to the wearing of embroidered garments: but let us put all those details aside, and recognise that we are all human beings. Be he an officer in the Salvation Army, be he a minister of a church, the person engaged is *working for the elevation of humanity.*'"

The "distinguished patronage" the child of God is to expect is specified in 1 John iii.: "Therefore the world knoweth us not because it knew HIM not."

It is hard to see what affinity there can be between the keen projector of railways in Africa and the Salvation Army. It may be that the system of business in the latter has drawn forth the admiration of the other.

SECRET INSURANCE.

"The *Commercial World* declares it has in its possession a letter sent to a newly-appointed agent of the Salvation Army Life Assurance Society by an assistant superintendent, in which the latter says:—

"You will find we have proposals *on the life of another, i.e.*, any one may insure a relation, providing they are in good health, without the relative's knowledge.

"Go in with all your might; do your very best. Remember it is for the glory of God. All profits made after paying all claims, meeting expenses, and paying 75 per cent. of the same to participating members, go to *extending the kingdom of God.*"—*Daily Mail*, April 20th.

From the above it may be inferred that the text-heading of this article is not taken into account by either of the financiers.

Judging by the following, such progress has been made in this "raising humanity" that the next thing to do is for man to get a city to his tastes. So here enters another "physician" (of Glasgow) for this business.

THE IDEAL CITY.

"At the morning service in Trinity Church yesterday, the Rev. Dr. John Hunter delivered the first of a series of discourses on 'The Ideal of Civic Life and Duty,' before a crowded congregation. The reverend gentleman selected as his text Revelation xxi. 2:—'The holy city coming down out of heaven from God.'"

And in the course of his sermon the preacher makes this monstrous statement:

"And to-day, as yesterday, the world's hope is in its dreamers in the men with clear eyes and ardent hearts. The opinion that man made the town and God the country would not bear examination. Human nature and life were more full of God than the phenomena of the material world, and civilization and the city a directer and fuller revelation of the divine than primitive and country life. . . . The city of God in the Bible was not a city in Heaven, but a city to be built up in this world."

This is a flat denial of God's word, for the text contradicts his words. That city *comes down from heaven*. But what follows is the climax of folly, we might perhaps say blasphemy:

"The water of life, pure, fresh, and clear as crystal, did not flow through our city as through the city of St. John's *dream*, but it had been introduced into every house, and an unlimited supply of it might be had by all. They had gas or electric light in the street, shop, and dwelling, instead of oil lamps and candles, and sanitary appliances in their homes."

The *Glasgow Herald* (April 17th) may well write in its leading article:

"Our churches are—well—largely stone and lime."

And finishes up with this conclusion:—

"That the community in its mass has no acute sense of citizenship, much less an ideal, is, we are sorry to believe, not more true than that it has no acute, no convincing, sense of religion. In regard to both it is little better than a case of rubbing along somehow, hoping, when there is hope at all, for the best."

And not likely to have when such rubbish is preached.

"Humanity," after all, it seems, must wait. We are certainly more in accord with the newspaper than with the preacher.

"But ye are forgers of lies, ye are all physicians of no value. O that ye would altogether hold your peace! *And it should be your wisdom* (Job xiii. 5).

"Humanity" is to be elevated by a gospel of gas. Such preacher's "views" harmonize with the sceptic who asserted that the man who discovered gas did more for mankind than any religion had done.

The reply he received was telling and to the point. "That being so, when you come to die, and you desire to find consolation, you *had better send for the gas-man*."

In this way a *religious* WORLD is being manufactured, and the press detects its hollowness:—

"THE VERY LATEST VOGUE.

"I was informed on the best authority the other day that it was now 'the smart thing' to be religious. . . . I assure you a serious attitude will be 'the thing' this season. There will be quite a run on the bishops and clergy generally. . . . The May meetings are to be extremely smart functions. We all of us gave up something this Lent. Lady A."—she named a sprightly dame of high social status—"surrendered cigarettes; and I didn't taste green Chartreuse once!"—*The Critic*.

The religious world may for a time consent to be amused; but one thing it will not be deceived in, and that is, that this is religion based on the Word of God. Rather will the world come to the conclusion that there is no such thing, that the whole is a fiction, and these dealers in religious wares, mixed with comic songs, are the biggest fictions of all.

"THE VICAR'S MUSIC HALL.

"The Rev. Dr. Robert Foster Burrows, vicar of St. Andrew's, Birmingham, was summoned yesterday for unlawfully keeping St. Andrew's Hall for public music without a license.

"A police-sergeant said that when he visited the hall a young woman in male attire was on the stage singing a comic song. The programme for that evening consisted of three sketches, for which a first-class company was engaged.

"As the profits were for the benefit of the church and its work, the summons was dismissed. But the defendant was told he must get a license before having another such entertainment."—*Daily Mail*, April 27th.

Now, we have been gathering from all parts of the world, and all we can say is, in answer to the appeal: "Watchman, what of the night? Watchman, what of the night? The morning cometh, AND ALSO THE NIGHT."

It will be a comfort to many hearts to hear what a converted Hindoo says:

"THE FAITH OF A CONVERTED HINDOO.

"To the Editor of THE SUN.—Sir: Excuse me, as a visitor to your country, in writing to thank you for your remarks under 'Preaching Without Religious Faith.' I am converted from Hindooism; the Brahmanic blood runs through my veins. Nothing could have brought me to the Lord Jesus Christ but two things—(1) the consciousness of my guilt; (2) that Christ had atoned for me. The light of revelation in my soul warned me of a hell; since then the Scriptures have affirmed it, and, with the acceptance of Jesus, the burden has gone. I am a missionary now, and have been in the work since 1883.

"After spending ten years between Great Britain, Europe, India and Ceylon, I solemnly say that I have not found any scheme, plan, or amusement which can or will ever come up to the power of the Gospel of Christ. I have just come to visit this country for the first time, to study American methods of Christian work, and to find out how far the people who send us missionaries believe in Christ and the Bible for themselves. The opinions and remarks of the clergymen you comment upon make me feel that I am not safe among such theologians. The Gospel has an eternal charm for me, a pagan convert. I find elevating pleasures and joys in it. It has transformed me. I believe in the inspiration of God's Word, permanent and unchangeable; otherwise man has no permanent standard to appeal to. I feel I must give this testimony in these days of loose interpretations of the Scriptures. I am forgiven much, so I wish to say a word for Him who has made me what I am."

The New York Sun, March 5th.

P. N. CHAKRABURTY.

Israel, in the day of their departure from God, realizing that their power was gone, turned to Egypt for help, and this was the reproof sent to them: "Woe unto them that go down to Egypt for help. . . they look not unto the Holy One of Israel, neither seek the Lord" (Isa. xxxi. 1).

"Turn ye unto Him from whom the Children of Israel have deeply revolted" (ver. 6).

The wickedness is more pronounced in this day because the light is greater.

SPIRITIST SIGNS.

"NEITHER GIVE HEED TO FABLES."

It is a wearisome business to be chronicling the doings of religious flesh. The Word of God is set aside; but man will have a religion of some sort, and having got rid of the *old Book*, sets to work to provide a new revelation. This, the Spiritists are doing, by "calling spirits from the vasty deep" to tell their disciples something fresh.

But our last month's *Things to Come* proved from their own organ that these revealers play tricks.

"BEHOLD YE TRUST IN LYING WORDS THAT CANNOT PROFIT."

Israel resorted to the same source, and we know the end of that.

"Have ye not seen a vain vision, and have ye not spoken a lying divination. Whereas ye say, The Lord saith it, albeit I have not spoken" (Ezek. xiii. 7).

All the consolation their guides can give is "We have no security against your being fooled."

But the last number of *Light* devotes much space to an important question which is answered by one of their superior mediums. It can hardly be conceived what a loss knowledge has sustained all this time through being unaware of the facts Spiritism has brought out! the fathomless abyss of ignorance we have all been in! The question is:—

"Do spirits see the sun, moon, or stars?"

If, after the answer given, their readers are no wiser than they were before, then the spirits must have been playing tricks again.

"Suppose that a spirit comes back into this world; his optical apparatus not registering the vibrations belonging to this world's light, he would be in darkness. That is all. It could not be otherwise. Then go back again to the spirit side. What is the source of the vibrations known as light? Here we must confess that while science and philosophy help you to understand many things, they have hardly reached the position of being able to help you on this point, because the ultimate analysis of all things leads you back to the Incomprehensibility we call God."

After all, it is only "suppose." And, "optical apparatus" does not seem a very scientific way of putting it.

But supposing they don't come back, then it appears they don't see the moon, and darkness must be the result. That is all. But the medium gets more scientific as he, or she, warms to the subject, and makes an effort to help to a conclusion:—

"The Divine activity radiates through the universe, and according to grade and condition produces phenomenal consequences. On the material side you find worlds, systems, suns, universes, so many focalised conditions of Divine action, from each collectively and individually radiating the Divine energies."

There is a way of appearing to answer questions by figuratively throwing dust into the eyes. Here is a jumble of words that has an appearance of wisdom, but no clearing up of the great question whether spirits "see the moon." Let us try again:—

"When you get into the spiritual world you find there conditions, centres, worlds, which radiate the more subtle powers or forces that flow from, or are the results of, the Divine activity, and such vibrations are related to, or the spiritual organisation is accordant therewith."

Now, if it is not clear after this that spirits do see the moon, then *Light* belies its name, and the agitated mind ought to be at rest. Everything is upset again by this statement:—

"There is no necessity for spirits to see the material sun, moon, and stars."

This silly question takes about one thousand words to answer. And this is to take the place of God's Holy Word that gives us the revelation of Himself! Those who would put this rubbish in place of its soul-sustaining truths, this puerile, childish, pitiful twaddle, must be very far on the way to the believing "the lie" that His Word declares is to ensnare those who "believe not the Truth."

Editor's Table.

JOHN XVI. 8-12.

With regard to our answer to question No. 198, in our June Number, a correspondent sends us some interesting remarks. He points out

1. That the question before the world in the Apostles' day was: "Is Jesus the Christ or not?" and the testimony of the Holy Ghost was first as to His Person and the great "SIN" in rejecting Him as the subject of prophecy. *In this we have Peter's ministry.*

2. The testimony that followed was, and is to-day, concerning "RIGHTEOUSNESS." *In this we have Paul's ministry.*

3. The testimony of the future, when the Anti-christ is sitting in the Temple of God, will be concerning "JUDGMENT" after the Church is removed. That testimony will be as to His divine personality according to the gospel of John, and His title to the throne of David according to the gospel of Matthew. Blessing will then be seen and shown to be found only in union with the true Vine, not in natural descent from Abraham, nor yet in Jerusalem. *In this we have the future Jewish ministry* spoken of in Matt. xxiv. and xxviii. after the translation of the Church.

JOHN XV. 2.

Another valued correspondent sends us further light on this verse, based on the distinction between the word used for "branch," which occurs only in these verses (2, 4, 5, 6), κλήμα (*kleema*), and the usual word elsewhere (κλάδος, *klados*). This, as well as our own answer, may be correct,

and if interpreted according to the true dispensational position of John's gospel, may be helpful and true. But, the fact is, that both this and our own answer in the April Number (though correct) may mislead, by assuming that we have Church teaching and Church truth in John's gospel. The difficulty of reconciling John xv. with Rom. viii., ought to show us that the *true* explanation must be sought for on dispensational lines, and on a more rightly dividing of the word of Truth. Until we are able to do this, it will be more really helpful to suspend further reference to John xv. on the old Church lines.

VOLUME V.

is now ready, price 2/-. We ask our readers to use as many copies as possible as presents to their friends, and thus to make *Things to Come* more widely known.

A NEW COLUMN

is opened this month, and kindly undertaken by the Rev. W. H. Griffith Thomas, M.A., Incumbent of Portman Chapel. It will consist of a series of

BIBLE WORD STUDIES,

and will, we are sure, be found both interesting and profitable. The word this month is "Hope." Next month it will be "Meditation."

JEREMIAH IN IRELAND.

In *The Banner of Israel*, for March 26th last, Chancellor Hanan refers to our articles on this myth. Mr. Fairfield writes to readily accept Chancellor Hanan's admission of lack of knowledge to enable him "to verify Mr. Glover's calculations." He points out the automatic impossibility of agreement between the Anglo-Israel position and the testimony of the genuine Irish history. Mr. Fairfield shows that Chancellor Hanan gives Mr. Glover's whole case away *en bloc*, by accepting Professor Kelly's statement that "the bards could not agree on the place that Ollomh and his seven successors (whom all the Irish historians make his descendants in blood) were to hold in Irish history." The verdict of those "best authorities" whom Chancellor Hanan fancies are on his side, is, that no reliance is to be placed upon any of the legendary portion of Irish history. Mr. Fairfield concludes by saying: "What I insist on is, that Identitists should give dates accurately, and not invent them." We are sorry that more important matter on Biblical and Spiritual subjects does not admit of our giving our readers the pleasure of reading Mr. Fairfield's interesting and conclusive paper.

With regard to the editorial note in our April Number, on the terrible infringement on the Royal Rights of the Lord Jesus in the Anglo-Israelite book which we referred to, it may have seemed incredible to our readers, but what will they say to this extract from it which we omitted to give:

"It is by ignoring the right of his father Joseph to the paternity of our Lord, that difficulty in realising the fulfilment of God's promise has arisen! If we do regard this right, we are told that "we shall rid ourselves of a deal of medieval and pagan mysticism; and a scheme for this world's history will open out before us in its wonderful development."

That God may preserve us and our readers from this Anglo-Israel "Scheme" is our earnest prayer.

THINGS TO COME.

No. 62.

AUGUST, 1899.

Vol. VI. No. 2.

Editorial.

"THE MANIFOLD WISDOM OF GOD."

IN Eph. iii. 9, 10 we read that the Mystery "from the beginning of the ages hath been hid in God, who created all things* to the intent that now to the principalities and authorities in the heavenlies might be known by means of the Church the manifold wisdom of God, according to the purpose of the ages which He made in Christ Jesus our Lord."

There have been many "ages," and all have been purposed with reference to Christ and His Church.

Through all the past ages "the Mystery" was kept hidden in God. Not to any heavenly power or angelic being was it made known; and certainly not to any mortals on earth, in any revelation either written or oral. If, in the face of this, any contend that it is referred to in the Old Testament, or anywhere prior to Rom. xvi. in the New Testament, then language is useless for the purposes of revelation, and it is vain for us to pursue this or any other subject of holy writ.

But, now, it has been revealed. To Paul; and, through him to the Church of God on earth; and, "by means of the Church" to the heavenly beings and powers.

Eph. iii. 10 teaches us that now, at this present time, God is doing what He had never done in any previous age: viz., demonstrating to the heavenly beings something of this manifold† wisdom; and using the Church as His object-lesson, by means of which one of the parts of this infinite multifarious wisdom is being made known.

These heavenly beings are all created beings, like ourselves; but on a different plane, with different powers, attributes, and gifts: but still, created.

The great central point of this wondrous wisdom concerns our Lord Jesus Christ, "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or lordships, or principalities, or authorities; all things were created by Him, and for Him. And He is before all things, and by Him all things subsist. And He is the head of the Body, the Church" (Col. i. 16-18).

The great lesson seems to be that, apart from Christ the Creator, no created being of any kind can subsist; that apart from Him no created being can stand upright or continue to exist. Hence we read in Heb. i. 3 of His "upholding all things by the word of His power." Apart

* The words "by Jesus Christ" are omitted by all the Critical Greek Texts and R.V.

† *Much-variegated* is the meaning of the Greek word.

from Him they did not exist, and apart from Him they cannot subsist. This is the great lesson which God is now teaching in heaven to the heavenly powers.

1. For the angels themselves cannot stand, apart from Him. We read of "the angels that sinned." Before the creation of man Satan and his angels fell, and afterward (in Gen. vi.) there were others who were "disobedient." Read 2 Pet. ii. 4, Jude 6, and 1 Pet. iii. 19, which refer to the disobedience of the same "spirits" in the days of Noah, and are now in "chains of darkness" and "reserved in everlasting chains." If these are not the "in-prison spirits," then, what are they? Angels then, could not stand alone, apart from Christ, but only as they were *upheld*.

2. Man, too, has proved a sad object-lesson. He was placed in a wondrous position. No human beings were ever placed in such favourable conditions or had such advantages. Man had the garden of the Lord for his home; the image of God for his likeness; the Lord God Himself as his friend and teacher; the tree of life, the symbol and pledge of immortality; his trial, the slightest (though the most subtil). Yet, how did that age terminate? Man had free-will, but how did he use it? For God? No, never; either then or since. And yet men to-day speak of nothing being done without free-will! Do we believe in it? Indeed we do! But we observe this solemn fact, that it was *never used for God*, but always against Him. Adam so used it, and yet without one of Adam's privileges or advantages, and with a fallen perverted nature—not created by God in His image as Adam was, but begotten (Gen. v. 3) by and in the likeness of fallen Adam himself—poor man, to-day, thinks he can do better!

The teaching of the Church of England on this point is clear, though it is not believed by the vast majority of those who call themselves its "members" and "ministers." Nor is it believed by the sects, only by a few in all the sects who are looked down upon as dirt, and the "sect that is everywhere spoken against" (Acts xxviii. 22).

The tenth article plainly states that: "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God preventing (*i.e.* going before) us, that we may have a good-will, and working with us when we have that good-will."

This is our firm belief. We believe in "free-will," but when it is a question of "coming" for life and salvation (which is the burden of most pulpits and hymn-books) the verdict of Christ is "YE WILL NOT COME UNTO ME."

Man has proved that, "apart from Christ," he can do nothing, and so far from walking or coming, he cannot even "stand upright."

Cast out of Eden, man's descendants, born in Adam's likeness, ended in universal apostacy; and were all destroyed in the judgment of the flood, with the exception of eight persons.

3. Then God, out of Noah and his sons, made a new generation and gave man another trial. He put the sword in Noah's hands; divided the nations, setting their bounds. But they soon rebelled against their Creator, and were scattered in Divine judgment. So much for man's free-will collectively, as well as individually. See Gen. ix., x., and xi.

4. But at the end of Gen. xi. we see another shade of this many-coloured wisdom. God will now make a new nation altogether. And he chooses out one man (Abraham). He makes him his "friend"; makes an unconditional covenant with him. The Holy Spirit tells of the privileges of that great nation in Deut. iv., v., etc., and Rom. iii. 1, 2; ix. 4, 5.

Israel possessed a Divine Revelation, a Divine ritual and Divine ordinances. All was Divine. No nation under the sun ever possessed such privileges. But placed in Canaan—another Eden, Israel rebelled against God, and forsook Him for all the abominations of the heathen. God gave them rulers and judges and kings and priests and prophets, and last of all He gave them His beloved Son to bless them. Did Israel have free-will? Yes, and the people used it too; and it found expression in these words: "We WILL NOT have this man to reign over us!" "His blood be upon us and on our children." Their will was done. They had their wilful way, and to-day we see them without a king, and without a prince, without a sacrifice, and without a land and without a home.

5. And now God will do a new thing. Now He will reveal a secret which He had kept hidden in Himself through all the ages. He has taken another Man, "the second man," "the last Adam." The Creator Himself becomes man, and is made the Head of a new creation. Sinners out of every nation are taken up and taken out by the Holy Spirit, and are gifted, in pure grace, with a new nature altogether; they are made new creations and are baptized with this One Spirit into One Body, which is Christ—the Mystery.

No more trial, no more "probation" (as it is popularly called). No more free-will. This has been proved—already, and quite sufficiently. No longer are they *offered* something which they may or may not *take*, but they are *given* something which they do *receive*. No longer, are they told to "come," but they are *compelled* to come in, and they come, willing slaves to the Saviour's feet. Made willing in the day of His grace and power. *These will stand*, because, and only because, they are "in Christ." The Church of which they are a part—yes, *that* will stand, because it is the Body of Christ. But the *others*? What of them? Why, they have betrayed the Church just as before Israel betrayed the Christ, and they will not stand in the judgment.

But these—who died with Christ and are risen again with Christ—these will soon be caught up to meet Him in the air, so to be for ever with the Lord. Nothing can separate the members from that Body—or from His presence and His love.

This is part of "the manifold wisdom of God," which angelic beings are now learning: God being the teacher and

the Church the object lesson. And the next lesson will be concerning

6. Israel. Israel shall then follow and learn that in virtue of the original unconditional covenant made with Abraham, they shall be restored, and when *the old heart shall be taken away* and a new heart given, then Israel too shall stand. Then their free-will will be for God: Because God will have already "worked in them both to will and to do," as He has already done with us. Then they will work out that good-will and give glory to God in the highest, and be a blessing to man upon earth. All nations shall be blessed in them.

7. And the nations. What of them? For a thousand years they will have had privileges and blessings never before known on earth. The presence of Christ in perfect righteous rule: and Satan bound. But what effect will that have had on the old fallen nature of man? Will a thousand years of glorious blessing and peace have changed that old nature or influenced that free-will? No! on the first provocation when Satan shall be loosed they will rise up and use it in rebellion against God—the author and giver of all their good. They will gather themselves against God in final rebellion against Him, and will be for ever destroyed (Rev. xx.).

That is the end of man's free-will. God is indeed demonstrating His manifold wisdom by means of His Church. And the lesson is this—that without His life none can live, and without His power none can stand.

And to think that this is now our portion and standing in Christ! How wonderful that poor sinners like ourselves can be an object-lesson for angels! Yet so it is, for we are in Christ. For ever secure in Him. Not trusting in our own righteousness or wisdom or strength, but knowing by a blessed experience that we are blessed—"with all spiritual blessings in the heavenlies, in Christ."

Contributed Articles.

THE SECOND EPISTLE TO THE CORINTHIANS.

Its Structure and Scope.

THE Second Epistle to the Corinthians has precisely the same scope as the First Epistle.

An examination of its structure shows us that the great bulk of it (more than one-half) is taken up (as the First Epistle is) with Ministerial explanations and Epistolary matter; and this by way of reproof for failure as to the teaching given in the Epistle to the Romans, and departure from its doctrine and precepts.

2 CORINTHIANS, AS A WHOLE.

A | i. 1, 2. Salutation.

B | a | 3-11. Thanksgiving.

b | 12. His Ministry.

C | i. 13-ii. 13. Epistolary.

B | a | ii. 14-17. Thanksgiving.

b | iii. 1-vii. 4. His Ministry.

C | vii. 5-xiii. 10. Epistolary.

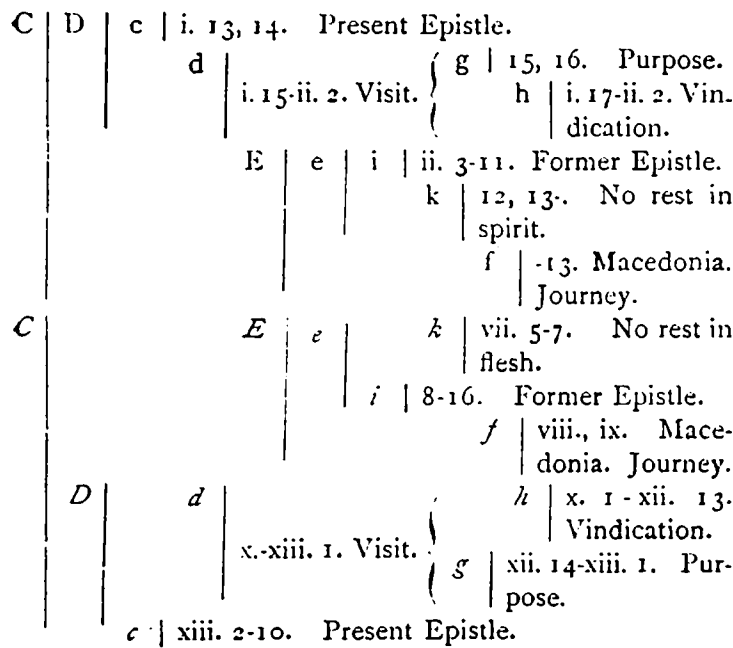
A | xiii. 11-14. Salutations.

It will be seen from this that considerably more than half the Epistle is occupied with Epistolary reproof; and a comparison of this with the Epistle to the Romans will bring out the same features as those seen in the First Epistle.

It is evident from the above structure that the two important members are C and C, which occupy eight chapters out of the thirteen into which the Epistle is divided.

We must, therefore, set these two members out in greater detail; and it will be seen that, though they are separated in the general structure, there is a perfect design and correspondence between them.

THE EXPANSION OF "C" (i. 13—ii. 13) AND "C" (vii. 5—xiii. 10).



The more the above structure is examined, the more will its perfection and beauty be seen. Member answers to member with perfect correspondence. Nothing is wanting in any part. There is, first, the main introversion of D, E, E, D. Then there are the sub-introversions of c, d, d, c; i, k, k, i; and g, h, h, g. Between all these introversions there comes one alternation, e, f, e, f.

If the scope of this epistle is to be understood, its structure must be studied. Then, we must remember that the portions marked by the corresponding letters read on from one to the other, and must be taken together; all between them being regarded as in a parenthesis. Mental confusion must result if this be not observed.

Then there is the same reference to Romans as we saw in the first epistle; and these references have the same character.

In Romans we have the frequent mention of "the righteousness of God," as a matter of doctrine and instruction. We have the same in 2 Cor.: but introduced not as a revelation, but in the course of argument, and given as a reason: e.g., 2 Cor. v. 21, "that we might be made the righteousness of God in Him."

In Rom. v. 13, we learn directly that "sin is not imputed where there is no law" (So-iv. 15). In 2 Cor. v. 19 it comes

in as part of another argument, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

In Rom. v. 15, the vicarious death of others in Adam is stated, and all are said to "have died" through the one offence of that one man (Adam). In 2 Cor. v. 14, the same fact that "all died" comes out indirectly, and as part of an argument, to show the love of Christ as a power constraining the apostle in his devotion to their cause (verse 13). "For, whether we were beside ourselves, *it was* for God (*i.e.* for His glory): or are sober-minded, *it is* for you (*i.e.* for your good). For the love of Christ (*to us*) constraineth us; having judged this—because One died for all, then all died* (in Him); and He died for all, that they that live should no longer live to themselves, but to Him that died for them and was raised again." The argument being, to show, that he, in view of this love of Christ as manifested to him, was constrained to labour for them to such a degree as for them to think him beside himself. Thus the great truth of our death in Adam, and our death in Christ comes out indirectly, whereas in Rom. v. 15 it is stated dogmatically: as is also the truth that we, having died with Christ, should henceforth "walk in newness of life" (Rom. vi. 4, and xiv 7, 8).

In Rom. viii. 3, we are taught as a matter of doctrine that God sent His own Son in the likeness of sinful flesh; and, by His sacrifice for sin, He condemned sin (*i.e.*, the old nature) in the flesh. But in 2 Cor. v. 21 it is given as a reason why in acting as ambassadors for God, God exhorted by them, and they besought on behalf of Christ—"Be reconciled to God, for He hath made him that knew no sin, to be sin (*i.e.*, a sin-offering) for us."

In Rom. viii. 18, we are taught that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." But, in 2 Cor. iv. 17, precisely the same truth is introduced as a reason why he fainted not (ver. 16) at all the persecutions and tribulations he underwent for their sakes, as detailed in verses 8-16. "For which cause we faint not; . . . for the momentary lightness of our tribulation worketh out for us in ever surpassing measure an eternal weight of glory; we, considering not the things that are seen, but the things that are not seen: for the things that are seen *are* for a time (or temporary), but the things that are not seen are eternal."

Closely connected with this is Rom. viii. 23. We are taught as a matter of fact that, like the whole creation, we, who have the first fruits of the Spirit, "groan within ourselves waiting for our sonship (*manifestation*) that is to say, the redemption of our body (*in a glorious resurrection and transformation*)." But, in 2 Cor. v. 2, this same groaning for the same object is introduced, indirectly, as a further reason why the apostle fainted not at the persecutions and afflictions which he endured for their sakes; and why we consider the things which are unseen, and desire that resurrection body—"the building we shall have

*Aorist tense, as referring to a past definite act.

from God—a house not made with hands, eternal, in the heavens. For indeed, in this we ardently groan, longing to be clothed upon (or, to get put on us) our house which is from heaven.* Resurrection is the one great theme of this passage. It commences with resurrection in Chap. iv. 14, “knowing that He that raised up the Lord Jesus will raise up us also with† Jesus, and will present us with you.” Then it goes on to give three reasons for this assurance: “for” (iv. 15), “for” (iv. 17), “for” (v. 1). This is why we groan, earnestly desiring our resurrection body, knowing that, while we dwell here in this body, we must continue to be absent from the Lord. And therefore we are always of good courage, and knowing‡ that, while we dwell here in this body, we are away from our home with the Lord (v. 6, 8).

We have no right whatever to introduce the thought of *death* into this passage. There is no reference whatever to it, except in verse 3, as the one condition in which he would “not be found.”

Resurrection is the one great thought and subject of the whole passage. And death would never have been introduced by interpreters if the blessed hope of resurrection had not been well-nigh lost by the churches.

In Rom. xi. 25 we have the dogmatic explanation of Israel's present “unbelief” and “blindness”: and the definite promise that it was to be only temporary and partial; because “there will come out of Zion the Deliverer, and will turn away ungodliness from Jacob” (ver. 26). But in 2 Cor. iii. all this is referred to as part of another argument, and as flowing from the *reproof* with which the chapter commences. “Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you. . . . Ye are our epistle, etc. Christ's Epistle ministered by us, written not with ink, but with the Spirit of the living God, not in tablets of stone, but in fleshy table of the heart.”

Then he goes on to explain this ministration of the Spirit (ver. 8), and contrasts it with the writing on the table of stone given by Moses. This latter was glorious, but it was done away. This ministration of the Spirit (Christ's epistles in your hearts) is glorious, and it shall never be done away as that was. “For, (ver. 11) if that which is done away [*was done away*] by glory (διὰ δόξης, *dia doxees*), much more that which remaineth [*remaineth*] in glory (ἐν δόξει, *en doxee*). Seeing, then, that we have such a hope (*i.e.*, of our work's remaining in glory), we use great plainness of speech, and *are* not as Moses who put a vail over his face to check the children of Israel gazing too intently at the end (or eclipse) of that which was being done away.” *i.e.*, We are not as Moses. He gave

* ἐξ οὐρανοῦ (*ex ouranou*) out of heaven, or heavenly. The word rendered “house,” is οἰκητήριον (*oiketeerion*): it is used only here and in Jude 6 of that *body* which angels have and which some who fell, left (and were thus able to commit the sin referred to in Gen. vi.; 1 Pet. iii. 19, 20; 2 Pet. ii. 4, 5; Jude 6). Hence we ardently long “to be clothed upon with our spiritual heavenly body,” which we shall have at our resurrection.

† Tregelles and the best texts and R. V. read *with* Jesus, not “by” Him.

‡ Θαρροῦντες . . . καὶ εἰδότες (*tharrountes . . . kai eidotes*), these words refer to their state and condition.

the law, and though it ministered death, it was glorious; so glorious that even his face shone with such glory that the people could not look on it, and he had to put a vail over it; which (glory) is done away, as is the Law which he ministered. The People could not look on Moses' face, neither could they see that the Law was to be done away. Nor can they see now: but the illustration is now reversed. It is they who now have a vail on their heart, their minds are blinded, and they cannot understand the “reading of the old covenant, which old covenant is done away with in Christ.” They could not look on the glory of Moses' face (which was afterward done away) because of his vail; and they cannot see now the glory of the Gospel (though it remains in glory) because of a similar vail; but that vail is not on Christ or the Gospel, but on their own hearts. And then comes in, incidentally, the blessed fact which is a matter of doctrine and revelation in Rom. xi. 23, 26, that that vail is to be taken away from their heart: for, when their heart shall have turned to the Lord, that vail will be taken away” (2 Cor. iii. 16), *i.e.*, their heart shall have turned because that vail will be already previously taken away.

In Rom. xiv. 10 the *Beema** or “judgment seat” of Christ is spoken of directly in connection with a definite precept in the practical portion of the epistle. “We must all stand before the *Beema* of Christ.” This is the reason why we are to deal considerately with those who are weak in the faith, and who have a tender conscience. In 2 Cor. v. 10 a similar statement is made.

Except that in Romans it is παραστησόμεθα (*parasteesometha*), “we shall stand before,” and in Corinthians it is φανερωθήναι (*phanerotherenai*), “we shall be manifested.” But in 2 Cor. v. 10 it is introduced, not in connection with a direct precept, but indirectly, as a consideration why the apostle laboured with and suffered among the Corinthian saints, endeavouring that, whether present or absent, he might be acceptable to God (ver. 9): and he goes on to add another reason: “For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.”

In Rom. xv. 20 he states a definite fact, and says: “Yea, so have I strived to preach the Gospel, not where Christ is named lest I should build upon another man's foundation.” But in 2 Cor. x. 13-16 this is introduced in self-defence as will be seen by reading from verse 8.

In Rom. xv. 30, so simple a thought as to their striving together in prayer for him, is a direct request. Whereas, in 2 Cor. i. 11, it is introduced indirectly: God had delivered him, and would yet deliver him, they also “helping together by prayer.”

* The word *Beema* means literally a *step* or *pace* (Acts vii. 5); hence, of any raised platform about a *step* high (*i.e.*, about 2½ feet). Among the Greeks it was used of any raised place, rostrum, or tribune for speakers in public assembly (Acts xiii. 21). Law Courts had three: one for the judge, and one each for the plaintiff and defendant. Thus it was used also of the raised dais from which prizes were given away to those to whom they had been awarded; and not the bench from which a judge gave sentence upon prisoners who might be brought before it.

From all these examples (and there may be several others), it is clear that there is a close connection between these two Epistles to the Corinthians and the Epistle to the Romans.

We do not mean that the Corinthians had read the epistle to the Romans* and then departed from its teaching. But that, as a church, they had received the same or similar instruction as the Romans through his ministry, and had failed to give a practical manifestation of it, individually, socially, and ecclesiastically.

Unless we learn the teaching contained and given in the Epistle to the Romans we too shall fail in like manner.

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 MYSTERY OF INIQUITY, 2nd THESSALONIANS II.

BY THE REV. T. GRAHAM (Vicar of Southborough).

(Read at the April meeting of the Prophecy Investigation Society, 1899).

(Continued from page 8).

IT is more than probable that St. Paul had referred his hearers to the prophecies of Daniel. It will be helpful to us to recall them. In the vision of the great Image (Dan. ii.), and in that of the four beasts (Dan. vii.), five empires are predicted successively to dominate the world. The book of Daniel itself suffices for the identification of the former three—they are Babylon, Medo-Persia, and Greece. The fourth is the Roman Empire; and the fifth is the universal and everlasting kingdom of the Son of Man. In the vision of the image there is no revelation of an individual head of the fourth empire; but in the vision of the beasts, when Daniel would know in particular the truth of the fourth beast, of its ten horns, and of "the little horn" which came up among them, the reply is in language which implies a supreme monarch. In Dan. viii. is predicted, in the vision of the ram and the he-goat, the destruction of the Medo-Persian Kingdom by "the King of Grecia," and the division of his kingdom into four parts at Alexander's death. These four divisions are regarded as still existing when absorbed with the Roman Empire. "The latter time of their kingdom" seems to mean the latter time of the kingdom of which they shall form part. In this latter time, in the last days of the Roman Empire, "a king of fierce countenance shall arise," and the prophecy goes on to describe an individual king. In brief, the visions of Daniel predict an empire, in some sense the Roman Empire, as a confederacy of ten kingdoms, each with its own king, ruled by one supreme monarch, continuing until the advent of the Lord Christ in His glorious majesty to establish His own kingdom in all the world.

Now this supposes the existence of the Roman Empire, not in ruins, but as a mighty world-wide empire at the time of the Lord's second advent. But where and what is the Roman Empire to-day? It may indeed be said that the empire exists in the nations which occupy the old Roman territory; but surely they as they are, do not satisfy

* For Romans was not written till afterwards.

the requirements. These require ten definite kingdoms, and a unity of these ten under one king. It is not possible satisfactorily to indicate these ten, and we look in vain for the required unity in any of the concordats or alliances amongst modern nationalities. May not the solution of the difficulty be in such a future state of things, such a relationship between the nations, that the whole will be tantamount to a real revival of the Roman Empire?

Let us turn to another prophecy, that of the beast in Rev. xiii., xvii. The beast with his seven heads is the world-power embodied in the great empires of the world's history. Of these, in the Seer's day, five had arisen and passed away—Egypt, Assyria, Babylon, Medo-Persia, and Greece. The then existing kingdom was Rome, the remaining seventh was yet future. Eighteen centuries have passed, and the Roman Empire of St. John's day has gone. Has the seventh yet arisen? The answer must be in the negative. Since the fall and subdivision of Rome, no kingdom has combined the nations in one. Yet the seventh must arise, for prophecy is history written beforehand. Where and what will it be? May not the answer be in the marvellous appearance of one of the heads—"as it were wounded to death; and his deadly wound was healed." It may be assumed that it was the seventh head that had this appearance; and the intention seems to be that the seventh head will be the sixth revived. The last world-empire is to be a revival of the Roman: and if, as we may assume, the seventh head was that which had the ten crowns, the revived empire will be a confederacy of ten kingdoms. And yet it will be under one supreme monarch: the ten kings "have one mind, and shall give their power and strength unto the beast." This is more than agreement to unite for the support of the one kingdom which they compose. The language throughout implies an individual head over all; and if he is called "the beast," it is because he, in his own person, is the epitome of the world-power. In him personally shall "all that is in the world" be found in miniature. All that is enmity to God, all that is loved and worshipped by fallen man, all earthly perfection. To this personal form of the beast, the interpreting angel seems to refer in the difficult words (Rev. xvii. 2), "the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." This cannot mean another head of the beast, another world-kingdom. The heads are seven, and no more. But the seventh, the ten-crowned kingdom, has its supreme king, and this eighth is he—a man possessing in his own person all the characteristics of the beast-power as variously manifested under all the seven heads; he is "of the seven," in that in him personally so far as is possible are combined the main features of godless worldly glory. And thus endowed, he, in his unapproachable supremacy, will be universally acknowledged, and universally worshipped. Moreover, as Daniel's "king of fierce countenance" shall be mighty, "but not by his own power," as St. Paul's man of sin in his coming is "after the working of Satan with all power," so to the beast of St. John, "the dragon—that old serpent the devil, gave him his power, and his throne, and great authority." No marvel is it that the world submits to his claim. Here in one man are seen united, and in perfection, all that has ever characterised the world's own great men, in any and every field of success, in arms, in statesmanship, in learning, in science, in art, in eloquence, in legislation, and all these powers recommended, directed, energised by the working of Satan himself. Let such an one arise and all the world will wonder after him and cry, "Who is like unto the beast?" "Because they received not the love of the truth, that they might be saved, God shall send them strong delusions that they should believe a

lie." The very things on which men rely as their defence against imposture, and of which they boast as their glory—their learning, wisdom, culture, and the like—shall only serve to strengthen the fascination with which the man of sin shall hold them to a united, hateful, determined endeavour for the annihilation of all religion but the worship of this man; until suddenly destruction falls upon him and his gathered hosts, as the Lord descends upon them in the flaming fire of His vengeance and to establish His own kingdom. The great image is suddenly smitten to destruction by the stone which swells to a great mountain, filling the whole earth. The fourth beast with its ten horns, and its little horn, "speaking great words against the most High," is given to the burning flame before the face of one like the Son of Man, who forthwith receives the everlasting kingdom of the whole world. The king of fierce countenance stands up against the Prince of princes, and is "broken without hand." The beast of St. John's vision opens his mouth in blasphemy against God, and makes war upon the Lamb until the King of kings comes, when the beast is cast into a lake of fire, and his host is slain, and Satan is bound, and the Lord's Millennial reign is brought in (Rev. xix., xx.) So that the man of lawlessness, of St. Paul's prophecy, who claims to be God, and will allow none other worship but the worship of himself, is destroyed with the brightness of the Lord's coming.

Things New and Old.

"THE PILLARS" AT JERUSALEM.

IF we take this view of the subject, we find that St. Paul did with "the elders at Ephesus," precisely the same as he did with "the Pillars" at Jerusalem, both cities being the religious centres of the Gentile and Jewish world at the time. He went up "by revelation to Jerusalem, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them of reputation, lest by any means I should run or had run in vain." He confines himself to "the Pillars" of the Church, as he styles them (Gal. ii.). What then, is meant by this course of action? It is this: that while St. Paul was publicly preaching the claims of Messiah to the Tribes of Israel in their several cities, he took "the Elders" and "Pillars" of Ephesus, in other words, the matured Christians—the elder teachers of the communities—and unfolded to them the nature of the purposes of God in Christ which were "hidden in God from before the foundation of the world" (Eph. i. ii. iii.); purposes and revelations that were about to come to the front, when the question of "the kingdom" was closed with Israel. These unfoldings related to "the whole counsel of God," put before the elders of Ephesus, and what he styles as "my gospel," "laid before the Pillars at Jerusalem." And these were finally to carry the Christians into new relations, and out of all earthly ritual belonging to "a worldly sanctuary." These things would have been too "strong meat" for the multitude at the time, and overthrow such faith as they had, and the apostle felt consequently that to attempt it would be "running in vain." Nor do we ourselves purpose to deal with those

subjects in these articles, as the main theme before us is that of the restoration of the kingdom to Israel. But when this question comes to an end, afterwards the apostle does say "a dispensation (or economy) of the Gospel is committed unto me" (1 Cor. ix. 17). This does not mean a mere stewardship entrusted to Paul, but a new divine arrangement was now revealed by God, and entrusted to him, as he says in another place, "for to make all men see what is the dispensation (economy, *οικονομία, oikonomia, (i.e.) administration*) of the mystery which from all ages had been hidden away—away—in God" (Eph. iii. 9). Such was the nature of what St. Paul calls "my gospel," and also again "the whole counsel of God"—an economy or dispensation of God that could not be worked into the narrative of the Acts, as the time for it had not come yet.

And on this prefatory nature of the Acts of the apostles, Dr. Salmon has the following judicious remarks; "But unless we suppose that St. Luke projected a third work, which he did not live to execute, I find it hard to explain his silence as to the deeply interesting period of Church history which followed Paul's arrival at Rome in any other way than by assigning a very early date to the book (p. 391).

And again: "We conclude, then, that this book must have been written before the period when Paul's letters had passed from being the special property of the several churches to which they were addressed, and had become the general property of Christians.

Secondly, the Acts not only do not mention Paul's Epistles, but show very scanty signs of acquaintance with them" (Introd. N. T., by G. Salmon, D.D., Regius Professor of Divinity, p. 402). This is most true, and an additional evidence, that whilst the question of "the Kingdom" is not finally closed with Israel, the Acts confines itself mainly to that question, nor were the Christians as yet prepared to go further.

TRUTH AND FICTION.

MANY people live in a world of dreams and fancies. For them facts have few attractions. They ignore history, they disbelieve truth, disregard fact, and build their castles in the air. About three-fourths of the books taken from the public libraries are said to be fiction: probably the proportion of fiction in Sunday-school libraries is as large or larger.

A religious publication specially devoted to the study of the Scriptures, and having an enormous circulation, in asking for advertising patronage, makes the following statement: "In a late issue eighty-six books were reviewed with more or less detail, and these were the subjects in numerical order: *fiction*, 28; education, 13; missions, 11; general literature, 8; history, 7; religion, 6; travel, 5; biography, 4; war, 4."

This is a record of a publication which is designed to go into the hands of Sunday-school scholars, teachers, and superintendents, which is specially devoted to the exposition of Scripture, and which has often announced that no books were desired for notice except such as they ordered and

purchased. And if in *such* a publication, among the books noted there are 28 books of fiction to 6 books of religion, and 11 of missions,—more than one-third of the whole number of books noticed being fiction,—what may we look for in secular publications? And if one-third of the reading of Sunday-school people is fiction, what can be expected of the outside world at large?

This everlasting tide of fictitious slush, leaves men ignorant of the grand occurrences of past ages; ignorant of the march of events; ignorant of the course of empire; ignorant of the hand of God in history; ignorant of the fulfilment of Scripture prophecy; and so unprepared to give a reason for their faith and hope, and liable to make shipwreck of faith and plunge downward into the abysses of skepticism and despair.

Men are deluded with false theories, they have fictitious reformations, fictitious social conditions, fictitious prophecies of a good time coming; fictitious revivals, fictitious conversions, fictitious death-bed scenes, fictitious theories of heaven and glory, until they finally come to believe that the Bible is a mass of fiction; and when some "scientist," falsely so called, tells them that everything is fiction, and there is no pain, no sickness, no sin, no devil, and no God, they are so saturated with the spirit of error that they can deny everything they know is true, believe everything they know to be false, and go on to share the fate of those who make lies and love them and are ruined by them.

H. L. H.

Bible Word Studies.

BY REV. W. H. GRIFFITH THOMAS, M.A.,

Incumbent of Portman Chapel.

MEDITATION.

What does God's Word say about this most necessary and vital part of the Christian life?

I.—THE OBJECT OF MEDITATION.

1. God's Word.—Josh. i. 8; Ps. i. 2; Ps. cxix. 15, 23, 48, 78, 97, 99, 148.
2. God's Work.—Ps. lxxvii. 12; Ps. cxliii. 5.
3. God Himself.—Ps. lxiii. 6; civ. 34. "Of HIM."

N.B.—No call to meditation on *self* or *sin*, but on *God*. "In His light we see light" on ourselves. The soul must be occupied with *Him*.

II.—THE NATURE OF MEDITATION.

1. Personal.—Ps. civ. 34. "My." Not someone else's.
2. Real.—Ps. xlix. 3. Thinking of God definitely.
3. Verbal.—Ps. v. 1. Talking to God simply.

III.—THE TIMES OF MEDITATION.

1. Day.—Ps. cxix. 97. Daily. God, the first thought.
2. Eventide.—Gen. xxiv. 63. After work is over.
3. Night.—Ps. lxiii. 6. God, the last thought.

IV.—THE ELEMENTS OF MEDITATION.

1. Remembrance of the past.—Ps. cxix. 23.
2. Realisation of the present.—Ps. cxix. 97, and cxliii. 5.
3. Resolve for the future.—Ps. cxix. 15.

V.—THE BLESSINGS OF MEDITATION.

1. Spiritual Strength.—Ps. i. 2*f*. Power to resist.
2. Spiritual Success.—Josh. i. 8 and 9. Power to bless.
3. Spiritual Satisfaction.—Ps. civ. 34. Power to enjoy.
Application.—1 Tim. iv. 15.

Questions and Answers.

QUESTION NO. 202.

Several inquirers have asked us, from time to time, as to where and with whom they ought to worship.

We have hitherto refrained from answering such questions, because we are not directors of the conscience, but ministers of the Word. However, we have lately read *Two Letters*, written by Mr. A. N. Groves in 1834 and 1836, which have been so helpful to ourselves, that we feel we ought to pass them on to others. They are too long for reproduction here, so that we shall have to be content with a few extracts, and must condense the rest in our own words, omitting what is purely ephemeral and personal. We ought, however, to state, to make the words more intelligible, that Mr. Groves was associated with Mr. J. G. Bellett and T. N. Darby in 1827, in Dublin and Plymouth; and that one of the letters is addressed to the latter; while Mr. Bellett and others always spoke of Mr. Groves as "the father of these principles," which united them in fellowship.

The subject is entitled: *Catholic Christianity and Party Communion*, and they deal with "the principles of union and communion in the Church of God."

"Let us then for a moment dwell on the principles that ought to regulate our intercourse as Christians, of whatever sect or name, and examine to what extent we are *free*, and to what extent *bound*; or rather what are the limits within which our communion with an individual as a Christian, or a body of individuals in public worship is to be confined." The principles of communion of the church on earth must be those which shall prevail in Heaven; and the more nearly they assimilate now, the more perfect they will be.

What are those principles? *Loving all whom Christ loves, because they bear His impress.* If it be asked how are these to be distinguished? we may look for the Holy Ghost to help us. If it be asked what is to be done with their errors? These are no bar to communion, unless they bar Christ from the erring brother's heart. While we hope Christ lingers, let us linger; and rather be behind than before, to quit; in pitiful remembrance of our own iniquities and unnumbered errors. So long as we judge Christ to be dwelling with a man, that is our warrant for receiving him; and for the charity of that judgment that declares Him not there, we are responsible. But we must stay on the ground given by Peter, seeing God has given him the like gift He has given unto us. Who are we that

we should withstand God? And as to his errors, we must bear them, and, seeing they cannot be removed from *us*, (till, with sorrow, they are removed from *him*) we must bear this burden for the Lord's sake, for our brother's sake, and for our own sake; remembering that, perhaps while we are bearing his burdens, he is bearing ours, and thus we are mutually fulfilling the law of Christ in bearing them for each other. We are to love and bear with him, because Christ does, be other things as they may.

Then, as to communion with congregations, we must consider ourselves in the double position (1) of individuals who have duties to ourselves, and (2) of members of the Body of Christ, an immense brotherhood, embracing the universal church throughout the world, in all the congregations of the saints, where Christ still walks amidst the golden candlesticks, notwithstanding unnumbered weaknesses and errors.

Our first duty in selecting the congregation with whom we should stately worship should be to consider where the form is most Scriptural; where the ministrations are most spiritual; where there is the sweetest savour of Christ; where our own souls are most instructed in the Word; and where the Holy Spirit is most manifestly present with those who minister and those who hear.

As to our liberty in Christ, to worship with any congregation under heaven where God manifests Himself to save and to bless, Can there be in any Christian mind, a doubt? If my Lord should say to me in any of the many congregations of the church: "What doest thou here?" I would reply: "Seeing Thou wert here to save and sanctify, I felt it would be safe to be with Thee." If He again said (as indeed He may among most of us): "Dids't thou not see abominations here, an admixture of that which was un-Scriptural, and the absence of that which was Scriptural, and in some points error, at least in your judgment?" My answer would be: "Yea, Lord; but I dared not call that place unholy, where Thou wert present to bless; nor by refusing communion in worship, reject those as unholy whom Thou hadst by Thy saving power evidently sanctified and set apart for Thine own."

Our reason for rejecting corporate bodies is that God doth not manifest Himself among them, though He may pluck some individuals as brands from the burning. To these we cry, standing on the outside: "Come out of her, my people; come out of her."

Among the others, we stand with Christ *in the midst*. We would linger, with the Lord, in testimony rather than cry like Edom in the day of Judah's sorrow—"Down with her, down with her, even to the ground."

To the question, Are we not countenancing error by this plan? Our answer is, that, if we must appear to countenance error, or to discountenance brotherly love, we prefer the former, hoping that our lives and our tongues may be allowed by the Lord, so intelligibly to speak, that at last our righteousness shall be allowed to appear. But, if not, we may feel we have chosen the better part, since we tarried only for our Lord's departure.

But so long as Christ dwells in an individual, or the Holy Spirit works in the midst of a congregation, blessing

the ministrations to the conversion and edification of souls, we dare not denounce, or formally withdraw from either, for fear of the awful sin of schism, of sin against Christ and His Mystical Body.

If we depart from these fundamental principles, we shall, instead of standing forth as witnesses *for the truth*, be standing forth as witnesses *against error*, and have lowered ourselves from heaven to earth in our position as witnesses.

Let our aim be to manifest forth that *life* we have received from Christ by seeking to find that life in others; so that, as Christ had received them, should we also to the glory of God the Father. Let us share with them in *part*, though we cannot in *all*, their services. In fact, as we have received them for their *life*, we cannot reject them for their systems.

The moment the witnessing for the common life as our *bond* gives place to a witnessing *against* errors, by separation of persons, that moment the narrowest and most bigoted mind amongst us will rule, and the enlarged heart will yield before the narrowest conscience; while *light*, and not *life*, will be the measure of communion.

It is surely better to bear with their evils, than to separate from their good.

It is useless to force others to *act* in uniformity further than they *feel* uniformity. Otherwise we merely afford a ready outlet to the propensities of the flesh under the appearance of spiritual authority and zeal for the truth.

And the end of it all will be that, though only brethren in a Father's house, many will exercise more than a Father's power, without a Father's heart of mercy.

Some of Mr. Groves's words are almost prophetic. He says that where all this is the case; where others have *grown up in* this system, without being *led into it* through suffering and sorrow, there will be felt, overwhelmingly, the authority of men; who will be known more by what they *witness against* than what they *witness for*; and that, practically, this will, in the end, prove that they witness against all except themselves, having a Shibboleth, which, though it may be *different* from all others, will be just as *real*.

Signs of the Times.

JEWISH SIGNS.

"EVER FORWARD."

The Jewish World thus writes, under this heading, its views as to the Zionist Conference held in London in June last:

"Dr. Herzl has again come to London, he has been seen, and he has conquered. On Monday evening a gathering, held within a stone's throw of Trafalgar Square, acclaimed Dr. Herzl as the leader of Israel in the same enthusiastic manner as the vast audience that joyfully gathered round him in the Great Assembly Hall in October last. These great scenes of enthusiasm are a new element in modern Jewish life, they are phases indicating the new life which Zionism has breathed into the dry bones of Israel. This enthusiasm has a great inner meaning; it is not merely the expression of personal loyalty to

the Zionist leader, nor mere transports of joy at the progress of the Zionist movement; these great assemblages recognise that they alone are in a position to give free expression to the feelings of the Jewish people cooped up in the Russian Pale, of the tens of thousands persecuted in Roumania, and as guardians of that power they lift their voices so that the ends of the earth may know who and what has the confidence of the Jewish people. If this real sense of union were realised in every Jewish circle there would be an end to much which, as Dr. Herzl said, it is to be hoped is not the common property of those who are not within the fold.

"The speech delivered by Dr. Herzl, whilst it deserves the most careful reading, needs little annotation or comment. It is a clear and definite statement of ways and means. . . ."

"In fact, he openly stated that the movement has progressed many stages since October last, when he hinted at coming successes, which then meant the approaching reception by the German Emperor of the Zionist deputation which waited upon His Imperial Majesty in Jerusalem. Many crowned heads and great statesmen have set the seal of their admiration, if not of absolute approval, on the scheme, and Dr. Herzl has moreover explained—and the explanation will be read in the *Yildiz Kiosk*—the methods by which he will endeavour to attain the desired end. There is thus practically an end to secrecy, and the presentation of a clear line of action, which lifts the movement above all the weak querists who could not realise that sublime faith is so noble a sentiment that it outvies the value of even absolute knowledge. And here let us point out that the successes achieved by Dr. Herzl are not personal attainments; it is because the vast masses of Israel yearn for Zion, and are willing to sacrifice for the cause of Zion, that a movement has been created, the leader of which is a spokesman for Israel. The success of the Zionist movement is perhaps the greatest of modern proofs of the moving power of sincere enthusiasm. . . ."

"These achievements point distinctly to further successes. And there is nothing mean or sordid or small in the views enunciated by Dr. Herzl. Not merely home, rest and peace for wandering Israel, but the opportunity for the attainment of that high state of civilization which the prophets have so poetically described. The heights of this ideal should win for the cause every Jew who claims to be a friend of Israel. . . ."

It is not necessary for us to comment on these things. It is enough that we should live to see this movement among "the dry bones" of Ezekiel's vision. We can only stand still and say, "it is marvellous in our eyes."

Dr. Herzl concluded his address with these significant words:

"It is not a question of the creation of yet another Jewish Bank, for there are plenty already under various masks. It must be—it shall be—a Zionist Bank. What does that mean? Will the share capital of the Bank be used to buy the land for which we strive? Two millions would be too small a sum for that purpose. Had we such ideas we should deserve to be ridiculed and called fools."

"PALESTINE ON LEASE."

"The Bank has another object than this. It is the means for securing the Charter which I suggested in my reference to a leasehold tenure. Our desire is to obtain from the Turkish Government a Charter for the Colonisation of Palestine under the sovereignty of the Sultan. Turkey will gain unheard-of profit when she permits the industrious, peaceful and commercially-equipped Jews to develop the natural riches of the country. There are to-day but few Turkish statesmen who cannot see the utility of the Zionist movement from this point of view. The Jews will bring modern art and industry to Turkey."

"A GLIMPSE OF THE FUTURE."

"What the realisation of our plan would mean to Europe, reigning sovereigns and statesmen of the highest position have recognised in the clearest fashion. It would be the end of the bitter, hateful Jewish question, though none of us suppose that all Jews will go to Palestine. Only those who so desire to improve their lot will go, and our reasoning is the simplest in the world. The decrease in the Jewish population in Western Europe will raise the economic value of the Jew, so that, as a matter of fact, he will be worth more. We shall carry culture to the East, and Europe in turn will profit from this work of ours. We will create new trade routes, and none will be more interested in this than Great Britain with its Asiatic possessions. The shortest route to India lies through Palestine. We will make use of the products of cultivated countries until we are able to cultivate our own. But we will ourselves speedily produce. In the last fifty years more and greater changes have been brought about in human life than in the previous thousand years. By the aid of steam and electricity a new spirit has been raised—one that goes joyously through the world.

This spirit will sway over the Zionist movement. I will not speak of the countless industries that have been manifolded by the newer power of life. What can I, a poor barbarian from the Continent, say about this to the inhabitants of England?—(Laughter). You are far ahead of us in all technical industries, just as the great politicians of your country were the first to see the necessity for extending your colonial possessions. This is the reason why the flag of Greater Britain waves over every sea, and, to my mind, this is why the Zionist idea, which is a colonising plan, should be easily and quickly grasped in England. Everything that human industry can create in other countries we will establish there, where in the wondrous days of old, milk and honey flowed. Why shall this not be possible once again? And especially now, when we are so much better acquainted with nature's secrets. Look back at the conditions of the days gone by, and you will yourselves supply the answer. If I had not already spoken at some length, I would show you the advance made in the primary necessity of life, bread. I would recount its history, the development of its manufacture, and its present position. Note the remarkable changes and developments in industries in which fermentation plays a part—Bread and beer, wine and vinegar, rum and cognac, tobacco and cheese—how everything has been changed. If I had not a holy horror of being called fantastic and an Utopian, I would draw you a picture of our country with railways, telegraphs, telephones, automobiles, and other such fabulous things.

"THE NEW-OLD COUNTRY."

"But I do not think that the creation of such things in the new-old country is the end of Zionism. I do not believe that our people have borne their yoke so long under such sad circumstances merely to bring a new method of trade back to their home. The sufferings of our much-tried people must have another meaning—a yearning after justice, after humanitarianism, must be in us and we must satisfy it. One is perhaps not in the most elegant company, when one strives for a goal in the company of "beggars and starvelings," but I do not speak from the pulpit of a synagogue, and so I may be permitted to say that we Zionists do not shrink from joining "beggars and starvelings" when the end is righteousness.—(Cheers). Perchance by this means we will discover the possibilities of social improvement, and by realising this ideal, thus aid other much-burdened nations. Then shall we be true Israelites.—(Enthusiastic cheering)."

We can see the link which will unite Zionism with Spiritism, and the new gospel of the modern pulpit. It is expressed in one word—

"HUMANITARIANISM!"

But that this will not make them all "true Israelites" we know full well.

Side by side with this, *The Pall Mall Gazette* (July 1), devotes a special article to the question of

THE EUPHRATES VALLEY RAILWAY.

We are assured that this question "is again being discussed by diplomacy, in spite of statements to the contrary."

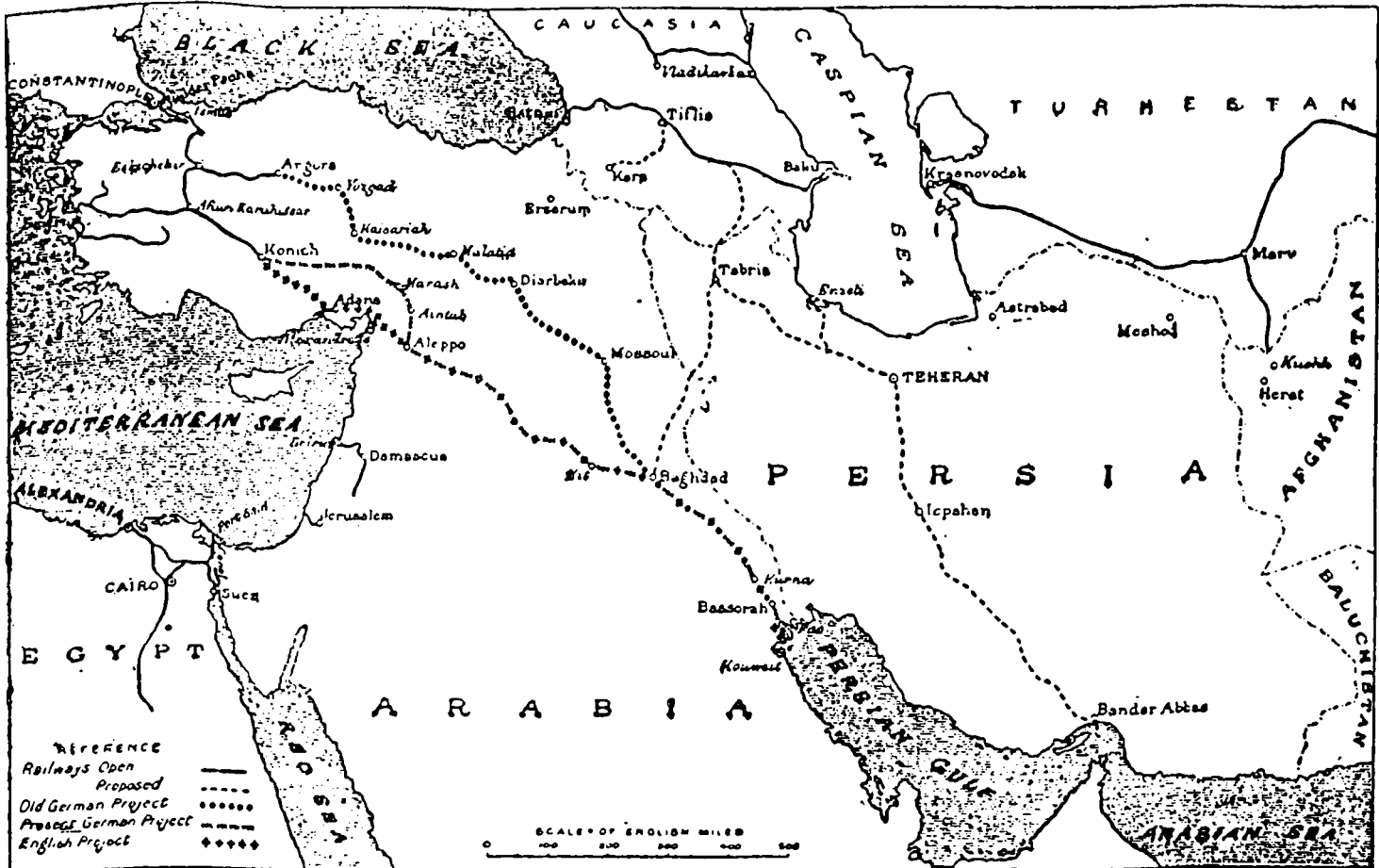
The article traces the failure of Count Kapnist's (Russian) demand for a concession, and informs us that

"An English syndicate, with powerful financial backing, made overtures to the Turkish Government for the construction of the Euphrates Valley Railway. The line, as proposed by them, is to start at Koniah, which is now the terminus of the Anatolian Railway system in Asia Minor, and to run through Adana to Aleppo (with a branch to Alexandrette on the Mediterranean), then to follow the valley of the Euphrates as far as Hit, where it is proposed to cross the river and go on to Baghdad, from whence the line is to run through Bassorah to a suitable point on the Persian Gulf between Fao and Kouweit. This line would, on the one hand, connect Constantinople and Europe with the Persian Gulf, and on the other, by its branch from Alexandrette to Aleppo, the Mediterranean with the Persian Gulf."

It then shows how this will bring India within 177 hours of London, and shorten the present journey by six days.

The opposition now to be met is a German project, but "in spite of their strenuous efforts, however, the Sultan personally shows a marked preference for the English group."

We give a map to illustrate the subject as it now stands: and taken in connection with Dr. Herzl's words quoted above the whole subject is truly remarkable and significant.



RELIGIOUS SIGNS.

"WHICH HAVE FORSAKEN THE RIGHT WAY"
(2 Pet. ii. 15).

The religious papers shall speak for themselves in this issue. We are often charged with being pessimistic. But what they please to call "pessimism" is, to the believer instructed in the ways of Jehovah, a spiritual insight of things. "He made known His ways unto Moses and His acts unto the children of Israel" (Psa. ciii. 7). Many are cognizant of the "acts" of Jehovah, but profoundly ignorant as to His "ways." When instructed in His ways we are safeguarded from abounding and rapidly advancing error. That which the ignorant call pessimism is the reverse to those who are enlightened, and will be more likely to enable them to know "How blessed is every one that feareth the Lord; that walketh in His ways."

The following extract is from the *Glasgow Herald*:

"At the end of another year the Presbyterian Churches of Scotland face the question whether they are making headway against the forces that act in opposition to them, and sadly confess that they are not. Indifferentism, materialism, alcoholism remain as potent as before. The Churches are working; they build Houses of God, establish new congregations, encourage missions more or less heartily, endeavour, with more or less of compunction, to make their services "interesting and attractive." They admit, nay proclaim aloud, that the net result is almost nil."

Here is another. *Daily News*, June 14th:

"AN AGNOSTIC WORLD."

FASHIONABLE TO ACT WITHOUT GOD.

"In his Merchants' Lecture yesterday, at the Dutch Church, Dr. Rogers took for his subject, "An Agnostic World," basing his discourse on the fifth verse of the 28th Psalm. The Psalmist had to do with an Agnostic world, and the Christian to-day had to do with it. In the business world to-day there were, he admitted, numbers who desired to do what they were doing to the glory of God, but in the great mass of the world's trade how little was there of the recognition of God. So in literature there was an immense mass without recognition of God. Society was to its very core Agnostic. It was not fashionable to say that there was no God, but it was fashionable to act as though there was no God."

There is no difficulty in accounting for the truth of Dr. Rogers's solemn statements when we think of the condition of the pulpits in America as well as in England.

THEOLOGICAL "FREAKS."

We are indebted to the United States for supplying some distortions (or "prodigies") in the physiological world. These are popularly called "freaks." It looks as if we may expect a supply of theological "freaks" from the same country. Those we already possess over here form a very formidable show, and are on exhibition in many pulpits.

THE DECLINE OF FAITH.

"Never before has it been so evident as it is now that a sweeping revival of religion is necessary to save many churches of different denominations in New York from falling into a religious indifference which must be destructive of their spiritual vitality unless it is overcome by such extraordinary means."

We can but indicate a few of these "freaks." Space will not allow a detailed account.

"The first sermon of the Rev. Dr. Hillis as pastor of Plymouth Church in Brooklyn was devoted to extolling Christ without any reference to the Atonement or any doctrine which raises Him to a divine or a supernatural elevation. He spoke of 'the supremacy of Christ among men of genius,' said 'Jesus is the supreme literary artist,' and celebrated the wonderful power of His 'imagination.' Nowhere in his sermon was there any evidence of the positive faith which gave the impulse to Christianity; only generality, sentimentality, the vague imaginings of a mind without any definite belief were made manifest in the pretty sentences of Dr. Hillis."—*New York Sun*, March 18th.

Being on the look out for "literary artists" only, it became certain that others might be found superior. So the next step is to preach.

SERMONS FROM NOVELS.

"To make Sunday night sermons popular, Dr. Hillis adopted the plan of selecting themes and characters from popular novels instead of the Bible. Three of his recent sermons were founded on Hawthorne's *The Scarlet Letter*, Hugo's *Les Miserables*, and one of George Eliot's novels."

Later accounts verify the above statement. From New York the information is that he "created a further sensation yesterday evening by preaching a sermon on Tennyson's *Lyls of the King*."

"At the conclusion of the sermon the pastor commenced a prayer with the first two verses of "In Memoriam," and closed it with the last two lines of "Crossing the Bar."

"The congregation seemed delighted with the innovation."—*Daily Mail*, May 2nd.

Then we have another instance of

DEPARTURE FROM THE FAITH,

that is, on the supposition that the reverend preacher ever had the possession of it:

"The Rev. Dr. Van Dyke, preaching on the Atonement, declared his belief 'that the Son of God would have come into the world whether man had sinned or not,' a confession which conflicts radically with the whole orthodox theory of the sacrifice of Christ. He said also that 'there are a thousand true doctrines of the Atonement,' which is substantially the same thing as saying that no doctrine specifically is true, for instance, the doctrine of the Westminster Confession, to which Dr. Van Dyke pledged loyalty when he was ordained a Presbyterian minister. He rips up the Westminster settlement and re-opens the whole question for discussion."—*New York Sun*, March 21st.

The next we present to our readers, is one of those of whom it may be said they are

"BLIND LEADERS OF THE BLIND."

"Next, Dr. Rainsford would turn the Church into a great machine for catering to the popular tastes for amusements and for alcoholic stimulation. . . . Instead of the old way he demanded a new way. 'The Church ordinances and methods,' he said, 'deliberately,' 'are not such as will promote the spread of the Church.' . . . Dr. Rainsford said also that he does not believe in the 'theory of verbal inspiration.' . . . He rejected also the 'physical resurrection of the personal body,' and said: 'I do not know any man that does believe in it.' Yet when he consigns the body of the dead to the grave the Prayer Book requires him to say: 'We therefore commit his body to the ground.' . . . He repeats this, but he does not believe it, and does 'not know any man that does.'"

The last one we can make reference to is a sermon by the

"Rev. Dr. Scudder, the pastor of a Congregational Church of Jersey City. He wants the Church to 'take all forms of innocent amusement and sanctify them'; not to be 'so wrapped up in the glories of heaven as to neglect the important issues of earth.' . . . That is, he is for the Church's making this life enjoyable instead of proceeding on the old-fashioned theory that enjoyment in the life to come is the only enjoyment really worth consideration."

After recording these evidences of "forsaking the right way," the writer very truly remarks:

"Such is the pass to which ministers are brought when they undertake to preach religion after having lost religious faith."

Things are taking the same course in this country, and no better heading can be found than the one the paper gives:

"THE RELIGIOUS WORLD."

"'Yes,' replied the Dean of Ely, as I put my question to him, 'I am taking part in the Shakespeare Festival this week at Stratford . . . going to the play (II. Part 'Henry VI.') on Saturday, and to the complete text of 'Hamlet' on Monday afternoon and evening . . . and preaching the commemoration service in Stratford Parish Church on Sunday morning.'"

During the conversation the Dean referred to "Shakespeare the Prophet," which he justifies in this way—the interviewer puts the question:

"'You speak of "Shakespeare, the Prophet?"'—'Yes. Was he not a Prophet, a national Prophet in the true sense of that word? You remember Shelley's definition in his "Defence of Poetry," when he compares the Poet and the Prophet, and shows how the inspiration of the true Poet is in fact the same as that of the Prophet—there are not two inspirations, for there is but one Holy Spirit . . . He was no teacher of dry dogmas, but the preacher of "words made flesh."'

"THERE SHALL COME . . . SCOFFERS"

(2 Pet. iii. 3).

The true nature, source and aim of so-called "Christian Science" is seen by its exact correspondence with 2 Pet. iii. 3. For these "scuffers" have come, and they practically ask the question: "Where is the promise of His coming?" by the teaching revealed in the following paragraph:

"'Christian scientists' were loudly in evidence yesterday (June 5th, 1899) at Queen's Hall, Langham Place, when one of their foremost advocates, Mr. W. N. Miller, Q.C. (Toronto), C.S.B. (Massachusetts), gave a startling address on the fashionable new cult. Lord Dunmore presided. The lecturer described himself as a convert, because he had himself been cured of deafness by its singular operations on the mind; and he added testimonies, which he affirmed to have come within his own experience, of influenza, hip-joint, and other "cures," which a rather sceptical audience received with well-bred reserve. He concluded by demanding for Christian science that it was 'the Second Coming of Christ' to heal the sick in His name and conquer death."

SPIRITIST SIGNS.

"WE GROPE FOR THE WALL LIKE THE BLIND;
AND WE GROPE AS IF WE HAD NO EYES."

(Isaiah lix. 10).

One of the apostles of Spiritism recently said:

"The Bible is not infallible; it is not even consistent." What can be said of the floundering of Spiritism? The unveilings are so profound, with such "deep thought," that only poetry can give expression to them. This is the best they can do:

"Into the silent, starless Night before us,
Naked we glide;
No hand has wrapped the constellations o'er us,
No comrade at our side,
No chart, no guide.
Yet fearless toward that midnight, black and hollow,
Our footsteps fare;
The beckoning of a Father's hand we follow,
His love alone is there,
No curse, no care."

How a "Father's hand" is to beckon out of that which is "black and hollow" is beyond all human conception.

This is the message we have heard and believe—"God is light, and in Him there is no darkness at all" (1 John i. 5).

"WITH THEIR TONGUES THEY HAVE USED
DECEIT."

Having gone so far, and given nothing for hope but "a starless Night" (with a capital N), the page before this (*Light*) tells us of "the truth of the Bible sayings":

"Hence the truth of the Bible Sayings, when properly understood, that only the Son can reveal the Father. In other words, only the consciousness of affinity with God can give us the true knowledge of God. Man at his best is, for man, the best revelation of God, as Dr. Franz Hartmann has pointed out:

The question, What is God? resolves itself into the corollary, What am I? To answer this question is not a matter of natural science, but of self-consciousness; and he who has attained that state cannot satisfactorily describe it to another who has not experienced it himself. To attempt it were useless, because he would be as little understood as God Himself, whose sole object for untold ages has been to manifest himself, and whose manifestation is the whole of the universe, but who is still misunderstood and unknown. Real knowledge of God is not a matter of understanding for the mortal mind; it belongs alone to the 'Son of God,' having become revealed in man. Only the God *in* man can really know the Divinity of the universe to be His own real Self."

Here we can see the beginnings of the great "lie" that shall find its culmination in "that man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God" (1 Thess. ii. 3, 4).

This is where the "Gospel of Humanity" will bring the world to, and all preachers of it may flatter themselves in their performances, as they minister to the pride of the natural heart. Nevertheless they are doing the work of the DEVIL.

To the question, "How is Christ regarded in that sphere?"

"The control said that amongst the spirits with whom he was associated, Jesus Christ was regarded as one of the world's heroes and martyrs whose example, in many respects, the nineteenth century might copy a little more closely than at present."

This is a day for plain speaking without being hindered by the fear of man. There are many pulpits delivering the very same "heresies of damnation" (R.V.), and are considered leading lights in the religious world. They are teaching "Incarnation in Humanity," or as it is sometimes called, "the development of humanity."

We shall have more to say on this by and by.

The best inadvertent summing up of this pernicious and God-dishonouring teaching which we ever heard came about in this way:—Some earnest preacher was in the open-air doing his best to declare the Gospel of God. He spoke of this counterfeit, this fraud that Satan was palming off upon the world, and not being skilled in correct pronunciation called it the devilupment (devil up-ment) of humanity. Archibald Brown was listening, and encouraged the preacher by saying: 'Well done, young man, you've described it exactly, though the word was not pronounced correctly.'

As already said, these teachings of the spirits are on parallel lines with the popular preachings of to-day. It figures in novels, and accords with such books as *In His Steps*.

The sad feature is, that congregations listen complacently, they "sit under" these blind leaders Sunday after Sunday, and have not enough spiritual discernment to detect where the poison comes in. Hence it is that Spiritism is welcomed by all such, as an advanced revelation, only to be

"LED AWAY WITH THE ERROR OF THE WICKED" (2 Pet. iii. 17).

Proof of this will be seen in the following extracts:

"All Spiritualists know, or ought to know, that the mere fact that communications have been received by abnormal means is in itself no guarantee of their reliability, and that from whatever source information may come, whether normal or abnormal, the same evidence is needed to justify its unqualified acceptance."

This is from *Light*, April 22nd, by which we learn that those that "peep and mutter" can give "no guarantee of their reliability"; but on May 13th the Editor must have forgotten what had been asserted before, as he gives from the *Arena* an address by one of the greatest oracles—Mrs. Cora L. V. Richmond—on "The Spiritualism of To-day":

"It has proved itself a solvent of all religions and philosophies, by correcting erroneous ideas born of imperfect human interpretations concerning a future life, and substituting knowledge.

"Its sources of inspiration are the invisible hosts. Its teachers and messengers are the great, the wise, and the loved ones who have passed on.

"It has removed the fear of death and of what might come to the spirit after the dissolution of the body, by a knowledge of the states and conditions of those who have passed beyond that change.

"Immortal messengers have brought the knowledge of their states of existence, and have announced in unmistakable ways the nearness of that so-called 'undiscovered country.'"

Yet in the paper of the *same date* (May 13th), in answer to some one not quite sure of this, the Editor said:

"We are often asked how it is that communicating spirits fail to remember particulars, which, as we say, 'must be perfectly well-known to them.'"

Two explanations are ventured, but there is no answer. The querist must be satisfied with "may," "may be," or "has in some way":

"The second explanation is that as, in communicating, the spirit has, in some way, to enter into earthly conditions and use earthly instruments, the difficulties may be enormous, something akin to wading through cross currents or *plunging into a fog*, or, possibly, like trying to spell out a message through a type-writer in the dark."

This "solvent" proves to be a deceit—these "immortal messengers" are likened to a "type-writer in the dark." We, on the other hand, *know* from the Word of God that they are lying, deceiving spirits, coming with all deceivableness of unrighteousness. . . . because they who listen to the spirits receive not the love of the truth (2 Thess. ii. 10).

Thus, after all, there is nothing better for one's comfort than "a fog." So the poet we began with—"no chart, no guide"—and the comforter we close with, come to perfect agreement, and the worst of it is that those who would sail on this ocean of doubt, fog, and darkness, do not believe the only Chart which marks out these "hidden rocks," and have not even a fog-horn.

Editor's Table.

TOKENS OF DIVINE FAVOUR.

We have had such proofs of our Lord's approval of our work that our hearts are overflowing with joy.

Letters from all parts of the world tell of spiritual blessing received through *Things to Come*. We wish it were possible to let our readers see them and share our joy.

One letter has brought us such a thank-offering to God, and from God, as will enable us to continue our happy work without care as to ourselves, and without seeking the praise or heeding the fear of man. We may not say more. But one of the immediate results will be the reprinting of

VOLS. I. and II.

Many of our readers will be glad to hear that we intend, if the Lord will, to reprint such of the monthly parts of Vols. I. and II. as will enable us to complete a goodly number of these vols.

In our next issue we may be able to name a date and state the terms on which they will be issued.

FIXING DATES.

The Rev. Michael Baxter writes to say, that "while admitting fallibility . . . as to the mistaken expectation of the end of this age being nearly the end of the century, I have entirely adopted the view advocated by John A. Brown in 1823 . . . that 1917 will probably be the end of this age."

We need not trouble our readers with his reasons, as, like all his other reasons, they are based on the "year-day" theory, and are as untrustworthy as all the previous dates which have been put forth, each correcting the other. Long before 1917 we may have another change, for there is no finality in such a system.

We prefer not to make our blessed hope the laughing-stock of an unbelieving world; or to defer that hope to a distant day, and thus lose all the wondrous power it is designed to exert on our lives.

"HOMES OF HOPE."

The last report of preventative and reformatory work among young women is sad reading, but it shows the necessity for and usefulness of this branch of Christian effort. The Report tells of an increase in the numbers helped and blessed. Few works require to be carried out with greater care; and few find greater difficulty in making known its details: so that great responsibility rests on the committee and management. It is our part to state our full conviction that these are worthy of the fullest confidence by those who desire to help this branch of Christian service, and we therefore heartily commend it. Contributions may be sent to Wm. Hornibrook, Esq., 4 Regent Sq, London, W.C.

THINGS TO COME.

No. 63.

SEPTEMBER, 1899.

Vol. VI. No. 3.

Editorial.

"BEHOLDING."

"THEY LOOKED UNTO HIM AND WERE LIGHTENED."
(Ps. xxxiv. 5 (6).)

IN these words we have the secret of peace and happiness and of real progress in Christian life.

All looking elsewhere, whether at ourselves or others, ends in darkness and trouble.

Hence the danger of reading biographies to the neglect of the Word of God.

Our great Enemy knows, better than thousands seem to know, that our strength, light, peace, and joy come from "looking off unto Jesus," and occupation of heart with Him. Hence his one great aim is to keep us from doing this.

The **SINNER** he will occupy with his *sins* as long as he can; with the pursuit of sin, and the pleasures of sin. When quickening comes, then

The **PENITENT** he will occupy with his *repentance*, and his sorrow for sin; until he is concerned as to whether he has repented enough or aright.

The **BELIEVER** he will occupy with his *faith*, in the same way.

The **SERVANT** he will occupy with his *service* till he becomes so absorbed in it that he has no time to be occupied with Him to Whom the service is supposed to be rendered. And finally

The **SAINT** he will occupy with his *holiness*; and so absorb him with his walk, and his life, and his state, before God, that he fails to learn the *standing* which God has given him in Christ, and loses the very power which alone can secure for him the walk which he strives to attain.

Now it is clear that, in each of these cases, the enemy succeeds in keeping the soul from Christ.

Anything will do so long as it accomplishes this one great object. Anything, however good and true and even right in itself, the enemy will use, provided it engage the heart and prevent it from looking unto Him Who is the only true source of light and peace.

Our temptation is to seek the blessing, instead of seeking the Blessor, who has already blessed us with all spiritual blessings in Christ (Eph. i. 3).

What we need is the spirit that breathes in this Psalm (xxxiv):

"I will bless Jehovah at all times:

His praise shall continually be in my mouth.

My soul shall make her boast in Jehovah:

The humble shall hear thereof and be glad.

O magnify Jehovah with me,

And let us exalt His name together."

This is occupation of heart with Him, which will do more to make our walk what we would have it than all our efforts and attentions bestowed on the walk itself.

Occupied with Him we are saved from the snare which ever besets the Christian. We are prone to believe that we *are* just what we *feel* we are: that we are just as good as we *feel* we are; or just as bad as we *feel* we are. But this is not the case, nor is it the standard by which we are to be tried.

We find it difficult to understand how we can be different in God's sight from what we are in our own. Yet so it is. We are different in His sight from what we are in our own. We see ourselves in the light which He sheds abroad in our hearts: and, which reveals to us more and more the awful corruptions of our old nature. Whereas God sees us only in Christ, and as what He has made us to be in Him. He can look upon the humblest and weakest believer, and say as He said of Christ: "This—this is my beloved son!"

This seems too good to be true! and so thousands of real Christians think it presumption to take such high ground; and yet it is nothing but disobedience not to take it. When we are told that to "walk worthily," it means that we are to walk, "giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 10, 12).

This brings us back to the secret of a holy life. It is summed up in one word:

"BEHOLDING."

This is the English word; but in the Greek there are four important words, which all bear on this great subject. We want our readers to see them and learn their lessons. The first word

1. *κατοπτρίζομενοι* (*kat-op-tri'zom-e-noi*). This occurs only once, in 2 Cor. iii. 18, and it means *beholding-as-in-a-mirror*. Moses had been with God, and the Divine glory was reflected in his face. He had begun to be changed! And we shall be like Him altogether when we shall see Him as He is (1 John iii. 2). Beholding Him now, as in a mirror, we get more and more like Him: but, when we shall see Him as He is, we shall be changed, in a moment, in the twinkling of an eye, and these bodies of our humiliation shall become like His own glorious body (Phil. iii. 21).

In looking at himself in an Eastern mirror, which was made, not of glass, but of polished metal, the person saw himself in the mirror, but those around saw the reflection of the mirror on his face. And this would be white or yellow, etc., according to the metal of which the mirror was made; *he* would not see this reflection or *change* on his face at all, but *others* would see it. Just so it is with those who are thus as in a mirror "beholding" Christ in the glory of His person and the perfection of His work. They become changed, and Christ—the mirror—whom they behold is reflected on and in them, and thus, without an effort, they are

more and more "conformed to His image." *They* may not be conscious of it, but *others* will see it, and take knowledge of them that they have been with Jesus.

The second word is:

2. *θεόωμαι* (*the-a'-o-mai'*). It means *to-behold-as-in-a-theatre*. In fact our word *theatre* is a Greek word from this very root. So the verb means—to behold as persons behold in a *theatre*, *i.e.*, with interest, eagerness and delight. This is the word used of Christ, when He tabernacled among men. "We beheld his glory, the glory as of the only begotten of the Father" (John i. 14). Here was occupation with Christ. "We have seen with our eyes," the enraptured Apostle exclaims (1 John i. 1). This is the word used of those who saw Him go into heaven (Acts i. 11). They beheld, as persons entranced: and we shall thus behold when He comes again to be glorified in His saint.

3. *θεωπέω* (*the-ō'-re-ō*). This is a kindred word, relating rather to the Olympic games; or, as we should say to-day, athletic sports. The *θεωρός* (*the-ō-ros*) was the official State representative at these great festivals. As we should put it in England, he would have *the Royal Box*, or chief and best seat, in the best position for beholding what is going on. Hence we may say that it means *to behold as from the Royal Box*, the place of privilege. It is used by Christ of us in His prayer to the Father in John xvii. 24. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

That is how the saints are to behold His glory. They are to be "with Him": in the highest, chiefest position: and are to behold, as at a mighty festival, the display of that glory before their eyes.

4. *ἐπιπτεύω* (*ep'-op-teu'-ō*). This means *to-behold-as-an-initiate*. It is the verb used of initiating into all the secrets connected with heathen mysteries or religion.

The *ἐπίπτης* (*ep'-op'-tees*) was one who had been thus *initiated* and admitted to full communion with those who possessed the knowledge of the religious secrets of the Eleusinian and other so-called "mysteries."

This word is used by the Holy Spirit only in the Epistles of Peter. In 2 Pet. i. 16., Peter says: "We were made or admitted to be eye-witnesses (*ἐπίπται, εροπται*) of His majesty" on the mount of Transfiguration. It was indeed an initiation to the three Apostles when they thus beheld His glory.

In 1 Pet. ii. 12, we have another initiation, *viz.*: that which the heathen had when they beheld the good works of Christians ("your good works which they shall behold"), and iii. 2, "on beholding your chaste conduct." That is to say, the life of a true Christian was to the heathen as great a revelation as when they first beheld the mysteries of their religion.

Here, then, we have a complete view of these four words, and the lessons they teach:

1. Beholding as in a mirror.
2. Beholding as in a theatre.

3. Beholding as from a privileged position at a high and sacred festival.
4. Beholding as an initiate.

Thus is the secret of a *holy* life set before us.

It is all summed up in the verse with which we commenced from Ps. xxxiv. "They looked unto HIM and were lightened." The word in this verse is, of course, Hebrew, and has no connection with the four Greek words we have enlarged upon.

It means *to direct the eye to, to look upon with deep interest, regard, respect, affection, etc.*

It first occurs in Gen. xv. 5, in connection with the Covenant which God was about to make with Abram, and He says to him: "Look now toward heaven!" Yes, that is it. Look now toward heaven. Look unto Him. Behold the everlasting Covenant. "To Abraham and his seed were the promises made": and *beholding* and directing the eye to these promises we shall indeed be lightened. We shall behold the Promiser, and not merely the promises; the Blessor, and not merely the blessing; "Him," and not "It." Herein lies the secret of getting true light. Light in the heart; light in the understanding; light on the walk; light for time; light for the dark valley of the shadow of death; light for Eternity.

Contributed Articles.

THE EPISTLE TO THE GALATIANS:

Its Structure and its Scope.

BY THE REV. DR. BULLINGER.

WE now come to the last Epistle of the first group of three Epistles (which we may call the Romans group)—the Epistle to the Galatians. It has the same relation to Romans that Colossians has to Ephesians. Both relate to doctrinal failure, and are characterised by "correction."

The Epistle addressed to the churches of Galatia stands out very distinctly from all the others; and yet every one can see its link with the Epistle to the Romans. Commentators never fail to call attention to this likeness. But what has not yet been noticed is the *nature* of that relation and the *character* of that likeness.

The structure gives us the scope of the Epistle and the key to its design. In one point it differs from the Epistles to the Corinthians, in that it is mainly occupied with *doctrinal* matters, rather than *practical*; but it is like the Corinthians in that, when these are mentioned, it is to correct a departure from the teaching of the Epistle to the *Romans*:

Notice the commencements of the two Epistles: the point of each will be at once seen.

* Which, we must remember, were *sacred occasions* to the Greeks.

Rom. i. 1.

"Paul, a servant of Jesus Christ, by Divine calling an apostle, separated unto God's Gospel."

Here we have the key to the Epistle as a whole; we are thus prepared for its structure, and expect to see this opening theme enlarged and developed; the departure proved, and the evil corrected. This is exactly what we do see.

First the Apostle has to show at some length the nature of his Gospel, and how he obtained it and his apostleship; then, he proceeds to show why he thus marvelled at their doubt of his authority and their removal from his teaching.

The Epistle was written before the Epistle to the Romans in point of time, (see Appendix), but it is clear that he had taught these Galatians the same truth and the same Gospel which he soon after records in that Epistle to the Romans. It is also clear that the churches of Galatia had soon departed from his teaching.

The Structure of the Epistle to the Galatians.

A | i. 1-5. Epistolary; and Salutation.

B¹ a¹ | i. 6—ii. 14. Paul's solicitude for them. "I marvel" (i. 6), and Defence of his Apostleship and Gospel.

B² a² | iv. 11-20. Paul's solicitude for them. "I am afraid" (iv. 11). "I stand in doubt of you" (iv. 20).

b² | iv. 21—vi. 10. Doctrinal correction.

B³ a³ | vi. 11-14. Paul's solicitude and only ground of joy.

b³ | vi. 15. Doctrinal correction. Concluding summary.

A | vi. 16-18. Epistolary; and Salutation.

The whole scope of the Epistle lies before us in this structure. Beyond the very brief Epistolary portions (i. 1-5 and vi. 16-18), the whole Epistle is taken up with alternate expressions of anxious *solicitude* on their account, and the *correction* of their doctrinal departure from the truth as it is set forth in the Epistle to the Romans.

In this Epistle there is an alternation of solicitude and correction just as there is in the Epistle to the Colossians, which is also taken up with doctrinal failure.

On the other hand, it differs from the structure of the two Epistles to the Corinthians, in that the Epistolary portion occupies only as many verses in Galatians as it occupies chapters in Corinthians.

This likeness to Colossians in what is *doctrinal correction*, and this contrast with Corinthians in what is *practical reproof* is remarkable, and settles for us what is the true scope and object of the Epistle to the Galatians.

* The word is ἕτερος (*heteros*), another of a different kind; hence, here a rival gospel. And so the verse goes on to say: "which is not another (ἄλλος, *allos*, another of the same kind), but there be some that trouble you and would pervert the Gospel of Christ."

Gal. i. 6.

"I marvel that ye are so soon removing from him that called you in the grace of Christ, unto a different* Gospel."

This is seen still further, when we compare the correspondence between the two principal doctrinal portions "b¹" (ii. 15—iv. 10), and "b²" (iv. 21—vi. 10).*

The Expansion of "b¹" (ii. 15—iv. 10) and "b²" (iv. 21—vi. 10):

Doctrinal Correction.

b ¹	c	|	e	|	ii. 15-21. Justification.		
					f	|	iii. 1-5. Expostulation.
b ²	c	|	e	|	d	|	iii. 6—iv. 11. Illustration (Abraham and his one Seed).
					d	|	iv. 21-31. Illustration (Abraham and his two sons).
c	|	e	|	v.	1-6. Justification.		
					f	|	v. 7—vi. 10. Expostulation.

The minor members are also constructed perfectly: as note this.

d	|	g	|	iii. 6-9. The Promise.		
				h	|	10-12. The Curse of the Law.
				i	|	13, 14. Redemption through Christ.
				g	|	15-18. Promises.
				h	|	19-25. The use of the Law.
				i	|	26—iv. 11. Sonship in Christ.

Similarly we may expand this last member "i." "i." (iii. 26—iv. 11).

Sonship in Christ.

i	|	j	|	iii. 26-29. Sons and heirs.		
				k	|	iv. 1-6. Illustration.
				j	|	7. Son and heir.
				k	|	8-11. Application.

Likewise we may expand the above member "k" (iv. 1-6). Illustration.

k	|	l	|	iv. 1. The Child.		
				m	|	-1. The Servant.
				n	|	2-. The Tutors and Governors.
				o	|	2-. The appointed Time.
				p	|	2-. The action of the Father.
				l	|	3-. Children.
				m	|	3-. The Servitude.
				n	|	3-. The Tutors (Elements "Stoicheia").
				o	|	3-. The appointed time.
				p	|	4.6. The action of the Father.

It is hardly necessary for us here to enlarge further on and exhibit all the minutiae of the various structures of the Epistle. We could not do so without greatly impeding the course of our study and interfering with our design, which is to show the object and aim of the Epistle as a whole.

Now, having discovered its scope, we may proceed to develop it; and show its bearing on the likeness between this Epistle and that to the Romans.

What is stated plainly and as direct teaching in Romans, was departed from very soon after it had been taught to the Galatians. The same subjects necessarily arise, therefore, but in a different form and connection.

* The third "b³" (vi. 15) is merely a condensed concluding summary of the whole.

There was nothing that called forth the teaching in Romans beyond the good-pleasure of God to instruct us. But in Galatians, after that instruction had been received and departed from, it was necessary to re-state many of the subjects by way of "correction." So that the similar statements and references which we find in the two Epistles are approached from two different points of view. For example:

In Rom. i. 2 we have the direct statement that the Gospel of God's Grace was "promised afore" by His prophets in the holy Scriptures. In Gal. iii. 8 it is introduced as part of an argument:—"The Scripture, foreseeing that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

The fulfilment of the promise predestined and made "afore," was accomplished at the time appointed in the counsels of God. In Rom. v. 6 it is solemnly declared that "in due time Christ died for the ungodly." But, in Gal. iv. 4 it is introduced as part of an argument that "when the fulness of the time was come, God sent forth his Son."

The natural depravity of man and the degradation of the Old nature, the flesh, in man, is set forth clearly in Rom. i. 18-32. But, in Gal. v. 19-21 it is introduced in connection with the opposition of this flesh (the Old nature) to the spirit (*i.e.*, the new nature), and in contrast with "the fruit of the Spirit."

The futility of privilege is set forth in Rom. ii. 17-29, where it is shown what true circumcision is, and how it must be that of the heart, and spiritual, and is not "outward in the flesh." Whereas, in Gal. v. 6 it is given as a reason why Christian believers should not be circumcised, because, in that case, Christ would profit them nothing and they would be debtors to do the whole law.

"The just shall live by faith." This, in Rom. i. 17, is set forth as the foundation of God's Gospel of grace, in which the righteousness of God is revealed; while in Gal. iii. 11 the very same words are quoted (from Hab. ii. 4) as the correction of the departure from the teaching of the Epistle to the Romans: thus: "But that no man is justified by the law in the sight of God it is evident: for, The just shall live by faith. And the law is not of faith: but The man that doeth them shall live in (or better, *by*) them."

Deliverance from the Law is the great subject of Rom. vi. 1—vii. 6, where this blessed fact is stated, proved, and illustrated, first by the case of master and servant, and then by that of husband and wife. But, in Galatians ii. 19, the fact is brought in incidentally: "For I through (or by means of) law died to law, that I might live unto God." And (in chap. v. 18) to show one of the results of being led by the new nature: "But if ye be led by the spirit (*i.e.*, the New nature) ye are not under the law."

The aim, object, end, and use of the Law is set forth in Rom. v. 20, "that the offence might abound": and, in vii. 7, that it might convict of sin. In Gal. iii. 19 its use is mentioned in connection with the fulfilment of God's promise to Abraham: "It was added for the sake of (*i.e.*, to bring out and make manifest) transgressions, till the seed should come to whom the promise was made."

The conflict between the two natures, "flesh" and "spirit," is fully defined and explained at length in Rom. vii. 17-25, as a matter of *instruction*; while, in Gal. v. 17-26, it is introduced as a motive for Christian walk in service to one another (see verses 13-15), and the reason and exhortation is added: "This I say then, Walk according to spirit (*i.e.*, the New nature), and ye will in no way (then) fulfil the flesh's desires (the Old nature's); for the flesh (the Old nature) desires against the spirit (the New nature), and the spirit (the New nature) [*desires*] against the flesh (the Old nature); and these are opposed one to another, in order that ye should not do whatsoever things ye may wish." And then, at the end of this reference to Rom. vii., the correction is again introduced, in verse 26. "If we live [*according*] to spirit (the New nature) we should walk also [*according*] to spirit (the New nature). We should not become vain-glorious, provoking one another, envying one another." Thus is a practical use made of the doctrine of Rom. vii., and the correction is administered, showing how it is only sound doctrine that leads to a sound life and walk.

Sonship and heirship are explained and set forth in Rom. viii. 14-17, showing that as many as are led by Divine spirit (*i.e.*, the New nature from God) are sons of God, having received a sonship spirit, whereby they cry Abba: *i.e.*, Father. But in Gal. iv. 5-7, similar words are used in connection with quite another subject, *viz.*: that being made sons of God, we are no longer children (like bond-servants) under tutors and governors, but in the Father's appointed time have been set free from the bond-service which is connected with the observance of "days and months and times and years." These have to do with *religion*, not with Christ, and those who are "in Christ" are freed from the bondage of Religious ordinances.*

The names for the two natures, "flesh" and "spirit" are used in Galatians as in Romans; and the same care has to be taken as to whether it should be written or printed *spirit* or *Spirit*. The section in Galatians which treats of the two natures opens with the correction and question (iii. 1-3): "O foolish Galatians, who hath bewitched you† . . . before whose eyes Jesus Christ was openly set forth *as* crucified.‡ This only I wish to learn from you. Was it on the principle of the works of the law that ye received the spirit (*i.e.*, the New nature), or by the hearing of faith (*i.e.*, the report which ye believed)? Are ye so senseless? Having begun in spirit (*i.e.*, the New nature), are ye now going to be made perfect in the flesh (the Old nature)?" So again (chap. v. 16), "according to spirit (the New nature) walk ye, and the flesh's desires (the Old nature's) ye will certainly not fulfil."

In both Epistles the fundamental truth is maintained that "there is no difference" between men (Jew or Gentile) before God; but, in Romans, this is taught as a positive

* See *Figures of Speech*, under the Figure of "Repetition."

† The words "that ye should not obey the truth" must go out according to the Textual Critics: Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and R.V.

‡ The words "among you" must go out also, according to the above authorities.

truth : (See iii. 22 ; x. 12 ; xi. 32) : while, in Galatians it forms part of an argument as to the promise of life in Christ being given apart from the Law. See Gal. iii. 22.

The same references are made to Abraham and his Seed. In Rom. iv., the teaching is positive and dogmatic as to justification now by the same faith as that of Abraham. While, in Gal. iii., the consequences of this, and the connection between the Promise and the Law are worked out so as further to show and make clear the logical results of this great truth.

As to baptism, there is the same remarkable reference to "as many as (*οσοι, hosoi*) were baptised," &c ; and while in Romans we are taught the dogmatic truth as to our death with Christ, expressed "in the likeness of His death," the old man being put off, having been "crucified with Christ"; here (in Gal. iii. 27) the baptism with the Spirit is referred to, whereby Christ, the New Man is put on,* *i.e.*, that those, who are risen with Christ "in the likeness of His resurrection," wherein they are to exist, (Rom. vi. 5) stand covered with Him and His righteousness as with a garment. No longer reckoned as being in the first Adam, but standing before God on new ground, resurrection ground, "in Christ," having thus "put on Christ," not by baptism in water, but by burial and resurrection with Christ. When the exhortation is given to "put on Christ" it can mean only that we are to reckon ourselves as having died and risen in Christ. How else can it be done? Truth, to be *practical*, must be *practicable*. In what way can we mortify the flesh? Not by controlling it. Controlling is not killing, and the word rendered "mortify" means to put to death. By what act, then, can we put the flesh to death, except by reckoning ourselves as having died, according to Rom. vi. 11, and by knowing that our old man was crucified with Him (Rom. vi. 6)? This is the knowledge which is given in Romans, and the practical outcome of it is (see in Gal. ii. 20) : "Christ, I have been crucified-together-with ; yet I live ; and yet it is no longer that I live, but in me Christ." †

Gal. v. 24 : "They that are Christ's have crucified the flesh with its affections and desires." But how? Only by the reckoning of Rom. vi. 6, 11.

So in Gal. vi. 14. It is the cross of Christ which has this meaning now for all who were crucified with Him by God, and in God's sight.

In like manner we may ask : In what way are we to "put on Christ," except by faith, reckoning that we have risen with Christ, and walking on resurrection-ground in resurrection life?

Thus we have shown, and have seen, the intimate relation between Romans and Galatians, and the nature and character of that relation.

* The context "there is neither Jew nor Greek," shows that the baptism here named, whereby Christ is put on, is that with the Holy Spirit administered by the Lord Jesus, as in 1 Cor. xii. 13 and Coloss. iii. 10, 11. The Spirit of Sonship, the power whereby the Lord Jesus was proved to be the Son of God, Rom. i. 4. Where the Spirit of the Lord is there is liberty, 2 Cor. iii. 17 ; Gal. v. 1.

† This is emphasised by the figure of *Epanadiplosis* (in the Greek), by which the sentence is made to begin and end with the same all-important word, "Christ," as shown above.

This completes the first group of (three) Epistles ; or rather the first great text-book—*Romans*, with its two subsidiary books (Corinthians and Galatians) supplementing it by bringing out and developing still further its wondrous teaching. This is done in two ways : (1) by showing the bearing of Romans teaching on the mistakes of *practical* life by the *reproof* conveyed in the Epistles to the Corinthians ; and (2) by showing its bearing on various errors of *doctrine*, which come from not heeding its teaching, as shown by the *correction* given in the Epistle to the 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 MYSTERY OF INIQUITY."

2nd THESSALONIANS II.

By the REV. T. GRAHAM (Vicar of Southborough).

(Concluded from page 18).

BUT what shall we say of the papacy? Does it not so fulfil the prophecy that we need not look for further fulfilment? This, it must be admitted, was one of the firmest convictions of the Reformers ; and of the English translators of the Bible, who in their address to James I., flatter that monarch with having "given such a blow unto that man of sin as will not be healed." It certainly is not surprising that this interpretation should have been warmly accepted by those who bore the full burden and heat of the battle against Rome in the height of her power. And it remains that there is such an agreement between the features of the papacy and those of the man of sin, that it may be said with confidence, the prophecy anticipates the papacy, and the papacy fulfils the prophecy. But here, as often elsewhere, the prophecy is not satisfied by one fulfilment. Its "height or fulness" has not yet been reached, even in the iniquities of the papacy ; the awful possibilities of sin have not yet been fully and finally revealed, no, not even in Rome at her worst. In particular, the prophecy conveys the idea of a person, an individual, rather than that of a system continued from age to age, and headed by a succession of men. Moreover, "he that opposeth and exalteth himself against all that is called god or that is worshipped ; so that he sitteth in the temple of God, setting himself forth as God," goes further than even Papal blasphemy. The Pope pretends to create objects of worship, but he himself adores and insists upon adoration of them. The Papal claim is a claim for divine honours, but for these as the visible representative of God, the personal Vicar of Christ. But the man of sin will not hear of any Being higher than himself. He is no Vicar—no representative of deity, and as such to be honoured. He is the avowed adversary of every object of worship but himself. He does not say, "I am in the place of God, but, I am the one and only God, the sole object of divine worship—the Godhead is myself." This is future. There have been monstrous forms of sin, the papacy not the least of them, in which the prophecy has had large fulfilment : but the ever working enmity to God in the heart of fallen man has yet to be consummated.

We pass to one of the most difficult features in the prophecy, *the restraining power*—"he that now letteth." It is evident that St. Paul had spoken in Thessalonica upon this much more clearly than he now writes. "I told you, and ye know what withholdeth." It is also evident that he does not write more specifically merely because it was needless to do so. His reticence is rather due to the fact that such was the restraining power that it would be highly impolitic, dangerous even, to specify it in a letter which predicted its removal, and which, falling into the hands of its supporters, might provoke hostilities. The well-known interpretation which identifies this mysterious restraint with the Roman Empire seems to call out the question, What were St. Paul's personal expectations? By some it is answered, the lawlessness to which he refers is the violent enmity of the Jew; and Rome it was which restrained and kept under Jewish violence. St. Paul had experienced both this enmity and its restraint. And he foresees, so it is by some supposed, a removal of that restraint in the decline of Roman power, and then a full and final development of Jewish hatred of all that is called Christian. "There is," writes an expositor, who takes this view, "only one objection to this interpretation of the apostle's words—they have never been fulfilled. The Roman Empire did not fall as speedily as St. Paul expected: there was, when it did fall, no such manifestation of a Jewish man of sin: and the Lord's coming is even yet future." The objection, thus frankly stated, is surely enough for the rejection of the apostle's supposed expectation, as the intention of the prophecy. He may have had such expectation. We may perhaps distinguish between his expectation as a man, and his prophecy as the utterance of an inspired man. Is it not possible that he may not have known the precise fact in which the prophecy was to be fulfilled? May it not have been with him as with the elder prophets, "enquiring and searching diligently what or what manner of time the spirit of Christ which was in them did signify"? And if he had a private expectation of a Jewish outburst following the fall of Rome in the near future—an expectation which was not realised in event—the prophecy is not therefore reduced to a mere natural anticipation of future things, probable to human judgment carefully examining the trend of things present. It remains a revelation by the Holy Ghost of actual historical events to be.

However, it seems certain that whatever his private expectation of a manifested lawlessness, he must, in some sense, have intended Rome by the restraining power. And his language justifies the thought that Rome, in some sense, was intended by the Holy Spirit of the prophecy. "Ye know what restraineth," here written, implies that he had told them, not as his own opinion, but as the word of the Lord, that Rome in some way would restrain the "lawlessness" surging beneath the crust of society, from its final manifestation, until Rome had been taken out of the way. But Rome need not be the Roman Empire. It was the rule of Roman law, and the authority of the Roman magistrate that formed a bulwark of defence against popular violence. These of course were enforced by Roman military power, by Roman Empire. But these, and not merely force, were the defence of Christianity, where Rome was her defence.

Now, if it may be said in truth that the Roman Empire still exists in the nations which now occupy the Roman territory; much more confidently may it be said that Roman law exists, and is the informing spirit in all the legislation of those nations. It is still Roman law which restrains lawlessness, and so the prophecy remains a solemn word of warning that in His time God will break down the barriers

by which law and government now prevent the outburst of the revolutionary spirit: with the result of a general anarchy and confusion, such as on a comparatively small scale have been in the revolutions of modern Europe—anarchy and confusion out of which shall spring the one strong man, to be in his own commanding person the all-subduing power.

Is there anything in the phenomena of our own time to make the prophecy of practical interest to us? Surely there is. Who knows not, feels not, a lawlessness everywhere in the professing Church itself? It boasts itself already in the open. The undercurrent of revolutionary principle, the spirit of the commune, and also a godless socialism, seems to be strengthening and preparing for its permitted fulness of manifestation. And if, as is the case, the lawlessness of the prophecy is against God, are there not ominous signs of a wide spread rejection of God, both in public and in private life? To use a phrase of the Dean of Norwich, "the domestication of infidelity" is going on apace in a multitude of popular prints to be found in many a professedly Christian home, in many an English drawing-room.

In the estimation of not a few who still speak of the Bible as a good book, it is nevertheless crowded with imperfections, and often neither genuine nor authentic. Again, what parish clergyman does not know that one of his chief difficulties is a prevailing hard indifference to all religion. "There is nothing true—and it does not matter," is a common creed. Men have not sufficient interest to attack the faith, until they are pressed by the law of God which imposes restriction in the gratification of the senses, and then indifference becomes rebellion. "We will not have God to interfere with us and our pleasures—down with religion."

Again, who does not meet with the already avowed and open blasphemy which declares a "collective humanity" to be the only god? Man is already man's deity. But human nature cannot long worship the abstract, it must have the concrete; it must have some personal representative of this "collective humanity." Hence the almost worship of the public man of commanding and supreme genius—worship which cares nothing for his religious or moral character.

Once more, is it not true that the intellect of man was never so self-asserting as now, never so confident in its own resources, never so proud in its avowed desires to show itself independent of God? And to what is the tendency of intellectual influence? It is to a rank materialism: to a compulsory worship of the beast. "The value of wealth increases with the growing refinement of taste. The purest attributes of the human mind—the love of art, the worship of beauty, the keen sense of grace—combine to render intellectual man the slave of material prosperity." We are told that it is our wisdom to regard only the things of time and sense, to live for this world and not another, to be wholly occupied with what we can see and feel. The only immortality offered is that of being remembered here, for a few years after death. And as for God, if there be a God, he is an unknown God, and it is best to erect no altar to Him. Such is the character of much that we hear and read, and from men of the highest culture.

These are characteristics of our time whereunto we do well that we take heed as we view them in the light of God's sure word of prophecy. Taught by that word let us know the real character of modern infidelity beneath its mask of courteous liberality. The "Free thought," falsely so called, which repudiates all positive truth, which scorns the Bible as an antiquated fable, will not always be content to

tolerate the acknowledgment of God, and of the Bible as His word, by others. The time is coming when a confederacy of impious men shall demand the extermination of the Christian faith, and the death of all who will not receive the mark of the beast nor worship his image. God has revealed this consummation of infidelity that we may know what it really is, under all the disguises of the present: and surely, in the revelation of the judgment to fall upon that consummation, that we may know, to our comfort, that as infidelity advances, so it is advancing to its final destruction by the breath of the Lord's mouth, by the brightness of the Lord's coming.

Things New and Old.

THE PALGEY MAYIM, OR "THE RIVERS OF WATER."

An example of *Ellipsis* taken from Part I. of Dr Bullinger's new work on "Figures of Speech."

PROV. xxi. 1.—"The king's heart *is* the hand of the LORD, as the rivers of water; he turneth it whithersoever he will."

Here the second sentence is manifestly incomplete. There is a subject, but there is no verb, and no object, as will be seen if we present it in this way:—

<i>Subject.</i>	<i>Verb.</i>	<i>Object.</i>
The King's heart	| is |	in the hand of the Lord.
as the rivers of water	| . . . |	. . . . .

It is clear from this that we have to supply both the verb and the predicate in the latter sentence. What they are will be seen more clearly when we translate the other words more correctly.

The expression "rivers of water" is in the Hebrew פְּלֵגֵי מַיִם (*Palgey mayim*). *Palgey* means *divisions of* and is the plural construction of פָּלַג (palag), *to divide*.* The name of the Patriarch Peleg (*i.e.*, *division*) was so called "because in his days was the earth divided" (Gen. x. 25). The term *palgey mayim** is the technical term for the little channels or gullies of water which *divide* an Eastern garden into small squares of about 12 feet each, for purposes of irrigation. Hence the word is used for any little channel by which the water is distributed or *divided*, especially the channels which divide-up a garden. It is used also of the trickling of tears. In Ps. i. 3, the man who meditates in the law of God is like a tree planted by the *palgey mayim*, *i.e.*, in a garden, where it will have a sure supply of water and the constant care of the gardener! Not left out in the plain to shift for itself; to thrive if it gets water, and to die if it does not.

These little channels were filled by the gardener with water from the spring, or well, or fountain, which every Eastern garden must possess; and then the water was sent first into one channel, then into another, by the simple movement of his foot: as it is written, "the land whither thou goest in to possess it, is not as the land of Egypt from

* פָּלַג (*palag*), *to divide*, occurs only in Gen. x. 25. 1 Chron. i. 19. "In his days was the earth divided." Job xxxviii. 25, "Who hath divided a watercourse," and Ps. lv. 9, "Destroy their tongues and divide them."

whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs" (Deut. xi. 10). The gardener did not deign to use a tool, or to stoop down and use his hands. But by simply moving the foot he dammed up one little stream, or by a similar movement he released the water in another.

Now we are able to supply the *Ellipsis* correctly in this verse:—

"The king's heart is in the hand of the LORD as the palgey mayim [*are in the hand of the gardener*]: He turneth it whithersoever He will."

To an Eastern mind this would be perfectly clear without the supply of the *Ellipsis*. Just as in England we use the expression, "A coach and four" and the supply of the *Ellipsis* "horses" is wholly unnecessary. But an Esquimaux, or a South Sea Islander, or an Arab, would ask, "A coach and four what?" It would be unintelligible to him, while with us it needs no explanation.

So when we learn and understand the customs and peculiarities of the East we can supply the *Ellipsis* from our knowledge, as Easterns would supply it naturally.

The teaching of the passage then is that just as the little channels of water in a garden were turned about by the simple movement of the gardener's foot, so the king's heart is as easily turned about by the LORD, "whithersoever He will."

Oh how full of comfort for ourselves, for our friends, for our children to know this, and to be assured of it! "On that night could not the king sleep" (Est. vi. 1). A sleepless night! The king's heart reversed—the law of the Medes and Persians brought to naught—and Israel was delivered. Oh how simple! Let us never again limit His almighty power—and it is almighty power that is required to turn the heart of man. We know how difficult it is to convince even a friend on the simplest matter of fact. But let us remember that the heart of even an Eastern despot is as easily turned by the LORD's mighty hand as the *palgey mayim* are turned by the simple movement of a gardener's foot.

"ALL THINGS WORK TOGETHER."

"All things work together for good to them that love God, to them who are called according to His purpose"—Rom. viii. 28.

"To them that love God, to them who are called according to His purpose." "According to His purpose,"—for He had purposed before the world was who His called ones should be, and also purposed that all things should work for their good. The doings of His grace in time are ever the result of the purposes of His grace before the foundation of the world. (Rom. viii. 30).

"Them who are the called according to His purpose"—"called" to know themselves as guilty before God and

* The word is used of any very small artificial channel. The following are all the occurrences.

- | | |
|----------------|--|
| Job xxix. 6. | The rock poured me out <i>rivers</i> of oil. |
| Ps. i. 3. | Like a tree planted by the <i>rivers</i> of water. |
| Ps. xlv. 4. | A river the streams whereof shall make glad. |
| Ps. lxxv. 9. | Enrichest it with the <i>river</i> of God. |
| Ps. cxix. 136. | <i>Rivers</i> of water run down mine eyes. |
| Prov. v. 16. | (And) <i>rivers</i> of water in the streets. |
| Isa. xxx. 25. | <i>Rivers</i> and streams of water. |
| Isa. xxxii. 2. | As <i>rivers</i> of water in a dry place. |
| Lam. iii. 48. | Mine eye runneth down with <i>rivers</i> of water. |

deserving of eternal condemnation—"called" to know the all-sufficiency of Christ to save—"called" to trust in His atoning death as their only hope of salvation—"called" out of the world; no longer to revel in its gaities, to enjoy its fellowships, or be swayed by its principles—"called" to be followers of the Lord Jesus through evil report or good report. This is the calling which distinguishes those who love God, and for whose good it is said "all things work together."

Yes—"all things work together." It is not said that they work singly or alone, but in relationship to one another they "work together." One little thing which we cannot at all understand, or see the reason of, the Lord sees it is necessary to make several other things properly work for our good. Without that one thing—that one very unpleasant thing—all the rest would not be for our benefit.

We are too apt to look at things singly, and therefore the mind often becomes perplexed. A single thread is not of much importance in itself, but if left out in the weaving, the pattern in the loom would be rendered imperfect.

These "all things" are so many shuttles running to and fro, weaving the web of goodness and blessing for the children of God. The hand that throws the shuttles is the hand of Jesus. In the web He weaves, no thread will be found misplaced, when the weaving is over.

Therefore let us leave all things in the hands of Jesus, who has the whole plan of the life of each believer always before Him, and who in His infinite wisdom understands how to put one thing to another, so as to produce the best results and accomplish all His purposes of love.

Let us trust in Him at all times, even when our expectations of earthly things are disappointed and our plans frustrated, or when darkness surrounds our path, and trials and affliction are our portion; being sure that when we have attained a keener vision and a fuller understanding than our pilgrim state affords us, we shall see that "all things" did but work together for our good, whilst they also testified to the wisdom, power, and love of Him who "doeth all things well."—From *Counsels and Thoughts for Believers*, by Thomas Moor, published by Nisbet and Co.

THE NEW COMMANDMENT.

1 JOHN ii. 8-17.

IT is told of an old divine, that, travelling through his diocese on a journey of inspection in the disguise of a tramp, he was kindly entertained in a Christian family, and at prayer time, being catechised with the rest, he was asked how many Commandments there were. "Eleven," said he. On being corrected, he replied, "A New Commandment I give unto you, that ye love one another." He might have counted twelve, for in 1 John ii. 8 we have a *second* "New Commandment." The New Commandment of John xiii. 34 had now become "old," more than half a century old: the Apostle John so describes it. Compare 1 John ii. 7 with 2 John 5. But he goes on to say, "Again a New Commandment I write unto you." What is this Commandment? To this question there seems no direct answer. "Always read the context and plenty of it" is a

most useful maxim here as elsewhere. Read on for a few verses, and we meet the words: "*Love not the World, neither the things that are in the World.*" If this is not the New Commandment, what is? It is *new*. There is nothing like it in the Old Testament, and though there is much to the same effect in our Lord's teaching, He never formulated it with the three-fold solemnity that He used in giving the command to love one another (John xiii. 34; xv. 12, 17). This Commandment, though new, grows out of the old one, "Because the true light now shineth." What light? The light of the love of God revealed in Jesus Christ which shows what things are worth loving and what are not. Thus far seems plain, but verses 12-14 appear at first sight to have no connection with the argument, and to interrupt the sequence of thought. A little examination, however, shows that they lead up to the "New Commandment" in a wondrously beautiful way. Three things are declared in this Epistle concerning the World:

- (1) The things in it are "not of the Father" (ii. 16).
- (2) It passeth away (verse 17).
- (3) It lieth in the wicked one (chap. v. 19).

"Little children," says the Apostle, "you are very young in the faith, you do not know much, but you do know that your sins are forgiven, and you know your heavenly Father's love, you should not love what is 'not of Him.'"

"Fathers, you have had much experience of the goodness of the Lord, you know something of the 'deep things of God,' of His sovereign electing grace in the eternity that is past, of the glory awaiting you in the eternity that is to come, surely you cannot love that which passeth away like a shadow?"

"Young men, you are strong to fight, you have fought and overcome the wicked one; the world lies in his lap, can you condescend to love it? *Therefore, LOVE NOT THE WORLD, neither the things that are in the world.* If any man love the world, the love of the Father is not in him."

Solemn words these, and what a timely message to us who are living in "the last hour!" M.

Bible Word Studies.

BY THE REV. W. H. GRIFFITH THOMAS.

STEWARDSHIP.

Two words implying management, administration, stewardship. Literally, the "rule of the house."

I.—WHAT?

- 1.—Stewards of God (Titus i. 7; Col. i. 25).
- 2.—Stewards of the mysteries of God (1 Cor. iv. 1; Eph. iii. 9).
- 3.—Stewards of the grace of God (Eph. iii. 2; 1 Pet. iv. 10; see also 1 Cor. ix. 17).

II.—HOW?

- 1.—Faithful (1 Cor. iv. 2; Luke xii. 42, cf. Tit. i. 7; and contrast Luke xvi. 8).
- 2.—Wise (Luke xii. 42).
- 3.—Good (lit. good outwardly, or beautiful) 1 Pet. iv. 10.

Questions and Answers.

QUESTION NO. 203.

J. R., Havant. "I have for a long time been taught by teachers and Christians that when the Church of God was taken to be with the Lord, the Holy Spirit was also taken away from the earth. But I have learned from the Word of God that it will be just the very reverse. After the Church has been caught up the Holy Spirit will be *poured out* in even a greater fulness than what took place in the past, as recorded in Acts ii. It will be Pentecost over again, only in a greater fulness; the believing Jewish remnant will again become God's witnesses, and proclaim the Gospel of the Kingdom not only to the Nation of Israel, but to all the Gentile nations, according to Matt. xxiv, and these signs shall follow them that believe, Mark xvi. Will not thousands of both Jews and Gentiles be led to own Christ as the Saviour and Messiah through the Holy Spirit's testimony of the sealed servants of God of Rev. vii., the great multitude which no man could number in the latter half of Rev. vii. be the saved from among the Gentile nations who have been slain during the time of the *Great Tribulation*, because they dared to believe in Christ as their Saviour through the preaching of the Gospel of the Kingdom by the Jewish witnesses? Is not this redeemed company the future Gentile Wave Loaf; the 144,000 sealed ones the firstfruits unto God and the Lamb?"

The commissions of Matt. xxviii. 19 and of Mark xvi. 15-18 are two distinct and separate commissions; Mark referring to the *first* preaching of the Gospel *before* the destruction of the Temple (Mark xiii. 10). This commission was fulfilled by the apostles as stated in Mark xvi. 20, and is *ended, not to be repeated*.

Matt. xxviii. 19 is the commission for the Jewish ministry at the *end of the age*, Matt. xxiv. 14. Rev. xiv. 6, 7, the proclamation of impending judgment, without any promise of signs to accompany it. The miracles of that time will be those wrought by Satan with the Antichrist. "*The gates of hell*," which the Lord has said shall not prevail against His assembly (Matt. xvi. 18). This takes place after the Church, which is His Body, is removed.

Matt. xviii. 18-20 applies to the same time, and not at all to the present dispensation of grace during the Lord's absence. No individual or assembly possesses the *authority* of Christ to-day. The facts recorded in Acts ii. to xii. inclusive, represent the state of things in Jerusalem and the land of Israel, *during the millennial kingdom*, and not at all the church at present among the Gentiles: the blessings of the kingdom having been offered to the nation, with the Holy Ghost sent down from heaven, and having been finally refused by the rulers, there will be no *repetition* of Pentecostal scenes until the judgment is past and the kingdom is established in power *after* the destruction of the man of sin.

Let us compare the scenes in the Acts with the prophecies.

First, the multitude that came together on the day of Pentecost, represent a *restored people*. Acts ii. 5. Those who had been born (outcasts) in every nation under heaven had become devout men, dwellers (householders) in Jerusalem, illustrating Deut. xxx. 4, 5.

The Spirit given on the day of Pentecost is that to be poured out *after* the nation is restored (read Joel ii. 21-27) The 28th verse quoted in Acts ii. 16, 17 *follows the fact* foretold in ver. 27 of the prophecy.

In Acts ii. 41-47 we see the dwellers in Jerusalem, a *forgiven people*, illustrating Isaiah xxxiii. 24, last clause.

In Acts iii. in the healing of the lame man we see illustrated Isaiah xxxv. 6.

In chap. v. in Ananias and Sapphira, we see righteous government dealing with sin, illustrating Psa. ci. 7, 8, for Jerusalem is the city of the Lord.

In chap. vi. 15, 16, we see illustrated Isaiah xxxiii. 24, first clause.

In chap. viii. we see illustrated Ezek. xxxvii. 22, Samaria and Jerusalem rejoicing in one King, and in the same chapter, vers. 27-40, we see illustrated Zech. xiv. 17. The treasurer of a Gentile monarch doing homage to Jesus as the One of Whom the prophet had spoken.

In chap. x. we see the blessing of a Gentile householder dwelling in the land with Israel, hearing the *same word*, receiving the *same gift*, and submitting to the *same ordinance* as the saved of Israel; illustrating Num. ix. 14, last clause.

In chap. xii. we have the miraculous deliverance of the Lord's servant, the judgment of God upon the Edomite, the hereditary enemy of Israel, illustrating Isaiah xxxiv. 5, and lxiii. 4.

All these things show the pattern of the future millennial kingdom, and Jesus was proclaimed as the King (Acts ii. 30), the Lawgiver (chap. iii. 22, 23) and the Judge (chap. x. 42), as in Isaiah xxxiii. 22.

Scripture nowhere indicates a further out-pouring of the Spirit until after the final restoration of Israel to their land and the Lord is dwelling "in the midst of them" as stated in Joel ii. 27, then *afterwards*, ver. 28, the Spirit will be poured upon all flesh, then Acts ii. 17, 18 will be fully accomplished.

We can say nothing as to the identity of the companies named in the Revelation beyond the fact plainly revealed as regards the great multitudes in chap. vii. 9, that they came out of the great tribulation, but whether preserved alive through it or slain in it we do not know. It is better to say nothing than to propagate mere suppositions in matters concerning the Word of God.

QUESTION NO. 204.

D. W. S., London. "How is it that, although Christians in our day almost everywhere receive Matt. xviii. 20—"For where two or three are gathered together in My name, there am I in the midst of them"—as fulfilled every time they meet in, or unto, the Lord's Name, yet we never find the disciples, in New Testament times, nor the Apostles themselves, ever looking for the Lord's presence after His ascension, at their meetings. Assuredly, the Lord's promise holds good, His words fail not, but how are they to be interpreted? It seems to me that this Scripture, perhaps more than any other, requires to be "rightly divided."

Christians generally make two mistakes as regards Matt. xviii. 20.

1st. This passage, and also Matt. xxviii. 20, is not a *promise*, but a statement of *fact*; it is not, *I will be* with you, but, *I am*.

2nd. The passages do not apply to the present time, for the characteristic feature of the time is the Lord's *absence*, and believers to-day are not gathered to His Name.

This may seem startling, but Scripture proof is simple.

In 1 Cor. xi. to xiv. inclusive we have, by revelation from the Lord to Paul, the order for the assembling together of the saints among the Gentiles, the order for to-day. In these Scriptures it is repeated seven times, "when ye *come* together" (chap. xi. 17, 18, 20, 33, 34; chap. xiv. 23, 26);

it is never once said: "when ye are gathered together," nor "to His name."

The two are in contrast; to be "gathered to His Name" is a position of *authority*, as Matt. xviii. 18 shows; to "come together" to show the Lord's death is the acknowledgment of *His grace* who has made us "accepted in the beloved" in the value of "the offering of His body once."

Matt. xviii. 20 has no reference whatever to the Lord's table during His absence from the earth. Like the Lord's utterances in Matthew generally, its application is either to the time of His ministry on earth or to the time, after the translation of the Church, which is His Body, at the end of the age (Matt. xxviii. 20).

Jerusalem is the city which the Lord has chosen to place "His Name there." He chose it for His habitation, but when the man of sin shall be "sitting in the temple of God" then "Wheresoever two or three are gathered to My Name, there am I in the midst of them." These will be "days of the Son of Man," His manifested presence with His disciples at the end of the age (Luke xvii. 26), before His manifestation to the world in judgment. It is to the future "days of the Son of Man" at "the end of the age" that Matt. xviii. 20 and xx. 20 refer.

Signs of the Times.

JEWISH SIGNS.

"JEWISH IMPERIALISM."

In the light of the Apocalypse and the Old Testament prophecies these two words are wonderfully significant. They point forward to events which are rapidly developing before our eyes. They are used by *The Jewish World* as the heading of its leading article (July 14th). In that article we read that

"... The whole issue in all its manifold bearings is one of Jewish Imperialism.

"Shall we in the first instance simply look to home affairs? or shall we devote our attention to matters of interest and importance abroad? or shall we, recognising that we are part and parcel of the Jewish body politic throughout the world, take a bird's-eye view of the whole situation, and act not as an isolated case demands, but take measures according to the needs of the suffering and the misery of the larger mass? It is, in the first place, this tangible union, and in the second place, the recognition that each Jewish community is but a section of Jewry, which is the great and solid foundation of the Zionist movement. The measure of its success is based upon the fact that its leaders realised from the outset that they should act in such a spirit as shall benefit the majority in such manner as the majority desire to be benefited.

"Eloquent though the plea be that Westward lies the path of Jewish progress, the simple words of Dr. Friedlander, that the Jewish prophets, who were the seers for all time and all nations, saw a vision of human perfection that could be realised in the East, is an almost complete answer from a Biblical people to the suggestions made by Mr. Montefiore. But not only is this view, that in the "morning land" of humanity the Jew should re-organise and re-establish himself in order to develop himself to the highest capacity, in accord with sentimental ideas and the keynote of Jewish imperialism, but it, too, is true from the sheer practical side of daily life. . . .

"The point of success which imperial Jewish feeling desires to attain is a final settlement, an end to sojourning, and an end to wandering. This idea of the greater Jewry, an old idea revived by modern circumstances and remodelled by end of the century conditions, is spreading and has spread throughout the world far quicker than does the money of the Jewish Colonisation Association. . . .

"Certainly our people are in need of enlightenment and education, but before this there must be an answer to their appeal for help to be freed from the oppressor's hands. No local view takes in this broad issue and no isolated attempt could effect the emancipation of our people, and their emancipation should go before all things. The Jewish Colonisation Association and its advocates, and all other organisations in our midst, strive to do good; but until they recognise that the Zionist movement is the imperial life-reflecting movement amongst the Jews, until they see the paramount necessity of co-operation with it in its endeavours to emancipate our people, until then we shall be compelled to say, however Westward their position, and however progressive they may be, they do not understand the old current that is sweeping over modern Jewry."

RELIGIOUS AND SPIRITIST SIGNS.

THE MODERN PULPIT.

Instead of giving this month a number of separate and unconnected items showing the downward course which *Congregations* are taking; we feel it better to devote our attention to the *Pulpit*; and thus, not to give a variety of signs, but to call special attention to the solemn fact that the tendency of the teaching of the churches to-day is in agreement with the teachings of the Spiritualists; showing that in the near future the two may easily become one, and form part of the great religious confederacy which will be specially characteristic of Antichrist.

Things to Come would indeed belie its title and be incomplete and unfaithful if it did not warn concerning those things which are coming on the earth.

The Holy Ghost has given an epistle in two parts that has special application for these last days. In the 1st and 2nd Epistles to Timothy the word "charge" occurs twelve times. The Apostle, knowing, by the Holy Spirit, that corruption of the truth would set in after his decease, lays a solemn obligation upon all that would serve God faithfully that they should "preach the Word." There must be no departure from it, no compromise respecting it. The token of the last days being upon us would be this—"For the time will come when they will not endure sound doctrine," &c., and they therefore would select teachers to suit the tastes and desires of the natural heart. The gospel that man likes, makes much of his ability and his power to raise himself. Ruin he will not hear of. Tell him that by a process of evolution he can emerge into a superior being, and the preacher that does this will have the crowds to follow, and command the funds to build imposing buildings to support the delusion.

All such, both those who preach and those who hear, have not formed a right conception of sin. God's verdict against MAN has no weight with them—"By one man sin entered into the world and death by *sin*, and so DEATH passed upon all MEN, for that ALL have sinned" (Rom. v. 12). In the Gospel alone is the antidote revealed. It is not man's to provide. It is opposed to man's thoughts. It is the grace of God alone and nothing else. The apostle sums all up in a few words as to what those merit that preach anything else—"though we, or an angel from heaven, preach any other gospel unto you, let him be accursed" (Gal. i. 8).

One of the most glaring instances of the perversion of the gospel may be found in two sermons recently preached by Rev. R. J. Campbell, B.A., and published in the *Union Congregational Church Magazine* Queen's Square, Brighton (No. 1, Vol. 4, January 1899), from the text, "*The word was made flesh and dwelt among us*" (John i. 14).

His first point is:—

"*The principle of the Incarnation is present throughout the whole of nature.*"

The rostrum, on which a basket of flowers stood, supplied the illustration.

"The soil that has covered the roots has gone to build up the structure of the organism itself. . . . We are looking at light and

air, that in the process of the growth of these flowers have been concentrated, revealed. The invisible has become visible. . . . A mysterious principle is here at work; it is the principle of the Incarnation."

IT IS NOTHING OF THE SORT.

The flowers are assimilating to themselves that which is *natural* to them, that which according to the creative wisdom and power of God they *must do* to retain the life and beauty which is theirs by nature. It is their habit. The Holy Ghost's condemnation of such a declaration is to be found in 1 Cor. ii. 14: "But 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."

We give another extract:—

"But as ages grew we find that life itself differentiated and developed. Sentient life appeared—that is the life which *feels*—and succeeding to that there came the life which feels and *thinks*. Man became a living soul. In each of these advances we can discern the principle we have been discussing, the Incarnation. They are a series of incarnations, culminating in Him who was made in the image of God."

Where do we find in God's Word anything of this kind? To talk of man *advancing* is to deny God's revelation of him.

Of Israel that Word tells that in spite of all the advantages of "the adoption, the glory, and the covenants" (Rom. ix. 4) the *advance* they made was in the opposite direction to that which this false teacher would maintain, for the Spirit's charge against them is: "For the name of God is blasphemed among the Gentiles through you" (Rom. ii. 24); and of the other branch of humanity—the Gentiles—he declares: "being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being *past feeling* have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. iv. 18, 19). It is an awful thing to set at naught God's Word in these things, and throw defiance into His face by talking of advancement.

Here is another assertion:—

"In a manner the virgin birth at Bethlehem was anticipated by all lofty and religious souls. In the fulness of time the answer came; the Life was manifested, and the world has seen it. Mankind made a fresh start from the birth of Christ."

If this was anticipated, how is it that when He came *the world knew Him not*.

Again:—

"Granted that there is a God at all, His Incarnation is just what we might expect. It is a truth easy for the heart."

The apostle declares "Great is the mystery of godliness. God manifest in the flesh." This preacher flatly contradicts him by declaring that it is "just what we might expect," and "easy for the heart." Either he is a deceiver, or he is making the Lord Jesus one, of whom the contrary is testified, "He was in the world, and the world was made by Him, and the world knew Him not" (John i. 10), and the effect upon men was not what this preacher declares. God revealed, roused hatred instead of satisfying expectation—"but now have they both *seen* and hated the Father" (John xv. 24). "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19).

We have no hesitation in bringing in the words uttered by the Holy Spirit: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light" (2 Cor. xi. 13, 14).

But there are further depths to be reached yet before we have done with this preacher:—

"The Incarnation is God's assurance of the forgiveness of sins and the redemption of the human race. Now, how shall we apply this truth to ourselves in this Christmas season? *Frankly, I do not know—my work ends at this point.*"

Here is a confession! The One of whom he speaks and whom he so treacherously misrepresents had no uncertainty of this kind:—"The Spirit of the Lord is upon me, he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv. 18, 19), and when the apostle Paul received the Divine Commission it was in these words: "I have appeared unto thee to make thee a witness and a minister. . . . Delivering thee from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 16, 17, 18).

Here was one who had his message, and never had to stand helpless before his congregation and say "Frankly, I do not know."

The extracts to follow are taken from a second sermon by the same preacher, reported in *Union Congregational Church Magazine*, March, 1899, Vol. IV. No. 3.

"We obtain a certain amount of strength and comfort from the assurance that this world is Christ's world; that we are each of us living with Christ's life, dependent upon Christ's personal power. This doctrine, too, introduces us to the truth of the larger significance of Christ's work in the world. 'Never was he not,' as Athanasius so vehemently maintained. The Eternal Son of the Eternal Father was present in the world before the Christian Era, was incarnate in humanity before the historic birth at Bethlehem."

This, also, is teaching of the very worst kind, and contradicts the direct testimony of the Lord, and also of his Apostles. True, as Creator, it is His world in that sense; but in a moral sense it is not. Scripture is unmistakably plain on this point. Was it "Christ's world" when He said to the religious part of it: "Ye are from beneath; I am from above. Ye are of this world, I am not of this world" (John viii. 23). Those who would teach such doctrines are enemies of the cross of Christ. The gospel is hidden to their eyes. "But if our gospel be hid, it is hid to them that are being lost. In whom the

GOD OF THIS WORLD

hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, who is the image of God should shine unto them" (2 Cor. iv. 3, 4, R.V.). Nothing is said in these verses about this "present evil world" being "Christ's world," and neither can it be till the fiery trial of judgment is finished and that shout is given: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. xi. 15).

"Our moral sense is jarred upon by much that we are unable to cure. But what a difference it makes to us to reflect that Christ *is* nature, that the purposes we faintly discern there are His purposes, &c. . . . As creation proceeds He but expresses Himself. The life of God is no impassive loneliness, but a life of relationships, so that we may even say God is son, daughter, child, dependant. . . . Difficult as it seems to us to realize it, we must recognise that God is father—mother. . . . The world knew little about true fatherhood before Christ came. . . . The Son came to tell us of the Father and to redeem us to Himself. Christ contains humanity, and represents it in the Godhead."

We now proceed to prove the statement that we made at the commencement of this paper, that this is the teaching of Theosophy and Spiritism. It has also taken a prominent place in the Women's Congress, as we shall show in our next issue.

This is how Spiritists speak of the great mystery of the Incarnation. It will be found to coincide with the teachings of the Pulpit! *Light*, in reviewing a Spiritist book, says (April 22nd):—

"Apart from the personal life of Jesus, there are many suggestive thoughts in this book eminently deserving of earnest consideration."

Amongst these is the Incarnation of the Divine, not in Jesus only, but in all the children of earth, making them truly Sons of God. If we can but grasp this thought, then surely we have gained a power that will transform and uplift the world, and enable us to realise a little more clearly the possibility of a true brotherhood of the whole of humanity. We welcome this newer thought, from whatever source it comes, as a significant sign of a more spiritual conception of life now dawning upon us."

The Congregational preacher we are quoting, asserts that mankind made a "fresh start at the birth of Christ," and that "the Incarnation is God's assurance of the forgiveness of sins and the redemption of the human race."

He will find a supporter of this doctrine in the Spiritist teaching of *Light*, or perhaps it would be more correct to say that the Spiritists are before him and he is but a follower:—

"The exact point at which Jesus had arrived at the time of His martyrdom has not been definitely stated; but I judge that He was in what Mr. Harris calls the 'seventh round' of Adeptship, though the consummation had not been reached, otherwise He could not have been physically slain. It may be asked why the Arch-Adept of Nazareth did not protect Himself. This opens a vast mystery, concerning which I will only throw out the following suggestion: He could have put forth His adept power, consumed His enemies, and reigned by force. But He acted as He knew was best for the human race which He had come to save. He was rejected by most, and misunderstood even by many who received Him."—*Light*, April 5th, 1899.

The assertion of the Pulpit that *the principle of Incarnation is throughout the whole of Nature* until the life which feels and thinks, when "man became a living soul," is paralleled in the teaching of Spiritism. Witness the following:—

"To turn directly from the glorious vision of the Divine Sonship of Humanity, as spirit begotten of the Spirit, to that heart-rending revelation of the degradation of men and women, brings one face to face with a contrast acute, terrible. And yet if our faith in the ultimate destiny of man is to be held at all, it must be held in the full consciousness of these terrible facts. . . . If we can face the fact of these hundreds of lives sunk in degradation and still affirm, 'I believe that the Divine nature is in man; that God is the Father of these; and that their destiny and mine is union with Him. . . . All created things are in varying degrees manifestations of the Infinite Parent Spirit,' that is our starting point. . . . When the Divine Breath descended into flesh and entered into union with the psychic, man became a vast capacity for God: for the Divine Parent imparted to humanity the potentiality of will and capacity to choose, which involves the capability of being filled with the fulness of the Divine Character."—*Light*, May 27th, 1899, p. 248).

This is Spiritist teaching up-to-date. Where can any difference be discerned from the teaching promulgated in many pulpits at the present time, notably from the one that is now under notice?

The extract from the sermon giving this expression "Christ is nature, and that God is father, mother, &c." is in agreement with the present phase of Spiritism—we say present phase, because the ground is being constantly shifted:—

"In the word 'Nature' we find the clue which leads to the idea of 'The Motherhood of God' What if the profound Eastern idea of the Motherhood of God, allied to our already fruitful idea of Immanent (instead of the transcendent) God, should turn out to be the practical emancipation of the Western mind introducing it to a thought of God which will bring Him absolutely near?"—*Light*, July, 1899, p. 318.

It might be thought that all this gasconade that goes under the name of philosophy is not worth our attention. Neither is it, but for the fact that it calls for special notice just now, because this very preacher is taking a leading part with others in promoting the effort to raise funds for a sort of Congregational Cathedral at a cost of £70,000.

"BOLD PROPOSAL OF BRIGHTON CONGREGATIONALISTS.

"The design far surpasses anything architectural that Nonconformity has ever yet accomplished. A church with a lofty dome, towers and statues, a stately facade, rich in stained glass, in mosaics, and in carving—it is, in short, a building of dignity and beauty. . . . 'We shall build if we can get the money,' said Mr. Campbell, 'and I believe we shall get it.' In commending the scheme to his congregation, Mr. Campbell said it was generally agreed that Brighton

was the best preaching station in England for Nonconformists. Did not the late Mr. Spurgeon say so?"—*Daily Mail*, May 13th, 1899.

The reverend gentleman judiciously left out one thing. Mr. Spurgeon never said that Brighton was the best preaching station for Unitarian doctrine and Spiritist teaching; he referred to the Truth that he, for so many years, faithfully preached.

This thirst for popularity is affecting the pulpit in many ways. There is a surrender of definite religious conviction which begets a feeble kind of neutrality. Pulpits are thrown open to preachers of this stamp by men who do not go to these lengths; and when a quiet protest is made, excuse is put forward shewing a spirit of indifference that betrays a want of real and serious conviction. It is no justification to reply that such men are "living very near to God." Our manifestation of the true life will be in proportion to our valuation of the Word of God. "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. xxiii. 28).

Editor's Table.

REFERRING to the announcement in our August number, we are glad to be able to state that copies of

VOLS. I. and II.

are promised for delivery by November next. It will readily be understood that the quantities being small we shall be obliged to charge a special price, *viz.*: 3s. 6d.

We may also state here that through a mistake the Vols. have hitherto been charged at 2s., instead of 2s. 6d. as other similar magazines. In future the price of all the bound vols. will be charged 2s. 6d. nett (with the exception of Vols. I. and II.).

We hope our readers are pleased with the improved paper on which the New Volume is being printed.

ACKNOWLEDGMENTS.

<i>Things to Come</i> —E. J. (per Stoneman), 2/-,			
A friend, 3/-		0	5
<i>Evangelical Mission to Israel</i> —			
(D. C. Joseph's Work in Mount Carmel)			
J. A., £12 2s. 6d., and the Misses G., £5	17	2	6
	£17	7	6

"THINGS TO COME" REPRINTS.

At the request of several friends we propose to publish in a separate form, articles which appear from time to time in our pages.

We are commencing with

"The Guilty by no means cleared" (May Number)
1d. each.

"Made Meet" (June Number) 1d. each.

"Santification" (July Number) 1d. each.

"Where to Worship" (August Number) ½d. each.

They will be in envelope size, and sold by

ALFRED HOLNESS, 14 Paternoster Row.

"THE DAWN OF HOPE."

Under this title the St. Giles' Christian Mission has published the 39th Annual Report of its deeply interesting work. The evangelistic spirit characterises it all and makes its presence felt. Contributions may be sent to Mr. W. WHEATLEY, 4 Ampton Street, W.C.

THINGS TO COME.

No. 64.

OCTOBER, 1899.

Vol. VI. No. 4.

Editorial.

THE ROYAL ROAD TO HOLINESS.

MAN is by his fallen nature selfish; and therefore is necessarily prone to be occupied with himself. And even Christians, who possess a New nature, are not free from this ever present temptation.

This is bad enough in itself and in its results; but, when it is substituted for occupation with Christ, then a double evil result follows:—the true way is forsaken, and peace is lost; the false way is taken, and misery is found.

The soul is deceived, because Christ is not altogether left out. He is brought in, but mixed up with self; and is thus dishonoured instead of glorified. He is not put first. It is "Self and Co.," and Self has got to do something, to "surrender" and "yield"; or else Christ is powerless to help. So that Christ is helpless until Almighty Self makes it possible for Christ to do anything.

Do we wonder that this new-fashioned theology fails to accomplish the object aimed at? Are we surprised to find that this "Gospel of Surrender," which comes to us New from the West, fails to produce the solid Christianity and holy living which the Old Gospel (which came to us from the East) has produced all through the ages? Ought not its very newness to have put Christians on their guard, and made them look with suspicion upon it?

Do they not see, now, that it is a failure? It is no Royal Road to holiness of life.

Like all human remedies "the dose has to be repeated" again and again, and even then brings no cure for the real evil, no relief from the conflict between the two Natures.

We have met with many who have been brought low by the use of these new-fashioned medicines, which are so widely advertised in the present day. For, while the remedies are used in vain, the disease continues to grow apace.

There is only one remedy; only one way; only one Royal Road.

But this is a very old Road: "the old paths," God calls it. Oh that we may succeed in leading some to seek for these "old paths," the path of peace and rest, the path of righteousness and true holiness.

In our last issue we pointed out this Royal Road; and showed that the secret lay in the utter rejection and obliteration of Self in all its ten thousand subtle forms, and the occupation of the heart wholly with God and His Christ.

This is no new remedy for the inherent evil tendencies of human nature. It is as old as the Word of God itself.

"They looked unto him and were lightened," is the description of those who use the remedy which God Himself has provided and pointed out (Ps. xxxiv. 5). And in the same Book of Psalms He has given us two "Cases" of those who tried other remedies.

These "cases" are given to us in two Psalms of Asaph. He was the one who went wrong in this matter. He forsook the fountain of living water, and hewed him out cisterns of his own devising; and the end of it is told for our warning. The new remedies nearly killed him. He tried two of them; and the second after he had proved the failure of the first! "So foolish was I (he said), and ignorant." It is the same to-day, and will be to the end.

Let us turn aside and read the Divine account of these two "cases." The first is given us in

PSALM lxxvii.

Here the soul looks within, as thousands are exhorted to do to-day. Asaph engages in a course of Introspection. See how thoroughly he did it:

1. I cried unto God with **my** voice,
Even unto God with **my** voice;
And He gave ear unto **me**.
2. In the day of **my** trouble I sought the Lord:
My sore ran in the night, and ceased not:
My soul refused to be comforted.
3. I remembered God, and was troubled:
I complained, and **my** spirit was overwhelmed. Selah.
4. Thou holdest **mine** eyes waking:
I am so troubled that I cannot speak. . . .
6. I call to remembrance **my** song in the night:
I commune with **mine own** heart:
And **my** spirit made diligent search.

What could be the effect of this self-examination but misery? And so it was. For he goes on to ask:

7. Will the Lord cast off for ever?
And will He be favourable no more?
8. Is His mercy clean gone for ever?
Doth His promise fail for evermore?
9. Hath GOD forgotten to be gracious?
Hath He in anger shut up His tender mercies? Selah.

Here is a "Selah," calling our attention to the break, and pointing us to the *misery* resulting from beholding one's own self, and from self-occupation. Well does it say "Selah." We have seen the cause for this lamentable condition of things. Now, what is to be its prevention and its cure? The next verse tells us:

10. And I said, **This is my infirmity**.
But I will remember the years of the right hand of the **most High**.
11. I will remember the work of **Jehovah**.
Surely I will remember **thy wonders** of old.
12. I will meditate also of all **thy work**,
And talk of **thy doings**.
13. **Thy way**, O God, is in the SANCTUARY:
Who is so great a GOD as **our God**?

14. Thou art the God that doeth wonders :
Thou hast declared thy strength among the peoples.
15. Thou hast with **thine arm** redeemed **thy People**,
The sons of Jacob and Joseph. Selah.

Here is another "Selah" pointing us to the Royal Road to peace and happiness. Misery was the result of his Introspection: and it must ever be so. For what is there within any of us to cause us the slightest satisfaction, except what God has done? "His workmanship" (Eph. ii. 10). "His new creation work" (2 Cor. v. 17).

Here, then, is the description of the first "case." We see the nature of the complaint: the effect of the wrong remedy; the miserable result; and the true recovery.

The second "case" is furnished by the same Asaph in
PSALM lxxiii.

Here, it is not introspection; not looking within, but *looking around*. Looking, not at self, but at others. Occupied, not with that which produces misery, but with that which produces *distraction*. The Psalm begins

1. Truly God is good to **Israel**.
Even to such as are of **a clean heart**.

Now see what the effect of this is. Asaph is looking away from himself, it is true. The inevitable result of looking at others, and especially at others who seem to be "more advanced," is to bring us back to ourselves and to reasonings about ourselves:

2. But as for **me**, my feet were almost gone;
My steps had well nigh slipped.
3. For **I** was envious at the **foolish**,
When **I** saw the prosperity of the **wicked**.
4. For there are no bands in **their** death:
But **their** strength is firm.
5. **They** are not in trouble as other men;
Neither are **they** plagued like other men. . . .
7. **Their** eyes stand out with fatness:
They have more than heart could wish. . . .
12. Behold, **these** are the ungodly,
Who prosper in the world;
They increase in riches.

What is the natural result of this occupation? He looks around and sees the righteous suffering, and the ungodly prospering. He sees the (apparently) needed one taken, and the useless, helpless one left. Naturally he gets *distracted!* and he exhibits this result of his mistaken occupation:

13. Verily **I** have cleansed **my** heart in vain,
And washed **my** hands in innocency.
14. For all the day long have **I** been plagued,
And chastened every morning.
15. If **I** say, **I** will speak thus:
Behold **I** should offend the generation of thy children.

Now comes the turning-point, which brings him back into the Royal Road.

16. When **I** thought to know this, it was too painful for me;
17. Until **I** went into the SANCTUARY of **GOD**;
Then understood **I** their end. . . .
21. Thus **my** heart was grieved,
And **I** was pricked in my reins.
22. So foolish was **I**, and ignorant
I was as a beast before thee.

Now we come out into the light. In the "Sanctuary," all is made clear (as was in the former case, in Ps. lxxvii. 13). The presence of God sets all right. Looking unto Him he

is "lightened." Now he gives up all other occupation and beholds only God. Hence he is able to say:

23. Nevertheless **I** am continually **with thee**:
Thou hast holden me by my right hand.
24. **Thou** shalt guide me with **thy** counsel,
And afterwards receive me to glory.
25. Whom have **I** in heaven but **Thee**?
And there is none upon earth that **I** desire beside **Thee**.
26. My flesh and my heart faileth:
But **GOD** is the strength of my heart, and my portion for ever . . .

Here is a blessed height to reach. We have seen the steps by which it is approached. And, having reached this Royal Road he travels on to the end; and tells us of his blessed and happy experiences, which he sums up in these words:

28. It is good for me to draw near to **GOD**:
I have put my trust in the **LORD GOD** (Adonai Jehovah),
That **I** may declare all **Thy works**."

Here, then, is the end of the whole matter. And it is nothing in himself or others—only God Himself and what He hath done. We need only add the one great lesson, and set up this sign or guide-post, which points out the way to the Royal Road, and say:

- If you want to be miserable,
Look within.
If you want to be distracted,
Look around.
If you want to be happy,
Look UP!

Occupy *your heart* with God, and with the *standing* He has given you in Christ, and we do not hesitate to say that your "walk" will take care of itself. In other words, God's remedy is a specific, which will accomplish a certain cure; while man's *nostrum* will and must assuredly fail.

Contributed Articles.

THE EPISTLE TO THE EPHESIANS.

I. Its Structure and Scope.

BY THE REV. DR. BULLINGER.

WE now come to the second part of the great Text-book of the Holy Spirit, which is His special instruction for the churches, and His special lessons written, not only *for* them (like all other Scriptures) but *about* them.

As in Romans we get all the truth concerning the standing of the sinner in Christ as having died and risen with Him, so, now, we are taken on to a further stage of direct, positive doctrinal teaching, showing how the sinner not only died and rose again in Christ, but is now, in God's sight and purpose, *seated* in Christ in the heavenlies.

But, before we take up its special teaching, as shown by its structure and its scope, we must first notice a remarkable circumstance connected with its title.

The facts are as follows :—

1. The titles of the books of the New Testament are the subject of such variations in the ancient manuscripts that they cannot be regarded as fixed, or altogether genuine.

2. The Revised Version puts the following note in the margin against the words "at Ephesus," in verse 1 : "Some very ancient authorities omit 'at Ephesus.'"

3. Among these authorities are B and \aleph : *i.e.*, the Vatican and Sinaitic, two of the most ancient manuscripts. The words, "at Ephesus," however, are written in the margin by a later hand. And a corrector of the Cursive MS., known as No. 67, has marked the words, in that MS., as suspicious.

4. ORIGEN (who died 253 A.D.) wrote a commentary on this Epistle, and it is certain that the words "at Ephesus" were not in the MS. he had before him.

5. The same may be said of BASIL (who died 379 A.D.) See *Contra Eun.* 11, 19.

6. MARCION, an early Christian writer, believed that this epistle was written to the Laodiceans.

7. The explanation of all this, probably, is that the epistle was *Encyclical*, and that the space now occupied by the words *ἐν Ἐφέσῳ (en Ephesō) at Ephesus*, was originally left blank, so that the name of the various churches to which it was sent could be filled in.

8. It is certain from Col. iv. 16, that Paul *did* write an Epistle to the Laodiceans : therefore, either an epistle has been lost, or this is the one so written. We prefer to believe that the latter is the case.

The Epistle to the Colossians appears to have been a similar epistle, to be sent round and read by other churches. For Col. iv. 16 says : "And when this epistle has been read among you, cause that it be read in the church of the Laodiceans also, and that ye likewise read the epistle from Laodicea." This latter would be the epistle now known by us as addressed "to the Ephesians," which, being *Encyclical*, would reach the Colossians "from Laodicea."

The interest of all this to us is—(1) no epistle has been lost! and (2) that this epistle to the Saints "at Ephesus" *was addressed to them*, but was addressed also to other churches as well, besides Ephesus, and therefore in a very special manner to us, though we shall continue to speak of it as, and to call it, "the Epistle to the Ephesians."

It comes to us therefore as the second great Text-Book of Church Doctrine, and cannot be understood until we have mastered the lessons taught us in the Epistle to the Romans. It follows that Epistle, and carries on its teaching.

Romans ends with a reference to the revelation of the mystery. Ephesians takes up that subject and unfolds it to us. The Doctrinal portion of Romans ends with the eighth chapter, and that chapter is the foundation on which the Ephesian truth is built. It is more like a treatise than an epistle.

The scope of the epistle will be seen from its structure :—

EPHESIANS AS A WHOLE.

- A | i. 1, 2. Epistolary. Salutation.
- B | i. 3-iii. 21. Doctrinal, as to our standing.
- B | iv.-vi. 20. Doctrinal, as to our state.
- A | vi. 21-24. Epistolary. Salutation.

From this it will be seen how large a portion—nearly the whole—is occupied with doctrine; one half as it concerns our standing, and the other half as it affects our state; thus showing that sound doctrine is the foundation and source of correct practice; while true practice is the outcome of sound doctrine.

The key to the whole epistle is contained in its opening words (as we saw was the case with Galatians). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ;" or, "heavenly places," as in the A.V. and R.V.

The sphere of these blessings, therefore, is heavenly, for they are "in Christ." He has entered into "heavenly places," and we are there in Him; for God "when we were dead in sins, quickened us together with Christ, and hath raised us up together, and made us sit down together in heavenly places in Christ Jesus" (ii. 5, 6).

So that we have here, as the scope of the epistle, a distinct advance on the teaching of the Epistle to the Romans.

But we must show the structure of some of these larger and more important members, in order to see the special points to which our attention is directed thereby.

THE EXPANSION OF "B" (i. 3—iii. 21).

Doctrinal.

B	a	c	|	i. 3-14. The PURPOSE of God (i. 9) in Himself (i. 9) concerning Christ Personal. "The Mystery of God."	
				d	i. 15-23. PRAYER to "the God of our Lord Jesus Christ," as to "c."
				b	ii. OURSELVES. The object of these purposes and these prayers.
a	c	|	iii. 1-13. The PURPOSE of God in Christ (iii. 11) concerning Christ Mystical. "The Mystery of Christ" (iii. 4).		
			d	iii. 14-21. PRAYER to "the Father of our Lord Jesus Christ" as to "c."	

Here we have three great members "a," "b," and "a." In "a" and "a" we have that which relates to God; in "b" that which relates to ourselves.

In the *first* member, "a" (i. 3-23), we have the purpose of God which He hath purposed in Himself concerning Christ Personal, and all that He has made Christ to be unto His People.

In the third, "a" (iii. 1-21), we have the same purpose revealed concerning the Christ Mystical, and what God has made His People to be in Him.

Thus in these two members we have the expansion of the opening words in i. 3.

Then in the second and fourth members ("d" and "d") we have two prayers. The first prayer (i. 15-23) is based on and refers to what goes before—the purpose of God, and what He has made Christ to be unto us: while the second prayer (iii. 14-21) is based on and refers to the Revelation of the Mystery, and what we are made to be in Christ.

A comparison of these two prayers will show this, as we shall see later. But note, now, that, in between these purposes and these prayers, right in the centre of all these blessings, we have *ourselves* described, who are the objects of both, and the recipients of all this wondrous grace.

We are described in our *past* and in our *present* condition, individually and collectively :

THE EXPANSION OF "b" (chapter ii).

b	e	|	ii.	1-3.	Past.	
	f	|	4-10.	Present.	{ g | 4, 5. Quickened. h | 5. By Grace. g' | 6, 7. Raised and Seated. h' | 8-10. By Grace.	
	c	|	11, 12.	Past.		
	f	|	13-22.	Present.	{ i | 13. Nearness in Christ. k | 14-17. Results. i' | 18. Access through Christ. k' | 18-22. Results.	
	c	|	11, 12.	Past.		

This expansion shows the wondrous workmanship (ii. 10) put forth in us and upon us, in God's purpose, and by God's grace.

We must, however, return now, to see what that "Purpose" is: though we can do no more than point out the *scope* of the member which sets it forth.

To go fully into all the words would be nothing less than a commentary. The scope is seen from the structure.

EXPANSION OF "c" (i. 3—14).

The Purpose of God in Himself.

a	g ¹	|	3.	BLESSINGS.	Exaltation.	"All."
	h ¹	|	4.	PURPOSE.	"According as he hath chosen us."	
	g ²	|	5.	BLESSING.	Predestination.	Sonship.
	h ²	|	5-8.	PURPOSE.	"According to the good pleasure of his will."	
	g ³	|	9.	BLESSING.	Revelation.	Making known His secret counsels.
	h ³	|	9, 10.	PURPOSE.	"According to his good pleasure."	
	g ⁴	|	11.	BLESSING.	Predestination.	Inheritance.
	h ⁴	|	11-14.	PURPOSE.	"According to the purpose of him who worketh all things after the counsel of his own will."	

From this it will be seen that the foundation of all blessing is in "the purpose of God" Himself. No sinfulness on our part hindered its outflow, and no merit on our part called it forth. The will of God is the source of all our blessing. The work of Christ is the channel of it. And the witness of the Holy Ghost is the power of it. (Heb. x. 7, 12, 15).

There is no reason for our blessing except in the spontaneous, free, eternal, everlasting, inexhaustible grace of God. It is this side of it which is further brought out in chapter ii. in connection with ourselves; but here (in chapter i.) it is God's side which is presented to us: and His "eternal purpose which He has purposed in Christ." It is the mystery (or secret) of His will" (i. 9) which is here made known.

This is a peculiar expression; and, with the word *μυστήριον* (*mysterion*) untranslated, it conveys little or no sense. The word translated (or rather transliterated) "mystery" means a *secret*.* We have a very similar expression in Judith ii. 2, where Nebuchodonosor, when about to set out on a great campaign, "called together all his servants and all his great

* See *The Mystery*, by Dr. Bullinger, price sixpence.

men and communicated to them the mystery of his will: "i.e., his *secret plan* of campaign, which no one knew but himself.

This expression is very interesting; not only because of the word *secret*, but because of the word used for "will." It is not the same word as in Eph. i. 9. Both words mean will: the one *to will or determine*; the other *to will or desire*.

With Nebuchodonosor it was what he willed, because he had *determined* to do it (it may be he had no choice): while with God (Eph. i. 9) it means that He willed it because he *desired* it.

In both cases it means: *secret purpose or counsel*.

This is what God is making known in this Epistle to the Ephesians. Romans was concerning the knowledge of *Man* and how he is justified. Ephesians is concerning the knowledge of *God* and what He has done, in blessing, for those whom He has justified.

This purpose (in chapter i.) is seen to be concerning Christ. All the blessings are in Christ ("g¹" i. 3). We are "predestinated unto sonship through Jesus Christ to Himself ("g²" i. 5). This secret counsel is concerning Christ ("g³" i. 9) given to the church and made the Head over all things—all things being headed-up in Him.

Hence the prayer which follows ("d" i. 15-23) is that we may have given unto us "the spirit of wisdom and revelation in the knowledge of HIM," and of "HIS calling," and of "HIS inheritance in the saints," and of "HIS power to us-ward who believe.

Having entered the school of Grace where the Holy Spirit is the teacher, the first lesson we have to learn is about ourselves, in the Epistle to the Romans. We are reprov'd and corrected as to this great lesson (in Corinthians and Galatians) until we have thoroughly mastered it.

Then we are moved up into a higher class; and our first lesson here is to learn God, and to have spiritual wisdom imparted to us. Having been taught that we died and have risen in and with Christ; and learned, not merely how He was substituted for us, but how we are identified with Him, we are then prepared to learn how God has not only raised us up together with Him, but made us sit together in Him in heavenly places in Christ. The first part of this "purpose" ("c" i. 3-14) is what He has made Christ to be unto us. While the second part of it ("c" iii. 1-13) is what He has made us to be in Christ.

In the real Divine order, of course, and as regards God, Ephesians comes before Romans: for it records God's eternal purpose "before the foundation of the world" (i. 4). But, as regards ourselves, in point of order and apprehension, Romans comes first. We approach these great truths from our own standpoint and must learn the lessons taught in Romans before we can understand the truths revealed in Ephesians.†

* By the figure *Hypallage*. See *Figures of Speech*, by the same author. Page 535.

† Just as with the great offerings in Leviticus. The Revelation begins, from God's side, with the burnt offering. But we begin, in our experience, with the sin offering, and learn their truths in the reverse order.

So also with the *Tabernacle*; God, in describing its construction, commences with the "Ark of the Covenant," and proceeds outward to the "Court" (Exodus xxv. xxvii.): but, it is through the "Court" that the worshippers enter, and learn the lessons, and all the blessed truths which are to be taught within.

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 "CROWN RIGHTS" OF THE LORD JESUS.

BY MR. ALEXANDER STEWART.

(At the Aberdeen Conference, April 1895).

IF you had never seen a New Testament before (put yourself in the position of not having seen one) and one were handed to you, and you thought, to begin with, that it was a document of importance, you would open it, and you would carefully study the very first words of the book, would you not? Well, the very first words of the New Testament are those to which I wish you to turn, the Gospel of Matthew (and I will say by the way, that not only in this gospel, but with regard to every book of Holy Scripture, it is of great moment that we should pay attention to the opening words). This is how the gospel of Matthew (and, of course, the New Testament) opens "The book of the generations of Jesus Christ, the son of David, the Son of Abraham"—the *book* and the *person*. God's revelation is a "Book." It was said to Moses, "Write in a book." It was said to John, "The things that thou seest, write in a book." What is characteristic of all the books of God is this, that their subject, their one main theme is the person of the Lord Jesus Christ. "Lo I come," He said, "in the volume of the book it is written of me," the *book* of the person. May we enquire who is this person? In Matt. i. 1 we find two particulars concerning the person of whom the book is written. He is "The Son of David"—"The Son of Abraham." We want to know who was Abraham? Well, he was the progenitor of that People we call "the Jews." It would be more appropriate, perhaps, to call them "Israel," or "the nation of Israel." At any rate, when God called Abram, that people was in him, and it is from that people that the Lord Jesus has sprung. He is "The Son of Abraham," the progenitor of the Jews.

Well, what about the Jews? We have been hearing that they are a monumental nation. They find their symbol in the burning bush. That symbol belongs to the nation of the Jews. That is the bush that burns and cannot be consumed. It has been burning for more than 2,000 years. Even in these days, in Russia at this moment, the fire is very hot, but the Jew is made of a material like *asbestos*, he cannot be burned up. You can no more destroy the Jew by persecution, than Nebuchadnezzar could destroy the three Hebrew children by casting them into the furnace of fire.

But then the Lord Jesus came of a special family in Israel; and the stream is narrowed when the second person is named. He was "the Son of David" as well as "the Son of Abraham," that is to say, He came in the royal line. Look at the second chapter. "Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king." You see we are in a regal atmosphere. Herod was not the right king, and had no business to be there. "Behold

there came wise men from the East to Jerusalem, saying, Where is He that is born king of the Jews? We have seen His star in the East, and are come to worship Him. When Herod had heard these things, he was troubled, and all Jerusalem with him." Now just fasten your mind on that for a moment. Our Lord Jesus Christ was born into this world a *King*, and He was born "King of the Jews." Then the question arises? What are the "crown-rights" of this personage who is born king of the Jews? He is a King, and when I say "crown-rights," I am saying a word that was well known in Scotland at one time. We are not talking this morning about the Lord Jesus Christ as head of the Church which is His body. As head of the Church He is the heavenly master of the individuals which compose the Church. But He, as King, is "King of the Jews," and ultimately the King of all the nations of the earth. These are His crown rights. Now we will go to scripture—Isaiah ix. 6, "Unto us a child is born" etc., also verse 7. Now we will go to the New Testament—Luke i. 31-33. "Thou shalt . . . bring forth a son, and shalt call His name JESUS. 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." Has that promise been fulfilled and made good? Not yet. Will it be made good? O yes. How do I know that it has not been made good? How do I know that the Lord Jesus Christ is not on the throne of David this morning? As a help to this conclusion will you read a verse in the Revelation, and when you are reading this book, read closely, for the scripture is such an accurate book. It is a very exact book in itself; but it is often very inexactly quoted. Here is a man preaching the gospel, and he says, "Except a man be born again he cannot enter the kingdom of heaven." On the instructed ear it jars. You say that is a passage in the gospel of John, and it is utterly impossible it should be written "the kingdom of heaven." Here is a man who prays that God might sanctify him—body, soul, and spirit. You say there is a hitch here—that is not what God says. He says, "Spirit, soul, and body." What is the difference? Just this, God begins with the spirit of a man and works out, and man begins outside and tries to work in. I am just saying that by the way, in order that we may see the Word of God in its exactitude. Well now, in Revelation iii. 21 there are two thrones—there is the throne of the Father, and there is the throne of the Lord Jesus Christ. Where is He sitting just now? He is sitting on His Father's throne, and He is waiting for the time when He will sit on His own throne. And that is of immense importance to believers, because when He reigns you are to reign with Him. He is sitting on His Father's throne at His Father's right hand till the time comes to take His own throne, which is the throne of David. And the subjects of His sceptre in that day are that Israel nation. God teaches us much by the way of type and illustration. Doctrinal things become very clear when illustrated by the types in the Old Testament, and just as He is going to get the throne of His Father David, David is mentioned and his history is a type of great David's greatest servant David.

You know before you get to the first book of Samuel you do not get such a thing as "a king" in Israel at all. They had a great deliverer in Moses; a great general in Joshua; they had judges raised up; they had Samuel the prophet; but as yet they had "no king." They wanted a king. What did they want Him for? That they might be like the other nations that God had intended them to be unlike. So they said, We must have a king, and we will

tell you what kind of a king we want. They were very explicit on that matter. They wanted one to judge them like the other nations, one who would go at their head and fight their battles. God said to Samuel, "They have not rejected you, they have rejected me. I brought them through the Red Sea and through the wilderness, and I planted them in the land, and cleared their enemies out before them. I have upheld them every day since then. What does this amount to? It means that they rejected the God that they could not see for a man they could see, and who would go and fight their battles. Saul was a goodly man. He made a fair show in the flesh. He was a strong, handsome man. "God gave them a king in His wrath." That king had to be set up and tested, and fail, and go down, before God brought forward the true King—David. And so we know that before Christ, must come the Anti-christ. Anti-christ must come before Christ, in one sense, as Saul came before David. But then Saul was of no use. He was good to look at; but when you wanted Philistines slain, you must have David, that youth, with sling and stone. After Saul had failed God brought him forward, the man after His own heart (*i.e.*, his own choice) David.

There are three points in the life of David. Turn to the 1st Book of Samuel xvi. chapter, "and the Lord saith unto Samuel, how long wilt thou mourn for Saul ?" You know how the sons of Jesse were made to pass before Samuel, and how the question at last was asked, "Are here all thy children," and they answered, "there remaineth yet the youngest, and behold he keepeth the sheep." David was of no account. You know how he was brought in, and Samuel was told to anoint him. This is a type of the Lord Jesus Christ, humble, despised, and anointed of the Holy Ghost—God's king whom he is surely going to set up on His Holy hill of Zion. Yes, David was God's anointed. But Saul was on the throne, and David had a good deal to pass through before he came to it. So you find in the 22nd chapter the state of things is this, "David therefore departed thence".....(read on to end of verse 2). Now just think of the situation—Saul is on the throne, and the multitude are with Saul. David is in the cave, and he has got those discontented people gathered all round about him—a small company they are. You see it is not very difficult to read that type, because just at this very moment it is not the Lord Jesus who is swaying the heart of the multitudes of the men of this world. It is another power, and the Lord Jesus at this very moment is the rejected Christ of God. Many Christians need to be taught that, that the Church of God is built on a rejected stone, and if the Church of God had been faithful to the Lord Jesus Christ it could never have forgotten that for one moment. Now the great thing in this present time is personal loyalty to the Lord Jesus Christ. It is just like the state of things in Scotland 150 years ago, when King George was reigning. They used to pass the glass over the water-bottle, that meant that they were toasting the king over the water. Yonder he was in France, and when he landed and set up his standard on the braes of Mar, those people came crowding round because they believed he was the rightful king. What Christians are to do in the present day is not to go to the multitude. They say misery makes us acquainted with strange bed-fellows. Perhaps it does—I am pretty sure it does, and very often a real Christian will find himself not in very good society if he is going to company with David and David's men, you may be very sure about that.

Well it did not last, and so you come on to the 2nd book of Samuel v. 1, 2....."Thou shalt feed my people Israel," etc. Now he is coming to his kingdom,

and you will find at the beginning of that kingdom David still had war, and it was only when Solomon came to the throne that there was rest, and peace, and blessedness over all the land. Therefore it takes the combined type of Saul, David, and Solomon, to illustrate the introduction of the millennial reign of the Lord Jesus Christ. And that reign answers exactly to the double type of David and Solomon, because when it begins, it begins in judgment, and the Lord is a man of war. But by and by, as you pursue it in scripture you find His enemies are subdued under Him, and then the glory of the Lord is seen by all, and the blessedness that you read of in the 72nd Psalm takes its place when He comes back. Remember we are not talking about the Church, we are talking about the Jews. When He comes back and takes the throne, He must have a people to rule over—that is the reason why the Jew cannot be obliterated. If the Jew, by persecution, by shedding his blood, and putting him to death could be blotted out, then there would be no house of Israel to reign over when the Lord Jesus Christ comes back. But God has preserved the people, and He knows where they are in all their scatterings—"He that scattered Israel will gather him." There is nothing more certain than that, that God will bring that people into their own land together again, a people for a possession of the Lord Jesus Christ over whom He will reign.

Now, what I want to turn you to is Ezekiel xxxvi. 23. "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen whither ye went, and I will sanctify my great name which was profaned among the heathen." Here is a promise. Now spiritualise that: it is a very hard thing for the man who tries to do it. The people of the land—the scattered people, God will bring them and He will plant them in their own land. What then? This perhaps is a passage that has been a little too much overlooked. This is a passage that Nicodemus in the 3rd of John ought to have known, "I will sprinkle clean water upon you and ye shall be clean, etc.....I will be your God." Then xxxvii. 21, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them unto their own land." That is to say, they will not only be a nationally gathered people, but they will be a spiritually renewed people—a born-again people—that is what Nicodemus ought to have known. He should have understood that even for a Jew to get into the kingdom of God, he needed to be born again, born of spiritual water, even the Holy Spirit of God. They, when they come, and like Thomas look on the Lord Jesus, shall be born-again. Their filthiness will pass from them, and they will come into that kingdom a spiritual people over whom the Lord Jesus Christ will reign. This is a subject that is too little dwelt upon. It is not merely the Lord Jesus Christ coming back personally to reign over the Jews nationally; but that there is a mighty effusion of the Holy Ghost when the Lord Jesus Christ comes back. There is to be great spiritual blessing, for the earth is to be filled in that blessed spiritual sense with a people that belong to God. Well may we say, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name for ever," etc. Read that Psalm when you get home. Carry the thought in your mind of the Lord Jesus Christ reigning over that blessed people. Remember it goes to the ends of the earth, and remember his assistants in the judgment are the people who have come to Him during this time when He is in the cave of Adullam.

Things New and Old.

THE APOSTOLIC MINISTRY.

TWO LETTERS.

No. I.

I HAVE read with great interest the article on Paul's ministry. I had no idea his defalcation dated so far back as I now see it does. I had always put the beginning of it in Acts xxi. 4, where the Spirit said he should not go up, etc. I see now it really began at Jerusalem, and we find the reason of it in Gal. ii. 2: "lest I had run *in vain*," a falling away from the certainty—the faith towards God in Gal. i. 16, 17. How careful we should be, who have had these examples revealed to us. Oh, that we may walk in purity and humility. I would lay before you one point that I think you have overlooked. Paul's purification. In Acts xxiv. 11 he says it is only twelve days since he went up to Jerusalem. If you count the days you will find that he entered the temple the day after his interview with the elders—the day on which the riot occurred. The "seven days being almost ended," evidently alludes to the men who had the vow on them. The day ending in the evening.

"I will first put them out for you, as it will save you trouble.

Days		
1.	Arrival ...	Acts xxi. 17
1.	With elders	" 18
1.	Entered temple	" 26
	Riot	" 27
1.	Day after riot—before Council Night the LORD appeared	} Acts xxiii. 30
1.	Conspiracy ... ..		" 12
	Night-journey to Antipatris	" 31
1.	Arrival at Cæsaræa	" 33
5.	After 5 days	Acts xxiv. 1
1.	Day of trial	" 3

12.

"Thus showing that Paul must have entered the temple as purified the 3rd day after his arrival in Jerusalem. I think this teaches an important lesson.

"This, however, by the way. What I most want to lay before you is another proof that the Church—"which is his body"—dates from the 13th chapter of Acts.

"First let me premise that the twelve were called as apostles by our Lord *on earth*. Ephes. iv. 8 and 11 shows that the Lord called some apostles *after His Ascension*, evidently a *new* order.

"Evidently also the first of a new order.

"God hath *set* some in the church *first* apostles" (1 Cor. xi. 28).

"Built upon the *foundation* of the apostles and prophets" (Ephes. ii. 20).

"Looking at xiii. 2, Barnabas and Paul are separated for a special work. Acts xiv. 14 says: "which when the APOSTLES—Barnabas and Paul."

"Now Barnabas is never looked upon as an apostle (not being one of the twelve), yet here we see the Spirit calls him one. He must—together with Paul—be one of the new order of Apostles given after the Ascension of our Lord.

"1 Cor. iv. 9 (margin) bears this out—"the *last* apostles," and so does 2 Cor. xi. 13, "*false* apostles." The twelve must have been well-known to all believers—by repute, by name, by description, so that it would be almost hopeless to personate them, but it would be quite possible to personate an order called in the same way as Barnabas and Paul—no outward ceremony, or accompanying with our Lord on earth.

"Having then established that the Scriptures speak of a new order of apostles, that these are the first, the foundation of the church—His Body:

"Having seen that the only two who are definitely named as of this order were called to the office at the period of Acts xiii., may we not justly assume that this was the beginning of the formation of the Church—and not Pentecost, as I always used to think until I saw the reason why the Church was kept in mystery (secret)."

W. M.

LETTER No. II.

"We see nothing in the above remarks upon the Apostles distinguishing those called or sent after the Lord's ascension as a new order, that can be objected to. Besides Paul and Barnabas being distinctly called Apostles, Ananias was certainly sent by the Lord to fulfil the office of an apostle to Paul in Acts ix. 17.

"As regards the commencement of the Church as the Body of Christ, the building could not begin before the foundation was laid, and Paul laid the foundation, 1 Cor. iii. 10, 11.

"Then again Peter is not recorded to have preached Jesus as the Son of God, the truth on which the Church is built, and in quoting Isaiah xxviii. 16, where the word "foundation" occurs twice, it is entirely omitted in 1 Peter iii. 6, the corner-stone only being named. This Scripture entirely dissociates Peter from the foundation of the Church, both in his preaching and in his writings.

"I think Scripture does not warrant our charging Paul with "defalcation" when he became "to the Jews as a Jew." There is no evidence that he kept back or in any way withdrew from any of the truth that he had already taught, or that he in the least had lost faith in God when he adopted a more distinctly Jewish line of conduct. Paul is set before us in two aspects—in Acts xiii. and xiv., it is Paul the Apostle and his *apostolic doctrine*; in Acts xvi., etc., it is Paul the Jew and his *Jewish practice*. The former can be referred to as the pattern of the beginning of the gospel, apart from Jewish ordinances, as it is, in 2 Tim. ii. 8 and iii. 10, 11. This could not have been done otherwise.

"Acts xiii. shews us doctrine which is handed down to us through Tim. ii. 2. Acts xvi., etc., shew us that Jewish ordinances were not in the least abolished until Christ was declared Priest after the order of Melchizedek."

"Scripture gives no hint that it was *failure* on the part of Paul. If we think so there is this difficulty, that all the churches which his epistles are written to, and which were established as the fruit of his ministry, were gathered while he was pursuing a course of failure! Moreover, in the two places where the Jew was most marked in the taking of the Nazarite's vow, he received special encouragement from the Lord as regards his testimony, Acts xviii 9. and xxiii. 11.

"Acts xxi. 4 needs careful examination—it is very different from chapter xvi. 6; they were "forbidden to preach the word in Asia," by direct command of the Holy Spirit, *without intervention*—the preposition is *ὑπό* (*hypo*), they were *under* authority. In xxi. 4 there is human interposition, and the preposition is *διὰ* (*dia*). In 1 Cor. xii. the only gift named with the preposition *διὰ* is "the word of wisdom" (ver. 8). They could speak with *wisdom*, but not with *authority*; they could give good advice in the circumstances, but Paul was not affected by the circumstances, chapter xx. 22-24. Paul accepted the information as communicated *through* the Holy Spirit in the disciples, but rejected their persuasion as not having *authority*, chapter xx. 23." G. J.

Bible Word Studies.

BY THE REV. W. H. GRIFFITH-THOMAS, M.A.,
Incumbent of Portman Chapel.

"PLEASING GOD."

AMONG the words of the New Testament indicative of the believer's relations to God there are two or three, variously rendered in the Authorized Version, which depict the true and normal attitude of the Christian life as one of "pleasing God." Works done before justification are "not pleasant to God" (Article XIII.), but good works which follow after justification are "pleasing and acceptable to" Him (Article XII.), and it is worthy of note that all the passages in the New Testament about pleasing God refer, not to our judicial standing and position, but to our actual state and experiences. The words are *ἀρέσκω* (*areskō*), *ἀρέσκεια* (*areskeia*), *ἀρεστός* (*arestos*), *εὐαρεστός* (*euarestos*), and *εὐαρεστῶ* (*euarestēō*), and are derived from a root *ἄρω* (*arō*), *to join, to be fitted, and thus to please.*

I.—THE STANDARD.

1. We are to please God (*ἀρέσκων θεῷ*, 1 Thess. iv. 1), and this is not simply an ideal that we may possibly fail to reach, but a matter of duty, obligation, necessity ("we ought . . .").
2. This standard will often involve our not pleasing man (Gal. i. 10; 1 Thess. ii. 4; Eph. vi. 6; Col. iii. 22).
3. Yet there will be included as an element in it a very real opportunity and call to "please our neighbour" so long as our immediate object (*εἰς, eis*) is "that which is good," and our ultimate object (*πρὸς, pros*) edification (Rom. xv. 2).
4. One thing is absolutely excluded, and that is "pleasing ourselves" (Rom. xv. 1).

5. The constructions associated with this phrase are worthy of note:—

(a) *θεῷ* (*theō*), dative (*to God*); Our life ever lived *in relation and with reference* to God.

(b) *ἐνώπιον* (*enōpion*), genitive: Our life ever lived *in the presence* of God (Heb. xii. 21; 1 John iii. 22).

(6) It is a solemn thought that this life of pleasing God concerns the Christian alone—

(a) The non-Christian does not please God. 1 Thess. ii. 15 (*θεῷ μὴ ἀρεσκόντων*. Note *μὴ*).

(b) Because he *cannot* (Rom. viii. 8).

II.—THE POSSIBILITY.

God does not mock us by setting up a standard to which we cannot attain.

1. Our Lord realized it (Rom. xv. 3; John viii. 29).
2. Enoch realised it (Heb. xi. 5; note perfect tense).

III.—THE AIM.

1. This is one of the "ambitions" of St. Paul (2 Cor. v. 9).
2. It obviously and necessarily follows from the fact that we have been already by grace "accepted in the Beloved" (Eph. i. 7). "Accepted in" and "acceptable to" are the two inseparable aspects of the Christian life.

IV.—THE SCOPE.

How far does this attitude extend? To everything.

1. It was so with our Lord (John viii. 29).
2. It must be so with us. Col. i. 10: (*cf. Moule's Colossian Studies*, pp. 49, note 59-61), Titus ii. 9.

V.—THE MANIFESTATION.

How does this attitude of "pleasing God" express itself?

1. In surrender (Rom. xii. 1).
2. In obedience (1 John iii. 22 *cf. Col. iii. 20*).
3. In worship (Heb. xii. 28).
4. In self sacrifice (Heb. xiii. 16; Phil. iv. 18).
5. In service (Rom. xiv. 18).
6. In the entire outward expression of the life. Note "walk" connected with "pleasing God" in Eph. v. 8 and 10, Col. i. 10, and 1 Thess. iv. 1.

VI.—THE RESULTS.

What is the outcome of this in our own experience?

1. God's testimony to the fact (Heb. xi. 5).
2. Answers to prayer (1 John iii. 22).
3. Personal experience and satisfaction (Rom. xii. 2; Eph. v. 10. N.B. "Proving" and "approving").

VII.—THE SECRET.

St. Paul not only preached the need (*δεῖ*) but the secret (*τὸ πῶς*) of pleasing God (1 Thess. iv. 1). What is this?

1. On the Divine side.
 - (a) A work *within* (Heb. xiii. 21).
 - (b) A *Divine* work.
2. On the Human side.
 - (a) Faith (Heb. xi. 6).
 - (b) Surrender (2 Tim. ii. 4).

This, then, is the Divine revelation concerning the Christian life in relation to God; a life which delights in the acceptance of the will of God, a life which finds its supreme satisfaction in the anticipation of that Will (Col. i. 10; Moule *ut supra*); a life which realizes its true end in union with and obedience to that Will; a life which knows and shows that it can fulfil that Will because it is, not "under law, but under grace."

(The above has appeared in *The Record*.)

Questions and Answers.

QUESTION NO. 205.

S. S., Govan. "Would you please give an explanation of 1 Cor. xi. 19. This verse has been quoted to me by two brethren to justify their present divided state."

The verse explains the *causes* of the divisions, but it does not "*justify*" them. Certain things were allowed under the law because of the hardness of the heart. And so now there are "divisions," because so many, instead of recognizing the "One Body" which God has made, are more concerned about their own "Bodies." It is worthy of remark that these divisions have come about over "the Lord's Supper," as in Corinth. The Word says (1 Cor. xi. 28): "Let a man examine HIMSELF, and so let him eat of that bread and drink of that cup." But men to-day have improved on that, and they say: *let one man examine another man, and so don't let him eat.* No wonder there are divisions! The wonder is that there are not more.

QUESTION NO. 206.

F. S., London. "It would be helpful to many if, in these days of episcopal pretension, you would give us the Bible evidence as to Bishops and their functions."

The word rendered Bishop is *ἐπίσκοπος* (*episcopos*).

Among the Greeks it was the name given to commissioners appointed to regulate a new colony (Aristoph. *Av.*, 1022). It was also given to Inspectors, whose business it was to report to the Indian king (Arrian, *Jud.* xii. 5). Also to the commissioners appointed by Mithridates to settle affairs at Ephesus (Appian *Mithr.*, 48). It was used also of magistrates, who regulated the sale of provisions under the Romans (Charisius in the *Dig.* I. 4, 18).

In the Septuagint it is used of Inspectors, Superintendents, and Task-masters (2 Kings xi. 19; 2 Chron. xxxiv. 12, 17; Isa. lx. 17); also of Captains and Presidents (Neh. xi. 9, 14, 22). Antiochus Epiphanes appointed commissioners over the people to see that his orders were carried out in overthrowing the worship of God (1 Macc. i. 57; Jos. Ant. xii. 5, 4).

From all this it is clear that the *episcopos* held power, but it was in every case a delegated power which was responsible to a higher power. It is also clear that it was used much in the same way as we now use the word "Commissioner," *i.e.*, in connection with some new, special, or temporary duties, and not connected with a settled order of affairs.

According to the testimony of the *Papyri*, the title of settled official authority was *πρεσβύτερος* (*presbuteros*) *presbyter* or elder (our Alderman).

When we come to the New Testament, we find from Acts xx. that it was used as a synonymous title of elder, for in ver. 17 the Apostle Paul addresses the "*elders*" of Ephesus, and says in ver. 28 that God had made them "*overseers*," (*episcopoi*).

In 1 Pet. v. i. Peter calls them *elders*, and speaks of them in ver. 2 as *exercising oversight*.

In Phil. i. 1 "Bishops and deacons" are spoken of as though a Bishop was only another name for the *presbyter* or elder.

In 1 Tim. iii. 1-7 he speaks of the qualification of the *Overseer*, and in ver. 8 passes on the *Deacon*, as though *Presbyter* were included in overseer; and in v. 17-19 he speaks of these as *Presbyters*.

So in Titus i. 5, he says: "ordain elders in every city," and goes on at once to speak of these as bishops (ver. 7).

This seems to be conclusive as to existence of only two orders of ministry. Elders and Deacons, one of the special duties of the Elders being that of overseeing.

QUESTION NO. 207.

B. E. D., Cardiff. I should be glad if you could help me in this verse of Scripture. "Does the Cup concerning which the Lord Jesus prayed, 'Let this cup pass from me,' refer to His suffering on the Cross? or to immediate threaten danger?"

The prayer of the Lord Jesus, "O My Father, if it be possible, let this cup pass from Me," Matt. xxvi. 39, without doubt referred to the sufferings which terminated with His death. They immediately followed the prayer, for the Lord rose up from it to meet His betrayer.

The Lord Jesus spoke of "the cup" in two very different aspects; to the sons of Zebedee in Matt. xx. 23, He spoke of that which they could understand and partake of, the common lot of sinful men, Heb. ix. 27. He and they would die—would suffer death. But when speaking to the Father, death had a deeper aspect to the only begotten Son of God, for it was connected with the making reconciliation for sins and the destroying of Him that had the power of death; these were elements in the cup which none could drink but Himself. These were in view when the Lord prayed "Let this cup pass from Me." These caused that bitter cry: "My God, my God, why hast Thou forsaken Me?" The agony which produced this cry no created being can conceive, for the Man who uttered it was not only the Holy One of Israel, but, in His Divine Personality, the Son of the Living God.

Signs of the Times.

JEWISH SIGNS.

THE CASE FOR THE JEW.

Dr. Max Nordau has written a remarkable article in the June number of the *North American Review*. It is entitled "Israel among the Nations," and states "the case for the Jew."

We wish we could give our readers the whole of the article by this brilliant writer, or even a *résumé* of it. It traces the cause of Anti-Semitism to the roots, and discusses the Jewish problem in the light of the Zionist movement.

The opening paragraph of this complete analysis of the Jewish situation begins:—

"If the eyes be not purposely closed to facts, it cannot be denied that, at the close of the nineteenth century, there is in every land of the civilized world a 'problem of the Jew.' It is a question which presents itself in various phrases. Its best known and most brutal form is Anti-Semitism. It is an easy matter—and a proper one—to say that this statement is 'the disgrace of our times.' Such has the noble Emperor Frederick III. called it. But the philosopher cannot rest content with this. He seeks to trace the psychological roots of Anti-Semitism.

"The enemies of the Jew have one statement in instant readiness: 'The Jews are hated because of their evil qualities.' But this statement will not bear criticism. It voices a certain *naïve* self-deception,

amongst those who hate instinctively at first, and then seek for plausible and rational grounds upon which to justify the sentiment to their own conscience."

All this is important to those who know God's Word. The very fact that there is a "Jewish Problem" is a sign of the times which speaks with eloquence to those who have ears to hear.

THE JEWISH PARLIAMENT.

"We use no misnomer when we write of the coming Zionist Congress as the Jewish Parliament, for the passing week is that in which the delegates have been elected in all parts of the world in order to represent the Jewish electorate in all its scattered districts. The scheme on which it is based is perhaps not the best, but the numerical basis that gives representation assures the democratic character of the movement; and if the opposition have taken no part in this parliament it is not because they have been disenfranchised by reason of their opinions, but because they had not even the energy to put themselves in a position to elect delegates. The existence of this parliament, which this year promises to sit in session a whole week instead of three days, is in itself a great cause for satisfaction. Four years ago the congress was not even dreamt of, and to-day it is a voice that has a responsive echo throughout the world. It compels a concentration of thought which cannot be otherwise than good, for at least it compels attention from Jews to specifically Jewish matters. When we look back on the situation as it was a few years ago we must admit that a great power has leapt into being in our midst."

RELIGIOUS SIGNS.

"THE WOMEN'S CONGRESS."

It is difficult to know exactly into what division to place the Women's Congress that has recently caused such a stir. It is both political and religious, religion being made a prominent feature, and the movement being supported by prominent preachers in what are called "leading churches." We will look at this movement from a religious point and give first, the account of a service held in London for the exposition of

THE "GOSPEL OF HUMANITY."

In this way it will be manifest that there is close agreement among those that stand forth as exponents of "women's rights," whatever that may mean. The prayer began:

"Great power, whom we here acknowledge as the highest Humanity, whose children and servants we are, from whom we derive everything, and to whom we are bound to render everything, may we all seek to love Thee better, that we may know and serve Thee better."

"Great Power, 'Holy Humanity,' 'Humanity, Mother of us All,' 'Supreme Power,' 'Queen of Our Devotion,' 'Sovereign Lady of Grace and Tenderness, of Love, thou Virgin Mother, Humanity.'"

Such are some of the epithets to be found in the manual of devotion, placed in each cane-bottomed chair in this Chapel Street sanctuary. And this is the benediction that followed the concluding prayer; a farrago of nonsense and blasphemy:

"The Faith of Humanity, the Hope of Humanity, the Laws of Humanity bring you comfort and teach you sympathy; give you peace in yourselves and peace with others, now and always. Amen."

Their teaching and doctrines are here explained:

"It may be wise in order to avoid ambiguity, or any doubt as to our use of it, to say that, in using it, we substitute Humanity for God; the social type for the personal type of Jesus; our own inward growth in goodness for outward reward; the wisest benevolent instincts for grace; our selfish instincts for nature."

The "Women's Congress" was counted of such importance that a special Sunday was set apart to ventilate their cause. First on the list is a sermon by that avowed spiritualist, the Rev. H. R. Haweis.

"Mr. Haweis preached from Matt. xxvii. : 'And many women were there.'"

Another instance of using God's word as a book of phrases; pegs to hang up musty and stale platitudes. This Scripture, written by men moved by the Holy Ghost, was never intended for such use. A few lines from the sermon is all that can be given:

"In all that was good and noble God had given the great power of initiation to women. The least men could do was to side with it."

Then we have the sermon of the "Rev." Anna Shaw Howard, at Westminster Chapel. The burden of her message was "Toleration in religion."

"Miss Shaw announced her text from the chapter she had read—the first chapter of Joshua. 'Be strong and of good courage, neither be thou dismayed.' It was written, she said, over one of the great arches of the World's Fair at Chicago that the greatest product of the world since the discovery of America was *toleration of religion*, and from the hearts of those who read the message, arose a grateful Amen."

The *Daily News* (July 3rd), is careful to note that this chapel was built for the ministry of the late Rev. Samuel Martin, and holds 3,000 persons.

"Character she defined as what we are. She believed in heredity, but also in the power of infinite goodness, and she found there a source of strength which would enable them to rise above heredity and environment. Goodness was always stronger than evil."

Evidently the preacher had not studied the epistle to the Romans, for chapter iii. portrays man's character—woman's also, with "heredity" and environment thrown in.

The benediction that follows is in much the same strain as the previous one, for in the course of a concluding prayer she besought the blessing of "God the Father, God the Mother, and God the Great Teacher."

CANON WILBERFORCE

also devoted some time to the subject of the congress, and made some reference to "lifting humanity," and a few other unmeaning trivialities. Then last on the list engaged in this unprofitable work is

THE REV. F. B. MEYER.

He, like his colleague in this work of emancipating woman, takes a text which has nothing whatever to do with the subject, and was never written with the idea that it should be tacked on to, and be used for, such a purpose.

"In preaching a sermon addressed entirely to women, the Rev. F. B. Meyer, of Christ Church, Westminster Bridge Road, took as his text the words, 'This that this woman hath done.'"

It is degrading the Holy Word to use it in such way. It was the alabaster box of precious ointment that had been poured upon the head of that Blessed One that called forth such expressions of pleasure from His lips; and that this act should be proclaimed as long as the gospel should be preached.

To take such a passage out of its place and purpose, and use it because the word "woman" happens to be in it; to pump up a few commonplace ideas about loving co-operation of women, is to go down to a very low level indeed, and be on the same plane as the Rev. H. R. Haweis.

The most sensible advice that was delivered at this congress was given by the Duchess of Sutherland, according to *The Pall Mall Gazette*.

"BETTER SCRUB A FLOOR TO GAIN A MESS OF POTTAGE THAN WRITE NONSENSE."

And to this can be added, or preach nonsense either.

SPIRITIST SIGNS.

SPIRITISM THE FORERUNNER OF ANTI-CHRIST.

The Editor of *Light*, in the July number, has treated *Things to Come* to a column of paragraphs; but instead of meeting the indictment brought against Spiritism, as being the work of "demons, speaking lies in hypocrisy," seeks to turn the edge of the comments by winding up with some whimsical verses about a little dog that barked at the moon.

We may assume the interpretation is that *Light* is the moon which the little dog is not able to scare away. If the Editor had read the remarks of our number for July he would have hesitated to introduce such a simile, for in answer to the enquiry, whether "Spirits see the moon" the question is left unsolved, and it is a matter of doubt with them whether there is any moon to bark at.

But we leave this and devote our serious attention to that which has evidently aroused his indignation, *viz.*, our contention that Spiritism promulgates "doctrines of demons." To this we adhere and now emphasize.

If the Editor of *Light* turns to page 58 of *Things to Come* he will find that Mr. Owen—a Spiritist, and author of *Footfalls on the Boundary of another World*—was quoted as coming to the same conclusion. These are his words:

"There are more plausible reasons than many imagine, that the communications in question come from the powers of darkness, and that we are entering on the first steps of a career of demoniac manifestations, the issues whereof men cannot conjecture."

"Teaching things which they ought not"

(Titus i. 11).

The time was when this system of strong delusion was directed by those of lofty aspirations, misguided and deceived as they were, yet there was an effort to keep it, as they hoped, within the lines of that which was recognized by the writer as God's Word. The effort was vain. Some of them either abandoned it in disgust and despair, or found a refuge in the Romish communion.

The extracts we shall give will prove that these convictions are not a sudden outburst of temporary disappointment at a mere transient display of wickedness; but from the discovery that there was set purpose on the part of evil spirits to allure and lead to ruin. This will be shown by quotations going back to its early years.

The Editor of *Light* rather plumes himself upon our statement that "Spirit teachings are progressing with great rapidity." This has always been our position. And why? Because the Word of God declares it will be so. If he will read this article he will further learn what is to be the end of it. While he proclaims that his guides are bringing in an age of advancement, we declare that it will culminate in blackness and woe.

"Raging waves of the Sea, foaming out their own shame."

"That we can not only call spirits from the vasty deep, but that they will come when we do call, if they can once quaff, if not the bowl, the vital spirit of the blood through us as mediums . . . Hence cases of the most awful spiritual persecutions of particularly susceptible persons of to-day. . . . Selfish as they were then" (referring to their supposed time on earth) "to the very inmost depths of their natures, rush with a reckless and gluttonous appetite into the tissues of unfortunately open constitutions, and exult in breathing, drinking in, gustating with a cruel and relentless ardour the sensations and odours of this mortal life once more." (*Spiritual Mag.*, No. 44 New Series, page 350, 1869).

The writer then speaks of persons that experience "the most different conditions." "They trust in God, and his warriors and wise ministers," that he considers are "commissioned expressly for their service," before the subject is resumed touching bad spirits.

"Far different is the condition of others . . . With them the approach of spirits is not a visit . . . but an inroad. They come, the door once open, in crowds, in mobs, in riotous invasions. They run, they leap, they fly, they gesticulate, they sing, they whoop, and they curse . . . and a horror which no assumption of innocence can veil is the effluvia of their presence."

"They profess that they know God."

(Titus i. 16).

"There is no question with the wretched sufferers of their phantasmagorical assaults that they are the life and quintessence of hell . . . Mind, body, soul, memory, and imagination—nay the very heart—are polluted by the ghostly *canaille* . . . We have known such sufferers and know them still. When they have written praying for advice how to get rid of this pestilence, we could only say, 'Pray with all your might for it, and stick close to the Saviour Who cast out these tormentors in his earth life.' . . . It has been in vain. No prayer, no agony of petition . . . has been able to dislodge the foul and murderous crew." (*Spiritual Mag.*, 1869, pp. 351, 352).

The Editor of *Light* may rest assured we shall not be deterred from exposing the awful character of this rebellion against God that has come to the front in these last days, as He has warned us in His Word. That Word is "the Sword of the Spirit," and a well-trying weapon to cut at their pretentious babbling and awful blasphemies. But what can be said, when their own leaders have been obliged to come to the same conclusion? *We*, from the fixed and firm foundation of the inerrancy of the Scriptures—*they*, from actual testing, and results learned by untold suffering. More yet remains to be told, and we would impress upon our readers again that all these confessions are from their own writers, and are taken from their own magazine that was then edited by the late Mr. William Howitt.

"Satan himself IS transformed into an angel of light."

(2 Corinthians ii. 14).

"But we have not yet reached the abyssmal depths of the dark mysteries of the spirit world. There is a fact more startling still, if these spirit prowlers on the border lands of life are to be credited on their own assurances. When asked, and that by different persons in different places: 'Why do you intrude on me, and persist in your intrusion, though commanded to depart?' The answer has been: 'Because we live on you. Through your atmosphere we enter into the atmosphere of human life. That is our happiness, we know none else. We have none here; here all is dark, barren, and joyless . . . You are our highway, our bridge, our door, along which we travel, over which we pass, and through which we enter and again possess the heritage we had lost' . . . Struck with horror, one of these persecuted sufferers exclaimed: 'But this is a species of spiritual vampirism!'

"How so?" asked one of the tormentors. "Every grade of animal life lives upon another. For your physical sustenance you live on animal tribes, for your spiritual sustenance you live on Christ. He gave and gives Himself for the food of mankind. By His flesh and blood you exist; He is that living bread which came down from heaven, and we live on you and through you." (*Spiritual Mag.*, page 353, No. 44).

"False apostles, deceitful workers."

Let those preaching the Gospel of humanity take note of this when they find themselves declaring much the same, that *Christ heads humanity as such*. They must acknowledge the accord which there is in this teaching with their own—that mankind is Christ incarnate, and all that is holy in the life of any man is but an exhibition of the character of the Christ of Nazareth.

We have been going back to Spirit teaching in its comparative infancy. It is exactly the same to-day. Everything that so shocked the writer we have quoted, is present with them with just as much energy of blasphemy, and we might truthfully say even more defiant. The Bible is scorned, and to take up the idea of the writer—the door is opened wider to the invasion of a host of infuriated spirits other than those who are chained in darkness until the judgment of the great day.

We have maintained in these articles, and do maintain, and shall in God's strength continue to maintain, that the world is coming under the power of corrupt, deluding, or "seducing spirits," working out a diabolical plan, and will not rest until they see the consummation of all their schemes. "The prince of the power of the air that worketh in the children of disobedience" is the director of all (see Eph. ii. 2). He is "the god of this world," blinding minds that will not submit to the Gospel of God (2 Cor. iv. 4), and the goal he has in view is to command the worship of humanity. This pinnacle he will reach (see Rev. xiii. 4), but only to be hurled from his throne into the lake of fire to find that the great leaders of the humanity he has deceived have been there before him for a thousand years (compare Rev. xix. 20 with Rev. xx. 10).

Our readers will be surprised to read the following from *The Spiritual Magazine* as confirming the above:

"The fact is that a dark *imperium in imperio* is rife in the earth, whose potentate has been 'a murderer from the beginning.' It is a terrible and unrelenting force, which maddens whole nations into mutual slaughter; which makes popular the strangest delusions in those who imagine themselves to have outgrown all delusions . . . which throngs our mad-houses, and makes mad-houses of our churches.* . . . Of all madness that is the greatest which teaches us to ignore the frenzy which possesses us, and treats as superstition the enquiry into what so woefully ails us" (page 355, *S. M.*, No. 44).

Here, for the present we must close, yet we have not half done. Want of space alone makes it a necessity. The subject will be resumed, and witnesses shall be produced from the same quarter to show that Spiritism is anti-Christian, and is surely and rapidly preparing the way for Antichrist. It was in this way described in its earlier days by its upholders. What is it to-day? Advancing on the same downward course. We are confronted with a vast organization of evil spirits, having thousands of years behind them of acquired knowledge, beyond the reach of human control, outside human laws, and free from mortal restraint when once the door is opened for their entrance. This is awful, but so it is revealed, and as the day comes nearer for the return of our Lord so will these become bolder and more desperate. Are we as Christians to lose heart? By no means! Rather lift up the head and rejoice, for His coming draweth nigh.

In spirit we can go back to the time of the Reformers, and take up some verses of their song:

"Be of good cheer, your cause belongs
To Him Who can avenge your wrongs.
Leave it to Him, our Lord,
Though hidden yet from all our eyes,
He sees the Gideon who shall rise
To save us, and His Word.

As true as God's own Word is true,
Nor earth nor hell with all their crew
Against us shall prevail.

A jest and by-word are they grown;
God is with us, we are His own,
Our victory cannot fail."

* Our Italics.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places" (margin). The only sure defence by which the fiery darts can be quenched is "The sword of the Spirit which is the Word of God" (Eph. vi. 12, 17). And this is God's precious gift to His people.

Editor's Table.

"FIGURES OF SPEECH."

Part VIII. is now published, and it is estimated that there will be about *ten* parts in all, completing the whole work well before Christmas.

ACKNOWLEDGMENTS.

"Things to Come." R. R. M. 2 6
R. A. M. 2 6

BARBICAN MISSION TO THE JEWS.

God has wonderfully blessed the efforts of Prediger Lipshytz, the director of the Mission, and his earnest helpers. The report shows that the past year (ending March 31st) was one of the most successful the Mission has yet had. In spite of many difficulties occasioned by the removal from the old Mission premises in Finsbury Square, which were no longer available, the work has gone steadily on at the new temporary premises in the Commercial Road.

In reviewing the efforts of the past year a decided advance all along the lines of activity is noticeable. It is a matter for thankfulness that the new temporary premises are so accessible to the crowded Jewish population in East London. The attendances at the Saturday services have been very large, and the out-door efforts show progress.

There is no department in the Mission into which the element of evangelistic work does not enter. Those who have charge of the Mission have always studiously refrained from tabulating attendances, conversions, and baptisms, although many times they have been pressed to do this. Nevertheless, it should be stated that at no time during the year have they been without evidences of Divine grace working on the hearts of Jews; and the months of April, May, July, December, and March were marked by baptisms of those whose firm convictions and careful preparation made it clearly evident that the rite should not be withheld.

Although, as we pointed out in a previous issue of *Things to Come*, the chief anxiety of the workers at the present time is the raising of a sufficient sum to ensure the erection of the Gordon Calthrop Memorial Mission House, it is important to remember that there should be no falling off in the contributions to the General Fund of the Mission, or the work must necessarily suffer. Last year the total receipts amounted to over £1,200, but owing to the growth of the work, the expenditure increased, so that the year closed with a small deficit.

The work is needed, and under God's guidance and blessing it has been wonderfully prospered. We trust, therefore, that friends will generously support Prediger Lipshytz and his fellow-workers, that they may be strengthened and encouraged to even greater effort in the future.

The Editor will be pleased to receive contributions.

THINGS TO COME.

No. 65.

NOVEMBER, 1899.

Vol. VI. No. 5.

Editorial.

"BE PERFECT."

THE command of the Lord Jesus in John v. 36, that we should "Search the Scriptures" can be obeyed with great profit and blessing in connection with these words. There are strong grammatical reasons for taking this word "search" as *imperative*, for the indicative mood rarely, if ever, stands at the beginning of a sentence without the pronoun or some other word to indicate it. Further, the word "search" here means *to trace* or *track out*, as a dog or a lion traces out its prey by following the scent. So here it tells us that we are to *trace out* this word "be perfect," and follow it up and track it out and thus learn its lessons from the use which the Holy Spirit has made of it.

The word rendered *be perfect* here (2 Cor. xiii. 11), is *καταρτιζω* (*kat'-ar-ti'-zo*); and its lessons may be learned by noting some of the passages where it occurs. We will put the various English renderings in thicker type.

1. Matt. iv. 21: "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, **mending** their nets."

Here the word is rendered *mending*; and hence, we are taught that, *to be perfect*, we are *to get mended* as to our walk, our works, and our ways. The verb in 2 Cor. xiii. 11 is in the passive voice, and means *to get mended*, not merely *to mend*, as though the action were our own—for we are like the nets, in Matt. iv. 21, and we need another hand, yea, a Divine hand, to be put forth upon us. He alone can see the rents and the defects, He alone can see the danger arising to ourselves, from our habits of thought, our modes of speech, our methods of work; and He alone can repair what is broken and supply what is lacking, so that we may be fitted for the use to which He would put us, and for the service in which He would employ us. Thus *mended* we shall "be perfect" in the sense in which the precept is given in 2 Cor. xiii. 11.

2. Rom. ix. 22. Here we read of "the vessels of wrath **fitted** to (or for) destruction."

Destruction is all that these vessels are *fitted* for, and all that they are *fit* for. Hence, in the opposite direction, to be *fitted* for the work for which God has, in infinite grace, chosen us, is to be perfect according to 2 Cor. xiii. 11. This is the prayer on our behalf, that by the graces and gifts of the Holy Spirit we may bear faithful testimony and render faithful service for Christ the Lord. The end of all testimony is the glory of God in Christ, and if we are *fitted* for this by "the Spirit of truth" then we are perfect in the sense of 2 Cor. xiii. 11.

Do we ask how may we be thus *fitted*? The answer is, only by fellowship with Christ the Living Word: only by diligent study of the Scriptures—the written Word: only by making them the one object of our lives, and having the word of Christ dwelling richly within us. Thus and thus alone shall we be *fitted* for His service.

3. 1 Cor. i. 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that . . . there be no divisions among you; but that ye **be-perfectly-joined-together** in the same judgment."

Here, the meaning receives further light. *To be perfect* means not to be divided, but united. This we shall be if our one object be Christ and our desire that of Paul when he said, "that I may know Him" (Phil. iii. 10). It does not refer necessarily to outward unity. This seems to be man's only idea of union. The children of God are "all one in Christ," and there is no other union or bond of union. Man makes up his "divisions," and all within these he considers to be "united" or "in fellowship." But none of these barriers can separate, none of these folds can contain and include the whole "flock of God." Scattered and dispersed among all man's "divisions" will be found the members of the One Body, and these are "*perfectly-joined-together* in Christ their head. They are all of "the same mind" as to His glorious person; they are all of "the same judgment" as to His perfect work. They have one *standing*, "found in HIM" (Phil. iii. 9); one *object*, "that I may know HIM" (Phil. iii. 10); and one blessed hope, to "look for the Saviour, the Lord Jesus Christ" . . . and to be made like HIM, for He shall at His coming "change our vile body, that it may be made like unto His glorious body" (Phil. iii. 20, 21).

4. Gal. vi. 1: "Brethren, if a man be overtaken in a fault, ye who are spiritual, **restore** such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

This tells us that though we are perfect as to our *standing* in Christ, it is far otherwise with us as to our walk on earth. Hence this gracious provision for our deepest need:—"He restoreth my soul" (Psalm xxiii. 3). This is the special work of the great Shepherd Himself, and those who are "spiritual" are graciously permitted, yea, are exhorted, to walk in His steps in this matter. He restores us—considering ourselves. The spiritual are to restore us, considering *themselves*! How vast the difference.

Alas! Alas! Where are the "spiritual"? Where are we to look for them? Where do we see their spiritual efforts in obeying this precious word? Alas! we say again, they seem to read this verse as though it were written "If a man be overtaken in a fault, ye who are righteous judge such an one; spread abroad the sad news; each one tell the other 'not to say anything,' and above all 'do not say that I told you'; follow up 'such an one,' injure him (not in the spirit of

meekness) all you can; don't restore him, but cast him out; *not considering yourselves.*"

This is how Christians, to-day, try to "be perfect," and it is about the only thing in which they do actually reach "perfection" in the flesh. Yes, it is indeed "in the flesh" and of the flesh. For it is not the work of "ye who are spiritual."

Restoration, then, is one of the shades of meaning which this word has, and a comparison of this with the other passages will help to complete the picture. God grant that some "spiritual" may be found among us; and if any of us shall be tried, and be betrayed into some error in doctrine, or some evil in practice, oh! that some gentle hand may be found to so minister the precious word of God in the spirit of meekness, that we may be restored.

But when we reflect on and contrast the perfectness of the Great Shepherd we would fain exclaim with David "Let us fall now into the hand of the Lord: for very great are His mercies: and *let me not fall into the hand of man*" (1 Chron. xxi. 13). For Jehovah my Shepherd is JEHOVAH-ROPHACA, who saith "I am the Lord that healeth thee," and of Him we can ever say, "He restoreth my soul."

5. Heb. x. 5. "A body hast thou **prepared** me" (lit., didst thou prepare me).

The human body of the Lord Jesus was, while perfectly human, specially *prepared* by the Holy Ghost: as is plainly stated in Luke i. 35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: wherefore also that holy thing which shall be born of thee shall be called the Son of God."

Acceptable sacrifice and service can be rendered to God only by the preparation power of the Holy Spirit. Only those works are "good works" which "God hath *prepared* for us to walk in" (Eph. ii. 10). There are "wicked works" (Col. i. 21); and there are "dead works" (Heb. vi. 1; ix. 14). But only those are "good" which are wrought by the New nature, and therefore are "prepared" by God Himself. "The flesh profiteth nothing." And therefore no eloquence, no genius, no learning, no wisdom, if it proceeds only from the old nature, is of any avail. It must be "power from on high" (Acts i. 8, compare Luke i. 35). What a comfort for us to know that this "power" does not depend on our attainments, but upon God's grace and gift; and that the humblest and weakest believer may be used by God and made to surpass the greatest human achievements, because it is work for eternity and not for time.

"The preparations of the heart in man . . . is from the LORD" (Prov. xvi. 1), and he who is thus *prepared* by the Holy Spirit is *perfect* in the sense of 2 Cor. xiii. 11.

6. Heb. xi. 3 we read "By faith we understand that the worlds were **framed** by the word of God" (*i.e.*), were *prepared* or constituted. We learn "by faith," that the ages and dispensations were *before-ordained* and *prepared* and *perfectly-joined-together* by the word of God. We also learn that the things which are seen have their being, not out of things which do appear. As to the things which are seen, they came into being not through any theories of evolution, not through any conjectures of geology. And as to the things that are not seen, through faith in the Divine testimony we understand and apprehend that all the ages

and dispensations and times and seasons were all *prepared* and ordained by God; and made by Him. Neither were prepared by the blind laws of Nature or the vagaries of chance, but by the will and mandate of Jehovah who "spake and it was done."

What we learn from this is that, if our faculties of soul and body are to be brought into order it must be by the same Divine Mandate. If our times and seasons and comings and goings are to be reduced to order it must be by the will and word of Jehovah.

If our ways and works are to be controlled, not by any natural laws in the spiritual world, but by spiritual laws in the natural world; not by the opinion of men, but by the word of God, then we are "perfect" in the sense of 2 Cor. xiii. 11.

May we, ourselves and our readers be thus perfected: *i.e.*, may our walk be constantly *repaired*.

May we be *fitted* for all our duties by the Holy Spirit.

May we be *perfectly-joined-together* in Christ and in His truth.

May we be ever *restored* by the Great Shepherd who seeks and finds his wandering sheep.

May we be *prepared* for all emergencies, and endued to meet them with "power from on high."

This is our desire and this is our prayer. This, too, is the teaching of the Holy Spirit as to our perfection. Never once does He use the word, either in the original or in the English, to imply any change of the flesh unto spirit, or of the old nature unto the new, or of any change of heart. Never does He contemplate us as being in any condition which does not need *repairing*, *re-storing*, *fitting*, or *preparing*, and we may bless His holy name that these are the very needs for which He has so amply provided.

THE CHURCH AT CORINTH.

Paul tells the Corinthian saints (chap. iii. 9, 10), "ye are God's building," and "I have laid the "foundation." This being so, it is evident that the believers in the land of Israel, under the ministry of the twelve apostles could *neither be the Church* as the Body of Christ, *nor represent* it, in the sense in which the Church was spoken of by Paul in his epistles as the Temple of God; for the building could not exist until the foundation was laid, and the foundation was not laid until Peter's ministry as recorded was ended.

The truth concerning Jesus, the Son of God, and the value of His one offering for believers individually, is given us in the Epistles to the Romans and to the Hebrews. Justification is the subject of the Epistle to the Romans. "Being justified freely by His grace through the redemption that is in Christ Jesus" (chap. iii. 24), "justified by His blood" (chap. v. 9). Sanctification is the subject of the Epistle to the Hebrews. "Both He that sanctifieth and they who are sanctified are all of one" (chap. ii. 11). "By which will (of God) we are sanctified through the offering of the body of Jesus Christ once" (chap. x. 10). "Jesus, that He might sanctify the people with His own blood, suffered without the gate" (chap. xiii. 12). It is in these truths that the Church of God is built up among the Gentiles as the Temple of God upon the foundation that "Jesus Christ is the Son of the living God," so that the Church is the Temple of the living God (2 Cor. vi. 16).

So Paul addresses the saints at Corinth as "the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." They own Him as their Lord in whom they are sanctified. They are "called to fellowship with the Son of God" (chap. i. 9). Not in His relation to Jerusalem, but to His Father, and in the value of His offering who suffered without the gate to sanctify them, in obedience to the will of God.

That the believers are justified in Christ is a "truth according to the prophets," for Isaiah has said (chap. xlv. 25): "In the Lord shall all the seed of Israel be justified, and shall glory." This truth had been preached by Paul at Antioch in Pisidia (Acts xiii. 39). But that the believers from among the Gentiles were to be sanctified in Christ is a truth "according to the revelation of the mystery which was kept secret since the world began." This is now "made manifest"; for the first declared characteristic of the Church of God is that they are "sanctified in Christ."

The offering of the body of Jesus that He might sanctify the people by His own blood was accomplished "without the gate" of the city. "Therefore" those who are sanctified in Him are called to go forth to Him "without the camp." There can be no association of those sanctified by His blood with the city that was guilty of His death. The believers had hitherto been associated with the saved remnant of the nation in Jerusalem by baptism with water, as recorded all through "the Acts." But the principle upon which the Church of God is established among the Gentiles is that of "union with Christ as His body," and therefore in separation from Jerusalem, the city which had cast Him out. Hence Paul writes: "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. i. 17).

The preaching of the Gospel is, therefore, what is specially committed to the Gentiles, for every fresh revelation of truth has its practical result. When justification in Christ was proclaimed to Gentiles and Jews alike in Acts xiii. 39, it was quickly decreed that the Gentile believers were not to be circumcised, for that would have brought them under the law from which they were justified through faith in Christ. So when the saints are declared to be sanctified in Christ, the washing of the flesh in water, the ceremonial rite of sanctification, is ended: for Christ, by the offering of His body once, "hath perfected for ever those that are sanctified" as regards ordinances upon the flesh, "having abolished them in His death" (Eph. ii. 15).

Now that the Church of God is established among the Gentiles as the Body of Christ (Mystical), it bears the same title as the Lord Jesus applied to His body (personal) when on earth. "He spake of the temple of His body" (John ii. 21). Paul says to the saints, "Know ye not that ye are the temple of God?" (1 Cor. iii. 16) and "Ye are the body of Christ" (chap. xii. 27).

The change in the character of the Church from that of "the camp" to that of "the temple" and of "the body" outside the camp, of which this epistle marks the epoch, is plainly taught in chap. x. The circumstances of Israel in the wilderness are spoken of, and twice it is said (vers. 6 and 11) these things are our types. Then, in ver. 17, it is

said: "We being many are one loaf, and one body: for we are all partakers of that one loaf."

The Headship of Christ is the subject of chap. xi.; and the order for the Church which is His body, when the members come together into one place, is given by revelation from the Lord. The Lord's table is separated from the Passover supper with which it had always hitherto been associated. "When ye come together therefore into one place, this is not to eat a Lordly supper." The Passover supper was a memorial of Israel's deliverance by power, of their triumph over their enemies. The Lord's table is set among the Gentiles consequent upon Israel's rejection and dispersion, the memorial of His death who came to deliver them. It is to be continued so until He come; it is the token that Christ is no more in the world, but gone again to the Father who sent Him (John xvii. 11). The saints who are partakers of it are "sanctified in Christ," for they are identified with the sacrifice of Him "who through the eternal Spirit offered Himself without spot to God"; they are the "members of His body," who suffered without the gate that He might sanctify them with His own blood. To eat of this bread and to drink of this cup as in any way associated with *the city that cast Him out*, is to eat and drink unworthily and to be guilty of His death. For those who are the partakers of the altar and are accepted in the beloved One and in His one offering, dishonour Him if associated with the city in separation from which He offered Himself. Union with Christ, in separation from Jerusalem, is a first principle of the Church of God among the Gentiles, sanctified in Christ, calling upon the name of the Lord Jesus.

Chapter xii. shows the constitution of the Church of God, and how those who were Gentiles have come to call on the name of Christ Jesus our Lord. "No man can say that Jesus is the Lord (*i.e.*, take Him as Master and Head), but by the Holy Ghost." While the Church had its centre in Jerusalem, the Gentile believers were associated with the saved remnant of Israel by baptism in confession of Jesus as the Lord: but Paul was not sent to establish the Church of God among the Gentiles as such an assembly. They were not to be known after the flesh, or by ordinances connected with the flesh, since Christ is no more known after the flesh (2 Cor. v. 16), but by the *manifestation of the Spirit* in each one of those who are members of the body of Christ. "For with one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have all been made to drink into one spirit." Jesus, the ascended Lord and Christ, is the one Baptizer, who has baptized into one body all those who by the Holy Spirit confess Him to be the one Lord. This is the one faith of the Church of God (Eph. iv. 5), the confession of every member of the body of Christ.

Chapter xiii. teaches that love is to be the ruling principle among the saints; this is according to the Lord's commandment in John xiii. 34; it teaches also that the speaking with tongues, which together with baptism accompanied the confession of Christ during the preaching of the kingdom of God, shall cease. The ordinance connected with the flesh and the outward signs of power end when the Church is established among the Gentiles as the body of Christ.

Doubtless those who had received the miraculous gifts, speaking with tongues, etc., retained them, so chap. xiv. gives instruction for their proper use in the Church, while those who possess them remain; but there is no Scripture to indicate that they were *given* after the Church was established as the body of Christ among the Gentiles.

Paul did not lay hands on Epaphroditus to heal him, when sick nigh unto death (Phil. ii. 27), nor upon Timothy for the weakness of his stomach (1 Tim. v. 23).

In chapter xv. Paul recounts to them the Gospel which he had preached to them. "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

He shows that the resurrection of the Lord Jesus is the great fact upon which the whole truth of the Gospel rests. He then adds (ver. 51): "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

In chap. xvi. 8, Paul writes: "But I will tarry at Ephesus until Pentecost." This is proof that the epistle was written after Paul had ceased preaching in the synagogues (Acts xix. 20), and before he departed from Ephesus in Acts xx. 1. It shows beyond dispute that the preaching of the kingdom as a public testimony to the Jews was ended (Acts xix. 20) before "the Mystery" was revealed to the Gentiles, establishing the Church as the body of Christ.

Contributed Articles.

THE EPISTLE TO THE EPHESIANS.

(Second paper). Chap. iii. 1-13.

The Purpose of God in Christ.

IN connection with what God has "purposed in Himself" concerning Christ (i. 3-14), we will consider what He has "purposed in Christ Jesus" concerning the Church (iii. 1-13); leaving the two Prayers ("d," i. 15-23, and "d," iii. 14-21) to be considered together in our next paper.

In speaking of the "purpose" of God it is important that we should distinguish between His "purpose" and His "counsel."

The two words are quite different, in Greek as in English. "Counsel" is βουλή, which means, *will, determination*; also *counsel* in the sense of conference or *advice*: while "purpose" is πρόθεσις (*prothesis*) a *setting before*; hence, that which a person *sets before* his mind or *proposes* to himself; *i.e., purpose, deliberate resolution, or plan.*

"Counsel," therefore implies the deliberation of distinct persons. See Gen. i. 26, which contains the first statement of God's revealed counsel: "Let us make man in our image and let him have dominion . . . over all the earth," etc. (Ps. viii.). It relates to man and his dominion over the earth, as distinct from the "purpose" of God which was

eternal (Eph. iii. 11) "before the foundation of the world" (Eph. i. 4), and therefore outside of and prior to the "counsel" of Gen. i. 26. "Purpose" is thus associated with Deity in *Unity*, while "counsel" is associated with Deity in *Trinity*.

"Counsel" is distinguished from "purpose" in Eph. i. 11. The former has to do with *plan*; while the latter has to do with the *working out* of that plan.

"Counsel" has to do with *man*, and the Son of Man, and His dominion in the earth; and hence is equivalent to the Kingdom as distinct from the Church (see Acts xx. 25-27). While "purpose" has to do with the Church of God, the Mystery or secret as distinct from the Kingdom.

The Apostle expounded to the Elders of Ephesus "the whole counsel of God" as it related to the Kingdom (Acts xx. 25-27), and he names the fact which was the basis of his further teaching; but, whether he went on to explain to the "Elders of Ephesus" the truth afterwards written to the Church in his Epistle we are not informed. It is outside the subject of the Acts of the Apostles to inform us; and 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 distinction between the "counsel" of God and His "purpose" is important; because it constitutes the difference between Paul's *preaching* "according to the Scriptures," and his *teaching* as recorded in his Epistle concerning the Mystery which had been "hidden from ages and generations."

It is this teaching which we are now to consider as set forth in these two chapters (Eph. i. and iii.).

This "purpose" of God was twofold. It was (chap. i.) concerning "Christ," as made the Head over all things: all things in heaven and earth being ultimately headed-up in one under Him. It was (chap. iii.) concerning the "Church," as the Spiritual Body of Christ, made one in Him.

We have seen the structure and therefore the scope of the first part of this wondrous purpose (chap. i. 3-14, see page 40): and now we have to see the structure of the second part.

"C." iii. 1-13.

The purpose of God in Christ.

C	i	|	iii.	1.	Paul.	His imprisonment for their sakes.
	j	|	k	|	2-4.	The Mystery revealed and committed to Paul's stewardship (οἰκονομία).
		|	l	|	5.	The Mystery hidden before.
		|	m	|	5, 6.	The Mystery revealed to the Church through Apostles and Prophets by the Spirit.
	j	|	k	|	7-9.	The Mystery made known by Paul, according to the stewardship (οἰκονομία*) committed to him.
		|	l	|	9.	The Mystery hidden before.
		|	m	|	10-12.	The Mystery made known to principalities and powers through the Church by God.
	i	|	13.		Paul.	His tribulations for their sakes.

* οἰκονομία (*oikonomia*) *administration, or stewardship*, is the correct reading according to Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and R.V., instead of κοινωνία (*koinonia*) *fellowship*.

It is perfectly clear from this that God's purpose in Christ was a great *secret* (for this, as we have seen, is the meaning of the word "mystery") hidden in Himself, and never revealed or made known until it was specially revealed to the Apostle Paul, and by him to the "holy apostles and prophets" of the new dispensation.

That these apostles are not necessarily the Twelve Apostles, and that these prophets are not of the prophets of the Old Testament dispensation is clear. For there were Apostles quite apart from the Twelve. PAUL himself was one. BARNABAS is included among the Apostles (Acts xiv. 4, 14). ANDRONICUS and JUNIAS are said to be conspicuous or "of note" among the Apostles (Rom. xvi. 7). From 1 Cor. iv. 9 it would seem that he called APOLLOS and himself "the last apostles" (see margin). 1 Cor. ix. 5 and 2 Cor. xi. 5; xii. 11, 12, seem to imply the existence of more than twelve. But Eph. iv. 8, 11, is conclusive; for there it is distinctly affirmed that *after Christ "ascended up on high . . . He gave gifts unto men . . . and He gave some apostles, and some prophets,"* etc. SILVANUS and TIMOTHY are included among the apostles (1 Thess. ii. 6, compare with i. 1). We find "Apostles of churches" in 2 Cor. viii. 23.

The New Testament Prophets are also clearly distinguished from those of the Old Testament in 1 Cor. xii. 28 and Eph. iv. 11. The existence of such an order of ministry is shown by those who formed part of it, e.g., BARNABAS (Acts xiii. 1), AGABUS (Acts xi. 28; xxi. 10), SILAS and JUDAS (Acts xv. 32), MANAEN and LUCIUS of Cyrene (Acts xiii. 1); TIMOTHY (a man of God, i.e., a prophet), 1 Tim. vi. 11 and 2 Tim. iii. 17; the DAUGHTERS of Philip the Evangelist (Acts xxi. 8) and others, not named (Acts viii. 17, and 44-46; xix. 6).

In Rom. xvi. 26 we are told that this Mystery was made manifest "by prophetic writings." There is no article here, either with the word "writings," or "prophets." Indeed the word is not a noun, but an adjective *προφητικόν* (*propheticon*), as in 2 Pet. i. 19 (in contrast with the Old Testament prophets and their prophecy in verse 21).

Let us set forth this member (iii. 1-13) more accurately, word by word:

"i" (iii. 1). *Paul. His imprisonment for their sakes. For this cause, Paul, the prisoner of the Lord for you Gentiles.*

"k" (2-4). *Paul's stewardship of the Mystery to the Church.*

If, at least, ye have heard of the stewardship of the grace of God, grace that has been given to me for you, how that by revelation was made known to me the Mystery (or Secret) according as I wrote before, briefly; with an eye to which secret, in reading, ye can perceive my understanding in the Mystery (or Secret) of the Christ.

"l" (5). *The Mystery hidden before.*
a secret which in the other generations never was made known to the sons of men.

"m" (-5, 6). *The Mystery revealed to the Church through Apostles and Prophets by the Spirit.*
as lately it was revealed to His holy apostles and prophets by the Spirit—that the Gentiles should

be joint heired, joint bodied,* and joint shared of the promise in Christ Jesus† through the Gospel.

"k" (7-9). *Paul's stewardship of the mystery.*

of which Gospel I was made a minister according to the gift of the grace of God, the gift given to me according to the working of His power: unto me—the less than the least of all the saints—was given this grace, to announce the glad tidings among the Gentiles, the untrackable riches (or wealth) of the Christ, and enlightening all as to what is the stewardship‡ of the mystery (or secret).

"l" (-9). *The Mystery hidden before.*

that has been hidden, from eternity (or the ages) in God who created all things.§

"m" (10-12). *The Mystery made known to angelic beings, through the Church, by God.*

in (or that) now, to the principalities and the authorities in the heavenlies might be made known through (i.e., by means of) the Church, the manifold|| wisdom of God, according to the eternal purpose (or purpose of the ages) which (purpose) He made in Christ Jesus our Lord, in whom we have boldness and access, with assurance through the faith of (or, relating to) Him.

"i" (13). *Paul, His tribulations for their sakes.*

Wherefore, I beg you not to faint at my tribulations on your behalf, which is your glory.

This structure gives the scope of the whole passage: which is, clearly, the "Mystery"; or, the eternal purpose of God as to what He has made His People to be in Christ.

The common interpretation wholly disregards this point, which, as we have shown, is the scope of the passage. It treats it as though this were merely a reference to the fact that the Gentiles were to be brought into blessing in connection with Christ.

But this was never a secret "hid in God," and "not made known unto the sons of men," and "now revealed" for the first time (Eph. iii. 9, 5). This was never "kept secret since the world began," and only "now made manifest" (Rom. xvi. 25, 26). This was never "hid from ages and from generations," and "now is made manifest to the saints" (Col. i. 26).

If Eph. iii. merely relates to the Gospel, then, language is useless for the purposes of revelation.

If there is one thing clear in Scripture it is this, that the Gospel, or Salvation through Christ alone, and justification

* *συσσωμα* (*sussoma*). This word occurs only here. It does not mean that there was a Body already or previously in existence, to which others were afterwards added, and became members; but, that Gentile and Jewish believers (ii. 14, 15) should now form one *joint-body*, being made "of twain, one new man" (Eph. ii. 15).

† The word "Jesus" is to be added here according to Lachmann, Tischendorf, Tregelles, Alford and the R.V.

‡ According to the above authorities (Lachmann, Tregelles, Tischendorf, Alford, and R.V.) the word here should be *οικονομία* (*oikonomia*) *administration*, or *stewardship*, and not *κοινωνία* (*koinonia*) *fellowship*.

§ "By Jesus Christ." These words are omitted by all the Critical Greek Texts and the R.V.

|| The word is *πολυποικίλος* (*polypoikilos*) *many-coloured* or *much-variegated*.

by faith, was the subject of Divine revelation all through the ages and generations. That Gospel, it is expressly declared, "was preached before unto Abraham" (Gal. iii. 8). That good news was not "hid in God," but was "promised afore by His prophets in the holy Scriptures" (Rom. i. 2). That Gospel was never "kept secret since the world began," but it was "witnessed by the law and the prophets" (Rom. iii. 21) and preached to Israel (Heb. iv. 2).

And that Gentiles, as such, were to be blessed with Israel was never "kept secret." It was "made known to the sons of men." It was made known to Abraham in the very first promise made to him—"in thee shall all families of the earth be blessed" (Gen. xii. 3). This promise was often repeated; and over and over again it was made to Abraham and the Patriarchs (Gen. xviii. 18; xxii. 18; xxvi. 4, etc.); and made the subject of prayer and praise. See Ps. lxxii. 17; xviii. 49; Deut. xxxii. 43; Isa. xi. 10; Luke ii. 32; Isa. xlix. 6, etc., etc.

No! the secret was: that, a people should be taken out from among both Jews and Gentiles, who should with Christ be made *σύσσωμα* (*sussoma*) a joint-body in Christ (Eph. iii. 9); a Body of which Christ should be the glorious Head in heaven, and His People—the members of that body on the earth—"one new man."

This was the secret which was revealed to God's "holy apostles and prophets by the Spirit," and which had never entered into the heart or mind of mortal man,—CHRIST MYSTICAL.

The members of the Body of Christ are those who have believed God's testimony, (as Abraham believed it), as to their lost condition as sinners, and as to the great salvation which is in Christ the Saviour; and who have reckoned themselves as having died when He died, and risen again when He rose: thus identified with Christ (not in His incarnation, which is a modern heresy, but) in His death and resurrection. This is the truth which is bound up with the meaning of "the Body of Christ."

When He, the Head, died; then we, the members, in the eternal purpose and judgment of God, died in Him.

When He, the Head, rose again; then we, the members, must be risen in Him (Romans).

If He, the Head, is in Heaven; then we, the members, are seated in the heavenlies in Him (Ephesians).

When He, the Head, shall appear; then shall we appear with Him in glory.

When He shall come to be glorified in His saints, His saints shall be "caught up to meet the Lord in the air, and so shall we ever be with the Lord" (1 and 2 Thessalonians).

This is the subject of Eph. iii. 1-13: the "eternal purpose" of God "which he purposed in Christ Jesus our Lord." This is what was kept secret, and never revealed until it was made known to the Apostle Paul, and committed to him and to his *stewardship* (*οικονομία*) *oikonomia* as he so clearly states in verses 2 and 9.*

This is the second great lesson for the Church of God to learn concerning its standing in Christ. This is the second Text-book which it is to master. Having learned the truth as it is set forth in Romans, the next great truth is revealed

* For a fuller treatment of the whole subject, see *The Mystery*, by the same author and publisher; price 6d. and 1s.

in Ephesians. Having been taught (in Romans) that the members of Christ's Body died with Christ, and rose with Christ, the next revelation (in Ephesians) is that we are now seated in the heavenlies in Christ, and are waiting to be received up into glory by Him (1 Tim. iii. 16), and to be glorified together with Him.

Seeing that the members of Christ's Spiritual Body died with Christ, there is no reason now why they should ever die at all! No, not even though it is "appointed unto men once to die" (Heb. ix. 27). Hence another part of this great secret is given in 1 Cor. xv. 51. "Behold I shew you a mystery," *i.e.*,

"BEHOLD, I TELL YOU A SECRET!"

What is it? "We shall not all sleep." What? Not though it is appointed to men once to die, and after this judgment (Heb. ix. 27)? Must we not die? No! blessed be God. It is not necessary! The members of the Body were judged with the Head, and were "crucified with Christ"; and therefore there is no reason why they should ever die at all, and no reason why they should ever come into judgment (Rom. viii. 1). They may "fall asleep," but "not all." But, whether alive or asleep, "we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51-57).

This is one of the things of which it is specially said, "I would not have you ignorant."

Oh! what a blessed truth to be initiated into. Well, may he say, "Behold, I tell you a secret." "I would not have you ignorant" of it.

This, then, is to be the end of Christ *mystical*, as it was of Christ *personal*. The members are waiting to be "received up in Glory," as the Head was. This is our hope, our "blessed hope."

So that "waiting for God's Son from heaven" is part of our Christian position. It enters into the very foundation of our standing in Christ.

It is not the mere study of prophecy as such which may, or may not, be taken up by Christians as an "extra subject": but it forms the warp and woof of our Christian standing. It is our "blessed hope;" waiting to be

"RECEIVED UP IN GLORY."

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 OLD TESTAMENT IN THE LIGHT OF INTERNAL EVIDENCES.

BY THE REV. CANON FAUSSETT, D.D.

(At the Yorkshire Evangelical Conference, held at York, June, 23rd, 1899).

SOMEONE told George III. of Bishop Watson's *Apology for the Bible*. "I didn't know," was the shrewd remark of the pious monarch, "that the Bible needed an apology. Yes, the Bible is its own best defence. "Thy word is true from the beginning" (Psa. cxix. 160).

But *truth* is the very element which modern critics *deny* to the written Word, and especially from the *beginning*. It is startling to find how little importance they assign to *truth* as the basis of our religion. The Greek, the Roman, and the Hindoo alike, cared little whether his mythology was true. In any case it furnished a vehicle for religious superstitions. The higher critics would apply a similar mode of judging to the ancient records of the Bible, and would persuade us, that what we all have heretofore accepted as *facts* are simply *fictions*, but that those fictions *allegorise* spiritual truth to us. Were *this* so, the Bible would, to most minds, appear fables, utterly unworthy of being the basis of a revelation from the God of Truth.

Genesis begins with a definite *order* of creation. It might have been in any one of 124 different ways. But it is exactly in the following:—vegetables, fish and fowl, beasts and cattle, man. This is just what *geology* teaches us. The Bible alone of all cosmogonies has the sequence: chaos; *sea* and *land*, by upheaval and depression (Psa. civ. 5-9); *vegetable* life; *animal* life in the *sea*; *earth* fauna *later*; *man* crowning all.

The anticipation of an ideal exemplar for the *vertebrate* animals proves that the Divine mind had *man* already as the *end* towards which creation was tending, and in which it should culminate.

What a contrast to *Babylonian* mythology, which begins with the *gods*, then *men*, then *animals*, then *plants*. The Bible language is so ordered as not to *anticipate* modern discoveries, and yet never to *contradict* the successive unfoldings of science. Like a living thing, it has always *opened out* to meet the growing knowledge of its reverent searchers. Thus how admirably it steers clear of the errors once held as to *light*, by distinguishing between *light* (*or*), ver. 3, and *light-bearers* (*meoroth*), ver. 14. Uninspired man would have made the sun to be *light itself*; but the Bible rightly only makes it the *instrument* of light.

You cannot allegorise Genesis iii. 15, on which the rest of the Bible turns as on a pivot, without subverting all that follows. It is an organic whole. If you deny the historical truth of the first eleven chapters, you destroy the foundation; and "If the foundations be destroyed what can the righteous do?" As man at the *beginning* is in Paradise with its tree of life, its four-fold river, its Sabbath, and its marriage union, so at the *close* of Revelation (as the effect of the grand conflict of the second man with the old Serpent) *redeemed* man is in a *better* Paradise, with trees of life, crystal waters, eternal Sabbath, and the heavenly marriage of the Bride and the Lamb. The transparent and inartificially expressed *truthfulness* of the Old Testament writers from first to last forbids the theory of literary fraud.

The history fits into the *geography*. The Palestine Exploration Society attests the latter. How accurately Joshua xi. 8 mentions "great Zidon." Genesis knows Zidon *alone*, for Tyre was not yet founded. Zidon's greatness is specified by Joshua in contrast with Tyre, then only a stronghold of it, but by David's time Tyre takes the lead, and Zidon is no longer called great.

Not till all others were served does Joshua, the commander-in-chief, receive his portion, and that the rugged Timnath-serah. Such disinterestedness, so artlessly implied, is utterly inconsistent with literary deception.

Again the *language* accords with the context. Moses, of Egypt, writes many Egyptian words, as *Trebah* for the Noachian ark, whereas *Aron* represents the tabernacle ark. The pronouns "he," "she," in the Pentateuch are not distinguished by gender as in the later Books, wherein "he" is written *hu* (masculine), and the feminine "she" is written *hi*. *Hi* is never in the Pentateuch. *Naur* (youth) in both

genders is in no writer save Moses. He uses the Egyptian word *Achu* for meadows, but *Aroth* for pastures.

Moreover, the *natural history* accords with the *wilderness sojourn* of Israel, thereby utterly disproving the idea of *invention*. There are *eleven* animals in Deuteronomy which do not occur in Leviticus or Numbers, mainly antelopes, the ibex of Arabia, the coney or hyrax, the little pachyderm related to the hippopotamus. They are numerous in the Arabian desert, but are not found in Egypt or Palestine. This proves, when Leviticus was written, Israel had only just come from Egypt, and did not yet know the animals of the desert. Deuteronomy, written at the close of the forty years in the wilderness, and before entering Canaan, is familiar with the *fauna* and *flora* of the desert. This change of the lists of animals proves Moses to be the writer, not priests a thousand years later.

Moreover, the *interweaving of the laws with the historical incidents that suggested them*, is the fruit of inartificial truthfulness, such as disproves the modern theory. Thus Nadab and Abihu died before the Lord for offering strange fire (Num. iii. 4). In undesigned coincidence with this, follows the law of Jehovah to Aaron—"Do not drink wine, thou nor thy sons, when ye go into the tabernacle, lest ye die (Lev. x. 1-9). Intoxication had been evidently the cause of their profanity, though it be *not expressed*. A forger would certainly have *expressed* it.

The critics find *three strata of laws* in the Pentateuch, viz., (1) *the Prophet code* (Exod. xx.-xxiii), together with parts repeated in Exod. xxxiv. 17-26; (2) *the Priest code*, the legal system in the rest of Exodus, Leviticus, and Numbers; and (3) *the Deuteronomous code*. Dr. Cave more rightly regards the first stratum as the *rough draft* of the coming government; the second stratum as the *completed code*; and the third stratum as a *popular presentation* of it forty years after.

The Prophets were God's recognised writers of the national records. The duplicate entries in Isaiah and Jeremiah and in Kings prove this (Isa. xxxvi.-xxxix.; 2 Kings xviii. 13-xx.; Jer. xli.-lii.; 2 Kings xxiv. 18-xxv.). The formula prefixed to the reigns of kings indicates the set office of the historiographer (2 Sam. v. 4; 2 Kings xvi. 2).

Internal evidence proves the Pentateuch to be not a mere hap-hazard compilation of fragments from many sources, but written on a distinct *plan*. The heading to ten consecutive sections in Genesis indicates this: "These are the generations" (*Toldoth*) in ii. 4; v. 1; vi. 9; x. 1; xi. 10; xi. 27; xxv. 12; xxv. 19; xxxvi. 1; xxxvi. 2.

The Tel Amarna tablets prove there was no lack of writing or written materials in the country or age of Moses. The primitive records of revelation were doubtless brought with him by Abram from Ur, where also there were in writing the mythical forms of the same traditions, though much corrupted. Moses was the one chosen of God and inspired by His Spirit to give, in its unadulterated purity, to all ages, the primary record which is at the foundation of our Holy Religion.

The critics represent the *Prophets* as witnesses against the *existence* of the Mosaic law. But it seems impossible, that *they* who insist on "*mercy*, rather than *sacrifice*," and try to wean the people from laying stress on Levitical observances, should yet connive at the imposition on the people of a Pentateuch *then first invented*. An unbroken chain links Malachi to Genesis; each book witnessing to all that went before. Malachi pre-supposes the history of Elijah, the law of Moses, and the history of Jacob and Esau. Zechariah pre-supposes the feast of tabernacles, the earthquake under Uzziah, and the Babylonian captivity. Haggai pre-supposes Solomon's temple, the exodus from Egypt, and God's covenant with Israel by Moses. The Prophets

refer to the tabernacle in Shiloh (Jer. vii. 2-11); the Creation, the flood, the destruction of Sodom and Gomorrah, and of the Amorites, the Patriarchs, and the deliverance from Egypt. The subsequent reigns look back to David as the founder of the dynasty (2 Sam. vi.). Samuel pre-supposes the Judges, Joshua (in the matter of Phinehas and Jephthah); and Joshua pre-supposes the Pentateuch.

Queen Caroline desired the great critic Bentley to exercise his talents upon an edition of Milton, and thus gratify readers who could not enjoy his classical criticisms. Bentley found in Milton (or thought he did) not a few passages which Milton never wrote; and that the author being friendless and blind could "only dictate his verses to be written by another." Bentley had no difficulty in correcting the blunders of the amanuensis. "The friend to whom Milton committed his copy, did so vilely execute the trust, that Paradise under his ignorance and audaciousness may be said to be twice lost." Bentley gives forty-eight examples of careless changes of words by the editor. The insight of Bentley detected sixty-six examples of interpolation by the editor, which their own silliness and unfitness betrayed, also sixteen examples of Milton's own slips. Dr. Kennedy truly says, *Bentley's edition of Paradise Lost was a prophetic precursor of the Higher Critic's edition of the Law of Moses.*

So also as to the critic's objection that the Levitical Ordinances were not observed, and that therefore they had no existence until the days just before and after the exile. The answer is, God's charge against His people was their non-observance of His laws, 2 Kings xviii. 12. But we have as a fact six recorded Passovers subsequent to the original one (Num. ix. 1-5; Josh. v. 10; 2 Chron. xxx. 16; 2 Kings xxiii.; and 2 Chron. xxxv.; Ezra vi. 19-22. The three great feasts are specified 2 Chron. viii. 13. In spite of the critics an unbroken succession of high priests from Aaron to Abiathar and Zadok and down to the destruction of Jerusalem is clearly traceable, turning up as occasion requires.

To sum up, "The testimony of Jesus is the Spirit of Prophecy." It is the golden thread going through the many parts, and uniting them into one organic whole. The earliest promise is both general and definite that the bruiser of the serpent's head should be the seed of the woman, i.e., one of mankind (Gen. iii. 15). This promise becomes more definite in Noah's prophecy that connects Jehovah with one great division of mankind, "Blessed be Jehovah the God of Shem" (Gen. ix. 26). A further stage of development of God's plan appears in the promise to Abraham (Gen. xii. 3) that it was in Abram's seed, Israel, selected out of Shem's wide posterity that all families of the earth were to be blessed. Jacob further declared the tribe of Shiloh, Judah (Gen. xlix. 10). The Lord (2 Sam. vii. 12, 13) confined the promise still further by declaring that it centred in David's family. "I will set up thy seed and stablish the throne of his kingdom for ever."

The Psalms abound in minute details of His manifestation. First in humiliation, then in glory. Isaiah, and especially in the latter half, carries out the same thought, so much so that chapter liii. has been called a *fifth Gospel*.

This is the part which the critics deny Isaiah's authorship of. But the formula "the Holy One of Israel," found almost only in the former and latter parts of Isaiah alike confirms the unity of the authorship. It would be strange, if some of the *sublimest* chapters in the Bible, attributed to Isaiah, should after all prove to be the imagination of some unknown Israelite.

Micah defines the town of his birth and Daniel the very year.

Is all this beautiful harmony of progression to be changed at the bidding of German critics, whom English follow

without even the merit of originality, for the topsy-turvy confusion at variance alike with piety and reason, and unsettling minds on every side. The acacia (shittim wood) of the desert, the wood of the Ark and Tabernacle, accords with their construction there and so confirms the *Mosaic* authorship; which indeed is expressly asserted in the books themselves.

The kingdom of the ten tribes severed from Judah accepted the Pentateuch, which they certainly would not have done if it were a Jewish concoction of poste exilian times.*

Thank God the powers of darkness cannot rob us of our Bible, and we will cling to the Spirit-inspired utterance of Isaiah, "Surely the people is grass, the grass withereth, the flower fadeth; but the word of our God shall stand for ever": and as to its assailants, let Jeremiah (viii. 9) judge, "Lo, they have rejected the word of Jehovah, and what wisdom is in them?"

Things New and Old.

"ACCEPTED IN THE BELOVED."

According to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.—Eph. i. 5, 6.

It is a great comfort to know that our standing in Christ, and acceptance in Him, are not according to the measure of our faith or of our spiritual experience, but "according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

"Hath made us"—it is the Father's own doing, and it is already done, and so done, that no want of experience, or weakness of faith, or failure of testimony, or slowness of progress, or want of realisation, or consciousness of evil within, can possibly alter it in the least.

This is an unchangeable acceptance. We stand in Christ; and as He stands. This, then, is a sure foundation for our hope, and a sure foundation for our joy, notwithstanding the fact that everything of our own is marred and worthless.

We rejoice in the Lord Jesus always, as our ground of acceptance, though often sorrowful because of increasing consciousness of our ill-desert. We rejoice also in the love and grace of our Father who has, because of that love and grace, "made us accepted in the Beloved." (From *Counsels and Thoughts for Believers*, by Thomas Moor, published by Nisbet & Co.).

Bible Word Studies.

BY THE REV. W. H. GRIFFITH THOMAS, M.A.

"FULNESS OF JOY."

In St. John's writings we find the phrase "joy fulfilled" or "full" six times, and the contexts of the passages indicate the sixfold foundation and secret of it.

1.—The Position of the Lord acknowledged in Surrender (John iii. 29, cf. 28-30).

2.—The Precepts of the Lord fulfilled in Obedience (John xv. 11, cf. 10-12).

* Among the weightiest arguments is the absolute silence of Deuteronomy as to Jerusalem and Zion; also the absence of any place-names, save such as any Egyptian in Moses' time might have heard; also the silence as to the cities of refuge west of Jordan; also as to any division between the ten tribes and the two.

3.—The Power of the Lord sought in Prayer (John xvi. 24, cf. 23, 24).

4.—The Protection of the Lord realised in Trust (John xvii. 12, cf. 10-12).

5.—The Presence of the Lord enjoyed in Fellowship (1 John i. 4, cf. v. 3).

6.—The People of the Lord welcomed in Love. (2 John 12).

Questions and Answers.

QUESTION NO. 208.

J. B., Chicago. "What are the 'earthly things' referred to in John iii. 12?"

They were evidently things that could be easily understood, and which Nicodemus, as a ruler of the Jews, a man of the Pharisees, and a master in Israel, ought to have known. The "things" themselves are recorded in Ezek. xxxiv. 13, 14; xxxvii. 11-14, 22-24; xxxvi. 24, 26, 27, 37, 38, etc. Israel must be "born again," and will be, before they can inherit the fulness of the promises there recorded. A nation shall be "born at once." Zion's travailing is the subject of several prophecies.

QUESTION NO. 209.

J. B. A., Madras.

You are quite right. Wherever we have *υιοθεσία* (*huyothesia*) it should be rendered "sonship," and not "adoption." It is not the old man adopted into the father's family, but a new creation (Gal. v. 17, the new nature) which is a *sonship spirit* (Rom. viii. 15).

As to 1 Tim. iv. 14 it is hard to dissociate the effects of tradition, and read the verse apart from it.

We believe that this "gift" refers to the special "deposit" committed to Timothy (1 Tim. vi. 20, and 2 Tim. i. 14). The word should be *παράθηκη* (*paratheke*) according to the best Greek texts and R.V. That "deposit" we believe to be the mystery. In 1 Tim. vi. 20, "Keep the deposit, avoiding profane and empty babblings, and opposition of falsely-called science, which some, professing in reference to the faith, erred"; in 2 Tim. i. 14, "The good deposit keep, by the Holy Spirit which dwelleth in us. Thou knowest this; that all who are in Asia turned away from me."

Timothy received this "good deposit" (he is reminded) by means of prophesying, *i.e.*, by revelations through the special order of prophets, whose special work this was. He received it, "with" (*μετά*, *meta*, together with: *i.e.*, at the same time he received) the recognition of it on the part of the elders.

We believe that "THE faith" spoken of so frequently through this epistle, is "the great Mystery" referred to in chap. iii. 16. When we come to the second epistle, all had gone to ruin. The churches had "turned away" from Paul, and his special teaching of the Mystery (i. 15), and

Timothy is no longer instructed as to his conduct in the assembly, but is told how he is to meet the various forms of evil and error which were the necessary result of the abandonment of the great truth of that "good deposit."

QUESTION NO. 210.

J. D., Johannesburg. "I cannot see how the breaking of bread in 1 Cor. x. 16 can refer to the *Agapai* or lovefeasts. . . Where are we to go for guidance as to the observing of the Lord's supper?"

Nor can we: because love-feasts are not spoken of in that chapter, nor is "the breaking of bread" spoken of, as such. The question refers to the bread and the cup, especially in connection with the passover (or Lord's) supper. There were four cups at the Passover supper.

1. The *first* cup was called the "*cup of thanksgiving*," at the beginning of the feast. Then followed, after eating, &c.,

2. The *second* cup, which was followed by the questioning of the children and the breaking of the bread (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 24). Then came the lamb.

3. Then the *third* cup, which was called "*the cup of blessing*" (1 Cor. x. 16).

4. The *fourth* cup concluded the feast, and was called "*the cup of the Hallel*" (or hymn), showing forth the deliverance (six Psalms—cxiii. to cxviii.). This was doubtless what the Lord and the Apostles sang, at the conclusion of the feast.

It seems therefore that 1 Cor. x. 16 refers to the Passover rather than to the *Agapai*. The Lord's supper originally formed part of the Passover, and from all that is said in the scripture once a year would satisfy any thing that is there said.

We have all grown up in *tradition*. So much so that the Papist and the Ritualist want the Lord's supper every day. The modern Churchman once a week. The prayer book of the Reformers "three times a year." The old Church of Scotland twice a year, though they are now following the fashion.

There is nothing said in Scripture as to the frequency of the Lord's supper. The Greek, is *ὄσakis ἐάν* ἐσθίητε* (*hosakis can esthicate*), and this word *can* (which is not translated, but means *if*) is followed by the verb "eat" in the subjunctive, implies quite an hypothetical condition. It means "as often as," *i.e.*, "supposing you eat."† There is no command, or implication even, that it would be "often." But there is a condition attached, that "if" or "when" they did it, it would be no longer in remembrance of their coming out of Egypt, but "in remembrance of ME."

There can be no doubt that the Apostles and early Jewish Christians did keep the feasts (See Acts xviii. 21; xx. 16), and this is an instruction to others in case they kept them.

It is *tradition* which blinds our eyes and our minds more than we have any idea of. And while we get rid of its influence on one point, we hug it close on another.

*This is the reading of Tregellus and all the Critical Greek Texts.

† We have examples of this condition in Acts v. 38, "If this work be of men John xiii. 17, "Happy are ye if ye do them;" which was clearly hypothetical.

Signs of the Times.

JEWISH SIGNS.

THE THIRD ZIONIST CONGRESS

has taken place, and the following comments of *The Jewish World* will show our readers its significance, as a "sign of the times":—

"The gathering of Basle has borne testimony to matters of immense importance, and bearing directly on the future of the movement. Zionism has politically not, as far as is publicly known, leapt forward many strides since Dr. Herzl delivered his momentous speech in London in June last; but in his official deliverance at Basle he has emphasised many of the points to which we drew attention in commenting on his London utterances. . . .

"A most interesting point of the opening day's speeches was the making clear of the position of the movement. Dr. Herzl made it clear that the movement declines to flirt or to compromise with those who endeavour to re-colonise Palestine by sending there small batches of Jews. The principle that the movement is averse to colonisation by infiltration was laid down at the first Congress, but it was not harshly applied. It seems at the first blush fanatical to urge "the movement or nothing," but on second thoughts it will be seen that it is the correct attitude to adopt. Zionism has passed through many trials, and now when it is beginning to be respected even by those who oppose it, it is all the more necessary to make clear that the aim of the movement is too great to allow the work to be deflected from an attempt to release the masses of the Jews from bondage to an effort to help small and isolated groups at disproportionate cost. There is from now, as there really was in the immediate past, only one meaning to the term Zionism, and that is that the movement is an endeavour to solve the Jewish problem in all its complex phases by *re-establishing the Jewish people in Palestine on a self-governing basis*. Naturally this includes colonisation and all other activities by which a country is re-settled, but the methods remain subservient to the principle.

"Zionism, thus cleared of its side issues, makes through the third Congress, a bold and definite appeal for the support of the Jewish people. The attaining of success depends quite as much upon personal support as upon the actions of the leaders in removing diplomatic difficulties that still embarrass them. Though that support has come slowly in Western Europe and amongst certain classes in England, yet we are sure that sooner or later the simple issue which Zionism makes of our complex troubles will be understood by every Jew, and will receive his hearty approbation. The movement has gone forward—this is the first fruit of the Third Congress—and it is upon this that the leaders laid the great stress. *They appealed to the highest ideal in the Jewish people*, and the people have answered in the affirmative. This is the first proved result of the Congress."

POLITICAL SIGNS.

THE PEACE CONGRESS.

"*Is it peace? . . . What hast thou to do with peace?*"—
2 Kings ix. 19.

When the Peace Conference was first announced *Things to Come*, taking its stand on the sure ground of the prophetic word, declared that it must of necessity come to nothing. It was opened with a great flourish of trumpets, and we were assured by the daily papers that "Goodwill and perfect harmony" prevailed.

Mr. Stead, who was spoken of as the "Angel of Peace," must have been very confident of the issue,—in spite of the fact that his book *War against War* was not allowed into the Czar's dominions. We give the paragraph recording this:—

"Mr. Stead, on his arrival at St. Petersburg, has lost no time in interviewing the Czar. He has done so much for the Peace Crusade that he was perfectly entitled to ask why the Censor had shut his *War against War* out of Russia."

That incident does not appear to have caused him to sever himself from the movement. He must indeed be a sanguine man, or it may be, he has made himself believe he had a

mission. So he prepared a liturgy. The conference he likened to a "Spiritual revival" that has "its psalms, its texts, its gospels, its consecration service, and its vows of obedience."

The Peace Service, called "The Liturgy of the Crusade," begins with a verse of a Psalm "Wait on the Lord, be of good courage"—also—"The heathen raged," &c., and then follows a hymn:—

"NOW IS THE DAY OF SALVATION."

"*How shall we escape if we neglect so great a salvation?*"

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's New Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by for ever 'twixt that darkness and that light.
Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?"

THE RESPONSE OF THE GOVERNMENT.

"When the Lord turned again the captivity of Zion, we were like them that dreamed. Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen, The Lord hath done great things for us whereof we are glad."—Psalm cxxvi. 1-3.

The few words out of this "Liturgy" at all appropriate to the service, are these:—"We were like them that dreamed."

We can dismiss Mr. Stead.

While the Conference has been assembling and talking about peace, the English Fleet has been mobilising to prove that it is prepared for war. The result is best expressed by the press which surely cannot be charged with having any bias as to prophetic interpretation.

The enthusiasm that was shewn when the Peace Congress was proposed has died out, and now it takes another direction—an enthusiastic description of the power of our Fleet.

We cannot afford space to record the dreary disputes that arose, and how one of the delegates "challenged to a duel" another of the members; but must come at once to the conclusion arrived at.

This is the *Daily Mail's* summing up:—

"THE MOUNTAIN AND ITS MOUSE."

"It is to be feared that when the General Act, with which the Peace Conference has concluded, and in which it has summarised its labours, is examined, the results will be found to be exceedingly small. When we recall the hopes and confident anticipations which the Czar's eirenicon inspired it is difficult to repress a feeling of disappointment." (*Daily Mail*, July 25th).

This is the *Pall Mall's*:—

"The publication of the *Acte Final* of the Peace Conference enables us to form a complete judgment as to the practical results attained by that amiable assembly. In spite of the desperate efforts made in certain quarters to magnify the achievements of the Conference, the net result of it all is that we get nothing more than a tribunal of arbitration, to which nobody will be compelled to appeal, and some modifications of the laws of war—excellent ends in their way, both of them, but scarcely what we were led to expect from the original invitation of the Tsar. Of course there has been an almost undisguised attempt to jockey this country by placing restrictions on the existing conditions of naval warfare; and equally, of course, the British delegates, as representing the first naval Power in the world, have refused to assent to them, or to certain military restrictions, one of which (that referring to expanding bullets) was also specially designed to put England at a disadvantage. Though the drummers drum never so loudly, we shall take leave to adhere to our conviction that the most valuable result of the Conference is the flat refusal of the British delegates to walk into the various traps laid for them by our dear neighbours." (*Pall Mall*, July 25th).

So the Press confirms what *Things to Come* declared would be the result of man's efforts to bring in peace without the Prince of Peace; and a millennium without Christ.

The latest intelligence given three days before the separation of the Congress seems to complete the confusion.

"CONTINUED DEADLOCK."

"This, arising from the fact that some powers refuse to restrict the adhesion by requiring unanimous consent. Belgians furious that the Pope is excluded. Italy is resolute against the Pope—also America.

Truly a pretty kettle of fish. The ultimate decision will probably be that the question of conditions must be referred to the Signatory Powers for consideration." (*Daily News*, July 28th).

Which means nothing at all, and so this ends as everything else will end; and prove how futile are man's efforts to do that which only "the PRINCE OF PEACE" can accomplish.

It is comforting and assuring to turn to God's word at such a time and know that there will be universal peace ere long; and it is instructive to learn how it will be brought about:—

"Come, behold the works of the Lord, what desolation He has made in the earth.

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.

Be still and know that I am God; I will be exalted among the nations (R.V.) I will be exalted in the earth." (Psalm xlvi. 8-10).

RELIGIOUS SIGNS. RELIGIOUS EXHIBITIONS.

"FOR WE ARE MADE A SPECTACLE UNTO THE WORLD, AND TO ANGELS, AND TO MEN. WE ARE FOOLS FOR CHRIST'S SAKE" (1 COR. iv. 9).

So declared the Apostle Paul as a minister of Christ. To adapt this to the times it would be put in another way. Instead of being a spectacle unto the world, we, according to modern methods, must make a spectacle FOR the world in the form of a big religious show. This is what the promoter of the exhibition terms it. He says in *The War Cry* (Aug. 19th): "There may have been a bigger show, but this one he calls 'the greatest religious show upon earth.'"

"ITS LESSON FOR THE FUTURE.

"Who can ever forget the hope for the future created by the Show? That Building, during those happy days, gave a striking intimation of what this poor world of ours might have been had sin never entered into it with its accursed consequences: and, what is more important still, it certainly illustrated, as perhaps has seldom been done previously, what may be ahead of it in the future. There you had positively a glimpse of that 'new Heaven and new Earth which has yet to come down from God out of Heaven as a Bride adorned for her Husband.'" "RIGHTLY DIVIDING THE WORD OF TRUTH."

This is to be the evidence of our approval of God, and a workman that needeth not to be ashamed. Our readers must judge whether the paragraph which follows, taken from the same paper, comes up to the standard. Those that look for the blessed fulfilment of this will not let their imagination run riot in such a way.

"And it did not require any very great stretch of imagination to enable those who walked about that Hall to conceive that every now and then they heard a celestial voice, saying, 'Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and shall wipe away all tears from their eyes.'"

RELIGIOUS IRREVERENCE.

"THEIR MOUTH SPEAKETH GREAT SWELLING WORDS."

This is a new feature in salvation, that "drums and uniform" must now be considered as the necessary equipment for what is supposed to be spiritual work:—

"The Army's saved a lot of souls—
Far more than tongue can tell—
Who, but for drums and uniform,
Might now have been in hell.
The Pharisees Christ could not save—
They bothered Him a lot;
That's why He said (in different words),
"Beware of tommyrot!"—*The War Cry*, Aug. 19th.

MODERN CHRISTIANITY—A CIVILIZED HEATHENISM.

About twenty years ago a book was written that created no small stir. This was the title: *Modern Christianity a Civilized Heathenism*. If this was how it struck the writer twenty years ago, what would he describe it now? An

* Italics those of *The War Cry*.

exhibition of varieties in a music hall would not be so demoralizing.

"Organisers of bazaars in this country can still learn how not to do their work if they look at similar money-getting enterprises in the United States. The First Methodist Church at Cincinnati, it is reported, has shown us an excellent way of raising money, but at the same time it is a method calculated to create scandal, envy, malice, and all uncharitableness. Briefly put, it is that the ladies of the congregation, or some of them, hired themselves out to be kissed 'for the good of the cause.' The amount of refinement and self-respect displayed by these women, and the value they set upon themselves may be judged from the circumstance that the prices ranged from ten to twenty-five cents per hug. The picturesque account of the occurrence further states that the proceedings ended in a fight, which the police had to subdue, and which arose between a man who was blindfolded discovered, when the bandage was removed from his eyes, that he had paid fifteen cents for the privilege of kissing his wife for five minutes instead of another lady."—*St. James' Gazette*, 29th June, 1899.

THEATRICAL BLASPHEMY.

"The example of Sudermann, in laying hands upon St. John the Baptist for a character in drama, has now been followed by another leading German dramatist, Paul Heyse. A five-act play from his pen, entitled 'Maria von Magdala,' has just been received with a chorus of critical approval. The story of the Magdalen is told anew from a standpoint at once intensely human and dramatic; the startling climax, pronounced to be 'one of the grandest scenes ever produced by poetic thought,' presenting Mary as willing to purchase the freedom of the Saviour by re-treading the hated paths of shame and sacrificing herself to the libertine nephew of Pontius Pilate."—*The Pall Mall Gazette*, Aug. 26th, 1899.

"DR. CLIFFORD AND CHURCH MEMBERSHIP.

"Dr. Clifford, who has been staying at Saltburn, delivered (writes a correspondent) a very powerful presidential address to the members of the British Chautauqua. In the course of his remarks he contended that nothing is more regrettable in the Non-conformist condition to-day than the increasing drift from Church life and membership. It is certain that the churches are not training young England for the worship and work of the Christian society. Many of our children, said Dr. Clifford, say farewell to their teachers at the door of the school, and never dream of accompanying them to public worship. They are not seen in our pews; they do not care for our services; they do not attend the Lord's Supper. They despise Church associations, and treat the distinction between Church member and non-Church member as a matter of no vital concern."—*Westminster Gazette*.

This is a sad confession. But does it not occur to those who have to make it that the "Church," having created the taste for worldly entertainments and associations, and thus made provision for the flesh, now finds it difficult even to make the flesh religious!

THE NEW SHELDONISM.

While professed Christians and Bible lovers are caught in the net of the American novelist, and cannot detect the chaff from the wheat, it is left for the secular press to set them an example.

The following is from a leading article in *The Standard*, of Aug. 31st:

"A curious American book, called *John King's Question Class*, written by Mr. C. M. Sheldon, and just published by Mr. Heinemann, is a good example of the skill with which a certain kind of teachers—the special product of the present day—can spread a little knowledge over a wide surface. The author—whose previous moral brochures suddenly leaped into an immense circulation in the United States—says that the system now set forth was 'helpful to his own young people.' And we can understand that the story which the book contains may have had that effect. His plan was to read a chapter of it one evening, and on the next to give replies to questions addressed to him by members of the class. This method of combining amusement with instruction is ancient, and in good hands effective. It all depends on the oracle."

After pointing out that the book consists principally of "cotton-wool" as compared with gold, the article proceeds:

"The theory that the lawfulness of all worldly pleasures depends on a conviction in each individual's mind that Providence intends him to share in them may be pushed to very mischievous lengths, as we know from the history of religion that in fact it has been. Enjoy yourself to the uttermost, go to balls and dinners, to garden parties and water parties, turn actress or actor—all will be lawful to you provided you have a secret consciousness that you are following the will of Heaven. This doctrine is a kind of sign-post pointing out the road which leads to what has been known as 'the freedom of the Saints.' Men and women inclined to taste too freely of this world's delights will have

little difficulty in persuading themselves that they have a special warranty for doing what they like with moral impunity. This is not, we dare say, what the teacher always means; but it is what an apt pupil will readily deduce from his instructions. If the antidote to the poison is simply a belief that by Divine decree it is not meant to be poison for ourselves, so convenient a faith will naturally be of quick growth. A strong desire to gratify our own personal inclinations may easily be mistaken for a Divine sanction; and the principle is the same to whatever object of human ambition we apply it, great or small. The attempt to substitute, for certain fixed principles of right and wrong, the fluctuating and wavering impressions of the individual mind cannot, we think, be commended upon any ground. Apart from the objections we have already mentioned, the method adopted by our American moralist seems calculated to foster self-consciousness in young minds to a very unhealthy extent. If a girl is always to ask herself before she goes out to a dance whether she is sure that she is doing it in obedience to a spiritual motive, and whether while whirling round the room in a waltz she can think more of her Maker than she does of her partner, we should say that a highly morbid condition of mind and body is likely to be set up. She begins by making a hypocrisy of pleasure, and ends, very likely, by making a pleasure of hypocrisy."

THE HILL OF TARA.

THE BUBBLE BURST.

From *The Westminster Gazette*, of Aug. 15th, we learn the value of all the promises and prophesying about the Hill of Tara:

"The Royal Mound of the Hill of Tara, county Meath, on which for a thousand years the Kings of Ireland were crowned with great pomp and ceremony, has, in the words of Rev. Dr. Healy, rector of Kells, been 'destroyed beyond the possibility of restoration.' A gentleman named Glover hoped to find the Ark of the Covenant buried beneath the Mound. Mr. Briscoe, the landlord, permitted the excavations, and the Board of Works had no legal power to prevent the work of destruction."

Thus they have at one stroke destroyed the castles which they have been building, and are themselves buried in the ruins.

SPIRITIST SIGNS.

The Daily Mail, of Aug. 8th, gives particulars of an occurrence that has baffled the police of Rome, said to have happened in an empty house in that city. It is headed:—

"HOWLING SPIRITS.

"The official charged with the enquiry began by threatening the persons about the place with prison in case the affair turned out to be a practical joke. He had not finished speaking when from all parts of the house there proceeded the most terrible howls. The official adjourned the investigation."

This is a confirmation of the charges brought against Spiritism in the article in our last number, and it must be remembered—by the advocates of the practice.

"So far investigation by the police and public have revealed nothing as to the cause of these noises, which are accordingly attributed to 'howling spirits,' and the numerous spiritualists of Turin are in a state of high excitement over this manifestation which confirms their faith."

The only point we draw attention to is the last clause—Spiritists are much excited at having "*this manifestation which confirms their faith.*"

What a restful, comforting faith that must be, that derives consolation from the howling of demons.

"THEY HAVE NOT KNOWN MY WAYS" (Heb. iii. 10).

We also alluded to the fact that many Spiritists, when they came to the close of their life, sought refuge in the Romish Creed. This also has received singular confirmation from the pen of Professor J. H. Hyslop, of Columbia University, a recent convert to Spiritism.

The Inquirer prints the following notice of an important paper in *The New World*:—

"In an article on 'Immortality and Psychical Research,' Professor J. H. Hyslop, of Columbia University, asserts that the religious mind, which has surrendered belief in the inerrancy of the Scriptures, must choose between science and Catholicism. 'It must either fall back upon the traditions and authority of the Church, or surrender to the jurisdiction of science.'"

The Editor of *Light* is in full accord with the Professor, for he adds:

"But be that as it may, we think Professor Hyslop is right. The choice is between Catholicism and Science; and by Science, we mean experiment and demonstration."—*Light*, Aug. 26, 1899.

This apostasy is working in America, producing the same baneful effects as in this country. Here there are some that still occupy the pulpit and are not "unrobed."

"TURNED ASIDE AFTER SATAN" (1 Tim. v. 15).

"Rev. Dr. Austin, a Methodist minister of Canada, and formerly President of Alma College, has gone over to the Spiritualists, and his Conference had the courage to exclude and unrobe him. This man gave up the Bible as his guide and took "psychology," and of course he went astray. He found that many of the facts of Spiritualism are facts. So the Bible admits."—*Watchword and Truth*, Boston.

We know that these disclosures of the teaching of Spiritism are helping many, by revealing its pernicious effects on mind and body, even resulting in madness. But we hope to still labour in this thing, though threats are hurled against those engaged in such a work. Here is one that appeared in *Light*. The italics are in the original:

"However, occultists can take care of themselves, and anyone who tries to injure them, either by persecutions or by prosecutions, is in danger of unpleasant experiences; possibly a coroner's inquest, and a verdict of 'death from syncope'; and don't you forget it."

We will not forget it. This is a threat that reminds one of the dark ages, and the times of witchcraft. Does the writer suppose that we are to be deterred by the menace of their spells and incantations. They may come with conjurations and all their weapons of the black art. We take up David's reply to the giant of Gath. We "come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."

Editor's Table.

THINGS TO COME.

Vols. I. and II. are now ready. Price 3s. 6d.

FIGURES OF SPEECH.

DR. BULLINGER'S New Work on Figures of Speech used in the Bible is at length completed, and will be ready for publication by December.

The body of the work is printed and consists of 1022 pages, without the Introduction, Contents, and Indexes.

The Figures of Speech defined and illustrated number 217, and the passages of Scripture explained amount to nearly 8,000.

Not knowing how many pages the work would make (the ground being wholly untrampled), the earlier parts were made too large; the consequence is that there are only ten parts instead of twelve as was originally reckoned. This means that those who have taken it in parts will have paid only 18/- instead of £1, notwithstanding all the extra expense entailed in doing up the parts, printing covers and order forms, and the postage on each part!

When we add to this the serious loss entailed by those who have taken some of the parts and not the whole, thereby spoiling so many complete volumes and making the rest of the parts waste paper, we shall have the sympathy of many friends, who will, we are sure, do their best to make the work known.

Part X. (concluding the work) will contain the title page, preface, introduction, analytical table of contents, and seven indexes, viz:—Index of

- I. Names of Figures (proper names).
- II. Names of Figures (English equivalents).
- III. Index of Texts illustrated.
- IV. Index of Structures.
- V. Index of Subjects.
- VI. Index of Hebrew Words explained.
- VII. Index of Greek Words explained.

THINGS TO COME.

No. 66.

DECEMBER, 1899.

Vol. VI. No. 6.

Editorial.

"WHERE HE WAS" AND "WHERE I AM."

THESE are two sayings of the Lord Jesus when on earth.

The former occurs in the parable of the Good Samaritan, and this, like the parable of the Pharisee and the Publican, is deprived of its real lesson by the destruction of its parabolic teaching. Both are treated according to their earthly setting and the spiritual meaning lost. The one is treated as though it had to do with the nature of prayer, the other, with the question "Who is my neighbour?"

But both relate to *justification*. Of the one, we read: "He spake this parable unto certain which trusted in themselves that they were righteous" (Luke xviii. 9).

And the other was called forth by the question of a certain lawyer who was "willing to justify himself" (Luke x. 29). He had already asked: "What shall I do to inherit eternal life?" and Jesus answered: "What is written in the law? How readest thou?" (verses 25, 26).

The case is clear and simple; there is no difficulty about it. "What is written in the law?" It is written there exactly what we are to "do." We must do *all*, otherwise instead of eternal life it is eternal curse, for, "Cursed is everyone that continueth not in all things that are written in the book of the law to do them" (Gal. iii. 10). There is no middle ground. It is *duty or damnation*. "This do and thou shalt live." "He that offendeth in one point is guilty of all." There is only one thing to be said to any such enquiries and that is: Have you continued in all things that are written in the book of the law to do them? if not, then you are under the curse.

But the parable that follows is spoken to give the answer to another question which is implied, and which we may put thus: *What is written in the Gospel? How readest thou?*

The Lord draws a picture of the sinner and the Saviour. He describes the downward course from Jerusalem (the vision of peace) to Jericho (the city of the curse, Josh. vi. 26). It is always "down;" "stripped" of the robe of righteousness; wounded, as to his moral being. He cannot keep the commandments. He cannot stir. The priest can do nothing for him; he could offer a sacrifice, but the man has not one for him to offer, nor has he any money to buy one, for he has been robbed.

The Levite can do nothing; indeed he could not touch the bleeding man without being defiled.

Neither law nor ordinances can meet his case. He is "half dead," and the other half is not far off, for his wounds were open and he must surely bleed to death.

But the moment of this lost one's desertion by the world and by the church is the moment for his deliverance by one to whom he was a despised stranger.

Now this is what is *written in the Gospel!*

For, as another parable tells us, that God "having yet one son, His well-beloved, sent him at last unto them." He

"CAME WHERE HE WAS."

Yes, He was made sin for us. He came down to our place, bore the curse due to us, paid the debt due by us, and "humbled Himself to death, even the death of the cross."

So here, this certain Samaritan "came where He was," bound up his wounds; tended him, cared for him; set him on his own beast; brought him to an inn; doing, in fact, everything for one who could do nothing. And what is best of all, he provided for his future! as he had his past. For, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich (2 Cor. viii. 9).

Yes, of His own deep love and compassion He left the glory which He had with the Father and came down where the sinner was. Helpless and lost—

"He saw us ruined in the fall,

And loved us notwithstanding all."

Yes, "He came where he was." Not half-way and then called upon us to go the other half. Not nine-tenths of the way and left us to go the other tenth. No! He came *all the way*. Down to our darkness and misery, that He might take us up to be

WHERE HE IS

—"for ever with the Lord."

This is the completion of the picture.

He does not leave the saved one without awakening in his heart the hope, the blessed hope, of seeing Him again.

"WHEN I COME AGAIN."

Precious words! beautiful picture! and not merely a picture, but a blessed and glorious reality for all who are the subjects of such grace.

He has brought us to an Inn; and if this Inn represents the visible church, then it is with this Inn to-day as it was in that of Bethlehem, when "there was no room for Him in the Inn." The Christ of God and the Christ of the Epistles is shut out, and a Social Christ—"a good man"—has taken His place; for our Deliverer has gone into a far country.

Nevertheless we have His precious words: "When I come again." He is coming again: and He has left us, not two coins, but two Comforters; one within us, that we may not sin (John xiv. 16, 26; xv. 26; xvi. 7); and the other with the Father, "if any man sin" (1 John ii. 1)

Meanwhile we cherish His words, and we believe them. He has caused us to hope in them: "When I come again."

We learn from this parable the difference between what we ought to do for eternal life, and what God has done for us by giving it to us as a gift.

The difference between "what is written in the law" and what is written in the Gospel.

The difference between "do and thou shalt live," and live and thou wilt do.

The difference between "the righteousness of the law" and "the righteousness of faith."

The difference between looking forward to death, and waiting for God's Son from heaven.

Oh that our hearts may be cheered by these realities, as we pass through this scene of shadows and sorrows.

May we be more content each day to find all under the sun only an "Inn," where He has left us to wait and to look for Him. Not desiring to make it a home, where He had not where to lay His head; knowing indeed the care of His hand, as well as the love of His heart, and waiting to share the glory of His throne.

Contributed Articles.

THE EPISTLE TO THE EPHESIANS.

(Third Paper).

THE TWO PRAYERS: (i. 17-23 and iii. 14-19).

EACH of the two great declarations (in chaps. i. 3-14 and iii. 1-13) concerning the purpose of God is followed by a prayer (as we have seen from the structure on page 39).

The subject is so vast and so full of grace and glory that the mind is lost in wonder, and can only go forth in prayer to Him Who has purposed such things for us as pass man's understanding.

The two declarations of God's purpose are (as we have seen), His purpose "in Himself" concerning Christ (i. 3-14), and His purpose "in Christ Jesus" concerning His church (iii. 1-12).

The two prayers follow these two purposes respectively: the second ending in a doxology which very emphatically separates, into two parts, the Doctrinal portion of the Epistle; the first of which relates to our standing in the heavenlies, and the second to our state on the earth.

The scope of these two prayers therefore can be understood only as we refer them to the teaching concerning God's special purpose, which precedes them.

The first words of any book or special passage always give the key to its object. It is so here. The Doctrine commences (after the Epistolary opening) in verse 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ."

The rest of the Epistle is the development and expansion of these words.

Two relationships are announced at the outset: "God" and "Father." "God" has reference to *creation-power* and glory, while "Father" has reference to *covenant-relationship* and grace.

These two titles, which are here combined together, are afterwards separated in these two prayers.

The title "God" has respect to the first revelation of His purpose (i. 3-14). "Father" has respect to the second (iii. 1-13).

"God," has reference to what He has purposed in Himself concerning Christ in making Him the Head of all creation, "with a view to the administration of the fulness of the times, to head up (or re-unite under one head) for Himself all things in the Christ: both the things in the heavens and the things on the earth, in Him."

"Father," has reference to what He has purposed in Christ concerning us in making us one "family" in Him, members of His body, sons and heirs in Christ, one with Him in all His glory.

Hence the two prayers commence respectively with these titles. The first prayer is addressed to "the GOD of our Lord Jesus Christ" (i. 11), while the second is addressed to "the FATHER of our Lord Jesus Christ" (iii. 14).

The contrast will be better seen if we exhibit them thus:

THE FIRST PRAYER. (i. 17-23).	THE SECOND PRAYER. (iii. 14-19).
<i>Addressed to</i>	
"The GOD of our Lord Jesus Christ, the Father of glory,"	"The FATHER of our Lord Jesus Christ," the Father of the family,
<i>that He might give (δύνη)-</i>	
"The Spirit of wisdom and revelation. The eyes of the heart enlightened." (<i>The enlightenment of the inner man</i>).	"With power to be strengthened by His Spirit in the inner man." (<i>The strengthening of the inner man</i>).
<i>the knowledge</i>	
of GOD.	of CHRIST.
The hope of HIS calling.	The breadth of Christ's love.
The riches of the glory of HIS inheritance in the Saints.	The length of it.
The surpassing (ὑπερβάλλον) greatness of HIS power.	The depth of it.
	The height of it.
	The knowledge-surpassing (ὑπερβάλλουσαν) LOVE of Christ.
<i>The means.</i>	
We in Christ.	Christ in us.
<i>The measure.</i>	
"According to the working of His mighty power, which He wrought IN CHRIST."	"According to the power that worketh IN US."
<i>The end.</i>	
"The Church, which is His Body, the fulness (πληρωμα) of Christ who filleth all."	"That ye may be filled with all the fulness (πληρωμα) of God."

It will thus be seen that the great subject of the first prayer is *Power*—the surpassing power of God in carrying out His purpose in setting Christ to be the Head of the Body, and over all things for the Body. In the second prayer it is *Love*: the love of Christ.

We in Christ is the subject of the first prayer: while, in the second prayer, it is *Christ in us*, and the surpassing love of Christ dwelling in our hearts through faith.

This is the subjective truth of the Mystery, apart from which the mere doctrinal knowledge of it is as nothing.

This is the power of the great Secret; not when we hold it, but when it holds us.

These prayers are not given to us to expound, but they are for us *to pray*; and to pray until we understand all that they mean in a blessed and happy experience.

They are the prayers of the Holy Spirit (through Paul) for us. He it is who here "maketh intercession for us," and these are His intercessions referred to and promised in Rom. viii. 26, 27.

If we could live in the spirit of these prayers, and realize the wondrous standing which God has given us in Christ, and know something of "the riches of His grace" (i. 7) and "the riches of His glory" (i. 18; iii. 16) which are here displayed before our eyes and our hearts, our walk would be more worthy of it.

In chapter iv. 1 we are exhorted to "walk worthy of the calling wherewith we are called." But how can we do so unless we know what that calling is? How can we take that calling as the measure and standard of our "walk" unless we know what it is? Surely, the more we know of that wondrous standing which God has given to the members of Christ's Body, in Him, of the power and love which placed us there, and of the grace which keeps us there, the more will our walk be worthy of it.

Instead of this, we see, on every hand, thousands of Christians who are wholly ignorant of their standing in Christ (through not having studied the Epistle to the Ephesians). They look at their walk; and, seeing that it is not what it ought to be, and not what they would have it to be, they set themselves to work to mend it, and improve it; and by every kind of artifice—from Romish methods like those of Thomas à Kempis to Protestant methods like those of recent times imported from America—they seek to acquire a standing in the flesh.

They are so "foolish" that, having begun in spirit, they now seek to be made perfect by the flesh (Gal. iii. 3). The new Gospel of "surrender" has been substituted for the Gospel of the grace of God. The sinner is told to "surrender." The saint is taught to "surrender." And they are to "let God" do this, and "allow God" to do that (as though He had no "purpose" at all), until God Himself is practically shut out and self is (unconsciously) deified! So opposite are man's thoughts and ways to God's, that God's way of salvation and sanctification is turned upside down through ignorance of that which He has specially written and given for our instruction.

Into no other profession would any one be allowed to enter, as people enter on the profession of Christianity. Every other profession has its text books for study: and no one is allowed to enter it until an examination can be passed in those text books. No one can enter the army, or the law, or the medical profession—no one can be a "professor" in any art or science—until he is proficient in the knowledge of all that pertains to it. No one can obtain the humblest situation in life without being asked for some evidence as to his knowledge of or proficiency for such a position.

But the Christian profession is treated very differently. Any one is supposed to be qualified to be a "professor" of Christianity, whether he knows little or nothing. Whether the conversion be wrought by God, or whether, by man, a person is said to be "converted to God," the result is much the same; man's books are studied, and God's Book is neglected. The Epistles, which are given as the Christian's Text-Books, are not used as such. If read at all, they are treated as consisting of so many "portions" to be read through in so many days, or as so many texts to be printed on a card to be hung upon a wall or sent through the post. And, even if studied, they are not studied contextually; but treated apart from their scope and context; and scrappy collections are made of the four "buts," or the five "therefores," or the six "whys"; and, by a system of text-garbling, the design and object and scope of the various books of the Bible are altogether lost, while the reader is deceived into thinking that he is a Bible student.

No other book is treated in this way. No other book *could* be understood or learned if studied in such a way.

No wonder that such ignorance of God and of His Word prevails. No wonder that such a low standard of walk is manifest. The means which God has provided in order to impart knowledge of such truth, in order to secure true holiness, are set aside; while man's books and man's methods are resorted to in vain.

In these prayers the great burden is that we may know "what is the hope of HIS calling" wherewith He has called us. But Christians want to know *their* calling.

And what are "the riches of the glory of HIS inheritance in the saints"; but the saints, in their selfishness, want to know about *their* inheritance.

And "what is the exceeding greatness of HIS power to usward who believe"; but Christians to-day want to know about *their* power, and where to get it, and how to find it, and how to get what is called "Enduement"! It is all *self* from beginning to end: and Christ is brought in as a mere makeweight and partner. They talk and sing about being "nothing," while all the time the one aim and object is to be *something*!

Not until we know Christ as He is revealed in the Epistles, and understand "the things of Christ," which the Holy Spirit there shows us, shall we know ourselves: and not until we know the calling and standing which God has given us in Christ shall we ever be able to "walk worthy" of it.

Conference Addresses.

RATIONALISM AND ITS RELATION TO ROMANISM.

BY THE REV. DR. BULLINGER.

(At the National Protestant Congress, Manchester,
November 1st, 1899).

RATIONALISM may be defined as not merely *reasoning*; but, human reasoning as opposed to *Divine Revelation*. And there is no department of things where this opposition is not seen.

Man has exhibited it; and God has declared it. And, like the war with Amelek, this controversy goes on from generation to generation. "For

a | *My thoughts*

b | are not *your* thoughts,

b | neither are *your* ways

a | *My ways, saith the Lord.*"

This is true from the beginning, and it is seen and shown in everything. It is seen and manifested to us on the fore-front of Revelation. At the very outset it is put forth for us to read, and mark, and learn. In Gen. i. and ii. we have the Creation of Man. In Gen. iii. we have the Fall of Man, driven out from the presence of God; and in Gen. iv. we have the way back to God revealed. God's way, which Abel took; and, *Man's* way, which Cain's reasoning invented.

We need not stop to see the working of that reasoning. It is enough to note that there never have been other than these two ways. One is called (Acts xviii. 26) "the way of God;" the other is called "the way of Cain" (Jude ii.).

These are the *only two* religions in the world. The True and the False. Gods and Man's. Many are the phases of false religion, but every phase and every form are alike in one thing. They all agree in maintaining that the sinner must do, be, feel, experience, produce or bring SOMETHING to merit God's favour.

While true religion confesses that *nothing* in or of man can ever merit that favour.

The one is expressed in the words:

"Nothing in my hand I bring."

While all the others are at one in proclaiming

"Something in my hand I bring."

As to what that *something* must be, there is the greatest possible controversy. Reasoning, again, has full play; and blood has been shed in the constant warfare as to what the "something" is to be.

And so the warfare has gone on, and has manifested itself in various forms, at various times between:—

God's way and Man's way.

Abel's way and Cain's way.

Grace and Works.

Protestant truth and Romish error.

True Christianity and Traditional Religion.

The Source of this is *Rationalism*; and, Romanism is only a phase of Rationalism.

This is where the Word of God comes in. For in the Scriptures of Truth God has revealed Himself, and exposed man.

No other sacred books of any false religion reveal what *man* really is; or, make the distinction between "*man*" and "*men*."

"*Man*" God makes nothing of, but writes him down as lost and ruined.

"*Men*"—individual men—He saves and blesses, and makes everything of.

With the world it is the opposite:

"*Men*"—as men—are made nothing of; while

"*Man*" is deified.

The Bible is therefore against *man* as such. That is why man is against the Bible.

The Christianity of the Bible is against traditional religion, and therefore religion is against the Bible.

The Bible is opposed to the Historic Church (Rome), therefore the Church is the enemy of the Bible.

This is the *secret* of the *enmity*.

God never calls it the *Bible*, but "*the Word of God*."

Man will call it the Bible, but not the *Word of God*, for that would condemn him.

God says it is unlike any other book.

Man says it is "like any other book."

And yet he belies himself, for he does not treat it as he treats any other book.

All the great systems of false religion have their own *Sacred Books*.

But our Rationalists do not spend their time in criticising these. Though they are great in number, and vast in the quantity of their contents, and would afford these critics ample opportunities for their labours, yet they are left severely alone; and, this one little book, the Bible, engrosses all their attention, and exhausts all their energies, in order to show its untrustworthiness! Is it not a remarkable fact that the sacred books of the heathen are commended (and some even translated), while the Bible is criticised by the very men who are for the most part paid to be its guardians and teachers? Why all this zeal? Why are all the energies of the higher critics devoted to the Bible?

The reason I have already stated, and that reason is true.

It is interesting to notice that the word *κριτικός* (*kritikos*), which is represented and transliterated by our English word Critic, occurs only once in the New Testament. It means *able to judge, skilled in judging*. The only time it is used is in connection with the Word of God.* It is God's Word which is *able to judge*. It is God's Word which is the great and highest critic. And yet mortal man dares to rob the Bible of this title, and apply it to himself, and to say "*I am the critic, I am able to judge*."

And what is it that man is thus going to judge? Himself? No! Others? No! But the Word of God! That Word which is going to *judge him*! (John xii. 48). Can presumption and perverseness be carried further than this?

And yet these are the men who are listened to.

However incredible their statements, the multitude greedily accept them.

A bolder spirit than others dares to make some startling statement which undermines the Word of God, or robs us of a portion of it: and hundreds of ministers who are afraid of being thought ignorant, hasten to endorse it and accept it in a spirit of unconditional surrender.

Multitudes are caught in the net that "all thinkers" believe this and say that, though this is far from being the case. Many "thinkers" are repudiated by other "thinkers": many critics are rejected by other critics: many "learned" men are contradicted by others, equally learned. And yet they continue to speak and write with assurance, as though they were all agreed.

Dr. J. W. Mendenhall, in the (American) *Methodist Review* for March-April, 1891, p. 265, calls attention to the fact that these rationalists deal in little else than theories, hypotheses, and guess-work. He has taken the pains to

* Heb. iv. 12, where it is rendered, "a discerner."

count up their different theories. He left off when he got to 539 in the Old Testament, and 208 in the New Testament, 747 in all, and declares that had he gone on he would have had over 2000. Fortunately the death rate is high with these theories: about 100 die annually—many are very short lived; others are stricken almost as soon as they are produced.

Of these 747, 603 had died between 1850 and 1891, and many have doubtless become defunct, though some new ones have been invented.

And the hundreds of ministers who accepted these defunct theories, and poisoned their congregations with them: What have they done? Let us hope that they will live to see their folly and repent of their sins. Many we fear have accepted new ones, while some, we hope, have rejected the whole.

And yet we need be in no panic! Even if these men got rid of half the Bible there is still more left than *they* would ever either believe or obey.

One thing we observe is common to them all. However they may differ as to their results, they all have one aim; and that is, to prove that the books of the Bible were not written by the persons, or at the times claimed.

Or, if that be not their object, it is remarkable that there is not one book which they have ever put back to a period earlier than that claimed for it. All are without exception brought down to more recent times.

It is never the other way.

Never was there a case more clear where "the wish is father to the thought."

The one object seems to be to get rid of the supernatural and to deny the miraculous. The result of which is to make prophecy a fable, and take away the foundation from the Gospel of God.

Time was, according to the consensus of all Christian scholars, when the New Testament was held to be the complement of the Old Testament: the Old containing the prophecies, and the New Testament their fulfilment. But now, a certain school of so-called higher critics, explain away altogether the prophecies of the Messiah, so that in our controversies with the Jews to-day, they point us to the fact that the Divines who hold the professorial chairs in our Universities, declare that such passages as Ps. xxii., Is. liii., etc., are not prophetic of the sufferings of Christ; and thus they get rid of the spiritual and supernatural.

And yet, the argument they would base on all this, is inconclusive, because the very *latest* date to which they would bring down the prophets does not touch the fact that we have their prophecies being fulfilled under our very eyes.

1. The prophecies in Lev. and Deut., as to the sufferings of the Jews, are still being endured.

2. The prophecy of Hosea, that the children of Israel should "abide many days without a King, and without an altar, and without a sacrifice," is still being fulfilled.

3. Israel is still "scattered," according to Jeremiah.

4. Jerusalem is still "trodden down of the Gentiles."

5. The Zionist movement is fulfilling many prophecies in Ezekiel, Jeremiah, and Isaiah, and in other prophets.

So that the truth of the prophecies is not affected in the slightest degree by the theories of the critics.

Their one object is to show that the Bible cannot be depended upon, and that there is no inspiration worthy of the name.

Their whole time is taken up with telling us what we are *not* to believe, and the question is: Are they ministers of the Word or its betrayers? Are they pilots or pirates? Are they endeavouring to bring the vessel into port, or to wreck it on the rocks?

This work of the Rationalists is not peculiar to any time or to any age.

Satan is introduced to us as calling in question what God had said, Gen. iii. 1; and, from that day to this, he has been the enemy of the Word of God—the Living Word, and the Written Word; for, they cannot be separated. What is predicated of the one, is predicated of the other.

His enmity against Christ, the seed of the woman, was only to make the Word of God in Gen. iii. 15, of none effect. Hence his various attempts, at different times, to break and destroy the line by which Christ, the promised "seed of the woman" was to come into the world.

Three great attempts were made. In Egypt, when he aimed at destroying all the male children.

In Jerusalem, when the line was reduced to one infant (Joash), whom all believed to be dead; and the hopes of the people were encouraged by the Divine promise, "Behold the King's Son shall reign, AS THE LORD HATH SAID, of the sons of David" (2 Chron. xxii. 8).

In Bethlehem, when he sought the young child's life, though unsuccessfully.

The same enmity was manifested against the written Word; and this enmity has been manifested by his ministers who have ever sought to carry out his work.

Jannes and Jambres withstood Moses, but their serpents were swallowed by his; and Pharaoh and his hosts who believed them were swallowed in the Red Sea.

Jehoiakim cut up the Word of God "with his penknife," as the Rationalist cuts it up with his pen. But it came back to him in a new edition, and was fulfilled to his own discomfiture (Jer. xxxvi. 23-32).

Zedekiah criticised the Word of God: for, while one prophet declared that he should go to Babylon and die there (Jer. xxii. 4, 5; xxxiv. 3), another prophet declared that he should "not see" Babylon (Ezek. xii. 13). Zedekiah, in the spirit of the Rationalists to-day, thought there was a "discrepancy," and so refused to believe either. But Zedekiah lived to learn that both were true; for he was taken to Babylon to die; yet he never saw it, for his eyes were put out at Ribla, before he got to Babylon, where he died (2 Kings xxv. 7).

Porphyry declared that the Book of Daniel was a forgery, but Porphyry is dead, and the prophecies of Daniel are being fulfilled as the "living oracles" of God.

With regard to the Book of Daniel, which all the critics bring down from 500 B.C. to about 164 B.C., I may here add the most recent fact that is known. At the twelfth International Congress of Orientalists, held at Rome in October last (at which I was present), Professor Euting, of Strasbourg, exhibited a large fac-simile of a papyrus recently discovered. It was actually a dated letter addressed to King Darius in the 24th year of his reign, and contained several names mentioned in the book of Daniel. Professor Oppert, of Paris, and others who were present, agreed in the date, which was given in the papyrus itself, as at least 500 B.C. It was remarkably akin to the letters in Ezra and Nehemiah in form, language, style, titles, &c.

This discovery was a rude shock to the assumption of the so-called modern higher Biblical criticism, which says that those letters are of quite a recent date and not contemporary in the books in which they appear. Indeed the production of this papyrus produced a somewhat startling effect upon the audience, a number of whom belonged to that school of criticism (one of them being the Editor of the Polychrome Bible). They all looked very subdued, one of them called out that the *writing* was not exactly the writing of that period, whereupon Professor Euting exclaimed, to the great amusement of all present, "The handwriting is mine!"

(To be continued).

Things New and Old.

"THE BUDDHA OF CHRISTENDOM."

DR. ROBERT ANDERSON, C.B., has again laid all who value true Christianity under a deep debt of gratitude. His latest work has just been issued, and it bears the above title. This is not to explain the book before reading it, but rather to incite curiosity to read; and, then its reason is manifest.

The book is against traditional religion as being contrary to true Christianity: against the religion of Christendom as being opposite to the Christianity of the New Testament.

Dr. Anderson starts with the great and solemn fact, that in the spiritual sphere some disaster has fallen upon the human race, which makes it impossible for man ever, of himself, to get spiritually right, apart from grace; and causes him ever and inevitably to degrade, corrupt, and pervert spiritual things.

This is true of every form and phase of religion, of Judaism in the wilderness and the Land; of Buddhism in India; and of Christianity in Christendom. All alike have become degraded, and were it possible to wipe the slate and commence *de novo*, we should find in due course the same corruptions and the same abominations. For the human mind and human nature is the same in every age.

Dr. Anderson gives the *coup de grace* to the pernicious theory that "we must go back to the first three centuries if we want to see pure primitive Christianity." Well, he goes back to those centuries, and, quoting from contemporary authorities, he enables us to see what it was. Within a century and a half from the apostles, "Christian doctrines had become corrupted by the teaching of Greek paganism. Pagan baptism had superseded Christian baptism . . . Christian thought had become leavened by the gnostic philosophy, which regarded everything corporeal as evil." And then we see the strange anomaly, that side by side with the corruption of *doctrine* there was "an attempt to set up a more fastidious *morality*, and a more exalted piety than were taught by Christianity itself." We see the same phenomenon to-day before our very eyes.

A terrible picture is drawn of the ecclesiastical evils of those early centuries, to which too many Christians look back with longing eyes but uninformed minds. Dr. Anderson shows that we cannot even go back to the first century to find ecclesiastical purity, for during the Apostle Paul's own lifetime the churches had given up him and his teaching (2 Tim. ii. 15).

We shall hope from time to time to give some valuable extracts from this work. It is indeed "a book for the present crisis."

We close our first notice with the following extract. After showing the teaching of the New Testament to be salvation by grace alone, he says (p. 230):

"This will not be found in the newspapers. Neither will men believe it. The religion of Christendom is a systematised denial of it. But human religion has always been anti-Christian. The Lord Jesus preached the Gospel to sinners, and 'the common people heard Him

gladly,' for they owned that they were sinners; but the religious people retaliated by crucifying Him. And when His Apostle, addressing his co-religionists, announced that he had been commissioned to preach this gospel to the heathen, they flew into a frenzy of passion, cast off their clothes, threw dust into the air, and shouted: 'Away with such a fellow from the earth; it is not fit that he should live.' He had not, like some of his 'successors,' committed odious crimes, he had only preached forgiveness to common sinners in their sins, not through religion, but through Christ. And if this preaching excited fury in the days of real priests with real altars, need we wonder at opposition to it in these days of sham priests with sham altars? Theirs is the religion of the Buddha of Christendom, which, like a pirate, holds the tortuous channel of salvation by ordinances; while Divine grace has cleared the way right out into the open sea."

In the days of Pagan Rome, the Church was on the side of the martyrs. In the days of Papal Rome, God was on the side of the martyrs, while the devil was on the side of the Church.

"The position maintained by the martyrs was no mere negation of the false; it was a testimony to the true. The Christian converts of early days turned from idols to 'serve the living and true God.' The martyrs of later days turned from 'the Church,' that they might be loyal to Christ. So it must ever be. There can be no true loyalty to the king without denouncing the pretender. Loyalty to Christ implies the repudiation of what is false to Christ. Christendom being what it is, every true Christian is, of necessity and in the very nature of things, a Protestant."

THE IRREVERENCE OF RELIGION.

IN Dr. Robert Anderson's new work, *The Buddha of Christendom*, he deals with the fact that Apostacy and degradation of Religion is indicated by the irreverence which marks the use of the Divine Names. "In this matter" (he says) "our habits are governed, not by Scripture, but by the evil traditions of Christendom." The spiritual Christian is betrayed into speaking of His Lord and Saviour with the familiarity which Christendom uses towards its mythical "Jesus." This influence has prevailed from very early times.

"Here are the Lord's own words: 'For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son even as they honour the Father' (John v. 22, 23). And in view of such words it is strange that anyone can justify the prevailing practice. . . .

"Two books lie before me, both equally representative, both equally reprehensible in this respect. The one is the late Cardinal Manning's *The Love of Jesus to Penitents*; the other is the religious novel, entitled: *What would Jesus do?* I say nothing here of the profanity of using the sacred name in this way as the title of a book, to be banded about in the publisher's warehouse and the bookseller's shop. I deal with the contents.

"The Catholic manual names the Lord on every page, but, with rare exceptions, it is always 'Jesus;' never once 'The Lord Jesus.' This is characteristic of Roman Catholic books of piety; for while Christianity brings men to God, human religion brings God down to men. Latin theology knows nothing either of grace or of lordship. And the 'Jesus' of this American novel is made to dance to everyone's piping. It discusses such problems as these: 'If "Jesus" was a singing woman, would He sing on the stage (undressed of course)? If He was a mechanic, with a wife and three children, and lost His

employment (through drink, for example), what would He do?' The book is appallingly profane, but it fails to shock ordinary readers. Over 1,000,000 copies of it are said to be in circulation.

"Gossip had it some years ago that in a certain historic home in England, socialism prevailed, and the servants were taught to speak of their noble master by his Christian name. But even in the degradation of such a household the true question for a servant to keep in view would be—not 'What would George do?' but '*What would he wish me to do?*' And so here the question which each one who seeks to live the Christian life should ever keep before him is: 'What would the Lord Jesus Christ have *me* to do?'

"The moment the Christian drags his Lord and Master down to his own level, as the author of this novel does, he ceases, morally, to be a Christian at all."

"HE FIRST LOVED US."

"We love Him, because He first loved us."—1 JOHN iv. 19.

BELIEVER in [the Lord] Jesus, to forget you, Jesus must first forget Himself. To cease to love you, He must cease to live; for that love and that life are one.

You see some of the tokens of His love in His drawing you to Himself, and thus showing you, that in Himself alone can your truest joy be found, and that in Himself alone can you realise a sufficiency for every need, both for time and eternity.

You are as much a necessity to His joy, as He is to yours. He finds a heart-rest in His thoughts of love for you, and He in love has shown you that you can only find heart-rest in thoughts of that love of His, and what it has wrought for you.

In your heart-desires after the Lord Jesus, though such desires may not have reached their full realisation, yet in these desires, and your heart-sorrows because of desires unrealised, you see sure evidences of your love for Him.

You would not long after that for which you had no liking. The very longing shows the love. You would not look for rest, and peace, and joy to one in whom you did not believe, and in whom you had no confidence. The fact of looking only to Jesus for rest, and peace, and joy, evidences a faith not born of earth, a faith of Heaven's own gift, and the true outflow of that new nature which nothing but Christ can satisfy.

Sometimes a child of God cannot go beyond the language of Isaiah xxvi. 8—"The desire of our soul is toward Thy name." It is joy indeed when the soul can say, as in Cant. vii. 10: "I am my Beloved's, and His desire is toward me." This you can truly say; for your desire toward Him is really the result of His desire being first toward you. How emphatic are the more literal words: "We—we love Him, because He first, He loved us."

[From *Counsels and Thoughts for Believers*. By Thomas Moor. Published by J. Nisbet & Co.]

GERMAN EXPLORATION OF BABYLON.

THE Sultan of Turkey has just given permission to a German expedition to explore the ruins of Babylon. This exploring party, sent out by the Government of Berlin, will be directed by Dr. Robert Koldewey. The examination of the ruins will last five years, and will doubtless be of immense value historically. The position of the ruins of Babylon was determined for the first time by Mr. Layard, who was later the English Ambassador to Constantinople. It will be remembered that it was he who discovered the ruins of Nineveh, which were afterwards explored by French savants (1815—1854). Some years later Sir Henry Rawlinson went over the same ground. The last explorer was Rassam, a friend of Mr. Layard. But all these researches were only partial, whereas the Germans, with their usual plodding thoroughness, intend to pursue their examination in a methodical and complete manner.

Great sand-heaps along the banks of the Euphrates, where Babylon once stood, two days' march from Bagdad, shew where the most important monuments lie. The greatest of these is called El Kass'r. It is said to cover the ruins of the palace of Nebuchadnezzar, where he spent the greater part of his reign, and where Alexander the Great died. The Germans intend to begin their explorations by opening this sand-hill, and so settling the question.

Questions and Answers.

QUESTION NO. 211.

J. R., Havant. (a) Are the two companies of believing Jews and Gentiles in Acts typified in the meat offering of the two wave loaves, the first-fruits of the kingdom unto the Lord, and not the Jew and Gentile made one new man? (b) Will the gospel of the kingdom again be preached according to Matt. xxiv., and if so will the same signs be performed as are recorded in the Acts?

(a) We have no doubt that the two loaves of Lev. xxiii. 17 typify the two companies of Jews and Gentiles who were gathered by the ministry of the twelve apostles. There are also two loaves mentioned in 1 Sam. x. 4 in connection with Saul's kingdom. Does this intimate that the professing body, the corporate company formed on the day of Pentecost, in its continuation beyond the apostles' day, becomes the apostacy and ends in 2 Thess. ii. 4-8?

The two companies seen in "the Acts" were also typified by the two companies in the wilderness; those who came out of Egypt *all circumcised*, those born in the wilderness *uncircumcised*; the first, all fell in the wilderness, type of those at Jerusalem, Acts xxi. 20; the uncircumcised entered the land, type of the Gentiles established as the Church of God, through Paul's epistles (Heb. iii. and iv. 1 Cor. x.).

The case of Cornelius shews that the Gentiles in the land who received Peter's preaching, have the same blessing as the apostles themselves. "God put no difference between us and them" (Acts xv. 9). The principle is that of Numbers ix. 14, last clause. The parable of the vineyard (Matt. xx.) teaches the same; those hired at the eleventh hour received the same as those hired at the third (Acts ii. 15) and at the sixth and ninth (Acts x. 3-9). But

the scene is the vineyard, the land of Israel, not the Church. Those saved by the preaching of the kingdom at the end of the age will have the same position and blessing as those at the beginning before the foundation of the Church was laid.

(b) The preaching of the kingdom among the Gentiles at the end of the age will be according to Matt. xxviii. 19, *not* Mark xvi. No signs of power or blessing are to accompany it, there will be no repetition of Pentecostal power until the kingdom is set up by the Lord's presence in a restored nation. The signs that remain to be fulfilled *before* the great and dreadful day of the Lord are *only* the signs of coming judgment—blood, and fire, and vapour of smoke, the sun turned into darkness, and the moon into blood.

The preaching of the kingdom to the nations at the end of the age (Matt. xxiv. 14, and xxviii. 19), and Rev. xiv. 6, 7 is the proclamation of *judgment*. The great trial will be that the miracles, the signs, and the wonders, all that appeals to the senses, will be with the Antichrist, the man of sin. The only thing to be opposed to these will be "the Word of God and the testimony of Jesus Christ."

Nothing will be able to resist the delusion supported by the satanic miracles, but the operation of the Spirit of God upon those whose names are written in the book of life, and who will hold on to "the word and to the testimony."

Bible Word Studies.

BY THE REV. W. H. GRIFFITH THOMAS, M.A.

WAITING.

Two words are very noteworthy as describing the believer's attitude to the coming of the Lord. They both depict the spirit of waiting intently and earnestly, and their meaning and usage are full of point and interest.

I.—TO WAIT. ἀπεκδέχομαι (*apekdechomai*).

This occurs eight times and means patient, assiduous, eager, waiting, with the soul centred on the object and turned away from all else.

1. We wait for our Lord Himself.
 - (a) Personally. Heb. ix. 28.
 - (b) As Saviour. Phil. iii. 20.
 - (c) As Lord. 1 Cor. i. 7.
2. We wait for gifts in and with Him.
 - (a) Righteousness. Gal. v. 5.
 - (b) Redemption of the body. Rom. viii. 23.
 - (c) Revelation of the sons of God. Rom. viii. 19.

Note too :

- (1) The manner of the waiting. Rom. viii. 25.
- (2) The model of the waiting. 1 Pet. iii. 20 (R.V.)

II.—TO WAIT. ἀποκαρδοκία (*apokardokia*).

This occurs twice, and has a very similar meaning to the former word. "A highly expressive word, 'to strain forward,' lit. 'await with outstretched head,' the compound (*αφ*) denoting diversion from other things and concentration on a single object." (*Sanday, on Rom. viii. 19*).

1. It refers to present courage. Phil. i. 20.
2. And to future recognition. Rom. viii. 19.

Signs of the Times.

JEWISH SIGNS.

THE INTERNATIONAL HOROSCOPE.

Under the title of *Looking Ahead*, Dr. H. Pereira Mendes of New York has cast the Jewish horoscope for the twentieth century. The book opens with the condition of European politics at the beginning of the new century. Austria is broken up by Russia, and Russia is engaging the strength of England. France is made neutral by the presentation of Belgium, and Germany by the gift of Holland.

An Anglo-Saxon Confederation has been brought about, with Albert Edward as "the supreme head of Saxon-dom." The world declares the Turkish Empire to be at an end, and Palestine is divided, but not without a great war between the Cross and the Crescent. Then we have, as a sequential order of things, the cataclysm which the imaginative dream of, as foreshadowing the millennium, and you have battle without smoke, so that the scenes of horror are clear like the lines of an etching. The Catholic powers, when Palestine is actually conquered, stir up strife against the Protestant powers, and all the carnage is renewed. Constantinople is still held by the Turk, but when the city falls the dying Sultan sends to Mecca that messenger who shall proclaim the Al Jihad or Holy war. A fine chapter follows describing the banding of all the Mohammedan race. The powers meet and confer whilst the Christian soldiers enter Jerusalem.

Then comes a conference between Christendom and the Jews, and the result is a scheme for the solution of all evils, beginning with a decision that all international political difficulties should be settled by an international court of arbitration, and including every question of capital and labour. The Eastern Question is re-opened, and the trouble now is, Who shall have Palestine's Holy Land? All old bitternesses are revived, for Palestine is of value politically, commercially, as well as religiously. The era of politics has given way to the era of social questions, and the latter in turn has already yielded to the moral side of religion. Then the following suggestion is made :

"Make Palestine a neutral state, its independence guaranteed by the joint powers. Let it be governed by its own people settled there. . . . As for religious jealousies, let liberty of conscience be assured. Give Palestine's Holy Places into the keeping of a religious body, not a civil power. . . . Let the Holy Places be consigned to one and only to one of the greatest religious sects. . . . To decide which sect should be intrusted with the custody of the Holy Places, let the final council that presented the Solution of Evils reassemble, and adopt just means to this end."

This scheme is appreciated, and the council meets in the valley of Jehoshaphat. This world-assembly is based, curious as it may seem, on some verses from the book of Joel. Catholicism, Greek-Catholicism, Protestantism and Free-Thought are to plead, and the judgment is to be in accord with "Justice, Loving-Kindness, and Humanity." The Mohammedan too puts in a claim, and the Churches in turn make their plea. This is a *tour de force* of no mean order, for the author makes out a great case for each, on the basis of what each form of religion has done towards the civilisation of humanity.

THE CLAIM OF THE JEW.

The atheist is stopped because he does not recognise God, and the Islamite chief proves that if Protestantism is in advance of Catholicism it is to him that the latter owes its civilising power through the learning spread from Spain

in the Moorish period. At the last moment the Jew puts in his claim to be heard before that august tribunal, and he begins :

"Hear the petition of the outcast nation ; give ear, I pray you, to pleadings nourished in our hearts for two thousand years.

"The land is mine—for the Jewish nation I speak—" To thee I give Canaan's land," so spake God to Israel—God who alone can give the land he wishes. It was given to me for all eternity. Will you, would you nullify the gift of the God you worship?

This is a great practically undeniable request on the consciences of religious mankind. At the same time it is a great Jewish justification, which we quote :

"O, tell me, O my brothers, for 'have we not all one Father?' Shall I quiver with fear because I plead at the bar of the world, knowing that the world villifies me, scorns me, aye, ye all hate me!

"Too well do I know that ye esteem me, as the prophet of my people foretold I would be, 'despised and rejected of men.' Verily I have been bruised and wounded through others iniquities, that by my wounds and bruises 'ye,' my brothers, sons all of God, who called me His firstborn, 'might be healed' of all the diseases which choke the hearts' pure aspirations and strangle the soul with the clutch of moral death.

"O hearers, O men, O brothers! Shall I plead as an equal, or shall I beg as a suppliant? Shall I hold my head high, as becomes me, standing as I do on the land my free fathers trod, or shall I, in deference to the wish of him who wears the Greek Cross, humbly "apologise for presuming to intrude?"

Then, half-turning his head that all might see that he was specially desirous of being heard by the Greek-Church champion, he continued in a tone which, though subdued, seemed to wing each word with cutting irony—"Apologise? As I unfold history's scroll and read the story of the past, much do I find for which methinks I ought to apologise. I crouch, I grovel in the dust in mine abject humiliation before you. I shrink from your contact, nay, from even the glance of your eyes, lest I defile you by my touch, lest I offend and pollute you by even the sight of me, for truly, I am 'marred more than any.' Apologise! Aye—I apologise—I apologise—for giving the world the Bible!"

Dr. Mendes becomes eloquent as he voices the world's debt to the Jew, as witness the following end of this plea :

"O brothers, He who wields power, invisible but invincible, hath chosen His son, His firstborn, Israel, to save the world. Like the stars to carry heavenly light to earth, to light the way for man, to perform a God-ordained duty, to obey His law—thus are we Hebrews 'like the stars of heaven.'

"He hath chosen us, He, the Mighty One, to build up human institutions on the one sure foundation of reverence for God and respect for the reign of law, to originate a Christianity beautiful as marble, an Islam strong as stone, to resist the storms of human passion and to hurl back the waves of human error. Thus are we 'like the sands of the sea.'

"Ay, He, the Holy One, hath chosen us to produce for man the spiritual growths which beautify human life, which render fragrant human character, which nourish human thoughts and which heal human errors. Thus are we 'like the dust of the earth.'

"The Jew is the humble instrument of that power, invisible but invincible, but ye do not understand him, ye do not know him, ye cannot tell how he worketh God's will, nor can he himself.

"THE END.

"I have done. I have but to ask you to think of one thing more—your treatment of my race as the lead-footed centuries sped on. Has it been in accord with the mildness of Him whom ye call Saviour? He preached to you 'Peace and goodwill to all men.' Where is the peace ye have given us? Where is the good will ye bear us?

"Ye impute to us a crime we did not commit. In the face of His 'Father, forgive them,' ye forgive us not.

"And He is the One ye worship, He is the One ye love, He is the One ye honour.

"O worship! O love! O honour! What a mockery when ye treat the race ye say He pleaded for as ye do.

"O brothers, conquer, in your humility, your concentrated hate of the Jew. Do you owe us nothing for what we have done as the instruments, the very humble instruments of God, for your treatment of us? Can time ever efface the foul story of how you have wronged us? How can ye make amend?

"In His Name Who said: 'The earth is mine, I give it to whom I will,' in His Name who gave Palestine to Abraham's seed, in the name of the 'invisible but invincible Arbitrator of Human Destiny,' repair your past cruelty, atone for the wrongs you have done us, recognize our work on earth, fulfil the holy Word in holy promise and covenant given—give Palestine's Holy Places to the Hebrews. God gave the land to us: to whom else may ye give it?"

And the Jew is given Palestine. A Cabinet is formed and the chief of that Cabinet is, so a secretly preserved genealogical chart proves,

THE MESSIAH.

Russia makes one attempt to save Palestine and fails, and then turns to make war with France. The scheme of the "Solution of Evils" is brought again into play and the Jewish council of administration is appointed the international council of arbitration. And so we attain to "universal people, universal brotherhood, universal happiness."

We have given our readers a somewhat lengthy account of this "Looking Ahead," because it shows us the principles and forces which are at work, and how the Zionist movement, Philanthropic schemes, Social questions, Political problems, and Religious apostasy are all working together to bring about what is so clearly revealed in the prophetic Word: and how, what is spoken of as an hypothesis may, before we are hardly aware of it, come within the range of "practical politics."

POLITICAL SIGNS.

CLOSE OF THE PEACE CONFERENCE.

"TALK NO MORE SO EXCEEDING PROUDLY."—*I. Sam. ii. 3.*

The remarks made on this subject in our October number, 1898, seeing what has since come to pass, appear almost prophetic. But this is only because they were based on the prophetic word.

"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 indeed always been so, that when men have specially *talked* about peace that war has speedily followed. As witness the following :

From the year 1815, when Waterloo had crushed the great military power of Napoleon, Europe enjoyed comparative immunity from war and a period of prosperity followed. Then came the era of Exhibitions. By man bringing together the products of his ingenuity, it was thought that he would better realize the brotherhood of the race.

1851 saw the first of these efforts, and the special feature of that exhibition was, that it was ushered in with the same proclamation of peace as that given at the birth of Christ. Round the inside of the dome these words were conspicuous :

"On earth peace, goodwill towards men."

It was a noble aim, just as the Peace Conference of to-day. But this is certain: that, whatever man appropriates to himself and claims power to do which belongs entirely to God's sphere of action, he will have to learn how futile are all his efforts. This is seen in the following statement of Exhibitions and wars.

1851. International Exhibition, London.	
Russo-Turkish War	1853
Crimean War	1854
Mutiny in India	1857
France and Sardinia, Austria	1859
China War...	1860
Civil War, U.S.A.	1861

1862. International Exhibition, London.

The great rebellion in America continued for three years longer.

1867. International Exhibition, France.

Jan. 1st, 1870, "The Empire is peace," Napoleon III.

Franco-Prussian War ... 1870

1876. International Exhibition, Philadelphia.
 Turkey at War with Servia ... 1876
 England and Afghanistan... ... 1876
 Russo-Turkish War 1877
1878. Second International Exhibition, France.
 Bombardment of Alexandria ... 1882
1889. Universal Exhibition, France (in this one *the Eiffel Tower was a novel feature.*)
1893. The World's Fair, Chicago.
 War between China and Japan ... 1894
 Continued War in Egypt until the
 overthrow of the Mahdi ... 1899
1899. The Exhibition now in progress for the year 1900,
 France.
1899. The great Peace Congress of all European nations.
 War declared by Transvaal against England.

As a conclusion to the great Peace Congress, *The Daily Mail* gives the following:

(From our own Correspondent.)

PARIS, Oct. 25.

"I hear further that the Government intended to ask the Chambers to ratify the Hague Convention, although this was not essential under the French Convention. In view, however, of the war between England and the Transvaal, the Ministry has abandoned the idea, on the ground that the solemn ratification of an Arbitration Treaty at a time when a conflict is actually raging *might savour of irony.*"

So ends the great Peace Congress, a fiasco and an anti-climax. "So they wrap it up." (Micah vii. 3).

RELIGIOUS SIGNS.

CITIZEN SUNDAY.

DO YOUR CIVIC DUTY.

Preaching yesterday morning at Hampstead Congregational Church to a large congregation, Dr. Horton said he doubted whether the Church at large fully realised or understood why Christ had given so much time to the healing of diseases. No doubt, compassion was one reason; but he thought it was also because disease hindered spiritual life.—*Daily News*, Oct. 30.

If the preacher had turned to Matthew x. 5-8, when the twelve were commissioned to go forth and preach the *kingdom of heaven*, he could find they were invested with authority in harmony with their mission. "And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, RAISE THE DEAD, cast out devils: freely ye have received, freely give."

And so they went forth to testify by their miraculous power that they were the heralds of the kingdom according to the prophetic scriptures.

But what were they told to expect, these that were endowed with such power?

"Behold I send you forth as *sheep* in the midst of *wolves*" (v. 16). The people that should have welcomed the heralds with joy and gratitude, under the evil influence of the religious party—Pharisees, Scribes, Priests, &c.—refused the mercy brought to them, rejected the kingdom, cast out the KING, and accused Him to His face with being in league with Satan. But when the Pharisees heard (that is, about one possessed with a devil being healed), they said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." The *people* answered, and said, "Thou hast a devil" (John viii. 20). Here was the God of Israel delegating to others all the powers of the kingdom according to the prophetic word, "And in *that day* shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness" (Isaiah xxix. 18). Or, take another passage, "Behold your God will come with vengeance, even God with a recom-

pense; He will come and save you. THEN the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isaiah xxxv. 4, 6). Read the whole chapter and it will be clear to all that are simple with the word of God. It is when "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads" (ver. 10). When the God of Israel, in lowly form, preached that He came to "heal the broken-hearted... deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," and "the acceptable year of the Lord," the only response He got was an exhibition of wrath, and an effort to cast Him over the brow of the hill to kill Him (Luke v. 18, 29).

In this case He came proclaiming that it was THE ACCEPTABLE YEAR OF THE LORD—but in seeking to kill Him they were showing that they were of their father the devil. In this they manifested that they were not ready for the Kingdom which He came to proclaim—they were not prepared for it, they were not ready to do that which the prophet by the Holy Spirit in Isaiah says shall come to pass. "They shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the *God of Israel*" (Isaiah xxix. 23).

This being the case—the rejection of the King, the despising the acceptable year of the Lord—that Kingdom remains in abeyance, and the day spoken of in Isaiah xxxv. 4 must yet break upon the nation—"Behold your God shall *come* with VENGEANCE"—before ever they can "Come to Zion with songs."

But there are more lessons for us to learn from this Citizen Sunday. The same preacher had something to say about

THE OVERCROWDING OF LONDON.

"The overcrowding of London to-day was a most decisive obstacle to the acceptance and practice of the Christian religion.

"What, then, would Jesus do? He would use every resource to prevent and to remedy such overcrowding, and consequently they, as His disciples, must do the same.

"People living under such conditions could not be religious. Where was the opportunity for private prayer or study of the Bible?

"Further, such conditions led to stimulus of degraded passions, to drink, and to blighting of trust in God and in their fellow men."

The "West End" is generally supposed to be provided with plenty of room to move about. There is no such overcrowding there. There are rooms for private prayer, and leisure to study the Bible. But, having all these privileges, is there any evidence that the "West End"—*not* overcrowded, takes a very high place in Spiritual things. There is as much in that quarter that speaks of "the world—the flesh—and the devil," as many gambling hells, as much shameless vice, possibly, as in an equal area of the East of London—the difference being that it is gilded over.

Dr. Horton could not imagine Christ leaving the great mass of the people thus while He lived comfortably in the suburbs.

Neither can we. What we do learn of Him is—"He had not where to lay His head." His work was not to "lift humanity," but "to seek and save the lost."

It was quite certain that Christ would remove this bar to true religion as certainly as He removed sickness of brain and of will when He was on earth.

The Bible, to these kind of preachers, is such a book of poverty that they are obliged to take refuge in modern books, and steal ideas from flacid novels. The result is, their hearers are treated to a re-hash of Sheldonism and other books of like character. It is irreverence of the most heartless kind to bandy about the name of the Holy One in association with the municipal affairs of a city. It

is a profanation of the Sacred person of Our Lord to so degrade the work which the *Father gave Him to do*, as though He were merely a prominent member of the London County Council.

"YE SHALL HEAR OF WARS—NATION SHALL RISE AGAINST NATION."

It is misleading to promise any hope of the world's deliverance from the calamity of war as is done in the following paragraph:—

"Every successful arbitration makes, with increasing emphasis, for general peace. . . . However far off the day may be when the sword will finally become a pruning hook, we must be thankful at the slow, *but steady*, discredit into which the war spirit is sinking, the increasing unwillingness of civilized people to appeal to the 'gauge of battle.'" *The Christian*, Oct. 13th.

Until Isaiah ix., xxiv., and Ezek. xxxix. pass into history, it is not holding fast the form of sound words to present delusive hopes to a world ripening for judgment. Not a week had elapsed since this was published before two peoples were at war after *declining arbitration*.

DARKENING COUNSELS.

"*Be ye mindful always of the Covenant . . . Which He made with Abraham, and of His OATH unto Isaac*" (1 Chron. xvi. 15, 16).

The same paper finds occasion of rejoicing in the fact that: "Since the beginning of this century, the number of Jews who have embraced *some form* of Christian faith is startlingly large."

The "some form" embraces Protestant, Roman Catholic, and Greek Churches.

"The annual additions now being made to the above forms of *Church life* from Hebrew sources (following the same order) are as follows:—1,450, 1,250, 1,100; and mixed marriages total 5,250. At this rate, which is steadily increasing, the final conversion of the ancient people of God to faith in His son is a *dream* within practical scope of fulfilment."

Putting aside for a moment that each of these so-called churches is in a large measure affected by the great apostasy that is proceeding, this is not consistent with sound teaching, according to the prophetic Word. When that nation takes the place of repentance described in Zech. i. 3—"Thus saith the Lord of Hosts, Turn ye unto Me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts"—they will be able to express their heart's joy in the language of Micah vii. 18-20—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham which Thou hast SWORN UNTO OUR FATHERS from the days of old."

The writer of the paragraph speaks of this as "a dream." We prefer to call it the "*sure word of prophecy*."

THE COMING ANTICHRIST.

"*The people shouted and said, God save the King.*"

Why? Because he was higher than any of the people, from his shoulders and upward (1 Sam. x. 23, 24).

And so the coming Antichrist will be one that pleases the people. The following description lets in a good deal of light as to man's expectation.

"As for the coming Messiah, there will be no mystery about his birth, no gaps in his biography, no second-hand evidence or wrangling about his words and their meaning—which is, to say the least of it, a large draft to make on the intelligence and self-restraint of our posterity.

"He will not fast forty days in a desert, nor raise up the dead; nor make wine and multiply loaves as a conjuror, nor walk on the sea as a wizard. But he will go about wisely, and do such good works, by way of example, as others shall presently learn to do after him; and the world will rejoice to see the abiding improvement. The future Messiah will govern and teach; yet not as one who talks to the simple alone, and passes by entirely those who are shrewd and intelligent."—*Daily Chronicle's* Review of a new book.

"*So are the sons of men snared in an evil time*" (Eccles. ix. 12).

The paragraph which follows speaks with trumpet voice to these corruptors of the Word—these false teachers so prevalent to-day. It is an extract from Prof. Max Müller's latest work:*

"Of the numerous 'Indian friends' sketched in this volume, few are more interesting than Nilakantha, who, beginning as a worshipper of Siva, ended as a worshipper of Christ. But the poor young fellow had a terrible disillusionment. He had pictured London to himself, in the light of the Gospels! Then he came to London, and, appalled by its Christianity, he 'ran away, and came to Oxford to find me, having heard of my interest in India, in its religion, and its ancient literature.' 'If,' exclaimed young Nilakantha, 'if what I've seen in London is Christianity, I want to go back to India; if that is Christianity I am not a Christian.'"

Professor Müller seems to have been perplexed at the young man's having become and remained a Christian. But where is the difficulty? It was the despiser of formalism, of appearances, the contemner of wealth and pomp, the self-renunciant, the ascetic in the Galilean that conquered the Hindu. Professor Max Müller is of opinion that India is ripe for the adoption of some form of Christianity. Many a thoughtful Hindu, with an eye to religious reform, draws a distinction between '*the Christianity of Christ*' and '*the Christianity of the Churches*.'†

SPIRITIST SIGNS.

"*If any of you lack wisdom, let him ask of God.*"

The following paragraph, said to be taken from the *Congregationalist*, is given in *Light* for Sep. 30. The only journal of that title we have heard of, is issued in America. There are recent utterances of a prominent London minister that go to confirm what the *Congregationalist* records.

"Prayers to the saints are no longer confined to the Roman Catholic Church. We know of three men who pray habitually to Henry Drummond. Dr. Joseph Parker recently said, in the City Temple, that he prayed to his wife every day. 'I never come to this place,' he said, 'without asking her to come with me. And she does come. He added, speaking of one whose wife had recently died: 'I encouraged my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels.'"

The *Daily Mail* (Sep. 21) gives the following, which quite agrees with the above:

"DR. PARKER MYSTIFIED."

"Dr. Parker, in a recently published sermon, referred to a curious incident in the preacher's own history. He was in the company of some friends who were occupying themselves with planchette. Dr. Parker promised that if it would answer a silent question of his he would believe in it. It spelt out a certain name, upon which he said, 'That is the most mysterious thing I have ever known. The question which I mentally asked was, "Who is to be the architect of the City Temple?"' The toy had actually written the name of a man who had that very day submitted plans.—*Young Man*."

"*Speak evil of things they understand not.*"

The Editor of *Light* expresses his desire for Criticism:—

"It is precisely this 'age of Criticism' that we welcome. All we stipulate is, that criticism and experiment shall go together."

We are satisfied with the experimental part as recorded through the press. Ours is to do the criticism. We are not of those that denounce the movement as one of fraud. On the contrary, we credit them with sincerity, and believe in the manifestations (excepting of course those mutually known to be fraudulent). But our ground is that these things are foretold in the word of God, and execrated as an

* *Auld Lang Syne*, Second Series. "My Indian Friends." By the Rt. Hon. Professor F. Max Müller (Longmans, Green and Co.).

† Our italics.

abomination to Him. There is evidently an uncomfortable feeling aroused in the minds of Editors, besides the one that sits in the editorial chair of *Light*.

The *Banner of Light* has this experience to record :

"A few weeks ago I heard a man speak in a trance state. He seemed to be controlled by some spirit who said, with other things, that we must let the old Book go, the ready-made angels and the Nazarene, all go, and take what the spirits give us instead."

But they cannot "let the old Book go." The old Book still retains its hold upon those that have some sense of reverence left. He goes on to say :

"Now, why should we let the old Book go? I am no worshipper of the Bible, but it contains some of the grandest thoughts I have ever read, &c. For that reason alone I think spiritualists should not let it go. . . . As for the Nazarene, was there ever any other being who lived on this earth more worthy of our praise, who set us a better example?"

It will be apparent to those capable of discerning, what a close agreement there is in this, with Sheldonism and the Brighton theology, as recently reviewed in these pages. But when the time comes to test the worth of these observations, then it is they "let the old Book go" as far as it has any influence for keeping them in the way of truth.

An anxious enquirer writes to *Light* and says :—

"I have recently given much time and thought to the subject of Spiritualism . . . I crave your advice. I have seen enough of it to convince me of its reality; but at the time of my investigation, I was not aware of the Scriptural injunctions which appear to expressly forbid its practice, Deut. xviii. 10-11-12. You will confer a great favour on me if you can write me a few lines at your convenience by way of guidance on the subject now troubling me."

It is for such that these articles are written, and Spiritism exposed. We have reason to know that our last article, "Spiritism the forerunner of Antichrist," was useful in this way. Now, what was the reply given to this troubled heart?

"Do nothing against your conscience; but let your conscience be instructed by reason."

So, without ceremony, he contemptuously "let the old Book go." What standard is there to "guide the conscience" or "direct the reason?" Nothing. We thought the spirits were to put things right. It seems these are not to be trusted; and according to them "the old Book" is not to be trusted. The Editor continues :—

"If you take as applicable to you all the precepts of the Old Testament, as given to the Jews, you will be 'in a sad plight.'"

Having to do with familiar spirits was not forbidden to Jews only. The Christian is warned in 1 Tim. iv. 1, of the evil that will come in the "latter times" from this very thing. And it indicates and stamps as a departure from the faith, the "giving heed to seducing spirits and teachings to demons."

Another enquirer writes to the Editor of *Light* for guidance.

"I was introduced to Spiritualism some years ago. I sat in circles for a long time, and was controlled in various ways. After a time I began to wonder if I was doing right, as the teachings were so different from my own, I having been a Sunday school teacher; and I prayed that if it were wrong to hold communion with departed ones, that the next three meetings . . . should be failures; and that the guides should not have power to use me. Those meetings were distinct failures."

This should have been sufficient, the guidance sought being emphatic. Instead of which it is being trifled with. Spiritism is still being practised by this enquirer, as the following will show :

"Cardinal Manning came to me only a few days ago, and said, 'that if Christ returned, why should not others, and if it was right for Him, could it be wrong for others.' Still in myself I cannot feel at rest. I love Spiritualism . . . whenever I sit and say within myself 'If God wills, then I seem to get nothing.'"

What an awful responsibility rests upon those that would encourage such to persevere in these pernicious ways. There is an awful future of judgment that shall devour such adversaries. It is for such troubled, misguided ones we write, looking to God to bless our labours.

Editor's Table.

SEASONABLE GIFTS.

MAY we remind our readers that our bound volumes will make very useful presents at this season of the year, especially to Sunday School Teachers, Missionaries abroad, and all other Bible Students. Vols. I. and II. are 3s. 6d. each, *net*, Vols. III., IV., and V. are 2s. 6d. each.

Figures of Speech, also, will form a handsome present for Ministers, Teachers, and Bible Students generally. Price 2os. *net*, of the Editor.

Dr. Robert Anderson's new work on *The Buddha of Christendom, a book for the present crisis*, will be an excellent gift for all "persuaded" Christians and converted Christians; especially for philosophical thinkers and Protestant speakers. It is published by Hodder & Stoughton, price 5s.

ANONYMOUS CORRESPONDENTS.

We never of course take notice in any way of these stabbers in the back. But there is one this month who, referring to our remarks on Gal. vi. 1, asks how we reconcile our remarks on this, in our Nov. No. with our attitude to the Rev. Andrew Murray.

Lest the same thought should have occurred to others it may be well to explain what we should have thought to be self-evident: *vis.*, that in Gal. vi. 1, the trouble there referred to is private, social, and temporary. The brother is "overtaken." The case of a public teacher, who deliberately and continuously publishes publicly that which we believe to be injurious to the public, is a totally different case: to say nothing of the public dishonour done to our Lord and Saviour.

The shepherd has two things always with him and ready for use. One is the *crook* ("rod") to help the sheep; the other is the *club* ("staff") for those who would injure the sheep.

Gal. vi. 1 belongs to the former; and our action with regard to the Rev. Andrew Murray, to the latter, in fact to both.

ACKNOWLEDGMENTS.

For Mr. D. C. Joseph's Work in Carmel :—

A. R.	5	0
E. C.	15	0
Major W.	1	0 0
G. F. F.	3	0 0
Readers of <i>The Christian</i>	11	0 0
	<hr/>	
	£16	0 0
	<hr/>	

THINGS TO COME.

No. 67.

JANUARY, 1900.

Vol. VI. No. 7.

Editorial.

"WHERE IS HE?"

THIS is the first question in the New Testament. It comes from man, and concerns the Saviour (Matt. ii. 2).

The first question of the Old Testament is "Where art thou?" and it comes from God to the lost sinner (Gen. iii. 9).

The two questions give the character of, and the key to, the two Covenants.

The object of the Old Testament and the law was to answer its first question, and to reveal to the sinner his ruin and guilt.

The object of the New Testament is to reveal the Saviour to the sinner who has been thus convicted and taught his need of the Saviour.

But the *interpretation* of the question must be first considered, and though we have no "Christmas Number" it furnishes us with a solemn so-called "Christmas" subject. The birth of the Lord Jesus in Bethlehem was the fulfilment of many promises and many prophecies. But we know how "He came unto His own, and His own received Him not." The very first question here put is asked with the object of seeking His life. So early was the manifestation of hostility to God's only-begotten and well-beloved Son.

It was manifested by Herod, who was "troubled" at a possible rival; and many are thus troubled now. For Christ is a rival to the schemes of the church and of the world, who together are seeking to bring about a millennium without Him, and to bring peace to the world without the "Prince of peace." But such trouble manifests nothing, except man's enmity to God's Christ. It comes from self, and brings neither safety nor deliverance. Only when trouble comes from God does it lead to and end in peace.

The chief priests and scribes were also manifested; for, apart from Divine teaching, their knowledge of the Scriptures was placed at the service of Herod, and used to compass the death of the Saviour. They knew the Scripture; they turned to Micah v. 2, which spoke of the Ruler coming forth from Bethlehem; but they would not have that Ruler or His rule. They thus stand out in marked contrast with the "wise men." They wanted this Ruler. They wanted to find HIM, and they found Him, not at Jerusalem, where Herod sought Him; but they had to turn their backs on Jerusalem in order to find Him at Bethlehem. Thus, while the head-knowledge of those who knew the Scripture was used against Christ, those who had heart-love were found at His feet worshipping Him.

This is the *interpretation* of the question, as furnished by the context.

But there is more than one *application* of it.

1. We may regard it as being now put by God to the world, "Where is HE?" He asks the world to-day, where is the Saviour whom I sent? Where is my beloved Son? I sent Him; What have you done with Him? He is not here! "Where is He that was born King of the Jews?"

Ah! where is He indeed! Acts iv. 27 gives the answer—"Against Thy holy child, Jesus . . . both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together:" and by wicked hands He was crucified and slain (Acts ii. 23).

The whole world (and not merely "the Jews") conspired together to put that Blessed One to death. Jew and Gentile; king, priests, rulers, and people were gathered together, and said with one voice: "We will not have this man."

And yet the world dares to make merry over the commemoration of His birth!

What mockery! What insult! What profanity! What blasphemy.

But heaven breaks in upon all the merry-making with this solemn question, "Where is He?"

True! He was born at Bethlehem. He did come unto this world, but "where is He?"

Have you ever thought what "Christmas-day" must mean in heaven? What it must be in the sight of God?

It is the day when He specially demands "Where is He?" while the world is reminding God of His great gift which it has rejected, and will not have.

By their presents and gifts to one another at this season they witness against themselves and their rejection of God's "unspeakable gift."

The fact that "He is not here" speaks volumes to the world. Why is He not here? He was here once. Where is He?

Ah! the answer is the condemnation of a world which is "under judgment." It proves the guilt of the world, and demands the execution of that sentence of judgment which has been already passed.

Yes! God holds the world guilty of the blood of His Son. He will yet demand an answer to His question, "Where is He?" He hears the voice of that blood which cries aloud to heaven, and calls for vengeance more terribly than that of Abel.

And soon God will answer its cry and recompense the world for its awful deed, and require of it that blood.

2. But that blood speaks of "better things than that of Abel." And the question comes to the saved sinner—"Where is He?" And oh! what a flood of precious truth is pured forth in the answer.

To the sinner saved by grace the question comes, and the answer is: True "He is not here, for He is risen." I died in Him, and am risen again in Him. He is ascended up into the heavenlies, and I am there in Him. He is seated there, and I am seated in Him. "Seated" and "expecting," as He is. For, that rejected One, "after He had offered one sacrifice for sin for ever, SAT DOWN at the right hand of God, from henceforth EXPECTING." That is where He is, for me, *seated*, telling me that His work is finished; "*expecting*," telling me that He is coming again, when His enemies shall have been placed as a footstool for His feet, and His saints shall have been exalted to His throne.

3. And then the first question of the Bible comes again to the saved sinner, as it once did to the lost sinner—"Where art thou?" When it first came it showed me how "far off" I was from God (Eph. ii. 13), and now it comes again to me as saved by grace, and tells me how near I am to God in Christ; "made nigh" by that very blood which cries from the ground for vengeance on the wicked hands which shed it.

"Where art thou?" comes the question, and the answer now is—where He is, for "as He is, so are we in this world" (1 John iv. 17).

Once I was indeed "far off," but I have been "made nigh," and can sing with the heart and understanding:

"A mind at 'perfect peace' with God,
Oh! what a word is this;
A sinner reconciled through blood,
This, this indeed is peace.

By nature and by practice far—
How very far from God!
Yet now, by grace, brought nigh to Him,
Through faith in Jesu's blood.

So nigh, so very nigh to God,
Nearer I cannot be;
For, in the Person of His Son,
I am as near as He.

So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son,
Such is His love to me."

Yes! "As He is, so are we in this world."

Is He *seated*? So are we, at perfect rest as to sin and sins; entered with boldness within the veil, witnessing of all the glory of His Person, and of all the perfection of His work.

Is He *expecting*? So are we; expecting Him. Looking for Him. Waiting, yea, longing for Him.

"Seated"—yet "expecting." At rest, and yet reaching out with all our heart for His coming again.

When we apply this question to ourselves, "Where is He?" this is the answer, full of blessedness and peace.

When we apply that question to the world, "Where is He?" we tremble for the answer which is yet to be given to it. But while we testify of coming judgment, we also testify of present grace. For as yet He is still seated. But "When once the Son of Man hath risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, 'Lord, Lord, open unto us,' and He shall say unto you, 'I know ye not'" (Luke xiii. 25-27).

Contributed Articles.

THE EPISTLE TO THE EPHESIANS.

PRACTICAL CONCLUSION (chap. iv. to end).

HAVING considered the first great doctrinal portion of this Epistle, which concerns our standing in Christ, it now only remains to conclude our notes by giving the structure of the second portion of it, which has to do with our walk, and is the practical working out of the Doctrine and of the truth received within.

It is made up of four large members, thus:

"B" (iv. 1—vi. 22).

Practical.

Their walk among themselves and others.

B	n	|	iv. 1-16. Their walk among themselves as worthy of their calling; being members of one Body. (<i>Ecclesiastical</i>).	
			o	iv. 17-v. 21. Their walk among others. (<i>Spiritual</i>).
			n	v. 22-vi. 9. Their walk among themselves. (<i>Domestic</i>).
			o	vi. 10-20. Their walk among others. (<i>Spiritual</i>).

These four members are capable of further development, thus: The first member, "n" (iv. 1-16), defines the nature and measure of their walk, and shows how it can be worthy of their "calling" only by a correct understanding of what that calling involves, ecclesiastically. Thus:—

"n" (iv. 1-16).

Their walk among themselves.

(*Ecclesiastical*).

n	|	p	1-3. Exhortation.
		q	4-6. The unity of the Body itself.
		q	7-13. The diversity of gifts to the Body.
		p	14-16. Exhortation.

This structure shows us that verses 4-13 ("q" and "q") are practically in a parenthesis, setting forth the unity of the Body and the diversity of the gifts for building it up: while verse 3 reads on to verse 14, and shows that this knowledge of "His calling" is the only source of power for a walk worthy of it; and our only security against being "carried about with every wind of doctrine," which is fatal to such a walk.

Only by "holding the truth in love" is it possible to "grow up into Him in all things, who is the Head—even Christ."

The thought here is not merely individual. It is collective also: for we are led on to consider (in verse 16), and instructed as to the growth of the Body of Christ, by the physiological illustration of the human body.

Christ is the head; and from Him "the whole body continually fitted together and compacted (or, ever-

fitting together and compacting) by every sensation* of the supply, according to a working corresponding to the measure of each individual part (or, according to the proportional energy of each single part), brings about the growth of the body with a view to the building up of itself in love."

This is the growth of the Body, and this is the security for a walk in worthiness and holiness. This wondrous truth, which we are to hold in love, is at once the source and the security of both. How different from the modern, miserable Gospel of "surrender"; which not only obtrudes "self" where God is all in all, but shuts out the very power which it professes to seek. How it brings us down from heaven to earth! How it occupies us with our wretched selves, instead of with the surpassing greatness of God's power (i. 19), and the surpassing knowledge of Christ's love (iii. 19)!

No wonder that Christian walk is what it is, and should have become lowered to the standard which is presented everywhere to-day.

We now pass on to the

EXPANSION OF "O" (iv. 17—v. 21).

Their walk among others.

(Spiritual).

o	|	r	| iv. 17-19. The others.
		s	| 20-32. Themselves (negative and positive).
		s	| v. 1-4. Themselves (positive and negative).
		r	| v. 5-21. The others.

This practical portion also is full of teaching and blessed instruction. The contrast between themselves and the others (taking up again the subject of chapter ii.) shows that the walk will be in accordance with the measure in which we learn Christ (iv. 20).

It depends on whether we have "heard Him, and have been taught by Him even as truth is in Jesus" (iv. 21). Not as we have heard this or that teacher *about* Christ; not as we have read this or that writer concerning Him. But as we have "heard HIM"—Christ Himself; for His words which He speaks to us are "spirit and life" (John vi. 63). Note also that it does not say, as these words are continually quoted, "the truth as it is in Jesus." If it said this it would imply that there is some truth which is not in Him: which is not the case. No! the words are, "As the truth is in Jesus"; implying that there is no truth apart from Him. "I am the truth," He declared (John xiv. 6), and the word which testifies of Him is truth (John xvii. 17).

Here is the enabling power for a worthy and holy walk.

* The word ἀφή (haphee), a touching, Lat., *junctura*, occurs only here and in the other parallel passage (Col. ii. 19). It is not a "joint," but a *nexus*, or connection, by which supply is passed on from one organ to another: and not so much the corresponding parts in contact, not so much the actual touching of the parts, as the mutual *relation* between them. Galen (second cent. A.D.) says the body "owes its compactness partly to the articulation (*arthron*), and partly to the attachment (*symphusis*). Aristotle (B.C. 356) speaks of two kinds of union, *contact* and (*symphusis*) *cohesion*. So that it is the *contact* between the various parts which conveys the necessary supply, with special reference to the *adaptation* and mutual sympathy and influence of the parts in contact. Aristotle speaks of this as *full of feeling, or sensitive (pathetika)*, and we have tried to express it by the word "*sensation*."

We next come to

"n" (v. 22—vi. 9).

Their walk among themselves.

(Domestic).

n	|	t'	| v. 22-24. Wives.
		u'	| 25-33. Husbands (masc.)
		t²	| vi. 1-3. Children.
		u²	| 4. Fathers (masc.)
		t³	| 5-8. Servants.
		u³	| 9. Masters (masc.)

This does not call for any extended comment beyond the remark that we have here the outcome of doctrine—an illustration of domestic relationship and social duty as flowing out of the doctrine.

The duty of husband to wife is illustrated by the relation of the head to the body, inasmuch as the husband is the head of the wife (1 Cor. xi. 3, etc.).

Christians, in their usual selfishness, attempt to rob others of their place as the Bride, and thus lose their own still "better" place (Heb. xi. 40) as part of the Bridegroom.

It is clear from all the Scriptures which treat of the Mystery that the Church is the Body of Christ, and that the members of that Body are members of Christ, Who Himself is the Bridegroom.

It is also clear that the Bride is the subject of Old Testament prophecy, and therefore could not form part of the Mystery which was kept secret, and formed no part of Old Testament revelation or prophecy.

Isa. liv. 5-8; lxii. 4.* Jer. iii. 14. Hos. ii. 16, 19, and other scriptures, speak of the Bride as of Israel. Perhaps an elect remnant. For all through there were those who walked by faith (Heb. xi.) and who were therefore "partakers of a heavenly calling" (Heb. iii. 1; xi. 10, 13-16). If we compare Heb. xi. 10 with Rev. xxi. 9-27, are we not distinctly to infer that the "city" for which Abraham looked was "the Bride, the Lamb's wife"?

True, the Apostle might address the saints concerning his desire to present them "a chaste virgin to Christ" (2 Cor. xi. 2). But this no more declares that the Church IS the Bride of Christ than that the Apostle himself was their father (1 Cor. iv. 15), or their mother (Gal. iv. 19). It is merely an illustration, to show his jealous care of them as a "friend of the Bridegroom"; as the others showed his painful anxiety as a "mother," and his loving care as a "father."

So in Eph. v. 28, 29, the argument is that "husbands ought to love their wives as their own bodies; for he that loveth his wife loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, for we are members of His Body," *i.e.*, AS Christ loves His own Body, the Church, SO ought husbands to love their own selves, (*i.e.*, their wives), because they and their wives are "one flesh." Thus the great secret is employed as an argument as to the reciprocal duties of husbands and wives. In neither case is it said that the Church IS the wife, or that Christ IS the husband.

* In Isa. iv. 5 there is a reference to the *Ghuppah*, or *marriage canopy*, still used by the Jews, and mentioned elsewhere only in Ps. xix. 5, and Joel ii. 16; and referring to Isa. lxii. 4.

But that AS Christ loves His Body (the Church), SO husbands ought to love their own bodies (their wives).

What is clear and certain is that the Church is the Body of Christ Himself, and that the members of that Body being "in Christ" (mystical), are PART OF THE BRIDE-GROOM, and cannot possibly, therefore, be the Brideherself.

A remarkable example of the perversity of Expositors, is this; that, while they hold that the Bride is the Church, persist in interpreting the parable of the Ten Virgins, as though the Bride's attendant "Virgins" are also the Church. Though who ever heard of an Eastern Bride going out "to meet" the Bridegroom? The Virgins, "her companions," went, but not the Bride. So our expositors can hold whichever of these two positions they please, but, clearly, they are not entitled to hold them both. The "Bride" *must* be distinct from "the virgins her companions that follow her." If we rightly divide the Word of Truth, we see that the Church is neither the one nor the other, and that the subsequent revelation of the "Mystery" cannot be read into either Ps. xlv. or Matt. xxv.; which are perfectly clear as they stand, and must have been capable of a plain interpretation to the first hearers or readers of those words, quite apart from the truth subsequently revealed.

The mystery was "hid in God." It does not say it was hidden in the Scriptures, but "hid in God" Himself. There can be therefore no *types* of it in the Old Testament, inasmuch as types *teach*, and were meant to teach, doctrines. But, if truths and doctrines, which are elsewhere clearly revealed in the New Testament, can be *illustrated* from the Old Testament, that is quite another matter. The *illustration* or *application* of Old Testament Scripture to the Church is quite lawful and profitable, so long as it is kept distinct from *interpretation*. It is one thing to see an illustration of the Church in the Old Testament; but it is quite another thing to say that that is there revealed which God distinctly declares *was not revealed* or "made known to the sons of men."

It will be observed that the scope of Eph. v. is *practical*: and therefore this reference to the Mystery in verse 32 is not for *teaching*, doctrinally, but only by way of illustration to enforce the practical precept.

The practical portion concludes with the fourth member which completes its structure:—

"o" (vi. 10-20).

Their walk among others.
(*Spiritual*).

o	v	|	vi.	10.	Exhortation to be strong in the Lord.
	w	|	x'	|	11-. The Armour or Panoply of God (πανοπλία).
		|	y	|	-11, 12. The purpose: "that ye may be able to stand" (στηναι).
		|	x ³	|	13-. The Armour or Panoply of God (πανοπλία).
		|	y	|	-13. The purpose: "that ye may be able to withstand" (ἀντιστηναι), and "stand" (στηναι).
		|	x ³	|	14-17. The Armour defined and ex- plained.
	v	|	18-20.	|	Exhortation to prayer, for all the saints, and for himself.

It will be noted that the two members which refer to their walk among *themselves* ("n," iv. 1-16 and "n," v. 22—vi. 9) are *Ecclesiastical* and *Domestic*: while the two which refer to their walk among *others* ("o," iv. 17—v. 21 and "o," vi. 10-20) are both *spiritual*.

The scope of these four practical members, therefore, shows us this: that the spiritual doctrine of the Mystery is used as an illustration to enforce domestic duty: while it causes the Epistle to close with a spiritual exhortation suited to the whole of the great truth revealed in the Epistle.

It opens with a declaration of our Blessings which are in the heavenlies, in Christ. We are further shown how the truth of the Mystery reveals our position before God, in Christ, as seated with Him in the heavenlies.

That therefore is exactly where our danger lies. That is the sphere of our conflict. And so the "final" (vi. 10) exhortation has reference to this danger; and shows us what the Divine provision is with reference to it.

As it is so important it is better to set this forth in full:

TRANSLATION OF "w," vi. 11-17.

Put on the panoply of God, that ye may have (inward) power to stand against the strategies of the devil: because our struggle is not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of this darkness,* against the spiritual forces of evil in the heavenlies.

For this reason take up the panoply of God, that ye may have power (or, be inly enabled) to withstand in the evil day, and, having overcome† all, to stand.

Stand then, having girt about your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the readiness of the Gospel of Peace: with all these having taken up faith's shield, wherewith ye will have (inward) power to quench all the burning darts of the evil one. The helmet of salvation‡ also receive ye; and the Spirit's sword, which is God's Word.

The question arises, Why is this beautiful exhortation respecting the Christian's armour introduced here? There must be a good reason why it is here, and not in any other part of the Epistle! The answer is that it is here because our blessings and standing are in the heavenlies; and because our conflict therefore is in the heavenlies also. That is why we need Divine armour. We need the girdle of truth—the truth taught in Ephesians. We need the breastplate of righteousness—God's righteousness as taught in Romans. We need the helmet of salvation‡ combined in these two, as revealed in God's word which is the Spirit's sword.

* "This darkness" (which is the reading of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and R.V.) applies to all the "principalities" and "authorities," as well as to the "world-rulers."

† The Greek is *κατεργασάμενοι* (*katergasamenoí*), *having worked out*: i.e., having done all that was ordered in spite of the opposition.

‡ *σωτηρίον* (*sōteerion*). It is difficult so distinguish this word from *σωτηρία* (*sōteeria*) which is the ordinary word for *salvation*. But it seems to have the idea of *salvation* achieved, or accomplished. As distinct from the *salvation* wrought in Christ's sufferings it denotes the final complete *salvation* contemplated as completed with reference to the glory. It occurs in Luke ii. 30; iii. 6; Acts xxviii. 28 (compare Isaiah lix. 17); Eph. vi. 17.

Faith's shield is Christ. All is contained in Him, and in the grace or favour which gives us our standing in Him: "Blessed with all spiritual blessings in Christ:" and Christ the "shield" which defends us and preserves all these "blessings" to us. And all is of grace or favour, as it is written: "Thou, LORD, wilt bless the righteous: with favour wilt thou compass (marg., crown) him as with a shield" (Ps. v. 12).

So that we come back to the Grace or Favour of which Romans and Ephesians both testify.

In His favour is life (Ps. xxx. 5).

In His favour is mercy Isa. lx. 10).

In His favour is preservation (Ps. lxxxvi. 2, marg.).

In His favour is victory (Ps. xli. 11).

And the prayer of all who are the subjects of this favour is: "Remember me, O LORD, with the favour that Thou bearest unto Thy people" (Ps. cvi. 4).

With Christ for our Shield, faith can quench all the fiery darts of the evil one: for it is by faith we reckon that we died and rose with Him (Rom. vi. 11). It is by faith that we know that we are seated in the heavenlies in Him (Eph. ii. 6-8).

This, then, is our Divine Panoply; to be used against spiritual forces in defence of spiritual blessings; in the use of which we shall be more than conquerors through Him who loved us and gave Himself for us.

THE AIMS AND ENDS OF SPIRITISM

SHOWN TO BE

THE FORERUNNER OF ANTICHRIST.

(Second Article, continued from page 48.)

WE resume this subject according to promise; but now look at it from another point of view, as showing our need of the Spiritual Armour of God. It was proved, by bringing the advocates and teachers of the "new revelation" into the witness-box, that deceiving, lying, and murderous spirits were manipulating, behind the scenes, the movements of this great conspiracy. Our article has called forth protests from the quarter which we quite expected to be moved by the revelations we then gave. But the contention put forward is that we have given cases of *obsession* and not pure *spiritism*.

"The obsession or persecution by spirits referred to in your quotations is a phenomenon of all times, and is in no way a product of, or connected with the system known as Spiritualism, which dates from about 50 years ago." (Recent letter.)

This is the plea put forward. We produced evidence 20 years later than this date, and it was a blaspheming spirit at that time. We give further evidence in this article, and will bring it up to date: *viz.*, this present year.

The point of attack is Divine revelation. The person attacked, the object of all their vituperation and anathema, is the Lord Jesus Christ.

The question naturally arises when this is the case—Does obsession account for it?—and will Spiritualists admit that this is evidence of it? For instance, here is Mr. Gerrald Massey manifesting his "*obsession*."

"It has become necessary to doubt what has been taught on theological grounds as a duty to ourselves. . . . What

chance, think you, has the old religion of faith against our religion of fact? . . . And so eighteen hundred years after their Jesus Christ hewed out His window in the blank, dense wall of Hebrew materialism, to let in a spiritual light, they are yet trying to stuff and stop up the aperture with His dead body and the physical resurrection, and to them it is a blind window still." (*The Spiritualist*, June, 1874. Vol. IV., No. 93).

We have a right to ask Spiritists what they call this. What is it when "unregenerate spirits of persons . . . seek to renew their old delights at the expense of living persons"? When they curse, swear, "hide, and steal," and shew themselves as the very

"QUINTESSENCE OF HELL,"

according to the late Mr. Howitt—then it is called "obsession"; but when they blaspheme against Christ—for even the minds of some spiritists are shocked and shrink from placing him on a level with some of their pet heathen philosophers, these unclean and demon-ridden pagans—is this obsession? Let us again hear what Mr. W. Howitt has to say on this.

"Spiritualists complain loudly of the public hostility to their doctrines, but they have only themselves, or a large section of themselves, to blame for it. By the extravagance of their dogmas, and *the wild* immorality of some of their social innovations, they have struck a deadly blow at their own glorious dispensation. . . . By their licentious free-loverism; by citing the teaching of spirits to violate the sanctity of marriage; to declare the non-existence of evil, though its desolation and ruins lie awfully around us; and by their ignorant attacks on all established faiths; by the loathsome doctrine of re-incarnation, and the advocacy of heathenism, they have caused sober and reflective people to start back and stand aloof. . . . Church, politics, art, science, theology, geology. . . . love, marriage, and divorce, all and each, became the objects of fierce and vindictive attack by the fevered lips of these people; and no surer passport to their society could be had than a *regular attack on Moses, Jesus, and the Bible*." (*Spir. Mag.*, Jan., 1870, page 8.)

This is a pretty strong indictment from the editor of *The Spiritual Magazine*.

It is to Gerrald Massey that the editor of *Light* attributes the saying:

"WE HAVE BROKEN INTO THE SPIRIT WORLD on the side on which they keep their lunatic asylum."

Many warnings are given, even by Spiritists themselves of the danger incurred by seeking to communicate with these unseen powers. The editor of the *Spiritualist Magazine* takes notice of a pamphlet issued in 1873: "*A warning to those seeking to communicate with those that are around us*."

The experiences of the writer are too long to reproduce here, and are very awful. But a letter he wrote to the editor of the *Spiritualist* is too important to be passed by. This is what he writes:

"I still think I do right in warning persons not to seek to communicate with spirits who produce such results as I read of in table-rapping, etc.

"I have had the female spirit put to me some most beautiful language, professing to be a ministering angel, giving me most extraordinary ideas about the universe,

comets, and nebulæ, which I have found to be intended to lead to the greatest blasphemy against the Almighty—as I have discovered her to be the most vile, deceitful, treacherous lying being of all I have had to do with." (*The Spiritualist*, page 261, July 15th, 1873.)

The writer of this (Mr. Meeson) first became aware of spirit communication about a year before this.

Now, what has the editor to say to this for the help of others :

"I do not intend to follow Mr. Meeson in his theological speculations further than to point out that in one place he tells us these spirits 'are full of deceit, lies, and treachery,' and then he tells us of 'the sufferings and punishment many of them are enduring for having given way to the idolatry of worshipping Jesus Christ as the Almighty God! Surely, if they are so full of lies and deceit, it is strange to find Mr. Meeson believing all they tell him on this subject."

But, we ask, why should he not believe them on this subject as well as on the others? The claim for Spiritism is that it is a new revelation for the present time. The Bible is not to be trusted, and yet when they contradict the great central fact of the "old book" they are not worthy of credit. This proves that after all the Bible still retains some hold on their minds. They can't get away from it. It is only that Book that tells us that He is "God over all blessed for ever" (Rom. ix. 5 with Col. i. 16, 17).

All the editor can say to explain away this awful blasphemy, which at that time he shrank from endorsing, is this :

"Thus he (Mr. Meeson) clearly proves that spirits can convey evil impulses to the mind as well as good ones, and the proper conclusion would be that the more *we seek after the TRUTH* and educate ourselves so as to be able to distinguish the right from the wrong . . . the more likely shall we be able to resist the latter," etc. (*The Spiritualist*, page 262, July 15th, 1873.)

How are we to seek after the truth? What standard is there to test these utterances by? Yet these spiritists presume to sit in judgment on the spirits who come as teachers of a new revelation, because they have got some knowledge from somewhere and from some book that will not permit their minds *as yet* to take in the blasphemies uttered by them. Is not this very remarkable?

(Third article in next issue).

Conference Addresses.

RATIONALISM AND ITS RELATION TO ROMANISM.

BY THE REV. DR. BULLINGER.

(At the National Protestant Congress, Manchester, November 1st, 1899).

(Concluded, from page 65).

The one aim of the Rationalists is to show *the Book is wrong*. But, is there one present who, in his youth, when working out a sum, has not often believed and declared

that the book was wrong? Just so is it with the boys in this critic's class. They cry out again and again that "*the Book is wrong*." It never seems to dawn on them that what is wrong is here (*the speaker touching his head*). But again and again, it has to be shown that it is the Book that is *right*, and the critics who are wrong.

Evolutionists assert that everything was *evolved* and not created; though this explains nothing. It only shifts the problem a stage further back; for they fail to show how the primal "protoplasm" was evolved. As though to anticipate this, it is expressly stated 35 times in Gen. i., that "God said," "God made," "God blessed," "God created," etc., etc. Everywhere we see a living God moving, working, and creating.

The Geologists say the Book is wrong, because a piece of pottery was found deep down in the Delta of the Nile. Sir Charles Lyall at once declared that the date of creation must have been 18,000 years ago. But the discovery shortly after of a brick at the same depth, exploded the theory, and proved the Book was not wrong, for the brick had the stamp upon it of Mahomet Ali!

A celebrated Professor not long since advanced a theory, "made in Germany," that the Book was wrong, because it stated that everything brought forth "after its kind." He had watched a certain spider, he said, and seen something quite different come forth from it. But the late Professor Huxley watched the same spider, and proved that what had seemed to be brought forth was a *parasite*! and the German Professor was wrong. But the Book was right.

The Higher Critics say that Moses did not write Genesis (or the Pentateuch), though Jehovah and the Lord Jesus Christ declare that he *did*.

They invented a theory* that a number of old documents were patched together, written by different persons at different times, one of whom used *Jehovah* (Lord) as the Divine Title, another used *Elohim* (God), and a third *Jehovah Elohim* (Lord God).

But Genesis is not written, in such odd scraps, but is divided naturally into twelve separate divisions called *Toloth*, or *Family Histories*. There are eleven such histories, each beginning with "These are the generations." The introduction (i. 1—ii. 4) makes the twelfth.

Now, if it be a matter of reasoning, it is reasonable to suppose that these family histories were each written respectively by the same hand, and that if there is anything in the theory that the Divine Titles mark the use of a different hand, then it entirely breaks down when applied to these natural divisions.

For the contrary is the case. There is only one section to which the title *God* is peculiar (i. 1—ii. 4): and only one, Sec. 5, the Sons of Noah (x. 1—xi. 9), to which the title *Jehovah* is peculiar.

In all the other divisions, these titles are used on quite another principle, of which the higher critics seem to be totally ignorant.

Five of these sections have both *Elohim* and *Jehovah*.† *One* (Sec. 2, i. 1—ii. 4) has all three (*Elohim*, *Jehovah*, and *Jehovah Elohim*): and *four* ‡ have neither.

It is also remarkable that all the principal speakers use *Jehovah* except the Serpent, Abimelech (to Abraham, not to Isaac), the sons of Heth, Pharaoh, Joseph and his brethren.

* Which, by the way, has now been abandoned by many of them.

† Sec. 3, Adam (v. 1—vi. 8). Sec. 4, Noah (vi. 9—ix. 29). Sec. 7, Terah (xi. 27—xxv. 11). Sec. 9, Isaac (xxv. 19—xxxv. 29), and Sec. 12, Jacob (xxxvii. 2 to end).

‡ Sec. 6, Shem (xi. 10-26). Sec. 8, Ishmael (xxv. 12-18). Sec. 10, Esau (xxvi. 1-8). Sec. 11, Esau's posterity (xxxvi. 9-43).

In Ex. xii. 46, it is stated that "the sojourning of the Children of Israel, which dwelt in Egypt, was 430 years." All the commentators say *the book is wrong*, for they were not in Egypt more than 250 years. But the book is right, for this simple reason: it does not say that Israel was in Egypt 430 years, but that "the sojourning of the Children of Israel (who dwelt in Egypt) was 430 years." This agrees with Heb. xi. 9, "By faith he sojourned in the land of promise." Thus the bondage is not called the "sojourning" though it was part of it.

In 2 Sam. xxiv. 24, it says that David gave "50 shekels of silver" to Araunah; and in 1 Chron. xxi. 25, that he gave "600 shekels of gold." Therefore *the book is wrong*. But as the 50 shekels of silver were given for "the threshing-floor גֹּרֵן (*goren*), and the oxen," and the 600 shekels of gold for "the place" מַקְדֹּם (*makōm*), the book is *not* wrong.

Yet, Dr. Horton, in his work on *Inspiration and the Bible*, calls this a "most startling exaggeration," and adds "it almost looks as if the later authority had thought David's acknowledgement insufficient and had wished to rescue the great king from an imputation of meanness."

It may "almost look" so, but had this critic *quite looked* at what David actually bought in each case he would have found a "startling" evidence that the book is right after all.

As to the prophet Isaiah the critics declare that Isaiah was written by two different persons, and they treat the book as the prophet himself is said to have been treated, viz., "sawn asunder."

Dr. Driver says "the literary style of chapters xl.—lxvi. is very different from that of Isaiah."* One example he gives is the figure of *Epizeuxis*, which is the repetition of two words placed together, e.g., "peace, peace," in lvii. 19. But it is a conclusive answer to merely state the fact that the very same expression is used in the first part of the book, viz., chap. xxvi. 3.

Another, which he calls a "remarkable" example, is in Is. lxv. 25, where יַחְדָּו (*yachdav*), the common Hebrew word for *together* is replaced by יַחְדָּד (*k'echad*) an expression modelled upon the Aramaic כַּחְדָּד (*kachda*) and occurring besides only in the latest books of the Old Testament."

It is a sufficient answer to state, that it occurs not only four times in the first part of Isaiah (chaps. i. 28, 31; xi. 6, 7), but also in the very earliest books of the Old Testament, (Gen. iii. 22; xlix. 16. Judges xvi. 7, 11; xvii. 11, as well as in 1 Sam. xvii. 36. 2 Sam. iii. 18; ix. 11; xiii. 13. Ezek. xlvi. 8. Obad. 11. 2 Chron. xviii. 12.)

In Matt. ii. 23 it says "that it might be fulfilled which was spoken by the prophets He shall be called a Nazarene." The book is wrong, it is said, because such words cannot be found in any prophet. One hardly sees the use of looking in what is *written* when it expressly says that the words were "spoken"!

The same remark applies to Matt. xxvii. 9, "then was fulfilled that which was spoken by Jeremiah the prophet." When it does not say it was *written*, why say the book is wrong? Or that it was a slip of Matthew's memory? Or any of the other fanciful explanations of what is no difficulty at all?

Some prophecies were written and not spoken; some were both written and spoken; others were spoken and not written. These are examples of the latter, and it will be time enough to consider the matter further when Rationalists can prove that these prophecies were not "spoken."

Ps. cx. is declared not to have been written by David, and the truth and faithfulness of all the three persons of the Trinity are thereby impugned. For the Christ of God

declared that "David himself said by the Holy Ghost, Jehovah said unto Adonai." Here we have what Jehovah said unto Adonai; what the Holy Ghost said to David and, what Christ says to us! And we are asked to disbelieve all these, because a poor worm of the earth, according to the light of his own reasoning, thinks (for he does not know it) that Ps. cx. was not written by David, but at some later date subsequent to the return from Babylon.

The only suitable reply to all such blasphemous claims, is this, "Yea, let God be true and every man a liar" (Rom. iii. 4).

There are two closing points which I would make concerning the *book* and its *reader*. The claims of the one, and the needs of the other.

1. *The claims of the book.* Inspiration is not a matter of reasoning but a matter of fact. It is a fact to be believed, and not a theory to be reasoned about. The one and only question is what does the book *claim for itself*? If that claim be not true, then the book cannot be even a good book; for it would pretend to be what it was not.

There are many passages where that *claim* is made, and a sufficient number can be found to cover the whole of the Scriptures.

We will take only one—2 Pet. i. 20, because Rome uses this as a cudgel against you, and I wish to put it into your hands as a sword to use against Rome. Rome uses these words, "no scripture is of any private interpretation" against the Protestant claim to the right of private judgment.

But note these two words "private interpretation"

(1) The word here translated "private," *idios* (*idios*), occurs 113 times in the New Testament, and in 77 of them is rendered *own* (*his own, their own, etc., etc.*); and in the remaining passages some synonymous rendering is given. Why not make this a 78th time, and render it "his own" or "its own"? For what is one's own is private, and what is private is one's own.

(2) The word rendered "interpretation" is *ἐπίλυσις*, (*epileusis*) and occurs nowhere else. It means *a loosening upon, letting loose, a letting go; hence an unfolding*. When a passage is interpreted it is unfolded, and when it is unfolded it is interpreted. Applied to 2 Pet. i. 20 the passage reads "No prophecy of the Scripture is (or came) of its own (or his, *i.e.*, the prophet's own) unfolding (or sending forth)" Why? The reason is given: "For the prophecy came not in old time by the will of man."

Then of course it did not come of itself or of the prophet.

How then did it come? For the scope of the passage is the *source* of the Scriptures, not its *meaning*; the *origin* of Scripture, and not its *interpretation*.

How then did it come? We are informed: "But holy men of God spake as they were moved by the Holy Ghost."

That is how Scripture came.

More than this no one can explain. "The Holy Ghost spake *by the mouth* of David" (Acts i. 16). Hence it was David's mouth, but they were not David's words. So in Acts iii. 21, "God hath spoken *by the mouth* of all his holy prophets"; again, we have the mouth of the prophets, but the words of God.

"The Lord put a word in Balaam's mouth." (Num. xxiii. 5, 16); and, Balaam "heard the words of God" (Num. xxiv. 4, 16). More than this no man can explain. And more than this it is not needful for us to know.

It is for us to believe that which we cannot understand; and to trust that which we cannot explain. Divine revelation and not human reason must be our guide.

Here it is that Romanism and Rationalism meet. Both would take from us our Bibles. Both would rob us of the Word of God. The one would substitute for it, our own reasoning, and the other would substitute the Church. But

* *Introduction to the Literature of the Old Testament*, p. 227.

both alike rest upon human authority instead of Divine. Authority we must have. Man would give us his own, and Rome would give us the Church, but we prefer to rest on that of the Living God.

No more preposterous claim was ever made than that "*the Church gave us the Bible.*" The opposite is the truth! for, *we have got the Bible in spite of the Church.* The historic Church has done its utmost to deprive the people of the Word of God. For fifteen centuries she kept it from the people (with the subtlety of the serpent). When the Reformers began to translate it, then Rome like "a roaring lion" (1 Pet. v. 8), set up the Inquisition, and lit the fires of the stake, in order to stamp it out. And, finding this did not accomplish her object, she turned translator, and, "transformed into an Angel of Light" (2 Cor. xi. 14, 15), she sent forth versions which look like "Light," but are darkness; which look like Bibles, but are not; and, corrupting the Scriptures at the fountain-head, she sends forth the poison and actually calls it the "antidote." *

And now, after all this, Rome and the Romanisers turn round and tell us that the Church gave us the Bible. No! dear friends, no! Did Rome give the world the Bible when she kept it from the people and forbade them to have it?

Did she give the Bible when she sought to destroy it with the Inquisition and the stake? Did she give the Bible when she scattered Wickliffe's ashes to the winds, and burnt William Tyndale at the stake and destroyed his books?

No! And it is true to-day, that there is nothing that Rome hates more than the Bible, and nothing that she more fears. She has absolution to give for every sin, except the sin of listening to the Bible instead of to the Church.

Therefore it is, that, knowing the power of Satan, the great enemy of the Word, and the malignity of Rome, his great instrument, we thank God for having delivered us from the tyranny of Rome and given us His Bible with liberty to read it.

"Holy men of God spake as they were moved by the Holy Ghost." That is how the Scriptures came; and it has always been by "holy men." It has always been individual work. Individuals were the preservers of the Word; individuals were the transcribers of it; individuals were the transmitters of it; individuals were the translators of it; and, no Church, nor any section of the corporate Church, ever gave us a fraction of the Word of God.

The last seven-fold command of the Lord Jesus comes to us, echoing down the ages, and it tells us to give earnest heed to what "the Spirit is saying to the Churches," in the Scripture of truth, and not to what the Churches are saying to us.

2. Having thus spoken of the claims of the book, our last point is the need of its readers, and that is a *spiritual understanding.*

Here we are left in no doubt and no uncertainty. For we are told that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know (*i.e.*, get to know) them, because they are spiritually discerned" (1 Cor. ii. 14).

What man needs is a *new nature*, and we thank God that His people can say "we know that the Son of God is come and hath given us an understanding" (1 John v. 20).

When any who possess not this spiritual understanding would speak of the Scriptures to us, we are clearly told what to expect, and that is "foolishness."

* The strange and solemn fact is that the vast majority of Protestants (who are not worthy of the name) agree in condoning the printing and circulation of these corrupted Versions as the Word of God. The Editor will be glad to give further information on this subject, for he regards it as the cause of the flood of Romanism which is overspreading our country, in retributive judgment.

The Word of God is like a sun-dial. Any light will serve to show the beauty or peculiarity of its structure, or its workmanship; but only God's light which He has set in the heavens will make known to us the time.

So it is with the Bible. Any light will serve men to study its language, or geography, or its history, etc., but only *Heaven's* light—the light of the Spirit of God can make known its truth or enable us to receive it, discern it, and understand it.

"The Spirit breathes upon the Word
And brings the truth to sight."

It was even so with Nicodemus. He was not an unbeliever, a Rationalist, or a Higher Critic; but was far more learned than these, and knew that Christ was "a teacher come from God"—but in spite of that, it was needful for him to be "born again" before he could understand the Scriptures! He could not even understand the "earthly things" of which they and the Saviour testified. But he already had a spiritual desire to know, and he asked "how can these things be?"

If Nicodemus with his measure of faith, and humility, and desire, needed to be born again, what is to be said of those who are wise in their own eyes; and indeed of ourselves, and of all, except to recall the words and testimony of Christ, who prayed to His Father and said—"Thou hast kept these things from the wise and prudent, and hast revealed them unto babes." Even so, Father, for so it seemeth good in Thy sight."

May we always be found among these "babes"—ever delighting more and more in "the sincere milk of the Word."

(Conclusion.)

Things New and Old.

SORROWFUL, YET ALWAYS REJOICING.

"Sorrowful, yet always rejoicing."—2 Cor. vi. 10.

"Sorrowful," because there is so much power for evil in the world. "Sorrowful," because error increases, and spiritual truth is less and less relished. "Sorrowful," because of so little fellowship among true believers. "Sorrowful," because Christ is so little known, so little loved, so little honoured. And sorrowful, oh! how sorrowful, because of a heart prone to wander, because of an evil nature within, that so constantly wars against the new and the better.

"Yet always rejoicing," for the Lord Jesus giveth grace, and giveth victory, and in Him the believer is evermore complete and changelessly perfect before God. "Always rejoicing," because the Lord Jesus liveth and reigneth, and His purposes are sure of accomplishment. "Always rejoicing," because greater is He that is with His people, than all they that can be against them. "Always rejoicing," because the Lord's love for His people is ever the same, and His presence ever abides with them. "Always rejoicing," because the Lord is coming "to be glorified in His saints, and to be admired in all them that believe." "Always rejoicing," for the Lord is near, and full redemption draweth nigh. "Always rejoicing," because of a glorious future in a bright and happy home with Jesus. Let this "always rejoicing" be ours; for 'tis the earnest of

the joys of heaven, the foretaste of that home experience in which the "sorrowful" no more doth mingle, for there it is everlasting joy, and sorrow and sighing have for ever fled away.

ASSURANCE.

"When my soul fainted within me, I remembered the Lord."
—Jonah ii. 7.

What experience of our physical frailness we are continually having! What intimations that we must soon put off our mortal body! Under the full consciousness of this, the mind can only be stayed, and the heart comforted by remembering the full deliverance from condemnation, and the complete acceptance in Christ, provided by the covenant of grace and love.

We need to live much by faith, seeing that the visible gives us no assurance of permanent consolation. Experiences too, what poor helpers they are! How often fear arises when courage should abound. How often, when we desire the good, evil makes itself manifest. How often, to our sorrow, there is more of the unspiritual, the temporal, the worldly influencing us, rather than the spiritual and the heavenly. How often the believer is tossed upon a sea of varied experiences, from not one of which can he derive any comfort or any assurance that the end will be well.

What a relief it is under such circumstances to remember the everlasting love of our Heavenly Father, and of our gracious Lord and Saviour; and to remember their own complete and changeless arrangements for our present and eternal safety. Arrangements made in full view of all the evil and incompetency we mourn over. Nay, undertaken for us because of that evil and incompetency, and kept in hands that are able to work out to a successful issue all the purposes and plans of infinite love. "When my soul fainted within me, I remembered the Lord." So if we would have full peace and strong consolation we must, like Jonah, remember the Lord, and what a God of love and grace He is, in making such a rich provision in Christ His Son for our eternal well-being. (From "*Counsels and Thoughts for Believers*," by Thomas More, published by J. Nisbet & Co.).

Bible Word Studies.

BY THE EDITOR.

Heb. xi. 1, "Now faith is the substance (marg. *ground or confidence*) of things hoped for, the evidence of things not seen."

There are two words in this verse which are worthy of our deepest study. They are "words which the Holy Ghost speaketh" in His infinite wisdom.

The first is ὑπόστασις (*hypostasis*), and is rendered "substance."

The second is ἐλεγχος (*elengchos*), and is rendered "evidence."

The former occurs five times, 2 Cor. ix. 4; xi. 17. Heb. i. 3; iii. 14; xi. 1.

The latter only twice, 2 Tim. iii. 16; and Heb. xi. 1.

The R. V. renders the verse "Now faith is the assurance of (marg., *giving substance to*) things hoped for, the proving (marg., or *test*) of things not seen.

1. The former of these two words, ὑπόστασις (*hypostasis*) is from ὑπό (*hypo*), *under or underneath*; and στάσις (*stasis*), *a stationing or placing*. *Hypostasis* therefore means that which is *placed underneath*, as supporting that which rests upon it. The A. V. gets "substance" from the Vulgate; but *subsistence* would be better than that, though not unless we understand it of *the ground or foundation* on which something else stands or rests.

It occurs *eighteen* times in the Septuagint (the Greek translation of the Hebrew Old Testament, 325 B.C.), and there are some passages which throw light upon its use in the New Testament.

Ruth i. 12, where it is rendered "hope," and evidently means a *ground of hope*.

Psalms xxxix. 7, "My hope is in thee," *i.e.*, my *ground of hope*.

Ezek. xix. 5, "her hope was lost," *i.e.*, her *ground of hope*. This guides us to the use of the word in the New Testament.

2 Cor. ix. 4, lest "we should be ashamed in this confident boasting," *i.e.*, *this ground* of our glorying on your behalf. So 2 Cor. xi. 17 and Heb. iii. 14.

Heb. i. 3 is slightly varied in use, and is rendered *person*. "Christ is said to be the express image of His (God's) person." (R. V., *substance*) *i.e.*, the *ground or essence* of Divine Being; the Divine essential ground underlying the manifestation of it in Christ.

Thus *hypostasis* here means *the ground* on which the "things hoped for" rest. We believe what God has promised, and this is *the ground* of our looking and hoping for the fulfilment of His promise. We hope for many things in every-day life for which we have no real ground, but the things for which God has caused us to hope, rest on our faith in His word. Faith is thus the ground on which the things we hope for rest.

2. The other word ἐλεγχος (*elengchos*) rendered "evidence" (R. V., "proving;" marg. *test*) means a *conviction* produced in the mind, such as is produced by an *axiom* in Euclid, or a *demonstration* of a problem. It is used by Aristotle of a *syllogism* in Rhetoric (*Anal. Pr.* 2, 20, 1), and of an *axiom* in Geometry (*Rhetor. ad Alex.* cap. 14). Of the latter he says "*Elengchos*, or Demonstration, is that which cannot be otherwise, but is so as we assert."

The word is thus used of that which is *clear proof* of another fact. Thus Josephus (*Ant.* 16, 8) says that Herod's slaves stated that he dyed his hair, thereby "concealing the *clear proof* of his age." Epictetus (*Diss.* 4, 146) speaks of the fears of the Emperor's favour or disfavour as being ἐλέγχους (*elengchous*) *clear proofs*, that though the professors of philosophy said they were free, they were in reality slaves.

So the God-breathed word is said to be "profitable for doctrine, clear proof (*i.e.*, demonstration)," &c. Hence, the meaning in Heb. xi. 1 is that faith in what God has said as

to things we cannot see (whether past or future) is like a *demonstration* in Euclid; like a *syllogism* in Rhetoric; like a *clear proof* in Evidence; or, like a Q.E.D. We do not see them with the eyes (for faith is the opposite of sight, 2 Cor. v. 7), but believing what God has said as to unseen things, faith becomes the demonstration of them to our minds.

The verse then reads: "Now faith is the ground of things hoped for; the clear proof of things not seen." Always remembering that "faith" here, as elsewhere, means *faith in what God has said*, and not a mere abstract faculty of the mind.

Questions and Answers.

QUESTION NO. 212.

C. J. R., Edinburgh. Referring to answer to Question No. 202, 'Where to worship,' C. J. R. asks "what was the practical outcome of A. N. Groves's teaching? Are Open Brethren who offer a salary to a minister a sample of it? or the several divisions of the exclusive brethren? . . . Does not 2 Tim. ii. 15-22 come in when failure has occurred?"

Our answer to your several questions is, that the evils you refer to are not a sample of A. N. Groves's teaching, but the justification of it; and the evidence to us of its truth.

The mistake we all make is this. We fail to accept the fact that the historic, traditional, visible or corporate church has failed, and is in ruins. And we fail to remember that God never mends anything that man has ruined, but always sets up something new in its stead. It is the lesson of the potter's house in Jer. xviii.

Creation is ruined, but God does not mend it. He will make a new heaven and a new earth.

Man is ruined, but God does not mend man, but sets up a new man, the second man, the last Adam, the Lord from heaven.

These earthly bodies are ruined, and are the subjects of suffering and death, but God will not mend them. He will give His people new bodies, like unto Christ's glorious body; resurrection bodies "as it hath pleased Him."

The first covenant was broken; but God does not mend it, He makes a new covenant, and "He taketh away the first that he may establish the second" (Heb. x. 9). Yes, and, thank God, the new thing that He makes is always "established."

The Aaronic Priesthood failed, but He does not mend it; He makes a new one "after the order of Melchisedek."

The kings failed, but he does not mend the old royal line. He makes a new line, and declares, "Yet have I set my king upon my holy hill of Zion."

Israel failed. He did not mend or reform the nation, but He will by and by make out of it a new Israel—a new "nation bringing forth the fruits thereof," (Matt. xxi. 43) *i.e.*, of the Kingdom of God.

Exactly the same is it with the Church.

The Church has failed to display the unity of the "one Body," and man has tried to mend this by setting up his

own "bodies," each making pretension to be the "One Body."

Instead of recognizing the one spiritual body which God has made in Christ, man has ever sought to repair the ruin by making other bodies.

Instead of recognizing the one bond of union which is in Christ and Christ alone, man has ever been seeking to set up Churches, Bodies, Creeds, "Fellowships" and make other "bonds of union." He does not see that such bonds are absolutely useless, for close as he may make those bonds, many who are in them differ more from one another than they do from others who are in different bonds of union.

This, instead of repairing the ruin, only increases the confusion, and the result of the many attempts affords only too sad and painful a testimony to the truth of our words.

But God does not repair the ruin, He reveals the Mystery, and makes known "the New Man," the One Body which He is making in Christ.

As to 2 Tim. ii. 15-22 we say, Yes, it does apply to us, for this is the epistle where the ruin is set forth so fully, and every precept and every statement in it is intensely personal and individual, as though to emphasize the fact that corporate testimony is at an end. Ver. 21 applies, but not in the way the words are usually mistaken. It does not say that man is to purge the "great house," or any of its rooms, or any of the vessels; but He is to "purge HIMSELF" from all else and witness to the unity of the One Body which is *spiritual* and not corporate, because it is 'in Christ.' Read in the light of this, A. N. Groves's letters, which we referred to in our answer to Question 202, will be no longer "disappointing," but will afford a sufficient answer to the question "Where are we to worship?"

We may add that, in our judgment, as the days get darker, the ruin deeper, and the confusion greater, the Lord's people will, at the close of this dispensation be like His people at the close of the previous one described in Mal. iii. 16, "Then they that feared the LORD spake often one to another; and the LORD hearkened and heard it, and a book of remembrance was written before Him for them that feared the LORD and that thought upon His Name."

Here it is all personal and individual, and not corporate. It is the "church in thy house," and not the "place of worship." There is an "assembling of ourselves together," but it is not the creation of an earthly "assembly."

It is remarkable that Christians to-day interpret the Parable of the Tares, of the Church (though it distinctly says it relates to the *Kingdom*), and then, seeing that they cannot "gather up the tares," have been trying to gather "the wheat" into their own respective barns, and have been engaged in purging the "great house" instead of each one purging himself from it; not recognizing that all earthly assemblies, and fellowships, and communions, etc., are as much a part of the "great house" as any other system.

May God give us grace to be occupied wholly with what is of Himself, and not with what is of man; and to find all our satisfaction in Christ, knowing and rejoicing in the perfect standing which God has given us in Him

Signs of the Times.

JEWISH AND POLITICAL SIGNS.

"ULTIMATE WORLD POLITICS."

Men are still busy in arranging for a settlement of the world without God, and a millennium without Christ. It is astonishing to see how they labour to shut God out of His own world and to settle things down in some other way than that laid down in His Word. How true are the Lord's words, "Ye do err, now knowing the Scriptures."

The following is one of man's thoughts; one of the world's wise men, "the chief Editorial writer" on the *New York Journal*. He writes in *The Forum* on "Ultimate World Politics." After a comparative analysis of the areas controlled by the various present world powers, he says (writing, of course, from an American point of view):

"Another alternative is a reunion of the members of the English-speaking race. That would make us sharers in a dominion of 20,000,000 square miles, commanding all seas, and embracing half the population of the world. Whatever the rest of mankind might do, the people of such a domain would be secure. So far as international relations were concerned, they would have reached the ultimate stability; the planet would contain nothing outside their borders that could endanger them. In default of these resources—if we neither acquire Canada and Mexico nor unite with our English-speaking kinsmen—our position under the coming definite world-settlement will be simple. We shall hold a respectable, and even secure, but modest position as the third of the three great Powers. Our territory will be between a fourth and a third of that of Russia, and somewhat less than a fourth of that of the British Empire."

No! Sir. "Ultimate stability" is not to be brought in in this way. The kingdoms of this world are to become the kingdoms of our Lord and His Christ. And not till then will there be either settlement or "security." Meanwhile, men may go on with their dreams and their schemes, but "the Word of the Lord endureth for ever," and the counsel of the Lord—that shall stand.

Almost before the ink of the above was dry we read a paragraph from the *New York Evening Journal*, quoted in *The Daily Mail* of November 22. It says in other words exactly what God has foretold:

"THE TIME IS COMING WHEN THERE WILL BE ONE GREAT WORLD POWER."

But it will not be the United States or Great Britain. It will be first, and for a short time, Antichrist's, and then for ever Christ's.

ANOTHER PEEP INTO THE FUTURE.

We say "peep" deliberately, because it is a scriptural term for the work of those who profess to foretell, and are not sent of God. But we call attention to this, as to the other last month, merely to show how men, in their wisdom, are groping after those things which we are looking for according to the "more sure word of prophecy."

These peepings are useless to those who depend upon them, but they are instructive to the Bible student, because they show that while ignorant of what God has revealed, they have seen what is wanted and what must come, but are endeavouring to reach it without God.

The following is from Professor Richard Gottheil, in the *North American Review*, and the subject is

A NEW PALESTINE FOR A RESTORED ISRAEL.

Professor Gottheil first describes and discusses the Zionist movement. He traces it from the persecution begun

by Count Ignatieff. He claims that it has already solved part of its problem. "It has found the basis upon which a higher religious life, as well as a higher economic life, can be built up for the Jew," on which a new Jewish nation can be reared. For this reconstructed people a home must be found, and a home worthy of its potencies. This is the writer's forecast:—

"The Palestine of the Zionist dream is not the Palestine which we know from Sunday school books and missionary reports. In the Westward march of empire Asia is once more to be brought into the line of the world's thought and commerce. From two sides the sound of the twentieth century has made itself heard in that slumbering continent. Through Japan on the one side and Russia on the other influences have been sown which are bound to bear fruit before many decades have passed away. The partition of China will bring the active commercial rivalry of Europe into that beehive of humanity. The trans-Siberian railway and the threatened absorption by Russia of Armenia and Persia will rapidly drive away the sleepy pall which has hung over the whole country. When the Euphrates Valley Railway shall have been completed Mesopotamia will awake from its lethargy. When that country once more supports a teeming population, as it did in the times of the old Babylonian and Assyrian kings, the hour for a new Palestine will have struck. The nearest outlet for Asia Europe-wards is the borderland of the Mediterranean Sea. That inland ocean will once again be covered with merchantmen, as it was in the days of the Italian Republics. In that up-building work the Jewish people in Palestine will find an occasion to use those powers which have been generated in their midst during the long centuries of exile. Already the puff of the locomotive is heard in the Judean valleys and Assyrian hills. Joined once more to the soil from which they were so violently snatched, the Jewish husbandmen will till the fruitful places. As the waste country is built up again greater needs will make themselves felt; factories will take the place of the old feudal ruins, an active commerce will make of the Jews not only producers, but also mediators between the East and the West; but not mediators as in the Middle Ages, footsore and wandering, forced beggars for the world's grace—rather open sharers in the work of building up a new century which shall be a fitting follower of the nineteenth."

On the form of the new Commonwealth the writer refuses to speculate. He assigns as its task the realisation of "the beauty of holiness." To fulfil this dream, he says, Israel must adopt it as its own choice, Turkey must help, and the Christian Powers must co-operate. He dismisses as absurd the idea of a joint crusade against the Holy People occupying the Holy Places of the Holy Land. Christianity after all is the daughter of Judaism, and the writer concludes with the exclamation:—

"What a grand lesson the nations of the daughter faith could give to a twentieth century Peace Congress, in showing a love for the people of the mother faith which is really desirous of Israel's good. Then might the two faiths work together to realise the Kingdom of God on earth, and the triumph of that righteousness for which both faiths pray."

The complete shutting out of God, in those things which He alone can accomplish, is most significant. And the attempt to bring in a reign of "righteousness" without the Righteous One is an awful evidence of man's rebellion and apostasy.

God sent His well-beloved Son to give His people these blessings, but they murdered the One and lost the other. Now God has revealed to us that He will send Him yet again to accomplish these blessings, and they are trying to procure them without Him! and so shut out both the Lord and His Anointed.

RELIGIOUS SIGNS.

THE STAGE AND THE PULPIT.

"ACTORS FORM A CHURCH ALLIANCE."

"About three hundred and fifty actors and actresses met in the Berkeley Lyceum in West Forty-fourth-st., near Fifth-ave., last night, for the purpose of forming the Actors' Church Alliance. . . . The meeting last night was presided over by Bishop Potter, who made a preliminary address, in which he pointed out the necessity of the union of the stage and the pulpit."—*New York Daily Tribune*.

From the information that is being constantly presented in these pages we should gather that there is already a very

firm "alliance" between the two. In fact, the question might frequently be asked, "Which is the stage and which is the pulpit?" From the programme that follows it is difficult to decide where one begins and the other ends. We may call such churches

MUSIC-HALL CHURCHES.
"SHERBROOKE FREE CHURCH,
POLLOKSHIELDS WEST.

GRAND BAZAAR
IN AID OF BUILDING AND ORGAN FUNDS.

AMUSEMENTS FOR TO-DAY.

3.30 o'clock	—Cinematograph.
4.30 "	—Toy Symphony.
5.30 "	—Cinematograph.
7 "	—Waxworks (Living Figures).
7.45 "	—Conjuring Entertainment.
8.30 "	—Waxworks (Living Figures).
9.15 "	—Hat Trimming Competition (Gentlemen only).

Lady Palmist, Mrs. KEW, F.C.S., London.

This is well named "Free Church," for it is evidently "free" from all those distinguishing features that mark the true Church of God as being "not conformed to this world" (Rom. xii. 2). If any thing could open the eyes of these triflers, it might be by letting them see that they are introducing their victims to one of the bewitchments of Spiritists.

At another bazaar in aid of "Cathcart Parish Church," Glasgow, the same "Lady Palmist" held her seances in connection with "The Player's Dramatic Club," "Shooting Range," etc. etc.

To show how the churches are crossing the "Borderland" of Spiritism by this new introduction of palmistry, we quote the Editor of *Light*, who says:

"We lately paid a visit of curiosity to a highly commended Palmist . . . Judging from our experience, experimenters would find that this lady is an excellent judge of character, and possibly a useful, practical guide."—*Light*, Aug. 5.

The *Daily Mail* makes the following noteworthy comments on the most recent attempt to amalgamate the Church and stage. The reviewer calls it

"MELODRAMA WITH A VENEER OF RELIGION.

"Why all the fuss, and the turmoil, and denunciatory paragraphs, and preliminary polemics! We are not going to be angry with 'The Christian' or attack the importance to its 'ethics' which Mr. Hall Caine, its author, seemed to anticipate.

"He has written a not ineffective melodrama of the lurid kind, with an eye on the box-office, has added a dash of superficial sociology and a gloss of religion. He recognized, shrewd man that he is, that 'The Sign of the Cross' was a huge success, that fortunes were made from it, that it brought a new body of playgoers to the theatre. Mr. Caine, most astutely, thought he might as well have a finger in so promising a pie. But he forgot the sincerity of 'The Sign of the Cross.'

"But as to taking 'The Christian' seriously, or attacking its author because of its daring or its 'problem'—as its author seemed to infer we should do—no one, surely, will think of such a thing. If any one objects to religion being used as an advertisement, to sacred things being dragged in for the sake of making an effective curtain, to that form of

COURAGE WE CALL DUTCH,

in being sufficiently suggestive without daring to be really strong—if anyone objects to these things, why he will simply stay away from the theatre. There is no need to be angry; these things do not matter; we take them for what they are worth."

The above is a *critique* upon a play, not upon a person—"The Christian," set for the stage. It will do very well for the same subject which is now very often set for the pulpit, which is fast becoming another stage. So much so that the announcement will become literally true, "*Divine service will be performed*," etc. The pulpit is creating a taste for scenic Christianity, and is so cultivated that nothing is left now but for the preacher to appear "in character," whether it be for tragedy or comedy. We expect there would be more aspirants for comedy, though tragedy would be sometimes very effective.

The next step is to bring the Church (the building) as nearly as possible to the arrangements of the theatre. The people are already conformed to its worldliness.

News of this comes to us from New York (Aug. 11).

"A THEATRICAL CHURCH.

"The opening of the new building of the First Baptist Church at Columbus, Ohio, which took place yesterday, has attracted considerable attention because of the internal arrangements which, so far as a place of worship is concerned, are unique. For the church is planned exactly like a theatre. There are private boxes with curtains, while the choir and instrumentalists, numbering forty, sit before the stage, in the place usually occupied by the orchestra. The pulpit, or preacher's platform, is in the form of a stage. The body of the church is fitted with foyer seats like a theatre. There are also rooms for checking hats, cloaks, and umbrellas."—*Dalsiel*.

Editor's Table.

SINCE last July a special interest in the Inspiration of the Scriptures, and in the "blessed hope" of the Lord's Return has been awakened in the Carlisle district, through the reading of *Things to Come*. A great blessing came to the heart and life of Mr. W. Tucker Broad, of the College, Brampton, Carlisle, and he has since been proclaiming the gospel of the Grace of God, and the gospel of the Glory of Christ. His testimony has been so blessed that it has ended in a three days' conference in the two towns of Brampton and Haltwhistle; November 28—December 1.

Four speakers divided themselves over two meetings—a day in each place—the Rev. Sholto D. C. Douglas, Rev. James C. Smith, Pastor F. E. Marsh, Mr. F. Newth, and Dr. Bullinger.

Mr. Broad has promised to give us in our February number a brief account of God's work in and through him, and can only pray that similar blessing may be given to many of our readers.

ACKNOWLEDGMENTS.

For the Barbican Mission to the Jews Prediger	£	s.	d.
C. T. Lipshytz acknowledges with thanks from "One who is waiting for the Lord Jesus"	5	5	0
For Mr. C. D. Joseph's Mission on Mount Carmel—			
Heb. vi. 10	1	0	0
M. M. S. (for Bibles), these have been sent by Trin. Bible Society, and a grant added	2	0	0
McA., Glasgow	1	0	0
A. A. H.	10	0	

THE BOUND VOLUMES.

are now ready.

Vols. I. and II., reprinted, 3/6 net.

Vols. III., IV., and V., 2/6 net.

HYMNS FOR CHRISTIAN CONFERENCES.

The Editor has compiled 34 Hymns in order to supply a felt want. They are on the same line of teaching as *Things to Come*. Five are on the Scriptures; seven on the calling and standing of the Church of God; four on God's purposes with regard to Israel; and eighteen on "that blessed hope" of the Lord's return. They are published by Alfred Holness, 14 Paternoster Row. Price one penny. For large quantities at reduced rates, apply to the Editor.

THINGS TO COME.

No. 68.

FEBRUARY, 1900.

Vol. VI. No. 8.

Editorial.

"HIS FULNESS."

IN reading the gospel of John in connection with its dispensational position and aspect, we must not forget that the glorious person of the Lord Jesus shines forth far above all dispensational truth. This must ever come first. And God's ways and purposes must be studied as showing forth and manifesting the Personal glories of Christ.

There is much significance in the words at the opening of the gospel which emphasise the "beginning of miracles;" and the Lord's object in working the miracle at Cana, Galilee, is stated in the fact that He "manifested forth His glory."

The note of time is also important. It took place on "the third day," which speaks of resurrection, and tells of the rejoicing that will take place when the resurrection of the true Israel is accomplished.

The personal and moral glories of the Lord Jesus far outshine the glories of creation. They are eternal, and are not confined to time and space.

Hence, though the teaching as to the Vine has a dispensational application when considered in connection with Israel as the Fig-tree and the Olive, it reaches much farther when we view it in connection with the glorious person of Christ.

John was not led by the Holy Spirit to record our Lord's words about the Vine and its branches till many years *after* He had taught Paul to use the symbol of the Olive in Romans xi. John's writings come last in order, in the New Testament Canon, when all corporate testimony had failed; because the depth of teaching in connection with the Vine far exceeds in scope its dispensational aspect, for Christ Himself is the Vine. This is not said of the Olive and certainly not of the Fig-tree.

The Lord Jesus was the true Vine for the believing Israelite who belonged (after the flesh) to the national but unfruitful Vine which God brought out of Egypt.

Hence, it is the Divine personality of Christ which stands out so prominently as the great object of John's gospel.

It is of His fulness which we all receive. We, Gentiles who belong now to the Church of God, the Body of Christ, a fulness still further defined as to ourselves in Ephesians and Colossians. The fulness of Christ cannot be limited by times and seasons, or ages and dispensations. It cannot be limited in abundance or supply. He is given to the Church to be head over all things. "It pleased the Father that in Him should all fulness dwell." Then, as the

church which is His Body is His fulness, we have the fulness of Him which filleth all the members of that Body with all spiritual gifts, graces and blessings (Eph. i. 22, 23). Hence, the conclusion of the second prayer in Ephesians corresponds with the conclusion of the first prayer, "that ye might be filled with all the fulness of God" (Eph. iii. 19).

Here is surely a fulness, a constant and copious supply, meeting every necessity, supplying every want, soothing every sorrow, allaying every anxiety.

A fountain from which streams of full salvation ever flow conveying the blessings which come from the Father's purpose, the Son's purchase, and the Spirit's power.

And this, not measured by our faint and feeble experience, but by its own infinite "breadth, and length, and depth, and height."

Well may the glorious burst of praise be added, "Now unto Him that is able to do exceeding abundantly above all that we ask or think."

"Able to do." Not, "able," and yet not doing. But able, and doing "according to the power that worketh in us."

Hence, we are necessarily "strengthened with all might (not *some* might), according to His glorious power." This will surely do for those of us who have experienced the perfection of human weakness. For "when I am weak, then am I strong." His grace is then proved to be sufficient.

"His fulness" is specially connected with "grace." "Of His fulness have all we received, and grace for grace."

But who are the "we"? Ah! here we are brought to see those who in themselves are sinful, depraved, and corrupt, but have been made to see and know and feel their undeservedness, yea their hell-deservedness, and brought to seek His face.

Then it is that all such begin to receive of His fulness, and to experience something of what it is. It is the all fulness of pardon in Christ; who, as their surety is responsible to redeem them from sin, to subdue their enmity, to succour their helplessness, to bear with their waywardness, and to preserve them unto His eternal glory.

In "fulness of time," He came forth to experience the fulness of wrath, that the fulness of love might be ours. He suffered the fulness of soul-trouble for us that we might enjoy fulness of peace in Him. He endured the fulness of penalty for us, that we might enjoy the fulness of blessing for evermore.

And when He cried: "It is finished," what was finished?

All the wrath due to His people.

All the condemnation that would have overwhelmed them.

All the sins which they had committed or would ever commit.

All questions concerning them which would ever be raised.

All righteousness in which they will stand everlastingly righteous before God.

That is a finishing which must surely fill our souls with joy, our hearts with peace, and our lips with praise.

This is grace indeed, and we receive of His fulness from "the God of all grace" (1 Pet. v. 10).

Redeeming grace (Eph. i. 7).

Justifying grace (Rom. iii. 24).

Forgiving grace (Eph. i. 7).

Yea, "grace upon grace." Like the waves breaking upon the seashore, wave upon wave, grace answering to grace. This is the force of the preposition *ἀντί* (*anti*) which is used according to Hebrew idiom for *לְ* (*al*). See

Ps. lxi. 27. "Add iniquity unto their iniquity."

Jer. iv. 20. "Destruction upon destruction."

„ xlv. 3. "Added grief to my sorrow."

Ezek. vii. 26. "Mischief shall come upon mischief, and rumour shall be upon rumour."

So here in John i 16, "of His fulness have all we received." What? all that was to be received out of His fulness, especially "grace upon grace." And so all His people have ever found it.

David, in 2 Sam. vii. 18, 19, declares "Thou hast brought me **hitherto**"—but he adds, "thou hast spoken also of thy servant's house for **a great while to come.**"

Ps. cxlv. 19. "**He will** fulfil the desire of them that fear Him, **He will also** hear their cry, and **will** save them."

Isaiah xxvi. 12. "LORD, **thou wilt** ordain peace for us: for **thou also hast** wrought all our works in us."

1 Sam. xvii. 37. "The LORD **that delivered me** out of the paw of the lion, and out of the paw of the bear, **he will deliver me** out of the hand of this Philistine."

Psalms vi. 9. "The LORD **hath heard** my supplication; the LORD **will receive** my prayer."

Ps. lvi. 13. "Thou **hast delivered** my soul from death; **wilt not thou deliver** my feet from falling?"

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.**"

2 Tim. iv. 17, 18. "**I was delivered** out of the mouth of the lion. And the Lord **shall deliver me** from every evil work, and **will preserve me** unto His heavenly kingdom."

Rom. v. 8-11. "God **commendeth His love** toward us, in that, while we were yet sinners, Christ died for us. **Much more then** being now justified by His blood, we shall be saved from wrath through Him. For if when we were enemies, we were **reconciled** to God by the death of His Son, *much more being reconciled* we shall be saved by His life, **and not only so**, but we joy also in God," &c.

Well may we cry out, "He giveth more grace," yea, "grace upon grace." And say with Caleb's daughter, "**Give me a blessing**: for **thou hast given me** a south land, **give me also** springs of water." And surely it shall be so in our case. If we ask

"**What shall I render** unto the LORD for all His benefits toward me?" The answer is "**I will take** the cup of salvation and call upon the name of the LORD" (Ps. cxvi. 12, 13). The way to render to the Lord is to receive yet more liberally from His bounteous hand.

This is part of the truth connected with the Lord Jesus, as "full of grace and truth," full of true grace, and He it is who filleth all the members of His Body with all grace, and with all the graces that they need.

Contributed Articles.

THE EPISTLE TO THE PHILIPPIANS:

(First Paper).

ITS STRUCTURE, SCOPE, AND HISTORICAL SETTING.

BY THE REV. DR. BULLINGER.

THE Epistle to the Ephesians, like the Epistle to the Romans, is followed by two Epistles. As Romans is followed by Corinthians and Galatians, so Ephesians is followed by Philippians and Colossians.

And in this case, as in the other—the former of each two (Cor. and Phil.) has to do with what is *practical* failure, while the latter of each two (Gal. and Col.) has to do with *doctrinal* failure.

There are two little links which unite together the two Epistles which have to do with *practical* failure.

In 1 Cor. iv. 16, and xi. 1, the Apostle twice exhorts the Corinthians, "Be ye followers of me." The same exhortation is twice given in Phil. iii. 17, and iv. 9.

So that, in each of these Epistles he lays the same stress on his own personal, practical example.

In using the word "reproof" of these two Epistles, we have done so merely because it is the A.V. rendering of 2 Tim. iii. 16. But the word means *proof* rather than "reproof." *ἔλεγχος* (*elengchos*) is used of an axiom or declaration of a self-evident truth; as when we say, "the whole is greater than any of its parts." Josephus uses it in the sense of *clear proof*.* So that in this Epistle we have not reproof, as such; but the *clear proof* or *demonstration* of the failure of these saints, and the demonstration of Ephesian truths practically exhibited; and this is followed by a clear proof or demonstration as to how that teaching should be exemplified.

The great doctrinal teaching of Ephesians is that Christ is the head of that Body of which His people on earth are the members. This wondrous calling implies a corresponding responsibility on the part of the members to walk worthily of it; not only with respect to Christ the Head, in glory, but with respect to the fellow-members of that Body here upon earth. Consequently the more practical part of Ephesians opens with this very exhortation, "I beseech you that ye walk worthily of the calling wherewith ye are called." And what that worthiness is to be is shewn in Eph. iv. 1-16, viz., "With all lowliness and meekness, with long-suffering, forbearing with one another in love, being diligent to keep the oneness of the Spirit in the uniting bond of peace." The rest of the chapter goes on to give the reason for this exhortation. And it is this: because "there is one Body,

* He says (*Ant.* 16, 8) that Herod's slaves said he dyed his hair, so as to hide the *clear proof* of his age.

and one Spirit, even as ye were called also in one hope of your calling." The means and the end are then set forth.

Now it was in the practical exhibition of this precept that these Philippian saints failed. The truth of the "one Body" involves the recognition of it in the walk of the members; and these saints failed in this particular.

The Structure shows how the Holy Spirit deals with the matter; how gently He demonstrates it, and how skilfully He leads up to and brings conviction, in order to secure the remedying of what was wrong.

After the Salutation and Epistolary portion, Phil. i. 1, 2, the Apostle's concern for them is shewn; and an earnest exhortation is given, that they might conduct themselves as it becometh the Gospel of Christ, and "stand fast in one spirit, with one soul, labouring together for the faith of the Gospel."

This is followed by *four examples* which practically fill up the rest of the Epistle; the first and fourth being marked off from the other two by being preceded and followed by suitable exhortations.

Example, here, in this practical Epistle, takes the place of precept.

The whole scope of the Epistle is beautifully exhibited by the structure: which is as follows:

The Epistle to the Philippians as a whole.

A | i. 1, 2. Epistolary, and Salutation.

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

C | i. 27-ii. 18. Exhortation, and Example of CHRIST.

D | ii. 19-24. The Example of TIMOTHY.

D | ii. 25-30. The Example of EPAPHRODITUS.

C | iii. 1-iv. 9. Exhortation, and Example of PAUL.

B | iv. 10-20. The Philippians' concern for Paul.

A | iv. 21-23. Epistolary, and Salutation.

We thus have before our eyes the whole aim, object, end, and scope of the Epistle as a whole;* which is to enforce the precept of Eph. iv. 1, 2, and to illustrate it by these four beautiful examples.

But before we consider them we must notice the member "B," which gives us the historical setting of the Epistle.

We have elsewhere remarked that in this group the three Epistles (Eph., Phil., and Col.) are linked together by the fact that they were all written from prison.† Yet we cannot fail to note that the whole Epistle is characterised and pervaded by joy. Something had recently happened to cause it. He says, in i. 12, "The things which happened unto me have fallen out rather unto the furtherance‡ of the Gospel," and not, as they and he had feared, to the hindrance of it. In i. 7, he tells them that they have been sharers with him in grace, "both in my imprisonment, and in the defence and confirmation of the Gospel." The word rendered "confirma-

* And yet Lightfoot says, "There is an absence of plan in the Epistle."

† Eph. iii. 1; iv. 1; vi. 20. Phil. i. 7, 13, 14, 16. Col. iv. 3, 18.

‡ The word προκοπή (*prokopee*) occurs only in Phil. i. 12, 25, and 1 Tim. iv. 15, and its verb προκόπτειν (*prokoptein*) only in Lu. ii. 52, Rom. xiii. 12, Gal. i. 14, 2 Tim. ii. 16; iii. 9, 13; refers to such progress by the clearing away of obstacles as can be seen and noted by an observer; and hence, perhaps, to what is regarded as progress by observers. Compare in this connection Lu. ii. 52.

tion" (βεβούσις, *bebaiōsis*)* is a technical legal term, almost answering to our *guarantee* or *security*, and shows that he looked on the favourable turn in his affairs as a guarantee of "the furtherance of the Gospel." Indeed, in i. 19, he says he feels sure it will turn to his deliverance, and to his coming to them again (i. 26; ii. 24). His bonds had been recognised as being for Christ's sake (i. 13) in all the palace; *i.e.*, not the "Prætorian Guard," or the "barracks of the guard," as is commonly supposed, but, as Professors Mommsen† and Ramsay‡ have strikingly shewn, the *præfecti prætorio*, or the judicial authorities delegated to hear such appeals as that of St. Paul. The greeting sent from those who were of Cæsar's household (iv. 22) confirms this.

His whole position then was one of suspense. He had evidently been removed from "his own hired house" (Acts xxviii. 30), and was now a prisoner in reality (and not merely technically), awaiting the day fixed for the hearing of his case and the decision of the higher tribunal. Whether he was to die, or to be spared for further service to them, he did not know. These alternatives occupied his mind: hence he has much to say on this point in the first chapter. One thing he earnestly desired: and that was that Christ should be magnified in his body whether by life or death. To live was Christ. To die would be gain: a happy issue out of all his afflictions. "But if" (i. 21 goes on to say) "living in the flesh (is Christ): this (dying) is for me the fruit of work" (*i.e.*, the end of my labour), and which I shall choose I cannot tell.

For I am being pressed (pres. pass. part.) out of (*ἐκ* occurs 857 times, and is nowhere else rendered "betwixt," but 165 times *out of*) the two (*i.e.*, living or dying), having (a third thing) the earnest desire for the return (τὸ ἀναλῦσαι (*to analusai*) the return (*i.e.*, of Christ) see Luke xii. 36,§ the only place where the

* The Latin *auctoritas* or *evictio*. See Deismann, *Bibelstudien*, p. 100, &c.

† *Sitz-Berichte* of the Berlin Academy, May 30, 1895, p. 498, etc.

‡ *St. Paul the Traveller*, p. 357.

§ ἀναλύω (*analuo*) means to return from another place to here; not from here to another place.

It does not occur in the lxx. of the Old Testament. But it occurs in Luke xii. 36. And ye yourselves like unto men . . . when he shall return from the wedding.

It occurs also in the Apocryphal books: which, though valueless for establishing doctrine, are useful for proving meaning and usage of words.

Tob. ii. 9. The same night I returned from the burial.

Jud. xiii. 1. Now when the evening was come, his servants made haste to depart (*i.e.*, to return to their tents).

1 Esd. iii. 3. They ate, and drank, and being satisfied they went (*i.e.*, returned) home.

Wisd. ii. 1. Neither was there any man known to have returned from the grave.

Wisd. v. 12. Like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together (returneth) again.

Wisd. xii. 14. The spirit when it is gone forth returneth not.

Ecclus. iii. 15. As the ice melteth away (*i.e.*, returneth to water) in the fair warm weather.

2 Macc. viii. 25. They pursued them far; but lacking time, they returned.

2 Macc. ix. 1. Antiochus returned and came away with dishonour from the country of Persia.

2 Macc. xii. 7. He went backward, as if he would return to root out all them of the country of Joppa.

2 Macc. xv. 28. Now when the battle was done, returning again with joy, they knew, &c.

These passages settle for us the meaning of the word: *vis.*, the return (*i.e.*, of Christ).

word occurs in the New Testament except here), and to be with Christ, for it is far, far better (than either living or dying). Then, resuming from verse 22, "Yet what I shall choose I cannot tell," he goes on to say:

but to remain in the flesh is more needful for you (*i.e.*, better than dying; not better than "the return of Christ," which is far better than either).

There is only one way of being "with Christ:" and that is stated in 1 Thess. iv. 17: οὕτως (*houtōs*), thus, "in this manner shall we ever be with the Lord," *i.e.*, by being caught up to meet Him in the air. There is no other way of being "with Christ," except by His Return and our Ascension for which we wait; and that is why the Apostle had so earnest a desire for it, and esteemed it as better than either living or dying. Yet his concern for the Philippian saints was so great, that, though dying would be the end of his labour and of his trials, as it was more needful for them that he should "abide in the flesh," he was content to stay.

THE AIMS AND ENDS OF SPIRITISM

SHOWN TO BE

THE FORERUNNER OF ANTICHRIST.

(Third Article, concluded from page 78).

OUR previous article closed at this point—that Spiritism professed to be the introduction of a new revelation. This is evidence enough that the old one no longer satisfies. And yet, Judas-like, the Spiritists act as he did. To the written word, as well as to the Living Word they say, "Hail Master!"—betray with a kiss, then seek to destroy it and Him.

The Two Worlds, Dec. 8th, 1899, will supply an example. The writer asks for some explanation "as to the Spiritualist standard of right and wrong." This is exactly the same question that we are asking. Here is the answer:

"I think that your intelligent correspondent might find a common meeting ground in the pages of the good old book,* and therein find a definition that would satisfy both."

But a few lines further on the Editor nullifies everything by trying to prove that on other points "the good old book is worthless."

"If your correspondent says he chooses to take the Nazarene as his standard; by all means. Spiritualism can offer you nothing higher than that, because He, I mean Jesus of Nazareth, was the highest type of spiritual manhood the world has ever known. But do not fall into the fearful error of the 'orthodox' by supposing that any merit is going to accrue to you by your believing in or admiring Him, apart from the careful government of your own motives and actions, and the living of your own life. If you take that other person as your example, well and good; but it is your own acts, motives, and daily course of living that make you what you are and will be."†—*The Two Worlds* (a Spiritist paper).

This is their teaching in Dec., 1899. Now we will go back to the

* Our italics.

† Is not this an exact definition of most of the religion as taught to-day? And does it not show how easily Spiritism can be amalgamated with the churches?

"CONFERENCE OF SPIRITUALISTS," DEC., 1875.

"Dr. Halcock said. . . popular theology was utterly repudiated by Spiritualists. A few believed in the 'doctrine of vicarious atonement, which taught the demoralizing doctrine that a man might go on sinning all his life, and when death prevented him from sinning any longer, he might ride into glory on the back of the Lord Jesus.'"

Do Spiritists repudiate this teaching, or excuse it under the plea of obsession? We say that they blaspheme, and under cover of plausible flattery, deny both Him and His work: and we answer that they are those described by the Holy Spirit through Peter, "who, privily, shall bring in damnable heresies, even denying the LORD (δεδωκότης, *despotees, despot*) that bought* them" (2 Peter ii. 1).

A new revelation, forsooth! Why, it is as old as those old pagans "Jannes and Jambres [who] withstood Moses. . . men of corrupt minds, reprobate concerning the faith" (2 Tim. iii. 8).

After all, these high pretensions and lofty claims to a new revelation do not appear to satisfy those that proclaim them. *Light* for October, 1899, gives the views of Mr. Burrows on its effect hitherto:—

"Now frankly, from my point of view, Spiritualism and Theosophy have not as yet shown any excess of zealous brotherhood in this direction." (Referring to social life).

He then proceeded with his address:—

"The kingdom of God is within you! His sevenfold conception of man leads him to the noblest conception of humanity which any philosophy has ever given to the world; that man contains, mirrored and latent within himself, every power, every faculty, every capability of the universe; that he is in very deed and in very truth, *not a Son of God, but God Himself* if he did but know it and realize it." (Page 514, Oct., 1899.)

Here, then, is the *devil's lie* without modification or qualification:

"YE SHALL BE AS GODS."

The spirit displayed in such assertions is that of rebellion, and justifies the title given to these articles. It is the spirit of man's unsubdued will against the just and eternal laws of an outraged and Holy God, because it cannot *make* Him conform to his own thoughts and desires it will *break* His as far as the will to do it goes, and, like Pharaoh, will harden his heart against those decrees he is too impotent to alter.

These are the doctrines which modern spiritism seeks to revive, and promulgate as a "new revelation."

And to these our reply is—We admit your phenomena. We don't question that you have revelations. We are not among those who, in ignorance of the subject they aim to rebut, would pronounce it all trickery. We say, you have these manifestations; but they are "lying wonders" (2 Thess. ii. 9) and "doctrines of demons, speaking lies in hypocrisy" (1 Tim. iv. 1, 2).

These are the beginnings of that delusion which, according to God's perfectly righteous and judicial action must come upon those who defy Him. And when it really comes it will be "with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing, **BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, THAT THEY MIGHT BE SAVED**" (2 Thess. ii. 9-11, R.V.).

* Observe it says "bought," not *redeemed*

Our task, so far, is done. We have shown that in this system lie the seethings of that rebellion that will have its culminating point in the *one* that will "open his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in heaven" (Rev. xiii. 6).

Truth scorned and reviled, will at last end for those who persist, in their being blinded against it. "And for this cause God sendeth them a working of error, that they should *believe a lie*; that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 11, 12, R.V.).

In the following we give the late Mr. Howitt's testimony:

"It is very much the fashion nowadays, and amongst the American spiritualists especially, to exalt the heathen philosophers at the expense of Christ, and to place Plato, Socrates, Pythagoras, Confucius, etc., at least on the same level with Him." (*Spiritual Mag.*, 1870, No. 49, pages 7, 8.) It should be borne in mind that Mr. Howitt was the Editor.

Mr. Howitt then proceeds to prove that whatever little spark of primal truth may be discovered in their writings, they stole from the Hebrew prophets, corrupting what they had learned to suit their debased minds, and built up a philosophy of "pestilent doctrines which could not be listened to without horror."

"Socrates [who] was put to death for denying the mythological gods of Greece, had been *previously condemned* by the Athenians for revolting propensities." (*Ibid.*) (Extracted from *Apology*, pages 159-161.)

And Plato he charges with seeking to establish such a condition of society that we could not mention without sully- ing these pages, and defiling the minds of our readers.

"Such are the estimates of pagan authorities, whom our American brethren are so fond of putting in juxtaposition, or even in precedence of Christ . . . by one who himself had been born a pagan and had intimate knowledge of what paganism, in its best and most enlightened form, was." (*Ibid.*)

We can establish the truth of what Mr. Howitt declared twenty years ago. He charged his fellow spiritists with a readiness to place Jesus Christ on a level with pagan philosophers and religious impostors.

A notice is given in *Light*, Aug. 5th, 1899, of a book called *The Metaphysics of Christianity and Buddhism*.

"A notable little book, not for the multitude, but for the special students . . . who are attracted to the subtle thoughts of Buddhism. . . . The writer or compiler of this book places, side by side, Jesus the Christ and Gatama the Buddha, for the purpose of 'indicating an analogy between the essential features of the two systems of religion which these great deliverers fashioned.' . . ."

Had the above charges not been true of spiritists, this book would have been characterized in a way befitting its blaspheming statements. Instead of which it is commended as being "as readable as it is enlightening."

We must not forget that Spiritism is claimed to be

A NEW REVELATION

by these peepers and mutters.

Mr. S. C. Hall, in his letter to the late Judge Edmonds, of America, emphatically declares this. The letter refers to the departure of a sister of Mr. Hall, who had, before

her death extracted a promise from her, that she would, if possible, make herself "visible to me and those who were with me."

It is a pathetic letter, and shews the heart of the man who was not satisfied with the Divine revelation already given in God's Holy Word. He says:--

"She was not only a Spiritualist, but strongly and sternly objected to the principle as anti-Christian or demoniac . . ."

Space will not allow us to give the whole of the letter. It is not necessary. It is the closing paragraph to which we draw attention:

"May God give us strength to be more effective labourers in spreading the light that comes from HIS NEW REVELATION." (*Spiritual Mag.*, Aug., 1869, page 346).

The article in October number of *Things to Come* has evidently caused some perturbation in Spiritist circles. The attempt to answer us is by the plea,

"YOU HAVE GIVEN CASES OF OBSESSION."

The fact is, there is nothing else to give. Every instance recorded is nothing less than obsession by an evil demon, by one or many of a vast host, whose aim is to overthrow the faith, and dethrone God's anointed Son.

The question of *obsession* was the subject of special enquiry at the St. James's Hall Spiritual Alliance meeting this present month. The question was

"How can you guard against, or repel such obsessing influences?" And the answer given, was

"By using your will power. In most cases, however, this is almost a counsel of perfection, because, when a person is obsessed by mortal or spirit, he has usually surrendered this power in becoming a prey to the influence of the inimical mind."

The only counsel that is given to correct this condition is, he

"must be assisted by a current of thought, that shall stimulate him to activity at every convenient and possible opportunity, and so at last, build him up in that *self-hood* that shall be his salvation."

So, after all, the remedy depends upon the poor deluded victim's *selfhood*, for the spirits cannot help him, and he must remain a prey to their assaults.

This is a complete surrender of the whole case, and we ask no more.

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.

UNFULFILLED PROPHECY: SOME CAUTIONS AND CORRECTIONS IN OUR STUDY OF IT.

By DR. ROBERT ANDERSON, C.B.

(An Address at the *Prophecy Investigation Society*, London, Nov. 21, 1899).

ONE element of special interest in the meetings of this Society depends upon the intelligent differences of opinion that find expression on these occasions. But all will agree that this element should be made

subordinate, and that our discussions ought ever to tend to produce greater harmony of view among our members. Indeed if the Society is to exercise any influence outside its own doors, this must be by emphasising the number and importance of the great principles and truths on which we are agreed. It would be a most happy and valuable result of these conferences if, some day, we should find it possible unanimously to publish what Americans would call our "platform," giving prominence to certain great landmarks of prophetic interpretation, while avoiding reference to points of difference. I am assured by some who have long been members of the Society that the range of agreement is already far beyond what formerly seemed attainable. I am sanguine enough, indeed, to believe that if, even to-day, we could, as it were, "take stock," we should be both surprised and gratified to find how numerous and how important are our points of agreement, and how comparatively small are the points respecting which we must still "agree to differ."

It is in the spirit of these prefatory words that I venture to suggest certain cautions and corrections in our forecast of unfulfilled prophecy.

There are two ways in which our differences are needlessly accentuated, and in some degree embittered. The one is the propensity to call each other names. Some of us, for instance, are accustomed to have hurled at us the epithet of "futurists." Now, if I may judge by the meetings I have attended, and by a not inconsiderable acquaintance with the members, there are, in the old sense of the word, no futurists in this Society; and in another sense of the word we are *all* futurists. I assert definitely that among my own friends there is not so much as one individual who rejects or ignores the scheme of what is called "the historical school of interpretation." Of course we object to the tyranny which would seek to compel us to say we see what we cannot see; as, *e.g.*, that certain events in the history of Christendom are the fulfilment of some of the most awful predictions of divine wrath which Holy Scripture contains, and the still more odious tyranny that would filch from us the book of the Revelation and forbid us to seek in its prophetic words, not only about the future, but even about the strange and sinister events and movements of our own day.

I have said that we have no futurists in this Society; neither do I believe there is as much as one member left who would dare to identify himself with this other scheme which was formulated with such distressing dogmatism some twenty years ago. I have said again that in another sense we are all futurists. Do not let us become a mere coterie, forgetting what is passing in the great world around us. Now, in this wider view, the distinction is not between futurists and historicists, but between futurists and sceptics. Let me test this by reference to the charter words of the Lord's Supper: "Ye do show the Lord's death *till He come.*" Is there even one member of the Prophecy Investigation Society who will not declare, without reserve or prevarication, that he believes in the personal coming of the Lord Jesus Christ? And, if so, am I not right in saying we are all futurists? But some one will object, "At that rate every professing Christian is a futurist." This is just what I want to come to. I believe I am well within the mark when I say that, taking even the ordained ministers of the Protestant Churches of Christendom, for every one who will agree with you in this, you will find several who will deem you a faddist or a fool for cherishing such a belief. And, I may add, this state of things is recent; and, it is, I believe, largely the result of the deplorable revival and

growth of those nurseries of paganism, superstition, and systematised unbelief, the theological colleges.*

In view of the state of Christendom, therefore, I plead that we ought not needlessly to accentuate our differences. I have indicated one way in which we are apt to do this. The other, which I venture to bring before you, is the habit to which we are all prone, of putting out our inferences from Scripture as though they were divinely revealed truths. And here I come to my subject,—cautions and suggestions—and as an earnest proof of my desire for unity, I will appeal largely to those with whom I am, in the main, in accord. You cannot argue from spiritual truths as if they were demonstrated problems in Euclid. Most of the worst heresies and the bitterest feuds that distracted and disgraced the primitive Church of Christendom were due to neglect of this caution. The Nestorian and the Arian controversies might furnish striking examples of it. One must suffice to illustrate my meaning. Mary was the mother of the Lord Jesus Christ; the Lord Jesus Christ is God; therefore, Mary is the mother of God. There is no flaw in the logic of this, and yet the conclusion is a profane and pestilently mischievous falsehood. I believe that if we could agree to empower the chairman of our conferences to stop any speaker who made any statement of prophetic truth in any but scriptural language, we should all come by degrees to modify our opinions on the points of difference between us.

As our time is so brief I will now abruptly specify five dogmas or formulas in common use with us, every one of which would be vetoed under a self-denying ordinance such as I suggest. They are the following:—

The second advent of the Lord Jesus Christ.

The secret rapture of the saints.

The Lord's coming for *His Church*.

The Lord's coming *with His Church*.

The personal reign of the Lord Jesus Christ.

The first of these is, so we all know, an extra-scriptural extension. It is, in fact, an argumentative assertion that there are but two advents of Christ. I am not now assuming that there are more. All I insist on at this stage is that Scripture supplies no warrant for asserting that there are but two. Some one, perhaps, will answer me by triumphantly quoting Heb. ix. 28: "Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time;" therefore, of course, there can be only a first, and a second, coming. This is a typical instance of the very practice I deprecate. In the first place, let me test this by drawing another inference equally logical: As He is to appear the second time "to those who look for Him unto salvation," it follows that He will not appear to the world at all; so the whole truth of the great judgment goes overboard! But secondly, the Scripture contains no such statement as that which is thus relied on. The words are not "*the* second time," but "*a* second time." The subject of the passage, remember, is not the advent of Christ, but His priesthood. And this at once gives us a clue to the meaning of the verse. At the great day of atonement the Israelite saw the high priest as he passed into the tabernacle with the blood. He saw him a second time, when, the atonement completed, he came forth in his "garments for glory and beauty" to bless the people. And this type shall be fulfilled in the case of the people of God in every age. Every believer, no matter to what dispensation he belongs, is given to see Him first as a sin-bearer, and again in His glory. That "second time" is the hope of His people in every age.

* Of course I do not mean that *all* theological colleges are of this character. There are some notable exceptions.

The passage then belongs to the domain, not of prophecy, but of doctrine; and it is to be interpreted by reference to the types. And therefore it is that it has been misinterpreted by theologians, for theology ignores the types.

I conclude, therefore, that it affords no warrant for the dogma that the Lord will never again be revealed till He comes at the end of all things for the great final judgment. And, eliminating this passage, what presumption is there in favour of such a view? The only presumption springs from the innate scepticism of the human heart, which makes us inclined to reject any and every suggestion of divine action towards men. But if we shake ourselves free from this presumption and prejudice, and especially if we remember that the word usually translated "coming" means "presence," a strong presumption arises the other way. That Christ and His people should be separated is an abnormal condition of things. And yet when He says "I will come again and receive you to myself, that where I am there ye may be also," the natural response which springs from the scepticism of our hearts is, "Oh, that is quite incredible: it means only that we shall go to heaven when we die;" but the response of faith is "Even so, come Lord Jesus." When a man opens his door with a latch key at midnight, and walks into his house, his wife does not scream with surprise and fright. She expects him, and his coming is the most natural thing possible. But if a woman neither expects her husband, nor wants him, she would probably greet him as if he was a burglar. This is precisely what the Lord Himself intended when he spoke of coming to some "as a thief in the night."

And if any one should interrupt me by asking what useful practical object there is in getting rid of the dogma of "the Second Advent," I would reply that that dogma was largely responsible for the loss of the truth of the Lord's coming as a hope and a power in the Christian life. It is as though you told an expectant wife that she is foolish and wrong to leave the door on the latch, or to expect her husband, for he has announced that he cannot and will not return till definite events have happened. The dogma of "the Second Advent," is one of the many baneful legacies of the much vaunted primitive Church of the Fathers. I wish we could be rid even of the expression.

But now I come to a point at which some, who will agree with me in all I have been saying, will hesitate to follow me. You are looking for the fulfilment of the prophecy and promise of 1 Thess. iv. But why do you call that event the *secret* rapture? And why do you describe it as the Lord's coming *for His Church*? Why not in such matters keep strictly to the words of Scripture?

The French Minister of War made his defence in the Chamber this day week for punishing officers who had committed breaches of discipline in connection with the Dreyfus case. I was much struck by his words in one instance. "Captain des Michels," he declared, "committed a fault, and I removed him, as was very right: he paraphrased an order which it was his duty only to read." And if this be a fault as between man and man, how much more so is it as between us and God, especially when we have to do with transcendental spiritual truths?

"But (you object) scripture nowhere says His coming for His saints will be public." No, and therefore *you* had better not say it. But neither does it say the contrary. Personally, if I might venture to hold a pious opinion on such a subject, I incline to the view that albeit we know it will be instantaneous, it will in fact be public—an event which will startle Christendom, and which possibly will lead thousands of waverers to decision, and prepare a people for the testimony to be rendered in the dispensation to follow. But this is only an inference and an opinion.

And why should we talk of the Lord's coming for *His Church*? Of course there is a sentimental fitness in the thought with those who believe that the Church is the bride. But this again is a mere inference without a word of Scripture to sustain it. I won't dwell on this, however, but content myself with suggesting that so far as any statement of Scripture is concerned, the event which is to bring the present dispensation to a close may be the resurrection of all the righteous dead, from the time of Abel down to the very moment of His coming. Neither will I dwell long upon the next point, though it is to me full of interest. When Scripture speaks of the Lord's coming for judgment as being "with His Saints," does it mean with the redeemed of the earth [who have been caught up in accordance with 1 Thess. iv.]? First, I mention the undoubted fact that Scripture does not assert this. Secondly, I would make the suggestion that the teaching of Christianity, and the position assigned to the Christian, seem out of keeping with any active participation in the work of vengeance upon God's enemies. 1 Cor. vi. 2 has plainly no bearing on this. And thirdly, an examination of the passage which seems to teach what I am opposing, will show that any such false reading of it involves a false exegesis. I allude to 1 Thess. iii. 13: "To the end He may stablish your hearts unblameable in holiness before God, even Our Father, at the coming of our Lord Jesus Christ with all His Saints." The question is, does this refer to the coming of 1 Thess. iv. 14, or to that of 2 Thess. i. 7? The one, we are agreed, is our immediate hope, the event which will close our earthly sojourn; the other is a further event separated from our life on earth by an interval the duration of which we cannot fix. But to make the "unblameable in holiness" refer to that distant event would not only destroy the practical force of the exhortation, it would make our fitness for that scene depend upon ourselves. Is it not certain therefore that the "holiness" of iii. 13 is the condition in which we shall be found when He comes *for us*, according to iv. 14, 15? And can there be any doubt that the saints of Enoch's prophecy are the angels ("His holy myriads," Jude 14), the event spoken of 2 Thes. i. 7? That the angels will be His agents in judgment, such passages as Matt. xiii. 39 and xxiv. 31 expressly declare.

(To be concluded in our next issue).

Things New and Old.

THE FAITH OF GOD'S ELECT.

CONCERNING THE DISTINCTIVE CHARACTER OF THE FAITH OF GOD'S ELECT.

THERE is a faith which is the faith of the unregenerate; the faith of those who are still dead in sin. There is also a faith which is the faith of the true believer, the faith of those quickened by the Holy Spirit, the 'faith of God's elect.'

"Each may have the same general object—that is, God, in the Trinity of the glorious persons, Father, Son, and Holy Spirit—and the same general subject—that is, the inspired word of God—but the faith of the unregenerate man will influence him to come before God in the plenitude of his religious rites and ceremonies, his prayers and doings; whereas the faith of the true believer, the 'faith of God's

elect,' will influence its possessor to come before God in the living consciousness of one possessing new, and spiritual, and most pressing needs, which no religious rites, or ceremonies, no religious activities of his own, can satisfy.

"The one brings his religion before God, and hopes for God's favour because of it. The other brings before God his emptiness, his sinfulness, and need, and casts himself upon God's mercy as revealed in Christ. The former has no real intercourse with God on his most religious day, when his attention is wholly given to his religious observances, and when most surrounded by outward religious influences. But the latter, by a mere thought heavenward, or by a few whispered words of prayer or praise, will have real intercourse with God, even though his energies be fully engaged in the duties of his calling, and he be surrounded by circumstances apparently unfavourable to the spiritual life.

"Another distinctive feature in the 'faith of God's elect' is in the fact that, although its object is the eternal God in the Trinity of the Persons, Father, Son, and Holy Spirit, it looks especially and continually to the Lord Jesus.

"It not only credits the whole record of God concerning his Son Jesus Christ, but because of the special need of salvation, a consciousness of which has been aroused by the Holy Spirit's quickening work in the heart, it has special regard to the Lord Jesus Himself, as made known in that record as the gift of God, that whosoever believeth in him should not perish, but have everlasting life.

"The 'faith of God's elect' centres in the cross of Christ, for it there beholds, in the death of Christ for sinners, the way of full salvation. The force of mere religiousness with its natural convictions will lead a man to do much, but it never makes him thoroughly out of conceit with the power of man. It never brings him solely to rely upon the 'power of God' as made manifest in the cross of Christ. The natural man will be doing in some way or other, and hence is the power of man, but it never brings salvation.

"He who possesses spiritual life, and who is guided by the Word of God, under the gracious influence of the Holy Spirit, ceases from his own doing in every way, as regards the question of his salvation, and relies solely on the doing of God by the cross of Christ; and thus the preaching of the cross is to him the power of God unto salvation (1 Cor. i. 18). It is God's way, and he turns to it. Man's way, man's power, man's wisdom, he no longer inquires about. He is now content.

"To the cross of Christ, to the atonement made there for sin, and to the salvation thereby accomplished for every needy sinner, must the mind of the believer ever turn when he desires to have his evidences of salvation brightened, and his hopes of eternal life revived. It is the one and only way, both for the newly-awakened sinner and for the advanced believer.

"In making progress in the spiritual life, the 'faith of God's elect' is fixed also on Christ Himself, now in heaven at the right hand of God, knowing that all fulness is in Him for the supply of every need in the daily walk (Col. iii. 1-4. Eph. i. 22, 23)."

(From *Councils and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet & Co.).

A SURE FOUNDATION.

"I remember well a minister whom I much respect, saying to me, 'I wish I could feel as you do. You have certain fixed principles about which you are sure, and you have only to state them; but I am in a formative state; I make my theology every week.' Dear me, I thought, what a hopeless state for progress and establishment! If the student of mathematics had no fixed law as to the value of numbers, but made a new multiplication table every week, he would not make many calculations. If a baker were to say to me, 'Sir, I am always altering the ingredients in my bread; I make a different bread every week,' I should be afraid the fellow would poison me one of these days. I would rather go to a man whose bread I had found good and nourishing. I cannot afford to experiment in the bread of life. Beside, there is an intellectual unrest in all this kind of thing, which is escaped from when we come to love the Word of the Lord as we love our lives. Oh, the rest of knowing within your very soul that the truth you rest upon is a sure foundation."

C. H. SPURGEON.

Bible Word Studies.

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

"THE DAY" AND ITS CHARACTERISTICS.

I. PAST.

VISITATION. Luke xix. 44. Mercy and love—Messiah came to His own (John i. 11).

II. PRESENT.

VOICE-HEARING. Heb. iii. 15. Invitation.

SALVATION. 2 Cor. vi. 2. Present salvation of soul.

MAN. 1 Cor. iv. 3. Human judgment.

III. FUTURE.

DECLARATION. 1 Cor. iii. 13. Believers' works.

FULL SALVATION. Rom. xiii. 11 (see Rom. viii. 21). Emancipation, glorious liberty of the children of God.

VENGEANCE. Isa. lxi. 2. Wrath (See Rom, xii. 19).

CHRIST. Phil. i. 6, 10, 11; ii. 14-16. Connected with believers' work and service.

THE LORD. Is. ii. 11, 12; Joel i. 15; Jer. xlvi. 10 Ezekiel xxx. 3; 1 Thess. v. 2; and other passages. Punishment, judgment, rule.

Questions and Answers.

QUESTION NO. 213.

J. S. E., London, E. You will find a complete answer to your question concerning Phil. i. 19 in the current number of *Things to Come* in our first paper on the Epistle to the Philippians.

QUESTION NO. 214.

J. G., Birmingham. "Please explain: 'This generation shall not pass away until all be fulfilled' (Matt. xxiv.). And if possible throw some light on the prophetic order of the chapter."

The first part of your question is best explained by observing that the word "fulfilled" is not the ordinary word for fulfilling. The word used here is *γίνομαι* (*ginomai*), and means *to become, come to be, arise, spring up*.

It occurs some 657 times, and is rendered *fulfil* only three times!

On the other hand, the ordinary word for "fulfil" occurs some 92 times, and is always rendered in the sense of *fill, fill full, accomplish*, 41 times, and *fulfil*, 51 times. It is clear, therefore, that there must be a difference between these two words, and that we must not press the exceptional meaning of one word into the ordinary meaning of the other word.

Moreover, in Luke xxi. we have both words. In verse 32 we have the same word as in Matt. xxiv. 34. But in verse 24 we have the other word, *πληρώω* (*pleroō*), *fulfilled*. A comparison, therefore, of Luke xxi. 32 and 24 will show the difference between these two words; and, as verse 24 is the same as Matt. xxiv. 34, the meaning is clear that "This generation shall not pass away till all these things begin to come to pass."

The chapter shows that they began to come to pass in verses 4-6, but the Lord added, so that there might be no mistake, "*the end is not yet*." He then leaps over the whole of this Church period, and describes the beginning of "the great tribulation" in verses 7 and 8. Adding, so that there might be no mistake, "*all these are the beginning of sorrows*," or birth-pangs which are to issue in the birth of the new Israel.

Up to this point Luke xxi. agrees point by point. But while in Matthew the Lord goes on to *continue* the description of the great tribulation; in Luke xxi. 12, he goes back to what should take place "before all these," and continues the description of what should go on up to the destruction of Jerusalem (in verse 24) and afterwards to the fulfilment of "the times of the Gentiles." Then Luke xx. 25 corresponds with Matt. xxiv. 29, and both descriptions go on together.

From all this we learn three things:—

1. That Matt. xxiv. and Luke xxi. were spoken at two different times. Luke xxi., while he was still in the temple, when only *two* questions were asked: and Matt. xxiv. afterwards, "upon the mount of Olives," "*privately*," when *three* questions were asked.

2. That in Matt. xxiv. 7-28 we have the great tribulation: while in Luke xxi. 10, 11 we have only the beginning of it, and from 12-24 the events which should lead up to it.

From this it follows that Matt. xxiv. 14, about the Gospel of the kingdom being preached, does not refer to this present dispensation at all, but only to the tribulation. This popular mistake would have been impossible, if it had been noted that it is "the Gospel of the kingdom" which is there spoken of and not "the Gospel of the grace of God," which we are now commissioned to preach.

3. Matt. xxiv. 34 (and Luke xxi. 32) teach that "this generation" to whom He spoke should not have passed

away till the things which he spoke of had *begun to come to pass*: viz., the things spoken of in Matt. xxiv. 4-6 and Luke xxi. 8, 9. If, therefore, these things had "*begun to come to pass*," so they might be sure that "all these things" would in due time be "*fulfilled*."

QUESTION NO. 215.

A. S., Stirling. "Kindly give the significance of the word 'immediately' in Matt. xxiv. 29. It does not occur in Mark and Luke."

Why it does not occur in Luke, we have explained in the answer to the preceding question. It is because Luke does not lead us up to those days *through* the tribulation, but at verse 12 breaks off to describe what should take place "before all these things." Therefore the word "immediately" could not well occur (and did not, because spoken on a different occasion).

In Mark, the case is different, for the circumstances are the same as in Matt. xxiv. (and not Luke xxi.), but in Mark the word "immediately" is expressed in words equally definite. It says "in those days, after that tribulation." This means, of course, the same as in Matt. xxiv. 29: "Immediately after the tribulation of those days," leaving no room for any millennium between the great tribulation and the Lord's advent in power and glory. It is not even a question of "days," still less of "a thousand years."

QUESTION NO. 216.

M. H. S., Portsmouth. "Explain how the contradiction between Ex. xvi. 36 and Ezek. xlv. 10, 11 is accounted for. The Ephah and the Homer play so important a part that, I think, many readers of *Things to Come* may be interested in the kindly aid you may afford."

There is no contradiction at all.

Two different measures are spoken of, and two different words are used.

In Ex. xvi. 16 and 36 the word is *Omer* (עֹמֶר), which is stated to be "the tenth part of an Ephah:"

In Ezek. xlv. 10, 11, 14 the word is *Homer* (חֹמֶר, *Chomer*), which is stated to contain ten Ephahs.

Both words are so spelt.

We may add that the *Omer* contained about 3½ quarts, English measure. And the *Homer* about 11½ bushels, English. We have the latter word in Lev. xxvii. 16 and Num. xi. 32. Both were dry measures.

From Ezekiel, it is also clear that the *Bath* was the same as the *Ephah*; the *Bath* being a *liquid* measure, and the *Ephah* a *dry* measure.

Instead of being a contradiction there is a wonderful accuracy and inerrancy in the words employed. In the Hebrew two different words are used, from two different roots and with two different meanings, which may be noted even in the English by observing the well-worn rule as to the importance and use of the letter "h."

Signs of the Times.

THE ZIONIST MOVEMENT.

INTERVIEW WITH DR. HERZL.

A correspondent of *The Jewish Chronicle* in Vienna, gives that paper an interesting account of an interview

which he has recently had with Dr. Herzl. It will give our readers some idea of the movement as it stands to-day. We therefore give it in full.

I recently had a conversation with Dr. Herzl, in the course of which I asked him whether he believed that he would soon obtain a Charter from the Sultan. Dr. Herzl gave a cautious reply, but I could gather from it that more than ever he was convinced of success in this special direction. He set forth to me all the advantages which would accrue to Turkey through a systematic immigration carried out on a large scale, and he believed that the Porte was well informed as to the loyalty of the Zionist movement, as well as of the fact that the Actions Committee in Vienna enjoyed considerable sympathy in influential quarters. He himself had been agreeably surprised at the appreciation of the Zionist plans in those quarters. He had no doubt that the Zionist work would meet with friendly sympathy on other sides, but he could not mention any definite time. He could only say: "The matter is going on satisfactorily."

On being asked whether he was acquainted with the great movement for the colonisation of Cyprus, Dr. Herzl stated that the Action Committee followed with the closest attention every phase of the movement. The local and district Committees constantly send reports; thus the Vienna Actions Committee was in a position to call "halt," or "forward," as the case might be. Dr. Herzl thought that it would be dangerous to excite Jewish opinion on the matter for the moment. The reports hitherto received from various quarters were not of a character to permit of a thorough review of the agitation in favour of Cyprus. But if the political constellation should not change before then, the question would have to occupy an important place in the deliberations of the next congress. He himself sympathised with the Cyprus project, independently of its past and present, especially as a means of lessening the terrible distress now prevailing, if this could not be accomplished in other ways. The responsibility of the Vienna Committee was so great that only after anxious and careful study and after the receipt of official statements would it be possible to deal more fully with the matter.

In reply to my question how, assuming that the Charter from the Sultan was secured, he would obtain the immense sum necessary for putting the project into execution, Dr. Herzl declared that ample funds would be at his disposal as soon as he had obtained the Charter. But it would not be the acquisition of financial resources that would be a source of anxiety; it would be the creation of guarantees that the great scheme of colonisation would be developed in an orderly manner and would benefit the people at large, and not only a few financial groups. Not for speculators and for interested persons must the entire movement be established but for the people who had put their trust in him and his colleagues. On this point the plans would be submitted in due course. Dr. Herzl spoke throughout with the utmost reserve.

In Vienna, the Zionists are at present displaying great activity, and scarcely a day passes by without meetings being held. The students, thanks to the repeated personal interposition of Dr. Herzl, are also devoting themselves to the cause with the utmost energy. This is of great importance, for the body of Zionist students is the kernel of the political Zionists in Vienna. In order to watch over the relations between the students and the Actions Committee, and to provide an intermediary between the two, Dr. Herzl has promoted the establishment of a so-called "Alten Herren Conventes." "Alte Herren" (Old Men) is the generic term applied to all persons who have obtained a University grade. This body was constituted last week.

Next Thursday evening all the Zionist Societies in Vienna will unite for the purposes of a Chanukah fête, which is to be held in the largest hall in the city. An attendance of several thousands of persons is expected. The fête will be opened with the kindling of the Chanukah lights, the religious ceremony being performed by the Chief Cantor of the Sephardim congregation and his choir. Speeches will follow, and then will come recitations and songs appropriate to the occasion. The young people will wind up the evening with a dance. The fête will give occasion for an imposing demonstration in favour of Zionism.

The Viennese Jews no longer hold the same antagonistic attitude towards Zionism as in past years. The occurrences in Galicia, Bohemia and Moravia, the sad incidents in Vienna, the growing distress among our Jewish population, whom the rich Jews will not and cannot help, the successful progress of clericalism and anti-Semitism and the danger of Parliament becoming wholly anti-Semitic, and thus leading to an anti-Semitic Cabinet—all these motives have paved the way for the change that is taking place, slowly, it is true, but not the less emphatically.

GERMAN BANK FOR PALESTINE.

A company has just been formed in Berlin, under the title of the German Bank for Palestine, for the purpose of carrying on a general banking business, and especially a commercial and money exchange branch, in Palestine and the Levant. Among the founders are the German Palestine and Oriental Company, Count Hohenlohe Oebringen and the banking firm of K. von der Heydt, Berlin. The capital of the company is not large, having been fixed at 450,000 marks

divided into 450 shares of 1,000 marks each. We should add that this company is a non-Jewish body, formed to assist Germans in the colonisation and development of Palestine.—*Jewish Chronicle*.

POLITICAL SIGNS.

THE EUPHRATES VALLEY RAILWAY.

All students of prophecy have been deeply interested for many years in the contemplated construction of the Euphrates Valley Railway, seeing that the prophecies concerning the future of Babylon are largely bound up in it.

From time to time various schemes have been talked about, interest excited, and hopes raised, only to end in disappointment.

We are now enabled to place before our readers the result of a research we have made through a file of *The Times* newspaper, comprising a period of fifteen days, from Nov. 30th to Dec. 15th, on an important concession that is declared to have been granted by the Sultan to the Emperor of Germany, and which lifts the whole matter at one stroke into the region of practical politics.

The Times of Nov. 28th, 1899, makes this important announcement:

"The Ministerial Council at Constantinople granted, and the Sultan subsequently signed, an Iradé, authorizing the construction of a railway under State guarantee from Konieh to Baruz, passing through Baghdad."

On Nov. 29th the same paper pursues the subject, and states:

"The railroad to Baghdad connects one of the most fertile parts of Asia with the traffic of the world."

It is hoped "that German peasants may be induced to emigrate in great numbers to Asia Minor, and there establish agricultural settlements." It seems that no obstacle is to be placed on other countries, but trade allowed "on the economic principle of the 'open door.'"

This concession is regarded by some papers as "a confirmation of an unverified report that an important agreement has been concluded between England and Germany, by which the former is to have a free hand in Africa, and the latter in Asia Minor."

Then in *The Times* of Dec. 4th, there is an interchange of civilities between the Sultan and German Emperor. The latter telegraphed "his gratification. . . He regards this as a new proof of the Sultan's confidence in German industry . . . which owes its origin to the Sultan's wisdom, and can only serve the interests of peace . . . The Emperor implores the protection of the Almighty for this undertaking and for the Sultan, whom he assures of his sincere friendship."

Did the Armenian massacres cross the Emperor's mind as these flattering congratulations were being passed from a so-called Christian monarch to an infidel tyrant, followed by photographs of himself and the two former emperors?

These amicable sentiments remind one of another Emperor and what his ways will be when "he shall obtain the kingdom by flatteries" (Dan. xi. 21).

Again, in Dec. 28th, *The Times* refers to this matter again:

"There is no doubt that great umbrage has been given to Russian politicians . . . by Germany's acquisition of the concession." It is looked upon as a complete set back to Russian policy; so, whatever the railway may bring about in the way of peace, the proposal and concession has not acted favourably as yet.

Quoting from *The Times* of Dec. 9th, we find the "peace" cry again trotted out, with the well-worn phrase, so often repeated in this connection as "preparing the way for a great enterprise of civilization and progress." . . . "The German Emperor and the Sultan have once more joined hands"—hands reeking with blood—"in order to declare

that they will give their aid and protection to further the completion of a magnificent enterprise of PEACE."

Three days after this the same journal contains the proposal of the Imperial Chancellor to "double the number of battleships."

Here is a strange combination to bring about peace. The Sultan, Emperor, and Euphrates Valley Railway, followed by the proposal of the power that says "Peace," to double the number of battleships.

Like all former efforts in this direction it is bound to fail, and we say this not because we rejoice in a state of war; but because we are profoundly convinced that no earthly power is capable of doing it. That glory belongs to Him that "breaketh the bow and cutteth the spear in sunder" (Ps. xlv. 9). He only can establish the reign of righteousness.

This cannot be till "His feet shall stand upon the Mount of Olives." Then it will be said: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, THY GOD REIGNETH" (Isa. lii. 7).

RELIGIOUS SIGNS.

BURLESQUE OF RELIGION.

Condescension on the part of a monarch does not allow of boisterous familiarity on the part of the subject—"Let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth" (Eccles. v. 2). He is "to be had in reverence of all them that are about Him" (Ps. lxxxix. 7). Grace is to be sought "whereby we may serve God acceptably with reverence and godly fear" (Heb. xii. 28).

This is forgotten by the religious caricaturists of to-day. Modern methods savour more of impertinence.

A most flagrant instance of this spirit is seen in the proposal which was ventilated in the Church of the Rev. R. J. Campbell and under the dome of Brighton Pavilion.

The report in the local paper opens with this announcement—"The Nonconformists are going to startle Sussex when the new century begins." Now we must try and condense the particulars of the mode by which they propose to "startle." The idea is "to march in one magnificent corps upon the forces of the world, the flesh, and the devil." To "go round the villages with a large tent . . . to have their own band and their own chairs . . . powerful lanterns."

Then, further on, it says: "We shall have candles—and Roman candles they will be, too—to draw people; we shall send up a rocket just to let people know we are in the neighbourhood."

The Rev. Hugh Price Hughes "expressed himself in entire sympathy with what he seriously called 'your THEATRICAL PROGRAMME.'"

He added: "There was nothing so stimulating to the imagination." And, is it not more than likely that the "converts" produced by these means, will be such, only in "imagination"?

The only thing that seems disappointing is their inability to get up an earthquake. So as that is not possible they are going to be satisfied with "rockets." "Let the meeting be advertised

JUST AS IF IT WAS ANY CIRCUS."

A very judicious selection of the right word, because it is to be

"A DRAMATIC TOUR THROUGH SUSSEX."

So "Modern Christianity" has come down to this. A theatrical travelling Show, on the lines of "Barnum and Bailey," flaunting its own weakness, because it is said: "We must go into the slums and alleys, and compel them to come in." In the whole account there is no reference whatever either to God, or to

THE NEED OF PRAYER,

and the idea of masquerading with bands and rockets to "compel them to come in" will only be interpreted by those who see it as a parade of folly and weakness, and will refuse to be taken in.

The devotee of idolatry invests his Mumbo-Jumbo with more dignity, and displays more reverence to his idols than these men, who give the impression that the God of heaven requires tom-toms and fireworks to help on His work.

The following announcement is quite in harmony with the above:—

A GRAND PAROCHIAL FETE.

In aid of the Taunton Holy Trinity Schools' Funds. Sept. 14, 1899.
Various Novel and Popular Amusements, including
SWINGS, AUNT SALLY, &c.

BABY SHOW.

1st and 2nd Prizes for the Finest Babies under 12 months.
Entrance Fee 9d.

Group of life-size Figures, including Saucy Tommy, &c.

DANCING ON THE LAWN UNTIL 9.30 P.M.

Another of these schemes was carried out on behalf of Cathcart Parish Church in the month of October. We can give only a few items:—

ENTERTAINMENTS.

"Players" Dramatic Club, in "My Lady Help," and "I've written to Browne."

Washing, Hat Trimming, and Nail Driving Competitions.

Shooting Gallery and Competitions.

Scientific Palmistry, by Mrs. Kew, F.C.S., London.

AMERICA CUP RACES.

Special Telegrams have been arranged for, and progress of Yachts and Results of Races will be announced during Bazaar.

We are told that the "Principal" of a college, engaged at time on an *Evangelistic Mission*, presided on this very occasion.

THE CONDITION OF RELIGIOUS SECTS IN RUSSIA.

The correspondent at St. Petersburg of *The New York Daily Times* (Mr. Bradford Colt De Wolf) draws a most significant picture of the condition of religion and of the religious sects in Russia. These amount to a very important Sign of the Times.

Mr. De Wolf says that religious sects have greatly increased of late years; and this, notwithstanding the fact that the number of adherents to the Orthodox church has greatly increased during the past quarter of a century . . . there has been of late years a constant birth of new sects, though most of these have but a small following. Under the present Russian laws, these sects have no recognized legal status; they are merely tolerated, but are liable to persecution at any time. Among the oldest and best-known of these sects are the Bezpopovitzies (literally without priests), who have done away with priests and with all the sacraments, except baptism, which can be administered by anybody. They are opposed to marriage and the propagation of humanity. "What," they argue, "is the good of bringing subjects of Satan into the world?"

"Among the licentious and cruel sects, which are, of course, not to be included in the Czar's ukase, may be mentioned the Fedossecvetzys, who refuse to recognize the institution of marriage; the Dietonbutsys, or killers of children, who consider it a duty to kill at least one of their children before it has been contaminated by the sins of the world; the Douchilstocikys, who, for the purpose of helping their old relatives to reach heaven, kill them when they are stricken with a lingering illness.

"One of the most recently founded and most powerful sects in Russia is that of the Stundists, who are chiefly found in Southern Russia in the neighbourhood of Odessa. Their doctrine is very similar to that of the Anabaptists. Other newly-founded sects are the 'Counters,' who have changed all the dates of all church holidays beginning with Christmas. This sect was founded in 1866. Then there are the Sighers, who consider prayer as a too material form of worship, and simply sigh at the foot of the altar. The reformist tendencies in Russia are represented by the Soul Fighters and the Milk Drinkers. Both of these sects deny original sin, and place their ideal in a kind of democratic theocracy.

"The religious movement in Russia only prevails, as a rule, among the bourgeoisie and the masses. The upper classes are saved from the contagion of these various sects both by their scepticism and fear of losing the favour of the Government."

"THE GOLDEN AGE."

A SHEW OF PHILOSOPHY AND VAIN DECEIT.—Col. ii. 8.

Among the signs given by the Holy Spirit in Paul's Epistles to Timothy, as indicating the presence of the apostasy in these "latter times," is this one, "Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv. 3). Spiritists and Theosophists are abstainers on principle from flesh-eating, so that in the one case they may be more susceptible to the control of spirits; and in the other, to develop what they are pleased to call the spiritual nature on their upward climb to progress through re-incarnation.

If there are persons that prefer to eat only vegetables and fruit as a matter of choice, and health, because it suits them, we have nothing whatever to say, but would even commend them for it. But when it is put as a religious obligation, and declared to be sanctioned by the word of God, it is time to speak out.

There has been brought to our notice a publication called *The Golden Age*. This is "the official journal," and advocates vegetarian diet in order to bring out a "true and perfect humanity." Its latest "advance" is, to rejoice at "the dawn of Spiritualism." It says:—

"Man is spirit, and he derives his being from the divine source—therefore his effort to know himself, and to find out his latent powers is a form of spiritual endeavour." This position is enforced in the following words, 'Jesus promised to manifest Himself in the midst of such as were truly gathered together in His name, and thus endorsed for all time the belief that the barrier which separates us from those that have passed to the other side is not impassable.'

"The cultivation of the psychic senses—such as intuition, psychometry, clairvoyance, and prevision—which is now becoming common, promises great things for our race."

This is another quack remedy advertised to bring in a millennium without Christ.

"Let us then help on the coming millennium to the fullest extent of our ability," and so on. We know what follows, because we have read the same formula so many times, for it is reproduced on these occasions with clock-work regularity.

But as this millenium is to stand over until "butchery and flesh-eating . . . come to be regarded with loathing and abhorrence," we prefer not to wait.

That golden age, which is to be brought in by the coming of the Lord Jesus Christ, will be here long before that takes place.

There are five *reverend* gentlemen on the executive council of this propaganda of *The Golden Age* and one of the results is expressed in poetry, of which the following is a specimen:—

"THE CHRIST WITHIN."

"The times are not degenerate.
Man's faith mounts higher than of old.

Man may not worship at the ancient shrine,
Prone on his face, in self-accusing scorn.
That night is past. He hails a fairer morn,
And knows himself a something all divine;
No humble worm whose heritage is sin,
But born of God, he feels the Christ within."

"ANOTHER GOSPEL."

In one of his discourses at the recent Salvation Army Exhibition, in the Agricultural Hall, "General" Booth describes

"a vision of Heaven, which came to him in Sweden, of Soldiers in tears.

"Why were these Soldiers crying in Heaven? They were ashamed to think that Divine mercy had brought them into that Celestial City, when they remembered that they had left behind unsaved friends, relatives, and companions. "In this vision," the General goes on, "I was informed that these same Salvationists had waited on the Apostle Peter and asked for liberty to return to earth, and gave a sacred pledge that they would come back again, no matter what the cost might be. But Peter," remarked the General, "met the deputa-

tion with an abrupt answer in the negative: 'I have had so much work to get you in, that I won't run the risk of letting you go out again'—at which the audience broke out into reverent laughter. This was one of those flashes of speaking power which shows the General."

The War Cry (Exhibition Number).

It also shows something else. It shows one that handles the Word of God deceitfully—Peter would disown such buffoonery. It also shows the utter want of the "reverent" spirit that should distinguish a messenger from God. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth" (Ecc. v. 2).

Editor's Table.

REVIEWS.

The Present Distress. By Bishop of Liverpool. Reprinted from *The Record*. C. I. Thynne, 7s. per 100. We cannot do better than give the closing remarks of the Bishop: "We are daily drifting downward, though some may neither feel nor perceive it, and in a few years we shall be over the falls. In a day like this every loyal churchman should be ready to do his duty, and determine by God's help to hand down the pure faith of the Reformation to his Christian children."

COWPER ON MUSIC.

In one of Cowper's letters on Handel, he says:

"He seems, together with others of our acquaintance, to have suffered considerably in his spiritual character by his attachment to music. The lawfulness of it when used with moderation, and in its proper place, is unquestionable; but I believe that wine itself, though a man be guilty of habitual intoxication, does not more debauch and befoul the natural understanding than music, always music, music in season and out of season, weakens and destroys the spiritual discernment."

Is it any wonder that there is such difficulty in purchasing a copy of Cowper's works for presentation? Last Christmas we went into shop after shop, and were assured we should not be able to obtain one. And so it turned out. We are not ignorant of Satan's devices, and just because Cowper was spiritually-minded, his works are hardly regarded as "general literature."

And this is the world which to-day makes such a loud profession of "religion"!

U.S.A.

We are happy to report a considerable increase in the number of our readers in the United States.

And with the view of drawing our scattered friends closer together, so that they may know something of the reality of Mal. iii. 16, we shall be glad, from time to time, to give the name of any one with whom others might communicate.

For example, in the State of Minnesota, Mr. Geo. B. Bradbury, of 909 E, 18th Street, Minneapolis, would be glad to be communicated with by any of our readers in that locality who might be able with him to extend their number. We believe there are some *forty* in and around Minneapolis who might be able to "speak (or write) often one to another."

ACKNOWLEDGMENTS.

For C. D. Joseph's mission, Mount Carmel:—

		£	s.	d.
Dec. 21, 1899.	C. B.	...	...	0 10 0
" 29, "	R. C.	...	...	2 0 0
Jan. 2, 1900.	E. C.	...	...	0 10 0

For "Things to Come" (Capital Account):—

Major C. D. W.	...	...	...	0 5 0
Misses E. G....	...	...	...	0 2 0

THINGS TO COME.

No. 69.

MARCH, 1900.

Vol. VI. No. 9.

Editorial.

"REST."

'REST' is a word often upon our lips, and often in our hearts. But we know little of it as we ought to know, because we have not learnt the secret of its source and nature.

We wish to bring before our readers four kinds of rest of which the Scriptures speak.

1. Rest in Service.
2. Rest from and for Service.
3. Spiritual Rest.
4. Eternal Rest.

There is a passage in each of the four Gospels which speak of one of these kinds of Rest.

Let us refer to them in order :

I. REST IN SERVICE.

Matt. xi. 28, 29. "Come unto me . . . and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls."

These words were not spoken by the Saviour to sinners, but by the Master to His servants. Neither of the two words "labour" and "heavy-laden" are used in the New Testament in connection with *sin*: and the context shows clearly enough what the scope of the passage is.

It is the chapter which commences the record of the rejection of the Lord Jesus. It commences with the question of John the Baptist (Matt. xi. 2, 3), and goes on to show how the people rejected both John and Himself, saying that John had a devil, and that Christ was a glutton and a drunkard (verses 16-19). Then he upbraids the cities of Chorazin and Bethsaida, wherein most of His mighty works were done, because they believed not (verses 20-24). And then it is added:—"At that time," that is to say, at the time when His rejection was thus practically complete; * when all His preaching had (humanly speaking) gone for nothing; and, according to outward appearance His ministry had ended in failure and disappointment—it was "at that time" that "Jesus answered (*i.e.* prayed) and said, I thank Thee, O Father Even so Father; for so it seemed good in Thy sight." It was not a question of His own sight or the sight of others, but, "in Thy sight"; that is to say, that Blessed One found His rest in resignation and subjection to the Father's will. There He found His rest in service, and then, turning to His weary and heavy-

* It only required to be followed by the formal resolve of the Rulers to put Him to death (xii. 14) and the rejection by His own family (xii. 46, &c., compare Mark iii. 21 and 31). Then, in chap. xiii., we have the seven prophetic parables disclosing what the history of the kingdom would be in consequence of this rejection.

laden servants, He invited them to find their rest where He found His: to learn of Him, to take His yoke and in wearing it to "find rest" for their own selves.

Thus alone, and here alone can true rest be found. As long as we are seeking to accomplish this or that, on any lower ground than God's will, there must be constant and consequent disappointment, depression, and complaint. It is better for our friends to avoid us at such moments, for we are full of murmurings and complaints and bitterness which will only depress them as well as ourselves. All this is because we are not learning of the Lord Jesus. and not wearing His yoke: *i.e.* not finding our rest, as He did, in the Father's will, but thinking only of what seems to be good in our own sight. Here alone can true rest in service be found. Oh! that we could be content with the Father's will, then should we find His service a new experience, and enjoy it because at perfect rest; not occupied with the service itself but with Him whose service it is; not aiming at any results as such, but aiming only at faithfulness to Him, leaving all the results with Him: and not taking the responsibility which belongs to Him, upon ourselves: thus avoiding all anxiety, and being able always to say "I thank Thee O Father Even so Father, for so it seemed good in Thy sight." Here, and here alone is rest in Service.

II. REST FROM AND FOR SERVICE.

In Mark vi. 31. "Come ye yourselves apart into a desert place and rest awhile." Here we have another rest. The first is a change of principle in service. A change from a grievous and a heavy burden, to a yoke easy and a burden light.

Here, it is the rest *after* service and a preparation *for* a return to service again. A rest of communion and fellowship with the Lord by those who have learnt of Him and have taken His yoke.

It is an interval of rest for refreshment and for return to work. This must be in a desert place, that is to say in a place which to the spirit is a desert and yields no satisfaction to the old nature, and shuts us up to the Lord Jesus and to fellowship with Him and Him alone.

III. SPIRITUAL REST.

Luke xxiii. 55, 56. "And the women also which came with him from Galilee, followed after, and beheld the sepulchre and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment."

The rest referred to here differs from both the preceding. It is neither a lightened burden, nor an interval for refreshment for return to work. It is a Sabbath rest wherein *no work* could be done, and *no burden* borne according to the teaching of Jeremiah xvii. 22, "Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work," &c.

It is not any rest in association with the Lord Jesus as known "after the flesh," but it is a rest after beholding His sepulchre, and "HOW HIS BODY WAS LAID."

Moreover it was a rest in connection with the Sabbath, and the Sabbath was the sign that the Lord had sanctified His people. See Ex. xxxi. 13, and Ezek. xx. 12.

Thus, this Scripture brings before us a rest in association with the sepulchre of the Lord Jesus, with the Sabbath rest, and with the sanctification of the people.

It was a Rest which anticipated Heb. iv. 9, and x. 14.

It was a Rest from ordinances (Heb. ix. 14), for it was in association with the Sepulchre and Burial of Christ. It speaks to us of that spiritual Rest which comes only after, and in consequence of our reckoning ourselves to have died with Christ and to have been buried with Him. It is when we thus behold His sepulchre, and see "how His body was laid," that we enter into real spiritual rest. There is none till we thus behold and see this wondrous sight, and receive this blessed truth. Till then there is the effort to improve the old man by the observances of rites and ceremonies, ordinances and sacraments. Till then, we fail to see that as these things were no good to us when we were "dead in sins," they can be of no possible good to us when we have died to sin* in Christ. Ordinances are of no use to a dead man, and it is only as we observe "how His body was laid," and all the members of His Body, in Him, we learn that we were buried with Him, and consequently enter into rest.

It is interesting to note, in this connection, that the word here used for Rest, is quite different from the words in the other passages. It is *ἡσυχάζω* (*heesuchazō*), and is always used of a rest from strife. See its only other occurrences in Luke xiv. 4. Acts xi. 18; xxi. 14. 1 Thess. iv. 11.

"Strife" has always been about ordinances! All through the ages it has been so, and Ecclesiastical history records little else! It is the cause of all strife at the present day.

It is that which forms the present so-called "crisis in the Church."

It is that which separates the Churches.

It was that which caused all the divisions in the Church at Corinth. See the whole of 1 Cor. i.

With our Lord it was the observance of the Sabbath.

With the Apostles themselves it was Circumcision.

With the Church, ever since, it has been the Sacraments.

Ah! it is not until we behold (by faith) "His sepulchre, and how His body was laid," that we know what spiritual rest is, and are able to rest "according to the commandment" of Rom. vi. 11: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

This is the "commandment." And it is as we are able to obey this that we can rest, from all strife, both inward with ourselves, and outward with all others.

To see ourselves as "sanctified in Christ": to behold His sepulchre gives rest from all ceremonial ordinances connected with the flesh; and it gives rest from the strife for all those who, as sanctified by the Lord, keep "His Sabbath," and are content with his perfect sanctification, instead of being anxiously striving to find another.

i.e., the old man, which was "crucified with Christ."

IV. ETERNAL REST.

John xiv. 3. "If I go and prepare a place for you, I will come again and receive you unto myself."

The application of this is stated in 2 Thess. i. 6, 7: God will recompense to you who are troubled, Rest* with us, when the Lord Jesus shall be revealed from heaven in flaming fire."

That is to say, when the Lord Jesus is thus revealed in judgment the members of His Body will already be at Rest with Him.

It is put the other way in verses 9, 10. The wicked "shall be punished with everlasting destruction [driven out] from the presence of the Lord, and from the glory of His power, when He shall have come (*ἔλθῃ*, *elthee*) to be glorified in His saints," &c.

The two statements taken together teach, that when He comes in judgment we shall already be at rest in glory; for He will not come in judgment until He shall have previously come to be glorified in His saints.

Here is Rest indeed. Rest in service, Rest from and for service, Spiritual Rest, Eternal Rest. May the readers of *Things to Come* know what it is thus to enjoy them all experimentally, and to know something of what it means when it is written, "We which believe do enter into rest." We do not enter this Rest by any mere "act of faith" as to anything in or of ourselves, but by simply believing what God has said of His Christ, and of our perfection in Him.

Contributed Articles.

THE EPISTLE TO THE PHILIPPIANS.

Second Paper.

BY DR. BULLINGER.

THE FOUR EXAMPLES.

IN turning to the other members of the structure of this Epistle, we do not propose to expand them further, though this might well be done for edification.

But we do not wish to delay our approach to the study of the four great examples which form the main body of the Epistle.

The examples are interspersed with repeated references to the object had in view in introducing them.

The great exhortation is summed up in ii. 5, which introduces the first example.

"Let this mind be in you which was in Christ Jesus also."

* The word for "Rest" here is not the same as in other passages. In Matt. xi. it is *ἀνάπαυσις* (*anapausis*) a resting up. Luke xxiii. we have explained above. In 2 Thess. i. it is *ἀνεσις* (*anesis*) a loosening or relaxing, as of strings or chords that have been tightly stretched. (It occurs only here and Acts xxiv. 23, and 2 Cor. viii. 13.) In Hebrews iii. and iv. it is *κατάπαυσις* (*katapausis*), a resting down. It implies a final rest, as Matt. xi. implies a pause, which has to do with time. Heb. iv. 9, is an exception, being *σαββατισμός* (*sabbatismos*), a sabbath-keeping. It occurs only in this verse. It is essential to note exactly that the Epistle to the Hebrews was addressed to the "many thousands" of believing Hebrews, such as those mentioned in Acts xxi. 20. The interpretation of Hebrews must be confined to such as are described in Acts xxi. 20, and not applied to those whose standing is described in Rom. i.—viii.

Christ is the head of the Body; and, as the body is controlled by the head, so the members are to think the same thing, and to be actuated by the same consideration (i. 27). Hence ii. 1 begins, "If then there is any comfort (or hortative virtue), in Christ, if aught stimulative of love (*παραμύθιον, paramuthion*, occurs only here. Plato uses it of alleviation (*Rep.* p. 329 E), and of stimulant (*Critias*, p. 115 B), probably both meanings are true, here), if any fellowship of spirit (or spiritual fellowship), if any great tender-affection and compassion, make my cup of joy full (*i.e.*, you have sent supplies to me (iv. 10), and your care for me is so great; now, if you want me to be really happy, fill ye up my joy), that ye may be of the same mind, having the same love, joined in soul, minding the one (and the same) thing, doing nothing by way of contention or vain-glory; but, in lowliness of mind, each esteeming the others as more excellent than themselves; each regarding not his own (interests, gifts, advantages, etc.), but each (regarding) those of others also. Let this mind be in you which was in Christ Jesus also."

The First Example. Christ.

ii. 6-11.

This, like the fourth example (Paul), is accompanied by exhortation: and thus the *first* and *fourth* correspond, while the *second* and *third* (Timothy and Epaphroditus) go together as the two minor examples, which are considered more briefly (six verses each):—

C | i. 27—ii. 18. Exhortation, and example of CHRIST.

D | ii. 19-24. The example of TIMOTHY.

D | ii. 25-30. The example of EPAPHRODITUS.

C | iii. 1—iv. 9. Exhortation, and example of PAUL.

Christ's example and Paul's are further marked off by a setting forth of what each gave up, and of what each gained in consequence. The giving up of what were "gains" but are counted as "loss," and the obtaining of real eternal and glorious gains in God's own way.

These seven stages in Christ's humiliation stand in direct contrast with the seven stages of His exaltation.

We have not put them in parallel columns, as this would have cramped our references to them; but, by their corresponding numbers, they may easily be compared and contrasted.

"Who existing (or subsisting) in the form of God,

1. Did not esteem the being equal with God a usurpation (or a thing to be grasped at by an active effort, as did the first Adam, who, when told "Ye shall be as Elohim," "took of the fruit and did eat" (Gen. iii. 5, 6) in order to obtain the promise. The word *ἀρπαγμός (harpagmos)* denotes the act of grasping at, and not the thing grasped).

2. But emptied himself,

3. Taking a servant's form,

4. Having become or taken His place in men's likeness.

5. And, having been found in fashion as a man, He humbled Himself,

6. Becoming obedient even unto death (*μέχρι, mechri*, compare verse 30. It denotes *degree*, as it does in 2 Tim. ii. 9. Heb. xii. 4, etc.),

7. And the death—that of the cross."

And now, the depth of His humiliation being reached, the exaltation is described: and, like the other, it begins with God:—

Wherefore God also

1. Highly exalted Him (or uplifted Him far on high),

2. And granted to Him (*i.e.*, graced or favoured Him with) the name that is above every name,

3. In order that at the name of Jesus every knee should bow (in submission and subjection, and in acknowledgment of His Lordship. As, when Joseph was exalted, "they cried before him, Bow the knee," when he was made ruler over the land (Gen. xli. 43), so shall the prophecy (Isa. xlv. 23) be fulfilled, "Unto me every knee shall bow, every tongue shall swear [allegiance]." This is referred to Christ in Rom. xiv. 11),

4. Of beings (or knees) in heaven,

5. And beings on earth,

6. And beings under the earth;

7. And every tongue confess (Rom. xiv. 11) that Jesus Christ is Lord, to God the Father's glory.

Here then was "the mind of Christ." Though he was rich, yet for our sakes He became poor, and is bringing many sons unto glory.

He did "nothing through strife or vain-glory." He did "not look on His own advantages, but on those of others."

This is the example of the Head. Now look at some of the members.

The Second Example. Timothy.

ii. 19-24.

Timothy had something of "the mind that was in Christ" (ii. 5). He did not act through strife or vain-glory. He, in lowliness of mind, esteemed others better than himself (ii. 3). He did not look only on his own things, but on the things of others also (ii. 4), for the Apostle says (ii. 20.) "I have no one like-minded who will genuinely care for the things that concern you. For all are seeking their own things (or interests), not the things (or interests) of Jesus Christ."

The Third Example. Epaphroditus.

ii. 25-30.

Epaphroditus was another like Timothy. He was more concerned about other saints, the other members of the Body, than about himself. The Apostle says, ii. 26:

"For he was longing after you all (*to see you all*, according to L. and WH.), and was deeply despondent (because he had been sick? No, but) because ye had heard that he had been sick (and well ye might hear of it): for indeed he was sick and likely to die (*lit.*, like to death), but God had mercy on him, and not on him alone, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more promptly; that seeing him again ye may rejoice, and I may be the less sorrowful. Receive him therefore in the Lord with all joy, and hold such in reputation (Why? Because, like His Master, he 'made

himself of no reputation'): **because for the sake of the work** (some MSS. add 'of Christ,' some 'of God,' others 'of the Lord') **he was nigh unto death, having hazarded his life** (reading *παρὰβολεισόμενος*, *paraboleusamenos*, with G.L.T.Tr. A. WH. and R.V.; instead of *παρὰβουλεισόμενος* *parabouleusamenos* with A.V.) **that he might fill up (or supply) your lack of service toward me."**

So that Epaphroditus was another practical demonstration of how the members of the One body should walk worthily of God's calling.

The Fourth Example. Paul.

iii. 1-iv. 9.

We now come to the fourth great example, which, like the first (Christ's), is preceded and followed by exhortation as to real gains and losses. This marks these two examples off from the two central ones which we have just noticed.

After a brief exhortation, Paul enumerates his gains: at least, the things which he esteemed as such, but which he thankfully gave up for something of far greater value. He was like his Master as to their number, but not as to their nature. Christ's glory, which He laid aside was real. Paul's gains, which he gave up were unreal; they were no gains at all. He thought they were, but he found that they were only losses, and counted them but "dung" compared with the glory of Christ. His supposed gains were seven in number and are soon stated:

1. **Circumcised the eighth day.**
2. **Of the stock of Israel.**
3. **Of the tribe of Benjamin.**
4. **A Hebrew of Hebrews.**
5. **As to law, a Pharisee.**
6. **As to zeal, persecuting the Church.**
7. **As to righteousness, such as is by (the deeds of the) law, found blameless.**

He is speaking here, not of his sins, but of his supposed "gains"; of his standing in the flesh, as a man; but he had so learned Christ that he could say, "**What things are gain to me, the same I counted, for Christ's sake, loss.**"

He thankfully gave them all up, because he had found something better. Seven better things took their place, and he, like his Master, could count up seven stages in his exaltation.

All these blessings were "in Christ,"—"the knowledge of Christ Jesus my Lord." All else was counted as dung that he might gain Christ.

1. **And be found in Him.** That was his standing now. **Not having a righteousness of my own—that which is by (the deeds of) the Law, but that which is by faith in Christ. The righteousness which comes of God (conferred on) faith.** That was his standing now. A real "gain"; compared with which his former supposed "gain" was "loss," for it consisted of "confidence in the flesh" instead of in God.

2. **That I may know him.** (Greek, *τοῦ γινῶναι αὐτὸν* *ton gnōnai auton*. May not this difficult genitive be explained by referring it back to verse 8, "the excellency of the knowledge"—to wit the knowledge or the excellency of knowing

Him). This knowledge of Christ was now the one object of his life. Not merely knowing things about Him, but knowing Him in a very special way, which, by the Holy Spirit, he goes on to set forth. It is the figure of *Zeugma* which is employed to do this, and our attention is thus called to the importance of what is about to be unfolded.

By the use of this Figure *one verb* is used of several subjects while it refers strictly and properly to only one of them. The other suitable verbs ("experience" and "share") therefore, have to be supplied, and it is in the supplying of these that the instruction conveyed thereby flows into our hearts and minds. The one verb is "know," and the proper object is "Him"—"That I may know Him."

3. But to know Him in all the glory of His person and in all the perfection of His work, I must know also [or rather **experience**] **the power of His resurrection.**

4. And to experience this, I must first know [what it is to **share**] **the fellowship of His sufferings**, *viz.*, that when He, the Head, "suffered, all the members of His body suffered with Him" (1 Cor. xii. 26).

5. And I can "know Him and experience the power of His resurrection and share the fellowship of His sufferings" only by **being made conformable to* (i.e., like) Him in His death** (*i.e.*, by reckoning myself to have died with Him (Rom. vi. 11), and to have been planted with Him in His death: not only having a blessed fellowship in His sufferings, but in God's sight, dying in, and crucified together with Him).

Then we are prepared for the sixth stage of the exaltation.

6. **If by any means I might attain unto the out-resurrection—that one from among the dead.** It is very important for us to observe (from the scope of this Epistle and of this third chapter) that Paul is speaking (by inspiration) in this verse (iii. 11) of his advantages as a Jew. He is counting up, as a Jew, what he had gained in Christ, and setting his gains over against his losses. As a Jew he had the hope of resurrection, and not only this but the hope of the "first resurrection" (Rev. xx. 5, 6), the resurrection of "life" (John v. 29. Dan. xii. 2), "the resurrection of the just" (Acts xxiv. 15). All this he had as a pious, religious Jew. But, being in Christ, he had a better hope—that which he had taught "the church of the Thessalonians" (1 Thess. iv. 16, 17)—a resurrection which had nothing to do with "times and seasons" (1 Thess. v. 1), as the "first resurrection" will have.

The "gain" which his standing in Christ gave him was this *ἐξανάστασις* (*exanastasis*), *an out-resurrection* from among the dead. He had given up Judaism and all its best hopes that he might attain unto this resurrection.

It was not that Paul as a Christian supposed that he could attain to a higher privilege than that of some other Christians. But that as a Christian he had attained to a higher privilege than he could ever have done as a Jew.

The whole scope of the chapter shows most clearly that Paul is speaking of his advantages as a Jew, which he had given up for the more solid advantages which were his in Christ.

* See note on verse 21.

We must leave the remainder of this *sixth* gain and the *seventh*, for our concluding paper on this Epistle.

(To be continued).

Conference Addresses.

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

UNFULFILLED PROPHECY:

SOME CAUTIONS AND CORRECTIONS IN OUR STUDY OF IT.

BY DR. ROBERT ANDERSON, C.B.

(An Address at the Prophecy Investigation Society, London, Nov. 21, 1899).

(Concluded from page 91).

I NOW come to the last point—the “personal reign.” It is I trust quite unnecessary for me to begin by a “confession of faith” respecting “the coming and kingdom” of the Lord Jesus Christ. I am dealing here only with human additions to, or perversions of the truth. We should never forget that the theology of Christendom is leavened by the false teaching of the primitive church. The Reformation was a noble effort to get back to the Bible as the only standard of truth, the only divine oracle. It is ours to maintain that same great struggle unceasingly. But just as in the ecclesiastical sphere men are now content to take their stand upon the results of the Reformers’ work, and to throw overboard the principles which led to those results, so in other questions also we are apt to allow the teaching of pious men to come between us and the word of God. I appeal to you to bear with me if I suggest that our entire theology relating to the millennium and the reign of Christ is influenced by the ignorance and error which characterised the teaching of the Fathers. The distinction between the Scriptures relating to the Jew, the Gentile, and the Church of God is a principal clew to the “hidden harmony” of Scripture—the key by which alone some of its greatest mysteries can be unlocked. But not one of the great fathers of the primitive church has given proof by his extant writings that he possessed that key. The result has been confusion and error in every branch of Christian truth. Here, however, I deal only with the question before us.

If you study the history of the Chiliastic controversy in the early centuries you will find none of the Chiliasts ever grasped the distinction between the Hebrew prophecies of the Kingdom for Israel and the vastly wider truth of Divine sovereignty over the world. And again I ask whether we ourselves have fully grasped it. Just as they threw all the Scriptures relating to the coming of Christ into *hotch-pot*, as the lawyers would say, and the dogma of the “Second Advent” was the result; so in like manner they treated the Scriptures relating to the Kingdom. Most of us recognise that we must distinguish between the Scriptures that speak of the Anti-Christ as the enemy of Israel, and those that present his influence in a wider sphere; but we are apt to overlook the kindred distinction which marks the various scriptures relating to the Kingdom. Take Rev. xi. 15 and xx. 4 as an example. Are these prophecies identical? are they coterminous? The one declares that the sovereignty of the world has become our Lord’s and His Christ’s, and He shall reign for ever and ever; the other tells how the dead of a dispensation still future are to be raised to life again

and to reign with Christ 1,000 years. But some one will object that it will not be *only* those who refuse homage to the beast who will reign with Christ. I express here no opinion on that point. I have an opinion, of course, and no doubt others have; but do not let us read our opinions into the language of Scripture. The question is what is the scope and meaning of these two passages? I venture to say that the facts and events brought before us in ch. xx. 4 are but an episode within the far wider prophecy of ch. xi. 15.

But some one will object again, ‘The real question at issue is whether the reign will be “personal,” and all I mean by personal reign is that the divine power will then be displayed openly and directly, as distinguished from the veiled exercise of power in this age of the moral government of God in the world.’ To which I reply at once that if we could be rid of the controversies of eighteen centuries, I would make no objection to speaking of the personal reign. But the expression has received a definite meaning, namely, that the Lord Jesus Christ, as man, will sit upon the throne of David—living in a palace in Jerusalem—with all the incidents and the environment of earthly kingship. And this I entirely reject, and for two reasons: first, because Scripture nowhere expressly asserts it; and secondly, because Scripture uses language about the David who is to reign in Jerusalem that is inconsistent with the belief that he can be a Divine person.

Ezek. xxxiv.-xlvi. seems clearly to refer to this time. “My servant David” is to be “king over them” (xxxiv. 23, 24, and xxxvii. 24). He is to be “a prince among them” or “their prince”—a title that is used of him 18 times in the passage. He is to provide the sacrifice and to “prepare the sin-offering” (xlvi. 17), and there is to be a sin offering for himself (v. 22—see also xlvi. 4), and he is to have sons (xlvi. 16), and he is not “to take of the people’s inheritance by oppression” (xlvi. 18).

It is clear, therefore, that the David, the prince of Ezekiel’s prophecy, who is to reign in Jerusalem in the days of the Kingdom, is not the Lord Jesus Christ, but His earthly viceroy. And now I turn back to Rev. xi. 15. May I suggest that the *καὶ* in the clause *καὶ τοῦ χριστοῦ αὐτοῦ* is epexegetical.* In such a connection I cannot imagine that a contrast is intended between the Lord and Christ. If it were intended, should we not expect an emphatic pronoun in the following clause: “And He shall reign;” whereas, as we all know, there is no pronoun at all, save as it is implied in the verb. David the Prince will reign *upon* the earth during the millennial age: Christ will reign *over* the earth during the ages of ages, that is, for ever.

To sum up the whole matter, I will conclude by repeating an argument that must be familiar to us all. Let us put ourselves in the position of those who nineteen centuries ago were waiting for the coming of Messiah. Could they have safely ventured to alter or add to the words of Scripture? The prophets themselves who were inspired to foretell his coming “inquired and searched diligently” as to the meaning of their own prophecies (1 Pet. i. 11, 12); and even to them it was not vouchsafed to reconcile their seeming inconsistencies. Tales of suffering mingled with visions of glory, but how to reconcile them they knew not. And even those who were privileged to receive His own teaching, and who were witnesses of the events which to us seem the exact fulfilment of the Scriptures respecting Him, were baffled and perplexed. “We trusted that it had been He which should have redeemed Israel,” said they; but the very death which secured that redemption seemed to them the grave of all their hopes. Are we to learn nothing from all this? Surely the experience of the fulfilment of the pro-

* *i.e.*, by way of additional explanation (Ed.).

phesies of His first coming is our safest guide to the right use and the due understanding of the prophecies relating to His future advents. The humble and earnest believer will accept every word that God has given us, and will confidently look for the fulfilment of it as definitely as the prophecies accomplished in the birth and life and death of Christ were fulfilled. But he will not venture to argue from the divine words; he will not dare to add to them or even to paraphrase them.

Things New and Old.

PEACE. PERFECT PEACE.

"I will rejoice in the Lord."—Hab. iii. 18.

Joy, even joy in the Lord of a deeply emotional character, long continued, would be more than our physical nature could bear. There is, however, a quiet trustful joy that makes the soul calm and peaceful and happy in Jesus at all times.

This joy is not strongly emotional in his manifestations, but is deeply real and staple, and much more to be desired than the strongly emotional. The latter is like the intense joy, experienced when much-loved friends meet for the first time after a long separation. The other is the calm, happy feeling they experience in each other's company, and in the consciousness of each other's love. A feeling that is very deep down in the heart, and which finds its truest expression in a look of satisfied affection and pleasure, and which finds its strongest manifestation in quiet, self-forgetting services. Oh! to be frequently during the day sending such a look upward to Him who is ever looking down upon us with a look of unutterable affection. Oh! for grace to show our love more continuously by quiet, self-forgetting service, seeking in all things to please Him, who loved us and gave Himself for us.

A truly deep affection is more of the quiet than of the emotionally demonstrative character, because it is so much a part of our very being. The very demonstrative is often but the ebullition of an evanescent and easily awakened feeling. The other is so much a part of our being, that if it were possible that the object of our affection could be annihilated, it would not be so much that our feelings would be wounded, as that a part, and the chief part of our very being would seem to be gone for ever.

Blessed be the name of our gracious Lord Jesus for evermore, we shall never lose Him—neither will He ever lose us; for the language of His heart is—"Because I live, ye shall live also." "Father, I will that they also whom Thou hast given Me be with Me where I am." Therefore will we in restful assurance "rejoice in the Lord alway," and quietly wait the time when He will come again to receive us to Himself, that where He is, there we may be also. (*From "Counsels and Thoughts for Believers,"* by Thomas Moore, published by J. Nisbet & Co.).

RELIGIOUS OSTRICHES.

"What numbers of professors I have known who go into a place of worship, and hear one form of doctrine, and apparently approve it, because the teacher is 'a clever man!' They hear an opposite teaching, and they are equally at home, because again it is 'a clever man!' They join with a church, and you ask them, 'Do you agree with the views of that community?' They neither know nor care what those views may be; one doctrine is as good as another to them. Their spiritual appetite can enjoy soap as well as butter; they can digest bricks as well as bread. These religious ostriches have a marvellous power of swallowing everything; they have no spiritual discernment, no appreciation of truth. They follow any clever person, and in this prove that they are not the sheep of our Lord's pasture, of whom it is written, 'A stranger will they not follow; for they know not the voice of strangers.'"

C. H. SPURGEON.

ANOTHER BIBLE CONFIRMATION.

MENHIRS IN PALESTINE.

The Palestine Exploration Society is making important discoveries in Judæa. Dr. Bliss, at a depth of from eighteen to twenty feet beneath the soil, has uncovered what appears to be an old Canaanitish temple or high place with three standing stones, or menhirs, surrounded by a rude enclosure made of mud and rubble. The stones are set in a line directly east and west. They are very rude, and vary in height from 6ft. to 10ft. They stand embedded in a layer of pre-Israelite pottery. A critic in the *Times* observes that this is the only Canaanitish high place known in Judæa. In the 500 square miles surveyed by Conder in Eastern Palestine 700 examples of stone monuments were discovered, and although they occur in considerable numbers in Western Palestine, up to the present not one had been found in Judæa. The entire absence of these monuments from the country where the Hebrew power was most firmly established is explained by the following passages from the Old Testament:—

Ye shall surely destroy all the places wherein the nations which ye shall possess served their Gods, upon the high mountains and upon the hills, and under every green tree; and ye shall break down their altars and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods, and ye shall destroy their name out of that place (Deut. xii. 2, 3).

Now, when all this was finished, all Israel that were present went out to the cities of Judah, and brake in pieces the pillars, and hewed down the Asherim, and brake down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had destroyed them all (2 Chron. xxxi. 1).

The place in Judah where the stone monuments now discovered have been found has been described as a border town. In frequent battles and sieges the level of the ground had been considerably raised, so that it is probable that this high place was buried and built over before Hezekiah and Josiah destroyed every known relic of the kind. These proofs of the existence in Judæa of worshipped stones like those we know of in Cornwall, Brittany and elsewhere, are very interesting, and shew the widespread prevalence of a form of idolatry, upon which the invading Israelites, with their purer faith, generally made war, though occasionally and in places they may have lapsed into superstitions like those they found in the land. Such relics explain many

passages in the Bible. Gilgal itself, the early seat of the Hebrew invaders' military power, means "a circle," and has been conjecturally identified with one of the rude stone circles which we still find or more less complete on Salisbury Plain and at Karnak. The unknown people who erected these sacrificial stones may have been long anterior to the Canaanites, as they were to the Kelts. But heathen conquerors did homage at the mysterious shrines which their predecessors had erected. Our ancestors took a bolder course. The hewing down of the sacred stakes, the breaking of the stone pillars, was a protest of righteous indignation against the abominable rites with which the land had been defiled.

Questions and Answers.

QUESTION NO. 217.

J. H. L., Kingstown. "Is the Parable of the Ten Virgins 'Dispensational?'"

The Parable of the Ten Virgins is purely Dispensational. The point of time is marked, showing where we are to place its interpretation. It begins with the word "THEN shall the Kingdom of Heaven be like" etc. : *i.e.*, "then," at some special point of time at the end, or after the "Great Tribulation," which is described in chap. xxiv., and therefore after the Church has been caught away.

Indeed, to understand this last great prophetic utterance of Christ in Matt. xxiv. 4, to xxv. 46, we must look at it as a whole. Its beginning is definitely marked by certain questions (verse 3); and its close is equally marked by the words in xxvi. 1. "And it came to pass when Jesus had finished all these sayings," etc. This phrase always marks a solemn and definite conclusion. It concludes the Sermon on the Mount (Matt. vii. 28); and the seven Dispensational Parables (Matt. xiii. 53).

We must not make any break therefore between chaps. xxiv. and xxv., but look at the structure and scope of this great prophecy as a whole. There *is* a break, but it is at xxiv. 28, which divides it into two distinct parts, viz.,

- (1) The events up to the end of the Great Tribulation.
- (2) The events "after" it.

The first part: Matt. xxiv. 4-28.

Events up to the end of the Tribulation.

- A | 4-6. Events *heard*. "Ye shall hear of wars," etc.
 B | -6. Direction. "See that ye be not troubled," etc.
 C | -6. Reason. "For all these things must," etc.,
 | but "the end not yet."
 D | 7, 8. The beginning of sorrows or of the
 | birth-pangs.
 E | 9-14. Following events, "Then."
 A | 15. Events *seen*. "When ye therefore shall see."
 B | -15-20. Direction. "Whoso readeth let him
 | understand."
 C | 21. Reason. "For there shall be great tribu-
 | lation."
 D | 22. The shortening of the sorrows.
 E | 23-28. Following events, "Then."

The second part: Matt. xxiv. 29—xxv. 46.

Events after the Great Tribulation.

- F | a | xxiv. 29, 30. The Son of Man coming in the clouds
 | of Heaven.
 b | 31. The gathering of the "Elect" (Israel).
 G | c | xxiv. 32-41. Parables (general) Fig Tree and
 | Noah.
 d | 42-44. Warning. "Watch therefore."
 e | 45-51. Servants. (General).
 G | c | xxv. 1-12. Parable (Special) Ten Virgins.
 d | 13. Warning. "Watch therefore."
 e | 14-30. Servants. (Special.)
 F | a | xxv. 31. The Son of Man sitting on the throne of
 | His glory.
 b | 32-46. The gathering of the "Nations" (Gentiles).

The members a, b, and a, b, are most beautiful, relating as they do to the two acts of "the Son of Man," and to the two gatherings (of Israel and the Nations).

We may leave the First part for future consideration; but from the Second part we learn that what is referred to under G and G (xxiv. 32—xxv. 30) takes place between the coming of the Son of Man in the clouds of Heaven, and the time when He shall sit upon the throne of His glory.

This determines the time referred to by the word "then" in xxv. 1.

It is clear from all this that the Church of God is not in the above Scripture, and that we cannot take out the Parable of the Ten Virgins (any more than we can the "Fig-Tree"), and apply it to the Church without dislocating the whole of this perfect order and correspondence. We may also note from this:

(1) The Church has nothing to do with Christ as "the Son of Man," no more than the Syro-Phœnician woman had with Him as "the Son of David." It is His title connected with dominion in the Earth (Ps. viii.), and is never used in the Church Epistles.

(2) The Church is not the "elect" who are gathered in xxiv. 31. For "the Lord Himself" comes for His Church (1 Thes. iv. 16). Here it says that "He shall send His angels" to do the gathering.

(3) The Church is not warned to "watch" for Christ coming as a thief (xxiv. 42, 43). Because the very opposite is distinctly stated in 1 Thes. v. 1-4. "That day shall not overtake you as a thief."

(4) The Church is not the bride. For the elect Remnant of Israel is specially so called in the Old Testament, in prophecies which will be fulfilled quite irrespective of the Church, which is part of the Bridegroom, the "members of His Body."

Those who call the Church the Bride are those who also interpret the "Ten Virgins" of the Church. It is clear that both positions cannot be held by the same teachers. They can take which they like, but they cannot hold both.

(5) The Church is not composed of those who are "Servants," xxiv. 45-51; xxv. 14-30, but of those who are "Sons." "Wherefore thou art no more a servant but a son (Gal. iv. 7, and compare verses 1-7). On the other hand "servants" is the common Old Testament word for Israel (as it is in the Apocalypse).

The answer to this question therefore is that, the Parable of the Ten Virgins is clearly Dispensational, and has nothing whatever to do with the Church of God by way of *interpretation*. By way of general *application* we may urge the duty of waiting for God's Son from Heaven (1 Thes. i. 10), on the principle of the *a fortiori* argument: *vis.*, that if those others are to watch for the Bridegroom, how much more should we wait for the Lord Himself from Heaven?

QUESTION 217.

H. S., Surrey. "Referring to your remarks on page 87 of February number, is not the word ἀνάλογος (*analogos*), the noun used and rendered *departure* in 2 Tim. iv. 6?"

Yes, it is used there and nowhere else in the New Testament, but it is not necessary to render it "departure." It means *a returning*, and is used of death because death is *a returning* of the spirit to God, and of the body to dust (Ecc. xii. 7). The word *dissolution* combines both senses.

Bible Word Studies.

BY REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

PEACE.

I.—NO PEACE.

"There is no peace, saith the Lord, unto the wicked."
Isaiah xlvi. 22; cf. Isaiah lvii. 21.

An emphatic statement proved by individual experience, and which needs no enlarging upon.

II.—FALSE PEACE.

Possessed by all those who trust to anything else than the finished work of Christ; by the moralist through his strict morality; the Ritualist by his religious observance; the Sunday school teacher by his zeal and devotion; the sentimental pietist who "sits under" dear Mr. So and So, the district visitor and tract distributor; on account of his sacrifice of time; urged upon us by peace agitators who seek to introduce a millennium without Christ. All these and others like them are included in the "they" of 1 Thess. v. 3, "For when they shall say peace and safety."

III.—TRUE PEACE.

A. Connected with the earthly appearances of the Prince of Peace.

(a) At His birth the angels sang the song of Peace. Luke ii. 14.

(b) After His resurrection the greeting to His disciples was "Peace be unto you." John xx. 19, 21, 26.

(c) In "that day," when His own people shall say "Lo, this is our God, we have waited for Him," &c. (Isaiah xxv. 9), shall they sing "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever, for in the Lord (Jah) Jehovah is the Rock of Ages." Isaiah xxvi. 3, 4. In that day Jehovah "shall judge among the nations," and then, *and not till then*, shall there be settled international peace. Isaiah ii. 4.

B. Even now believers possess this "perfect peace."

He is their peace. Eph. ii. 14.

By His blood He has made peace. Col. i. 20.

By His resurrection He has assured it. Romans iv. 25; v. 1.

It is no "worldly" peace, but emphatically "His" peace. John xiv. 27.

It is so profound that even the possessors of it cannot understand it. It is the "Peace of God"—it "passeth understanding." Philippians iv. 7.

May each reader of *Things to Come* realise the prayer of the Apostle in 2 Thess. iii. 16, "Now the Lord of peace Himself give you peace *always—by all means.*"

Signs of the Times.

JEWISH SIGNS.

"THE GREAT REVISION."

Those of our readers who remember what we said some time ago about the movement on foot among the Jews with regard to a revision of the trial of the Lord Jesus, will be interested to hear what

DR. MAX NORDAU

has to say on so momentous a subject.

It is in a letter to M. Hyacinthe Loyson (Father Hyacinth). And though Dr. Max Nordau opposes Revision, yet the very fact of the letter having been written shows that the subject is exercising the minds, if not the hearts, of many among the Jews on the Continent of Europe. Dr. Nordau writes:—

"I can only answer for myself, having no authority to speak for my brethren. It is not for me to discuss the question whether Jesus is a historical figure, or a legendary synthesis of several real personages, or even a mythical incarnation of the thought and sentiment of the epoch in which tradition places his existence. In any case, he whom we see through the recitals of the Gospels is a figure typically and ideally Jewish. He observes the law, he teaches the moral of Hillel, 'Love thy neighbour as thyself.' He is constantly preoccupied with eternal things, he feels himself in spiritual communication with God. He has contempt for what is mortal in himself, and for all the ephemeral contingencies of eternal life. The same traits characterized the best Jews at the time of the Roman conquest, and more particularly the Essenes, whose religious life was so intense. Like his origin, like his moral physiognomy, the language of Jesus is absolutely Jewish. For each of his parables we can cite one or more parallel passages from the Talmud. His prayer, the finest which a believer had ever invented, is a resumé of Jewish ideas on the relation of man to his creator. The Sermon on the Mount is the quintessence of Rabbinical ethics, and is adorned with images and comparisons familiar to the Rabbis. Jesus is soul of our soul, as He is flesh of our flesh. Who then could think of excluding him from the people of Israel? St. Peter will remain the only Jew who has said of the Son of David, 'I know not the man.' If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name. The Jews have drawn their conclusions from the disciples as to the Master, which was a wrong, a wrong pardonable in the eternal victims of the implacably cruel hatred of those who called themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone without his pretended faithful, he cried, with tenderness and admiration, 'Putting aside the Messianic mission, this man is ours. He honours our race, and we claim Him as we claim the Gospels—flowers of Jewish literature and only Jewish.'

"The revision of His trial has long since been made. The most learned authorities on Jewish criminal law and procedure have proved irrefutably that the trial of Jesus, as it is presented to us by tradition, could never have taken place, at least, before a Jewish tribunal. If Jesus was condemned to death, he was so condemned by Roman judges, and no Jew, faithful to the law of his nation, could have taken the least part in the condemnation. Before a Jewish tribunal, a holy man, professing the Essene or Ebionite doctrine, even emancipating

himself from the law of the Sabbath, even exalting the spirit and denouncing the letter, even proclaiming Himself the promised anointed of the Lord, could never have been condemned to death on the cross, which is not the form of execution admitted by the Jewish law, and He could never have been executed on the Friday before Passover, the law absolutely prohibiting any execution on such a day. If the Jews had condemned Jesus in the conditions in which the trial was accomplished according to tradition, they would have committed a series of crimes, each of which exposed itself to the several punishments according to the Jewish law. Therefore, it is certain that all the story of the trial of Jesus is only a vengeance of those who wished to punish the Jews for not having recognized the divine mission of Christ. Now permit me, dear and venerable father, to add that according to my conviction you are under a delusion if you think that the anti-Semites hate and persecute us for religious reasons. These reasons may have been powerful before, they have little weight in our days. The motives of the modern anti-Semites are far other. It would be tiresome to enumerate them, but if we were to be baptized one after another to the very last man they would not cease to pursue us with their hatred so long as they could distinguish us from other Europeans.

"To sum up, we claim as ours, Jesus, his moral doctrines, his conception of life, and the Gospels, except that of St. John. We are under no need to revise his trial, seeing that according to Jewish law Jesus could never have been committed to death and crucified. But were we to make all the amends for a crime which our fathers never committed nineteen centuries ago, or at all; and for which, even if they had committed it, we should certainly not be responsible; that would change nothing of the disposition and spirit of the anti-Semites."

RELIGIOUS SIGNS.

"Whoso diggeth a pit shall fall therein" (Prov. xxvi. 27).

In the last number of *Things to Come*, we produced evidence to shew that

VEGETARIANISM AND SPIRITISM

had joined hands. To those who adopt this regimen the prospect is held out that they will be able to "build a stronger earthly tabernacle for themselves, climb the heights of spiritual attainment and win their way to the outer courts, at least, of the Heavenly state whilst here below."—*Golden Age*, Oct. 1899.

Another pretender who gives instruction as to how "the Heavenly State" is to be reached without Christ has favoured us with a revelation or some revelations which the seer has gone to the expense of printing for the edification of all the dupes that are willing to receive his delusions. The text is accompanied by diagrams of the vision.

We shall give no clue to the title of his books, or refer to his blasphemies at any great length. He tells his readers that he has been "on this earth in the form of a monkey," and his present high attainment is due to vegetarian diet. This is certainly

VEGETARIANISM UP TO DATE.

Just a reference to his "rules of living."

"All foods contain animal substance, except those shielded from the sun by the earth. The purest are turnips, beets, and carrots: cook by boiling and keep clean."

"The air," he says "is full of spirits;" and he adds

"As you become pure in substance the senses become clearer, and you can see those inhabitants of the atmosphere and hear them talk."

"Before the system becomes cleansed of animal substance, they can cause weakness, insomnia, and nearly every type of pain."

"They transfer poisons into the stomach, throat, and brain of Human Beings."

"There is nothing new under the sun." This is the sure testimony of the word. "Yea, also the heart of the sons of men are full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccles. ix. 3).

Before this new prophet attains the latter distinction, he will probably find the former secures him a home in another state than a "Heavenly" one. But when we conclude that such a man must be mad, the question arises, Is he madder than many others who are making religion ridiculous in the eyes of the indifferent and sceptical? Is it to be wondered at, that so many are turning away from the truth.

Religion is availing itself of the decorative art, and is rapidly being turned into what may be described as

VALENTINE RELIGION.

We have in our hands a Christmas card sent by the curate of an extreme high Church cleric to a friend. Its pictures and its matter are just as absurd and wicked as the one who advocates boiled turnips for spiritual health. The card has a dried twig with three rose-leaves spotted with the blood of Francis of Ass—issi. We are not responsible for the division of the syllables. This is how they appear in the original separated by the rose leaves; but the division is suggestive. Well, this Ass-issi, to bring his body under proper control tumbled into a wild brier bush (which was after turned into a rose-bush) and got so mauled about with the thorns that his blood sprinkled the leaves of the tree. Ever after, it seems, this particular rose bush bears on its leaves the marks of blood in little black spots.

Our exclamation on seeing this piece of religious folly was, "This is sent to us merely to shew what rapid strides superstition is making," but this proved incorrect. It was sent as a truly religious memorial, suitable for the Christmas season, to a lady by the curate of the Church of England.

We have received information from America of a new departure in

RELIGIOUS VAGARIES.

This is nothing less than the ordination of a woman as co-pastor with her husband.

"Mrs. Vandelia Varnum Thomas, wife of Dr. Thomas of the People's Church. She will begin a ministerial career as her husband's assistant."

The sensational headings of the *Chicago Chronicle* (1 Dec. 1899) run as follows:—

"SECTS JOIN IN ORDINATION.

"REPRESENTATIVES OF MANY CREEDS TO INSTALL MRS. THOMAS.

"ALL DENOMINATIONS IN CONGRESS OF RELIGIONS ARE TO TAKE PART.

"METHODISTS, PRESBYTERIANS, UNITARIANS, JEWS AND OTHERS PROMISE AID.

"Every sect represented in the liberal congress of religion, including Methodist, Presbyterian, Congregational, Unitarian, and Independent, will take part in the ordaining of a liberal and independent minister at McVicker's theatre next Sunday afternoon.

"Never in the history of religion, participants say, has there been contemplated, far less conducted, such a meeting as that prepared for Sunday. Every church represented in the congress will send a representative and all will take part in the ordination of a woman, who represents the most liberal of church organizations. It is the first time in the history of the People's Church that a minister has been ordained to its service. The pastors now in the pulpit of this church without exception have left some more sectarian body. Mrs. Thomas' ordination will establish a precedent and open a discussion, the outcome of which must be interesting and may be vital to the religious world.

"Dr. Gunsaulus, if his health is improved sufficiently, will preach the ordination sermon. Jenkin Lloyd Jones, secretary of the "liberal congress of religion," will act as that body's official representative. Rabbi Emil G. Hirsch may speak in behalf of the liberal Jewish church. Rev. Granville R. Pike of the Millard Avenue Presbyterian church will speak for Presbyterianism, as also will Dr. J. Rondthaler of the Fullerton Avenue Presbyterian church. Rev. R. A. White of the Englewood Unitarian Church will represent his creed. Speakers from the other Churches have not yet been chosen. The members of the congress will attend in a body, as will the members of the People's Church and delegations from many of the liberal Churches of the city."

FIRST MOVE OF ITS KIND.

"This will be the first time the congress has undertaken the ordaining of a minister, and the developments in this line are matters for interesting speculation. Until now the various churches have held to themselves the power of ordaining ministers under their creed. Presbyterians have ordained Presbyterians, Methodists have ordained

Methodists, but none has recognised the theology of the other so far as to invite assistance at a service of ordination.

"It is significant that the People's Church, most representative of what is liberal, should take the initiative in such

"A RADICAL MOVE

as inviting the aid, not of one, but of all Protestant churches at its first ordination. That the various churches have accepted the movement in good part likewise is evidence of a greater liberality.

"The ministers chosen from the various churches are notably representative of their sects. They are liberal men, but also are of indisputable standing in their church organizations.

"FIRST APPEARANCE IN THE PULPIT.

"Mrs. Thomas preached her first sermon last Sunday, occupying the People's Church pulpit. She said:

"I have been years in preparing for the entrance I am now making into a ministerial career. I expect to be engaged actively as Dr. Thomas' assistant, and no doubt will often occupy the pulpit of this and other churches. Members of the congregation have long been urging the need of an assistant, the church interests having become many and extensive. I appreciate their kindness in offering me the position of assistant. The ordination will be unique. Dr. Jones says it will be a great success."

"The opening of the mid-continent congress of religion will take place to-night at 8 o'clock in Sinai temple."

"This their way is their folly, yet their posterity approve their sayings" (Ps. xlix. 13).

"EVIL COMMUNICATIONS CORRUPT GOOD MANNERS."

This is shown by the following cutting from *The Daily Telegraph*, Jan. 22nd, 1900. The Editor clearly sees the important issues involved in what he calls an "innovation," and thus fully justifies our calling attention to the matter:—

"A practice which is growing up in America is understood to be under the consideration of the congregation of a flourishing Nonconformist chapel in North London. On the other side of the Atlantic it is not uncommon to find the minister's wife elected as her husband's colleague in the pastorate, with full power to take his place when occasion requires. The chapel referred to is said to be anxious to give its pastor's wife a recognised status in the ministry, as she is well known to be a good organiser, a good preacher, thoroughly 'sound,' and has often proved her efficiency in prayer meetings. But the innovation is too important to be settled quickly."

SPIRITISM AND ITS APOLOGISTS.

The articles that have appeared on this subject, entitled "Spiritism the forerunner of Antichrist," have caused some agitation in the ranks of the Spiritists. In some instances the irritation breaks out, showing the effect of our testimony. One correspondent maintains that the writer of the articles is not well informed on the subject: while another thinks we know too much, and asserts that because the Bible is our great authority, "you must certainly be a spiritualist."

A proof of this writer's acquaintance with the Bible is seen by his quoting thus, "Try the spirits—Paul."

Another says, "I do not identify myself with a great deal that is done in the name of Spiritism, believing many of the methods and practices pursued among them to be distinctly against the divine law and truth."

While yet another holds out the alluring offer to be a subscriber to *Things to Come* for one year on condition that his reply is inserted in its columns. The assertion is put forward that by this visitation of spirits, with their confused and contradictory revelations, immortality is proved beyond question. It is certainly a tax upon one's credulity to put forth such pretension as this, and expect it to be believed. It seems to us to be rather late in the day to make such a claim. To suppose that the world was waiting in an agony of suspense for this information, until the Fox's at Hydesville, in America, on 31st March, A.D. 1848 should be hailed as the pioneers of the "New revelation."

From the accounts one reads of this startling occurrence, it cannot be conceded that the messenger was received with becoming reverence. The family was disturbed by noises about the bedroom. Thinking that the noise pro-

ceeded from the shaking of the windows Kate (the daughter) shook the sashes, and turning in the direction from which the sounds came, snapped her fingers, saying at the same time, "Here, old Splitfoot, do as I do:" is hardly the way to receive an ambassador charged with the weighty matter of opening up a "new era." This date is the Spiritists' Hejira. So, the world, until fifty years ago, was in utter ignorance of anything beyond this present life, and was awaiting its exodus from this Egyptian darkness, until an American family was permitted to break up the gloom. But when it did come, the description of the unseen spirit, rather suggests a suspicion that the intruder was none other than the traditional being always represented, with all circumstantial detail, and the cloven foot.

These Spiritists must suppose the world has got into its dotage to imagine that a conviction of immortality will be begotten in the mind from seeing a piano gliding stealthily around the room without hands being near. And faith must receive a mighty impetus at the startling exhibition of a pair of tongs curveting as its partner.

Let Spiritists understand we are not stating these facts in the way of disputing their occurrence. As we have before said, we believe it is a fact that these things are seen and some even more grotesque.

The most extraordinary of all the reasons given to account for a professed Christian going over to Spiritist teaching is the following: "I was brought up in them" (Christian teachings), "and entertained them well into adult life." Then follows this remarkable admission: "*I thought myself out of them.*" This sentence must be distinguished with special emphasis. What sort of a thing would be produced if an encyclopædia was written on this principle? Botany, Medicine, Law, have their text-books and authorities; and a man would be looked upon as a charlatan that did not pursue his enquiries upon the line of ascertained facts carefully collated. The only institution where people are governed by what they *think out*, is the lunatic asylum. That is why we find in them so many Lord Chancellors, Emperors, Kings, Queens, &c.

Is the pursuit of Truth then to be the one exception to the above law? Is that which concerns our eternal well-being to be left to what one may THINK and another may contradict? The late Mr. William Howitt (a name that Spiritists were once proud to use, though it is but seldom referred to now), wrote to Dr. Sexton (another leader in this "new revelation," but who abandoned it and resigned his editorship of the *Spiritual Magazine*): "That could he have foreseen to what Spiritualism was coming, he would never have allowed his name to become associated with it."

Dr. Sexton then gives his own experience. "Since that time matters have grown considerably worse. One medium after another has been detected cheating until the outside public have come to believe the whole thing an imposition, and even conscientious Spiritualists become puzzled to know which phenomena to accept as genuine, and which to reject as feats of legerdemain" (*Spiritual Magazine*, third series, March, 1877). And then he further says, "Already it is dragged into the mire to such an extent . . . the labour of another Hercules will be needed now to purify this modern Augean stable" (*Ibid*). We suppose that both these leaders were capable of *thinking*.

Dr. Sexton maintained that the principle to be observed and acted on is this, "that all spirit-communications must be tested by the truths made known in God's revelation." And in the same magazine this charge is brought against the followers. "The large mass of the Spiritualists are dogmatically anti-Christian," for by them "The Lord Jesus is spoken of as 'a man of wonderful mediumistic power,'

'a myth,' 'a good enough reformer in His way;'" "but to suppose Him to be the Almighty, as Dr. Sexton does, is next door to insanity." (*Ibid*, September, 1876.)

Dr. Carter Blake has a communication in the same magazine: "We have heard before now blasphemous controls who have given vent to execrations against God." (*Ibid*, September, 1877.) This gentleman was another of those who thought to keep Spiritism free from such parasites.

We say to Spiritists, *Think yourselves* into anything you like, it does not make it truth. *Think yourselves* into being monkeys or millionaires; but, with all your new light, you have only your own thoughts as the basis of your convictions. *The Bible alone* is the standard. It reveals a Person who said, "I am the WAY, the TRUTH, and the LIFE."

Take the advice of the Editor of *Light*, when some were dragging the Bible in to bolster up the practice of Palmistry, "LEAVE THE BIBLE ALONE." So we say to all these sorcerers, mediums, palmists, soothsayers, and demon-led spiritists: *Leave the Bible alone*, or you will find it like the rejected stone referred to in that Book—"upon whomsoever it shall fall, it will grind him to powder" (Luke xx. 18).

And we also add, that to dare to associate God in the remotest way with such manifestations and revelations is nothing less than daring blasphemy against HIM.

We have much more that we could write, but for the present we leave it at this point, and wait to see if the Spiritists purpose to remain quiet under the exposure.

No effort has yet been put forth to meet these statements except the plea that we have only brought forward cases of "obsession," and whimpering over their imagined injury that no platform is allowed them to put forth their blasphemies in the pages of *Things to Come*.

These teachings have gone forth since 1848 as a "new revelation," and when we bring these facts out to the light of day and ask whence they come? the answer is "obsession." If so, then demons are behind the movement. Their own leaders assert "the large mass of Spiritualists are dogmatically anti-Christian" (*Spiritual Magazine*, No. 21, p. 419). Then what other conclusion can be arrived at than this—"SPIRITISM IS THE WORK OF DEMONS."

Editor's Table.

We feel sure that all our readers will be delighted and greatly encouraged to read the following letter addressed to them by Mr. W. Tucker Broad, the head of a college near Carlisle.

A PERSONAL EXPERIENCE.

A LETTER ADDRESSED TO THE READERS OF "THINGS TO COME."

LAST July, a friend handed to me two or three copies of *Things to Come* to read, saying that I might find them helpful. For many a year, I had been a student and believer in the so-called Higher Criticism. But for the last two years, the effect upon my heart and life had been to cause a wavering of my faith, and a doubt whether the Bible was, in any sense, anything but one of the world's good books. I could see no way but to accept it as the

very Word of God, or else disclaim all belief in it and ignore it altogether. That, however, meant for me infidelity, and I have had too much blessing and consciousness of God's presence, to face that blankness of despair. So there was nothing for it but to go once more to the foundations and examine them. And while so harassed by doubts, I felt I must cease my public preaching of the Word. For two years, I have been again studying the Bible afresh—of course, aided by the results of the Higher Criticism. Doubts increased, and the darkness seemed greater than ever. Then a diligent student of God's Word, a real man of God, came to stay with me. I told him my difficulties freely and frankly, and he pulled me up with the statement: "You don't believe God means what He says; that is your only real difficulty." Like a flash of lightning I saw my error, and dishonour of God. For a month we studied the Bible together every day to find out what God really said. My friend gave me some copies of *Things to Come*, but a glance at them disgusted me at first, and I said I did not care for them. He advised me to read them, as I should find real help. I did so, and to my surprise found them the best help I ever came across to the full understanding of the Scriptures. So I sent for some back numbers, and was more pleased and blessed than ever. Then I got the last three volumes and read them through twice. I can never express the blessing and help they were to me, along with the guidance of my friend, since removed to Margate. I seem to have been living for years in darkest fog, and now all at once to have come out into the grandest sunshine.

The inspiration of the Word I felt it necessary first to grapple with. To my greatest surprise I found the Book made claims which I had never noticed, of direct origin from God. I went through the Bible to see what it really said, and for me there can now be no more wavering of faith on that score. The internal evidence alone is overwhelming. Next I took up the Second Coming of our Lord, and on reading what the Book said on that, I could come to no other conclusion than that it might come any day now. I was terrified; I felt I had been "an evil servant," never looking for my Lord's coming. But the hope soon became no longer a terror, but a blessed and purifying hope, and I could say, "Even so, come Lord Jesus."

One thing in *Things to Come* I did not believe, namely, the Editor's remarks on the "Signs of the Times." I said more than once they were sheer exaggeration. So I determined to ask every clergyman and minister I came across a few questions to test these statements. To my horror I found they were all, alas, too true. I have asked some thirty now. Not one could tell me they had studied in their theological colleges a single book of the Bible. Plenty of lectures about the Word, but *no real study of the text itself*. Latin, Greek, Hebrew, English, Mathematics, and so on, but no Bible. "Then," said I, "this educational craze is of the devil," for I was constantly hearing confessions of ignorance of what God's Word really said on this or that topic. To questions about the full inspiration of the Bible, I have had the strangest and saddest replies. "Surely you don't believe the Inspiration of the Bible; it is full of mistakes and contradictions." "It is ridiculous

that an educated man like you really believes that doctrine." "You must have a crank in your head," and such like. With such ignorance of the Word of God, and such an utter disbelief that it is *the* Word of God, it is no marvel we have so many blind leaders of the blind. Then, again, the Second Coming, I found, excited the greatest hostility and anger, and from none more than from our leaders and teachers. I have found one who has a grip and knowledge of the "Mystery" of the "Body of Christ." *Most had never heard of it*; one called it all "bosh." Only one have I found with a clear idea of the standing of believers in Christ. Most call the seven Church Epistles expressions of Paul's opinions upon local circumstances, and of no importance to us now. And so on, and so on. The Editor's statements I had proved completely true. Then I tackled, to a lesser degree, his remarks on Spiritism, and those I found equally correct. The Biblical articles I studied with care in a most critical spirit, with Bible and Concordance in hand, checking every statement. And my unbelief has all melted away into clear sunshine.

Next came the question of witnessing, myself, publicly. I felt I must do so at once, for the Master's business required haste. In all, I have preached these blessed facts to some thousands since last July, and people have begged for more, and God has given me more tokens of blessing accompanying the witness than in all the twenty years of my previous public work. From Cornwall to Ayr, and Cumberland to Surrey, have I preached the Word of Hope. Scores I have reached through the post, and God has so blessed the witness as I never could have conceived possible.

A few weeks ago I was asked to lecture on "Spiritualism, and what the Bible says about it," at a neighbouring town. That meant for me great search, but I got an "eye-opener." After the lecture, a gentleman present said he knew, from his own experience, how that all I had said, was perfectly true, and from his connection with Spiritists he could add a great deal more.

We have just had two Conferences: Dr. Bullinger, Mr. Newth, Rev. Sholto D. C. Douglas, Pastors F. E. Marsh and Jas. C. Smith, worked hard, and between them conducted nine meetings in Brampton and Haltwhistle. We had grand times. On all sides I hear of blessing and thanks; with much hostility. The Word has without a doubt moved many.

But I have written enough. For blessings received and light given, I thank God from the bottom of my heart. His grace is sufficient for me to help me to witness faithfully in the days to come, if He wills. I have already been cited on nine charges before a Church Court for preaching doctrines said to be contrary to the Church to which I belong, but all fell through, and not one was substantiated. I was told I was not to preach what I found in the Bible! What a dangerous book it must be! But come what may, I pin my faith to it, and while life lasts will do my best to proclaim the wonderful revelation God there gives us.

May I conclude by asking my fellow-readers of *Things to Come* to make special efforts to increase its circulation, so

that others may receive a similar blessing to that which I have here recorded for your encouragement.

W. TUCKER BROAD.

THE COLLEGE, BRAMPTON, CARLISLE,
20th January, 1900.

THE APOCALYPSE.

MANY of our readers have from time to time asked us to help them with regard to the Book of "Revelation"; either by recommending some work on which they can rely, or by treating of the Book itself in *Things to Come*.

We have ourselves been exercised on this matter, and for many years have been engaged in the study of this Book: and we feel that the time has come for us to gather up our labours; so that, depending on God's grace and strength, we propose to give a series of papers on this important subject.

Our aim will be to give, not so much an *interpretation*, which would consist of our *opinions* as to details; but to lay down certain facts and fixed principles (derived from the Word itself) which will enable our readers to interpret the Book for themselves; or rather to receive the Book as *God's own interpretation* of what is to be "hereafter."

In doing this we shall not give a bare statement, like an answer to a sum in arithmetic, but shall show the "working" by which the result has been reached. This will enable our readers to test that "working" for themselves, at every stage, and will yet leave room for their own further researches.

In short, we wish our papers to be for our readers what the "permanent way" is to a railway system. Once that is firmly laid a limit can scarcely be fixed as to the measure in which it can be used.

One other point we may note, and that is, that we do not propose either to reproduce or to controvert the views of others, but to draw our materials and "plant" solely from the Word of God itself.

Our idea is to commence in July next (with the new volume); and until our articles on the Epistles are concluded, we shall leave out the "Conference Addresses."

ACKNOWLEDGMENTS.

"*Things to Come*" *Capital Account*.

	£	s.	d.
F. H. and H. H.	0	5	0
W. B., Staffs.	4	7	6
W. B., New Zealand ...	0	15	6

VOL. I.

WE are sorry to announce that Vol. I. is again out of print. We could not print another edition under an outlay of £100, and this expense we do not feel justified at present in incurring.

We have a fair stock of all the other volumes.

THINGS TO COME.

No. 70.

APRIL, 1900.

Vol. VI. No. 10.

Editorial.

PERFECTION.

IN a recent number we wrote on the words, "Be Perfect." We propose now to take the noun "Perfection." When we are dealing with human words, and the words relate to truths which are infinite and Divine, the task is no light one. And when we add that there are ten Hebrew words in the Old Testament, and four in the New Testament used for the adjective "perfect"; four Hebrew Old Testament words, and four Greek New Testament words used for the words, "be perfect"; while five Hebrew Old Testament words, and five New Testament words used for the noun "perfection," it will be seen that the subject is by no means small.

One thing invests this and all similar subjects with great solemnity, and that is, we are dealing with "the words which the Holy Ghost teacheth," and are thus standing on holy ground.

Though we shall confine ourselves to the New Testament it is interesting to notice some of the Old Testament words in passing.

Jer. xxiii. 20: "In the latter days ye shall consider it perfectly." Here the word is בִּין (*been*) to make to understand, and means ye shall consider it intelligently, *i.e.*, so as to understand it.

Psa. cxxxviii. 8: "The Lord will perfect that which concerneth me." Here the word is גָּמַר (*gamar*) to finish or complete, and teaches the same truth as Phil. i. 6 (and margin), showing that whatever the Lord doeth it is for ever.

Prov. iv. 18: "The path of the just is as the shining light that shineth more and more unto the perfect day." Here the word means prepared and also established.

When we come to the New Testament we find variety also, though not so great. There are two classes of words the meanings which are governed by their respective roots; and one or two separate words.

The two roots are τέλος (*telos*) and ἄριστος (*artios*). The former always has the idea of end and the latter of fitness.

Telos is the word put by the Greeks at the end of a book; just as the Latins put *Finis*, and we put *The End*.

Therefore the noun τέλειος (*teleios*) means that which has reached its end (as a book): that which has reached its limit.

The verb τελειώω (*teleiōō*) means to bring or come to the end; *i.e.*, complete.

What that end may be the word by itself never tells us. It always depends on the context, and we must always look out for it in the subject which is being treated of. For example, in

HEB. ix. 9.

The Holy Spirit is speaking of sacrifices, baptisms, rites, and ordinances, "that could not make him that did the service perfect as pertaining to the conscience."

The contrast here is plainly between the sacrifices of the law and Christ (ver. 11). "The law . . . can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. x. 1). Why not? Because they were never ended. No one could ever write *telos* or *finis* against them. Then how could the comers thereunto ever write *telos* or *finis* as regards the conscience?

The meaning of the word "perfect" here is clear, and its essence as meaning end is evident. A reference to John xix. 28 makes it still plainer, for there we have the verb, and a reference to the one sacrifice which in Heb. ix. is set in contrast to those offered under the law. "Jesus, knowing that all things were now accomplished (τετέλεισθαι, *tetelesthai*, that the Scripture might be fulfilled τελειωθῆ, *teleiōthee*), saith, I thirst."

Here were two things finished and brought to an end; the work which the Lord Jesus came to do, and the prophecy of Psa. lxxix. 21. Therefore *finis* can be written against all schemes for giving "the guilty conscience peace." All are vain and worse than useless, for they are a denial of the blessed fact that God has written *telos* or *finis* on Christ's meritorious death; and all ignore the Saviour's dying words—"It is finished."*

The sinner who rests on a finished work must have a finished conscience. Nothing can be put to it or taken from it. The sacrifice is perfect in that sense; and therefore, in the same sense, the conscience of the saved sinner must be perfect also: *i.e.*, in proportion as he realises that nothing is left to be done by Christ, or himself, or anyone, or anything else, and in proportion as he realises that *finis* is written on that precious death of our Saviour Christ.

If the sinner does not realize this, then he seeks, by observing "Rules for daily living," or by the observance of rites and ceremonies, to obtain a perfect conscience. We need not add that he seeks in vain, for in ourselves "there dwelleth no good thing."

PHIL. iii. 12.

"Not as though I did already attain (*those gains which I have in Christ*, for which I count my former gains but loss) either have already reached the end (of my gains)."

Here the context shows that the whole subject of the chapter is concerning what Paul had given up as a Jew, and now counted loss in comparison with the "gains" which he had in Christ.

All these gains were in Christ, and all the excellency of knowledge was bound up in Him. That knowledge consisted of knowing Him as his righteousness ("found

* This is from the same root, *finis*: hence, *finis*-hed.

in Him" ver. 9). Knowing Him in His person, experiencing the power of His resurrection, sharing the fellowship of His sufferings, made conformable unto His death. All these were past and present blessings, but there were two future—resurrection and rapture (vers. 11 and 20, 21; compare 1 Thess. iv. 16, 17).

Paul had all in Christ. He had written *fnis* as to all earthly gains and all earthly knowledge. He had written *telos* as to all other objects for the heart, for Christ was the *end* of both one and the other. Christ's work is an *end* of all objects as to the conscience, and Christ's person is the end of all objects for the heart. The blood of Christ gives us a perfect conscience, and the Person of Christ furnishes us with a perfect object.

MATT. v. 48.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Here the word has the same interpretation; and the word "therefore" shows us to what it points. The perfection here is not absolute but relative, and is limited by the context to our dealings with others. Our Father is dealing in grace and causing His sun to shine, and His showers to fall on the evil and on the good, on the just and on the unjust. Let us do likewise. Let us act on this same principle of grace, and we can then write "*fnis*" and "*telos*," on all other principles which may be taken as guides for our walk. The perfection referred to here does not go beyond this principle.

REV. iii. 2.

"I have not found thy works perfect before God." Here we have a different word altogether. It is *πληρώω* (*pleeroō*); and is the ordinary word for *fulfil* in connection with prophecy; it is so rendered fifty times. So here it means fulfilled, *i.e.*, *performed* before God, with a single eye to His glory. If in Matt. v. 48 we had a word as to the principle which is to govern our *walk*, here we have a principle which is to govern our *service*. Both are perfect if God's grace produces the one, and God's glory is the aim of the other.

2 TIM. iii. 17.

"That the man of God may be perfect." Here we have another word (*ἄριος*, *artios*) which, although it is used only here, yet gives its character to another class of words when used in combination, and used as verbs.

It is from the old Aryan root, AR. *to fit*, and the obsolete Greek verb *ἄρω* (*arō*), *to fit*.

ἄριος (*artios*) means that which exactly fits, fitting like a joint.

Of *time* the Greeks used it of the very point or "nick" of time. Of *numbers* it meant *even* as opposed to odd, etc.

Used in connection with the Word of God, it teaches us that the man of God who is versed in the Scriptures, subject to them, profited by them, and instructed in them is perfect, *i.e.*, he has a perfect rule of life. He can write *fnis* as to all other rules. He can write *telos* as to all other guides. There is an *end* of all of them. He is ready for every emergency, equipped for every exigency, prepared for every difficulty, provided for every contingency.

He needs no "rules for daily living." To adopt any of them is to practically deny that the Word of God is sufficient.

Having this we are prepared for eternity as well as time; for it tells us what we have to wait for, and that is

PERFECTION IN GLORY.

We grasp at the blessed promise of 1 Cor. xiii. 9, 10. Now we know in part, "but when that which is perfect is come, then that which in part shall be done away." What a precious revelation. That which is perfect is coming. Glorious news! For it means that the Perfect One Himself is coming! and till He comes there is no hope for the Jew, no hope for the Gentile, no hope for the Church of God. He only has the right, and He only has the might to bring in the perfect age. Hence, we wait and we groan, waiting for the dawn of the perfect day.

HOSEA III. 4, 5.

In this passage we have a wonderful prophecy concerning Israel, the importance of which is contained in the word "abide."

We will first set out these two verses according to their structure. They begin with "for" because they are the explanation of the symbolical action of verses 1-3.

A¹ | For many days*

B¹ | a | the children of Israel*
b | shall abide*

without a king, and without a prince,
without a sacrifice, and without a
statue, and without ephod and tera-
phim.

A² | Afterwards.

B² | a | the children of Israel*
b | shall return and seek*

c | Jehovah their God, and David their
king, and shall rejoice in Jehovah
and His goodness

A³ | in the latter days.

Here we notice (in A¹, A², A³) three marks of time, followed by two alternate extended parallelisms. In these we have two great facts set forth as to the *present* and *future* condition of Israel. When the words were spoken by Jehovah, what is now present was then future.

In "c" and "c" of each pair we have the description of what should characterise the respective conditions during the "many days" (A¹); "afterwards," (A²); and "at the end of the days" (A³). In B¹ we have their *abiding*, and in B² their *return*.

Each part of this description (c and c) consists of three pairs, which set forth the conditions.

c | "King and prince." Civil government should cease.
"Sacrifice and statue." Religious worship, true and false, should cease, for the word *מַצֵּבָה* (*matzevah*), is connected with idolatrous worship (Ex. xxiii. 24), and was therefore forbidden (Lev. xxvi. 1. Deut. xvi. 22; see 1 Kings xiv. 23, etc.).
"Ephod and Teraphim": *i.e.*, all idolatrous emblems should cease: see Judges xvii. 5; xviii. 14.

* We have reversed the order of the Hebrew of these words so as to accord with our English idiom.

And after these "many days" it is not a negative description of *things* that is given, but a positive description of *acts*. They shall *return, seek, and rejoice*. Here again we have three pairs, marked by three possessive pronouns:

- c | "Jehovah their God"
 | "David their king," and
 | "Jehovah and His goodness."

This mention of David refers especially to the Ten Tribes, who will seek their true king in David's line, and be no more a separate kingdom, but joined, and made "one stick" with Judah.

There are two words now to be considered:

1. The word rendered "abide." It is not בוא (*bō*), *to come in, or enter*; not גר (*gūr*), *to sojourn*; not חיל (*chūl*), *to stay or rest*; not חנה (*chanah*), *to rest after travelling*; not לון (*lōn*), *to lodge*; not any other of many synonyms, but it is ישב (*yashav*), *to sit, or settle down, abide*. It is rendered *dwell*, 444 times; *abide*, 69 times; *sit down*, 20 times; *remain*, 23 times, etc. Its first occurrence is Gen. iv. 16. Compare Gen. xlvii. 11. Ps. cii. 12 (*endure*); xxix. 10 (*sitteth*), for its usage.

The great point of the prophecy is this: that though Israel has lost everything nationally, king, prince, temple, sacrifice, and all religious emblems, and has been scattered among all nations, and dissolved into individuals, yet the wonderful fact is that Israel still *abides*! No example of the kind exists in history. Nothing similar has ever happened before with regard to any people. No human foresight could have predicted it. Israel is "scattered," and yet "dwells alone" (Num. xxiii. 9). Everything, civil and religious, has been swept away, but Israel *abides* without even idolatrous worship to hold the people together (as devised by Jeroboam, who saw the necessity of some such bond of union).

Yes, "Israel," and not merely Judah, and, therefore, not "British" or any other "Israel"! For *we* have kings and princes, and national religion, and religious symbols in abundance, and hence, necessarily are entirely shut out. Anglo-Israelites boast that Queen Victoria is in David's line. They have no King to "seek" therefore. And their whole claim to be Israel is crushed by this verse.

2. The other word is "shall fear," פחד (*pachad*). But this is a *homonym*: *i.e.*, a word spelt like another word with a different meaning (like our English word "let"; one means *to hinder*, and another spelt just the same means *to allow*: or the word "repair" which means *to renew*, and another *to resort*).*

So here, one word *pachad* means *to fear*, as in Deut. xxviii. 66. Job xxiii. 15, and the other *pachad* means *to rejoice or praise*, as in Isa. lx. 5. Jer. xxxiii. 9, and Hos. iii. 5. This agrees with the scope of the passage: for Israel will *rejoice* in Jehovah's "goodness," but hardly "fear" it!

Thus the study of these two words helps us to a clearer understanding of this remarkable prophecy; and helps also to assure us that, as the abiding many days in this condition has been fulfilled to the very letter, so will the *returning* be

* See *Figures of Speech*, Appendix D.

literal—"afterwards," "at the end of the days." Already we see many signs, not indeed of the returning to Jehovah, but of the returning to the Land, and this will surely lead to the other, for it is written, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own LAND,—THEN will I sprinkle clean water upon you," etc. (Ezek. xxxvi. 24, 25).

Contributed Articles.

THE EPISTLE TO THE PHILIPPIANS.

Third Paper.

BY DR. BULLINGER.

THE APOSTLE'S SIXTH "GAIN" CONCLUDED: AND, HIS SEVENTH "GAIN."

WE have spoken of the sixth gain which the Apostle had in Christ, to be set against what he once thought to be "gain," but now considered to be loss.

We have seen also that these gains constituted his advantages as a Christian *versus* a Jew; and not as a Christian *versus* another Christian.

These advantages included not merely this out-resurrection, if he should be called to fall asleep, but there was a *seventh* stage in this exaltation, a seventh gain, and that was the blessed hope of not dying at all! This is deferred (by a long parenthesis) to verses 20, 21.

This parenthetical digression extends from verse 12 to verse 19, and is made in order to prevent misapprehension, and to indicate further what he really means. He had just stated what he did mean, and now, to make the matter more clear, he puts it the other way, in order to show what he did not mean.

TRANSLATION OF PHIL. iii. 12-19.

Not that (or, By this I do not mean that; compare iv. 17), I have yet received (all these gains. The aorist tense (ἐλάβον, *elabon*) is significant, and points to a past act and epoch when he began to receive them in exchange for his losses), or have already reached the end (of my gains. The 6th and 7th of my gains I still wait for. I have not yet received them all. I suffered with Christ. I died with Him. I am risen in Him. But for this my actual "out-resurrection" (of which I have just spoken) and the coming of the Lord (which is my seventh gain) I am waiting, that my gains may be completed and perfected). But I am pressing (or following) on, if I may get possession also of that (*i.e.*, the whole of my gains), for which I have been taken possession of by Christ (when He—Christ—revealed Himself to me and in me. The correct reading is "Christ," not "Jesus Christ." So the critical Greek texts, G. L. Tr. A. & WHb). Brethren (with the view of arresting their attention) I (very emphatic) do not reckon myself (emphatic, in contrast, not with what others think of him, but with others' estimate of themselves) to have got possession

of (all my gains yet. These are the scope of and key to the whole passage); **but one thing** (the *Ellipsis* must here be supplied: either "*I do*," as in A.V. and R.V., or "*I reckon*;" or "*I have received*." What follows refers to *action*, so that "*I do*" seems to be the most appropriate), **the things behind me, indeed, forgetting** (*i.e.*, the things I formerly thought to be gains, but now count as losses, and only things to be forgotten), **but eagerly reaching myself** (middle voice) **forth** (my expectant gaze) **to the things before me** (*i.e.*, these last two of his gains—the out-resurrection and the coming of the Lord, v. 20, 21), **I am pressing forward** (looking) **toward the goal** (σκοπός, *skopos*, only here in N.T. It is the goal *as looked at*, rather than reached. Used by the Greeks as a target for aiming at), **with a view to** (*eis eis*, with L. T. Tr. A. WH. and R.V., not *ἐπί, ἐπί, ὑπὸν* or *for*, *i.e.*, with my mind looking forward to) **the prize** (only here and 1 Cor. ix. 24: he goes on to tell us what this prize is) **of my (or our) calling on high by God, in Christ Jesus** (κλήσις, *klesis*; *calling* is always used of the act of calling in N.T. God will be the Caller, and He will call us up on high by Christ Jesus, "the Lord Himself." All our gains centre in Him (verses 7, 8). He Himself is "the great gain." He includes all other gains. This calling is upward, on high. The word is not *ἀνωθεν, anōthen, from above*, but *ἀνω, anō, to above, i.e., heavenward*). This calling includes the out-resurrection from among the dead, if called to fall asleep (v. 11), or change and rapture if we are "alive and remain" (verses 20, 21). This we have not yet received. For this, therefore, we wait and look forward with outstretched gaze.

As many of us therefore as would be thus completed (those who are "grown up," full grown, as opposed to children. Those who have got beyond the bondage of ordinances (Gal. iv. 3, 4), and know that they have all in Christ. The *τέλειοι (teleioi)* are those who have reached the *τέλος (telos)* or *end*; those who have passed through all the various stages (as in the Pagan mysteries, and in modern Freemasonry, which is their survival, and have been *initiated* into the last and highest "degree"). To all such there is nothing more beyond. *Τέλος (telos), end*, was the word at the end of Greek books, answering to "*Finis*," which is the Latin word. Those who know the truth of the great Mystery, as revealed in Ephesians, have reached the last revealed truth (1 Cor. ii. 6, 7). As many as have learned this, and are thus perfect, *i.e.*, have thus reached their *telos*, and are "perfect" as to what there is to be learned. All they have to do now is to live it out, as to practice (Philippians) and as to doctrine (Colossians): holding the *members*, as to the true practice, and "holding the Head" as to true doctrine. Hence the exhortation follows) **let us set our mind on this** (as to our wondrous "gains" in Christ as described in verses 7-14). **And if as to anything ye think somewhat** (*τι, τι*) **differently among yourselves** (*i.e.*, if you do not all see exactly alike, do not let this affect your love one toward another) **this** (great truth respecting which you think differently, *i.e.*, the Mystery), **also** (as well as the other truths He has revealed) **will God reveal to you. Nevertheless** (do not let any diversity of thought produce dissension, or hinder your union or

unity) **as far as we have attained** (or advanced, *i.e.*, in Ephesian teaching, and in this initiation into all the truth) **walk ye in the same** (*i.e.*, walk according to your attainment. The verb "walk," here, *στοιχεῖν, stochein*, implies especially ecclesiastical walk. The words "rule, and let us mind the same thing," are to be omitted from the text according to L. T. Tr. A. WH. & R.V., *i.e.*, let us, as members of the Body of Christ, walk according to the truth to which we have attained, looking for God to reveal further truth to us, and exercising forbearance and love to one another).

Become followers together of me, my brethren (Only here in N.T. the word rendered "follower" meaning not imitators of Christ in common with me; but, imitators of me in common with each other; joint imitators) **and observe** (and look steadily on them, so as to follow; not mark, so as to avoid) **those who walk in such manner as ye have us for an example** (such as Timothy and Epaphroditus in chap. ii. The walk here is not the same as in verse 16, but is the ordinary word for walking, *i.e.*, living). **For many are walking, whom I often mentioned to you** (in time past), **but now** (again; for the evil is growing) **even weeping, I tell you they are the enemies of the cross of Christ.** (Not only are they ignorant of what that cross means for those who are in Christ, *viz.*, the crucifixion of the Old Man, and our having died and risen in Christ; but they oppose this great and blessed teaching). **Whose end** (for they have a *τέλος (telos)* an end as well as we) **is destruction, whose God is their belly** (*i.e.*, their flesh, the part being put for the whole, by the Figure *Synecdoche*) **and whose glory is** (subjective; *i.e.*, they glory in) **their shame, they, namely, that mind earthly things.** (Not seeing or knowing the truth concerning those who died with Christ (Col. ii. 20), and are risen with Christ (Col. iii. 1), they do not "seek the things that are above," and "set their affections on them" (Col. iii. 2) but mind earthly things. Those, on the other hand, who are expecting their calling on high shortly will have their minds "set on the things which are above," and not on earthly things. Our calling will be "upward," to meet the Lord in the air; hence, our look is upward, and we have our hearts and minds set on the things which are upward and "above," *ἀνω, anō*, Col. iii. 1, 2, the same word as that rendered "high" in Phil. iii. 14).

We thus come to the end of the Apostle's *sixth* gain: which has been dwelt upon by him, and thus enlarged upon because of its vast importance. The first five gains are enjoyed now by faith; but the remaining two (Resurrection and Advent) are still future, and remain to be enjoyed by sight.

This is the reason for the apparent digression. It is not really a digression; but it is combined instruction and exhortation called forth by the need that existed for it. It existed then, and exists still more now. How few know about the gains which they have in Christ. How many are still looking for some ground of confidence in the flesh; and hence do not understand the true nature of spiritual worship, and do not find Christ Jesus all they have to glory in. This is what all this *fourth* example starts from

(iii. 3). Not knowing this, they still feel they have some "gains" as to their standing in the flesh; and have not yet learned to count them all "loss," and to find all their "gain" in Christ. They are "found in Him," as their righteousness (iii. 9), but they do not "know Him" as their sanctification.

The *first* gain is Christ our Righteousness.

The *second, third, fourth, and fifth* gains have respect to knowing Christ as our Sanctification.

The *sixth and seventh* gains set Christ as "the hope of glory" before our hearts and minds.

Having thus come to the end of the *sixth* gain, we now approach the seventh and last.

7. "For our *politeuma* exists in heaven (we purposely leave the Greek word untranslated, because of the difficulty arising out of the fulness of its meaning. Πολίτευμα occurs only here in the New Testament. The A.V. "conversation," *i.e.*, manner of life, is in harmony with the only two occurrences of the verb πολιτεύω (*politeuō*), Phil. i. 27, and Acts xxiii. 1. According to these it would mean *a conducting of one's self according to the seat of government to which one belongs*. The R.V. "citizenship" (margin, *commonwealth*) does not quite satisfy it. The word means the *seat of government* to which we belong as citizens; and the functions which we perform, and the privileges which we enjoy as citizens. The singular verb points to the former. In either case the words **from which** (seat of government, ἐξ οὗ (*ex hou*) being singular refers to *politeuma*, and not to *heaven* which is plural in the Greek. The word ἰπάρχει (*huparchei*) is also very emphatic. It is not the ordinary verb "is," but points backward. It *exists* even now. It is there, in heaven. That is why **we are eagerly awaiting** (only here and in Rom. viii. 19, 23, 25; 1 Cor. i. 7; Gal. v. 5; and Heb. ix. 28) the **Saviour also, viz., the Lord Jesus Christ**. (We do not mind earthly things therefore, for we are looking for the Lord Jesus to come and save us (*i.e.*, deliver us out of them. The word Saviour being put out of its usual place by the Figure *Hyperbaton* is very emphatic: *i.e.*, we look not only for the Lord Jesus, but we look for Him as a Saviour, *i.e.*, in the character of, and to do the work of, a great Deliverer by completing His great work of salvation, 1 Pet. i. 5). **Who will refashion (*i.e.*, change the fashion of) the body of our humiliation (*i.e.*, of our present low estate), in order that (we must omit the words "that it may be" G. L. T. Tr. A. WH. and R.V.) it may become of like form with (*i.e.*, be conformed to. The two words "fashion," σχῆμα (*schema*), and "form," μορφή (*morphe*) must be distinguished. The former relates to the world and the old man, which are *changeable as to fashion*, fictitious, and illusory (1 Cor. vii. 31; Rom. xii. 2; 1 Pet. i. 14; 2 Cor. xi. 13, 14, 15). The latter relates to the new man, and what is *fixed as to form* (Rom. viii. 29; Phil. ii. 6, 7; iii. 10; 2 Cor. iii. 18; Gal. iv. 19). In Rom. xii. 2 we have both words, "Do not follow the changing *fashion* of this world, but act according to the new *form*—the renewal of your mind." So here in Phil. iii. 21, "Who will change the *fashion* of the body of our humiliation, and *fix* it in the *form* of) **His glorious body** (the body of His glory with the emphasis on**

"glorious," and thus pointing to the glory of His body, with which He is now clothed in His glorified estate) **according to (after the analogy of) the putting forth of the power which He (inherently) possesses to subject also (not merely change and transform the body, but to subject) all things to Himself (*i.e.*, to Christ).**"

All this is bound up in "the excellency of the knowledge" of Christ Jesus our Lord, for which great gain (ver. 8) he counted all things "loss."

Thus is the counting up of the apostle's real "gains" completed. Seven is their number, and their division is into four and three. His greatest gain, his great desire, was three-fold. It was all CHRIST, and that he might

"BE FOUND IN HIM" as to his *standing* (*one* gain),

"KNOW HIM" as his *object* (*four* gains), and

"BE LIKE" HIM, as his *hope* (*two* gains).

To "know Him" in all the glory of His person, and all the perfection of His work, is now the true Christian's one object, carrying out practically Eph. iv. 21. Apart from this there can be no real Christianity: for true Christianity is Christ. How many professing Christians make sad failure in this, through ignorance of the teaching of the Epistle to the Ephesians, is painfully evident on all hands. But the only remedy lies here: in the doctrine of that Epistle. That it is which, being planted within, can alone enable us to grow up into Christ.

Well might the apostle say, "Brethren, become followers together of me" (iii. 17). "Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace will be with you" (iv. 9).

Well might he urge, in view of this example, that they should all "walk by the same rule, and mind the same thing" (iii. 16).

Well might he beseech Euodia and Syntyche to be "of the same mind in the Lord" (iv. 2).

Would that we could see among Christians to-day even the Philippian measure of this walk! But with the practical loss of Ephesian truth; with the reviling of, and sneering at, those like ourselves who are doing what we can to recover it; What can we expect? These who act as "monitors," and arrogate to themselves the authority of judges, these are the ones who fail most of all in exhibiting this love, which should animate all the members of the One Body; and maintain that what God declares to have been "hid" in Himself and never before revealed, He had not hidden at all and had revealed all along to the Old Testament saints. What can we expect, but the saying with the same breath, "my lord delayeth his coming," and the smiting of the fellow-servants, which always follows such a saying; instead of exhibiting "the mind of Christ," as inculcated in this Epistle, and following the wondrous examples of Christ; and of His servants, Timothy, Epaphroditus, and Paul; here so strikingly set before us?

The rest of the Epistle consists of the members *B* (iv. 10-20), *the Philippians' care of Paul*; and *A* (iv. 21-23), which is *Epistolary*, local and ephemeral. As these do not affect the one great scope of the Epistle, we leave them for our readers to study for themselves, and pass on to the Epistle to the Colossians.

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 JUDGMENT OF THE LIVING NATIONS."

FIRST ADDRESS BY PASTOR F. E. MARSH.

(In Queen's Rooms, Glasgow, June 7th, 1894.)

Matt. xxv. 31-46.

ONE of the first things that settlers in a new country would find it essential to do, in order to have ground for farming and building, would be to clear the ground of any trees that might be in the way; and so with reference to this subject, "The Judgment of the Living Nations." There are so many trees of earth growth, of man's interpretation, that it is absolutely necessary we should cut them down, with the axe of God's truth, that we may be able to see more clearly what is the mind of the Spirit.

The Fathers and some of the Puritans had a habit of preaching very much in this way. 1st. "We shall see what the subject is *not*." 2nd. "We shall see what *it is*." And we think it is very profitable sometimes to follow their example, which we shall do in considering this subject.

There is one thing which we need to keep before us in thinking of the judgment of the living nations, and that is, the Church of God is not in this scene at all; let that be perfectly understood. Greswell, in his elaborate work on the parables says: "I declare it to be my belief that not a single Christian . . . was intended to be comprehended among these subjects." Alford, Auberlen, and many others substantially agree with this view. On the other hand, many think we have in the judgment scene of Matt. xxv., what is called "The General Judgment," given in the form of a parable, but it will be seen, although there is parabolical language used, it is not a parable, but a prediction of what will take place before Christ sets up His kingdom on the earth.

By way of introduction, let me give a few reasons why the Church is not seen in the judgment scene, and the principal reason is, the language which is used is not associated with believers in Christ. For instance, Christ says to the righteous ones mentioned, "Come ye blessed of MY Father." Mark the expression, not *your* Father; would He ever speak to the believer in that way? I think not. Do you remember the message He sent to the disciples after His resurrection—"Go to My brethren and say unto them, I ascend to My Father and *your* Father, and to My God and your God." The language of the Epistles again and again is this: "The God and Father of our Lord Jesus Christ." It is not only that Christ can speak of the Father as "My Father," but we who are one with Christ, can say as well as He, that the Father is our Father too. The Lord never speaks of His people, those who are the Church of God, as being separate from Him. In 1 Cor. xii. 12 the Church is called "*Christ*," that is, the Head, and the members make up Christ Mystical. The very name which is given to Christ personally is applied to Christ and His people, as indicating Christ Mystical. What is said of the personal Christ is also said of Christ Mystical. Christ is not apart from us, and we are not apart from Him; so that He would say, not only "Come ye blessed of My Father," but "blessed of *our* Father."

Again, the righteous in Matt. xxv. are invited to come "and inherit a kingdom prepared *from* the foundation of the world." Wherever we have the expression "*From* the foundation of the world" it always relates to Israel, and to God's dealings with Israel. When Christ or the Church is spoken of, they are designated as *from before* the foundation of the world; hence, He is the Lamb "foreordained *before* the foundation of the world" (1 Pet. i. 20), and the Church is "Chosen in Him *before* the foundation of the world" (Eph. i. 4). God saw the Church in Christ before she believed in Him in His own purpose. But when He is speaking of Israel, and the relation of others to Israel, we find the expression, "*From* the foundation of the world" (Rev. xiii. 8; xvii. 8), and not as the Church "*Before* the foundation of the world."

Again, there is no mention of resurrection in Matt. xxv., and no reference to those who have departed this life, therefore a "general judgment" cannot be intended. It is the *nations* that are gathered before the Lord Jesus Christ as the Son of Man, when He sits on the throne of His glory. The judgment depends upon how the nations have treated a third party, spoken of as Christ's brethren, and these brethren are His brethren in the literal sense—"His brethren after the flesh," so that we cannot possibly speak of a general resurrection or general judgment in connection with this chapter, because there is no resurrection brought before us. We hear nothing about the dead being raised. We read nothing about those who are "in Christ" being before this throne. It is simply those who are represented by the sheep, and those who are represented by the goats, as we have it in Joel iii., when God will judge the nations, because of their treatment of His people Israel.

Again, the principle of the judgment that is brought before us in Matt. xxv. could not apply to the bulk of the human race, for they have never had the opportunity (supposing the general interpretation to be true) of treating the disciples of Jesus either well or ill, so that it could not possibly apply, speaking generally.

Again, it is impossible that the believer in Christ should be ignorant of the fact, that what he does to his fellow disciple he does it as to Christ Himself. Remember, the sentence passed upon those who are represented by the goats is not for something they did, but for something they did *not*—"inasmuch as ye did it *not* . . . ye did it *not* to Me," and the punishment is the result of not doing. We who serve Christ know this right well, that all we do as to Christ, Christ reckons it even if done to the least of His disciples, as done to Himself. We are not ignorant of this; but in this judgment both righteous and unrighteous are ignorant of the fact of whether it has been done to Christ or not.

Again, the ground of the believer's salvation does not depend on what he has not done, or what he has done, for "It is by grace ye are saved through faith, and that not of yourselves . . . not of works, lest any man should boast." Now this judgment is distinctly based on what was done and was not done; but God justifies us without the deeds of the law—without works.

There are many other points suggested in looking at this subject, but they will doubtless come in as we proceed with the exposition. There are seven principal points to which we direct your attention: 1st. The *Time* of the judgment. 2nd. The *Place* of the judgment. 3rd. The *Judge* of the judgment. 4th. The *Judged* of the judgment. 5th. The *Ground* of the judgment. 6th. The *Necessity* of it. 7th. The *Judgment* itself.

1st. THE TIME OF THE JUDGMENT.

The present position of Christ is that He is seated on His

Father's throne, but in Matt. xxv. 31, He is seen seated on His own throne, as the revised version puts it "when the Son of Man shall come in His glory and all the angels with Him, then shall He sit on the throne of His glory." The Lord Jesus is not sitting on His own throne at this present moment; He is waiting till His enemies shall be made His footstool—waiting till His Father gives Him the Kingdom of which we read in Luke xix. 12; then having received the Kingdom, He will return as King, and occupy His own throne. This judgment is spoken of in Paul's 2nd Epistle to Timothy as the "judgment of the quick"—the judgment of the living, and it is distinctly stated to be in connection with Christ's appearing. Now Christ's *appearing* is associated with His coming *with* his saints, not His coming *for* them. When the Lord Jesus Christ comes *for* His people, we who are His will be caught up to meet Him in the *air*; but when Jesus comes *with* His people He comes to the *earth*. In that day His feet shall stand on the Mount of Olives (Zech. xiv. 4), and that day is the time spoken of in Matt. xxv. I repeat, it is not Christ's coming *for* His people, but His coming *with* them. The church will have been taken away long before, but when He appears at this time to judge the nations, when He appears as the Son of Man, He appears then with His people, who will be associated with Him, as He comes to judge the nations.

For the sake of clearness, I would like to mention, there are seven things that must have taken place before the Lord Jesus Christ comes *with* His people—before this scene described in Matt. xxv. can come to pass. The first is this (I have already implied it): Christ must have first come *for* His people. The hope the Lord puts before us, is His personal coming to receive us to Himself. We expect the Lord Himself according to His own word, for He has said "I will come again." Now if we are to come back with Him, common sense as well as Scripture plainly says that He must first have come to us, before we can possibly be manifest with Him. Second: the ten kingdoms depicted in the "ten toes" of the image of Daniel ii., and the "ten horns" of the beast of Daniel vii. and Rev. xiii., must be in existence, for when the Lord Jesus Christ comes, whether it be as the Son of Man, or as the Man of War, or as the Stone cut out of the mountain without hands, the "ten toes," representing the ten kingdoms which are to be formed yet (the old Roman world formed into ten kingdoms) must be in existence. Third: the Anti-Christ—the personal Anti-Christ—must have appeared on the scene. There is one spoken of in the 2nd Epistle to the Thessalonians "whose coming is after the working of Satan," one who is energised by the power of the Devil. The Lord Jesus Himself said "I am come in My Father's name and ye receive Me not; if another shall come in his own name, him ye will receive," and from that scripture alone I must believe there is a personal Anti-Christ coming; for as there was the personal Christ, so there is "another" coming. Unlike the One who came in His Father's name, the Anti-Christ is coming in his own name. Fourth: Judah must have returned to the land of Palestine in unbelief, and made a covenant with Anti-Christ, as we read in Dan. ix. 26, 27. Two-thirds of the Jews in the land will be killed, as we read in Zech. xiii. 8. It is when Christ appears with His people that "they shall look upon Me whom they have pierced," and acknowledge Him as their long-expected Messiah. Fifth: mystical Babylon—that corrupt system represented by the harlot spoken of in Rev. xvii.—must be destroyed. People say "the harlot means Rome"; it means more than Rome, it means "Babylonianism," and it is found amongst Non-conformists and Episcopalians. Ritualism and Rationalism are eating out the life of the

professing Church. The kings of the earth will be so disgusted with the system represented in that woman, that they will destroy her. Sixth: the beast and the false prophet must have been cast into the lake of fire before the judgment of Matt. xxv., for one of the first acts of Christ as He comes is to take the Anti-Christ and the false prophet and thrust them alive into the lake of fire (Rev. xix. 20). Seventh: the great tribulation will have run its course, the time spoken of as the last half-week of Daniel's seventy weeks; and that tribulation spoken of, out of which the great multitude is seen standing before the throne in the book of Revelation (Rev. vii. 14). That great tribulation will be at its end when Christ comes on the throne of His glory. Therefore, when the Lord Jesus Christ as the Son of Man comes and sits on the throne of His glory, these seven distinct things will have taken place. That is, let me repeat, after God's people have been removed, after the ten kingdoms are formed and in full power, after the Anti-Christ has appeared on the scene, after Judah has returned to his own land, after the mystical Babylon has been destroyed, after the great tribulation has run its course, after the Anti-Christ and false prophet have been cast into the lake of fire, then the Lord Jesus begins to deal with the nations—the nations that have come under the power of the Anti-Christ, under the power of the false prophet—these nations then will be judged because of their treatment of the third party, mentioned as brethren (Israel). Those who have not treated Israel well will be taken away by the judgment, and those who have treated Israel well will be left on earth for blessing; and then, and not till then, shall the Lord's millennium be ushered in. Thus it will be seen that the time of this judgment is at the *commencement* of the millennium, when Christ comes to set up His Kingdom.

(To be continued.)

Things New and Old.

"SHE HATH DONE WHAT SHE COULD."

"She hath wrought a good work on me . . . She hath done what she could."—Mark xiv. 6, 8.

Often in the activities of benevolence, there is danger lest the doers be led to act from a sense of self-satisfaction in the doing and in its manifest results, rather than with a direct view to the glory of the Lord Jesus Himself. Again, with those who are busy workers among the poor, always active in going hither and thither, there is sometimes danger of too readily judging and condemning others who are not also actively engaged in the same work, though to their mind they appear to have as much opportunity and ability for it as themselves.

The apostles' judgment of this woman shows that they fell into both snares. But how different was the Lord's judgment—"She hath wrought a good work on me." Yes, He Himself was her all—love to Him was the all-absorbing and impulsive power which moved her. Had the apostles wisely judged, they would not have charged her with extravagance and inhumanity, for that heart which is ever moved by love of [the Lord] Jesus can never go wrong in any relationship of life.

"She hath done what she could," He further said. Others might not think so. It was not a great work in the eyes of her fellows. It was to them nothing like raising

the dead, or healing the sick, or feeding the hungry multitude. These were to them great works indeed. But the Lord was her judge. "She hath done what she could;" and above all she did it for Him—therefore her memorial should descend to all generations.

May it ever be our aim to do what we can, and to do it for [the Lord] Jesus; knowing that whatever may be the judgment of our fellows, our memorial is with the Lord. (From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet & Co.)

CARLYLE ON EVOLUTION.

The old man eloquent, and hater of all shams, expressed himself clearly on the fad which is now taking possession of inferior minds.

"I have known three generations of the Darwins, grand father, father and son: atheists all. The brother of the famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraved with this legend, '*Omnia ex conchis*,' every thing from a clam-shell. I saw the naturalist not many months ago, and told him that I had read his '*Origin of Species*' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys. A good sort of man is this Darwin, and well meaning, but with very little intellect." (C. H. Spurgeon.)

THE NATURE OF SCRIPTURE PROPHECY.

"In the beginning God created the heavens and the earth."

"These opening words of the Bible are a key to the true nature of all Divine revelation. Pantheism makes revelation impossible, since the Revealer and the persons to whom He reveals himself are then confounded together. It mingles together an unholy deity and a deified creation in a self-originated, self-developing universe. But the fact of creation establishes a deep contrast between the holy and Almighty Creator and the creatures He has made. It becomes the first premise in every just view of Divine Revelation.

"The doctrine of the Fall comes next in order. This includes the great fact that men, in every age, are conscious of guilt and shame; that they shrink from the presence and voice of a holy God; and need to be recalled from their hiding-places by His powerful voice, before they can hold intercourse with their unseen Creator. These truths have first of all to be received, before the soul of man can find access to that sanctuary, where God reveals His work and ways to the humble and pure in heart.

"A revelation from the holy God to sinful man must bring with it some clear marks of its Divine origin, before it can rightly claim to be received and obeyed. His power, wisdom, and goodness cannot, indeed, be fully revealed in every message; but enough must be revealed to prove that its true source is not from men, but from God."*

* Prof. T. R. Birks, *Com. on Isaiah*, Introduction, pp. 1, 2.

We therefore see why the Bible begins as it does with those wonderful opening words, declaring superhuman power in creation, and thus forming the ground of prophecy, which is superhuman foresight. The revelation concerning "things to come" is based on the record of things that are past—the past acts of Almighty power in creation. In other words—God the Revealer is none other than God the Creator.

Questions and Answers.

THE PERSONAL ANTICHRIST, NOT A JESUIT INVENTION.

QUESTION NO. 218.

A. T., Liverpool. "As it is said that believing Antichrist to be a person is a Jesuit plot, I should be glad if you would give me the opinion of the primitive church on this subject."

Without admitting the *authority* of the early Christian writers, as to truth, they are good enough evidence as to facts, and among other things to the fact that the Personality or individuality of Antichrist cannot possibly be "a Jesuit plot."

If A. T., or any of our readers has, or can get to see T. & T. Clark's Ante-Nicene Library, he will find the following passages in full; or some of them can be found together in B. W. Newton's *Prospects of the Ten Kingdoms*, pp. 372—393.

BARNABAS (70—80 A.D.), the friend and companion of Paul, speaks of Antichrist as a person. See sections iv. and xv.

JUSTIN MARTYR (about 150 A.D.), *Trypho*, p. 159. He says, "Foolish are they who do not understand what indeed has been pointed out by all the testimonies of the prophets, that two comings of Christ are spoken of; one in which he is preached as the sufferer, inglorious. . . . The second, that in which He will come with glory from heaven at the time when the Man of Apostasy, who speaketh great things against the Most High shall be on the earth, and dare wicked things against us Christians."

IRENÆUS (A.D. 180), the disciple of Polycarp, the companion of the apostle John, has a great deal to say on the subject. He says that "the Temple of God (2 Thess. ii.) is at Jerusalem, where Antichrist sits and acts. See chapters xxvi. and xxx. Irenæus believes also that Antichrist would arise from the tribe of Dan.

TERTULLIAN (A.D. 190—200) writes to the same effect, as quoted by Maitland in his *Apostles' School of Prophetic Interpretation*. Tertullian takes the two witnesses as personal also.

HYPOLYTUS (early part of third century) believes the same.

ORIGEN (A.D. 225) speaks of Antichrist as "a king," who "shall sit in the Temple of God." and shall place there his abominable idol. See Maitland, p. 171.

VICTORINUS (end of second century) explains the "abomination" of the idolatrous worship of Antichrist in Jerusalem. (Vict. on Rev. xiii.).

LACTANTIUS (A.D. 300) says that Antichrist will make an image to speak, and will desolate the world for forty-two months. "He will feign himself to be Christ, and will fight against the true Christ." (Lact., *Inst.*, viii.).

So far from being a Jesuit plot, the above evidence is sufficient to show that before the time of Constantine the one idea was that Antichrist was to be an individual. Indeed, how could it be otherwise before the church of Rome, with its popes, had assumed universal power, and how could it be so *afterward*, when the Roman empire became the nursing-father of the church?

No, the Papal Antichrist theory was neither the belief of the primitive church, nor is it the teaching of Scripture; but it is the outcome of a principle of interpretation which believes that when God says one thing He means anything and everything *except just what He does say*.

"WITH CHRIST" AND "WITH THE LORD."

QUESTION NO. 219.

E. M. G., Dover. "You say, 'There is only one way of being with Christ': and that is stated in 1 Thess. iv. 17 (Feb. No., page 88). Please explain what the Psalmist means in Ps. xxiii. 4: 'I will fear no evil: for Thou art with me.' Also 'absent from the body, and to be present with the Lord' (2 Cor. v. 8)."

We have received two other similar questions. Your first reference to Ps. xxiii. 4 has nothing whatever to do with the point in question. It speaks of the Lord being "with me" in the valley of the shadow of death. Your question refers to our being "with Christ" in Heaven.

Your quotation from 2 Cor. v. 8 is incomplete, and is what may be called *text-garbling*. On the same principle Scripture says "there is no God" and "hang all the law and the prophets."

The whole verse contains a very different statement. Another correspondent (A. H.) actually introduces two words of his own, "absent from the body *in death*"! But there is no thought or mention of or reference to *death* at all. Resurrection is the theme of the whole passage from iv. 14 to v. 10. Chap. v. 1, 2 distinctly states: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." The desire is not to "be unclothed (*i.e.*, in death), but clothed upon, that mortality might be swallowed up of life" (verse 4). But mortality is swallowed up in life only in *resurrection*. See 1 Cor. xv. 53, 54.

To be "clothed upon" is to have our *resurrection* body.

While we are in this tabernacle we are absent from the Lord

When we get our house (or body) from Heaven we shall be with the Lord.

Thus 2 Cor. v. 8 teaches the very *opposite* of what is popularly inferred from it.

"REVEREND."

QUESTION NO. 220.

H. Mc L., Motherwell. "Is it scriptural to give any man the title of 'Holy' or 'Reverend'? Does not your explanation of 'the Nicolaitanes' imply a distinction between clergy and laity?"

Scripture calls *all* who are in Christ "holy," or *saints*. There is no Divine holiness in anyone apart from Christ. Rome calls "saints" only those whom she has made so by

canonising them, or has put into the canon of saints. (That is why we have St. Paul, but not St. Timothy). We ought not to recognise this canon by using the word "saint" at all.

With "Reverend" the case is different. It has no authority whatever of any kind, and is comparatively modern. Clergymen not so very long ago always called themselves and were called "Master" or "Mr." The title of "Reverend" means nothing more beyond the fact that a person is set apart for purely ministerial work. Its promiscuous use deprives it of all real significance.

It has no reference whatever to Ps. cxi. 9, "Holy and reverend is His name." The word there is *יָרֵא* (*yahrey*), and means *fearful, terrible*. It occurs in Ex. xv. 11, "fearful in praises." Deut. xxvi. 8, "and with great *terribleness*." So Ezek. i. 22, Zeph. iii. 1. It is rendered "reverend" only in Ps. cxi. 9, where it should be *terrible*.

It will be seen from this that the objection to use the title on scripture ground is baseless; and on social grounds it is not worth the thought expended on the matter.

As to the "Nicolaitanes," we must ask you to wait for our promised papers on the Apocalypse.

Bible Word Studies.

REV. GEORGE A. B. CHAMBERLAIN, M.A., HULL.

"NEW."

1. CREATION OF THE UNIVERSE.

"In the beginning, God created (*בָּרָא*) the heaven and the earth" (Gen. i. 1). "In the beginning"—no date fixed—geology and the Bible do not clash. Matter not eternal. God called it into being. Though the word *בָּרָא* "created," according to the best Hebrew commentators cannot always be restricted to mean "to produce out of nothing," in this passage, undoubtedly this is the full force of the word.

2. THE NEW MAN.

To Paul was revealed the "Mystery, which was kept secret since the world began" (Rom. xvi. 25), "which, from the beginning of the world hath been hid in God" (Eph. iii. 9). This mystery was, "That the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel" (Eph. iii. 6). In Eph. ii. 15, Paul calls this joint fellowship "one new man." "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in himself of twain" (Jew and Gentile) "one new man, so making peace."

3. THE NEW SPIRITUAL CREATION.

"Therefore if any man be in Christ, he is a new creature" (or creation *κτίσις, ktisis*), 2 Cor. v. 17. Hence we speak of being "born again" (1 Pet. i. 23), "born of God" (John i. 13, 1 John v. 1), "partakers of the divine nature" (2 Pet. i. 4).

4. A NEW WAY OF WORSHIP.

The Israelites had their Tabernacle in the Wilderness, then their Temple at Jerusalem. The Samaritans worshipped on Mount Gerizim. But our Lord foretold that

God in the future required worship of quite a different kind—purely spiritual in the place of outward ceremonial and ritual. "The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 23, 24).

5. THE NEW RESURRECTION BODY.

"But these sciences (Chemistry and Natural history) teach us that the identity of the body consists, not in a sameness of particles, but in the same kinds of elementary matter, combined in the same proportion, and having the same form and structure" (*The Religion of Geology*, by Ed. Hitchcock, D.D., LL.D., p. 21).

"God giveth it a body" (1 Cor. xv. 38).

Corruption gives place to incorruption, dishonour to glory, weakness to power, the natural body to the spiritual body (1 Cor. xv. 42-45). "We shall all be changed," the living saints as well as the sleeping ones (1 Cor. xv. 51). The Lord Jesus Christ shall "change the body of our humiliation that it may be fashioned like unto the body of His glory" (Phil. iii. 21).

6. THE NEW COVENANT.

(a) Made with God's chosen people Israel in the future (Jer. xxxi. 31). See also Heb. viii. 8-13.

(b) A new and living way (Heb. x. 20).

(c) Jesus the Mediator of the New Covenant (Heb. xii. 24).

7. NEW HEAVEN AND NEW EARTH.

1. Prophesied by Isaiah (Isa. lxv. 17, lxvi. 22).

2. Anticipated by Peter (2 Pet. iii. 13).

3. An accomplished fact. Seen in vision by John (Rev. xxi. 1).

8. NEW JERUSALEM.

Coming down from God (Rev. xxi. 2-10); and Then shall be brought to pass the saying that is written, "Behold, I make all things new" (Rev. xxi. 5).

Signs of the Times.

JEWISH SIGNS.

HEBREW: THE COMING LANGUAGE OF PALESTINE.

An important movement has been planned and has begun, the object of which is to make Hebrew the vernacular for Palestine.

Jews are arriving there from all parts of the world, speaking different languages, and the inconvenience arising therefrom is to be removed by the action of the Anglo-Jewish Association.

School accommodation is being increased in Jerusalem, and Hebrew is to be not only the language spoken, but the language in which everything else is to be taught.

This is described by *The Jewish Chronicle* as "the most important advance in Jewish education that has been made in recent years."

This is not only for boys and men, but for girls and women. Hebrew is to be for the latter the language of their daily life.

A report has just been obtained by the Anglo-Jewish Association, which recognises that Hebrew is the "one common bond between all these people." Without this, it is seen that the Jews will settle down in groups divided off by different languages. But by the use of one tongue "the barriers that exist owing to previous environment will be broken down."

"Hebrew is to live again in Jerusalem. The seed will be re-sown in its native soil, and it will grow bravely and bear abundant fruit."

This is the manner in which the new movement is spoken of in the Jewish press, and its significance cannot be over-estimated:

"We have been taught to look upon Hebrew as one of the dead languages, as the medium only by which we are to voice our prayers, and in consequence of this, the knowledge and study of it has become less and less, at any rate, in Western Europe. It has been looked upon as so dead, that many desire to substitute modern languages for it even in the service of the Synagogue. But just as the Jewish race and religion are inextinguishable, so also is our beautiful language, and for years the Chovevi Zion Association has worked hard to try and make Hebrew once more a really "living language." It is in Palestine alone that the start must be made, and this is the only means to secure it, and we can be quite sure that the good example to be set here will influence the system of Jewish education everywhere.

Of all the good work that the Anglo-Jewish Association has done for the Jewish people and for the education of the Jewish children, the acceptance of this reform, and the establishment of Hebrew as the vernacular in the schools of the Association in Jerusalem, will be the greatest blessing they have ever yet conferred upon Judaism, and will be the first, but the sure, step towards the re-establishment of Hebrew as the language of the Jews."

Comment is needless. Silence is eloquent for those who know the word of God, and have an ear to hear.

The prophecy of Zeph. iii. 9 will at once come into mind, where Jehovah declares, "I will turn to the people a pure language (marg. *lip*), that they may call upon the name of the LORD to serve Him with one consent."

This is not the object of the new Jewish movement. But God's hand is in it, and will over-rule it to the fulfilment of His own word. Isa. xix. 18 may also be read in this connection.

THE JERUSALEM WATER SUPPLY.

This has always been the great problem connected with Jerusalem. It was dealt with at various times by David, Solomon, Hezekiah, Nehemiah, and others.

For a long time past the supply of water has been the crying need. Such arrangements as have hitherto existed for supplying this first of human necessities were and remain decidedly primitive. The inhabitants of the Holy City, in fact, are compelled to depend upon the rain which is collected in cisterns during the rainy season. Some of his water flows, in the first place, through the streets, before reaching the tanks below the houses. Thence it trickles down into underground cisterns, where it stagnates and breeds all sorts of insects and impurities. Even when filtered and boiled this unpalatable liquid continues utterly undrinkable. Small wonder then that this condition of things has resulted in a frightful mortality among the children and corresponding injury to the increasing male population. Our readers will remember that more than one effort has been made to remedy the scandal. Henry Maudesley, Sir Moses Montefiore, the Baroness Burdett-Coutts, all in their turn essayed the task, and were baffled. Their efforts were resumed by a strong and influential London Committee of which Mr. Isidore Spilman acted as Hon. Secretary, and which represented several denominations, but with the same result.

This committee, like all previous movements failed; and all from the same cause; "*backsheesh*"!

Even when the Sultan issued a special *Irade* to Sir Edmuud Lechmere (who was in particular favour at the

Porte) the Turkish officials were bold enough to demand such bribes in the face of it that the plans of the committee were completely wrecked! The backsheesh demanded actually ran into five figures! A similar difficulty brought the noble plans of the Baroness Burdett-Coutts to an impotent conclusion.

But at last there is hope, for now the work is to be undertaken by the government itself, and not by any company or committee. The hope of success is very strong. The Scylla of corruption has been avoided. Let us hope that the Charybdis of sloth will not impede this significant work.

POLITICAL SIGNS.

We must look to the men who have to do with affairs of State to dispel all illusions as to the efforts that have been made recently to bring about a condition of "Peace on Earth" on mere human plans. The Government of this country does not encourage such dreams, and when the war bill is presented to the nation, it will probably scatter the visionary notions that many have indulged in, fostered as they have been by the foreign press.

The *Pall Mall* of Feb. 16th, prints a very sober article on this subject, from which we give the following:

"The total increase in our expenditure for four years past had been no less than £19,076,000. The Chancellor of the Exchequer warned the House of Commons concerning this rate of increase. He referred in this connection to the hopes entertained from the Peace Conference for a reduction of armaments. How far away the Peace Conference now seems to be! A reduction of armaments! Let the German and French naval programmes answer for the countries which are at peace. We ourselves are now at war, under the necessity of making, not merely temporary, but—in the light of our new experience—large permanent additions to our military forces."

The following from the *Daily Mail* shows that the late Congress, so far from discouraging the sale of warlike books, has compelled a book against war to be re-named in order to secure its sale:

"There is something humorous in the publication of *Modern Weapons and Modern War*, by Messrs. Grant Richards. The book is no other than Dr. Bloch's famous work, *Is War now Impossible?* which created a considerable stir a short time ago, and which was said to have inspired the Czar's Peace Manifesto. It has been realized that the original title is, to say the least, unsuitable, and, as the publishers natively state, 'in view of events since its issue, it has been thought wise to rename the book.'"—*Daily Mail*, Jan. 20, 1900.

RELIGIOUS SIGNS:

THE "GROWTH OF RELIGION."

A Bishop has been recently discoursing on the "Growth of Religion." There is plenty of evidence that religion is growing very fast. The theatres proclaim the fact. The music halls contribute their portion to attest that religion is "in the air." Sundays are appropriated for every conceivable thing—the last one being "The Soldiers' Sunday."

Gospel services are not counted to be complete unless the bill announces: The Choir will perform a selection, but to meet some susceptible consciences it is varied, and appears in another form, such as "A Service of Praise," from — o'clock to — o'clock. A paragraph we recently read gave this account of one of these popular combinations of religion and amusement.

"The entertainment is quite of a high-class character. Two hymns, 'Rock of Ages' and 'Abide with me,' were finely rendered. At the finish a side-splitting sketch, entitled 'Country Cousins,' was given."

The "side-splitting sketch" after "Rock of Ages" shews the hold popular "religion" has upon the multitude.

While, on the one hand, religious services are becoming theatrical, so, on the other hand, the theatres are becoming religious, as the following from the daily papers will shew:

"THE BETTER LIFE."

"Mixed melodrama with a nickel coating of religious sentiment. . . The authors of 'The Better Life' state that their tale is suggested by a story of Mr. Charles Sheldon, which has secured a wide popularity in America. If the play faithfully reflects the novel it reflects nothing that can cause us surprise, except it be the presentation of probably the most absent-minded clergyman who ever subscribed to the Thirty-nine Articles. . . . Plays that mirror phases of human nature as they are must claim respect and attention. . . . 'The Better Life' can put forward no such title to consideration. It places religion in a ridiculous rather than an elevating position. The characters are of the stage stagey, and the network of improbability by which they are perpetually environed at once negatives any idea of an effective moral lesson."—*Daily Telegraph*, Feb. 6th.

The *Morning Post*, referring to it as a religious play, says: "It is as religious as church-organs and those pious references permitted by the Censor can make it. Just as some lady said she was glad her brother was going to marry a certain woman, because, among other recommendations, she had 'just as much religion as William likes,' so this melodrama may be said to be quite the usual low-flash class of article with just as much religion as 'Arry likes.'"—*Morning Post*, Feb. 6.

The mere fact that such a book as *In His Steps* can be, and has been, "dramatised" is the greatest condemnation it has yet received. And while the "non-conformist conscience" does not seem to have been touched by the scandal, it is to the credit of the *worldly conscience* that the play lived only a fortnight, and that there was "no money in it."

OLD PATHS. NEW PATHS. NO PATHS.

WE reproduce below some extracts as to the observance of Ash Wednesday for fasting, humiliation and prayer, which has called forth a strong protest from the Editor of *The English Churchman* of February 22.

All who long to see loyalty to Christ maintained, and the Word of God kept clear of corruption, will rejoice at these forcible and weighty utterances.

Even in social and political life there must be a careful observance of propriety as to the selection of those with whom we form any fellowship. And for a loyal subject to the throne to be found allied with those who desired to overturn it, would be quite sufficient to brand such a person as indifferent and disloyal to the ruler he professed to serve.

The alliance is equally to be deprecated when it is between the enemies and the upholders of the Reformation. We say nothing about the action of Non-conformists adopting the observance of Ash Wednesday, although it would have been abhorred by the Fathers of Non-conformity.

The Editorials of *The English Churchman* exactly express our own views, and will, we feel sure, be read with pleasure by our readers:—

"We print this week the text of a circular, bearing the signatures of Viscount Halifax, Lord Nelson, Canon Gore, the Rev. G. Hanbury Tracy—extreme Sacerdotalists—together with the names of Lord Radstock, Professor Handley Moule, the Rev. H. E. Fox, Sir John Kennaway, Prebendary Webb-Peploe, the Rev. E. A. Stuart, the Rev. Thomas Spurgeon, Rev. F. B. Meyer, and many other members of the Evangelical body. The circular purports to be an appeal to all Christians to humble themselves before God, and to heed His 'call to Repentance'—the day preferred for the purpose by 'many,' it said, being 'Ash Wednesday.'

"Upon what Scriptural basis so heterogeneous a company as the signatories represent can possibly 'agree' to act in the matter of prayer to a heart-searching God it is very difficult to discover. For, among the national sins enumerated in the circular, of which it is requisite men should repent, we fail to find mention of the sin of idolatry—a form of transgression which God has denounced, in nations, more sternly than all other sins. But, of course, to have cried aloud and lifted up the voice 'like a trumpet' against image, picture, and wafer worship—as it is now promoted by Lord Halifax's E.C.U. in thousands of our English churches—would have jeopardized the practicability of the alliance sought to be secured between Sacerdotalism and Evangelicalism. With all sympathy for any movement to unite in believing prayer true believers in the Lord Jesus Christ, we yet urge the inquiry—what real concord can possibly exist between the temple of God and idols?"

"There is a feature in this latest effort to bring together men who represent the poles of Christian profession which causes us grave apprehension. The Eirenicon appears to have originated with Evangelicals, and not with the Romanizing party led by Lord Halifax. The presence of several honoured Evangelical names on the endorsement to the jejune appeal leads us to charitably hope that signatures were obtained on separate slips, and that, therefore, no one knew into what doubtful fellowship his sign-manual might introduce him. As the matter now stands, it is to be hoped that the publication of the compromising conjunction of names will lead all consistent witnesses for the pure Truth of God to dissociate themselves promptly from those who have notoriously avowed their opposition to the Scriptural principles of the Protestant Reformation. 'Little children, keep yourselves from idols,' is an inspired admonition addressed—not needlessly—to all members of the Church of the Living God."

This testimony is God-honouring and worthy of our solemn consideration. We would merely add the words of Jehovah by the Prophet Isaiah:—

"O my people, they which lead thee, cause thee to err, and destroy the way of thy paths" (Isa. iii. 12).

And as the day in which we have to witness presents many features parallel to those of Malachi, we can take up his words also:—

"For the priest's lips should keep knowledge, and they (the people) should seek the law at his mouth; for he is the messenger of the Lord of Hosts. But ye are departed out of the way; ye have caused many to stumble at the law" (Mal. ii. 7).

Our own belief is that the names were obtained separately, and that many were quite in ignorance as to whom they would be associated with; but the following, from *The Globe* of March 3, will show the care which all the Lord's children should exercise in these "perilous times" as to unholy alliances. *The Globe* says:

"Are Dissenters learning to keep Lent? The question is raised by a correspondent of the *Church Times*, who is not, however, confident of the answer. The Feasts of the Church are now generally observed by Nonconformists, though their predecessors regarded them as "Popish," but the Fasts come into another category. Still, as the *Church Times* writer says, there are signs that Lent is coming to be more generally regarded as a sacred season. The most striking is the concurrence of so many Nonconformists in the proposal to keep Ash Wednesday as a day of intercession on account of the war."

SPIRITIST SIGNS.

SPIRITISM ON ITS DEFENCE.

In the February number of *Light* the editor objects to our use of the term "a new revelation" as applying to Spiritism. It is their own "expression" and not ours. Sometimes they speak of it as a "new faith." In the *Spiritual Magazine*, in an article on "Spiritualism: its teachings and tendencies" are these words: "Nor is it the low and uneducated that are being converted to this *new faith*; on the contrary, the majority belong to the educated class, while not a few are persons of rank and distinction" (p. 29, January, 1871). If their "guides" have deceived them, it is only another instance of what all their writers accuse them of. That point we must leave for them to arrange with their mediums.

The Editor asks "Why Gerald is spelt Gerrald twice in one page?" We can well understand why he should go off on a trivial matter of this kind instead of dealing with the important subject that is now under consideration. That is: Where is their standard of truth to be found? Their statement is "There is no one standard but truth."

THAT IS WHAT WE ARE TRYING TO FIND."

It would be more to the point if he could assure us that he had found this than to quibble about the spelling of "Gerald." To say

"THERE IS NO ONE STANDARD BUT TRUTH" is something like saying—There is nothing right but right.

We are asked by the Editor of *Light* "whether we know the Ten Commandments, and he refers us to the ninth." We answer yes, but we are not conscious of a breach of it in this case, as *we have confined ourselves entirely to*

quotations from their own writings. But we solemnly ask him whether he knows the first commandment? "Thou shalt have no other Gods before Me."—*Light*, Feb. 3, 1900.

Even their own organs are ashamed of their platform advocates, and thus help to prove the charges we have brought against their teachers, as the following will show:

"I seldom, if ever, go to a spiritual meeting where I do not get disgusted with the speaker because of his extreme lack of charity towards those sects which do not believe as he believes. Instead of propagating Spiritualism, showing its truth and superiority over all other 'isms,' the speaker, normal especially, spends his time in furious attacks upon the Bible, churches, and other organisations."—"Kathleen," in *Two Worlds*, Feb. 2, 1900.

It appears as though our article on *obsession* had caused great searchings of heart in their ranks. There is a question on this point in the last number of the above.

"Probably no one who has read spiritualistic literature has been other than painfully struck with the undue prominence given to the theory of *obsession* in many quarters, but as nobody likes it, and all who suffer from it desire to end such suffering as speedily as possible, the intelligent promulgator of essential truths of mental science ought to receive a most cordial welcome from those afflicted people who are annoyed by intrusive influences, and know not how to rid themselves of such unwelcome company. The mental healer takes the decided stand thus:—We are all in a position rightly to choose the company we wish to keep spiritually as well as naturally; therefore we intend to ally ourselves with such companions only as we desire to associate with.—(*Ibid.*)

The Editor of *Light* may well say of "truth" "that is what we are trying to find." He must have a very short memory. Has he forgotten the leading article in his own magazine, wherein he says:—

"AND STILL MAN'S GREAT NEED IS GOD"?

"With all their faults and dissonances, the ancient Hebrew psalms perhaps best bear witness to the truth of this, as many of our strongest men, from Luther to Gladstone, have felt. Mr. Gladstone, in his Essay on the Psalms, tells us that John Bright declared to him that he would be content to stake upon the Book of Psalms, as it stands, the great question whether there is or is not a 'Divine Revelation'; and he himself affirmed that, in relation to spiritual work they have accomplished, 'there is no parallel upon earth.' What, then, is the deepest and richest note of this precious legacy from the ancient world? Beyond all question that note is 'Trust in God,' 'Hope in God,' 'Rest in the Lord, and wait patiently for Him.' What, then, is it to hope in God? It is to go down to the foundations, and trust the abiding things. It is to perceive that there is a 'stream of tendency,' and that this 'makes for righteousness.' It is to be sure that 'the end is known from the beginning,' to use the phrase which Isaiah puts into the mouth of Him who says, 'I am God, and there is none else.'—*Light*, Jan. 13, 1900.

Then, after all, there is a *standard*. The Editor himself admits it in the words we have taken from his own editorial. It is to go "down to the foundations," to "trust in the abiding things." There is a sigh of despair running through the article. But if this lament is the expression of a heart exercised about the things which he frankly admits he is in search of, *i.e.*, "the truth," and which he has not found; then, in that case, we stand by with reverential spirit and deference. We have no wish to intrude here, but only hope he may find in the concluding portion of the psalm he quotes from, the solution for his anxiety, and the truth he is in search of. "For I shall yet praise Him, who is the health of my countenance, and MY God (Ps. xlii. 11).

Editor's Table.

ACKNOWLEDGMENTS.

<i>Mr. D. C. Joseph's Mission, Mount Carmel.</i>			
Feb. 7th.	Miss B. (Hastings) ...	...	0 5 0
" 12th.	Miss B. (Luton) ...	...	0 5 0
" 20th.	Miss L. ...	...	1 1 0
" "	Lord C. ...	...	10 0 0

THINGS TO COME.

No. 71.

MAY, 1900.

Vol. VI. No. 11.

Editorial.

"THE GOD OF ALL GRACE."

ALL the titles used by the Holy Spirit of God are used in harmony with the subject with which they stand in connection. They are always in keeping with the blessing bestowed, the gift given, or with the character and scope of the context.

For example, in Rom. xv. 5 we have "THE GOD OF PATIENCE and consolation," who is prayed to grant us "to be like-minded one toward another according to Christ Jesus."

In verse 13, it is "THE GOD OF HOPE," who is to fill us with all joy and peace in believing, and cause us to "abound in hope through the power of the Holy Ghost."

In 2 Cor. i. 3, 4, it is "THE GOD OF ALL COMFORT, who comforteth us in all our tribulation."

In Heb. xiii. 20, 21, it is "THE GOD OF PEACE, who brought again from the dead the great Shepherd of the sheep."

So in 1 Pet. v. 10, it is THE GOD OF ALL GRACE who is set before us as having called us unto His eternal glory, and after He has stablished, strengthened, and settled us, will presently perfect that grace with His glory.

"The God of all grace." Not *some* grace, but all the grace that we need, all the grace which we ever have experienced, or ever shall experience in this world.

This title by which He reveals Himself to us here is His axe which is laid at the root of all that teaching which would make Him the God of all grace so far—or to a certain extent—or so long as we do or feel this or that, but the God of punishment and chastisement the moment you don't believe enough or don't believe rightly.

But what is grace? We all know the meaning of the word to be *favour*. But favour is of various kinds, and it has a different name according to the character of those who are the subjects of it.

Favour shown to the miserable we call *mercy*; favour shown to the poor we call *pity*; favour shown to the obstinate we call *patience*; favour shown to the sick and suffering we call *compassion*. But "grace" is favour shown to the *unworthy*.

In Rom. iii. 24, we read that we are "justified freely by his grace." The word rendered "freely" here (*δωρεάν*, *dōrean*) is rendered in John xv. 25, "They hated me *without a cause*." Even so are we justified by His grace, without a cause.

The consideration of the word "all" as applied to grace tells us of its various characters; "all grace," all kinds of grace:

I. Forgiving Grace. Eph. i. 7. "In whom we have redemption through His blood—the forgiveness of sins, according to the riches of his grace." This forgiveness is ours, not on account of anything in us or of us, but on account of "redemption through His blood."

II. Saving Grace. Eph. ii. 5, 8. "By grace ye are saved." Yes, and this salvation is a definite act wrought once and for all on Calvary. Never to be repeated except by the Holy Spirit in a succession of experimental deliverances from Satan, sin and self, until we are received up into glory. This is associated with

III. Calling Grace. 2 Tim. i. 9. "Who hath saved us and called us with an holy calling; not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began," and therefore, of course, "without a cause." This is when calling grace first acted on behalf of those who are the subjects of it.

It was "before the world began." Think of it! This grace was given us, then, "in Christ Jesus," for we were not in existence, except in God's purpose. But now, in the fulness of time it is given to us in a blessed experience by the power of the Holy Spirit.

It is God who called us in eternity past. It is the Spirit who calls in time present. It is we who hear and live, for in His voice there is life and power.

We remember the call of the Lord Jesus to Zaccheus. "Zaccheus, come down, for to-day I must abide at thy house." He did not say, "Zaccheus, IF you will only come down, I will abide." He did not say, "Zaccheus, I have a blessing for thee if thou wilt only come down and take it, I have mercies for thee if thou wilt receive them, or I have salvation for thee if thou wilt accept it."

No, the Lord Jesus does not thus torment and tantalize His people. He commands and they obey; He gives and they receive; He asserts His authority and they submit; He puts forth His power and they yield; He displays His love and they surrender; *He calls and they come down*. But he calls before they come down, and then when His call has brought them down, He says, "This day IS salvation come to this house" (Luke xix. 9). And hence it is written, "Who hath called us with an holy calling."

IV. Enriching Grace. 2 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." All things necessary for His called, saved, and redeemed ones, are provided in Him who makes us rich indeed with all the "riches of His grace."

V. Abounding Grace is ours in Him. 2 Cor. ix. 8. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work."

Yes; where sin abounded, grace did much more abound. Peter might deny, and curse, and swear, but the grace of God abounded in forgiveness and restoration. And all our sins and iniquities, as well as our frailties and infirmities, will be for ever hidden by God's abounding grace.

VI. Exceeding Grace. 2 Cor. ix. 14. "By their prayer for you which long after you for the exceeding grace of God in you."

This is not only the fountain full, but overflowing and supplying all the needs of all the Lord's people through all the ages.

Jacob experienced this abounding grace. At the moment when he possessed nothing but his staff, and deserved nothing but wrath, God met him and gave him everything. Hence, "the God of Jacob" becomes the Old Testament name for "the God of all grace" in the New Testament. And hence "Happy is he that hath the God of Jacob for his help" (Ps. cxlvi. 5). This grace is not only abounding, but it is

VII. Reigning Grace. Rom. v. 21. "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." That is the grace that suits our needs. Grace as a glorious sovereign Ruler and Lord. If it were less than this we should surely perish under sin's cruel dominion. But, thank God, where grace reigns, sin's rule is for ever ended. As long as we are in the flesh there will be the unceasing conflict, and though it may get the advantage now and again, thank God it can never reign! and never again have dominion over us. For we are called by the God of grace unto his eternal glory. Grace includes glory. The two can never be separated. Grace is the flower and glory is the fruit. Grace issues in glory. Hence, it is written, "the Lord will give grace and glory" (Ps. lxxxiv. 11), but He "hath called" us to it even now. It does not say "is calling," but "hath called."

So Peter could say in verse 1: I am "a partaker of the glory that shall be revealed."

In proportion as we behold by faith, and are occupied with this hope of glory, we are changed into it (2 Cor. iii. 18), and while we look not at the things that are seen, but at the things that are not seen, "our light affliction, which is but for a moment, worketh for us"—an eternal weight of glory? No! An exceeding and eternal weight of glory? No! that is not all that the God of grace will give. What then is the "all"? What will be enough to satisfy it? Only that which God declares. Nothing short of that with which a God-given capacity can be satisfied—"a far more exceeding and eternal weight of glory" (2 Cor. iv. 17, 18).

We cannot exhaust that, and occupied with that, our heaviest affliction will seem light; and our longest will appear as "but for a moment."

Contributed Articles.

THE EPISTLE TO THE COLOSSIANS.

First Paper.

BY DR. BULLINGER.

CHAPTERS i. 1—ii. 9.

LIKE the Epistle to the Galatians, the Epistle to the Colossians has to do more with doctrine than with practice; and it stands in the same relation to Ephesians as Galatians stands in relation to Romans.

The subject of Galatians is "correction" for failure as to the doctrine and instruction contained in Romans: while the subject of Colossians is correction for failure as to the doctrine and instruction contained in Ephesians.

The likeness between Colossians and Ephesians is as marked as that between Romans and Galatians, if not more so. For, out of 95 verses in Colossians, 78 have a marked resemblance to Ephesians (*i.e.*, more than three quarters of the whole). While out of the 155 verses in Ephesians, one half (or 78) resemble Colossians.

But it is the nature of this resemblance which is so significant. What is stated by way of teaching in Ephesians comes up again in Colossians by way of correction for departure from that teaching.

There is also another and peculiar link which binds this group of three Epistles together. Ephesians, Philippians, and Colossians were all written during Paul's first imprisonment in Rome. All three mention the fact. (Eph. iii. 1; iv. 1; vi. 20. Phil. i. 7, 13, 14, 16, 25, 26; ii. 24. Col. iv. 3, 10, 18.)

Then, like the other Epistles (Corinthians, Galatians, Philippians), it was called forth by some special circumstances. But nothing appears to have called forth the other three (Romans, Ephesians, and Thessalonians, or at any rate Romans and Ephesians). What Ellicott says of Ephesians is equally true of Romans and 1 Thessalonians: "It does not appear to have been called forth by any particular circumstances, but was designed to set forth the origin and development of the Church of Christ."

The structure of Colossians will show us that there is the same manifestation of *solicitude*, as there is in the epistle to the Galatians. This is most marked. The same care and fear and anxiety are observable in both.

But now, to see the scope of the Epistle, we must look at

Colossians as a whole.

A | i. 1, 2. Epistolary : and Salutation.

B | i. 3-8. Mutual reports and messages by Epaphras, our dear fellow-servant and your faithful minister.

C | i. 9—ii. 7. Paul's solicitude for the Colossian saints, and his prayer for them ("We pray for you"), and that concerning their holding the Mystery.

D | ii. 8-23. Doctrinal correction for failure as to Instruction in Ephesian truth—having "died with Christ."

D | iii. 1—iv. 1. Doctrinal correction for failure as to Instruction in Ephesian truth—having "risen with Christ."

C | iv. 2-6. Paul's solicitude for the Colossian saints; and their prayers for him ("praying also for us"), and that concerning his preaching the Mystery.

B | iv. 7-9. Mutual reports and messages by Tychicus and Onesimus, "beloved brethren."

A | iv. 10-18. Epistolary : and Salutation.

In this beautiful Introversion we have the whole scope and design of the Epistle.

The Colossian saints had been taught concerning the Mystery as set forth in Ephesians, *viz.*: that Christ is the Head of the Body, and His People the members of that Body upon earth.

The Philippian saints failed practically in *not holding the members*; and the Colossian saints failed doctrinally "not holding the head" (ii. 19): these are the key-notes of the two Epistles.

In the one case the failure led to various practical evils—strife and contention and vain-glory: while, in the other, it led to various doctrinal errors which necessarily arose out of it.

As Romans' truth was practically recovered at the Reformation, so the evils of Galatian departure and failure are not so manifest as they were before the Reformation.

But, as Ephesian truth has never been really or properly recovered, it is clear that we have in the present departure from it, and in the present failure with regard to it, the source and fountain-head of all the abounding uncharitableness, and of all the errors and "winds of doctrine" which characterise the present day.

No Epistle has such a warning voice for us as the Epistle to the Colossians. None is so practical or so timely in the correction it contains for us.

To learn its lessons with the view of getting back to Ephesian truth is the first step in that great Reformation which the churches stand in such need of at the present moment. The evils and errors are seen by many. But all do not see the root-cause of them in the departure from Ephesian teaching.

This is the cause of all the want of union and unity of Christians in the present day. They do not realise

their union in Christ, as having died and risen again in Him. Hence, they are betrayed into various vain methods of seeking union—from the schemes for the re-union of Christendom to the smaller evangelical alliances and associations.

The same cause produces all that we call Ritualism; which is the embodiment of an evil principle, which pervades all the churches in the magnifying and resorting to ordinances of all kinds—making them the centre of union because of "not holding the head" (ii. 19).

Hence, the solicitude shown and the correction ministered.

The expansion of C (i. 9—ii. 7) will bring this out and exhibit it more clearly. It consists of seven members, in repeated alternation, as follows:—

THE EXPANSION OF C (i. 9—ii. 7).

Solicitude for the Colossian Saints.

- | | | |
|---|----------------|--|
| C | a' | i. 9-11. Solicitude as to their faith, and a walk worthy of it. Prayer that they might be filled with the knowledge of God's will. |
| | b' | i. 12-22. This knowledge imparted, concerning Christ "the Head of the Body." The Mystery revealed. |
| | a ² | i. 23-25. Solicitude as to their continuing in the faith. |
| | b ² | i. 26, 27. The Faith stated. The Mystery declared. |
| | a ³ | i. 28-ii. 2. Solicitude, warning, teaching, and conflict, as to their growth and assurance. |
| | b ³ | ii. -2, 3. The Mystery acknowledged. |
| | a ⁴ | ii. 4-7. Solicitude as to their steadfastness and establishment in "the faith." |

Here, again, the seven is divided into *four* and *three*. Four members are occupied with *solicitude*; while three are occupied with the re-statement of the Mystery.

The solicitude as to their standing fast in the truth and the faith, which they had learned as written in the Epistle to the Ephesians, will be better seen if we give a translation of C (i. 9-ii. 7) in accordance with the scope of the passage:

a' (i. 9-11).

Solicitude as to their faith, and a walk worthy of it.

i. 9-11. **On this account** (referring to verses 3 and 4) **we also** (on our part) **from the day when we heard** (the happy tidings; see verses 4, 6, 8) **have not ceased** (to pray) **on your behalf, praying and desiring** (this is the figure *Hendiadys*: "praying, yes, and that with desire too") **that ye may be filled with a fuller knowledge** (*ἐπίγνωσις, epignosis*, as in Eph. i. 17; iv. 13) **of His will in all wisdom and spiritual discernment** (*Hendiadys* again: "Wisdom—yes, not like that of the false teachers, ii. 23, but a spiritual discerning wisdom too. The two words go together in Ex. xxxi, 3. Deut. iv. 6. 1 Chron. xxii. 12. 2 Chron. i. 10. Isa. xi. 2; xxix. 14. Dan. (Theod.) ii. 20. 1 Cor. i. 19. In Eph. i. 8 it is "wisdom and *φρόνησις, phronesis*, which is practical: while here it is wisdom and *σύνεσις, sunesis*, which apprehends the bearing of things,

as in 2 Tim. ii. 7), so as to walk worthily (Eph. iv. 1. Phil. i. 27. 1 Thess. ii. 12, as the consequence, not the purpose) of the Lord (*i.e.*, of the Lord Christ) in all ways well-pleasing (to Him, not men, compare iii. 22) in every good work bringing forth fruit and growing (as in Eph. iv. 13) by means of the full (or true) knowledge of God (The best texts read "by or by means of the knowledge of God." So R.V. marg.), being strengthened (*δυναμούμενοι*, *dunamoumenoi*, occurs only here in N.T.) with all strength according to His glorious might (*κράτος*, *kratos*, *might*, is in N.T. ascribed solely to God (Heb. ii. 14), but the emphasis is on the word "glorious") unto all patient endurance and long-suffering with joyfulness (such is the power of this wondrous truth of the Mystery, that by means of its knowledge we may have joyful endurance, and joyful suffering, which finds its expression in thanksgiving; compare Rom. v. 3).

We next take the member b' (i. 12-22), but must first show its beautiful sub-structure, before we give our translation of it.

It is the knowledge of the Mystery imparted, so far as it first concerns "the Head of the Body," Christ Jesus the Lord.

The Colossian saints failed in *doctrine* in consequence of "not holding the Head" (ii. 19). Therefore the glory of "the Head" is the first part of the Mystery which is here developed, in order to show His fulness and His glory.

b' (i. 12-22).

The Mystery revealed, as to "the Head."

b'	E	|	i. 12-14. You Gentiles, made meet to be partakers of the Inheritance with us (13, 14) Jews.
			F | c | 15. Who is. Christ's essential glory.
			d | 16. For. Reason: Creation of all things.
			G | 17. And He is. (Symbol. Astronomy.)
			G | 18. And He is. (Symbol. Anatomy.)
	F	c |	-18. Who is. Christ's acquired glory.
		d |	19, 20. For. Reason: Reconciliation of all things.
	E	|	21, 22. And you Gentiles, reconciled and presented perfect before God.

We have printed the key-words in thicker type so as to enable the eye to catch and see the Correspondence, which, in the Greek, is still more marked.

We wish we could print the translation of this, setting it out according to the above structure, but the exigencies of space and type forbid it. It will amply repay our readers for any amount of time spent in writing out the following translation in full for themselves, exactly according to the sub-structure of b'.

THE TRANSLATION OF b' (i. 12-22).

The Mystery revealed, as to the Head.

i. 12-22. Giving thanks (this thanksgiving follows the prayer in verses 9-11) to the Father (there is some doubt as to what the words "in the light" refer. Some connect them with "saints," others with "the Father," but we prefer to take them with the inheritance) that hath made you (Lachmann, Tischendorf, Tregelles margin, Westcott and Hort, Alford, and R.V. margin read "you" and not "us," as in A.V. The pronouns seem to have been tampered with by some scribe who did not grasp the scope of the passage. The correspondence, moreover, requires it. See member E, verses 21, 22) meet (*i.e.*, called and qualified you, once Gentiles), for a part and lot (see Deut. xxxii. 9 and Job xxxi. 2, and compare Acts viii. 21) of (or among) the saints (or separated ones, who were once Israelites, as you were once Gentiles) in (the kingdom of) the light (compare Acts xxvi. 18). Who delivered us (once Israelites) out of the authority of (the power of) darkness (or Him who has authority in this dark world), and transferred us (the word *μετέστησεν*, *metesteesen*, occurs only five times in N.T., and each time a complete change or transfer is indicated; Luke xvi. 4. Acts xiii. 22; xix. 26. 1 Cor. xiii. 2.) into the kingdom of His beloved Son (Again a reference to Acts xxvi. 18), in whom we have redemption (We must omit "through His blood" with Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott & Hort, and R.V.): *i.e.*, the remission of our sins (Eph. i. 7), who is the image (the manifested representation) of God—the invisible One (not Adam, Gen. i. 26, 27, but Psalm viii.), the heir (*lit.*, first-born) of the whole creation: because by (or in relation to) Him all things (or beings) were created in the heavens and on the earth, visible and invisible; whether Thrones, or Dominions, or Principalities, or Authorities (compare Eph. i. 21) the whole (whatever they may be, or may be called) have been created through Him and for Him: and He is (both words are emphatic, "He" emphasises the *personality*, "is," the *pre-existence*) before all (in time, John i. 1-4), and by Him all consist (*i.e.*, He holds the universe together: He it is who holds all in the unity of harmonious order and law). And (not only is this so as regards the Old creation, but it is the same with regard to the New creation, His Church, which is His Body) He is (the same emphasis as in the corresponding member above) the head of the Body—the Church (1 Cor. xii. 12-27. Rom. xii. 4, etc.); who is the Beginning (Prov. viii. 25-31), as being the first-born (Deut. xxi. 17) from the dead (Rev. i. 5. For it is as risen that He becomes the Head of the Church. Phil. iii. 10. Rom. vi.), in order that He Himself, amid all, might have the pre-eminence (not Reuben, Gen. xlix. 3: "The excellency," see Septuagint): for God was well pleased that all the fulness should dwell in Him (*i.e.*, in Christ's person): and through Him (having made peace by the blood of His cross)—to reconcile all to Himself, through Him (I say) whether they be things on earth or things in the heavens; and you being in time

* As the Philippian saints failed from not holding the members.

past alienated in your minds (Passive) and enemies by your evil works (Active), yet now ye have been reconciled (so Lachmann, Tregelles marg., W. H. marg., and R.V. marg.) by the body of His flesh through His death (this *pleonasm* is used in order to distinguish Christ's human body of flesh from the Mystical and glorious Body which is the subject of this section, verse 18, as it is in Eph. ii. 15, 16) to present you, (I say) holy, without blemish, unimpeachable, before Him.

We now come to the second expression of *solicitude* in a² (i. 23-25).

Solicitude as to their continuing in this faith.

i. 23-25. If indeed ye continue in the faith (thus delivered to you), built on the foundation (Eph. ii. 20), and (therefore) firm (1 Tim. iii. 15), and (be) not moved away from the hope of (*i.e.*, and made known by and revealed in) the Gospel which ye heard (from me), and which has been preached in all the creation (*i.e.*, to every one without distinction) under heaven, of which, I Paul (weak and unworthy as I am) have become a minister. Now do I rejoice in my sufferings on your behalf, and I am filling up (on my part) that which is lacking of the tribulations of the Christ (*i.e.*, Christ Mystical, the tribulations of the members of the Body of Christ, as he goes on to explain) in my flesh, on behalf of His Body, which Body is the Church, of which Church I myself have become a minister, according to the dispensation of God given to me for you fully to preach (and completely develope) the word of God:

b² (i. 26, 27).

The Faith stated. The Mystery declared.

namely, the Mystery (*i.e.* the secret concerning the Body of Christ) hidden from the ages and from the generations, but it is now made manifest to His saints, to whom God did will (or was pleased) to make known the glorious riches of this mystery among the Gentiles, which is, Christ, (as) the glorious hope, in you.

a³ (i. 28-ii. 2-).

Solicitude, warning, teaching, and conflict as to their growth and assurance.

Whom we preach, admonishing every man and teaching every man in all wisdom, in order that we may present every man complete in Christ; for which end I toil also, striving according to the (or His) working that worketh in me with power. For I would have you know how great conflict I have concerning you, and those in Laodicea, and as many as have not seen my face in the flesh, that their hearts may be encouraged, being knit together in love, and unto all richness of the full assurance of understanding:

b³ (ii. -2, 3).

The Mystery acknowledged.

with a view to the full knowledge of the mystery of God:--viz: Christ, in whom all the treasures of

wisdom and knowledge (*i.e.* all knowledge to be gained by us by way of learning) are hid.

a⁴ (ii. 4-7).

Solicitude as to their steadfastness and stablishment in "the faith."

And this I say, that no one may lead you astray with persuasive words. For, if even I am absent in the flesh, yet I am with you in my spirit, rejoicing, and seeing (*i.e.* rejoicing to behold) your order, and the steadfastness of your faith in Christ. As therefore ye have received Christ Jesus as your Lord (so) walk ye in Him, firmly rooted (once for all), and getting built up in (*i.e.* built, not on Him, as a building is built up, but as a body grows, v. 19, and Eph. iv. 13) Him, and established in the Faith, according as ye have been taught, abounding in that Faith with thanksgiving.

The solicitude is very marked in all this large member: and the way in which it is alternated with the Mystery shows us that it is all in connection with that: in its revelation (in b¹), its declaration (in b²), and its acknowledgment (in b³).

The holding of this is the important matter; and, just as the solicitude in Galatians was concerning their departure from the doctrine and instruction of Romans, so here it is concerning departure from the doctrine and instruction of Ephesians.

What that was we have seen in our examination of that Epistle.

The solicitude is as to their standing fast in the truth and "the faith" which they had learned; while the truth and the faith are declared to be concerning the Mystery which is the great subject of Ephesian teaching.

The solicitude is further seen in the expansion of the member D (ii. 8-23) and D (iii. 1-iv. 1), which consist of Doctrinal correction for failure.

As this is the great scope and the main object of the Epistle as a whole, it is necessary that we should carefully note and study the special scope of these two members. This can be done only by exhibiting their structure, which we must leave for our next chapter.

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 JUDGMENT OF THE LIVING NATIONS."

SECOND ADDRESS BY PASTOR F. E. MARSH.

(In Queen's Rooms, Glasgow. June 7th, 1894.)

Matt. xxv. 31-46.

(Continued from page 115).

II.—THE PLACE OF THE JUDGMENT.

WE are left in no doubt as to where this judgment will take place. It will take place in "the Valley of Jehoshaphat."

We have the detailed account given in Joel iii.

As to the *time* of the judgment we read:—

“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem.”

As to the *people* who will be judged, the *ground* of the judgment, and the *place* of the tribunal we read in verse 2:—

“I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.”

As to what the nations did to God's people, we have details given us in verses 3-6:—

“And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

“Yea, and what have ye to do with me (R.V., ‘What are ye to me’), O Tyre, and Zidon, and all the coasts of Palestine (R.V., ‘Philistia’)? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

“Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

“The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.”

Then God says what He will do to those who have ill-treated Israel, in verses 7, 8:—

“Behold I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

“And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.”

Following God's threat, we have His declaration of war in verses 9-14:—

“Proclaim ye this among the Gentiles (R.V., ‘nations’); prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

“Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong.

“Assemble yourselves, and come, all ye heathen (R.V., ‘nations’), and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

“Let the heathen (R.V., ‘nations’) be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen (R.V., ‘nations’) round about.

“Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

“Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.”

Then follows the statement as to what shall accompany His coming to judge, and the manner of His coming, in verses 15, 16:—

“The sun and the moon shall be darkened, and the stars shall withdraw their shining.

“The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel.”

In verses 17-21 we are told what is the outcome of this judgment, namely, acknowledgement of the Lord's power. “So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more” (verse 17). Then, blessing to the earth, “And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of

the house of the Lord, and shall water the valley of Shittim” (verse 18). Then follows a statement regarding desolation to Egypt and Edom, “Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land” (verse 19). And lastly a promise of establishment, and cleansing to Judah, “But Judah shall dwell for ever, and Jerusalem from generation to generation” “For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion” (verses 20, 21).

These scriptures to my mind plainly tell us where this judgment will take place—in the valley named. I need hardly remind you, this valley is situated a short distance to the east of Jerusalem, and is supposed to have derived its name from the circumstance of Jehoshaphat, King of Judah, being interred there; it has also been called the valley of Kedron, because the brook Kedron flows through it. The valley was generally used as a burying-place by the Jews; and the Jews themselves believe it will be the scene of the last judgment (as they call it). Some commentators consider the word Jehoshaphat to be a symbolical word, as its meaning signifies “Jehovah judgeth;” but in Zechariah xiv. we are plainly told that this judgment will take place at the spot I have already specified.

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

“For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

“Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle.

“And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

But I fancy I hear someone saying “Do you mean to say we are to take those words in a literal sense? and do you believe the Lord Jesus Christ will actually stand on the Mount of Olives, and actually come there as we read in Zechariah xiv., and that the judgment shall be His direct action?” My reply is “Yes. I take it that those expressions in Joel iii. and Zechariah xiv. will literally be fulfilled.” I remember hearing my friend, George Needham, tell about a Dr. of Divinity—whom he met in London—who said to him “Do you believe the book of Zechariah is to be taken in a literal sense? Why no, we are to spiritualize it.” So my friend asked him to spiritualize the passage which refers to the Lord Jesus Christ riding into Jerusalem upon an ass (which was literally fulfilled). “Oh,” said the Doctor, “that was literally fulfilled, and we could not spiritualize it.” “Well,” said George Needham, “what right have you to spiritualize one part, and say another has to be taken in a literal sense?”

The way to understand the mind of the Spirit, is to take what the Spirit says, and believe what He says, because He says it; and believe it in the way in which He says it, and not try to read something else into it. I take it the judgment in Matthew xxv. will not only take place when the Lord Jesus Christ comes with His saints, but that it will actually take place where He says, namely, in the valley of Jehoshaphat.

III.—THE JUDGE OF THE JUDGMENT.

The Lord Jesus spoken of as the “Son of man” and as the “King” (Matthew xxv. 31, 34). Can you find me any

scripture where the Lord Jesus Christ is spoken of as the King, or the Son of man in reference to the *Church*? I believe the key to understand the subject of prophecy is found in noting the names and titles by which the Lord Jesus Christ is called. If you will remember that, you will at once see, that when He speaks of Himself as the "King," it is in reference to David's throne, as the King who is going to reign over His ancient people Israel. We sometimes say His *ancient* people—not only are they His ancient people, they are His people *now*. The Lord has not lost sight of His people Israel, for He is going to reign over them on David's throne, and "before His ancients gloriously." But the Lord Jesus is never spoken of as King in reference to the Church; He is spoken of as Lord, as Christ, as Jesus.

When the Lord Jesus Christ is spoken of in His coming again, in relation to the Church, He is spoken of as the Saviour who comes to complete our salvation; as our Hope, because He promised to come and receive us to Himself; and as the Bright and Morning Star. The key to understand Matthew xxv. is found in the very titles by which Jesus calls Himself—"The Son of Man" and "King." When Christ speaks of Himself as the Son of Man, it is His title with reference to humanity as such. The Son of Man has come in humility to seek and to save that which was lost; and it is as Son of Man that judgment is committed into His hands, as we read in John v. 22. The title "Son of Man" is used of Christ as He is seen in relation to humanity as a whole.

His position as "King" in power, seated on "the throne of His Glory" (Matt. xxv. 31), is undoubtedly associated with the introduction of His reign on earth, and His rule during the millennium. His Kingly rule cannot refer to the eternal Kingdom, for that is spoken of in 1 Cor. xv. 27, 28, when the Son will be subject to the Father, and God will be all in all. The judgment cannot refer to Christ's present action, for He is now seated on His Father's throne, and not on His own (Heb. x. 12, 13). The judgment is plainly in the words of Christ Himself, when He refers to His power and presence as seated on His own throne in the following words: "He that overcometh, and he that keepeth My words unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron" (Rev. ii. 26, 27).

(To be concluded in our next).

Things New and Old.

"ELECT."

"WHOM HE DID PREDESTINATE, THEM HE ALSO CALLED."—*Rom. viii. 30.*

EFFECTUAL calling is of God Himself, in the omnipotence of His power, and in the accomplishment of His purposes of grace and love. It is different from the mere outward call through the ministry of the Word, for it awakens the hearer to a true sense of his condition, and effectually influences him to render a suitable response, and is therefore called "effectual"; whereas the mere outward call, however it may influence the hearers for a time, leaves them unawakened.

This effectual call is an inward and creative act by the Holy Spirit, whereby an ear is given which hears, a mind which understands, and a heart which is made willing in this the day of God's power.

It is a call to spiritual light: but this light is given with the call, as surely as physical light followed the Word when God said, "Let there be light." It is a call to spiritual life; but this life is given with the call, as surely as physical life was given to the dead body of Lazarus, when the Lord Jesus said, "Lazarus, come forth." It is a call to partake of good provided, but it creates a desire for it, so that now the soul is not satisfied unless it partakes of the good to which it is called. It is a call to a peace made ready, but this peace becomes the desire of the soul. It is a call to Christ and His salvation, but now Christ and His salvation become the soul's deepest need.

The consciously needy sinner is indeed the effectually called sinner, and he is called to see his need fully met in Christ.

How much cause for thankfulness and praise have all who are thus effectually called of God to see their need as guilty ones, and to look for salvation in Christ alone, for this effectual calling is an assurance that all else of good is theirs, both of the past, present, and future; for "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."—(From *Counsels and Thoughts for Believers*, by Thomas Moore, published by J. Nisbet & Co.)

"A LITTLE WHILE."

HEB. x. 37.

BY JOHN W. NORMANDALE.

FOR yet a little while, and He who shall come will come, and will not tarry."—Heb. x. 37. These words were to encourage the failing hearts of God's children in the midst of persecution and distress. What is it that cheers and strengthens in this promise of our Lord's Return? Is it not the certainty, *the unfailling certainty*, that His Coming *shall*, in due season, take place; that nothing shall prevent it; that this hope shall never disappoint the heart? Some perhaps may say "No, the essence of this hope is found in the words 'a little while,' and if they to whom the promise was given had not believed that the Lord might have come in 'a little while,' that is, within their life time, the hope would have had no sustaining power for their souls." Now, is this so? By whom, let us ask, was this promise given? Was it not by the Lord Himself, Who knew, though His people did not know, when His return should take place? Could He, therefore, who knew that their whole lifetime, as well as succeeding centuries, would elapse before the promise should be fulfilled, have spoken thus to mock their souls with a false hope? *Nay, that cannot be.* What alternative conclusion then remains? Clearly this, that the words 'a little while' are used not after the manner of men, who reckon time by days, and months, and years, and to whom a century is more than a lifetime, but after His, with whom a thousand years are but as one day, and Who ever teaches His people to view earthly things from a heavenly standpoint. Surely it was by this standard that the apostle reckoned when he said "Our light affliction, which is but for a moment, worketh for us a far more exceeding and

eternal weight of glory." His affliction would not have been *light* unless weighed in the balances of the sanctuary over against an "exceeding *weight* of glory"; and its duration would not have been for a *moment* unless it had been contrasted with an *eternity* of bliss. The element of time, therefore is *not* essential to the realization of the comforting and sanctifying power of the hope of the Lord's Return. It is the certainty of this hope which influences the whole of our life. Let us remember, also, that we are as God's children the CHILDREN OF ETERNITY. We are taught to view things, not as worldlings do to whom the present is everything. "We walk by faith, not by sight," looking not at "the things that are seen and temporal, but at those which are unseen and eternal." Now this principle enters into this question of the Lord's Return. The Scripture nowhere teaches that the Lord's Coming is a hope only to those who may expect to realise it in their life time. The character of our hope is eternal, not temporal; its realisation awaits us not in time, but in eternity. We are taught to look onwards as those who look *out of time into eternity*."

The above paper can be had price 2d. per dozen, or 1s. od. per hundred, post free from Rev. J. W. Normandale, Norton St., Knighton, Radnorshire.

Bible Word Studies.

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

"THINGS PREPARED."

I. IN THE OLD TESTAMENT.

The Book of Jonah is, pre-eminently, the book of things "prepared." (In each of the passages the word translated "prepared" is מָנַח *manah*, signifying to number, count, hence to appoint—with a set purpose).

(a) "The Lord had *prepared* a great fish" (i. 17). Not "whale," as in Matt. xii. 40, etc., A.V. and R.V., but κίτος, any big fish. Here, a specially appointed one.

(b) "And the Lord God *prepared* a gourd" (iv. 6). No doubt the Palma Christi, or castor oil plant.

(c) "God *prepared* a worm," iv. 7.

(d) "God *prepared* a vehement east wind," iv. 8.

(e) "The Mountain of the Lord's house," Isaiah ii. 2.

(f) Tophet for the King (*i.e.*, Anti-Christ, see Rev. xix. 20), Isaiah xxx. 33.

II. IN THE NEW TESTAMENT.

1. Session at the right and left of Christ in His Kingdom (Matt. xx. 23).

2. The Gospel Feast of the Kingdom of Heaven (Matt. xxii. 4). Prepared by John the Baptist, and preaching of Apostles. In abeyance till the dispensation of the Grace of God closes. Meanwhile "all things are now ready."

3. A kingdom for the living nations who have treated Christ's chosen people Israel ("my brethren") well (Matt. xxv. 34).

Note Matt. xxv. 31-46. Not a description of the last judgment, as stated at the heading of the chapter. The headings are not in the original and not inspired.

4. A place for the woman (type of Israel) when persecuted by the great red dragon (the Devil) (Rev. xii. 6).

5. The holy city, new Jerusalem (Rev. xxi. 2).

6. "A body hast thou prepared me" (Heb. x. 5.)

A reference to the context will show that these words, a quotation from Ps. xl. 6 (Septuagint Version), are applied to the first coming of our Saviour "to do Thy Will, O my God." The Authorised Version reads "Mine ears hast Thou opened (Heb. digged)." In what way can the digging or piercing of the ears be applied to the preparation of our Lord's body for service? On looking at Exodus xxi. 1-6, we see that if the Hebrew manservant did not desire freedom at the sabbatic year, his master was to pierce his ear with an awl, in token of perpetual service.

From the passage in Hebrew our Lord is presented to us as coming in perfect willingness to do perfectly and perpetually the Will of God.

7. Prepared for believers—a place with our Lord Jesus (John xiv.)

8. Good things which eye hath not seen nor ear heard (1 Cor. ii. 9; see Isaiah lxiv. 4).

Meanwhile what a glorious portion we have even now, for Christ Jesus is made unto us wisdom and righteousness and sanctification and redemption (1 Cor. i. 30.)

Questions and Answers.

THE CHURCH AND THE CHURCHES.

QUESTION NO. 221.

S. S., Linthouse.

"1. What is the historical basis on which the assemblies or churches as such were founded?"

"2. With regard to the mystery revealed first to the Apostle Paul, would you give scriptures from the Church Epistles, showing how an assembly of believers should be founded?"

"3. No mention in Corinthians of official elders, bishops or deacons. Why, when they are recognised in other parts of scripture in the Church?"

1. The basis is "historical" and traditional. Nothing is said in Scripture about any "basis on which the assemblies or churches as such" are to be founded, because the Church or one Body is already founded in Christ. This is scriptural, but alas it is not historical.

2. Assemblies of believers are gathered as members of the Body, the Head of which is in heaven. Any other ground of gathering, such as wooden tables or ordinances, leads to a denial of God's one ground, and ends in confusion, bitterness, and controversy. If you have not yet discovered this, you have been very fortunate, and have had an exceptional experience.

3. No mention is made of church "officials" after the first epistle of Timothy. Up to then the Church was seen in its *rule*. After that the Church is seen only in its *ruin*. In 2 Tim., and all subsequent epistles, all is intensely personal and individual. That is why no mention is made of church officials. Corporate testimony has failed, and all attempts to restore it in any shape or form are doomed to disaster. Any attempt to patch up the old garment only makes the rent worse. It is better to recognise and

labour for the "One Body" which the Holy Ghost is now making, in Christ, than to spend one's time about, and break one's heart over, the bodies which man is making.

THE EPISTLE TO THE HEBREWS.

QUESTION No. 222.

N. F., London. "The following paragraph is from the *Daily Telegraph*, March 26th, 1900. Many of your readers may see this and be puzzled at such high authority pronouncing so emphatically. Is there any authority for his conclusions?"

"A startling admission has just been made by the German critic, Dr. Harnack—perhaps the greatest living authority on the history of the New Testament—that the Epistle to the Hebrews was undoubtedly written by a woman. The authorship of that remarkable document has for ages been a subject of discussion and dubiety, and of late years most investigators have been inclined to attribute it to Apollos. Dr. Harnack, in an article which he has contributed to a German review, asserts that the Epistle is the work of Priscilla, wife of Aquila, who is mentioned several times in the Acts of the Apostles. This female origin, he hints, may account for the grammatical vagaries which mark the document, but at all events he has no doubt whatever that he has now found the right solution of many difficulties. Priscilla was in all probability sometimes helped in composition by her husband, but the chief portions of the epistle are her own. This is the highest testimony ever yet given to the value of women's work to the Church."

The mistaken theory of Professor Harnack is inexcusable. It is nothing more than the merest imagination. It is what he thinks, and not what he knows.

On the other hand, how simple, plain, and clear is the evidence of God's word.

Note the three steps in the proof, which enables us to add Q. E. D.

1. Peter's first epistle was addressed to the *Diaspora* or the Hebrew believers among "the Dispersion" of Israel (1 Pet. i. 1).

2. Peter's second epistle was addressed to the same persons (2 Pet. iii. 1).

3. In this second epistle, Peter says to these Hebrew believers (2 Pet. iii. 15, 16), "Account that the longsuffering of God is salvation; even as our beloved brother Paul, also according to the wisdom given unto him, HATH WRITTEN UNTO YOU.* As in all his epistles also, speaking in them of these things: in which are some things hard to be understood," &c.

If there be such a thing as *evidence*, here it is. Peter wrote about A.D. 66. Jerusalem was yet standing. The long-suffering of God yet waited, and that is the chief burden of the epistle (See Heb. xii. 25-29, &c., &c.).

If Hebrews is not the epistle referred to, then some other is meant of which nothing has ever been heard, and not a vestige ever seen.

Besides, what is the force of the word "also" in 2 Pet. iii. 16, if Hebrews be not meant in contrast with the *other* Epistles of Paul?

INSPIRATION. QUESTION No. 223.

S. E., Kent. "Please explain the difficulty raised in the following extract from *Modern Science and Modern Thought*. The book is in our Sunday School Library, and has completely upset one of our teachers, who has resigned.

As the point here raised is one of the objections made by Professor Mivart recently in *The Contemporary Review*, the matter may be of general interest. The following is the extract from page 252-3:—

"Inspiration is clearly as much a miracle as any of the miracles which it relates, and there is only one way conceivable by which it could be proved, so as to afford a solid basis for faith, and give additional evidence in support of the supernatural occurrences said to have taken place: that would be, if it carried with it internal evidence of its truth. Such evidence might be afforded in one way—and in one way only—by prophecy . . .

"There is one prophecy which affords a test by which to judge of the value of all others as a proof of inspiration, for it is perfectly distinct and definite, and comes from the highest authority—that of the approaching end of the world contained in the New Testament.

* Lit., *wrote* to you. The "you" is emphatic.

"St. Matthew reports Jesus to have said:—"For the Son of Man shall come in the glory of His Father with His angels: and then he shall reward every man according to his works.

"Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom" (Matthew xvi. 27, 28).

"It is certain that all standing there did taste death without seeing the Son of Man coming with His angels. The conclusion is irresistible, that either Jesus was mistaken in speaking these words, or else Matthew was mistaken in supposing that He spoke them."

We accept the challenge, for the test is distinct and definite. Two passages are quoted from the lips of Christ. The author says, "It is certain" that the latter contradicts the former; and adds that "The conclusion is irresistible" that there is a mistake somewhere.

Our readers will of course be prepared to hear that there is a mistake, but it is made by the author of the work in question.

Two distinct statements are made in Matt. xvi. 27, 28.

1. The coming "in the glory of His Father with His angels" (v. 27).

2. That "there be SOME standing here which shall not taste of death (*i.e.*, die) till they see the Son of Man coming in His kingdom" (v. 28).

There is nothing about "angels" in this second statement. It speaks only of His "coming in his kingdom," which "some" standing there should see.

There is no break whatever in the text, which goes on *immediately* to explain who the "some" were, and what they saw, and when they saw it.

One of the "some"—Peter—describes the fulfilment of the Lord's prophetic words. He says, 2 Pet. i. 16, "We have not followed cunningly devised fables, when we made known unto you the power and COMING of our Lord Jesus Christ, but were EYE-WITNESSES of his majesty, for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice we heard when we were with him in THE HOLY MOUNT."

It is perfectly clear from this that the Lord, having made (1) a general statement as to His coming with His angels, which included future judgment, went on to make (2) another statement as to what "some" (Peter James, and John) should see, before they died, viz: "the Son of Man coming (not with His angels, but) in His kingdom." This they did see six days afterwards, as described in chapter xvii., and by Peter in his epistle. The test therefore is clear. The author's conclusion is, "It is certain that all standing there did taste death without seeing the Son of Man coming with His angels."

But this is not what "the highest authority" said. He said, "SOME" (not "all") should not die before they saw something else, *i.e.*, the coming in His kingdom, and not the coming, as the writer says, "with His angels."

If the explanatory verses that follow in the immediate context are not to be allowed in evidence, then there is an end of all controversy. But why this book, which openly and directly antagonises Scripture, should be in a Sunday School Library is another matter!

Signs of the Times.

JEWISH SIGNS.

THE NUMBER OF JEWS IN LONDON.

In the absence of any trustworthy census, an elaborate calculation has been made by some Jewish

authority, the results of which appear in *The Jewish Chronicle* of March 2nd, from which it appears that there are about 100,000 Jews in London.

THE EVERLASTING NATION.

In our last issue we gave, in some notes on Hosea iii. 4, 5, one of the great proofs of Divine Inspiration, in the fact that, in spite of every contrary force, Israel still "abides." No nation has ever remained under similar conditions: hence the evidence of the same Almighty power in preserving the nation, in order to fulfil the prophecies inspired in the Book.

Not so, however, do the Jews themselves read and interpret the great miracle of history. Sad it is to read the following from one of their foremost writers (Mr. Maurice Fluegel) in his *Israel the Biblical People*, etc.

He says:—

"As sun-rays passing through the prism, split into different shades, tints, and colours, even so is that unique, historical people (Israel). Broken into a thousand fragments, scattered all over the habitable globe, belonging to all countries and speeches, to all classes, masses, views, it is nevertheless mysteriously held together, a strong unit, by its deep-seated roots, by its natural spirit, a spark of the Universal Soul. It is held together by its own ethnical genius. That genius is not Semitic and not Arian; not local and special to Judæa or Greece, Persopolis, or Rome; it is not Asiatic or European; not of the old, nor of the new world; it is not sectarian in any manner. It is held together by the spirit divine, by the genius of humanity; it is universal, cosmopolitan."

Thus is God shut completely out, the Miraculous is got rid of, and the Supernatural is ignored. All is due, they say, not to Israel's God, but to "the genius of humanity," "its natural spirit." It is this talk about "the universal soul" which will amalgamate Judaism and Spiritism, and prepare the way for Antichrist's universal religion. It is only the "New Gospel" in another form.

RELIGIOUS SIGNS.

BEFORE we touch upon this subject we had better have the Word of God before us.

"All Scripture is given by inspiration of God [*i.e.*, God breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the Man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17): *i.e.*

FURNISHED COMPLETELY

As the Revised Version puts it. Equipped for his work as a *man of God*. It is the *sword of the Spirit*, and no other weapon can do the work. . . . This sword is voted as an old fashioned thing of no more use than a wooden one for children's play. Some will deign to use it still, *for stage effects*.

Then again; instead of using it for its appointed purpose as God's chosen medium whereby he can and does speak to man, a text is taken out of it to make a pretence, or for a peg to hang on some threadbare commonplaces, and so the preacher wanders into subjects that would be more appropriate for an Urban Council or Board of Guardians:

"How oft, when Paul has served us with a text,
Has Epictetus, Plato, Tully preached!"

If our readers will look back at former numbers of *Things to Come*, they will see how the Word of God has been wrenched from its purpose where some paragraph from a "blue book" would have done quite as well.

It is shocking as well as sickening to see what violence is done to His holy Word. Do people "pay for sittings," that they may hear matters ventilated that they can be informed upon by the outlay of a penny in purchasing an Act of Parliament?

Trades Unions, Water, Gas, County Councils, Drainage, Women's Conventions, War, and every conceivable subject except that which they ought to be able to declare, but evidently are not competent to give. But we suppose those

with families are in some measure helpless, because, "having sittings," they must submit to the ponderous solemnities and meaningless attitudes and platitudes misnamed *divine service*. In this way people are tricked into a "place of worship," when it is nothing else for the time being than a political hall with a few hymns thrown in. We give a specimen of what we refer to.

SERMON BY THE BISHOP OF SOUTHWARK.

"O ENGLAND, THEY SHALL PROSPER THAT LOVE THEE!"

The Bishop prefaced his sermon by an appeal for aid to the Assistant Clergy Fund, to which the offertory was devoted. His text was, "Our feet shall stand within thy gates, O Jerusalem, whither the tribes go up."

After remarking that his text was

"TAKEN FROM A LATE PSALM"

referring to the Jews, showing

"They prayed for the peace of Jerusalem, and knew that in the long run the words would come true, 'they shall prosper that love thee'" he takes a liberty with God's Word which shows a bold temerity and in a *professed* servant of God, indicates a spirit of irreverence:—

"Thousands of years later in the world's history, continued the Bishop, we saw a great race of people, powerful, like those of whom he had been speaking, in imagination and in executive, distinct from all the earth in certain characteristics, and that race was the Anglo-Saxon. . . . His heart went up for the old land, he prayed for her peace and prosperity. 'England!' exclaimed the preacher, applying the familiar words of pathos and devotion, 'O England, they shall prosper that love thee!' In the Empire of the British race he saw the purpose of God, a destiny to which God had called it."

There is nothing approaching "*pathos and devotion*" in such forcing of a subject and forcing the words to another theme altogether. This is nearer bathos than pathos. "It is required in stewards that a

MAN BE FOUND FAITHFUL," NOT FANCIFUL:

"On such an occasion he might magnify the office of those who bore rule in this great city, and might speak without flattery of the Corporation's rights and privileges, of its temporal dignity, of its wealth, of its splendid hospitality, and of its upright character."

In his eagerness to magnify the office of the *City Corporation*, he certainly failed to magnify his own office.

"The forces of evil seemed sometimes to be greater than the forces against them. Let London be true to her position in the Empire, and that Empire true to its destiny. Let them pray for the peace of London and of England!"

And so endeth this lesson.

ANOTHER PHASE OF ECCLESIASTICAL REBELLION.

Few passages of God's Word have received such a universal consensus of interpretation as that of 1 Cor. xi. 6-10. In spite of the acknowledged difficulty underlying this scripture and of the mysterious reason given, there has never been any question as to the absolute authority of the Divine precept itself, that women are to have the head covered in the worship of God, as men are to be uncovered. Both are equally irreversible.

It is a sign of the times that action should be taken which ignores this scripture, and proceeds as if it had never been written, and as though God had never spoken.

"The pastors of the various Methodist Churches in Cleveland, Ohio, recently announced from the pulpit that the Church Board had made a rule to the effect that every woman present should remove her hat during services both morning and evening.

"The announcement created some little excitement, but was readily accepted, although in several instances the women, after the services were over, asked the pastors to provide a cloak-room, where the hats might be safely deposited.—*Dakiel*."

Such action as this is contempt, if not defiance, of the Word of God. It is an insult which profanely sets God completely aside, denying His right to lay down the way in which He will be approached in worship.

The above cutting from *The Evening News* (March 29) shows whence this insult proceeds, and how it was received. No wonder it "created some little excitement."

But, being an act of rebellion against God, we are not surprised to find that it was "readily accepted." Truly, God is not in all their thoughts (Ps. x. 3).

SPIRITIST SIGNS.

SPIRITISTS FEELING THE LASH.

The Two Worlds has devoted more than a column to *Things to Come*. The anger of the Editor appears in every paragraph, and he considers that this journal is "a discredit to the Christian movement."

This disposition is sure evidence that our remarks have told. The damaging extracts from their own books and magazines cannot be answered or conjured away by explosions of wrath and language of denunciation.

"Scurvy treatment," "religious buffoon," "senseless jargon," "sheer impertinence," are words of mere wind, but they serve to prove that argument is lacking, and tell of utter inability to maintain the cause that in this silly way he would try to defend.

This gives us great encouragement to return to the charge. These Spiritist Editors are more bitter against the theology of *Things to Come* than against the exposure of their blasphemies, as the following extract will show:

"It is a good sign this, for when the fossilised relics of a bygone theology lift up their voices and cry aloud against anything, there is a certainty that they are being touched by the invasion of that something" (*The Two Worlds*, March, 1900).

The writer of this paragraph seems to take it for granted that his readers will be satisfied, if, in the place of argument, he can gain their sympathies by profanity of speech; for he adds:

"There is no doubt in the minds of the authors of this paper as to the character of Spiritualists; they are of their father, the devil, and must naturally be prepared for the *baptism of fire*, which is to be theirs in the beyond" (*Ibid.*).

What we did write, and repeat, is this: "The Lord came with ten thousands of His holy ones, to execute judgment upon all; and to convict all the ungodly of all the works of ungodliness which they have ungodly wrought, and of all hard things which ungodly sinners have spoken against HIM (Jude 14, 15 R.V.).

These are not our words. They are the words of God the Holy Ghost, and that is enough for us.

But the following complaint is pre-eminently childish and puerile:

"The articles on Spiritism are founded upon statements made by Spiritualists years ago, and are evidently concocted by some orthodox 'Rip Van Winkle,' who is yet scarcely aware that he is awake" (*Ibid.*).

Could anything be fairer than to take their unveiling from its source and beginnings?

The introducers of a new revelation are those that should speak with authority. These writings are advertised to the present time. Now, it suits them to repudiate their teachings, or cast a stigma upon them because they lack novelty. Then it was heralded as a new revelation. An extract from the writings of the late Judge Edmonds will confirm this: "And here I would say by way of parenthesis, that independently of this NEW REVELATION . . . etc." (*Letters and Tracts on Spiritualism*, by Judge Edmonds, Memorial Ed., pp. 92). As the writings and "statements made by Spiritists years ago" seem to awaken unpleasant memories we will give another paragraph:

"If we do not bring devils with us into the circle, we may attract them or find them there. To prevent the influence of what are called elementary spirits, but which we prefer to denominate by the vigorous old word known to our ancestors—'devils'—a calm condition of mind with thorough knowledge of divine protection is necessary" (*Spirit. Mag.*, No. 213, Sept. 1877).

In those "early" days God had not been quite abandoned; they had not got so far as one of their latest writers, who says:

"God unconsciously rules, by limitations and possibilities, the universe. Though man and God work together, both are unconscious of each others exact condition" (*The Two Worlds*, March, 1900).

This displays the animus at the bottom of their new revelation.

"THE FOOL HATH SAID IN HIS HEART THERE IS NO GOD."

This is the secret of their bent of mind. We advise Spiritists to follow the counsel of their present-day co-worker, the editor of *Light*—"leave the Bible alone."

Even their own paper, *The Two Worlds*, has found it necessary to raise a protest against the effort to traduce that Book that we Christians reverence and seek to follow (see *Things to Come* for April).

It seems though, that the Editor of *The Two Worlds* has not paid much attention to the rebuke contained in his own columns, for he is unable to make an allusion to it without manifesting his contempt for it, and trying to defame it.

"It is remarkable how many methods there are of 'searching the Scriptures.' You can find almost anything you want there, save information on such questions as the size of Noah's ark" (March, 1900).

But it gives very accurate information as to

THE DESTINY OF THOSE WHO SCOFF AT IT.

"The Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. . . . Therefore as the fire devoureth the stubble, and flame consumeth the chaff, so their word shall be as rottenness. . . . Because they have cast away the law of the Lord of Hosts, and

DESPISED THE WORD

of the Holy One of Israel" (Isaiah v. 16-24).

And again, "Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts xiii. 41).

"The fact that the churches are accepting Spiritualism goes to show that its truths are being recognized, and I may assure my friend, the writer of the article under discussion, that one of the 'things to come' is a general acceptance of the teachings of that system of which he says:—

'Then what other conclusion can be arrived at than this—'SPIRITISM IS THE WORK OF DEMONS.'"

Spiritists draw a wrong conclusion from this fact, for instead of this being a proof of the Divine authority of Spiritism, or "goes to show its truths," it is exactly the reverse. The very fact that "the churches are accepting Spiritism" confirms what we have been setting forth in these columns for years. It shows that the churches are on that "down grade" which the Word of God so clearly proclaims should mark their course in these last days. We refer him to the numbers

of *Things to Come*, Oct., page 46; Dec., page 72, 1899, and that will confirm what we assert.

The Editor of *The Two Worlds* only states facts in this avowal, for we have a handbill before us, which announces a "lecture on Spiritualism," when a Reverend gentleman, a Baptist minister, will take the chair. In fact, it has become a sad and serious reality, that when we find a subject popular in the pulpit, it is a positive proof that it is in conflict with the Word of God. The one who spoke these words we now quote, as an advocate of Spiritism, put more value on God's truth than many ministers now preaching the Gospel of Humanity (proving that they are enemies to the cross of Christ).

"None who speak by the Spirit of God call Jesus accursed; secondly, that none, who call Him accursed, speak by the Spirit of God. The two propositions are relative and convertible. It is therefore clear that a control which denies the divinity of the Son of God must be that the proposition *Æqualis Patri secundum divinitatem*,* regarding Him as false, and assumes as a major premiss, or as an antecedent proposition, which few would dare to put—that *He told a lie*."—Dr. C. Carter Blake, *Spirit. Mag.*, page 402, No. 213, Sept., 1877.

But as the "statements made by Spiritualists years ago" are now to be looked upon as of no value, this supposes that the present enlightenment will be found of supreme value. We will give our readers the opportunity of judging, by giving a specimen of the very latest product of Spiritist wisdom. From this they will learn what *spiritual* food satisfies those that "despise the Word of the Holy One of Israel." The subject is counted of such importance that the article giving the joyful news is reproduced from another magazine. It is this: the comfort that everyone may derive by the possession of

"A MOLE ON THE NOSE."

"A mole on the nose gives success in business, and especially in undertakings of a speculative or gambling nature; on either lip it is a sure indication of an epicure, on the chin it denotes prosperity and the esteem of one's friends, and on the throat that the person will become rich by marriage."

It seems that the value of the "mole" is greatly enhanced according to its colour, size, and position. Decency forbids our quoting the details as to the latter; but as to the former we are solemnly informed:

"We must not forget also the shape and colour of the moles, because each will add to or diminish the force of the indication. The larger the mole the greater the prosperity or adversity it brings; the smaller, the less will be the good or evil fate foretold. Round moles are the best, and the deeper the colour the more pronounced will be the good or bad fortune, while the lighter colour gives less of either.—*The Sunflower* (quoted in *The Two Worlds*), March 9th, 1900.

The Holy Spirit, through Peter, warns of such delusions in these words: "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of," and as to their end the apostle is emphatic. "For it had been better for them not to have known the way of righteousness, than after they

i.e., Equal with the Father as touching His Godhead. (*Ed.*)

have known it, to turn from the holy commandment delivered unto them" (2 Peter ii. 2-21). Such

"WALLOWING IN THE MIRE"

indicates the low moral tone to which those must descend who are fed on such garbage. Just by way of contrast we will give a few verses from that portion of the Word of God that the Editor of *Light* is content to "stake the great question, whether there is or is not a Divine revelation," viz., the Book of Psalms (see our April number).

"Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed, saying: let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh. The Lord shall have them in DERISION" (Psa. ii. 2-4).

Our readers will find more to encourage hope, and establish faith, in such a prospect, than all that can be derived from having

"A MOLE ON THE NOSE."

Editor's Table.

OUR next Number (June) will conclude the present Volume, and we would again call attention to the notice of our forthcoming papers on the Apocalypse. We would impress upon our readers the importance of renewing their subscriptions and orders for the new volume, which commences with the July number.

We may add the following to our former note: that our object is not to controvert the many opinions of the various schools of interpretation, but to find in the book itself, and in Scripture generally, the great governing principle which is the key to the book. In the first chapter God has introduced fifteen points, like so many wards in the key, and placed this key at the threshold so that none need err who use it. Our first business will be to fully consider these fifteen points, or *theses*, before we proceed to make use of them in the interpretation of the book.

Some are doubtless already aware that the enemies of inspiration have raised serious objections, based on weighty evidence, that the framework of the book is astrological. They assert that this is a proof against Divine revelation. Even those who are not opponents are astounded at the fact, and take refuge in the poor explanation that the Apostle John only appropriated the symbols from Pagan theology.

One of our objects will be to expose Satan's travesty of God's plans, and show how it is met and shattered in the book of Revelation. This will probably take the form of an appendix when the articles are republished in a separate form.

MOUNT CARMEL MISSION.

MR. AND MRS. D. C. JOSEPH, of the Mount Carmel Mission to Israel, are returning to England in consequence of ill-health. Should the Lord be pleased to restore them after a little rest, Mr. Joseph will be glad to address meetings upon Biblical subjects about the Land, the King, and the People. Mr. Joseph can be addressed—care of F. Newth, Esq., Oakleigh, Grove Road Sutton, Surrey.

THINGS TO COME.

No. 72.

JUNE, 1900.

Vol. VI. No. 12.

Editorial.

MARAN-ATHA.

SOME passages of God's Word derive their chief importance from some remarkable word or words employed.

Others derive their chief importance from some wondrous truth that is revealed.

Others from the solemnity of the fact stated.

Others again have their special lesson for us because of the place where we find them.

For all these reasons, the passage is remarkable which says:

"If any man love not the Lord Jesus Christ, let him be Anathema: Maran-atha."

It contains peculiar words. It reveals an important truth. It states a solemn fact. And it occurs in a significant place.

Where does it occur? It speaks of the "curse," but it is not in Galatians. It speaks of "love," but it is not in John's Epistles. It speaks of the Lord's coming, but it is not in Thessalonians.

-No! These words are addressed, of course, to all, in all time, and they come with all their solemn application to us. But all the more solemnly do they apply to us when we consider the special interpretation of them in relation to the saints in Corinth. For it is the exact place where the words occur which gives them their great and important lesson for them and for us.

The first epistle to the Corinthians is a long epistle. In the course of it the Holy Spirit has to rebuke many practical evils, and to correct many doctrinal errors.

1. There were divisions among the Corinthian saints (chap. i), and these divisions were brought about by ordinances. Not recognizing the One Body which God is making in Christ, they were setting up and occupied with their own Bodies, just as Christians are to-day. According to the minister who baptized them, so they called themselves; and to such an extent that Paul is thankful that he never transgressed his mission except in three or four cases which he names (1 Cor. i. 14).

2. This led to another evil (chap. ii.). They became carnally-minded: *i.e.*, they minded the things which pertain to the *flesh* rather than to the *Spirit*; to human divisions instead of Divine union in Christ; to the names of fallible men, instead of to the name which is above every name.

Such carnally-minded saints were not in the condition to receive the revelation concerning the Mystery (1 Cor. ii. 1, R.V.; iii. 1-5). When the apostle went to them he had to

confine himself to the elementary (though foundation) truth as to Jesus Christ and Him crucified. He judged it better to confine his preaching to this truth, as they were not fit to receive the truth involved in and flowing from *Jesus Christ, and Him risen again!*

True, they had knowledge and what the wisdom of man could teach: but this knowledge only "puffeth up;" It does not "build up."

3. Hence (chap. iii.), they were puffed up one against another (iv. 6, 18, 19; v. 2). They gloried in men (*i.e.*, in the flesh), and not in God (iii. 21; i. 12; iii. 4, 5, 6; iv. 6).

4. Hence there were sins of uncleanness among them (chap. v).

5. Brother went to law with brother before the ungodly* (chap. vi.)

6. There were offences against the consciences of weak brethren† (chaps. viii. and ix.): *i.e.*, brethren of a tender or, as some call it, a scrupulous conscience.

7. There were other evils and errors arising out of the ordinance of the Lord's Supper (chap. x., xi.), as there were out of the ordinance of baptism. The source was the same. Carnally-minded, they thought of themselves, and were lost in the means rather than in the end.

This simple ordinance was, at once, thought too little of and too much of. The mistake was a double one, and it has ever since been made by all who think more of it than of Him; more of ordinances than of Christ.

8. But not only were there errors of ritual, there were errors of doctrine. Chap. xv. shows that the great doctrine of the resurrection was called in question, and that special pains are taken to establish it in all its truth, and in all its meaning.

But now, the great point for us to notice is that the epistle ends with the solemn reference to the fact that the Lord is coming again.

Maran-atha are almost the concluding words of the epistle. Indeed, they do conclude it, with the exception of the final added blessing.

They are two Aramaic or Syriac words.

MAR is the Syriac word to-day for Lord.‡

The N is the Syriac suffix, meaning *our*. So that

ܡܪܢܐ, *marana*, means *our Lord*.

ܐܬܗܐ, *atha*, means *he cometh*.

So that *Maran-atha* means *our Lord cometh*.

* This was the point. In our day, some of our judges are better Christians than many of the "brethren" who hesitate to go before them.

† The point here is brethren in Christ, not the "brotherhood of man."

‡ Some will remember the Syrian Bishop, Mar Gregorius, who visited England a few years ago. The lord Gregorius, like our "lord Bishop"!

But, if we have ears to hear, the fact of this word coming here, and nowhere else, speaks to us.

Everything contained in this epistle is no longer to be looked at in the light of the past or the present, but in the light of the future.

There are grave errors corrected, and serious evils reprov'd, but when it is to be a question of the Lord's coming, and of the "Anathema," or curse, which will then alight on all out of Christ, it is no longer a question of life or walk. It is *a question of the heart!*

"If any man love not
the Lord Jesus Christ."

As much as to say:

You may be devoted to your own ecclesiastical bodies, but yet have no love for the Body of Christ—either for the Head or for the members.

You may be pure, and temperate, and moral in life, and yet have no love for the Lord Jesus Christ.

You may be perfectly correct in your ritual, and orthodox in your creed, and yet have no heart for the Person of Christ.

Yea, you may have the whole of these combined together, and yet have a heart of ice to the glorious Person of the Lord Jesus.

And as such, have and hear only "Anathema" when "our Lord cometh."

Many motives may move me now and here.

I may be exact in my religious duties and ecclesiastical observances, because I love my church.

I may be orthodox in my creed, because I have a love of dogma.

I may be very philanthropic, because I love others.

I may be very moral in my life, because I love myself.

But none of these things will be of any account when "our Lord cometh."

Christ will then be the one test. In what relation do I stand to Him? Did I die when He died? Did I rise when He rose? Do I love Him for all He has done so wonderfully for me, a poor lost unworthy sinner?

These are the questions which have to be answered.

True, they are not put to-day. The churches put forward their plans and purposes, unmindful of Maran-atha.

It is "good will to men" which takes the place of "glory to God" to-day, or which is at any rate put before it. Social schemes take the place of the gospel of God's grace in most of our pulpits, as though there could be any true morality, or genuine philanthropy, or real church-work, apart from Christ.

When He, and love for Him, are not the source of all their efforts, all are cold, barren, lifeless, and worthless, and all will come under that solemn anathema, when "our Lord cometh."

But this "love" for Him is no mere "falling in love," as many teach! It is "the love of God shed abroad in the heart by the Holy Ghost." It is the "fruit of the Spirit." Only this love which comes from God, and returns to Him, and is the result of His own work in us, ascends back again to Him, fragrant with the perfume of the merits of His beloved Son.

This is the lesson which is taught us by the word "Maran-atha," and its power arises from the place where it is written for our learning.

May that same Holy Spirit who inspired it in the Book, inspire it also in our hearts, causing it to work there effectually for His own glory.

Contributed Articles.

THE EPISTLE TO THE COLOSSIANS.

Second Paper.

BY DR. BULLINGER.

CHAP. ii. 8-23.

Doctrinal Correction: we having died with Christ.

THE Structure of the Epistle as a whole (see page 123) reveals the fact that, with the exception of the Solicitude (in C and C), the great bulk of the Epistle is made up of Doctrinal Correction (in D and D)

It will, therefore, be necessary for us to get the scope of these two main portions, in order that we may be able to understand and gather the design and import of the words.

First, therefore, let us give

THE EXPANSION OF D. (ii. 8-23).

Doctrinal correction: we having died with Christ.

D	c | ii. 8. Caution. "Let no man deceive you."
	d | ii. 9, 10. Christ the Head: and we complete in Him.
	e | ii. 11-15. Ordinances, therefore, done away in Christ.
c	| ii. 16-18. Caution. "Let no man judge you."
	d | ii. 19. Christ the Head: and we nourished by Him.
	e | ii. 20-23. Ordinances, therefore, done away in Christ.

Having thus got the scope of the first of these two great central members of the Epistle, we are now in a position to apply it to the interpretation of the words and expressions employed; for we thus hold the key in our hands, without which it is impossible to give a true exegesis.

We see at once that in the one we have correction for doctrinal failure with regard to Ephesian teaching as to our having "DIED WITH CHRIST" (D, ii. 8-23); while, in the other, we shall see that we have correction for doctrinal failure with regard to Ephesian teaching as to our being "RISEN WITH CHRIST" (D, iii. 1—iv. 1).

It is interesting to notice that the *caution* given in "c" (verse 8) corresponds with that given in "c" (verse 16); and how our completeness in Christ is brought out in the other two members respectively.

We now give our translation of
D. (ii. 8-23).

Correction of doctrine: *we having died with Christ.*

c. (ii. 8). *Caution: not to be deceived.*

See to it, lest (The indicative fut. after βλέπετε μή, instead of the usual subjunctive (Luke xxi. 8), shows that the danger is real and present; compare Heb. iii. 12 and Mark xiv. 2) **there shall be anyone who secures you as his prey** (you who have such a perfection and completeness of standing in Christ. The verb συλαγωγέω, *sulagōgēō*, to carry off prey, occurs only here in N.T.) **through his philosophy—yes, his vain, deceitful philosophy** (This is the force of the figure *Hendiadys* here) **according to the tradition of men, according to the stoicheia** (*i.e.*, the religious ordinances and rites) **of the world and not according to Christ.**"

The warning is heightened, by first stating the danger *positively* (twice), and then repeating it *negatively*, so that there may be no mistake about the matter. It is the figure *Pleonasm*; used here to give great emphasis.

We have here, also, in this chapter a wonderful link which unites Galatians and Colossians, and confirms our statement as to the object of these two epistles.

It is very remarkable that the word στοιχεῖον* (*stoicheion*) occurs only in two of these seven epistles, *viz.*, Galatians and Colossians—the two epistles which are corrective of errors of doctrine. And it occurs twice in each epistle, thus linking them together (Gal. iv. 3, 9 and Col. ii. 8, 20). The word occurs seven times in all in the N.T.; and, as usual the *seven* is divided into *four* and *three*, the other three occurrences being outside these epistles to the churches (Heb. v. 12 and 2 Pet. iii. 10, 12).

It is curious also that, in Galatians, the A.V. translates the word twice "elements," with *rudiments* in the margin; and in Colossians, twice "rudiments," with *elements* in the margin. The R.V. renders the word alike in all four passages, *viz.*: "rudiments" in the text and *elements* in the margin.

The word refers to *ceremonialism*, whether pagan or Jewish; whether the Essenic asceticism; Heathen mysteries; or Jewish meats, drinks, washings; days and months, seasons and years, etc., etc. (Gal. iv. 10).

Three times out of its four occurrences in these two epistles, the word is connected with the "world" (κόσμος, *cosmos*), and refers to what is material as opposed to what is spiritual.

In Gal. iv. 8, these *stoicheia* are referred to thus:—"When ye knew not God, ye did service" (or "were in bondage," the same word as in verses 3 and 9) "to them which by nature are no gods." The *stoicheia* were the religious rites and ceremonies of heathen idolatry.

In Greece to-day every mountain, tree, grove, and fountain, has its *stoicheion* or divinity, who has to be appeased and propitiated.

* The verb στοιχέω (*stōichēō*), to walk, occurs five times (Acts xxi. 24. Rom. iv. 12. Gal. v. 25; vi. 16. Phil. iii. 16), and means to walk according to religious observances.

These Galatians had been such idolaters (verse 8); but they had abandoned these rites and ceremonies for Christianity, and yet wanted to bring in the *stoicheia*, or the rites and ceremonies of Judaism, into the Church.

The same term is thus applied both to Paganism and Judaism; and, from the standpoint of being "all one in Christ Jesus" (iii. 28), the Jewish rites of circumcision, purification, and the observance of "days and months and times and years," etc., are put upon the same level as the worship and propitiation of spirits in trees and mountains, etc. And the Holy Spirit asks by the Apostle, "When ye knew not God ye did bond-service to them which by nature are no gods: but now having known God, . . . how turn ye **again** to the weak and beggarly *stoicheia* whereto ye desire **again*** to do bond service? Ye observe† days and months and times and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 8-11).

So here, in Col. ii. 8, 20, we have exactly the same thought and argument.

Here, then, we have the source of all the errors of doctrine. Four distinct warnings are given (*viz.*, ii. 4, 8, 16, 18), lest the saints should fail to hold fast the truth (contained in the Epistle to the Ephesians) concerning Christ as the Head of the Spiritual Body, and the individual perfection of the members in Him, as regards their standing before God, with its consequent result as regards their position among men.

All the danger consists in "not holding the Head" (ii. 19). Therefore it is that the saints are exhorted, in verse 6: "As ye have received Christ Jesus as the Lord, so walk ye **IN HIM**," etc. Their safety lies in holding fast what they have received concerning **HIM**, giving no heed to enticing or persuasive words.

To preserve them from man's vain deceitful philosophy (so-called), the Deity of Christ is set before them, and the fact of their spiritual perfection and completeness in Him is emphasised.

This is the subject of

d. (ii. 9, 10).

Christ the Head: and we, complete in Him.

For in Him dwelleth (mark the present tense) **all the fulness† of the Godhead** (θεότης, *theotēs*, only here in N.T., not θεϊότης, *theiotes*, as in Rom. i. 20, which only means *divinity*, and rightly so. But, here, it is *Godhead* as to essence, not merely *Divinity* as to character) **bodily** (*i.e.*, corporately. Or, "For in His person God dwells amid all His possessions in bodily form).

And in Him ye are made‡ complete (R.V., "made full;" what a wondrous fact! How

* The figure of *Repetition*.

† The force of the preposition παρά (*para*) in composition with the verb, gives it the force of our "mis-." And the middle voice suggests a personal application. In no instance in the N.T. is it used without a sinister reference. "Ye observe," but ye really *mis-observe*.

‡ πλήρωμα (*plerōma*) is the result or product or act of the verb: *complement* or *filling up*: *fulness* in exchange for emptiness. We, the *filling up* of the Body, completing it as to its members: and Christ the Head, the *filler up* of the members with all spiritual blessings, gifts, and graces (Eph. i. 3, 25). Compare Eph. iv. 13 and P xxiv. 1, 2.

calculated to make all ceremonial ordinances appear to be the weak and beggarly things they really are), **who is the head of all government and authority** (The two words ἀρχή, *arche*, and ἐξουσία, *exousia*, occur together frequently, as in Eph. i. 21. Sometimes they are human (Luke xii. 11. Tit. iii. 1); and, sometimes spiritual, either good (Eph. iii. 10) or evil (Col. ii. 15), or both (1 Cor. xv. 24). In Rom. viii. 38, we have ἀρχαί (*principalities*) without ἐξουσίαι (*authorities*); and in 1 Pet. iii. 22 the reverse).

e. (ii. 11-15).

Ordinances therefore done away in Christ.

in whom ye were circumcised also (the aorist here marks a definite time when this was done, viz., at Christ's burial) **with a circumcision** (three-fold in nature, viz., 1st, its *character*) **not done by hand** (*i.e.*, spiritual, not material; not a ceremony performed on the eighth day (Phil. iii. 3, 5); 2nd, its *extent* and completeness, having reference not merely to a part of the flesh, but to the old man himself) **in the putting off of the (whole) body** (that is to say) **the flesh*** (by reckoning ourselves as having died with Christ (Rom. vi. 6, 11); and 3rdly, its *author*; it is not the circumcision of Abraham or Moses, but) **in the circumcision of Christ** (*i.e.*, accomplished by Christ. Gen. of origin or instrument); **having been buried together with Him in His baptism** (*lit.*, the baptism of Him, in His baptism unto death; *i.e.*, in His burial. Mark x. 38; Lu. xii. 50. Compare Rom. vi. 3-5).[†] The aorist tense puts the burial as being contemporaneous with the circumcision; *i.e.*, ye were circumcised when ye were buried with Christ. Thus far we have the end of the Old Man. Now we come to the origin of the New Man), **wherein (in His burial) ye were raised with him also through faith** (that is to say through the superhuman) **power of God** (who did not leave Christ in the tomb, but) **who raised Him from the dead.**

And you (Gentiles: compare iii. 7, 8; Eph. i. 13; ii. 1, &c., 11, 13, 17, 22; iii. 2; iv. 17), **being** (ὄντας, *ontas*), **being**, as marking the state, *i.e.*, being judicially viewed as) **dead as regards your sins** (the preposition ἐν (*en*) *in*, goes out according to Tischendorf, Tregelles, Westcott and Hort, and R.V.) **and the uncircumcision of your flesh** (*i.e.*, your uncircumcised state as Gentiles) **He quickened, even you** (these two words must be added according to Lachmann, Tischendorf, Tregelles, Alford and R.V.‡ Even you, I say), **together with Him** (Eph. ii. 5), **having graciously treated us** (*i.e.*, both you and us) **as to all our transgressions, (and) by cancelling the bond** (χειρόγραφον, *chirographon*) is the idiomatic legal term for a note-of-hand, Juvenal xiii. 187; xvi. 14) **standing against us with its demands** (Eph. ii. 15, "the law of command-

* The words τῶν ἁμαρτιῶν (*ton hamartion*), *the sins of*, must be omitted with all the Textual critics and the R.V.

† See *Figures of Speech*, Ellipsis, pages 18, 19.

‡ The Vatican MS. (B) reads "us" instead of you.

ments contained in ordinances." This is the force of the word δόγμασιν, here, as in Luke ii. 1. Acts xvi. 4; xvii. 7. Eph. ii. 15, and here. The word occurs nowhere else in N.T.), **which (bond) was directly opposed to us** (referring to its active hostility rather than to its valid claim in the previous clause). **He hath* taken it** (*i.e.*, the bond) **also** (as well as the body of flesh, though this latter is at present in abeyance until the time for our resurrection shall have come. This is what is implied in the word "also") **right away, having nailed it** (the bond) **to (His) cross (and) having despoiled** (ἀπεκδυσάμενος, *apekduσαμενος*, a word never before used) **the governments and the authorities** (see above under verse 10, and compare Luke xxii. 53. Heb. ii. 14, 15). **He exhibited openly the spoil** (as trophies) **making them** (you and us) **triumphant in Himself** (compare the only other occurrence of the word θριαμβεύω, *thriambeuō*, in 2 Cor. ii. 14. Observe there the "us," and the "you"; and, "us" in this context. Christ is the "head of all principalities and power" (verse 10), and having despoiled these, He makes you and us to triumph in Himself—the Head.)

The ordinances referred to here belonged to the rites and ceremonies of Religion as distinct from Christianity. In Christ they are done away. The Holy Spirit teaches us here, through Paul, that for those who are in union with Christ the Head, as members of His Body, these ordinances have been fulfilled, and are ended and done away in the body of His flesh through His death.

To return to them, therefore, in any way, is to deny our completeness and perfection in Christ. It is practically to say that He is not sufficient, that something further is necessary to be added to Him, that in spite of all He has done and notwithstanding all His merits, we are incomplete, and need some ordinance to make us quite complete.

If believers died with Christ and were buried with Him, there is an end of the whole matter. What has a dead person to do with ordinances? They were perfectly useless to us when we were dead *in sins*; and now, since we died with Christ, we are useless for them. The bond which stood against us in all its valid claim consisted of ordinances (ver. 14). This bond He has taken away and abolished (Eph. ii. 15). The Second Man bore the sentence passed upon the first man, and endured the curse of the law given through Moses (Gal. iii. 13). By His burial He returned to the ground whence man was taken (Gen. iii. 19), and put off all that belonged to Him in relation to Israel and to the earth. His Divine glory was veiled when the Living One became dead, and was laid in the grave. But that which seemed like defeat was really victory (Heb. ii. 14); for God raised Him from the dead, and in His resurrection He led captivity captive. He triumphed over all principalities and powers that were opposed to Him. His triumph was shown openly in heaven above, and on earth in the

* This perfect, standing in the midst of aorists, is very emphatic. It denotes finality, meaning: "He hath finally taken it right away and for ever."

power that accompanied the preaching of Christ crucified and risen.

This being so, another warning becomes necessary, and we have it in

c. (ii. 16-18).

Caution: not to be judged.

Let no one therefore judge you in the matter of eating or drinking (*i.e.*, seeing that the bond of ordinances is cancelled, beware of subjecting yourselves to man. Suffer no man to call you to account in the matter of eating or drinking) **or in the matter of a feast or new moon or of a Sabbath day** (the three words go together as embracing all the sacred seasons. 1 Chron. xxiii. 31. 2 Chron. ii. 4; xxxi. 3. Ezek. xlv. 17. Hos. ii. 11), **which things are a shadow of the things (realities) to come, but the Body** (which is the real substance) is **Christ's**. (These things were the shadows of the *future Millennial Kingdom*, and do not now concern those who have been crucified and buried with Christ. We are the Body of Christ, and therefore hold quite a unique position with regard to that kingdom. Being risen with Christ already (*de jure*), we are to be judged and esteemed as such. Resurrection places us beyond all earthly judgments. Hence follows another warning, verse 18.) **Let no one condemn you** (or give judgment against you). (See A.V. margin for a similar rendering. This is the force of *καταβραβεύτω*, *katabrabeuctō*, which occurs only here. The preposition *κατά*, *kata*, points to a hostile judgment which wrongs the person judged), **having pleasure** (This is a common meaning in Sept. of *θέλων*, *thelōn*, *willing*. See in 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 Kings x. 9. 2 Chron. ix. 8. The verb also has the force of *wilfulness*, see 2 Pet. iii. 5. The participle falls in with the other statements about the wilfulness of these false teachers who sit as judges) **in the religious humility* of angels** (*i.e.*, entertained by angels; the humble position which they take, veiling their faces before God, and not having our boldness of access, Rom. v. 2, etc. Their standing is not yours. You stand before God in Christ; and therefore do not let any one wrongly condemn you of the standing God has given you, and make you willing to accept a lower standing through a false humility), **taking his stand upon** (so R.V. margin) **the things which he hath seen** (T. Tr. A. W.H. and R.V. omit *μή*, *mee*, *not*) **vainly puffed up by his old nature** (*lit.*, by the mind of his flesh).

The exhortation here is plural: but the warning is directed against some individual who, puffed up and led by his old nature, would fain teach them that as angels in their worship "veil their faces," and take the most humble place, therefore it was only becoming that they (and we) should do the same. These were the only things that the fleshly mind could see. This was the only

* This is the figure *Hendiadys*, by which two words are used, "humility and religion," but one thing is meant, "humility—yea, religious humility." *θρησκεία* (*threskia*) occurs in Acts xxvi. 5; Jas i. 26, 27, and is always rendered *religion*, not *worship*. So, in LXX., Wisd. xi. 15; xiv. 16, 18, 27, always of false religion

standing that the flesh could comprehend. But these Colossian saints were not to be defrauded of that high standing which they had in Christ, which enabled them to come with boldness to the throne of grace.

There is nothing here to lead us to suppose that these saints had fallen so low as to worship angels. There is no historical basis for such a tradition. It is evolved wholly from this passage, by those who fail to see its true scope, which is far too high to warrant us in believing that these saints needed a warning against angel-worship!

Not only is Christ the head, and we are *complete* in Him, as in d. (ii. 9, 10); but He is the Head, and we are *nourished* by and built up in Him.

This is the statement in

d. (ii. 19).

And not (*οὐ*, *ou*, not *μή*, *mee*, denying it as an absolute matter of fact. He may think he holds it, but he does not) **holding fast the Head, from whom the whole Body, by means of the junctures** (*i.e.*, the points of contact) **and ligaments** (Galen uses the word *συνδέσμων*, *sundesmōn*, of muscles or tendons, etc.), **being bountifully supplied** (with all necessary nutriment), **and knit together, increaseth with the increase of God** (*i.e.*, wrought by God).

It is not merely *unity* which is taught here (as in Ephesians), but *growth*. This is the ultimate result of the intermediate processes. The origin of all is God: who hath given Christ to be the Head over all things to this wondrous Body. Christ, the Head, is the *source* of all; but the members of the Body are made and used as the *channels* of communication in their mutual relation to Him and to one another.

To cease "holding the Head," therefore, is to lose, practically, all our special privileges as members of His Body. It is to take up an attitude before God in our access to Him below that in which His love and grace has set us. It is to take the place of humility as the angels, as servants instead of sons, even the sons of God. It is to worship with veiled faces at a distance, instead of "with unveiled face, beholding the glory of the Lord" in the face of the glorified Lord Jesus. It is a feigned humility, not apprehending the exceeding riches of the grace of God toward us in Christ Jesus, which is sure to issue in a regard for visible things and religious ordinances, which are the natural objects of the fleshly mind (the Old nature), the only things which it can comprehend or understand.

All this is the sure result of "not holding the Head."

Hence, the theme of ordinances being done away in Christ is again taken up in "e" (as in "e," ii. 11-15).

e. (ii. 20-23).

If then ye died* with Christ from the Stoichela (*i.e.*, the rites and ceremonies of religion as such, see the note above) **of the world, why, as living in**

* This is the *Aorist* tense, to mark the one definite crisis in Christ's death: never the *perfect* tense.

the world (as though you had not died with Christ) **do ye subject yourselves to ordinances**: (as when they wickedly say) '**Touch not (this), Taste not (that), Handle not (the other)**'—**which things are all (destined) for corruption in the using (of them)—according to the precepts and teachings of men (Is. xxix. 13)—precepts which have indeed an argument of wisdom in self-devised religious observances and humiliation (of mind) and discipline of (the) body; yet not really of any value to remedy indulgence of the flesh*** (the Old nature).

Those who are reckoned as having died with Christ, and have the Spirit of God dwelling within them, and therefore are "not in the flesh" (Rom. viii. 9), are "set free from all those restraints which were enjoined by God upon those who were in covenant with Him by an ordinance in their flesh" (Gen. xvii. 13). The law of commandments in ordinances, which has been abolished by the Lord Jesus in His death and burial, includes not only the ordinances of the Mosaic Law, but extends to all enjoined by men. They are "the *stoicheia* of the world" (Col. ii. 8, 20); the observances, rites, and ceremonies of Religion, as distinct from Christianity. They may be taught with a show of wisdom of words, as a self-devised religion of man's will, with feigned humility, and abstinence, and discipline.

This is the present teaching of Christendom; but the result of that teaching, as seen in the present state of the religious world, shows that these things are "of no value against the indulgence of the flesh" (R.V.).

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 JUDGMENT OF THE LIVING NATIONS."

SECOND ADDRESS BY PASTOR F. E. MARSH.

(In Queen's Rooms, Glasgow. June 7th, 1894.)

Matt. xxv. 31-46.

(Concluded from page 127).

IV.—THE JUDGED OF THE JUDGMENT.

Before we note the clear and specific declaration as to the persons who will be judged, let me say a word or two as to who will not be judged. The *Church* of God will not be seen in this judgment of the nations, for God is now visiting the nations with reference to His purpose in connection with the Church; not to bless the nations as nations, but according to Acts xv., to take a people out of the nations for Himself; and those people that are taken out of the nations are to form the Church of God, a remnant—according to the election of Grace—out of Jew and Gentile. Since the Church is taken *out* of the nations, they cannot be included *in* the nations, nor judged *with*

* See R.V. and Lightfoot, *Com.* in loco, for this beautiful and happy rendering.

them. Thus, if the Church of God is taken out of the nations, this judgment cannot possibly include them, for they are taken out of it.

Again, it is clearly stated that Israel is not reckoned among the nations—"Israel shall dwell alone" (Num. xxiii. 9); so the prophecy of the Holy Ghost through Baalam. Israel, while scattered *among* the nations, is distinct from them (Ezek. xxxiv. 11-16; Jer. xxx. 11, R.V.) Again, it seems to me to be equally clear that the heathen—I speak of those who have never heard the Gospel, the great masses in Africa, those who are spoken of in the Word of God as barbarians—are not represented in the judgment of the nations. I pray you distinguish these three things. It seems to me that the nations spoken of (I won't say exclusively) are included in the ten kingdoms spoken of or represented by the ten toes of Daniel's image, and the ten horns seen upon that wild beast in Daniel vii.

That brings me to ask, "Who are the judged in this judgment?" There are three classes specified—"the sheep," "the goats," "the brethren." Who are represented by the sheep? It seems to me the sheep represent those nations that receive the Jew kindly during the time of that terrible tribulation that is coming upon this earth; and that the goats are those nations which treat the Jew unkindly, who will be in concert with Anti-Christ and the false prophet. Who are the brethren? The brethren I take to be Christ's brethren in the literal sense—not those of us who are included in the members of His body, whom He is pleased to call His brethren now—but His brethren according to the flesh. The whole subject of the judgment hinges upon the treatment of those who are represented in the sheep and goats, and this third party who are called "brethren." I pray you to distinguish between these—the sheep are those nations who receive the Jew, and the goats persecute them; and the brethren spoken of are the Jews, so that the judged in the judgment are simply the nations as individuals, of course comprising the nations in the treatment of the third party, called the brethren, literally Christ's brethren according to the flesh.

V.—THE GROUND OF THE JUDGMENT.

The ground of the judgment is found in the words of the Lord Jesus in verses 42 to 45. Now, as I said before, such a basis of judgment as that could never be applied to those of us in this gospel dispensation, because if it did it would mean that salvation depended on works and not on the grace of God; therefore you see the whole reason why those who are represented by the goats are judged, is because of their treatment of Christ's brethren. When we remember what is coming to pass during the period spoken of in Jeremiah as the "time of Jacob's trouble," and the covenant spoken of in Daniel ix. that will be made between the Anti-Christ and the Jews in the land, when the Anti-Christ breaks the covenant in the midst of the last week of Daniel's 70th week; when you remember how Anti-Christ and the false prophet will persecute the Jews, and how Satan will stir himself up, as illustrated in Rev. xii., as the great dragon persecutes the woman and seeks to engulf her in that which he vomits out of his mouth; when you remember the terrible time that will be in the last half of Daniel's 70th week—the time represented to a large extent in the book of Revelation,—then you will see how righteous will be the judgment upon the ten Kings who have acted in concert with the great enemy.

VI.—THE NECESSITY OF THIS JUDGMENT.

Before the Lord Jesus Christ can set up His kingdom on this earth, everything that offends must be gathered out. Before the Lord Jesus Christ can reign in righteousness, unrighteousness must be expelled. And let me remark in

passing, that there is a vast difference between "grace reigning through righteousness unto eternal life," and a "King reigning in righteousness." God's grace now reigns through righteousness unto eternal life—God acts in His righteous grace now in blessing those who believe in Christ; but in the millennium it shall be "a King shall reign in righteousness," it shall be the Lord Jesus Christ reigning, in the person of the Prince spoken of in the book of Ezekiel. When you remember the terrible time it will be, and the terrible state of things spoken of in the Word again and again, and when you call to mind everything will have headed itself up in the personal Anti-Christ, you will see the necessity of Christ's personal intervention and action to put down every opposing voice. I believe that is what Christ means when He says "As it was in the days of Noah, so shall it be in the days of the Son of Man." How was it then? The Lord came and took away by judgment those who were opposed to Him and left Noah and those who were in the ark to repeople the earth and be a blessing upon it; so God is going to gather out everything that offends, as it will be as we read in Zephaniah iii. 8, 9:—

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, *even* all My fierce anger: for all the earth shall be devoured with the fire of My jealousy.

"For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one consent."

Mark the word *then*; then, after He has dealt in judgment, after He has poured upon the nations His indignation, "*then* will I turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one consent.

It is after the offenders are taken away, after the opposers are put down, after there has been this action in judgment, then shall be the time of blessing, and not before.

VII.—THE JUDGMENT.

The sentence which is passed upon those who are represented by the goats (Matt. xxv. 45, 46):—

"Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to Me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."

"Oh" but you say, "you surely do not believe in eternal punishment? You surely do not believe those who are spoken of will go away to eternal punishment?" As I said before, you must not take that sentence alone, you must remember all that goes before. The direct action in concert with the Anti-Christ and false prophet, and all I have already referred to. When Christ says these shall "go away into eternal punishment," I take it that He means eternal punishment. I find that the Greek adjective, rendered "eternal," occurs in the New Testament in seven connections. People say "Oh, I believe in the six cases it means 'eternal,' but not when it is applied to punishment." We read of the everlasting mountains. How do you know they are everlasting? Scientific men say they are eternal, they tell us matter is indestructible. Since the adjective is applied to God the Father, God the Son, and God the Holy Ghost, all the blessings of the believer, what right have any to say it does not apply to the unbeliever. If Christ does not mean eternal punishment, then there is a time coming when God will cease to be; Christ will cease to be; when the blessings of the Gospel will cease to be; and that can never be; therefore the other must be.

Let me, in closing, say a practical word. Turn to Colossians iii. 1-4. Now that is the very thing we were reading about the Son of man appearing in glory, and when He shall appear we shall appear with Him. What is the practical outcome of it? What is the practical application of this subject? People say it is not practical, they say it is not fruitful in its outcome. The Apostle says "Mortify therefore your members; put to death your members which are on the earth." (Read verse 5 of Colossians iii.) If you believe that the Lord Jesus Christ is coming in glory, and that you are coming with Him in glory, I will tell you what it will do. What was it made Abraham the separated man he was? What made him dwell in the tent a worshipper of the true God, even of Jehovah Himself? Because his eyes were on the Glory, he was a separate man; and I tell you, if you are living in the glory, if you are living for eternity, if you are living in the early expectation of the Lord Jesus Christ, if you believe that when Christ appears in glory you will appear with Him, it will make you separate from sin and the world too, for when you come with Him it will then be manifest how faithful you have been as a believer and as a worker for Christ, by the position you will occupy. And remember this *appearing* is always associated with Christian service; but not His *coming*; because His coming for His people is an act of grace, but when He comes with His people, it will then be manifest how faithful we have been to Him by the position we occupy, as illustrated in Rev. xix., for when He comes forth on the white horse, we are seen coming with Him on white horses. What is the thought of an army but a diversity of position and rank? Oh may we be faithful to our Lord—that we may let it be seen, that we believe we are citizens of heaven, separated to God; and it will be so if we are occupied with the Christ of God. If we want a separated life remember this, that the Holy Ghost has said "Every man that hath this hope set on Christ purifieth himself, even as He is pure." How pure is He? That is the limit—we are to seek to be as pure as He is.

Things New and Old.

GOD'S FAITHFULNESS.

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."—1 Cor. i. 9.

THE hand that led the weary soul to Jesus never loosens its hold. That soul is ever in the hand of the Father, as well as in the hand of the Son. The Father is faithful to His children, for He is God, and He will fulfil His word. He will perform His promises. He is faithful also to His Son, in giving Him the reward of His toil, and in permitting Him fully to see of the travail of His soul—for this He promised, and will perform.

In His providence He is faithful in giving, and no less so in withholding. In sending sorrow as well as in causing joy. In pulling down, as in building up. In every way He is faithful. He manifests His faithfulness in placing the fulness of every blessing in His beloved Son, for the supply of His needy ones. All that His faithfulness gives (and His faithfulness gives all) the trusting heart receives as need arises; but all is in His Son. The faith of the believer ever proves the faithfulness of his God and Father in the fulness of fellowship of His Son.

The word "fellowship" means "partnership"—God has called believers into partnership with Christ, in all He is and has, as "the first-born among many brethren"—heirs of God, joint-heirs with Jesus Christ, and He who calls to this, is faithful to carry out His purposes of love. "God is faithful."

[From *Counsels and Thoughts for Believers*, by Thomas More, published by J. Nisbet and Co.]

BLESSED EXPERIENCE.

DR. PAYSON in his last days said: "Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were to be removed, they would be miserable; whereas, God can make them a thousand times happier without them. To mention my own case; God has been depriving me of one blessing after another; but as every one was removed He has come in and filled up the place; and now, when I am a cripple and not able to move, I am happier than I ever was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety."

Examples of Bible Structures.

WE have said a good deal from time to time on these structures, but beyond a few who greatly appreciate them no one has yet taken up or extended the subject, except one or two in U.S.A. We feel it our duty, not to say privilege, to continue to give further outlines; and this month we give one showing how the respective ministries of Peter and Paul are treated in the Acts of the Apostles.

THE TWO MINISTRIES. ACTS OF THE APOSTLES.

- A | i. Peter's preparation and introduction.
- B | ii. 1-13. Peter's spiritual qualification and endowment with spiritual power.
- C | ii. 14—xi. 26. Peter's ministry.
- D | xii. 1-23. Peter's sufferings, imprisonment, and deliverance.
- A | xii. 24, 25. Paul's preparation and introduction.
- B | xiii. 1-4. Paul's spiritual qualification and endowment with spiritual power.
- C | xiii. 5—xix. 20. Paul's ministry.
- D | xix. 21—xxviii. 31. Paul's sufferings, imprisonment, and deliverance.

One result of the above structure is to strengthen the evidence as to the early date of the Acts of the Apostles. In chap. xii. James's martyrdom is recorded and Peter's imminent death. It is inconceivable that Paul's martyrdom could have taken place when the Acts was written, and not have been mentioned.

Bible Word Studies.

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

"KNOWLEDGE."

"Knowledge" is the translation of three different words in the original, each with a definite and peculiar meaning.

I.

SUNESIS. *σύνεσις*, intelligence, quickness of apprehension, refers to the faculties of the mind. Only once is it translated *knowledge*, in Eph. iii. 4, where St. Paul writes: "Whereby ye may understand my *knowledge* (*σύνεσις*) in the Mystery of Christ."

In six other passages it is rendered *understanding*—most appropriately, when we consider the true significance of the word. Thus in Mark xii. 33, "to love Him (God) with all the heart and with all the *understanding* (*σύνεσις*), and with all the soul, and with all the strength" (in short, with the whole being), is more than burnt offerings and sacrifices."

Luke ii. 47, "And all that heard Him," *i.e.*, "the child Jesus," "were astonished at His *understanding* (*σύνεσις*) and answers."

1 Cor. i. 19, God "will bring to nothing the *understanding* (*σύνεσις*) of the understanding ones (*τῶν συνεισῶν*). See also Col. i. 9, ii. 2; 2 Tim. ii. 7.

II.

GNŌSIS. *γνώσις*, a getting to know, a knowing, recognition, acquaintance with, occurs in something like 27 passages, and is a general word for *acquired knowledge* in relation to some existent objects. In 1 Tim. vi. 20 it is translated *science*: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and the opposition of falsely named *science* (*ψευδωνύμου γνώσεως*).

III.

EPIGNŌSIS. (*ἐπίγνωσις*), a clear and emphatic knowledge, more profound and deeper than *gnōsis*, and having a great influence on the knower.

1. Rom. i. 28. The ancient heathen are said not to have retained the *epignōsis* (true profound knowledge) of God. They knew and acknowledged there was a God. They had the *gnōsis*, but not the *epignōsis*.

2. Rom. iii. 20. "By the law is the (real) knowledge (*epignōsis*) of sin."

3. Rom. x. 2. "Israel had a zeal towards God, but not according to true knowledge" (*epignōsis*).

4. This knowledge is capable of growth and expansion (Eph. i. 17; iv. 13. Col. i. 9, 10; iii. 10).

5. "Silly women" (and alas there are many such, and men also) are said to be ever learning, but never coming to the *real knowledge* (*epignōsis*) of the Truth (2 Tim. iii. 7). They know Christ died—there they stop. They have the *gnōsis*, not the *epignōsis*.

6. Grace and peace through this profound knowledge (2 Pet. i. 2).

All things that pertain to life and godliness (2 Pet. i. 3.)

Diligence + faith + virtue + knowledge (γνώσις) + temperance + patience + godliness + brotherly kindness + love (ἀγάπη), cause us neither to be barren nor unfruitful in the *real knowledge* (ἐπίγνωσις) of our Lord Jesus Christ (2 Pet. i. 5-8).

7. The great means of attaining this *true knowledge* is by "searching" the scriptures (John v. 39), which are given by the inspiration of God (1 Tim. iii. 16), and are "able to make us wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15).

Let us ever bear in mind—

γνώσις (gnōsis) is good.

σύνεσις (synesis) is better.

ἐπίγνωσις (epignōsis), *deep knowledge* in the ways of God, is the best of all.

Questions and Answers.

INTERPRETATION OF REVELATION.

QUESTION NO. 224.

A. M., Gloucester. "In studying Revelation, when we read of thrones and numbers, as in chapters vii., are we to interpret them literally, or to take into account the fact that the book is an eastern book?"

We do not like to hear the Bible called "an eastern book." It is a *heavenly* book, and comes to us from thence as the word of God.

The Holy Spirit used *human* language, and therefore in speaking of God and His attributes and actions He spoke and wrote humanly; *i.e.*, after the manner of men, in order that men might comprehend God.

In like manner the Holy Spirit employed the pens and mouths of *Eastern* men, and it would have been incongruous to have made them speak after the manner of *Westerns*.

In like manner He uses figures belonging to and forming an integral part of the human language, and these figures of speech are soon known and learned and understood.

For example: if what is said is contrary to literal fact it must be a figure. As when it says "We have an altar, of which they have no right to eat which serve the tabernacle" (Heb. xiii. 10). This must be a figure, because it is not literally true that anyone eats altars. Altars are not articles of food. Therefore we know that the word "altar" is put by the figure *Metonymy* (by which one noun is put for another noun), for the sacrifice offered upon it.

But there is nothing contrary to what is literal fact in the thrones, and numbers, &c., in Revelation vii., and anyone incurs a very serious responsibility who says that these numbers, &c., are not literal. There are symbols in the book of the Revelation, but these are almost (if not quite) without exception explained to us. Yet, in spite of this, men insist on taking God's own explanation as symbolical, and proceed to re-explain that. No wonder that such great confusion is made in the interpretation of that Book.

God speaks of four living creatures, and it is said that these are the Church.

God speaks of the twenty-four elders, and these also are said to be the Church. Anything, man will make them, rather than leave what God says alone. Hence the definite numbers 4 and 24 and 144,000 are all said to stand alike for an *indefinite* number of Christians. If this be so, then there is an end of all inspiration; and the Scriptures are useless for the purposes of revelation. What one man says another may unsay. We prefer to believe God, and to do our best to help others to understand what He has said.

ISAIAH lii. 15.

QUESTION NO. 225.

A. H. P., New York. "There was an article in *Things to Come* in '97 or '98 on Isa. lii. 15, "So shall He sprinkle many nations," saying that "startle" was a better rendering. I am informed that this is an alteration introduced by higher criticism to do away with the expiatory nature of Christ in Isaiah, and claims the best authorities for "sprinkle." Would be glad of a brief answer."

You have been very wrongly informed and misled. The matter has nothing whatever to do with "higher" or with any other kind of criticism. The word in Isa. lii. 15 is נָזַף, *nazah*, and means *to leap for joy, to exult, to leap or to spring up*. The primary idea is that of *flying out*. When it refers to LIQUIDS it, of course, means *to spurt or spout forth*; and hence *to sprinkle or spatter*. But there is nothing whatever about liquids in this passage. One can sprinkle blood or water, but not "nations." Moreover, the verb here is in the *Hiphil* conjugation, which has the additional meaning of *making or causing* that to which the verb refers. Here, it means *to cause to leap for joy, to cause to exult, to make to rejoice*. This corresponds with the verb in the next (or parallel) line, שָׁמַעוּ, *shameynu*, *to be astonished or amazed*.* The primary idea is that of *closing or shutting up*. Hence, of closing the mouth with astonishment; as we should speak in English of being struck *dumb* with astonishment, or *dumbfounded*. The whole point and scope of the passage is that as Jehovah's servant shall be exalted and lifted up and be very high, so should he cause many nations also to rejoice and leap for joy.

And as many were astonished at the depth of His humiliation, so shall many be astounded because of what they shall see, and hear, and consider of His glory.

The four members are alternate:

A | The exaltation with glory of Jehovah's servant.

B | The astonishment of many at His humiliation.

A | The exaltation with joy of many nations.

B | The astonishment of even kings at His glory.

We ought to add that the translation "sprinkle" came from the Latin Vulgate, by which in this instance (as in many others) our translators were misled. The Septuagint agrees with the above, as does the R.V. in margin.

It is a sufficient answer to the charge of introducing an alteration, to state the simple fact that *nazah* is *not* the ordinary word for sprinkling in connection with atonement. This is זָרַח (*zarah*), and not נָזַף (*nazah*). The only other place where this latter word is used in Isaiah is chap. lxiii. 3, which,

* The participle of the *Piel* conjugation means *astounding* (see Dan. viii. 13; ix. 27; xii. 11) and shows that the "abomination" is not connected with *desolation*, but with what is *astounding* or *horrible*. We have got our rendering of "desolation" from the Vulgate *abominatio desolationis*.

though it has to do with liquids, has nothing to do with atonement—but with judgment. It occurs also in the same sense in 2 Kings ix. 33, of the *spurting* of Jezebel's blood on the wall and the horses. Perhaps your informant will say this has to do with atonement!

It may be well, also to notice that Isa. lii. 13 commences a large member, which ends with the last verse of chap. liii. It consists of *fifteen* verses; or, *five* smaller members of *three* verses each, corresponding with the *five* books of the Law.

- A | lii. 13-15. Genesis. The Divine *Counsels* summarising
| liii. as a whole.
- B | liii. 1-3. Exodus. His relation to the *Nation*. Re-
| jected by it.
- C | 4-6. Leviticus. His relation to Jehovah. His
| personal sufferings. The centre of the whole.
| Jehovah's dealings with Him in the *Sanctuary*.
- B | 7-10. Numbers. His relation to the *Earth*. Find-
| ing a grave in it.
- A | 10-12. Deuteronomy. The Divine Outcome, fulfilling
| the Divine *Counsels*, according to the *Word*.

Signs of the Times.

RELIGIOUS SIGNS.

RELIGION RUNNING RIOT.

There is some tradition about an emperor offering a large sum to the one that would find for him a new pleasure. Religionists are likely to be brought into greater straits. All kinds of extravagances have been indulged in, music-halls ransacked, the world's folly "commandeered," and forced into the service of that tricked out thing called the church.

While the church puts on the ways of the world, the world on the other hand refuses to be fooled by the pretentious harlot, and has got common sense enough left to refuse to be taken in by the apostate sham, so turns away in disgust from the whole show, and makes it part of *their* show. With its worldly schemes for money raising, its advertising dodges to attract attention, "to get people in," suggests the thought that the runners of these schemes have mistaken their calling, or were qualifying themselves to take a rôle as directors of Variety Entertainments. The description which follows is taken from *Daily Mail*, April 9th, 1900:—

"PREACHING BY GRAMOPHONE.

"INNOVATION TO BE MADE IN A CITY CHURCH.

"The Rev. W. Carlile, the well-known rector of St. Mary-at-Hill in the City, believes in the adoption of unconventional means in order to make the services at his church bright and attractive."

It requires a great stretch of imagination to conceive of a grunting gramophone making a service "bright and attractive."

"And when I have got the gramophone I shall approach the Archbishop of Canterbury, the Bishop of London, Canon Gore, and other distinguished preachers, as well as some well-known laymen like Mr. Balfour and Mr. Sidney Gedge, and ask them to speak into it short addresses on religious and social topics."

This does appear to be such an outrageous profanation that it makes it impossible to write upon it in the way of serious remonstrance, but instead of this, to write with the feeling of bitter scorn and scathing ridicule.

"I am quite aware," he added, "that it is a unique innovation, but my object is to draw those people who, under ordinary conditions, would never think of attending a place of worship."

"And we have some strange people come, I can assure you. The other evening we found an empty whisky bottle in one of the pews, and in another we had a man with a skeleton key. I don't know how the gramophone will be received, but I don't think my bishop will stop it."

This cry,

"ATTENDING A PLACE OF WORSHIP,"

is fallacious in the extreme. Better attend a theatre or music hall devoted to such "varieties"; but to call such an assemblage "worshippers," or to associate the entertainment with worship, is an insult to God. Then, again, to hear some voices reproduced through that ungainly instrument is more likely to cause "roars of laughter" than produce solemnity in the mind. With some preachers we have heard, it is hard enough to bear, and tedious to painfulness to listen to them with a high pitched rasping voice. A description given lately of such an one was, that to get that quality of voice he must have practised for six months alongside of a mule. Satan's efforts for many years past have been to degrade the truth, and he seems to be in a fair way to succeed.

The Globe shall give the closing word on this matter:—

"The Rev. W. Carlile has introduced a new element into his services. A gramophone will in future occupy the pulpit daily, whose brazen tongue will pour forth sermons by all the best preachers. He must be careful not to get his cylinders mixed. To get Dan Leno might be amusing, but it would be unorthodox."—*Globe*, April 9th.

THE IDEAL PAPER.

We cannot do better than let the same paper sum up and give the verdict respecting Mr. Sheldon's paper, which was to let the world see what a Christian paper should be. This editor (for one week) is the author of that flat, stale, and unprofitable farago of platitudes named *In His Steps*, which the Rev. F. B. Meyer adorned with a preface, pointing out that the "author's purpose" was "to draw attention to the ethical teachings of Jesus."

A great deal of attention has of late been given to the ethical teaching of Jesus, and the *Sermon on the Mount*, which nobody attempts to carry out. They have not even the reverence of Pilate when he said: "What shall I do then with Jesus, which is called Christ?" Everyone that talks about the Sermon on the Mount just exercises his individual will about it, and then tries to think it is being done. What about the ethical teaching of the Holy Spirit which has been given consequent upon the resurrection from the dead of THE LORD JESUS CHRIST?

This is ignored. For it is outside the sphere of those who are playing at religion by indulging in the delusion that they are carrying out the teachings of the Sermon on the Mount.

We give our readers the result of Mr. Sheldon's attempt to run a newspaper on what America would call a religious platform. Here is what *The Echo* has to say of the result:—

"It must be confessed that the religious aspect of Mr. Charles M. Sheldon's latest venture is not impressive. The somewhat feeble answer which Mr. Sheldon's sermon-stories give to his sensational question, 'What would Jesus do?' becomes curiously illuminated when the minister of the Topeka Congregational Church is found conducting a vast advertising concern at a salary of 10,000 dollars a week."—*The Echo*, March 16th.

The Daily Telegraph carries us a little farther:

"SHELDON'S IDEAL JOURNAL.

"A FIASCO.

"New York, Sunday.

"Mr. Charles M. Sheldon's experiment with the *Topeka Daily Capital* concluded with to-day's issue. This last number was devoted entirely to religious treatises, and was published and circulated last night in order to avoid any breaking of the Sabbath. Mr. Sheldon's experi-

ment has been the object of the most searching criticism throughout the United States, and the unanimous verdict is that it has been an *unmitigated fiasco*. . . .

"Mr. Sheldon attended a conference of newspaper men to bid farewell to journalism. He was subjected to a chorus of criticism couched in very unminced terms, and finally flushed up, and admitted that he had not attained his own ideal, but was, nevertheless, still waiting for the real verdict, which would be pronounced by the religious press, where his motives would be better understood."—*Daily Telegraph*, March 19.

The Globe's verdict is thus given :—

"THE 'TOPEKA DAILY CAPITAL.'

"As has been well advertised in England, Mr. Sheldon has been running the *Topeka Daily Capital* as a truly Christian newspaper for one week. Latest advices say that the attempt was a lamentable failure, and we cannot say that we are at all surprised, judging from the first number which has just reached England. The journal is very like an ordinary American paper, only it is much duller. It appears to consist largely of cuttings from other papers, and even the solitary illustration, or cartoon, is published by courtesy of the *Rain's Horn*, whatever that may be. Mr. Sheldon writes a leader, in which he sets forth his idea of what is a 'distinctly Christian daily,' and to the news telegrams he appends fatuous little platitudes, which irresistibly call to mind the forcible comments of Mark Twain's editor in the Southern States. The saintly editor does not despise social gossip. For example: 'Mrs. Annie L. Diggs, State librarian, has gone to Indianapolis to make purchases of books for the library.' Nor does he turn up his nose at humour, as witness the following gem: 'Our monkey ancestors were not so ignorant after all; they were educated in the higher branches.' But the most remarkable thing about the production is that 'Religious Notes' occupy a quarter of a column in the last column of the last page, and are merely clippings from another paper. We note without regret that the publication is not a success. It will be an evil day when the hysterical rubbish which poses as religion in America, and to a lesser degree in England, ever has a large following."—*Globe*, March 30th, 1900.

We may add that the ADVERTISEMENTS throw a flood of light on Mr. Sheldon's answer to his question: "What would Jesus do?" According to him, He would advertise "Corsets," "Money-lending," &c.

A prominent position is given to an exposition of "The Unitarian Faith" in a form worse than an advertisement, for it appears in the body of the paper, and in the absence of anything to the contrary, looks as though it has the editor's approval. In this statement we have the glaring announcement:

"OUR FAITH.

"The fatherhood of God.
The brotherhood of man.
The leadership of Jesus.
Salvation by character.

The progress of mankind onward and upward for ever."

This is followed by the particulars as to the address of the headquarters of the Unitarian body, and an appreciative notice of the Secretary.

We have only to add that the Sunday School Union was the advertising agency for Great Britain.

"LOVERS OF PLEASURE."

The next item we have to record is an
ENTERTAINMENT

In aid of the Hitchin Primitive Methodist Chapel Building Fund,
ON WEDNESDAY, MARCH 21ST, 1900,

which comprised such pieces as a Recitation called a "Conceited Duck," also a song "You have made a Big Mistake," which, when the day comes to "try every man's work, of what sort it is," will surely find that in associating God's work with such confusion a very "big mistake" has been made.

We must now allow one who was present to speak. He says, "I was painfully bound to witness the proceedings of which I have given a description—Ventriloquial Sketches, Comic Songs—then, to crown the whole, some hand-balancing and tumbling performances . . . by two men dressed up as demons, one in green tights and the other in black."

SPIRITIST SIGNS.

SPIRITISM AND WITCHCRAFT.

"My mother was a witch," said one of the speakers at the late Experience Meeting of the Alliance. It was a somewhat startling declaration; but it has its uses."

This bold confession rejoices the heart of the editor of *Light*.

"Let the brave husband or brother openly stand up and say, 'My wife (or my sister) is a medium: ' or even 'My mother was a witch!' The beautiful audacity of it will make some men think, and other men ashamed."—*Light*.

Spiritists are not in their element unless they are in a position where they can wield their weapons of defiance against something that the Word of God declares to be unlawful. It is an opportunity to exhibit "beautiful audacity" which must not be lost.

"There shall not be found among you any one . . . that useth divination, . . . or an enchanter, or a witch . . . for all that do these things are an abomination unto the Lord" (Deut. xviii. 10-12) were His emphatic commands to the people He had brought out of Egypt.

Fifteen hundred years later on, the same Divine authority pronounced such things to be the work of Satan: "For the works of the FLESH are . . . adultery, fornication . . . idolatry, witchcraft . . . for they which do such things shall not inherit the kingdom of God" (Gal. v. 19-21). And later on still, the closing words of Divine revelation end with this solemn warning, "whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. xxi. 8).

This will be the finishing up of all *their*

"BOLD AUDACITY."

The writer of the following paragraph can only recently have come upon the scene, or such a statement could not have been penned. She boasts of having abandoned the profession of Christianity.

This may account for her ignorance.

"The editor of *Things to Come* has again forwarded me a copy of his journal, but somehow he has very little to say either for or against Spiritualism himself. He simply quotes *Light* and this column without advancing any of his own thoughts (if he has any) on the subject, so that I must leave him to his futile efforts to injure Spiritualism."—*Two Worlds*, April 20th.

Has the writer so soon forgotten what the editor wrote in March number of the journal to which she contributes, and that so aroused his anger? So much was said that words of abuse were all that could be given in answer to the indictment brought against Spiritism. The best way will be to empanel a jury of their own advocates and hear what *they* have to say about it. We have given copious extracts from the writings and addresses of men of note, men whose names were once used to conjure with because of their standing in either the literary or scientific world—W. and M. Howitt, Dr. Carter Blake, R. D. Owen, L. Oliphant, Dr. Sexton, H. Burrows, Judge Edmonds, Chambers, &c. These names are seldom referred to now. It would be too painful to reproduce the charges that these men, Spiritists, brought against their followers.

But lest the present generation should not be informed, we will reproduce some of the charges :—

"There are more plausible reasons than many imagine, that the communications come from the powers of darkness" (Owen).

"There is no question with the wretched sufferers of their phantasmagorical assaults that they are the life and quintessence of hell . . . mind, body, soul, memory, and imagination—nay, the very heart—are polluted by the ghostly *canaille*" (Howitt, *Spiritual Mag.*, 1869, p. 351).

"We have broken into the spirit world on the side on which they keep their lunatic asylum" (Gerald Massey).

"The large mass of Spiritualists are dogmatically anti-Christian" (Dr. Sexton).

"We have heard before now, blasphemous controls who have given vent to execrations against God" (Dr. C. Blake).

And Mr. Howitt once declared he would never have allowed his name to be associated with it, had he known the nature of the communications that would be given.

It is not necessary, after giving these conclusions from the pioneers of the Spiritist movement, to advance any of our own! We are quite satisfied with *theirs*.

Still, if the writer of the paragraph had referred to the number preceeding this one in which the statement appears, she would have seen that the editor of *Two Worlds* vented his wrath upon us by using such terms as "religious buffoon," because we had arrived at the same judgment as the Spiritist leaders of former days that

"SPIRITISM IS THE WORK OF DEMONS."

The extracts that follow, taken from the same journal of May 9th, will explain *Kathleen's* religious notions.

"WHO IS A LIAR, BUT HE THAT DENIETH THAT JESUS IS THE CHRIST?" (1 John ii. 22).

Some one had asked for an opinion on one of the most momentous questions that was ever presented for human consideration: "What think ye of Christ?" (Matt. xxii. 42).

"I was not aware, dear Kathleen, that you *did* deny Christ, and I cannot think you do, for I believe, and in fact feel sure, that the true Spiritualist looks up to Christ as an example of all that is good and uplifting, also asking all blessing and help from God through Him who is the truth, the life, and the way."—*Two Worlds*, May 9th.

To which enquiry the following reply is given:—

"Concerning Christ: I believe there is much to be learnt from His life, much that will help and stimulate to earnest endeavour. But I do not look upon Him as my Saviour, nor even as Mediator between myself and God. Spiritualists generally are prepared to look upon the Jesus of the Bible as a noble pattern, but my orthodox correspondent quoted last week would not be satisfied with that position. He says that unless I accept Christ as my *Saviour* I must suffer the penalty of damnation. So I am afraid that it will be bad for me if what he says is true.—*Ibid.*

We, Christians, are not waiting for any opinion as to His glorious person. That has been settled long ago. He is "declared to be the Son of God with power according to the Spirit of Holiness by the resurrection from the dead" (Rom i. 4). In this reply the true spirit of Antichrist is manifest: "He is Antichrist, that denieth the Father and the Son." To dispute this is to deny God. It is this antichristian denial of God as Saviour and Judge that will close up the scene of Apostate Christendom, and put an end to all the "bold audacity" of Spiritists and Free-thinkers, and for ever shut the mouth of such as now declare that the Incarnation is a proof of Christ heading *humanity*; and by such incarnation elevating the human race.

But, after all, there is very little difference between all this and what is preached about Christ's example from many a pulpit in the present day.

Editor's Table.

WITH this Number Vol. VI. is now completed, and may be obtained, bound, price 2s. 6d. It will contain the usual Indexes.

OUR ADVERTISEMENTS.

Several of our readers have written concerning the advertisements which appear on the covers of *Things to Come*. We appreciate their solicitude, and are at one

with their desires, while we ask them to give us credit for sharing their own feelings.

Willingly would we dispense with them altogether, and fill all our pages with matter for the heart, the head and the conscience. This will be possible when our circulation shall have sufficiently increased.

Advertisements of so-called "good books" are supposed to be orthodox. But in our opinion notices of "cocoa" and "tea" and "soap" would be far more harmless than many books.

Books are often misleading. Societies are not perfect. So what are we to do?

We can only assure our readers that there is no indifference on our part in this matter; and ask for their Christian indulgence.

REVIEWS.

Christianity in England before Augustine, by Mrs. Greer, Grove House, N.W. Published by Charles Murray, 7 Paternoster Square. Price 4d., 50 for 13s. 6d.

A much needed and most valuable pamphlet. Its evidence completely explodes the fiction that Christianity was introduced into Britain by Augustine. Augustine found a British Church, and the conflict to bring it into subjection to Rome went on for years. The Reformation ended that conflict by getting rid of the Roman usurpation. All Protestants should be armed with this pamphlet. We have seen none other where the facts are so numerous and so well put together. We heartily commend it from the point of view of the historical church.

Modern Romanism Examined, by Rev. H. W. Dearden. James Nisbet & Co.

Such a book is valuable at the present time. As the preface says, "it is prepared with a double aim," and that is to assist enquirers and to strengthen those who hold the "faith once for all delivered to the saints."

Life Story of a Medical Missionary, by G. D. Dowkott, M.D. New York: 21 East Forty-fifth St.

First part gives most interesting account of his early life, remarkable deliverances, and how he was led to take up the work which is set forth in these pages.

Points and Illustrations for Preachers and Teachers. G. Stoneman, 39 Warwick Lane. 1s.

The title sufficiently indicates the purpose of the book.

So pressing is the demand for space that the mere mention of books sent in for review is all that can be afforded.

Glimpses of Glory Land. Jarrold & Sons. 8vo., 2s. 6d.

Trophies of Grace, by David Rae. Pickering & Inglis. 2s. 6d.

Christ in the Epistle to the Hebrews, by J. R. Caldwell. Pickering & Inglis. 1s. 6d.

Sites and Scenes, or Missions to Jews in Eastern Lands, by Rev. W. T. Gidney, M.A. Part II. London Society for Promoting Christianity among the Jews.

His Promised Presence, by J. R. Caldwell. Pickering & Inglis. 1d.

The Everlasting People, by Tillie Entrican. 1s. 9d. per doz. Y.W.C.A., Bridlington Promenade.

His First Day's Work. A Railway Story. By G. J. Bridges. James Nisbet & Co. 1s.

Bulwarks of the Faith, by Rev. James M. Gray. Christian Alliance Publishing Co., New York.

