

# THINGS TO COME.

A Journal of Biblical Literature,  
WITH  
**Special Reference to Prophetic Truth**  
... AND ...  
**"That Blessed Hope."**

**VOL. VII.**

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# ❖ PREFACE. ❖

**A**GAIN we have to praise the Lord for His wonderful goodness. He has given us an increased measure of blessing during the past year, both in the large accession to the number of our subscribers, and in the letters which so many of them write testifying of the blessing and help which, through God, they owe to *Things to Come*. Our space is too precious for us to give extracts from these letters, though it would rejoice the hearts of our readers, as it does our own, to read the testimonies received from all parts of the world.

May *Things to Come* continue to form this bond of union and sympathy with the scattered members of the One Body who seek to rightly divide the Word of Truth. The injunction to thus divide the Word is introduced by and thus connected with the precept "Study to show thyself approved unto God." As much as to say—If you rightly divide the Word of Truth, *men* will not *approve* of you, for it will upset so many of their traditions: but never mind about *them*. "Study to show thyself approved unto God." You will then have no need to "be ashamed," either before God or men.

May the Lord make each of our readers such a "workman," and enable each to engage in the happy "study" of seeking His approval.

THE EDITOR.

25 CONNAUGHT STREET, LONDON, W.

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# THINGS TO COME.

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## Editorial.

### THE "OLD GARMENT" & THE "NEW PIECE."

FEW chapters are more solemn or more important than Gen. iii. Solemn, because of the truth revealed. Important, because of the light it sheds on all the movements of the present day.

It tells of the ruin into which man is fallen, the proof of which we see everywhere around us.

Matt. ix. 16, 17 is the Lord's own commentary upon it, and upon all men's many methods for remedying that ruin, and for removing its sad effects.

The Lord was telling of the time when those in Israel who could be called the children of the bridechamber should mourn because of His being taken from them.

Israel had been like a goodly garment, but it had become "old." It was beyond repair. No patching could make good its defects. It must be made a new nation, that would bring forth the fruits of the kingdom in due season (Matt. xxi. 43). It is the lesson of the potter's house (Jer. xviii.) over again. The "marred" vessel and the "old garment" are the illustration which tell of the impossibility of doing anything for Israel short of the miracle of Ezek. xxxvi. 24-31.

And here we get an example of the great use which is to be made of all these references to Israel in the Old Testament and in the Gospels. We are not to rob Israel of the Scriptures, and the prophecies and promises, etc., which belong to them by interpretation; but, are to say, "*a fortiori*"—How much more true of us; how much more really do they belong to us, by *application*.

Reasoning thus, how solemn is the application of the Lord's words to all who would use the Gospel merely as putting a piece on the old garment.

If Israel is to be made a new nation out of the remnant, how much more does man need to be made a new creation. Yes, a new creation; not anything made out of the old materials, but something entirely new-created.

In spite of this, how many are trying merely to "reform" the old man, not seeing that it has to be "put off" altogether.

All the new theology, which finds its most recent outcome in the book *In His Steps*, is really based on the utter denial of the Lord's own teaching in Matt. ix. 16, 17. It is misusing His "steps" to make void His "words." It is the assertion that man is not altogether ruined; that he is not utterly corrupt; that he is not quite hopeless; that he is still capable of improvement.

It is amazing that such ignorance should prevail among those who should be, and indeed profess to be, the teachers of God's Word. But it is nothing new. Jehovah laid bare the root of the evil when He declared (Isa. iii. 12),

"O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Heb., *swallow up*, see margin, *i.e.*, by obliterating the tracks, and causing the paths to be lost in the surrounding wilderness).

And yet what credulity is mixed up with such practical unbelief; for, the utter fruitlessness of all such attempts to mend the old garment, or to patch up the old Adam nature, is so apparent, that even the world is asking on all hands, "Is Christianity a failure?"

The answer is clear. Yes! If Christianity is what all its teachers declare it to be, then it is a failure! If Christianity is to bring in a millennium without Christ, by putting a patch on the old garment, then it is a failure; not the Christianity of the Word of God, but the Christianity of the Churches.

No one who has ever grasped the solemn truths of the "old garment" and the "new piece" could ever speak of bringing peace and happiness to a ruined world by any of the innumerable substitutes for God's one and only remedy.

"The rent is made worse" is the Lord's own verdict on all such efforts.

And yet it is said that Christ came to improve the world. But He did not. He came to die in it; He came to find a sepulchre in it, that by dying and rising again He might take His people out of the old creation, and set them in the new.

To make use of Christ's example for the purpose of reforming the world or the old man, is surely Satan's most subtle device for denying the essence of Christ's words, and for the ignoring the object of Christ's work.

"No man putteth a piece of new cloth unto an old garment," *i.e.*, of course, no sane person, and yet this is the work of the churches, the one work in which they are all agreed. They may differ as to the colour or quality of the patches, but that there must be a patch of some kind is the one thing on which they all now insist, and on which they are running each other closely in competition.

But it is all in vain! "The rent is made worse," and those whose eyes have been opened can see the "rent" increasing and extending every day. And notice that, the better the "piece" the worse is the "rent."

The flaming sword of Gen. iii. 24 is the solemn proof that paradise has been lost, and that man has neither the power to regain it nor the capacity to enjoy it if he could.

Man will write poetry about this lost paradise, and set the words to music; he will even dramatise it, and take its name "Eden" as the name for the lowest of his places of amusement, but he will not admit that he has lost eternal life in the first Adam, and can regain it only in the last Adam; and that nothing short of death and resurrection can introduce him unto the new creation.

That "flaming sword" turned "every way." Not merely *נָטָה* (*natah*) *aside*, *סָבַב* (*savav*) *about*, *סָבַח* (*sibg*) *back*, or *פָּנָה* (*panah*) *toward*, but *הָפַח* (*haphak*) *every way*, it means

a turning of itself out and over and over in perpetual commotion. The versions are all poor and weak beside the awe-inspiring and terror-breathing original, to say nothing of putting "a" for "the."

The original is designed to show the absolute impossibility of regaining eternal life. "Every way" is closed against fallen humanity. It must die. That is what is "appointed unto men" (Heb. ix. 27), and that is a necessity for all men, except those who have already died in Christ.

Satan has no objection to morality, philanthropy, or religion! all these only help on his deception. The consequences of men's sins, if they were not patched up with these patches, might lead men to an awful awakening.

Satan will be glad to use Christianity so long as it is used as a "piece" on the "old garment," so long as Christ be not proclaimed as the end of the old creation and the beginning of the new.

That "flaming sword" turned "every way," as does the truth of Gal. vi. 15.

The cross of Christ was not designed to make the world better for me, but to crucify me to the world, and the world unto me.

When He, the Head of the Body, died, all the members of His Body died in Him.

When He rose from the dead, all the members of His Body rose in Him. The Head and the members cannot be separated.

All our blessings are on this resurrection ground. All our joys, all our privileges, all our dignities, are in the new creation. These are the "things above" on which we are to "set our minds," as those who have "risen with Christ."

False teachers can always be recognised by this one simple test. Are they building on the old creation or on the new? Are they attempting to improve the old man, or declaring his ruin, and preaching the necessity of the new man? (Gal. vi. 15). Are they, in other words, attempting to put a new piece on the old garment?

The one who is "in Christ" starts from where all such teachers are proposing to end.

He starts from the other side of death. "For ye died" are the Spirit's words (Col. iii. 2), not "are dead," as the A.V. says, for we are not dead, we are risen again; not "ye must die," for we did die in Christ; not ye must try to die, as these false teachers love to teach.

"Ye died." There is the end of the old creation.

"Your life is hid with Christ in God." Here is the beginning of the new creation.

We cannot be partly in the one and partly in the other.

We cannot "deepen" that life, for it is hid with Christ in God. What many Christians are continually trying to deepen (a non-Scriptural term) cannot therefore be the life which is spoken of here. It can only be their own feelings or experiences.

Those whose affections or minds are "set" on the things of earth will be occupied with themselves, with their own life and walk, with rules for daily living, and all such "earthly things." But when we start from the new creation ground our affections and minds will be set on heavenly things—the "things above," Christ and His glorious Person, Christ and His perfect work; that

standing which He has given to us, and that blessed hope which He has set before us.

Oh that our minds may there be set. Nothing will so "mortify our members which are upon the earth" as having our minds set on the things above, and this without an effort, and without a thought.

If Christ is the sum and substance of the "things above," and our minds are set upon them, then we shall be better occupied than finding and making patches to be put upon the old garment, only to make the rent worse.

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## Papers on the Apocalypse.

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### FIFTEEN PRELIMINARY PROPOSITIONS.

#### Introductory.

MANY readers of the Bible treat it as though it were like a "puzzle-picture," where we have to "find a face," or "a man," or some other object. No matter what part of the Bible may be read, the one object seems to be to "find the Church." For, the "Word of truth" not being rightly divided, or indeed divided at all, the whole Bible is supposed to be about every one, in every part, and in every age; and the Church is supposed to be its one pervading subject.

This arises from our own natural selfishness. "We" belong to the Church, and therefore all "we" read "we" take to ourselves, not hesitating to rob others of what belongs to them. Here is a case in point. Open your Bibles at Isa. xxix. and xxx., and at the headings of the pages, at the same opening we read, "*Judgment upon Jerusalem*," and "*God's mercies to His Church*"! This is a "dividing" of the word (by man) indeed! but whether it is "rightly dividing" is another matter. The book is declared to be "The vision of Isaiah . . . which he saw concerning Judah and Jerusalem." And yet in spite of this, the blessings spoken of Judah and Jerusalem are taken away and given to the *Church*, while the curses and judgments are kindly left for "Judah and Jerusalem!"

On this system of interpretation the Bible is useless for the purposes of Divine revelation. It is made a derision to its enemies, a ground for the attacks of infidels, while it becomes a stumbling-block to its friends. And yet it is on this same principle that the Apocalypse is usually treated. Everywhere the Church is thrust in: John (in ch. iv. 1) represents the Church; the living creatures, or Cherubim (ch. iv.) are the Church; the four and twenty elders (ch. iv., v.) are the Church; the 144,000 (ch. vii.) are the Church; † the great multitude (ch. vii.) is the Church; the "woman clothed with the sun" (ch. xii.) is the Church; the man-child (ch. xii.) is the Church; the bride (ch. xix) is the Church; the "New Jerusalem" (ch. xxi.) is the Church; the "seven churches" are the Church; and so they go on until the humble reader of the book is bewildered and disheartened. No wonder the book is neglected. The wonder would be if it were not.

\* These Papers have been copyrighted, in view of their future republication.

† Notwithstanding they are expressly stated to be "of all the tribes of the children of Israel." Had it been for judgment that they were sealed, we should never have heard of this being "the Church."

Now, it is with the object of lifting those who desire to understand this prophecy out of the quagmire of tradition that we propose to write these papers.

We believe we shall best accomplish our object by departing from the usual custom of expositors, and leaving the interpretation of words and sentences and verses until after we have learned the scope of the book, and ascertained the great principle on which all interpretation must be based.

Let us say at once that we believe, and must believe (1), that God means what he says; and (2), that He has a meaning for every word which he says. All His works and all His words are perfect; in their choice, order and place: so perfect that if one word or expression is used, there is a reason why no other would have done.

On these lines we shall proceed to put forth and explain our *theses* or propositions, begging our readers not to start at the bare statement of them, but to prayerfully test the reasons which we shall give, and to remember that while some are sufficient of themselves to establish our position, yet, we depend on the cumulative evidence of the whole of them taken together.

Our great fundamental proposition—which we may as well state at once—is, that

*The Church is not the subject of the Apocalypse.*

However startling this may sound and may seem to some of our readers, we implore you not to dismiss it, but to test the reasons we shall give by the Word of God itself, and to weigh them in "the balances of the sanctuary." Try to forget all that you have "received by tradition," and ask *from whom* you learned this or that. Be prepared and ready to unlearn anything that you may have received from men, and learn afresh from the Word of God itself.

The first chapter furnishes us with fifteen proofs of our fundamental proposition.

Our first point, in proof of our great proposition, is

(I.) THE THREE-FOLD DIVISION OF THE BIBLE.

The whole Bible is divided into three great divisions, each determined by its subject-matter.

1. The Old Testament has for its subject the King and His coming Kingdom, in promise and prophecy.

2. The Four Gospels and the Acts of the Apostles (which latter is transitional) continue the same theme, and describe the presentation of the King and the Kingdom, and the rejection of both.

3. The Apocalypse takes up the same subject again, and reveals to us the coming of the King and the establishment of the kingdom in judgment, with power and great glory.

Then, in between the Acts and the Revelation, we have the Epistles, relating to the Mystery—the Church of God—during this present interval, while the King is in heaven and His kingdom is in abeyance; and, while the preaching of "the gospel of the kingdom" is suspended, and "the gospel of the grace of God" is proclaimed. Of course, if there is no difference between these two pieces of "good-news," and the kingdom is the same thing as the Church or Body of Christ, then there is an end of the whole matter; not merely of our task, but of the Bible itself. For, if words do not mean what they say when used of a plain, literal, matter of fact like this, then words are useless for the purposes of revelation altogether, and we have con-

cealment and confusion in its place; and an Apocrypha instead of an Apocalypse.

But, believing in the perfection of God's words, and not merely of His word, we submit that we have here a first great reason for our proposition, that the Church (the body of Christ) is not in the Apocalypse.

It will be easier to receive this when we come to accumulate the evidence. We submit this first reason, simply asking our readers to believe what God says.

(II.) THE HEBREW CHARACTER OF THE BOOK.

Though this may be considered by some as a minor point, it is so important that it must not be passed over.

Most critical commentators have to deal with it, because from the earliest times the enemies of the Book have made use of this undeniable fact in order to argue that it has no right to a place in a Canon of the other Greek Books of the New Testament!

The Hebrew character of the book is shown in its use of idioms, expressions, words and phrases, which cannot be called Greek; and indeed is called by many "bad Greek."

Professor Godet in his *Studies on the New Testament*, says, p. 331: "The only serious objection that can be urged against the authenticity of the Apocalypse, lies in the difference which is observable between its style, and that of the fourth Gospel. The latter is free from Aramaic expressions, the former is saturated with them." And again (p. 351), "the Apocalypse bears, from one end of it to the other, the character of a Hebrew prophecy."

The argument based on this fact by the opponents of the Apocalypse is dealt with by scholars in various ways. But the subject is not one which would be of general interest to our readers, as it is confined entirely to questions of grammar. Those who wish to see the subject exhaustively treated are referred to the *Commentary on the Apocalypse*,\* by Moses Stuart, who devotes over twenty pages to it (pp. 190-210).

There is however another side to the question, and that is, that while the enemies use the fact against the Book itself, we use it against the popular interpretations of it. Though the language is Greek, the thoughts and idioms are Hebrew; and this links it on, not to the Pauline epistles, but to the Old Testament, and shows that it is not about the Church of God, which is composed of Gentiles and Jews, but that it is about and is intended specially for Hebrews, who will thus more readily understand it than if it were written in classical or even in ordinary New Testament Greek.

Connected with this fact there is another that emphasizes it in a remarkable manner. It is not only Hebrew in character as to its linguistic peculiarities, but especially in its use of the Old Testament. Only those who have the most intimate acquaintance with the Old Testament can properly understand the Apocalypse. But all who know anything of Old Testament history cannot fail to detect the almost constant reference to it.

All the imagery—the Temple, the Tabernacle, the Ark of the Covenant, the Altar, the Incense, the heads of the twenty-four courses of Priests (the pattern of which David's

\* It is long out of print, but may be secured through good second-hand booksellers.

was a copy, 1 Chron. xxviii. 19, see chap. xxv., and compare Heb. ix. 23, etc.), all this belongs peculiarly to Israel.

The same may be said of the judgments, which follow on the lines of the plagues of Egypt, and therefore are to be just as real.

But it is when we come to look at the literary connection between the Old Testament and the Apocalypse that we find evidences of the most striking kind.

If we count up the number of Old Testament passages quoted or alluded to in the New Testament,\* we find that the gospel of Matthew has a very large number, amounting in all to 92. The Epistle to the Hebrews comes higher still with 102. Now both of these books are connected in a special manner with Israel. Matthew, it is universally admitted, stands out among the four Gospels as being specially Jewish in its character. And the Epistle to the Hebrews was specially written to Hebrews, and they are addressed as such.

Now, when we turn to the Apocalypse, what do we find? The result which to our mind is overwhelming. No less than 285 references to the Old Testament. More than three times as many as Matthew, and nearly three times as many as the Epistle to the Hebrews.

We ask whether this does not give the book of Revelation a very special connection with the Old Testament, and with Israel? It is undoubtedly written about the people of the Old Testament who are the subjects of its history. These will understand it as Gentile Christians can never hope to do.†

We are merely stating certain important facts which must be taken into account by any who are seeking to find out what the Book of Revelation is all about. The facts exist, and the question is, What do they say to us?

Not until we discover this, and thus learn the scope of the book, can we hope to understand it.

### (III.) THE CHURCH NOT THE SUBJECT OF OLD TESTAMENT PROPHECY.

Closely connected with this foregoing point, that the book is Hebrew in character, and intended specially for Hebrews, is another undoubted fact, that the Church of God is not the subject of the Old Testament, either in history, type, or prophecy.

Passages, &c., may be found there and used to *illustrate* what is subsequently revealed. But this can be done only by way of application, and not by way of teaching or of *interpretation*.

Because, of the "Mystery" or the *secret* concerning the Church of God, we are told that it "was kept secret since the world began" (Rom. xvi. 25). That "in other ages it was not made known unto the sons of men" (Eph. iii. 5).

\* We take the lists as given in Bagster's Bible.

† It is most remarkable that at the present moment, Feb. 1900, a movement has been commenced in Palestine to overcome the difficulty arising from the fact of Jews assembling in Palestine speaking different languages. *Hebrew is to be made and to become the common vernacular!* It is not only to be taught in all the Jewish schools, but all other subjects are to be learnt in Hebrew. With this fact must be stated another, and that is the recent wide-spread publication of the Salkinson-Ginsburg Hebrew New Testament by the Trinitarian Bible Society and the Mildmay Mission to the Jews, amounting to some three-quarters of a million copies.

That it, "from the beginning of the world, hath been hid in God" (Eph. iii. 9). That it "hath been hid from ages and from generations, but now is made manifest to the saints" (Col. i. 26).

These statements are "the true sayings of God," and not our own. We have no choice but to believe what He says. If any hold that, in spite of all this, the Church was not "hid in God," but was the subject of Old Testament prophecy, then we have nothing more to say to them; for if they will not believe God, it is not likely they will believe us.

But, believing God, we ask whether the Church is likely to be the subject of prophecy in the Apocalypse, especially when its future is clearly foretold in the Epistles which contain the revelation of the Mystery. There we learn what is to be the future and end of the Body of Christ. The members of that Body are merely waiting to be "received up into glory" (1 Tim. iii. 16). They are "waiting for God's Son from heaven" (1 Thess. i. 10); for their "gathering together unto Him" (2 Thess. ii. 1); for "the Lord Himself" to come forth into the air, whither they will be caught up to meet Him and to be with Him evermore.

But all this, we submit, takes place before the Apocalypse opens. There we have, not the coming of the Lord to take away His Church, but, the revelation of the events which shall take place after the Church has been "received up in glory." These events will take place during "the day of the Lord," when He shall come, not in grace, but in judgment; not in mercy, but in wrath. But this brings us to our fourth point. What is the meaning of "the Lord's Day," in chap. i. 9?

### (IV.) THE DAY OF THE LORD.

In Rev. i. 9 we are told that John saw and received this revelation on "the Lord's Day." Leaving the former part of this verse for the present, let us notice the latter expression, "the Lord's Day."

The majority of people, being accustomed from their infancy to hear the first day of the week called the Lord's Day, conclude in their own minds that that day is thus called in Rev. i. 9 because that was the name of it. But the contrary is the fact: the day is so called by us because of this verse.

In the New Testament this day is *always* called "the first day of the week." (See Matt. xxviii. 1. Mark xvi. 2, 9. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. 1 Cor. xvi. 2). Is it not strange that in this one place a different expression is thought to refer to the same day. And yet, so sure are the commentators that it means Sunday, that some go as far as to say it was "Easter Sunday," and it is for this reason that Rev. i. 10-19 is chosen in the Lectionary of the Church of England as the 2nd Lesson for Easter Sunday morning.

There is no evidence of any kind that "the first day of the week" was ever called "the Lord's Day" before the Apocalypse was written. That it should be so-called afterwards is easily understood, and there can be little doubt that the practice arose from the misinterpretation of these words in Rev. i. 9. It is incredible that the earliest use of a

term can have a meaning which only subsequent usage makes intelligible.

On the contrary, it ceased to be called by its Scripture name ("the First day of the week"), not because of any advance of Biblical truth or reverence, but because of declension from it. The Greek "Fathers" of the Church were converts from Paganism, and it is not yet sufficiently recognized how much of Pagan rites and ceremonies and expressions they introduced into the Church; and how far Christian ritual was elaborated from and based upon Pagan ritual by the Church of Rome. Especially is this seen in the case of baptism.\*

It was these Fathers who, on their conversion, brought the title "Sunday" into the Church from the Pagan terminology which they had been accustomed to use in connection with their Sun-worship.

Justin Martyr (114-165 A.D.) in his second *Apology* (i.e., his second defence of Christianity), says,† in chap. lxvii. on "The weekly worship of the Christians,"—"On the day called SUN-DAY ‡ all who live in the country gather together to one place. . . . SUN-DAY is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of SATURN [i.e., Saturn's day]; and on the day after that of Saturn, which is the day of the SUN, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."

It is passing strange that if John called the first day of the week "the Lord's Day," we find no trace of the use of such a title until a hundred years later. And that though we do find a change, it is to "Sunday," and not to "the Lord's Day"—a name which has become practically universal. §

Some Christians still perpetuate the name of Lord's Day for Sunday, but it is really the survival of a Pagan name, with a new meaning, derived from a misunderstanding of Rev. i. 9.

Objection has been taken to the interpretation of "the Lord's Day" here, because we have (in i. 9) the adjective

\* See *The Buddha of Christendom*, by Dr. Robert Anderson, C.B. Hodder and Stoughton, page 68 and chap. ix.

† T. and T. Clark's edition, page 65, 66.

‡ τῆ τοῦ Ἡλίου λεγομένη ἡμέρα, *tee tou Helion legomence heemera*.

§ The French, Spanish, and Italian nations have retained the Roman Pagan names. The English is tainted with Scandinavian mythology. The 1st day they call *Dies Dominica*, the Lord's Day (i.e., the day of the lord, the sun). All the Oriental nations called the sun "lord." The Persians called their God *Mithra* (the sun), i.e., the lord *Mithra*. The Syrians called it *Adonis*, which is from the Hebrew *Adonai*, lord. The Hebrews called it *Baal* (which means lord) and *Moloch*. Porphyry, in a prayer to the sun, calls him "Dominus Sol." The Romans kept the Pagan name, *Dies Dominica* (the day of the lord sun), for the first day of the week, but called the others by the names of the moon and planets to which they were dedicated. Thus we have *Dies Lunae* (day of the moon), *Dies Martis* (day of Mars), *Dies Mercurii* (day of Mercury), *Dies Jovis* (day of Jupiter), *Dies Veneris* (day of Venus), *Dies Saturni* (day of Saturn).

"Lord's" instead of the noun (*in regimen*), "of the Lord," as in the Hebrew. But *what else could it be called in Hebrew?* Such objectors do not seem to be aware of the fact that there is no adjective for "Lord's" in Hebrew, and therefore the *only way of expressing* "the Lord's Day" is by using the two nouns, "the day of the Lord"—which means equally "the Lord's Day" (Jehovah's day). It is useless, therefore, to make any objection on this ground; for if a Hebrew wanted to say "the Lord's Day," he *must* say "the day of the Lord."

In the Greek there are *two* ways of expressing this (as in modern languages) either by saying literally, as in Hebrew, "the day of the Lord" (using the two nouns); or by using the adjective "Lord's" instead. It comes to exactly the same thing as to *signification*; the difference lies only in the *emphasis*.

The *natural* way of qualifying a noun is by using an adjective, as here—κυριακῆ, *kyriakee*, *Lord's*; and when this is done, the emphasis takes its natural course and is placed on the noun thus qualified ("day"). But when the emphasis is required to be placed on the word "Lord's;" then, instead of the adjective, the noun would be used in the genitive case, "of the Lord." In the former case (as in Rev. i. 9), it would be "the Lord's DAY." In the latter case it would be "THE LORD'S day." The same day is meant in each case, but with a different emphasis.

By way of illustration and proof, we may call attention to the fact that we have the corresponding expressions concerning another "day." In Luke xvii. 22 we have "the days of the Son of Man," where the emphasis must be on "THE SON OF MAN" (as shown by the context). While in 1 Cor. iv. 3 we have "man's DAY," with the emphasis on "day," marking that "day" as being actually present, as it now is. This is so clear from the context that it is actually translated "judgment," which is exactly what it means. The apostle says—"It is a very small thing, that I should be judged of you, or of man's DAY." The emphasis is on day, because the time in which we now live is the time, or "day," when man is judging. Another day is coming, and that is the day when the Lord will be present, and He will be the judge. This is the reason why the adjective ἀνθρωπίνῃ (*anthrōpīnee*), *man's*, is used in 1 Cor. iv. 3; and this is why κυριακῆ (*kyriakee*), *Lord's*, is used in Rev. i. 9. So far from the use of the adjective being an argument against our conclusion, it is an argument in favour of it. For what is the "DAY of the Lord" or "the LORD'S day"? The first occurrence of the expression (which is the key to its meaning) is in Isa. ii. 11.\* It is the day when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted."

\* It should be noted that the expression יְיָ יְהוָה (y'm Jehovah, the day of the Lord, occurs (in the Hebrew Bible) *sixteen* times; viz., Isa. xiii. 6, 9. Ezek. xiii. 5. Joel i. 15; ii. 1, 11; iii. 14; iv. 14. Amos v. 18 (twice), 20. Obad. 16 (1 Heb. 15). Zeph. i. 7, 14 (twice); and Mal. iv. 5 (1 Heb. iii. 23).

In *four* other places where we have in the English Bible "the day of the Lord," the Hebrew has the preposition *lamed* (ל), *for* or *to*, before the word Jehovah. In Isa. ii. 12, Ezek. xxx. 3, and Zech.

That is the one great object of all the future events, seen by John in vision, and recorded for us in the Apocalypse.

One other fact has to be stated, and that is the reason why the first day of the week came to be called "Sunday." It was called by the Pagans "*Dies Dominus Sol*," the day of the Lord Sun. Hence the Latin name "*Dies Dominica*," used by the early Christian Fathers for the Sunday, and the speedy transition of its name from "the Lord Sun" to "the Lord's Day," and then "Sunday." Bingham (*Ant.* xx., sec. 5) mentions the fact that it was the custom in the Primitive Church to replace heathen days and festivals by those which were Christian. We see one result of this in our Yule-tide and Christmas. Bingham (*Ant.* xx., sec. 2) also mentions the fact that the early Christians were charged with being worshippers of the sun. Tertullian also admits that Christians were only looked upon as a sect of sun worshippers.\* While some account for this on other grounds (the sects of the Gnostics and Basilideans having retained or introduced solar forms of worship). Yet these facts are better and more fully accounted for by the adoption of the name "the Lord's Day" for the Sunday; while it serves to throw light on the transition from the original name of "the first day of the week."

From all this evidence we feel justified in believing that the Apocalypse consists of a series of visions, which set forth the events connected with "the Revelation of Jesus Christ," which will take place during "the Lord's DAY;" that day being so called because it is viewed as being *then present*; and as it had been called heretofore in prophecy, "the day of the Lord."

## Contributed Articles.

### THE EPISTLE TO THE COLOSSIANS.

*Third Paper.*

Chap. iii. 1—iv. 1.

*Doctrinal Correction: as having risen with Christ.*

HAVING thus received the solemn and important doctrinal correction contained in D (ii. 8-23), showing the wondrous consequences which come from

xiv. 1 it means "a day for Jehovah"; and in Zech. xiv. 7 it means "a day (known) to Jehovah."

In other places where we have in English "the day of the Lord," there is some other word between *yōm* and *Jehovah* in the Hebrew (such as "wrath" or "vengeance;" *i.e.*, the day of the wrath of the Lord), and therefore cannot be included as examples of this expression, "the day of the Lord."

In the New Testament the expression occurs *four* times; *viz.*, 1 Thess. v. 2. 2 Thess. ii. 2 (according to all the critical Greek texts and R.V., instead of "the day of Christ.") 2 Pet. iii. 10, and Rev. i. 10.

It is remarkable that all these occurrences are stamped with the number *four*, which marks that day as having special relation to the *earth*. In the New Testament four times. In the Old Testament, with the preposition, four times: and simply *yōm Jehovah* 16 times (*i.e.*, the square of four). This is merely a note in passing, but it is most significant.

\* Tertullian *Ad Nationes*, chap. xiii., and *Apologeticus*, § 16.

our having *died with Christ*, we are now, in the corresponding portion, D (iii. 1—iv. 1), led on to see the blessed consequences of our having *risen with Christ*.

Many call these two portions "practical." But practice, to be real, must, and can only be the spontaneous outcome of belief of the truth; otherwise it is merely "works without faith," and is "dead." Anyone can practise, but practise *what*? That is the question. The flesh can practise. All false religions have plenty of practice. But only that practice can be acceptable with God that is the result of His revealed truth received and believed; for "whatsoever is not of faith is sin."

So that it is, from one point of view, quite true that these portions are practical; but more truly, they are *doctrinal*. That is to say, true doctrine is laid down, and then the errors of faith and life which come from not seeing and holding this truth are pointed out and corrected. This is the practical part of the truth here enforced. This second great portion is, like the first, an *extended alternation*,\* and its scope may be seen from its expansion.

THE EXPANSION OF D (iii. 1—iv. 1).

*Doctrinal Correction: as having risen with Christ.*

D	f	iii. 1-9. Our calling, as risen with Christ, the rule of the old man ended and put off.
		g   iii. 10-11. The new man put on.
	h	iii. 12-14. The effects seen, in the exercise of charity as "the bond of perfectness."
		f   iii. 15. Our calling in the one body: the rule of God's peace begun.
g	iii. 16. The word of Christ put within.	
	h   iii. 17-iv. 1. The effects manifested, in the exercise of charity as the bond of all domestic relations.	

All true practical holiness is here shown to spring from the holding of true doctrine; and it cannot be procured in any other way. All is based here on the fact that the saints, being "in Christ," were raised with Him, and now stand on resurrection ground in Him. This comes out in the first member.

f. (iii. 1-9).

*Our calling as risen with Christ.*

If therefore (if this be so: if) **ye were raised with Christ** (not *have been* raised. This is the fundamental condition and basis of the whole. To interpret this of infant water baptism, as ecclesiastical commentators for the most part do, is error of the very worst kind: so flagrant and gross and fatal that we need not pause to controvert it here) **seek the things which are above, where Christ is at the right hand of God (now) seated** (Eph. i. 20). **Set your mind on the things that are above, not on the things connected with the earth** (This is wider than seeking, and includes the whole region of mental and spiritual occupation), **for ye died** (as in ii. 12. Rom. vi. 4-7: here again, as always, the *Aorist*; for a definite act and event is spoken of, not

\* See *Figures of Speech*, under "Correspondence," by the same author and publisher.



a condition or state), and your (new) life (which is in the risen Christ, the Head) has been (or lies) hidden (now we have the *perfect* tense, κέκρυπται (*kekruptai*), because the permanent effect is spoken of) with Christ in God. When Christ (a fourth time mentioned for emphasis, otherwise a pronoun would have done) shall be manifested, who is our life, then shall ye also (as well as us and all who are Christ's), together with Him, be manifested in glory. Put to death therefore your members that are on the earth.

Now, note that this injunction is in the *Aorist* tense, and that shows that a *definite act*, and not a state or condition, is here contemplated. It is not a continuous action or practice, but a definite act.

But truth, to be practical, must be *practicable*. How are we to put our members to death? If we did so physically, it would be suicide. It must be a possible act. What is it? It surely can be no other than what we have in Rom. vi. 11. "Reckon ye yourselves to be dead." It is an act of faith in the one act of Christ on the Cross, when "our old man was crucified with Him" (Rom. vi. 6).

"They that are Christ's crucified (*Aorist* tense again) the flesh with its affections and lusts" (Gal. v. 24). When did they do this? When they, by faith, made this blessed reckoning once for all, and learnt the wondrous truth of what God had done for them on Calvary! "If by (the) spirit (the new nature) ye put to death the deeds of the body, ye will live" (Rom. viii. 13).

In these passages we have the same reference: "They that are Christ's did crucify the flesh." It is one past definite act; and, if any are now complaining of the lowness of their life and walk, then it is for them now to do what they have never yet done, and reckon themselves to have died when Christ died, and thus, practically, obey the injunction of Col. iii. 5. "If ye were raised with Christ" . . . ye must have died with Him; put yourselves therefore to death, reckoning by faith that ye did thus die. Occupy your mind and activities in seeking the things which are above, as risen ones. Thus, and thus only, will you truly live; and will find that your members which are upon the earth are dead, practically, having no sphere for their activities as long as your heart and mind are in the heavenlies. While, by faith, you dwell there, all will be heavenly: occupation with heavenly things will produce a heavenly walk on earth. Nothing else will really accomplish this. Other plans and devices may appear to do so, but the result is only artificial and temporary. It will not last. It is like tying paper flowers on to a plant. It is an attempt to produce holiness of life in a way other than that which God has revealed.

Just as Cain attempted to procure justification (and therefore "righteousness") by a way of his own, instead of taking God's way, so do those who are in the modern movement of the present day attempt to procure a "progressive sanctification" by means and methods, arts and artifices, which are other than God has revealed in these epistles.

In Christ we are complete: we are justified, and we are sanctified, "in Him." This is our *standing* which God has given us in Christ. We cannot *grow* in this. We can never grow in relationship. We may and can grow in our knowledge of it, in our experience of it, and in our enjoyment of it; but not in the thing itself. And we can grow in all this only by learning and resting in what God has done, and not by continually trying to do it ourselves!

If we learn the blessed fact that the Lord's people died and rose again with Christ, by and in His one definite act which can never be undone, then, the more we realize this, the more shall we walk worthy of such a wondrous calling.

Hence this member f (iii. 1-9) ends with another *aorist* participle (verse 9): not "seeing ye have put off the old man," but "seeing ye did put off the old man with his deeds," when ye reckoned yourselves to have died with Christ, and thus put yourself—the old man—to death.

When Christ put off the body of the flesh, as we are taught in ii. 11, His people were crucified with Him; hence the reality of this wondrous reckoning when they, by faith, put off the old man.

When Christ was raised from the dead, those who were then "quickened together with Him" (ii. 13) "put on the new man," the Head of a new creation. His members are one with Him.

Now, this is the blessed standpoint of every believer. It is now made known among the Gentiles, now made manifest to His saints, "to whom God would make known what is the riches of the glory of this mystery: which is Christ—the hope of glory—in you. It is not the possession of those well-instructed in Scripture, or advanced in knowledge; but it belongs to children, still in their parents' homes, and to slaves still in bondage to their masters. This is shown in h (iii. 17-iv. 1).

The prayer of Epaphras, in iv. 12, is "that ye may stand fast, perfected and fully assured in the whole will of God" (see Eph. i. 9: *i.e.*, fully persuaded, or convinced, and satisfied, in all this truth which has its foundation and source in the will of God).

This prayer is similar to the two prayers of Paul in Eph. i. and iii. These prayers are that the saints may live in the experimental enjoyment, and in the practical manifestation, of the grace revealed in "the mystery" of the gospel.

Thus the Epistle to the Colossians completes the word of God to the Gentile believers, in making known "the riches of the glory of the mystery" which hath been "hid from ages and from generations, but now is made manifest to His saints" (Col. i. 26-27).

The Epistle to the Colossians stands side by side, as we have shown, with the Epistle to the Galatians. Both are marked by "correction." Both are concerning failure, and in both that failure is with respect to doctrine. Both churches had been instructed in the doctrine and truths contained in the Epistle to the Romans. Both had therefore received "the beginning of the

gospel:” and now further truth was communicated to them.

But in Colossians the correction is in advance of that in Galatians; inasmuch as the Colossians had received the further truth as it affects the subject of ordinances, for those who have Christ for their sanctification (as well as their righteousness), and who know their perfection and completeness in Him. Those who died with Christ, and are *justified* in Him, need no law of works for justification. In like manner, those who are risen with Christ are *sanctified* in Him, and need no rules and regulations, or ordinances, for their sanctification.

That this is the case is now to be shown in the epistles to “the Church of the Thessalonians.” This is a model or typical church: and in it we shall see what a church was like which was built up in the church teaching and church truth revealed in these epistles.

## Things New and Old.

### “FEAR NOT.”

“Fear thou not; for I am with thee: . . . I will strengthen thee; yea, I will help thee; yea, I will uphold thee.”—Isa. xli. 10.

**T**RUE, the path is strange and trying, and thou art weak and weary, and canst not see one step before thee, but Jesus is with thee. Look to Him; fear not—the path is not strange to Him—He knows it well, and He is with thee in it. Dost thou say it is a lonely one? but remember He is with thee, therefore thou canst never be alone, for He will never leave thee. He knows that thou art weary, but He is with thee; lean on Him—His arm is thy support; lean on it—lean hard—thou canst never weary Him, He is thy everlasting strength.

Thou meetest with none that truly understand thee, none fully to sympathise with thee; but He is with thee. He understands thee, He knows thee,—He knew thee of old; before He created the world and all that is therein, thy name was written in His book of life: He knows thee and He knows the way thou takest; He fashioned thee, He called thee His own, and planned this way that thou shouldst walk with Him therein, and learn how deep is His sympathy and love.

Dost thou look around, and do thoughts cause thy tears to flow? But look to Him; He is with thee, thy joy, thy light, thy peace; be thou of good cheer, “let not your heart be troubled.” Remember, too, thou art going home; every step shortens the homeward journey; a little, a very little while, and 'tis home—home with Jesus—home for ever. Thou art now a traveller, a pilgrim, but thou art going home,—that where He is, there thou mayest be, and behold and share His glory for ever and ever. Then fear thou not, for Jesus says, “I am with thee, I will strengthen thee; yea, I will help thee; yea, I will uphold thee.”—(From *Counsels and Thoughts for Believers*, by Thomas Moore, published by J. Nisbet & Co.)

## Questions and Answers.

THE NUMBERS SLAIN IN JUDGES xii. 6, and  
1 SAM. vi. 19.

QUESTION No. 226.

R. J., N. Devon. “Can you tell me whether the explanation of the numbers in Judges xii. 6, and 1 Sam. vi. 19, in Dr. Angus's *Bible Hand-book* is trustworthy?”

That there is a difficulty in these passages is generally admitted, and this difficulty is by no means small.

1. The numbers slain of the Tribe of Ephraim is given as 42,000 (Judg. xii. 6), whereas the whole tribe numbered only 32,500 at the previous census (Num. xxvi. 37).

2. And the number slain at Bethshemesh is given as 50,070 men, who were slain for looking into the ark (1 Sam. vi. 19). Having regard to the size of the little village of Bethshemesh, the number appears to be impossible as to fact, and out of all proportion as to the circumstances.

The various explanations given by commentators and others, as well as the confused renderings of the versions (ancient and modern), are *still more difficult*.

The one given by Dr. Angus and others is that the Arab mode of reckoning is by adding the numbers together, e.g., the year 312 would be given as 12 and 300. But whatever may have been or may still be the Arab mode of reckoning, it is certain that such a method never obtained among the Hebrews, which is simple, clear, and precise, leaving one in no doubt as to the number intended. It is evident therefore that this explanation is only a theory invented for the occasion. Under this hypothesis, the first number works out 40 and 2000 (= 2040), and the second 50 + 1000 + 70 (1120).

It may be said that our present solution is only a theory, but if it be, it has, at least, the merit of not being capable of disproof, even though it cannot be definitely established. Its simplicity must be its own defence.

1. As to Judges xii. 6. “There fell at that time of the Ephraimites forty and two thousand.”

Now, it is a fact that in writing the Hebrew manuscripts, it was a common practice to fill out the line by inserting an odd letter to fill up the vacant space, and in more recent times any irregularity has been got over by lengthening abnormally the last letter of a word. The letters varied, sometimes an *Aleph* (א), sometimes a *He* (ה), or a *Lamed* (ל); but more frequently it was a final *Mem* (מ). Now our conjecture is that a gap at the end of the line, after the word Ephraim, was filled up by writing a *Mem* (מ). And as *Mem* stands for *forty*, so a later scribe took this as being forty, and as he had a larger space to fill up wrote out its numerical value in full. If this be the correct solution, the number slain of Ephraim would be 2,000 men.

2. The case of 1 Sam. vi. 19 is different. Here the Hebrew is so confused that no one can properly translate it. Translated literally it makes no sense whatever. Indeed, he who knows anything of the language would at once admit that it is not Hebrew at all.



A careful examination shows that there are two distinct sentences mixed up together. Each is complete in itself; but, mixed as they are, the sense of both is destroyed.

If we put the two clauses, the one under the other, the reader will see for himself how this confusion arises.

The first complete sentence is :

“ And he smote the men of Beth-shemesh, because they had looked into the Ark of the LORD, three score and ten men.”

The second complete sentence is :

“ And he smote of the people fifty thousand men.”

But this latter sentence is inserted within the former after the word LORD, which makes the verse read as in the A.V.

Our conjecture is that the latter and shorter sentence stood originally in the margin, as a gloss or note by some scribe, and that a later scribe made the not infrequent mistake of putting it into the text. There are other examples of this in both Old and New Testaments.

This explanation has the merit of simplicity, honesty and common sense; and we sit in judgment, not on the Word of the Lord, which is faithful and true, but on the work of man, which is always marked by infirmity and failure.

We are not aware that either of these solutions has been suggested before.

That suggested by Dr. Young in his version, and adopted by Mr. W. Bradlaugh in *The Christian Armoury*, is just one of those that do more harm than good. It is so palpably an arbitrary rendering. The word אֶלֶף (*eleph*) *thousand*, is taken to mean *chief men* (because 1000 is a chief number). But two facts entirely dispose of it. (1) *Eleph* is rendered *family* once, *kine* 4 times, *oxen* 3 times, and everywhere else *thousand*. It never means chief men; and is always, in the context, connected with *numbers*, not with *persons*. (2) The words *chief*, *prince*, etc., have *sixteen* Hebrew words to represent them, but *Eleph* is not one of them.

## HEARING AND SEEING.

QUESTION NO. 227.

G. M. C., Brighton. “How are we to reconcile the words of Job xix. 25, ‘Yet in my flesh shall I see God’ (referring to ‘the latter day’), with xlii. 5, ‘Now mine eye seeth thee’?”

The difficulty is only apparent. There are *eight* different Hebrew words translated “*see*.” The words in these two verses are not the same.

In the former passage the word refers specially to the seeing *as in a vision*. In the latter it means *to see, perceive, experience, enjoy*; hence, *to understand, learn, know*. And this, even though the word “*eye*” may be used in connection with it (a part—the eye—being put for the whole person by the figure *Synecdoche*). It means *to know: i.e., I have heard of thee; now I know thee.*” The *knowing* being in contrast to the *hearing*.

## Signs of the Times.

### JEWISH SIGNS.

#### ANTI-SEMITISM.

ANTI-SEMITISM is a solemn and significant sign of the times. At no time during the Dispersion have the Jews been free from persecution and oppression. But anti-semitism is this and something more.

It is the expression of the feeling that “The Jew is in the way, and we want to get rid of him.” Most of the European nations (except England), feel that the Jew is in the way. He is what God’s Word has foretold, “a burdensome stone for all people” (Zech. xii. 3).

In France the burden is great, and the anti-semitic feeling runs very high. It is the boast of the French Nationalists that “all Frenchmen are anti-semites.” Even the Orleanist pretender has openly made common cause with the Jew-baiters. It is said that there is to be a universal congress for Anti-semites in connection with the Paris Exhibition.

An organisation has been formed, called “The Universal Anti-semitic League.” It is international, and has members from France, Germany, Austria, Italy, Russia, and Spain. Its one object is to get rid of the Jew.

The opinion of the most eminent men in Europe has been gathered and published, with an analysis of the results, in a permanent form. This has been done by Henri Dagan, a Paris journalist. Sir John Lubbock is his only British contributor, and he has to testify that the English admire the high qualities of the Jews, and find them useful and excellent citizens.

But the whole movement is most significant. The nations are to be relieved of the Jews. But not in the way they vainly imagine. God is going to do it in His own way, and in His own time.

It was the outburst in Russia a few years ago which led to the schemes for the colonisation of Palestine, and gave birth to this Zionist movement. And now, what this present movement will lead up to, none can foresee or foretell.

We know what is written, “Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.” This is written in special connection with events leading up to the return to their own land (Jer. xvi. 14-16).

The sign of the times is that, Anti-semitism finds its workers among these fishers and hunters, and therefore Israel’s restoration is drawing near.

As to the existence and nature and object of the movement, the words of *The Spectator* are weighty and significant :

“It is hardly too much to say that the majority of the people on the Continent honestly believe that unless the Jews are in some way or other curbed, controlled, and kept down, something very dreadful will happen. In Russia the vast Slavonic population and its leaders believe that unless the Jews are impounded in the Polish pale they will swamp the true Russian, and utterly ruin and destroy the Russian nationality and Russian ideal. In Austria it is believed that if the Jews are allowed to go as they are going on, they will get everything into their hands—the land of the peasants, the sources of public information, and the press and the nerves by which trade and commerce are moved. In Germany it is much the same story, and there the Jews are believed, unless stopped in time, to be about to monopolize the universities. In France it is thought that the Jews, if not put down with the iron hand, will capture the whole administration, as well as ‘strangle commerce by their octopuslike grasp.’”

Man's thoughts are not God's thoughts, nor his ways God's ways, but they are over-ruled, all the same, to accomplish God's purpose, and establish His word.

### THE ZIONIST CONGRESS.

TO BE HELD THIS YEAR IN LONDON.

The Fourth International Congress will be held in August next in London, and not at Basle, the place of meeting of the three previous Congresses.

The session will begin on Monday, August 13th.

The decision to hold the Congress in London was only arrived at at the end of May, and on the news becoming known in Zionist quarters the expressions of approval were as enthusiastic amongst the rank and file as in the Executive of the English organisation on the proposal being made known to its members.

The holding of the International Congress in London means a great advance, and the details of what will undoubtedly prove a unique demonstration, as well as a weighty and serious session, will be looked forward to with interest.

### RELIGIOUS SIGNS.

#### THE WORLDLY CHURCH.

"They that observe lying vanities, forsake their own mercy"  
(Jonah ii. 8).

The apostle Paul teaches in Ephesians iii. that one of the purposes of the great mystery which he, by the Holy Spirit, declared, was, that through it might be known unto principalities and powers in the heavenlies, the manifold wisdom of God.

To the Corinthians he teaches by the figure of one betrothed, as desiring to present them as a chaste virgin to Christ.

From what we have recorded in the past, the deduction may be drawn, that instead of what man calls "the Church" manifesting the wisdom of God, the reverse is being accomplished, and the manifold folly of man is being displayed before these principalities and powers.

Can there be a more painful and pitiable object of commiseration than to see men who have undertaken the charge of instructing "their flocks" in the knowledge of Eternal Verities, posturing and masquerading as "masters of ceremonies" in variety shows.

#### THE CHURCH IS ANYTHING BUT CHASTE.

We give a specimen of what we assert, and condense the announcement from a full-sized poster printed in red:—

"COSTUME EMPIRE BAZAAR.

"Reverends Percy Alden, W. H. Parkin, Lt. H. Parsons, W. Joynes,  
"J. Oats, and the Pastor.

"Empire Tableaux and Procession. Vocal and Organ Solos.

"Phrenologist, Palmist, Physiognomist, Ventriloquist, Illusionist,  
"Kromskop, Phonograph, and Other Attractions."

This is all got up to pay off a miserable debt of a few pounds. And there is a profound irony in the name of the building selected for the occasion—

"CHRIST CHURCH LECTURE HALL."

It is nothing short of profanity to mingle such absurdities with the name of God's anointed Son. The necessity arises of adding sensations: for what was an attraction in the past, ceases to be so now; and, wherever provision is made for the "flesh," the dose has to be increased.

### THE RELIGIOUS WORLD.

"QUO VADIS?"

Side by side with Worldly Religion moves apace the Religious World. The distance between the two is getting

less and less. And ere long they will be one, and Anti-christ will be their head.

Another stage has been reached. It is not necessary for us to point the moral. Let the world's own newspapers do it. The sober-minded worldly critic with common sense can see and condemn the result, though he sees neither the root cause nor the ultimate end of it all.

The following is from the *Daily Mail* of May 5th:—

"'QUO VADIS?'"

"A MIXTURE OF FINE SCENERY AND IRREVERENCE.

"The tawdry and irreverent could no further go; 'Quo Vadis?' at the Adelphi is a compound of magnificent scenery and irreverence. From the posters depicting wild bulls and naked martyrs, that we don't see, to the continuous appeals to the Redeemer, the Master, the Apostle Peter, the Father Almighty, the references to the Resurrection and the repetition of parts of the Lord's Prayer—the note is insincerity.

"Every now and again one is shocked at the frank exploitation of religion, at the familiar use of sacred names and phrases. And, recovering from that, one is amused at the artless vulgarity, the childish anachronisms, the commonplaceness of the thing.

"But the chief impression is that never before has religion been quite so cynically used as an advertisement to fill the shilling gallery and the half-crown pit, as in Mr. Stange's adaptation of *Sienkiewicz*. The production of one 'Quo Vadis?' makes us sincerely hope that Mr. Barrett or anybody will not give us another.

"The story of the Christian girl who converts the pagan noble has been told before, and very much better told."

Another newspaper says:—

"The meek and forgiving attitude of the Christians towards their persecutors is fully insisted upon in more than one scene in the play, but the frequent employment of quotations from the New Testament particularly for the purpose of securing an effective 'curtain' at the end of an act, is not to be commended. Vinicius becomes a Christian, and visits Lygia in prison, from whence she is taken to the arena. . . . That the play will achieve considerable success is probable. Like 'The Sign of the Cross' it will bring to the theatre a number of people who do not usually patronise places of entertainment, but swallow their scruples when they are told that a play has a religious tone."

These last words are full of significance, and should be deeply pondered as a "sign of the times." Even the world can see through and expose the worldliness of Religion and the Religion of the world, and note how the one reacts on the other.

On the other hand, Dr. Joseph Parker has a good word to say for it:—"Its deep religious tone is of immense additional claim to human interest."

### SHELDON'S ENGLISH IMITATOR.

Following in the wake of Mr. Sheldon, Dr. Parker has been showing us how a newspaper ought to be run. For one day (April 28 only), *The Illustrated Weekly News* was handed over to his care.

A few of the *headlines* will be quite sufficient to show the whole character of the effort, and manifest the Dr.'s idea of what a newspaper should be:—

"A great religious play to be produced at the Adelphi" (This is 'Quo Vadis?').

"If a man sins, why not a woman?"

"How to find out if you are really loved or not—this is how 'Zaza' did it."

Then follows an article on "The Child Jesus," with a portrait!

Then another heading: "Woman's shape is bad! Improve the dress." This is illustrated by a large picture of a pair of "combinations."

To tell the truth, we would rather see journalism in the hands of the world. They do understand their own business, and do it much better. They expose the follies and sins of the world, but seldom degrade religion. But these social-religious intermeddlers only expose themselves, and drag religion in the dirt.

### THE POPE'S BLESSING IN THE SLOT.

"The Roman Church in Vienna is emulating certain mechanical contrivances for devotion which we are accustomed to associate with regions further East. The 'praying wheel' is a primitive machine compared with the mutoscope, which has been exploited in that city for the purpose of transmitting the Papal blessing. A specially fine apparatus, we are told by our correspondent, is provided in an establishment near the centre of Vienna. You insert your twopence in the slot, the handle is at your service, and lo! a living picture of his Holiness dispensing his blessing to a multitude on its knees. Cardinal Sebastian Martinelli, Apostolic Delegate, gives an assurance, in an announcement fixed over the machine, that it is the express wish of the Pope that all who see his blessing in this picture and receive it with a believing heart shall participate in the advantages of those who receive it personally. A more convenient arrangement for both parties concerned could scarcely be imagined. We have all heard of a twopenny imprecation, but a twopenny blessing is a new thing. The Church of Rome, though loth to move with the advance of modern science, is apparently quite willing to avail itself for its own purposes of the latest mechanical inventions.—*Daily News*, May 18, 1900."

### SPIRITIST SIGNS.

#### SPIRITISM THE WORK OF DEMONS.

"Why could not we cast him out?"—Mark xi. 28.

Since our articles have appeared, giving extracts from the Spiritists' own recognised publications, which show the fearful consequences to those who give themselves over to spirit guidance, and the awful consequences to mind and body resulting therefrom, many efforts have been made to minimize the facts which they are not able to deny.

The attempt to cover their discomfiture by the plea of "obsession" will not avail. No answer is forthcoming; nay more, none can be given.

The writers on this matter alone are at loggerheads, the Editor of *The Two Worlds* asserting one thing, and other writers in the same number of the paper another. For instance:—

"The teachings of Spiritualism are all in the direction of purity and chastity." (*The Two Worlds*, April 11).

It was but a few days before this the very opposite was stated in an article on Mediums:—

"The Spiritualist platform is \*'infested' by undeveloped mediums, brought there by their own vanity or the ignorance of others. These people are forced before the public when they should be 'developing' (growing) in the spiritual home or private circle. They are unripe fruit; sometimes little better than Dead Sea fruit."

"Personal culture is the key to the situation. We must first learn, before we are able to teach. It is no use going empty-handed (or empty-headed) to the multitude. They will only laugh us to scorn. And serve us right." (*Ibid.*)

First we have the "teachings of Spiritualism" always "in the direction of purity and chastity." Afterwards the platform itself is declared to be "infested" with teachers only to be compared to 'Dead Sea fruit.'

This idea of "obsession" has so confounded the Spiritist leaders that each one has a different remedy for the affliction.

"The idea set forth by Dr. Kimball, and which I have often met with in conversation with friends, and in the literature of the subject, is that an obsessing spirit should be kindly dealt with, helped up, and enlightened as to the undesirability of its present course of action." (*Ibid.*)

\* Our italics.

This does not meet with any encouragement from Mr. H. Waylen, who writes on this subject, for he says:

"But stay. May we not learn something upon this matter from a well-known but sadly neglected source—the Bible? If any book is brimful of Spiritualism and practical occultism, it is this remarkable collection of ancient writings." (*Ibid.*)

This fact becomes apparent. Not only are the teachers "empty-headed," but also muddle-headed. First, the spirits are directed to hope for benefit from those still on earth by such encouraging words as "We will pray for you"; "We will do you good." Others contend that the inhabitants of this side are being helped and directed by those on "the other side," because *they* bring a "new revelation." It is affirmed that a process of evolution is going on, and that Spiritism is the era of an advanced Christianity. But now they are confronted with the fact that instead of controlling, they are being controlled by a horde of vagabond spirits that Mr. W. Howitt well-named

"SPIRIT PROWLERS ON THE BORDER LANDS OF LIFE."

Vampires that "exult in breathing, drinking in, gustating with a cruel and relentless ardour the sensations and odours of this mortal life once more." (*Spiritual Magazine*, 1869).

The present generation of spirit teachers forget their former leaders—that is if they have ever read them. But they shall not forget as long as this journal has the privilege of exposing their base, their unholy pretensions.

What was the charge that Mr. Howitt—though a "Spiritualist"—brought against the creed in 1870? "It is very much the fashion . . . to exalt the heathen philosophers at the expense of Christ," and this is equally true of heathen gods. Has this position been abandoned? We will prove that it has not. It is even re-asserted:

"The worship of Christ by Christians is said to be only a repetition of the change in the popular mind which occurred in Egypt so long ago, and is most interesting as showing how really history repeats itself, and also that the Christian religion of the present is not without a parallel, but that it is practically a survival of an old religion under a somewhat modified form." (*The Two Worlds*, Feb. 2, 1900).

Thirty years lies between these two extracts. Plenty of time to prove whether any protest should follow such blasphemy; but evidently this teaching is acceptable to the multitude that is swelling the ranks of Spiritists to-day.

The Editor continues:—

"It will be impossible within the limits of this brief article to even outline the many points of similarity between the religious usages of the present and those of the Egyptian people 3,000 to 4,000 years B.C., and I shall but attempt to show the remarkable parallel between the Egyptian and the Christian Christ, which has so obviously affected the trend of thought upon the whole theological position. . . . Thus we are taken back a vast distance, but find, no matter how far we travel, the marvellous story of the divine origin of this the most beloved God of the Egyptians.

"The further points of his conquest of death, his resurrection, and his entry upon the duties of king and judge of the dead are exact prototypes of the death, resurrection, and ascension of the Nazarene."

This is an old story, as old as the devil's lie, "Ye shall be as gods;" kept alive by all schools of infidelity down to

the days of Bradlaugh and its latest exponent—Saladin, whose infidel literature is advertized on the covers of *The Two Worlds*.

#### THE DIVINITY OF HUMANITY.

"The fact is that man has gradually been led by that unerring force within in the direction of the truth—that the divinity has been incarnated in all men. (*The Two Worlds*, February 9).

But what becomes of this divinity of humanity when it gets on the other side? From the experiences of those left behind it does not appear to have any abiding effect.

"We know so little of what spirit-life really is, or those who have long passed into it, and are progressing through the spheres. What is quite certain is that these objectionable entities can soon enough learn how to subject a sensitive to a series of tortures, which, if continued, would render life not worth living, and eventually land him in a lunatic asylum." (HECTOR WAYLEN in *The Two Worlds*, April 20).

The divinity part—from this evidence—has departed "on the other side." Then the only hope can be from the divinity that is left behind. But this is a broken reed. For one school would help the sufferers—whom they are pleased to call unclean spirits—and others decide to have nothing to do with them.

"To my mind the method of Mr. Stansfield and others most distinctly illustrates 'how *not* to do it'; at least without great injury to all those with whom we come into contact. And I repeat, that it is the practice of hobnobbing with unclean spirits, upon whose professions of amendment we can place no reliance, that opens the door to disaster." (*Ibid.*)

The sad reality about many of these extracts is that they are written by those who take credit for the fact that they once posed as Christians. To such, the words of the Lord Jesus appeal with irresistible force: "If, therefore, the light that is in thee be darkness, how great is that darkness" (Matthew vi. 23).

Mr. Waylen continues:—

"But if, on the other hand, we elect to live among those who have passed on with the results of lust, violence, and hatred in their souls, and seances with whom, form vortices of attraction for hundreds of others like them,—not only do we lose the possibility of assisting in work that lies beyond the skill of the greatest physicians here on earth, but we may even precipitate the further degradation of those to whom we thus afford an opportunity of gratifying their evil propensities. As I have endeavoured to show in my first letter, this latter method was *not* that which was pursued by the greatest medium the world has ever seen." (HECTOR WAYLEN in *Ibid.*, April 20).

We know to whom this refers, "the greatest medium the world has ever seen." The daring of the assertion is on a par with its blasphemy. To the mere religionist this *exposé* must be disappointing to all the hopes they entertain with all the machinery of P. S. A.s, religious plays, religious sing-songs, and all the conjuring tricks to lift humanity—their pet, the divine creatures they seem so proud of. To the mis-instructed Christian the effect it must have on their hearts is to beget despair and almost wreck hope in the future. But to the reverent Bible student, who knows how to rightly divide the Word of Truth, the result will be to revive hope and quicken expectation that *THE day* is not far off when all shall be reversed.

"And thou shalt know that I am the, Lord, and that I have heard all thy blasphemies. . . Thus with your

mouth, ye have boasted against ME, and have multiplied your words against ME. I HAVE HEARD THEM" (Ezekiel xxxv. 12, 13). "For the vile person will speak villany, and his heart will work iniquity . . . to utter error against the Lord" (Isaiah xxxii. 6).

We will appropriate the words of Zophar, as recorded by the Holy Spirit in God's Holy Word:

"Should thy lies make men hold their peace? and when thou mockest, shall no man make *thee* ashamed?" (Job xi. 3).

## Editor's Table.

### ANSWERS TO QUESTIONS.

We have answered as many questions as we can from time to time, but have to ask the forbearance of those friends to whom we have not, up to the present, replied. We are unwilling to devote more space to this department unless we are sure that a large majority of our readers desire it.

The fact is, we have answers written out and waiting their turn, for more than twenty-five questions. Then we have more than fifty others yet undealt with.

Hitherto we have adopted the principle of selecting those which appeared to be of more general interest, and the consequence is that some, written quite recently, have taken precedence of others written some time ago.

It might, perhaps, be as well occasionally to omit some other matter and give more space to the Questions and Answers. We trust our readers will approve of our so doing.

### VOLUME VI.

is now ready. Price Half-a-crown.

### HAIFA MISSION, MOUNT CARMEL.

MR. D. C. JOSEPH writes us from a Liverpool hospital. He is there broken in health, and he writes of his wife: "My wife is still in the body."

The nature of her disease is such that no hopes can be entertained of her recovery, and he himself seems quite broken down.

If any of our friends are moved to manifest Christian sympathy with our brother, they may send to Mr. F. Newth, Oakleigh, Grove Road, Sutton, Surrey, who will gladly be the channel of conveying such help to him. He has just received £5, and has heard (June 19) that Mrs. Joseph has since died.

### REVIEWS.

*The Four Gospels, their differences and varied aspects*, by S. L. J. Bible Truth Depot, Dehra Dun, N.W.P.

*Studies in Zechariah*, by A. C. Gaebelein. Francis E. Fitch, 47 Broad St., New York.

*The Mystery of the Ages*, by B. N. Switzer, M.A., T.C.D. Elliott Stock, 62 Paternoster Row.

*On the Eve of the War*. A narrative of impressions during a journey in Cape Colony, Free State, and Transvaal. By Evelyn Cecil, M.P. John Murray, Albemarle Street.

*The Church verging towards the Apostacy*, by Silas Henn, 4 Himley Road, Dudley, Worcestershire. Price 3d.

Should be read by Christians who feel the seriousness of the times.

# THINGS TO COME.

No. 74.

AUGUST, 1900.

Vol. VII. No. 2.

## Editorial.

### "BEHOLD! WHAT MANNER OF LOVE."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John iii. 1).

NOTICE in these wondrous words

#### THE DIVINE COMMAND.

"Behold!" It is not a mere interjection, but a verb; an imperative command. Look! See! Observe! Notice!

This word "Behold" seems to be specially associated with the Holy Spirit; for it is He who thus calls our attention to what He is about to write and reveal for our instruction.

In the same manner the word "Verily" seems to be associated with the Lord Jesus; for He it is who exclusively uses it to call attention to the weighty words He is about to utter.

And "Yea" seems to be the word of the Father; for all the promises of God are "yea," certain and sure, in the faithfulness of His covenant assurance.

Whenever we meet with this word "Behold" we must expect to find something worthy of our deepest attention.

It is so here; for there is something that will fill our hearts with wonder, joy, and admiration as we are brought to see and know and experience

#### THE FATHER'S LOVE.

This is the great and central subject of this passage. By the Figure of Speech *Hyperbaton*, the subject "the Father," which is usually put first or early in the sentence, is (in the Greek) put *last*, in order to attract our attention to the fact that it is the love of "the Father" to us, and not ours to Him, which is the great wonder which we are to "behold."

It is "the Father" who is the sovereign bestower of His love; and He has bestowed it upon "us."

Now, lest we appropriate to ourselves what does not belong to "us," it is important that we should look at this word "us."

It is clearly defined and limited and explained in the preceding portion of this Epistle.

It is *we* who have handled by faith the Christ of God—the Word of Life (1 John i. 1).

It is *we* who have fellowship with the Father, and know Him as such in Christ (i. 3).

It is *we* who are ever conscious of our frailties, infirmities and sins; and know that precious "Advocate" whom the Father has provided for His sinful children (ii. 1), and

It is *we* who know that we are children of God, and not children of the devil (iii. 10).

Not that *we* have anything to boast of, or any merit in ourselves. For the effect of this Divine love shed abroad in our hearts is to reveal our own unloveliness. In the light of this love we see our own enmity and hatred and opposition to God's truth, God's Christ, and God's people; and learn that "we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But,"—here comes in the cause of the mighty change—it was "after that the kindness and love of God our Saviour towards man appeared. Not by works of righteousness which we have done, but according to His mercy HE saved US" (Tit. iii. 3-5).

This brings us to

#### THE MANNER OF LOVE.

It was bestowed freely, given without merit, without a work, "without a cause." It was

#### (1) UNINFLUENCED.

This is indeed "the greatest thing in the world." Not that we loved Him, but that He loved us. What a perversion to change this Divine order, and speak of our love to God and to one another as "the greatest thing in the world!"

No! It is when we are shown by Divine light our true condition—as wayward, rebellious children, determined to do our own will, bent on our own destruction, without one redeeming feature, without one compensating quality; with everything to call forth Divine wrath:—then it is we see this greatest thing in the world, the love of the high and holy God bestowed upon such.

It springs up and flows forth of its own self, independently of any extraneous influence.

Our so-called love is just the opposite. We bestow it only on a "deserving case." No other need expect anything to be bestowed by "us."

But the only reason Jehovah gives why He ever did anything for or gave anything to His people is "because He loved thee." That was all; nothing influenced it or called it forth. (Read Deut. iv. 37; vii. 7-9; ix. 5, 6; x. 15; Num. xiv. 8; Ps. lxxxvi. 2 marg.; 2 Sam. xv. 25, 26, &c.)

#### (2) ETERNAL

As to its origin. Everlasting as to its duration. To Israel He says: "I have loved thee with an everlasting love" (Jer. xxxi. 3). How much more can this be said of those "in Christ."

What can we say to this, dear friends and readers? We can only bow our heads in worship and adoration, and say "Who am I, O Lord God," and "what am I!"

(3) INFINITE.

Not only has it no limit as to time or duration, but it has no bounds as to extent. It knows no constraints. No good in us called it forth, and no sin in us can keep it back. It is infinite, as to itself, in nature, manifestations, and communications. It is infinite as to our deepest necessities, our weakest faith, and our fainting hope and love.

(4) INEXHAUSTIBLE.

Having loved His own which were in the world, he loved them unto the end" (John xiii. 1). To the end of time, to the end of their need, to the end of their sins; and neither Sin, nor Satan, nor Death, nor Hell, nor all combined can ever decrease this love or diminish it.

(5) INVINCIBLE.

Overcoming all obstacles; breaking down all barriers; removing all hindrances; humbling the highest pride; subduing the strongest wills; melting the hardest hearts; and purging all our sins.

Yes, and beyond all this, sweetening our bitterest cup, conquering our greatest enemies, and triumphing over death and the grave.

Such is the manner of Divine Love.

"His love no end or measure knows,  
No change can turn its course;  
Eternally the same, it flows  
From one eternal source."

THE OBJECT OF THIS LOVE.

"That we should be called the Sons of God." The best Greek texts with R.V. add the words "and such we are."

Here again is no interference on the part of man. God will have none of his intrusions here. He bestows, and He calls.

We are called by the Father according to His purpose,  
Called by the Son in His redeeming work,  
Called by the Holy Spirit in His quickening power.  
Called to Himself; called to His rest; called to His eternal glory.

What a wondrous call! What manner of love!

May we and all our readers have an ear to hear that call, and a heart filled with that love, shed abroad within it by Divine grace and power.

## Papers on the Apocalypse.

### FIFTEEN PRELIMINARY POINTS.

#### (V.) THE TITLES OF CHRIST.

THE titles used of the Lord Jesus Christ in the Revelation afford further evidence as to the Church of God not being the subject of that Book.

We propose to consider seven of these, all used in the Introduction (chap. i.).

The most important of these is that given in connection with His vision in chap. i. 13-16. In ver. 13, He is called

#### (1) "THE SON OF MAN"

This is a title connected with the Lord Jesus in relation to the *earth*. Its first occurrence in Psalms viii. fixes its peculiar signification. That Psalm begins and ends with a reference to the "earth," and, after speaking of "the Son of Man," it adds: "Thou madest him to have dominion over the works of Thy hands."

It will be found, therefore, that wherever this title occurs, it always refers to the Lord Jesus in connection with His *dominion in the earth*.\* And, when used of His second coming, it refers to the judgment which He is then and there to exercise.

It is most remarkable, and so remarkable as to make it practically conclusive, that this title, while it occurs eighty-four times in the New Testament, is *never once used* in the Pauline epistles addressed to Churches; thus proving that this title has nothing whatever to do with the Church. But while it has no connection with the Church, in the Epistles, it occurs no less than eighty times in the four Gospels and Acts, because there we have Christ on the *earth*, and the presentation of the King and the Kingdom.

But, when again he reveals Himself by this title, it is in the Book of Revelation (i. 13 and xiv. 14).†

Thus we are pointed to the fact, and told (if we have ears to hear), that the Apocalypse relates to the coming of "the Son of Man" to exercise judgment in and assume dominion over the *earth*.

It is remarkable that the first use of the title in the New Testament is in Matt. viii. 20, where it is said: "The Son of Man hath not where to lay His head:" and the last is in Rev. xiv. 14, where the Son of Man is seen "having on His head a golden crown." Both are connected with his "head," and with the *earth*; while in the latter there is associated both judgment and dominion.

The significance of this title is further proved by its contrast with the title "Son of God" in John v. 25-27, "Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of THE SON OF GOD, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also; *because He is THE SON OF MAN.*"

It is thus clear that the use of this title twice in Revelation (i. 13, and xiv. 14), and not once in the Church Epistles, is a further proof that the Church is not the subject of the Apocalypse.

The Church has no more to do with Christ under the title of "The Son of Man" than the Syro-Phœnician woman had anything to do with Him as "the Son of David."

\* See *The Divine Names and Titles*, by Dr. Bullinger, price 4d.

† Between the Gospels and the Revelation there are only two occurrences, one where Stephen sees Him (Acts vii. 56) in a vision, standing as though to avenge the blood of His servant, then being stoned on the *earth* (anticipatory of His action in the Apocalypse); and once in Heb. ii. 6, where it is merely a quotation of Psalm viii.



We ought to add that this fact is a key to all the passages where this title is used: and shows that Matt. xxiv. and xxv. have nothing whatever to do with the Church of God, because of the use of this title in xxiv. 30, and xxv. 31. Both refer to His coming in clouds to the earth in judgment, after the Church has been taken up, and after the Great Tribulation.

(2) "THE ALMIGHTY" (i. 8, etc.)

This title is used *nine* times\* in the Apocalypse, and only once elsewhere in the rest of the New Testament (2 Cor. vi. 18).†

It is παντοκράτωρ, *pantokratōr*, and means *having dominion over all*, and is used in the Old Testament as the Septuagint translation of "Lord of Hosts" (Heb., *Sabaoth*; see 2 Sam. v. 10; vii. 25, 27).

In Revelation the title is used in i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 6, 15, 22.

"The Lord of Hosts" means Jehovah of the hosts in heaven above, and on the earth beneath, and especially of the hosts of Israel. Its first occurrence is (as usual) most significant (see 1 Sam. i. 3, 11; and iv. 4), when Israel was reduced to a low estate—oppressed by the Philistines. All had failed. The Judges had failed. The priests (witness Eli) had failed: there was "no king in Israel:" and God's sanctuary was defiled.

But the revelation of this title at this juncture, and here used for the first time, told of the blessed fact that there was going to be a king; and a judge too; as well as a Priest upon His throne; that the sanctuary was going to be cleansed (Rev. xi.), and the oppressors of Israel destroyed.

Israel is, conversely, called "The Lord's Host" (see Exod. xii. 41), when, at the moment of the formation of the nation at the end of the 430 years of sojourning and servitude, and the birth of the new nation at the Exodus, we read these most significant words: "And it came to pass at the end of the 430 years, even the self-same day it came to pass, that all the hosts of the LORD went out of the land of Egypt."

And further, we may note that, in Joshua v. 14, 15, we have the real connection between "The LORD of Hosts" and "The Hosts of the LORD." Jehovah announces His coming as "the Captain of the LORD's Host," to lead them on, to fight their battles, to judge the nations, and give them rest, and settle them in their own land.

Now, we ask, Is it not most significant that this is the title used here in the Apocalypse, *nine* times? Does not the fact speak to us and say that, when that book opens Israel is in low estate? That Priests and people alike have failed, and there is "no king." Does it not say that "the Captain of the Lord's host" is coming down as their judge and vindicator, to deliver them from their oppressors, to fight for them, and give them rest, and to bring them into their own land?

Surely the association of this title, *Pantokratōr*, with the LORD of Hosts in the Old Testament, and with Israel; its frequent use in Revelation, and its practical absence in

\* *Nine* is the number of judgment (see *Number in Scripture* by Dr. Bullinger).

† *Ten* is the number of ordinal perfection.

the Church Epistles, shuts us up to the fact that we have in this book, not the Church, but that which concerns the Jews and the Gentiles.

It is in this book we have that which the first occurrence of the title in the Book of Psalms relates to:

"Who is this King of glory (*i.e.*, this glorious King)?  
The LORD of Hosts—He is the King of glory."

And it is the object of the Apocalypse to show how this comes about, and how He becomes the King of kings and Lord of lords (xix. 16). And how all "the kingdoms of the world are become the kingdoms of our Lord and of His Christ" (xi. 15).

Then, too, will Israel fulfil the forty-sixth Psalm, and say:

"The LORD of Hosts is with us;  
The God of Jacob is our refuge."

(3) "LORD GOD" (i. 8).

In i. 8 the title "God" must be added to the word "Lord," according to all the Critical Greek Texts\* and the R.V.

In chap. xxii. 6 we have the same title. Thus at the end of the book and at the beginning we have this peculiar title, which seems to enclose all that the book contains, and stamp it all with that which the title signifies. What it signifies is clear from the place where we first find it, viz., in the second of the twelve divisions of Genesis (chap. ii. 4—iv. 26). This division is called "the generations of the heavens and of the earth."

In the Apocalypse we have the final results of all that pertains to the heavens and the earth.

The title "LORD God" is the title used in this division, which treats of the settlement of man in Paradise, or garden of the Lord. In the New Testament it first appears in the Apocalypse; where it has reference to undoing of the effects of the curse (described in that section of Genesis), and to the making of the earth again into the Paradise† of God—the garden of the Lord.

The title implies all this: viz., that God is about to do all that Jehovah has revealed. For *Elohim* is the God of creation and the commencement of life, while *Jehovah* is the God of revelation and the development and sustainer of life with regard to His covenant People. *Elohim* (God) expresses the *power* which accomplishes; *Jehovah* (LORD) the *grace* which provides.

Hence in Gen. ii. 4—iv. 26, and in Rev. i. 8, and xxii. 6 we meet with this title; which links the two books together in a most remarkable manner, and gives the pledge that Paradise lost will become Paradise regained; and that the curse which drove man out shall no longer keep him out, but shall be "no more" for ever.

This use of the title "Lord God" thus assures us that He who made the promise of Gen. iii. 15, that the Serpent's head should one day be crushed, will, in His own day (the Lord's day), finally crush the Serpent's head.

The fact that this title is never used in connection with the Church of God, affords us one more great and important proof of our proposition that that Church is not

\* Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort.

† The word Paradise occurs in the New Testament three times. Luke xxiii. 43, where the Lord spoke of it in promise and prophecy; in 2 Cor. xii. 9, whither Paul was caught away; and in Rev. ii. 7.

the subject of the Apocalypse, but that it has to do with the Jews and the Gentiles.

(4) "THE FIRST AND THE LAST" (i. 11).

This title is used in Rev. i. 11. It is used again in i. 17, ii. 8, and xxii. 13, but is never found in connection with "the Church of God." On the other hand, it is a title closely associated with "the Jew and the Gentile," as the following Scriptures will testify.

Is. xli. 4, 5: "Who hath wrought and done it, calling the generations from the beginning? I, Jehovah, THE FIRST AND LAST; I am He. The isles saw it, and feared; the ends of the earth were afraid."

Is. xlv. 6: "Thus saith the LORD, the King of Israel, and his Redeemer, the LORD of hosts; I AM THE FIRST, AND I AM THE LAST; and beside me there is no God."

Is. xlviii. 12: "Hearken unto me, O Jacob, and Israel, my called; I am he; I AM THE FIRST, I ALSO AM THE LAST. Mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together."

Is it not clear, almost to certainty, that when the Lord Jesus specially reveals Himself by this title, never using it again till He claims it in the book of Revelation four\* times, He means to teach us that He is come to act on behalf of Israel and in connection with that People with which this title is thus peculiarly associated?

The connection of Isaiah with Revelation in the use of this title is eloquent to those who have "ears to hear."

(5) "THE PRINCE OF THE KINGS OF THE EARTH."

This is a title used only in this book (i. 5). Many kings are mentioned and referred to in the book: but the Lord Jesus comes as their "Prince;" "King of kings and Lord of lords."

The word is *ἀρχὼν* (*archōn*), and occurs in the New Testament 37 times. It is used of earthly rulers, and spirit rulers of this age; also of Christ (only of Christ) in relation to the earth; but never in relation to or in connection with the Church.

He is it of whom His God and Father has declared, "I will make Him my first-born, higher than the kings of the earth" (Ps. lxxxix. 27).

It is in connection with the earth that He comes, in Revelation, and hence this title is used. Another testimony to the truth of our proposition.

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

(1). *Introductory.*

By DR. BULLINGER.

WE come, now, to the last of the seven Text-books prepared and provided for our instruction by the Holy Spirit. And before we have done we shall see why,

\* *Four* being the number that relates specially to the earth.

though written earlier than those to any of the other six churches, it is placed last in order.

It stands out by itself. There is no other Epistle which answers to it. The other two primary Epistles (Romans and Ephesians), written for "doctrine and instruction," are each followed by two others, one for "reproof" as to practical failure, and the other for "correction" as to doctrinal departure, with respect to the special teaching of each respectively. But Thessalonians is followed by no other church-epistles. The other six epistles make two perfect and complete sets of three each;\* but Thessalonians stands alone. It is full of doctrine, as are the other two; but, unlike the two pairs (Cor. and Gal. on the one hand, and Phil. and Col. on the other), there is an entire absence of reproof and correction, both as to practice and doctrine. There are a few exhortations, it is true, but there is no blame: nothing but unqualified thanksgiving and praise for their faith and love and hope from beginning to end. Indeed, we have here

#### A MODEL CHURCH

—the only one of all the seven which is specially spoken of as a church—"the Church of the Thessalonians," as though it were the only one worthy of the name; the only one which exhibits the full results of having learnt the lessons taught in Romans and Ephesians. The saints of "the Church of the Thessalonians" could have passed an examination in the doctrines taught in those two Epistles. Hence, their wonderful character; individually and collectively.

The Apostle had no occasion to say, as he said to the Corinthians, "I fear when I come I shall not find you such as I would . . . and lest when I come again my God will humble me among you, and I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed" (2 Cor. xii. 20, 21).

There was no need to say, as he said to the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel" (Gal. i. 6), or, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" (Gal. iii. 1).

There was no occasion to say to the Thessalonians as he said to the Philippians, "Many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. iii. 18, 19).

There was no need to say to the Thessalonians, as he said to the Colossians, "Beware lest any man spoil you through vain deceitful philosophy" (Col. ii. 8).

All these four epistles contain reproof and correction: but in those to the Thessalonians, we find the very opposite. Not only no blame, but continuous praise.

The first epistle is stamped (after the epistolary portion) by the opening words, "We give thanks to God always for you all, making mention of you in our prayers; remember-

\* The number *seven* is generally divided into *four* and *three*; but sometimes (as in the Golden Candlestick) into *six* and *one*. In these seven epistles we have both these arrangements.



ing without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even our Father; knowing, brethren beloved, your election of God" (i. 2-4).

This is followed by "Ye were ensamples to all that believe in Macedonia and Achaia" (i. 7).

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (ii. 13).

"For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?" (iii. 9).

The second epistle is characterised in the same way. It opens with the words, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure" (2 Thess. i. 3, 4).

"We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (ii. 13).

The epistle closes with the expression of the assurance: "We have confidence in the Lord touching you, that ye both do and will do the things which we command you" (iii. 4).

There was no need of laboured argument to prove the fundamental doctrine of resurrection, as in 1 Cor. xv.

No fear lest he had bestowed upon them labour in vain, as in Gal. iv. 11.

No tearful warnings against strife and vain-glory, as in Phil. i. 15, 16; ii. 3; iii. 18, 19.

No need of asking, "if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" as in Col. ii. 20.

True, in one place, and only one, he has to say "We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread" (2 Thess. iii. 11).

With this single exception—which is all the stronger, not merely because it is the only one, but because of its character when compared with the reproofs and corrections of the four other epistles—with this single exception, there is one devout note of praise and thanksgiving throughout the two epistles.

But not only is "the Church of the Thessalonians" a model church in this respect; it is a model also in that it was most remarkable for its missionary activity. Sound doctrine produced fruitful service for God.

From this assembly in Thessalonica sounded forth the word of God throughout Macedonia and Achaia (1 Thess. i. 8). A tract of country as large as Great Britain was evangelised by this little flock. How they did it we do not know: for they had no railways, no printing-presses,

no great missionary societies; but all we know is that in some way they sounded forth the word of God throughout that vast region.

And we know also that this is what other churches then and since have not been remarkable for, and for which they are not noted in our own day.

There must be therefore some cause for this great difference: some secret, of which other churches were, and are not, possessed.

What that secret was we learn through a fact which is strongly emphasised. Three times the Apostle calls attention to it; and lays stress upon "the manner of his entering into" Thessalonica. In 1 Thess. i. 5, he says, "Ye know what manner of men we were among you for your sake." In verse 9, "They themselves show of us what manner of entering in we had unto you." And in chap. ii. 1, he says, "For yourselves know, brethren, that our entrance in unto you was not in vain."

The question arises, What was there so peculiar or remarkable in that "manner" to which he thus three times so pointedly refers? The answer is given in Acts xvii., where we have the historic record of his arrival at Thessalonica: and we read, "Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures."

How refreshing it is to read these simple words! Here was Thessalonica, a city of 70,000 inhabitants, far worse than any city with which we are acquainted to-day. The Gentiles sunk in all the awful abominations of heathen idolatry, and the Jews hating the very name of Christ, and persecuting the saints of God (2 Thess. ii. 14-16). Some were religious, some were profane; some were moral, some were vicious; but all alike were ignorant of Christ, and all alike sinners and transgressors before God.

Yet the Apostle had no need of bands of music, sensational announcements, musical services, or solo singers; none of the tricks or contrivances of the present day; none of the modern methods or new fashions of the nineteenth century! Why? *Because he had not lost faith in the power of God's Word!* And this because he had not lost faith in its *truth!* He believed that the word of God was able to accomplish all God's purposes of grace: that it must prosper in the thing whereto God sent it, and accomplish that which He pleases (Isa. lv. 11).

He believed that the Gospel was "the power of God unto salvation" and, therefore, needed no "handmaids" or "helpmeets." His one aim was not to "get the people in," but to *get the Word of God in*, and leave that to work effectually by the Holy Ghost in the hearts of those whom He had gathered together by His almighty power.

We are already arriving at the secret of the vast difference between the purity, holiness, and zeal of that model church, which makes it stand out in such marked contrast with the corruption, error, and worldliness of modern churches. But there was more than this.

Not only did the apostle reason with them out of the written Word, but he preached the Living Word—the Lord Jesus Christ,—"opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is the Messiah"

(verse 3). This, we learn from verse 7, meant that He was coming again, "another King." Thus He proclaimed a complete Saviour—a *suffering* Saviour, a *risen* Saviour, and a *coming* Saviour. In a word, he preached Christ to them, and did not separate Christ and the Scriptures. He had one Gospel. Not one for Gentile idolators and another for religious Jews; not one for men and another for "women only," but a gospel for *sinners*. For all alike are under sin, whatever may be the natural privileges of birth or education.

It is most important, in learning the secret which produced this model church, to note that the apostle did not go to Thessalonica with religious ordinances, ecclesiastical ceremonies, or sacraments: not with plans for self-improvement, called "Christian science," secular education, social reform, the sanitation of Thessalonica, or the "duties of citizenship." He did not aim at making "reformed characters," but at converting sinners by the power of the Holy Ghost. Still less did he go to amuse the ungodly, or to provide entertainments for the goats. He went to seek out lost sinners, to lead them to the knowledge of the Saviour.

He laid his axe at the root of the tree. He planted the cross of Christ before them. He proved that they were lost, and needed a Saviour: and not that they could do something themselves, and needed only a helper. He taught them that Christ had died for His People, and that they had died in Him (Romans); that Christ had risen again, and that they had risen in Him, and were "seated in the Heavenlies in Him" (Ephesians); that Christ was coming again, and they were coming with Him (Thessalonians). Hence their *faith* was in Christ; their *love* was rooted and grounded in Him; and their *hope* was anchored within the veil. All their Christian graces were in fullest exercise, and were all developed and increased in due proportion. The reason of the thanksgiving is given and shown by a comparison of 1 Thess. i. 3 with verses 9 and 10:—

Their "work of faith" (verse 3) was seen in that they had "turned to God" from every idol (verse 9).

Their "labour of love" (verse 3) was seen in that they now served the living and true God (verse 9).

Their "patience of hope" (verse 3) was seen in that they waited for God's Son from heaven (v. 10).

Their Christian character was complete: and no Christian character can be complete unless these three Christian graces are present in due and proper proportion.

But the majority of Christians to-day are practically destitute of these three Christian graces. Their *faith* in the *truth* of God's Word is going, and therefore their *faith* in its *power* is waning.

Their *love* is not "the love of God shed abroad in the heart;" and therefore it is of self: and, not knowing the truth as to the members of the one body in Christ, love as expressed in true Christian charity is almost unknown, and though admired as "the greatest thing in the world" is the *least* of all things in the Church.

And as to *hope*; well, the majority of Christians are waiting for many things which God has not given as objects of hope; while the one thing which He has definitely given as the object they not only are not waiting for themselves, but condemn those who are!

Some are waiting for *death*, which is not an object of hope, for people die without waiting for it.

Some are waiting for an outpouring of the Spirit of God, and not for the Son of God.

Some are waiting for the world to be converted, and not for it to be judged by the Son of Man at His coming.

Some are waiting for the return of God's ancient People to their land, instead of the return of God's Son to this world.

Some are waiting for the revelation of Antichrist, instead of the revelation of Christ.

While others tell us that the Lord's coming was fulfilled at the destruction of Jerusalem, in spite of the fact here stated that these saints at Thessalonica were not waiting for Titus to come with his armies from Rome, but for God's Son to come with His holy angels from heaven.

Some are content with Christ crucified; and, though knowing and rejoicing in the benefits of His death and passion, are ignorant of the truths connected with a Risen Christ, and our new resurrection life and walk in Him.

Still more ignorant are the great mass of Christians as to His coming again, and the fact that this is the great and "blessed hope" which is the portion of all who are in Christ.

So great and general is the ignorance that, when professing Christians boldly avow that they "take no interest in the coming of Christ," they do not even know enough to see that they are exposing their ignorance as to their very *standing* which God has given His people in Christ.

No wonder, then, that there is this difference between the Church of the Thessalonians and the churches of this day!

No wonder that, being ignorant of the great Mystery of the "one Body" in Christ, they are taken up with their own and other so-called "bodies," and are striving in controversy about them, as the Corinthians.

No wonder that, having begun in the spirit, they are seeking to be made perfect in the flesh, as the Galatians.

No wonder that, losing sight of the fact that the members are "all one in Christ Jesus," they are not striving together for the faith of the Gospel with one mind and one spirit, but doing many things from "strife and vainglory," as were the Philippians.

No wonder that, "not holding the head," they are not increasing "with the increase of God;" and are "subject to ordinances . . . after the commandments and doctrines of men," as were the Colossians.

Such was not the condition of the Church of the Thessalonians: and the secret is laid open before our eyes.

### THE COMING MAN: OR, LORD ROSEBERY'S "DREAM."

BY ALFRED STACY WATSON.

TO the believing student of Scripture, who is at the same time observant of what is going on in the world, many things are taking place which suggest the near approach of a time when events of a stupendous character will usher in the long hoped for golden age of a Paradise restored; when a king shall reign in righteousness, and the corrupters of the earth shall be rooted out of it, along with

all stumbling blocks—events which will change the whole aspect of earthly things, bringing to an end the present order of political and social life; yea, and even altering the present physical appearance of both the heavens and the earth (Matt. xxiv. 29. Rev. vi. 13; xii. 4); fulfilling prophetic visions and theophanies, justifying the oracles of God, and realising to the sight the desire of all the generations of his saints.

Within a few years—it seems as if it were but a dream—colonies of Jews have been planted in the land given by the Lord to the children of him whose heavenly title is that of “Wrestler with God.”

Eighteen hundred years ago the flashing sword and the burning brand bereaved the land of her degenerate sons, and laid her desolate sanctuary in ashes. The defence of Zion had forsaken her, and the wolf and the fox took possession of her ruins, while her sons and her daughters ate their unclean bread, wet with tears, in alien lands.

And now!—There are thousands of Jews (not *all* of them in unbelief) living beside the walls of Jerusalem, anxiously waiting the advent of a politic Cæsar, who may think the title of “Messiah” a source of strength to his cause, to put them again into possession of Jehovah’s inheritance. While others, looking beyond the unbelief, long for that which angels have announced and prophets proclaimed—the time when the mountain of the Lord’s house shall again resound with the anthems and hallelujahs of the sweetest singer a sorrowful earth ever yet has known.

If there is a movement in the air, a breath sweeping over the dry bones of Israel, there is also a sound of the clashing of iron against iron among the Gentiles. Suddenly the world seems to have shrunk in its dimensions: lands that in the boyhood of the present generation were months apart are now reached within days that a child may count.

Born, as a nation, in the desert; suckled in the land of the olive, the vine, and the fig-tree, the heart of the Jew naturally turns back to the home of his youth, conscious as he is of a power, never realised in his childhood, to shepherd the nations, and to make the heights girdling the holy city the centre of blessing to a panting world.

Israel failed of universal dominion, and has gone into captivity, until the indignation shall have swept the rebellious out of the way, because in his youth he would not himself first learn obedience to a righteous commandment.

For the time being the sovereignty of the earth has been given to the Gentile, and the centre of political gravity, which should have been stable in the city of the great king, has been fluctuating between east and west, and will do so until that one arises, the greatest Imperial World Power, the Prince of the broken Covenant, who will compel a confederacy with himself of all world powers in one godless universal dominion, with the harlot Babylon for his political, and the apostate Jerusalem for his religious, capital.

Many, who believe they see the logical trend of modern development, are hopeless of salvation arising out of forces now in operation. For a time it was hoped that Christianity would redeem the world from the evils arising out of the pursuit of its selfish interests, and that the altruism in the

Gospel might be accepted as a substitute for the imperative “ye must be born again”; as though its holy oracles could be applied as a superior magical formula, whereby that which was admittedly evil would be transmuted into good without having to pass through the fiery ordeal of *separation*.

An emasculated Gospel is the only one that the world has ever been willing to receive, and in such a Gospel there is, and can be, no salvation. What the world desires is salvation from present evils, not a change of character; and, as to a future life, it is quite ready to let that look out for itself, “if,” as it doubtfully says, “there be a future.” It is therefore looking this way and that for what it calls the “coming man,” not considering that redemption does not belong to mortal man, but to Him who sits above the heavens.

Israel and Gentile are, both of them, the subjects of divine promises, predictions, and signs given that the servants of God may have a clear shining light to guide them during the dark days that are coming upon an unbelieving world, when neither sun nor moon shall give their light, and the constellations shall withhold their shining.

Among the signs that are worthy of consideration are the utterances of men who stand in the front rank, either of the world’s rulers, or of the world’s thinkers. The direction in which the spirit of the age is moving men of the world to speak, prepares the way for the fulfilment of what is already predicted in the Scriptures of truth. As an instance of this we may notice a recent utterance of Lord Rosebery at Shoreditch, as given in the *Daily Mail* of Nov. 14, 1899:—

“I declare that when I think of all this, when I think of the bands of red-tape in which we are swathed, I sometimes wish for a tyrant, a dictator, who should hold office for a year: a man of a large mind, large heart, and an iron will, who would see what ought to be done, and would do it. He should hold power for a year, and at the end of it his head should be cut off, for fear his existence would imperil our liberty. That condition would not weigh heavily upon him. In all probability he would be assassinated before his year of office was up, by some of the interests he had attacked. But he would do more in his one year than Parliament will accomplish in forty. Of course, we shall have no dictator. That is only a dream that one can indulge in under the shadow of your dwellings, on an autumn afternoon.”

And again, in its issue of Dec. 26th, the following extract appears from Lord Rosebery’s “Study of Sir Robert Peel” :—

“Then, now, and for all time, above and beyond that Government and the perished passions of the time, there looms the great figure of the great minister, with feet perhaps of clay as well as of iron, but with a heart at least of silver, and a head of fine gold.”

Lord Rosebery’s dreamings are akin to one recorded for us in Scripture. In Nebuchadnezzar the world had a man of “large mind”; his treatment of some of his captives proves the largeness of his heart in one direction, while his grand conceptions for making his capital a city of beauty prove it in another; and his “iron will” was equally manifest, for whom he would he slew, and whom he would be kept alive.

But Lord Rosebery is afraid to commit himself unreservedly to the man with the "iron will," lest the *iron* should prove adverse to the heart of silver, or to the head of fine gold; lest, after the golden head and the silver heart have done their share for the world, the *iron* should trample "our liberty" into the dust; therefore he thinks it would be necessary to "cut off his head."

The night dream in Babylon and the day dream in Shoreditch have several elements in common, though they are separated by five and twenty centuries of blood-shedding in the endeavour to make such dreams realities. Now and again there seemed to be a lasting reality at hand, but the winds of the heavens burst forth upon the great sea of nations and blew the dreams and the dreamers, like riven clouds, into tatters. The longing desire of a pleasure-loving world is, however, only deferred. While Lord Rosebery is hopelessly wishing for the man with the "iron will," others, quite in accord with himself, declare the needs-be for a man who shall be like a "rock of bronze"; for syndicates and combines, chartered companies and the mutual jealousies of World Powers are rapidly bringing earth's millions to an *impasse*; and now that the wish for the man of "iron" has found a voice, the sound of it will soon be multiplied by sympathetic echoes.

A voice in the wilderness long ago sounded out the herald's cry: "Prepare ye the way of the Lord," but mostly to unsympathetic ears. Jew and Gentile, though generally antagonistic to each other, found here a common point of union: neither of them would serve a righteous king. Now also, in the darkness of unbelief, a voice again cries out, this time, however, in the haunts of men, but for a Saviour altogether different from Him of Bethlehem.

The voice in either case only precedes the Presence. The *world's spirit* knows what is in the *world's heart*, and now that the heart has formulated the wish, the world's spirit calls for him whom the world wants; who, because he is being called for, cannot be far off.

The world has become conscious of a longing, an absolute need, for a man of might; one that can compel acquiescence in mighty changes, even at the expense of mighty social and political convulsions; who can make it happy without any submission to the laws of a Righteous God. It will welcome the tyrant who can build for it Babylons of delight; who will promise to shift the poles of its winter, and give it an endless springtide of youth; who will set it on a new and pleasanter orbit; a tyrant whose iron is sharp enough to cut through all knots, whether of "red-tape" or vested interests; who can make the world a paradise without the sound of a divine "thou shalt not" in it.

But then, suppose the world to have got such a fresh start, who shall be its ruler? Under a golden head and a silver heart the world might indeed enjoy a counterfeit golden or silver age, but how shall the iron be got rid of, which according to its own nature is necessarily destructive? The world's spirit recognises the risk, that, if not absolutely prevented, the "iron will" would itself rule with tyrannical severity, and then where would be the world's paradise?

Cain may turn the world into a cosmopolitan garden, but will not the garden and its fruit be his? The world, though it will not worship at the entrance to the garden of

God, would willingly accept the fruit of Cain's labour; but—well, the world, as Lord Rosebery intuitively recognises, would prefer to have the garden with Cain's head buried in it; for he feels instinctively, what is indeed true, that there are two sides to the character of the "dictator" whom he wishes to see in the flesh, just as there are two views of the image of Nebuchadnezzar's dream. At *first* sight the brightness of it was "excellent," but the *last* look of it showed the form of it to be "terrible." So with the tyrant of this nineteenth century dream, the head and heart of gold and silver are delightful to contemplate, whether in dreamland or in practical life; but the "*iron*"?

Ha! that drinks blood; therefore, to safeguard "our liberty"—"cut off his head." The world may then, like the people of Laish in olden days, dreamily imagine that the mirage of happy security upon which its eyes are feasting is the millennium, the golden age purposed long ago, when the lip of all the families of the earth was one in the plain of Shinar.

Gratitude? Yes, the world is grateful to its mighty heroes of "iron will," but it would rather show it in a beautiful epitaph than by singing a psalm of "Long live our king of the 'golden head' and the 'iron will.'"

That such a tyrant could effect more in one year than Parliament could in forty is doubtless true; for where there are a multitude of conflicting interests brought together some of the force needed for beneficent legislation is certain to be neutralised, such wasted force often resulting in ineffectual compromises which satisfy nobody.

But Lord Rosebery's tyrant is himself a compound individual. The *iron* in the person is, in reality, antagonistic to each of the other metals, to both head and heart; and it would, of its own essential nature, assert itself against, and break in pieces, all the *grand theories* of golden head, and *tender sentiments* of silver heart; nay, the iron would cut out the silver heart, and, instead of it, substitute the mechanism of a mathematical callousness. But, as it seems easier to close a single individual, however powerful, than to convince the will of six hundred who prefer to move the previous question, Lord Rosebery and others would take the risk, relying on the teachings of history that, for all tyrant dictators, there is certain to be a Brutus near at hand with ready dagger.

When, however, this tyrant has been closed by assassination, will the world have gained its object? Will the world's liberties have been safeguarded?

It is just possible that the cutting off of his head, effectual as that has been in former days, might not, in this instance, end the matter. There is such a word as "*redivivus*." Lord Rosebery and others, who are reasonably hopeless of any salvation arising out of the present order of things, do not seem to have contemplated such a possibility; and yet the unexpected does at times astonish us by its appearance. It is easier to think that "of course we shall have no dictator," that the wish is as futile as the haze of a Shoreditch autumn afternoon, than to believe the Scriptures which foretell his appearance; yet some dreams are but the *avant-couriers* of their corresponding realities; realities which are advancing deliberately if not hastily, and this is one of such dreams, not due

altogether to a nightmare of "red-tape"; there seems to be in it a kind of, shall we say, unconscious reminiscence of other lands, and of other times, frequently found in dreams; as though the vision were not altogether new; as if something like it had been seen before; due to a half-forgotten memory, and a wholly-forgotten belief in prophecy.

When, however, we come to the clear atmosphere of Scripture, there we find the real form of the dream, and the meaning of it. There we get the golden head and the silver breast of the tyrant with the "iron will" clearly portrayed for us; and we see how useless is the expedient of the "cutting off his head."

The world has seen many tyrants who have delighted in being called "Benefactors"; assassination, or suicide, has removed them before the "iron" quite succeeded in moulding itself into an universal fetter.

However, "there is a time for every purpose under the sun." Hitherto, every tyrant, from one cause or another, has failed to attain dominion over the whole of the earth; this one will not fail. This last tyrant is destined to fulfil not only this nineteenth century dream of him, he will also be the fulfilment of a clearer vision, even to the cutting off of his head; probably, as suggested, "by some of the interests he had attacked"; say, for instance, for breaking the seven years' league which he will make with the Jews when only the half of it has run out, and for taking away the foundation upon which redemption is based (Dan. ix. and xi.)

In the Apocalypse (xiii.) he is called the "wild beast." (Scripture is not deceived by his golden head or silver breast: against the *iron* they are but as potsherds; in the end the *iron* is left dominant against all but the Lord from heaven.) From this and other Scriptures we learn that under the symbol of a "wild beast" we have both a single individual, and a confederacy of several sovereign world powers (Dan. vii. 24, 25. Rev. xiii. 1-8; xvii. 10) described to us.

Confining ourselves to the consideration of the "wild beast" as a single individual, this tyrant is the last one of a series of seven, each of whom will have had a past, and will also have a limited future; that is to say, each of them will have had a mortal existence, followed by a flaccid condition in the abyss from which they will come up for a short contemporary period on the earth under conditions beyond the power of death.

The manifestation of this tyrant in his first, that is in his mortal, stage of being, belongs to "the time of the end"; he will, while mortal, fight his way to power; be assassinated; be made alive again along with his predecessors and all the individual members who comprise the confederacy of the collective "wild beast" in its *final* manifestation. When this seventh head appears, that period in chronology which Scripture calls "*the time at hand*" (Rev. i.) will *then* be the *present time*.

When John was writing the vision the sixth head was in being in his first, or mortal, stage. If the Apocalypse were written in the earlier part of A.D. 96, Domitian was the sixth head; and the Roman dominion, the world-power of the time, formed the body of the beast in its first, or mortal, stage. He was assassinated towards the end of the year.

According to Rev. xvii. 10, it is evident that the seventh head does not immediately succeed the sixth. "*Whensoever he may come*" suggests an indefinite interval between the manifestations of the several heads in their first stage of being. John saw (Rev. xiii. 3) "one from among his heads as having been slaughtered unto death." In this we have the termination of his mortal period, the end of his first *manifestation*. "And the stroke of his death was cured." In this we have his second, his superhuman, and, so far as this earth is concerned, his final and terrible, *manifestation*, when all who come under the power of his deceivableness will be involved in his ruin.

It is here, in this superhuman stage, when he has been made alive from the dead, that the reality differs from the Shoreditch dream. "Cut off his head" does *not* end the matter. Instead of safeguarding "our liberties" the iron eternally rivets its fetters upon all who put their trust in this tyrant of golden head, and silver heart, with "iron will."

The effect upon the world, when it sees that his death-wound is healed, is that of admiring wonder. The tyrant becomes a god, and is worshipped as God.

The stroke that slays him will be no secret assassination; his body will be exposed to passers-by long enough for corruption to manifest itself. The man who "made the earth to tremble," who stamped upon it with his iron heel, will lie where there will be witnesses enough to satisfy the world that a greater conqueror than Alexander has fallen. When such an one falls "hell from beneath is moved," and the world for a while is stunned; for all earthly calculations are based upon the relative stability of successful operations. With such a blow the world's political equilibrium is, for the moment, lost; but, a few days, and then for those who had already been taken in his toils, oh wonder of wonders! for those that smote him, horror of horrors! the slain tyrant is made alive again, and the denizens of the abyss come back with him; a confederated superhuman "wild beast," against which no mortal power can make war.

The world which, through all these centuries of His patient forbearance, has rejected the Christ of God (along with all apostates, those of Israel and those falsely called Christian), will see in this one him who, they will suppose, has conquered death; for they will see him of whom it is written "*he was and is not, and shall be present*"; and be deceived, and accept him as God, "because the love of the truth they welcomed not, that they might be saved."

In his mortal stage he proves himself to be the greatest conqueror the earth has ever known. How long this period will last we are not told, beyond that "whensoever he may come, for a little he must needs remain" (Rev. xvii. 10). In his superhuman stage, after his death-stroke is healed, he continues forty-two months. Thank God the time is not longer, in mercy the days are shortened.

It is during the first stage of his career that it will be of vital importance to recognise him in his real character, not to be deluded by the "head of fine gold," or beguiled by the silver breast, for the world rejectors of Christ and scoffers at Moses will be carried away in the swim of his marvellous military and political successes, and by his demoniacal and subtle tongue. A master of speech, he would, were it possible, deceive even the elect of God!

The world is getting ready, in its own practice of glossing frauds, in social and religious life, in trade and politics, to be deceived by him whose mouth is as smooth as butter, whose words are softer than oil; who, through prosperous craft and callous violence, casts the truth down to the ground.

That the wise among men, those who wait for their Lord from heaven, should not be deceived by this incarnate Lie during his mortal "little while," a clue has been given by which they may know him: "Count the number of his name," it will make six hundred and sixty-six. In his superhuman manifestation there will be no attempt at secrecy as to his number, for either his mark, his name, or his number, will be stamped upon all his devotees, and be the brand in the flesh by which all transactions between buyer and seller are legalised.

The world is rapidly getting ready for Lord Rosebery's tyrant. The Great Powers have, with a bound, leaped into the consciousness that they are strong enough to divide the whole earth among themselves, and thus become Imperial World Powers. A World Power is not subject to the law that "Righteousness exalteth a nation"; (so long as a nation accepts that law as a guiding principle it cannot become a World Power). Its own will is its God, and its own might is its Law: its "way" must, of necessity, be "the way of Cain"; and, like him, it will shed blood to assert its supremacy.

This dividing of the world among the "he goats" of the earth is, itself, a remarkable sign of the nearness of Lord Rosebery's tyrant, who will unite in himself, as the head of a satanic confederacy coming up out of the abyss, all the sovereignties of the world under the rule of ten Imperial powers (the ten horns of the beast, Rev. xvii. 12), whom the Lord of heaven and earth, the only righteous king of the nations, "shall paralyse with the forthshining of his presence"; whose final and eternal destiny is that he and his superhuman confederacy will be cast alive into the lake of fire, which is the second death.

## Questions and Answers.

### WHAT MUST I DO?

QUESTION NO. 228.

J. C., Montrose. "What must I do that I may inherit eternal life?" . . . 'Go thy way, sell whatsoever thou hast, and give to the poor,' etc. Is not this reply different from that of the Apostle Paul to the jailor, 'Believe on the Lord Jesus Christ,' and from those passages which speak of being saved by grace. A preacher on the former text recently taught that besetting sins kept men from Christ, and they must first be given up as a condition of salvation. A reply in *Things to Come* would much oblige."

Salvation is by grace alone, and is enjoyed by faith. If a man is to *work* for it, he must keep *the whole* law (Gal. iii. 10. Jas. ii. 10). If he is to *pay* for salvation, he must sell and give *all* for it. No work is too great, and no price too high for so vast a treasure.

But no man ever has been, or ever will be, willing or able to do the work or pay the price. The Man Christ

Jesus has done both for all who are "in Him," and who are now therefore saved by His grace.

The young man in the gospel was convicted of sin by the Lord's answer. The Philippian jailor had already been convicted by God, and was therefore ready for the Apostle's very different answer. The words, "Believe on the Lord Jesus Christ, and thou shalt be saved," are addressed *only* to sinners convicted of sin by the Holy Ghost. None others can savingly believe. The jailor was so convicted, for "he drew out his sword and would have killed himself, supposing that the prisoners had been fled" (Acts xvi. 27). He hears a voice out of the darkness. The voice of no prisoner, but, as he supposed, the voice of one who could see in that darkness what he was doing, and said, "Do thyself no harm." The voice of one who could read the thoughts of his heart, and said, "We are all here"!

Thus, seeing himself in the presence of God, and being thus divinely convicted, "THEN he called for a light and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?"

The conditions of the two men (Gospel and Acts) were totally different. Hence, the answers were totally different. The former was told to do what he would not do, in order to convict him of sin. The latter, being divinely convicted, was told to do that which divine grace now enabled him to do.

The preacher you refer to, erred, "not knowing the Scriptures, nor the power of God."

## Signs of the Times.

### JEWISH SIGNS.

REFERRING to our remarks made last month on Anti-Semitism, we again call attention to the many things and circumstances which are unsettling the Jews in various quarters, stirring up their nest, thus creating a want which nothing will really satisfy but their own land; and a longing for a home which will be found only there. Now, it is in Roumania, where, owing to the failure of the crops, there is already what the Jewish newspapers speak of in their head-lines as

"A NEW EXODUS,"

and in their leading articles as "A Grave Situation."

*The Alliance Israelite Universelle* has issued an appeal to Jews on behalf of their starving brethren in Bessarabia, Roumania, and Galicia. There are 250,000 Jews in Roumania alone. Numbers are leaving the country, to go they know not whither.

*The Jewish World*, after pointing out the many reasons why the Jews in various countries are unable to give the necessary help, adds:

"The fall in the economic condition of the Jews in Russia, affected by persecution, renders the Russian Jews partly helpless, and the Russian Government officials, in a spirit that would have done credit to Pharaoh or Torquemada, distinguish between the starving Jew and the starving orthodox Greek Catholic. The latter is relieved; the former may perish because he is a Jew. The stigma of Judaism, which brought about the condemnation of Dreyfus in France, of Hulsner in Bohemia, brings starvation to the Bessarabian Jews. It is a great crime on the Continent to be a Jew! As great a crime as it was in



the Middle Ages, when the yellow badge marked out the Jewish people and saved the non-Jew the danger of accidental contact. What a strange, mad world is that in which these things are practicable."

### ZIONIST MOVEMENT.

#### THE COMING CONGRESS.

The *Welt* states that the reports which have hitherto reached the Actions Committee in Vienna make it clear that the participation in the Fourth Congress will be far greater and more imposing than was the case at the previous Congresses. The Zionist organ especially urges on the Jews in Roumania that they should take part in the Congress in sufficient strength in order that from a public platform in London their sad situation may be made known throughout the civilised world.

### POLITICAL SIGNS.

WITH reference to the calamities which have come on the world from China, the following, from *The Daily Express* of July 6, is most significant:—

"But what an amazing spectacle the civilised nations present! We are allowing white men and women to be massacred while we wrangle among ourselves who shall relieve the position. Surely the commonsense of the combined nations is sufficient to override the objections of St. Petersburg—where the great Peace Proposal came from—to accepting speedy help from the country which is handiest?"

What a justification we have here of all our references last year as to the Peace Congress at the Hague.

### RELIGIOUS SIGNS.

#### SUNDAY LITERATURE.

It is significant to notice the Religious World's idea as to what is considered suitable matter for Sunday reading. One of the Popular Sunday magazines lies before us. Secular stories find a prominent place, and these would be incomplete without a life of "Jesus." Reproductions of medieval paintings and lives of the religious painters. Then follow full particulars and photographs of popular preachers and their homes. An account of passion plays, with blasphemous pictures of men personating the Lord Jesus Christ. More pictures of missionary work, ending with a fairy tale, and a review of other Books supposed to be suitable for Sunday. The popularity of all this is accounted for when we discern that it is for *religious* people. It will be poor stuff for those who know their standing in Christ, and have Him as the all-absorbing object of their hearts.

#### MR. SHELDON'S EXPERIMENT.

The following newspaper comments are instructive:—

##### "MR. SHELDON'S EXPERIMENT.

"From a reverent religious point of view the good taste of Mr. Sheldon's experiment may well be questioned. It may strike many as a piece of blasphemous presumption in any man to announce that he will run a paper as the Lord would run it."—*Minneapolis Times*, March 18th, 1900.

"The sum of the whole matter is, that Mr. Sheldon published, not so much a religious daily, as a Sheldon daily. It was saturated with his personal peculiarities and fads, which proved attractive while novel, but which can hardly be accepted as illustrating any profound principle either in religion or ethics."—*Morning Tribune*, Minneapolis, March 19th, 1900.

"The Rev. Mr. Sheldon's attempt to run an ideal newspaper for a week has inspired another editor, H. J. Feltus, of the Bloomington, Indiana, *Star*, to turn over the paper to the "printer's devil" to conduct the sheet as Satan would. In an editorial Mr. Feltus says:—'The *Star* for Saturday will be a devil of a paper. No church notices, no reading matter, nor advertisements of a religious nature will be received. We propose to let the Devil have full sway!'—*Evening News*, June 7th, 1900.

### ORDINANCES; DIVINE AND HUMAN.

Just as, among the Jews, the ordinances of God were made of none effect by the teachings and traditions of men. So it is in our own day.

Many have become quite accustomed to syrup instead of wine in the Lord's supper. It may come to using cake instead of bread. Why not? In Romanism they have wafers instead.

Not long since a friend informed us that he heard a notice given out to this effect before the administration of the Lord's Supper:—"Those who take water will please sit on this side."

We have just seen the following advertisement in an American Christian paper:—

#### "INDIVIDUAL COMMUNION OUTFITS.

#### SANITARY COMMUNION OUTFIT COMPANY."

We do not give the address. The fact is enough, as explained by the picture illustrating it, which is a hand holding a tray to the communicants, with forty little glasses—one for each person. So that "*the cup*" is quite done away with, and *liqueur* glasses take its place! And why not? If human authority usurps the Divine in every other sphere, why not here? If the gospel of sanitation is preached from the pulpit, "sanitary communion" appropriately commences at the Lord's (?) Table.

Those who are guilty of such profanity know not that the satanic bacteria of human tradition are producing spiritual death in the churches, from which no "sanitary communion" will ever revive them.

#### "QUO VADIS?" AGAIN.

We have already alluded to this Religious Play. We do so once more, not to give our own opinion, but that of the public press:—

"Has not the time come to call a halt to these imitation 'religious' dramas? These early Christians who sing so assiduously; these actors 'made up' to imitate in appearance as closely as they dare the Divinest of all Figures; these mixtures of sensuality and the gospels are getting overdone."—*Daily Mail*, June 19th, 1900.

### THE PRICE OF UNITY.

On every hand there is a desire for union, from the "Corporate Re-union of Christendom," down to smaller and less pretentious schemes. But we have often pointed out what this means; and now, we have an object lesson. Man may buy (what he thinks to be) advantages, but it will be at the expense of God's Truth.

The United Presbyterian Church of Scotland and the Free Church of Scotland have joined together and become one church. This, on the face of it, seems good, and many unthinking persons will rejoice at the news. But what is the price paid for this union? Each party has given up something. What is it? Alas, it is God's truth that has been compromised that man may gain advantage. God's Word has been sacrificed on the altar of expediency.

*The Scotsman* (May 11) declares that "both churches are about to sacrifice principles that used to be regarded as more deeply fundamental than any belief about the relations of Church and State."

It goes on to prove this by the following clear but solemn statement:—

"At present the Free Church declares that "the whole doctrine" of the Confession of Faith is "*founded upon the Word of God*," and its ministers solemnly bind themselves to assert and maintain this proposition. But in the United Church, instead of confessing faith in the whole doctrine of the Confession as founded on the Scriptures, ministers will declare their belief in "*the doctrine of this Church, set forth in the Confession of Faith*." The doctrine of a score of Churches might be set forth in the Confession of Faith. Clearly the United Church will only accept the Confession of Faith in so far as it sets forth, or can be explained as setting forth, the doctrine which the Church pleases to approve. Then, instead of declaring that the whole doctrine of the Confession of Faith is founded on the Word of God, the ministers of the Church will make the naive declaration that "*the doctrine of this Church*" expresses "*the sense in which they understand*

*the Holy Scriptures.*" Could any forms of speech have been more skilfully devised for the purpose of enabling the new Church to abolish the Bible and the Confession as standards, and to substitute what it is pleased to adopt as its own doctrine, so long as it can profess to see that doctrine set forth anywhere in the Confession, and can contrive to understand the Holy Scriptures in the sense that pleases it? To say that the Union is based on the standards as now accepted by the two Churches is less accurate than to say that the Union will practically and designedly abolish both the Scriptures and the Confession as standards of the Church. The United Church will thus quietly step back to the position of the Roman Catholic Church. The Church will declare what is true doctrine, and will read the Confession and the Bible in the sense of that doctrine. It may be frankly admitted that in these days of science and "higher criticism," both Bible and Confession have become awkward standards to swear by, and the two Churches should perhaps be admired rather than censured for this bold stroke for liberty. But why pretend that the Union is based on acceptance of the old standards in the old fashion? That which discredits the Union as a sincere religious movement is the persistence with which the leaders of the movement disguise and deny the facts which are really its characteristic features."

Let all whom it may concern learn this lesson, that man's union means unfaithfulness to God. So it has been, so it is, and so it ever will be. In order to unite, each party must sacrifice something. That something must necessarily be that which originally caused the separation: therefore it is fundamental: and God must be shut out in order that men may appear to be united. We are not condemning "union," or "unity" as such. There is no union on earth now except in Christ. All other is fictitious. And if it is attempted, we have in Scotland, before our eyes, the price that will have to be paid for it.

#### SPIRITIST SIGNS.

It is a matter of gratification to us to know that *Things to Come* is a thorn in the side of the writers in Spiritist publications. First, *The Two Worlds* considers it a disgrace to Christian literature; now *Light* takes a turn and raises an objection because we "never cease to cry 'Devil, devil.'" But there is none so blind as the one who will not see. For several of our articles have proved that the cry of "Devil" comes from their own side. *Light* says:—

"*Things to Come* is pretending that we or some of our friends are 'feeling the lash.' It may be our fault, but we assure it that we feel nothing, except an inclination to yawn. These 'evangelical' people who never cease to cry 'Devil, devil,' are becoming simply tiresome."—*Light*, June 2, 1900.

Surely the evidence is overwhelming that their seances are constantly invaded by those they are obliged to call "vagabond spirits." Where was it affirmed that "If we do not bring devils with us into the circle, we may attract them or find them there"? It was in their own organ. This has been over and over again repeated by their victims. (See passages quoted in our article, May number). One has only to read their attempts to throw a pretension of religion into their dreaming to discover the ocean of doubt on which they are drifting. This "new revelation" was to settle every difficulty. We will go back thirty years for proof of this:—

"There are some few points, however, on which all Spiritualists are tolerably well agreed, such, for instance, as the following: that there is no eternal punishment; that there is no resurrection of the earthly body; that human beings begin spirit life directly after bodily death; that the state of man after death is one of eternal progression; that we carry our educational and spiritual defects and virtues with us into the next world; that there, as here, we can rise higher by our own exertions and hard work only; and that deeds rather than words influence the happiness or misery of the individual at the beginning of his career upon the next plane of existence."—*Spiritualist*, Jan. 15, 1872.

And what have they got to-day? Demons that play tricks, and cheat, with an occasional indulgence in obscenity. We draw from their own records. It was even found necessary to guard the reports of meetings with a notice, of which the following is a portion.

This is what we read in *The Spiritualist Magazine* for 1870, under

#### "REPORTS OF MEETINGS.

"When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. . . . Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits."

So, when mediums on this side cheat, and demons on the other side enter into partnership in the fraud, what is to be done? Compare notes, and then settle the "new revelation" by accepting the points of agreement. Even then, "it may in time be possible to discover" something to rest upon. And after all, what is to be received rests upon the vote of the majority. But this may prove fallacious, for we read from another pen:—

"The lower spirits, as a rule, can, if they wish, keep the higher ones away, at least so far as the bodily portion of the organism of a medium is concerned."—(*Spiritualist*, 1872, p. 41).

This makes matters worse. It seems that the *vagabonds* have power to block the way to prevent "the higher ones" from doing any good.

## Editor's Table.

#### BUSINESS ARRANGEMENTS.

WHILE the Editor is always ready and willing to do anything in his power to help the readers of *Things to Come*, he will be greatly obliged if all orders and subscriptions for copies, etc., are sent to the publisher. They should be sent only to Mr. Alfred Holness, 14 Paternoster Row, London.

#### CONTENTS.

THE length of some important articles this month compels us reluctantly to hold over our "Bible Study" and other smaller articles.

#### COLOSSIANS ii. 11.

WILL our readers please correct p. 7 (July No.), line 21, col. 2, and read "When Christ died and was buried," etc.? It will be duly altered in the reprint.

#### TO CORRESPONDENTS.

A. S. BARRY. You will find the answer to your question in our last number, in our remarks on the Lord's Day.

ANON. No, we do not intend to notice the "strife about words," you send us from a Scottish contemporary. It is just this bitter and unkind spirit which has divided the Brethren and broken so many hearts.

#### ACKNOWLEDGMENTS.

For <i>Things to Come</i> .		£	s.	d.
J. L. H.	} Per Mr. Holmes	0	2	6
R. R.		0	10	0
Anon (N. Abbot)		0	5	0
		£0 17 6		
For Mr. D. C. Joseph's Mission.				
E. C. (Dorset)	...	0	7	0
Anon (Aldershot)	...	0	10	0
Mr. R.	...	1	0	0
		£1 17 0		



# THINGS TO COME.

No. 75.

SEPTEMBER, 1900.

Vol. VII. No. 3.

## Editorial.

### "FAR OFF" AND "MADE NIGH."

THESE two expressions, which occur in Eph. ii. 13, describe the conditions in one of which every one is at the present moment. He either IS "Far off," or he has been "MADE nigh."

"But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."

There are many solemn facts and wondrous truths in these words.

1. The word "ye" tells us that the Epistle was not written to all the inhabitants of Ephesus, but only to a certain number who could be addressed as "saints" and "faithful in Christ Jesus," who had been "chosen . . . in Him before the foundation of the world," "made accepted in the Beloved," having "redemption through His blood, the forgiveness of sins."

2. These had been once "far off" from God. The question is—How far off? The answer is, according to the ninth of the 39 Articles, "*very far* gone from original righteousness." These Articles were written in Latin, and what we have is only a translation. The original Latin of the words "very far" is "*quam longissime*." It is the superlative degree, and means *as far as possible!* This agrees with the truth of God, as revealed in the Scriptures.

The first act of man after the Fall was to *hide* himself from God (Gen. iii. 8). Cain "went out from the presence of the Lord" (Gen. iv. 16). The lost son "took his journey into a far country" (Luke xv. 13).

It is always thus. Man's one great object is to make himself happy without God. All his efforts are directed to this end; "fulfilling the desires of the flesh and of the mind." The coarse "lusts of the flesh" and the refined "desires of the mind" are alike used to keep men "far off" from God. Civilized, polished, cultivated, educated, religious, all are by nature "far off." A man is no nearer to God because he is religious, than another who is irreligious. "*There is no difference*, for all have sinned, and come short of the glory of God" (Rom. iii. 22, 23). This is the axe of the gospel, laid (in Romans) at the root of all man's pretensions in the flesh. It is not a question of conscience, sincerity or morality. Grace and the grave level all distinctions alike. "There is no difference"—not because of the things compared, but because of the glory of God with which they are compared. Measured by this standard, "there is no difference."

This is where "God's gospel" meets the sinner. This is where it finds him, and from whence it fetches him. And every Divinely convicted sinner will thankfully own, and indeed believe, that he is "the chief of sinners." "There

is no difference," because "the heart is deceitful above all things and desperately wicked," and it is "out of the heart" that all evil proceeds (Matt. xv. 17-20).

Those who do not know "God's gospel" base all their plans and operations on the false theory that it is *that which goeth into the mouth* which defiles the man. But no! The testimony of Christ is that it is "those things which proceed out of the mouth" that "defile the man." Man's gospel begins at the "mouth." God's gospel begins at the "heart." Man deals with the fruit: God deals with the root. Man is occupied with certain phases of sin (and generally those which are offensive to himself), not those of idolatry and pride, which are an abomination in the sight of God. If all man's schemes for making man moral, temperate, pure, and even religious were to succeed to their utmost extent, men would be still left "far off" from God. No nearer; but probably much further! Why?

Because it is not such things that make the sinner nigh to God. We are "made nigh by the blood of Christ."

When Paul went to Ephesus (read Acts xix.), he did not adopt any of the new fashions and modern methods of the nineteenth century. He needed none of the tricks and contrivances, the music and the mummeries of the present day. Why? Because he hadn't lost faith in the power of God's gospel. He believed it was "the power of God unto salvation" (Rom. i. 16); that it was "able to make wise unto salvation" (2 Tim. iii. 15); that it must prosper and accomplish all the purposes of God (Is. lv. 11).

He did not act as though this gospel of God's grace needed any help-meets or hand-maids. His one aim was not "to get the people in," but to *bring God in*. He did not seek to amuse the people by solo singing, but to wound them with the wrath of God and to heal them with the grace of God. His were no "pleasant afternoons." Services could not be very pleasant when they were assured that they were all, by nature, "far off" from God, ruined, lost, guilty, and helpless. They would not find it very "pleasant" to be told that there was "no difference;" that Nicodemus and the woman of Samaria were alike "far off," and that nothing but grace can make them nigh.

This is the one truth that man will not have.

3. But notice next, that not only had these saints been made nigh, but it was their present portion, "now" to be known and enjoyed. "ARE made nigh" is the precious truth. And as we asked, How far off? so we may ask, How nigh? Ah! in all the nearness of "sons"—yea, as near as Christ Himself.

"By nature and by practice far—  
How very far from God!  
Yet now by grace brought nigh to Him,  
Through faith in Jesus' 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."

As there is "no difference" with sinners, so there is no difference with saints, for it is written (Rom. x. 12), "There is no difference between the Jew and the Greek (Gentile); for the same Lord over all is rich unto all that call upon Him."

There is no difference in Grace. Grace—because it is not by our efforts or attainments, or merits, or sincerity, or gifts, that we are made nigh, but "by the blood of Christ."

4. This tells us that it was by His death, by His blood-shedding. Apart from this, no nearness to God is possible. We are "made nigh," not by the human nature of Christ, not by His life or example, but by "His blood." Apart from this His work was unfinished, and all else was vain: we are "made nigh by the blood of Christ" alone.

If not by His life, apart from His death; then certainly not by *our* lives, our works, our feelings, or our experience. None of these things atone for sin, and therefore none of them can make us nigh to God. "It is the blood that maketh atonement for sin." It was in virtue of the blood that the High Priest drew nigh to the Holiest; and it is "now" by the same precious blood alone that we are "made nigh."

5. This is the means used. But what is the fact. In what way are we "made nigh." The answer is "in Christ Jesus." Yes! it is

"In the person of His Son,  
I am as near as He."

"But now, in Christ Jesus." Yes, it is all in Him.

In Him we are "accepted" (Eph. i. 6).

In Him we are "complete" (Col. ii. 10).

In Him we are "made meet" (Col. i. 12).

In Him we are "made nigh" (Ep. ii. 13).

All this is our present blessing: our present standing.  
"NOW . . . MADE NIGH."

"Thanks be unto God for His unspeakable gift."

When we think of ourselves it seems too good to be true. Let us then think of Him, and set our minds on the things above. So shall we be continually "giving thanks unto the Father, which HATH made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12).

Thus "made meet" by Him, our hearts will be at rest from all efforts to make ourselves meet, and at liberty to go forth to Him in continued thanksgiving.

## Papers on the Apocalypse.

### FIFTEEN PRELIMINARY POINTS.

#### (V.) THE TITLES OF CHRIST USED IN CHAP. I. (Continued).

##### (6) "WHO IS TO COME" (i. 8).

THIS also is a definite title of Christ; ὁ ἐρχόμενος (*ho erchomenos*), THE COMING ONE.

It is not, who is "about to come,"\* as though it were announcing a fact or an act, as being near at hand: but, it

\* This would be ὁ μέλλων ἔρχεσθαι (*ho mellōn erchesthai*).

describes a person who has this for His special title, by which He came to be known. He has borne that title ever since the great prophecy and promise of Gen. iii. 15. From that time the coming "seed of the woman" has always been the hope of God's People, and hence He is "The Coming One."

True, he was rejected; therefore that coming is now in abeyance. The book of Revelation is a prophecy giving further details concerning that same coming. The Church of God waits for the Saviour, not as the coming one to the earth. It is as *going* ones we wait for Him, looking to be caught up to meet Him in the air.

"The Coming One" is His special title, which connects Him with the Old Testament prophecies.

The title is never once used in any of the Church epistles. We have it variously rendered:—

"That cometh," Luke xix. 38. John xii. 13.

"He that cometh," Matt. iii. 11; xxi. 9; xxiii. 39.  
John i. 15; iii. 31 (twice).

"Who coming," John i. 27.

"He that shall come," Heb. x. 37.

"Which (or that) should come," John vi. 14; xi. 27.

"He that (or which) should come," Matt. xi. 3. Luke vii. 19, 20. Acts xix. 4.

"Which is (or art) to come," Rev. i. 4, 8; iv. 8.\*

Sixteen times we have the title in the Gospels and Acts and Heb. x. 37; and then, not again until Revelation; when it is used *three* times of Him who was about to fulfil the hope of His People.

This again stamps this prophecy as having to do with Christ as God, who "is" (essential being), and "was" (in eternity past), and is "the coming one" (time future).

##### (7) "THE LIVING ONE" (i. 18).

"I am He that liveth, and was dead" (i. 18). ὁ ζῶν (*ho zōn*), THE LIVING ONE. Like the previous title, it is used as a special designation of the One whose unveiling is about to be shewn to John.

Its use is peculiar to Daniel and Revelation. The two books thus linked together by it are linked as to their character and subject matter in a very special manner.

It is used twice in Daniel:—Dan. iv. 34 (31†) and xii. 7; and six times in Revelation:—Rev. i. 18‡; iv. 9, 10; v. 14; x. 6; and xv. 7.‡

In Dan. iv. 34 (the first occurrence), we read of Nebuchadnezzar, "I praised and honoured HIM THAT LIVETH for ever; whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the

\* "Which art to come," in Rev. xi. 17, was inserted by a later scribe, thinking to make it harmonize with i. 4, 8; and iv. 8. It must be omitted according to all the Critical Greek Texts (G. L. T. Tr. A. W. H.) and the R. V. It clearly is out of place here, because the twenty-four elders say, "We give thee thanks, O Lord God Almighty, which art, and wast, because thou hast taken to thee thy great power, and reignedst" (not hast reigned). The coming had already taken place in Rev. xi. 17: and therefore the title of "the Coming One" is omitted in this passage.

† Verses in parentheses indicate the number of the verse in the Hebrew Bible, where it differs from that of the English Bible.

‡ It is referred to in ii. 8, but not used.

inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth."

That exactly expresses what He who reveals Himself by the title, "He that liveth," in Rev. i. 18, has there come to do.

He is coming with the armies of heaven (Rev. xix. 14) to take the kingdom and the dominion, and to do his will among the inhabitants of the earth (not the church or the churches).

Dan. xii. 7 and Rev. x. 6 are so similar that we put them side by side. Both refer to and contrast Christ's relation to *eternity* and to *time*:

<p>"He (the angel) held up his right hand and his left to heaven, and swore by him that liveth for ever that it shall be for a time, times, and a half, and . . . all these things shall be finished" (Dan. xii. 7).</p>	<p>"And the angel . . . lifted up his hand to heaven, and swore by him that liveth for ever and ever . . . that there should be time (R.V. marg., <i>delay</i>) no longer" (Rev. x. 5, 6).</p>
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Who can doubt that Daniel and Revelation are identical as to their scope; and that they relate, not to this present church period at all, but to the time when "he that liveth," or the Living One, shall come to exercise dominion in the earth, and this in connection, not with the grace of God, but with "the wrath of God" (Rev. xv. 7)? The double testimony of *two* witnesses, in Daniel and Revelation, bespeak the fact that this title relates entirely to the earth, and to man.\*

The church is *heavenly* in its calling, its standing, its hope, and its destiny. But here, everything relates to the execution of judgment on the *earth*, and upon *man*.

There is a related title which is also very significant, "the living God." This is used in both Testaments, and indiscriminately, because it has no special reference either to Israel or to the church; but because of a latent reference it always has, to *idols*, and to judgment on idolaters. This is often expressed in the context; but where it is not actually expressed in words, the thought of idols and idolatry and idolaters has to be supplied mentally.

The title ("the living God") occurs 13 times in the Old Testament (Hebrew), and twice in the Chaldee (Dan. vi. 20, 26), fifteen times in all. It begins in connection with apostasy (13), but ends in grace and blessing (15 = 3 × 5).

In the New Testament it occurs *sixteen* times (4 × 4) the square of *four*, four being the number specially associated with the *earth*.

The whole matter is so important and full of interest, that we venture to give all the references.

The first, Deut. v. 26 (23) gives the key (as usual) to the whole. It is in connection with the giving of the Ten Commandments (with special reference to the *second*, iv. 19), when they "heard the voice of *the living God* (Elohim) speaking out of the midst of the fire."

We say that the title here used is in connection with idolatry; and especially in its most ancient and universal form, *sun-worship*.

A few verses before (Deut. iv. 19), we read, "Lest thou lift up thine eyes to heaven, and when thou seest the sun,

\* For *six* is the number which marks it as relating to *man*; while the total number, *eight* (twice *four*) connects it with the earth.

and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and to serve them," etc.

The whole heathen world worshipped the sun and the host of heaven; because they "associated with them certain human characters who had really performed the actions which were thence ascribed to the celestial bodies."\* The sun had various attributes; and one was "the living one."† The sun has a conspicuous place in freemasonry; and sun-worship has its ramifications throughout the whole world. We cannot impede our argument by giving further details here. We have put them together in an Appendix, where our readers may see the evidence for themselves.

Our point is this; that the first use of the title "the living God" has to do with the *voice* out of the midst of the *fire*; and the last use of it (in Rev. vii. 2) is where God's servants are sealed with "the seal of the living God," so as to be kept from the then coming most awful phase of idolatry the world has ever seen, even the worship of the Beast; and to be preserved from and through the consequent judgments which shall come on those worshippers.

In Deut. xxxii. 40, 41, we have (not the title, but) words which connect the thought contained in it with that time of judgment.

Deut. xxxii. contains that "Song of Moses," of which Rev. xv. 3 speaks, and the time referred to is Apocalyptic time. "For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me" (De. xxxii. 40, 41).

Ps. xviii. 46-48 (47-49). "The LORD liveth . . . It is God that avengeth me, and subdueth the people under me. He delivereth me from mine enemies:" etc.

The title also has to do with Israel's restoration and deliverance. See Jer. xvi. 14, 15; xxiii. 7, 8.

The judgment on those who use this title of idols is described in Amos viii. 14.

If our readers will compare all the occurrences which we now give of this title, "the living God," they will see how (as a whole) they refer to Israel, to Gentiles, to the earth, to idolaters, and to idols.

Deut. v. 26 (23). Josh. iii. 10. 1 Sam. xvii. 26, 36, where David uses it against the defiance of Goliath. 2 Kings xix. 4, 16. Isa. xxxvii. 4, 17, where it is used against the reproach of Sennacherib. Ps. xlii. 2 (3); lxxxiv. 2 (3), where it is used with a latent reference to the false gods which others worship and seek. So Jer. x. 10; xxiii. 36, and Hos. i. 10 (ii. 1).

In the New Testament the usage is the same. Matt. xvi. 16; xxvi. 63. John vi. 69. Acts xiv. 15. Rom. ix. 26. 2 Cor. iii. 3; vi. 16. 1 Thess. i. 9 (idols). 1 Tim. iii. 15; iv. 10; vi. 17. Heb. iii. 12; ix. 14; x. 31; xii. 22; and Rev. vii. 2. Sixteen in all (4 in the Gospels and Acts, 4 in the Church Epistles, 3 in the Pastoral Epistles, 4 in Hebrews, and once in Revelation).

Enough has been said on this particular title, and upon the seven as a whole, to show that they all link on the book

\* Faber's *Mystery of Pagan Idolatry*, vol. ii. 223.

† *Adventures in New Guinea*, p. 56, Sampson, Low & Co.

of Revelation to the Old Testament and the Gospels, *and not to the Church*; and that their cumulative testimony is that Christ is revealed in this book, not in the character in which He is presented to the Church of God, but in that character in which He is revealed in the Old Testament in relation to Israel and the Earth, which is again taken up in the Apocalypse.

There are other titles of Christ in this book which all add their own testimony; but these we can leave for the present, till we come to them in their own place. Enough has been said to show that these titles assumed by the Lord Jesus in the first chapter of this book shut it entirely off, by way of interpretation, from the Church, which is His Body.

#### (VI.) THE PEOPLE OF THE BOOK.

##### "SERVANTS."

This expression tells us who the persons are who are specially concerned in this book; and to whom the Revelation of Jesus Christ is shown. At the very outset we are thus warned that we are no longer on, but quite off, the ground of the Pauline Epistles, which are addressed to "sons," and not to "servants."

The word is *δοῦλος*, *doulos*, and means a *bond servant*.

Now, without denying that the members of the Body of Christ are in a certain sense the servants of Christ, yet it is also perfectly clear that this is not their title as to their standing in Christ before God. It is distinctly declared to each of them, "Thou art no more a servant, but a son" (Gal. iv. 7). This is the one great point which is insisted on with reference to their new position in Christ.

Throughout the Old Testament, in passages too numerous to be counted, God's People Israel are constantly spoken of as His servants. This fact is too well known to need anything more than its bare statement.

Its significance will be at once seen when we come to the New Testament Scriptures. There we find the same use of the word whenever Israel is in question. It occurs 124 times; but as in 39 of these it refers to domestic servants, or those who serve man, we have to deal only with the 85 occurrences where it is used with reference to God. Of these 85, no less than 59 are in the Gospels and Acts. Only six in the Church Epistles (Rom. i. 1; 1 Cor. vii. 22; Gal. i. 10; Eph. vi. 6; Phil. i. 1; Col. iv. 12), and six in the general and other Epistles (2 Tim. ii. 24; Tit. i. 1; Jas. i. 1; 1 Pet. ii. 16; 2 Pet. i. 1; Jude 1).

But while this is the case with the Epistles, the word "servants" occurs no less than *fourteen* times in the book of Revelation, and this, not in the exceptional manner, as in the Epistles, but as the one specific and proper title for those who are the subjects of the book.

In the Epistles the use is peculiar, as an examination of the passages will show. Out of the whole twelve, six are in the first verse of the Epistle,\* describing the special character of the writer. For while all sons *serve*, and are in a sense, therefore, servants, yet "servants," as such, are not necessarily *sons*. In other words a "son" may be called a *servant*, but a "servant" can never be called a *son*.

\* Rom., Phil., Tit., Jas., 2 Pet., and Jude.

Hence, the writers of the Epistles, being all engaged in special service, might well be called servants. And the Apocalypse, being written concerning Israel, the Israelites are, as appropriately, always spoken of as "servants."

This evidence may not seem conclusive in itself; but, taken with the other reasons given, it adds its cumulative testimony to our position that the book of Revelation has not the Church of God for its subject.

As the members of the Body of Christ, we are "in Christ." We have received a sonship-spirit, whereby we cry, Abba—*i.e.*, my Father, "... and if children, then heirs, heirs of God, and joint-heirs with Christ" (Rom. viii. 15-17).

"As many as are led by Divine-spirit (*i.e.*, the new nature) are sons of God; for we have not received a bond-service spirit" (v. 14, 15). This is enlarged upon in Gal. iv. 1-7, where the fact is still more clearly enforced and taught.

May we not ask why, if the Apocalypse be all about the Church of God, the people are never spoken of by this their new designation of "sons," but always by the title used of those in the Old Testament who were under the Law? Is it not passing strange that this should be so? And is it not the duty of those interpreters who see the Church as the subject of the book, to explain to us this striking peculiarity?

Even in the Gospels, in speaking to the Twelve, the Lord Jesus specially calls their and our attention to such a change in the relationship, which had then taken place. Not so great a change as that revealed and contained in the Mystery. He had been showing them somewhat of the future, and He says (John xv. 15), "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." In the Apocalypse, He is about to show them things which must come to pass hereafter; and He does not even call them "friends," still less does He speak of them as "sons," but He goes back and takes up still more distant ground, and calls them, without exception, "servants."

A careful study of the Old Testament with reference to this word "servants" will help to strengthen our position. In Lev. xxv. 42, Jehovah declares of them, "they are *my servants*." Deut. is full of references to this great fact: and, when we pass to the Apocalypse, and read it as the continuation of God's dealings with Israel, then all is clear; and we have no problem to solve, as to why all is turned from light to darkness, and the "sons of God" are suddenly spoken of as "servants." Neither have we any difficulty to explain as to why those who are declared to be "*no more servants, but sons*," are continually called servants, and not sons.

Even John himself, in writing by the same Spirit for the Church of God (1 John iii. 2), when speaking of them, says, "Beloved, now are we the sons of God," and he calls them this in view of their seeing Him as He is, and their becoming like Him. But when he is writing for those who will be on the earth during the times of the Great Tribulation, he is Divinely inspired to speak of them, not as "the sons of God," but as the "servants of God."

We repeat once again, in order to make this point quite clear, that while "sons" may perform some special service, and therefore may, on that account, be called "servants:" "servants," on the contrary, whatever may be the service rendered, can never occupy the position, or have the title, of "sons."

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

BY DR. BULLINGER.

#### II.—THE FIRST EPISTLE (i. 2—iii. 13).

THIS model Church—"the Church of the Thessalonians"—was now in a position to receive further detailed "doctrine" and "instruction" respecting the Lord's coming again, as none of the other churches had been.

Not until we know subjectively all the blessings which God has given His People in Christ dead and risen again, in and with Him, and seated in the Heavens, not only in Christ personal, but in "the Christ" Mystical or "Spiritual," can Christians be in a position to learn further details concerning His return from heaven.

True, they had been taught "to wait for God's Son from heaven," and they waited. That formed their character; that satisfied and increased their hope; that influenced their walk; that purified their life as nothing else in this world could do.

But note: all this was the action of the *heart*, not of the *head*; and by *faith* they reckoned themselves to have died with Christ, and risen to a walk in newness of life in Christ, and to be seated in heavenly places in Christ; hence their *love* was drawn out to Him who had done such great and wondrous things for them, while their *hope* was set upon Him (1 John iii. 3 R.V.), and they waited for God's Son from heaven. This, therefore, was part of their standing as Christians. And this completeness of Christian character was the secret of their holiness of life and of their missionary activity.

The reason why we see so little of either in the present day is that Christian character is not thus complete, through ignorance of what the Holy Spirit has written for our instruction. And the sad result is, that false and vain methods are resorted to in order to procure both holiness of life and missionary zeal.

The new gospel of "consecration" and "surrender" has been vainly invented to supply one defect; while all sorts of devices are resorted to in order to supply the other.

A missionary spirit is supposed to be produced by fictitious methods, by exhibiting to the eye in some of many ways the proportion of Christians to heathen; by working on the feelings and exciting compassion; "missionary missions," and "missionary exhibitions," in which sometimes "living pictures" are introduced, and modest English girls are stared at while they are dressed up so as

to represent an Eastern Zenana (otherwise known as a "Harem" !); these are among the modern inventions, the result of which is supposed to create what is called a "missionary spirit" !

Not so was the missionary zeal of the Thessalonians produced. Not in this way were they made to sound forth the word of God through Macedonia and Achaia. Not by *sentiment*, but by *truth*, was all their "labour of love" produced, by which they served the living and true God; and this was the spontaneous outcome of their complete Christian character, which no barriers could hinder, and no artificial devices create.

Some Christians already see these evils, and think the remedy is to be found in witnessing more faithfully to the neglected truth of the Lord's second coming. But this is really only another attempt to remove the effects without touching the cause.

What is the cause of this truth being neglected? We reply, Ignorance as to the teaching which the Holy Spirit has given to us in the Church Epistles through Paul! Ignorance, therefore, as to our standing in Christ!

What is needed then is to return to "the old paths" which have been forsaken; to study subjectively, and learn spiritually, and understand experimentally, the text-books of the Christian profession: to know first of all the Epistle to the Romans, to master the fundamental teaching of the first eight chapters, and to go on through the other Epistles.

What would be the result? Why, that holiness of life, and true missionary zeal, would be seen in blessed activity as *the spontaneous outcome* of true doctrine; and this without an effort; without aiming at it, without trying to be, or to do, or to accomplish this or that.

The *walk* would be holy, without vows and resolutions, and surrenderings and "re-consecrations;" and the *service* would be according to knowledge, and full of holy zeal, without the "urgent appeals" to the feelings or the pocket.

This, we repeat, was the position attained by this model church, as the irrepressible result of the Spirit's teaching. To-day, Christians are seeking for the Spirit's power and "endowment," not knowing that it is not to be obtained in this way, or out of the Divine order in which alone it can come.

The first work of the Holy Spirit is declared to be, "He shall guide you unto all the *truth*." And it is not until after this that the promise is given, "Ye shall be endued with *power* from on high."

Christians want to have the *power* without the *truth*; and in seeking for the one apart from the other, they lose both. Hence it is that we see to-day what we *do* see—confusion, darkness, and misdirected zeal, both in the teachers and the taught; for when the blind lead the blind, both fall into the ditch.

The Thessalonian saints had other teachers; and they had "not so learned Christ."

They had "learned HIM:" and hence they waited for Him—a crucified, risen, and coming Saviour, because of all that that meant for Him and for them.

Now, therefore, the Holy Spirit can proceed to instruct them in further detail as to the coming of Him for whom they waited.

This brings us to consider these two Epistles in order; and first we have to look at each, as a whole, in order to learn the scope. We are at once struck with the same phenomena that we noticed in the structure of Romans and Ephesians, as contrasted with the four other Epistles: viz., the large portion occupied with doctrine. And, in this case, it is doctrine concerning the Lord's coming again.

More than a quarter of the whole is taken up with this one subject. Twelve separate references to it in these two brief Epistles which occupy about two leaves of an ordinary Bible. More than in whole volumes of modern sermons or religious periodicals. These for the most part are taken up with man, and self, in some of the ten thousand forms in which self shows itself. Man's "great thoughts"; man's service for man; man's controversies with man; man's plans for raising the masses; man's schemes for making the ungodly temperate or pure, and yet leaving them still "far off" from God; man's methods for making reformed characters, etc. But there is one thing we do not see: and that is man's concern to know God, and to know and teach God's Word and God's Truth.

Let us now look at

*The First Epistle as a whole.*

A | i. 1. Epistolary (Introduction).

B	a	i. 2-iii. 10. Thanksgiving, Narration, and Appeal: in four members, alternate. (See expansion of "a" below).
		b   iii. 11-13. Prayer, in view of the Lord's coming.
B	a	iv. 1-v. 22. Instruction and Exhortation: in four members, introverted. (See below).
		b   v. 23-25. Prayer, in view of the Lord's coming.

A | v. 26-28. Epistolary (Conclusion).

It will be at once noticed that, as in Romans and Ephesians, by far the larger portion of the Epistle is occupied with "Doctrine" and "Instruction." And, though this is more like an Epistle than those, yet how small a portion is epistolary: one verse at the beginning, and three verses at the end!

It will now be necessary for us to examine the details of this structure more closely, and first the

EXPANSION OF "a" (i. 2-iii. 10).

*Thanksgiving, Narration, and Appeal.*

a	c	i. 2-10. Paul and the Thessalonians: concerning their spiritual welfare and condition.
		d   ii. 1-12. Paul and his Brethren. Their teaching and conduct while present; referring to time past.
c	e	ii. 13-16. Paul and the Thessalonians: concerning their spiritual welfare and condition.
		d   ii. 17-iii. 10. Paul and his Brethren. Their feelings while absent; referring to time present.

Of these four alternate members, "c" and "e" are the most important (though "d" and "d'" are beautifully con-

structed). We will first exhibit them in brief, and then in full, with our own translation.

"c" (i. 2-10) AND "e" (ii. 13-16) IN BRIEF.

*Paul and the Thessalonians: concerning their Spiritual Welfare and Condition.*

c	e	i. 2-4. Thanksgiving.
		f   5. Reason: Reception of the Gospel in the power of God.
		g   6-9. The effect of the Gospel thus received.
c	e	h   10. Believing Thessalonians "wait" for God's Son.
		i   -10. Delivered <i>from</i> the wrath to come.
		ii. 13-. Thanksgiving.
c	e	f   -13. Reason: Reception of the Gospel in the power of God.
		g   14. The effect of the Gospel thus received.
		h   15, 16. Unbelieving Jews "killed" God's Son.
c	e	i   -16. Delivered <i>to</i> the wrath to come.

Now we will present these two corresponding members in full:

(e). Chap. i. 2-4. **We give thanks to God always concerning you all, making mention of you in our prayers, remembering unceasingly your work of faith** (*i.e.* the work which was the product of faith shown in turning from idols, *v.* 9), **and labour of love** (in serving the living and true God, *v.* 9), **and patient endurance of hope** (in waiting for God's Son from heaven, *v.* 10) **of our Lord Jesus Christ before** (*i.e.*, making mention . . . before) **God, even our Father, knowing** (in that we know or for we know), **brethren beloved** (as in 2 Thess. ii. 13), **your election by God.**

(f). Ver. 5. **Because our Gospel came not unto you in word only, but in power also, and in the Holy Spirit, and in much full assurance** (in our preaching); **even as ye know what manner of men we were among you for your sakes.**

(g). Vers. 6-9. **And ye became imitators** (2 Thess. iii. 7) **of us and of the Lord, having received the word in much tribulation** (see Acts xvii. 5-10; chap. ii. 14; and iii. 2, 3, 5), **with joy of** (*i.e.*, wrought by) **the Holy Spirit. So that ye became a type** (of what a church should be, a typical or model church) **to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but in every place your faith which is toward God has gone abroad, so that we have no need to say anything: for they themselves do report concerning us what manner of entering in we had, and how ye turned to God from idols** (the work of faith, *v.* 2) **to serve a living and true God** (the labour of love, *v.* 2).

(h). Ver. 10-. **And to wait for his Son from heaven** (the patience of hope, *v.* 2); **whom he raised from among the dead, even Jesus** (in apposition, as in the corresponding member, ii. 15).

\* L. T. Tr. A. and R.V. read singular instead of plural.

(i). Ver. -10. That rescueth us (*i.e.*, our Deliverer) from the wrath that is coming.

(e). Chap. ii. 13-. For this cause we too give thanks to God unceasingly:—

(f). Ver. -13. Because when ye received the word which ye heard from us—God's (word), ye received not man's word (as having men for its author), but as it is in reality God's word which is made energetic also (*lit.*, energises) in you that believe.

(g). Ver. 14. For ye became followers, brethren, of the churches of God that are in Judæa in Christ Jesus, in that ye also suffered the same things from your own countrymen (the Gentiles), as they also from the Jews.

(h). Vers. 15, 16-. Who both killed the Lord—even Jesus, and the prophets (omit "own," G. L. T. Tr. A. and R.), and drove us out (Paul and Silas, Acts xvii. 5), and do not please God, and are contrary to all men; forbidding us to speak to the Gentiles, that they may be saved.

(i). Ver. -16. That they may fill up their sins continually. But (this opposition will not go unpunished, for) the (predicted, Deut. xxxii. 20-39-42) wrath (of God) hath come (was appointed to come) upon them to the end (of it: *i.e.*, to the uttermost: *i.e.*, to finality).

The beauty and exact correspondence of these two members, "c" and "c," will be seen the more closely we look into the five ("e," "f," "g," "h," "i," and "e," "f," "g," "h," "i"), of which they are respectively composed. They ("e" and "e") begin with thanksgiving "unceasingly." In "f" and "f," we have the reason of this thanksgiving: *viz.*, in "f," because, though they received it from men, they received really from God ("f"). In "g" and "g," we have the effect of the reception of the Gospel. It brought blessing to the Gentiles *through* them ("g"); and it brought *on* them persecution from the Jews ("g"). In "h" and "h," we have God's Son—the Lord, even Jesus, "waited for" by the Christians ("h"), and "killed" by the Jews ("h"). And then "i" and "i" both end with "wrath to come," the one being delivered *from* it ("i"), and the others delivered *to* it ("i").

We saw that the sub-member "a" (i. 2-iii. 10) was composed of four members ("c," "d," "c," "d"). And these four being arranged alternately, may be so considered in the two pairs of the alternate members. We have seen the structure of the *first* and *third*, which are concerning *Paul and the Thessalonians*. Now we have to do the same with the *second* and *fourth*, which are concerning *Paul and his brethren: viz.*, "d" (ii. 1-12) and "d" (ii. 17-iii. 10).

The following is the structure of the two. They are not alike; but, though they are independent as to their separate structure, both are equally beautiful and complete:—

THE EXPANSION OF "d," ii. 1-12.

*Paul and his Brethren. Their Teaching and Conduct while present.*

d	j	l'	ii. 1, 2. Their imparting "the Gospel of God:" "Not in vain."
		m'	3. Their exhortation: "Not of deceit."
	l <sup>2</sup>		4. Their preaching "the Gospel of God."
		m <sup>2</sup>	4-6. God their witness as to their blamelessness.
		k	7. Comparison: "As a nurse."
	j	l <sup>3</sup>	8. Their imparting "the Gospel of God," "not only that," etc.
		m <sup>3</sup>	9. Their labour: "Not to be chargeable."
		l <sup>4</sup>	9. Their preaching "The Gospel of God."
		m <sup>4</sup>	10. God their witness as to their blamelessness.
		k	11, 12. Comparison: "As a father."

THE EXPANSION OF "d," ii. 17-iii. 10.

*Paul and his Brethren. Their Feelings while absent.*

d	n	p	ii. 17, 18. Their departure.
		q	19, 20. Their joy in the Thessalonian saints.
		o	r   iii. 1. Their solicitude.
			s   2-4. The mission of Timothy.
		o	r   5. Their solicitude.
			s   5. The mission of Timothy.
	n	p	6-8. Timothy's return.
		q	9-10. Their joy in the Thessalonian saints.

These structures do not need much comment. They explain to us the scope of the two passages. But in "n" (ii. 17-20) we have some blessed comfort administered (as we have indeed throughout both Epistles). Paul and his brethren are full of tenderest thoughts and fondest hopes. They grieved at their absence from these pattern saints, from this model church. But the glad thought that there is one day to be a re-union which will know no separation filled their hearts. Distance might divide them now; death might separate them; Satan might hinder re-union here; but it is coming. It is not a matter for speculation. True, we cannot look for it here, while the little flock is scattered and torn; nor in the grave, where all is silent; nor in some fancied region of "space" (for scientists would rob us of a heaven near at hand); nor in a demoniacal "border-land" of lying spirits; nor in death (according to the theology of hymn-books and tomb-stones). But "IN THE PRESENCE OF OUR LORD JESUS CHRIST AT HIS COMING." That is when this longed-for re-union is to take place. At the *parousia*\* of our Lord Jesus Christ.

This whole member "a" (i. 2-iii. 10) is followed by a prayer, "b" (iii. 11-13) which divides the Epistle into its

\* This is the first time the word *παρουσία* (*parousia*) occurs in these epistles. It occurs *seven* times in all. And, as usual, this seven is divided into *four* and *three*, for it occurs *four* times in the first Epistle (ii. 19; iii. 13; iv. 15, and v. 23), and *three* times in the second (ii. 1, 8, 9).



two great divisions. This prayer occupies only three verses, but it is full of truth and worthy of our closest study. It follows up and concludes the previous teaching. Its subject shows again that the full and permanent perfection of the saints waits for the *parousia* or presence of Christ (for here the word occurs for the second time). In verse 10 he had prayed to see their face; but this again turns the mind to the truth, that it is only at the coming of Christ that all such longings will be satisfied. Only then shall pardoned sinners and erring saints stand "unblamable in holiness before God." Not in this life, not at death, not in any so-called "intermediate state" or Protestant Purgatory. But only with all His saints "at the coming of our Lord Jesus Christ." Then shall we be delivered from secret sins and inward conflicts and open foes. No more failures then. No more waverings and falterings and fallings then. No more errings or wanderings then. No more harsh judgments from sinful fellow-servants then. No more broken hearts because we have failed to "judge" this or that, then. But all eternally secure; and His People established before God, unblamable for ever and for ever.

That was another reason why they waited "for God's Son from heaven."

## Things New and Old.

### SWEET THOUGHTS OF HIM.

"My meditation of Him shall be sweet."—Psalm civ. 34.

"A believer never need be without pleasant thoughts, and sweet, if the Lord Jesus be the subject of his meditation. How sweet to meditate on His love—so wonderful, so fervent, so pure, so changeless. How sweet to meditate on His faithfulness amidst all the changeful circumstances of life, and the too frequent changefulness of earthly friends. How sweet to meditate on His life on earth, so gentle, so kind, so holy, so self-denying, so perfect as a servant in carrying out His Father's eternal purposes of love in bringing many sons unto glory. How sweet to meditate on His constant presence with His people as "the first-born among many brethren," who laid down His life for them, and who watches over their every step with a care and an interest far beyond that of a mother for her only child. How sweet to meditate on His second coming, when we shall see Him, and be made like unto Him, and realise the blessedness of being "together with the Lord." How sweet to meditate on His eternal presence in the midst of the eternally loved family, in the glorious family home above—its leader, its teacher, its joy for ever. Verily my meditation of Him is sweet." (From *Counsels and Thoughts for Believers*, by Thomas Moore; published by J. Nisbet and Co.)

## Questions and Answers.

ELIJAH.

QUESTION No. 229.

J. J. B., Dublin. "Is the appearing of Elijah the prophet (Mal. iv. 5), and alluded to by our Lord to His disciples, in Matt. xvii. 11, 12, as Elias, and who is to "restore all things," to be connected with one of the witnesses in Rev. xi. and are they the same? as it seems that the second personage (whoever he may be) is not alluded to in Malachi or by our Lord. It would therefore seem that his (Elijah's) mission was to be distinct from that of the other two witnesses, as he is to "restore all things," whereas the others do not seem to do so in Rev., but only to withstand Antichrist."

The figures of speech show that by *Heterosis* the present tense is used for the future. "Elias indeed cometh": *i.e.*, will come. And according to the Hebrew idiomatic usage of the active verb to express the design of doing a thing, and not the actual doing of it, the sense reads "Elijah truly will come first, and will begin to restore all things," or with the object and design of so doing.

The two words also must be noted. Elijah indeed (*μέν, men, in one respect*) will come, and with the object of restoring all things, but (*δέ, de, in another respect*) I say unto you that Elijah is come already," &c.

There is no difficulty in the application of the Lord's words. "The disciples understood that he spake unto them of John the Baptist," and we can as easily understand it.

In Matt. xi. 14, 15, He distinctly says that it required the opened ear to understand this great dispensational truth. It is the first time He used the words, "He that hath ears to hear let him hear." "And if ye are willing to receive it, he is Elijah who is about to come."

They were not willing to receive it (or him), and so the prophecy in Malachi iv. 5 is yet in abeyance and awaits its fulfilment.

QUESTION No. 230.

R., London. "Matt. vi. 14 and Mark ix. 13, seem to contradict John i. 21. Kindly reconcile. Who does 'that prophet' refer to?"

Matt. and Mark give the words of the Lord Jesus, which speak of what was in God's will and power. In John i. 21, the Baptist speaks only of what he *knew*, and he (at that time, at any rate) knew nothing of the fact that, had the people received him, God in His sovereignty would have considered that as the fulfilment of Mal. iv. 5, seeing that John came "in the spirit and power" (*i.e.*, the powerful spirit) of Elijah.

QUESTION No. 231.

M. H. S., Hampshire. "In 1 Kings xvii. 1 the A. V. puts Elijah in the margin as the Hebrew form of the Tishbite's name. The R. V. omits the distinction. Is this a proof of accuracy and precision, or the reverse? Which is the Hebrew form in Mal. iv. 5?"

The omission in R. V. is the reverse of accuracy.

The fact is (as shown in Dr. Ginsburg's *Introduction to the Hebrew Bible*) that the *Sopherim*, or Editors of the primitive text of the Hebrew Bible, in order to (he believes) safeguard the sacred name *Jah*, and avoid its pronunciation in public reading, added a "u" (ו) at the end of certain proper names, making another syllable. Fifty-nine proper names were so treated, but the work of



the *Sopherim* was neither uniform nor complete. The consequence is that all these names appear in both forms. Hence we have *Elijah* (*my God is Jah*) in 2 Kings i. 3, 4, 8, 12; Ezek. x. 21, 26; Mal. iv. 5 (Heb. iii. 23), and 1 Chron. viii. 27. In the 63 other instances, it is *Elijahū*.

It was the duty of the translators of the Sacred Text to have called the attention of the student to the matter (as the A.V. does in 1 Kings xvii. 1), and not to obliterate the distinction by translating the different forms as though they were the same.

"SWIFT BEASTS" (Isa. lxvi. 20).

QUESTION No. 232.

B., Dudley. "What is your opinion of the suggestion that the word rendered 'swift beasts' in Is. lxvi. 20 may be rendered 'swaying furnaces,' and be taken to refer to Railway Locomotives?"

We can only say that the Heb. *kirkaroth* comes from the root קָרַר (*karar*) to move in a circle, and has been taken by some to mean to run as a wheel or carriage. קָר (*car*) is a carriage or camel's litter (Gen. xxxi. 34).

The parallel seems to require something *material* rather than *animal*.

a | Horses.

b | Chariots and litters (A.V. marg., coaches).

a | Mules.

b | Carriages.

In b, we have chariots and litters. The latter is קָרָב (*tsav*), and denotes that which moves gently and softly (from קָרָב, *tsavav*, to go slowly). Hence *sedan* or *palanquin*.

In b we have, in contrast, that which runs swiftly, as wheels or cars.

It is not necessary to introduce either "swaying" or "furnaces."

THE RAPTURE OF JOHN XIV. 2, 3.

QUESTION No. 233.

E. M. G., Dover. "If the true dispensational position of the Gospel of John has been removed, will you kindly state to what time our Lord is alluding in John xiv. 2, 3?"

The *interpretation* belongs to the future—to those Bodies in Revelation who will be looking for the Lord and "received unto Himself." There is more than one Resurrection, why not more than one Rapture? Why centre everything in the Church, and exhaust all Scripture on it.

While this is the interpretation, there is an *a fortiori* application to us. If this will be true of them, how much more is it true of us. If the Lord put nothing between Himself and them, how much more has he put nothing between our hearts and the blessed hope of being caught up to meet Him in the air.

1 THESS. i. 10 AND THE TRIBULATION.

QUESTION No. 234.

W. S. C. "How can I be delivered out of trouble if I do not enter thereupon?"

This question is asked by one who believes that the saints will pass through the Tribulation, and who feels that the remark in par. 5, col. 2., page 18 (August No.) is hardly justified—"Some are waiting for the revelation of Anti-christ, instead of the revelation of Christ."

We might answer it very briefly by asking another question—"How can I be delivered out of trouble if I am to pass through it?" We will not wait for our Brother to answer it, but, as his letter is written in a very nice spirit, we will answer the question he asks more fully. The form of the question is, however, hardly relevant; for it is not "trouble" that is spoken of in 1 Thess. i. 10, but "the wrath to come," which is a very different thing. So different, that the only way of being delivered from it is by being kept out of it. This is how those who have fallen asleep have been delivered from it. They have not "entered thereupon;" neither shall any of those who are "in Christ."

W. S. C. says in his letter that 1 Thess. i. 10 is a promise made to "those who are to pass through it." But this Scripture does not say any such thing. If it did, then, only such would be delivered: whereas the statement (not "promise") is blessedly true of *all* who are included in the word "US," *i.e.*, of all who have waited for God's Son from heaven.

W. S. C. truly says that "the man of sin" will not be revealed till the "falling away comes first (lit., *shall have come*, ἐλθῆν)." This is true, for it is what the Scripture says in 2 Thess. ii. 3. But if we apply this exact and correct rendering to the previous chapter (2 Thess. i. 10) we learn that the Lord will not come in His wrath until He *shall have come* (ἐλθῆν, *elthee*) to be glorified in His saints. This is conclusive, and proves that the saints will be delivered from "the wrath to come" by *never entering upon it at all*. They are all delivered from it now, *de jure*; and they will all be delivered from it *de facto*, when He for whom they wait comes as their Deliverer (see p. 30, col. 1). The only ones who really pass *through* the tribulation and come out of it unscathed are the 144,000 of "the children of Israel." The others have war made against them by the Beast, and will for the most part, be "beheaded." *That* is a deliverance, but not the one promised in 1 Thess. i. 10. The only way of securing any deliverance in the Tribulation will be to have either "the mark of the Beast" or the "seal of God;" and this latter is for "Israel," not the Church.

No argument can be built on the preposition "from," as it is doubtful whether it should be ἀπό (*apo*) away from (as in the Received Text, with Griesbach, Lachmann, and Alford), or ἐκ (*ek*) out of (with Tischendorf and Tregelles). But one thing is certain, and that is that believers in Christ will have no part in the "wrath to come," but be "delivered," as Lot was, without entering into it or passing through it.

He "delivered just Lot" both *out of* and *away from* the wrath that came on Sodom. He told Lot to escape to Zoar, and gave as the reason, "I can do nothing till thou be come thither" (Gen. xix. 22). How much more blessedly true must this be of those who are "in Christ." For those who are thus *delivered* there will be a glorious "Sun-rise" (Gen. xix. 23). But for those who are *reserved* there will be "brimstone and fire."

God's people may be mixed with the ungodly in this day of grace, but not in the Tribulation.

## Bible Word Studies.

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

### ADOPTION.

ADOPTION, *υιοθεσία* (*huiothesia*) [from *υίος* (*huios*), a son, and *θεσία* (*thesis*), a setting or placing]—the admission of an individual into all the privileges of a family to which he or she did not formerly belong.

Thus Moses "became" the son of Pharaoh's daughter (Ex. ii. 10), which adoption he afterwards, moved "by faith," renounced (Heb. xi. 24).

Mordecai adopted Esther (Esth. ii. 7 and 15).

Other two kinds of adoption mentioned in Holy Writ are:—

1. A man marrying the widow of a deceased brother (Deut. xxv. 5). See also Matt. xxii. 24, etc.

2. A father having no sons adopting the children of a daughter (1 Chron. ii. 21-23).

Among the Turks an adopted son is called *Akietogli*: *i.e.*, the son of another life, because not begotten in this. Is not this phrase a beautiful illustration of John i. 13: "Born not of blood, nor of the will of the flesh, nor of the will of man, *but of God*," and iii. 3: "Except a man be born from above (*ἄνωθεν*), he cannot see the kingdom of God"?

With the Mohammedans the custom prevails of making the one adopted pass through the shirt of him who is adopting. Hence the phrase "to draw one through one's shirt" is equivalent to "to adopt."

There may be a hint of some such similar custom in Old Testament times, when Elijah cast his mantle over Elisha (1 Kings xix. 19); when Eleazar was robed in Aaron's sacred vestments (Num. xx. 28). See, too, Isa. xxii. 21. Paul also speaks of putting on the "new man" (Eph. iv. 24. Col. iii. 10), and putting on "the Lord Jesus Christ" (Rom. xiii. 14).

Adoption belongs to the Israelites (Rom. ix. 4).

In the present dispensation believers are spoken of in God's word as the children of God (John i. 12. Rom. viii. 16. 1 John iii. 1 and 2).

The method of adoption:—

(a) On the Father's part by *predestination* (Eph. i. 5).

(b) On the Son's part by *redemption* (Gal. iv. 5).

(c) On man's part by *faith* (Gal. iii. 26).

(d) It is borne witness to by the Spirit (Rom. viii. 16).

Adopted ones are led by the Spirit (Rom. viii. 14).

Their present high position in the world (Rom. viii. 17. Phil. ii. 15).

Their future a glorious one.

(a) In manifestation (Rom. viii. 19).

(b) In liberty (Rom. viii. 21).

(c) In the redemption (or adoption) of body (Rom. viii. 23).

(d) In their glorification with Christ (Rom. viii. 17).

## Signs of the Times

### JEWISH AND POLITICAL SIGNS.

#### THE RAILWAY TO BAGDAD.

WE think our readers will be interested in the following extract, as showing how commercial activity is directing its energies towards the East. We recently referred to the grant of a concession by the Sultan to the Emperor of Germany to construct a railway to Bagdad. The particulars now given bring before one's mind places that are very familiar to such as have become acquainted with them through the study of the Word.

All these things are so many proofs that the world is hastening on to the final drama that is to close up the history of man's dispensation.

"Konia, the immediate starting point of the German railway, and nearly the whole course of the line commands lands once of magnificent fertility, of old historic renown, and of permanent Bible interest. Four centuries before Christ, the Greek allies of Cyrus the Younger passed through Iconium, then the last city in Phrygia to one travelling eastward. When the Emperor Justinian fixed the admirable road system of Anatolia, which even the Turk has not yet been able to destroy, the Osmanli's predecessor, the Seljuk Empire, made Iconium its capital. From older structures the Seljukians built the wall which still surrounds the city. It stands on the old "Royal Road" of classical history. There Paul and Barnabas made so many converts on the Apostle's first tour that rioters drove him out of the city, and followed him to Lystra, where they left him for dead. It was at Iconium that his converts, on his second brave visit, recommended Timothy to his attention. From Konia the line will stretch almost due east to Marash, not far from Paul's birthplace of Tarsus, with which it will be connected by the small Mersina-Adana line, now English, but likely to be absorbed by the new syndicate. From Marash, a centre of German as well as American Missionaries, the main line will run to Bir, or Birijuk, where the Euphrates will be reached. Whether the railway, then going south, will pass through Mosul, near ancient Nineveh, and the mounds which mark the site of Babylon, or will follow an easier route to Bagdad and Busra, only a careful survey will determine. General Chesney's experience will here be found of value. Twelve years ago, Dr. Ainsworth, the geologist of his expedition, published this opinion: that the determination of the friable character of the rock-formations which occupy the whole length of the valley of the Euphrates from Mount Taurus to the Persian Gulf—with trifling exceptions, as at the Iron Gates and the Pass of Zenobia—presents unparalleled facilities for the construction of a direct railway. This applies to the Tigris also, and to the crossing of Mesopotamia below a certain line of volcanic rocks in the north of the land between the rivers. Whatever be the southern route adopted, it will pass through the fatherland of Abraham, from Ur of the Chaldees to Haran, and across the desert, over the earliest seats of the human race and its civilisation, over the ruins of the oldest and greatest cities of antiquity, over Aram and Shinar, and a portion of the land of the four rivers of Eden."—*Chambers' Journal*, May, 1900, pp. 312-3.

**RELIGIOUS SIGNS.**

**THE RELIGIOUS WORLD.**

A NEW play—this time with the title "The King of the Jews." Nothing now goes down in the theatre so well as Religion or a travestie of Biblical subjects.

But even the world must draw the line somewhere. This is shown by the *Daily Express*, July 28, 1900. The last words, "the legend of the crucifix," are significant.

"It is a subject for congratulation that Beerbohm Tree has discovered a new play by a new poet. But I do earnestly hope that he will be induced to change the title, which he has himself announced as 'The King of the Jews.' Why give needless and unnecessary offence by proclaiming a bold title and adding an aside, 'I don't mean what you mean; I mean Herod.'"

"On every crucifix, in every church, and at every crossway in the Christian world are inscribed the letters I.N.R.I. We need not know much Latin or go to Holy Writ to learn what those letters signify, or why they were appended to the Redeemer's Cross. Rex Judæorum, King of the Jews. Doubtless it would answer for Herod, but it was a blasphemous nickname all the same.

"Every good purpose would be served by calling the Biblical story 'King Herod,' or 'Herod the King.' It seems to be courting controversy to identify a play with the legend of the crucifix."

How Nonconformity is taking to the Theatre is shown by the following:—

"The Rev. C. F. Aked, of Liverpool, has just returned from a visit to Oberammergau, and has been giving his people an account of the Passion Play. Mr. Aked thinks the play is produced with a "gorgeousness, a splendour, and a histrionic ability which would do credit to the genius of Sir Henry Irving or Mr. Tree." But he could find no words to express his sense of the profound religiousness of it all. It had deepened his conviction of the Divinity of Christ, and his Sunday at Oberammergau would be for ever memorable and unique in his life's experience."—*Daily Express*, July 28, 1900.

**THE WORLDLY CHURCH.**

**EXTRACTS FROM AMERICAN PAPERS:—**

**"KEEPING TAB ON THE YOUNG MAN.**

"The members of the Methodist Episcopal Church in South Vineland, N.J., have levied a tax of ten cents a call made by young fellows on their sweethearts. While the call is in progress individual acts of tenderness are also taxed. The money is to be applied to

**"BUYING A NEW CHURCH."**

"South Vineland, N.J., Feb. 28.—A courtship tax imposed by the Methodist Episcopal Church here is making the young men poor and the church rich.

"The church some time ago, in order to raise money with which to buy a new organ, fixed upon the idea of levying a 10-cent tax for every visit paid by a youth upon a woman member of the church. The girls made a list of their callers, and the amounts due were gathered by a tax collector, who gave receipts for them.

"The congregation now wants to build a new church, and it is proposed that the tax be reimposed with additions. A tariff has been made out by a committee, but it has not been adopted. Here is some of it:—

	Cents.
"One call, evening . . . . .	.10
One call, 10 a.m. to 2 p.m. . . . .	.3
One call, 2 p.m. to 6 p.m. . . . .	.5
Hand squeeze . . . . .	.16
Invitation to tea . . . . .	.31
Buggy ride . . . . .	.12
Kisses in the presence of the girl's mother, per dozen . . . . .	.17
Kisses in mother's absence . . . . .	Not allowed
Exchange of photographs . . . . .	.42
Acceptance of proposal . . . . .	1.98
Fixing the happy day . . . . .	.2
Hammock swing . . . . .	.36
On each pound of candy presented . . . . .	.01

"Some Vineland people think that to tax love-making will discourage it. The church members, however, declare that it will have the effect of making it more precious in the eyes of the swains and maidens."

It is in this way the apostasy works. The leaders in it are the *professors of theology*. The result is disaster. They have nothing for their dupes because they are duped themselves, and a charlatan in any sphere is contemptible. Not having anything to present for present needs, they draw upon the future; and hope the promissory note will

be met when it becomes due at death, and a "composition" be effected through the prayers of the living.

**"ALL SAINTS' EVE.**

**"VESPERS FOR THE DEAD.**

"It is many years since there has been such a fine All Saints' Day as yesterday, and both St. Paul's Cathedral, Westminster Abbey, and the principal West-end churches had unusually large congregations; while at all hours, from 5 a.m. to 10 p.m. in working class neighbourhoods, there were services to suit the people. At many churches, after the festal Evensong of the day, Vespers for the dead were sung.

"There can be no doubt (writes a correspondent), largely, perhaps, owing to the annual services in the Frogmore Mausoleum, that prayers for the dead—silent, at least, within church—are becoming very popular in the Anglican Church, and the judgment of Sir Herbert Jenner, First Dean of Arches, fifty years ago in the Cambridge case, seems to admit their legality."—*Daily News*, Nov. 2.

But, in spite of all these various treatments the patient only grows worse, so in steps another physician, and

**"SCIENTIFIC CHRISTIANITY"**

is hailed as a deliverer.

"The Rev. W. Carlile, founder and honorary chief secretary of the *Church Army*, will explain in half-an-hour how by *Scientific Christianity*, men, women, and youths may be taken off the rates and made useful citizens. The Rev. F. C. Littler will preside."—Tuesday, March 13, at 2.15.

It seems scarcely possible to show greater contempt for God's Word than this. The testimony of the Holy Spirit to the Gospel is this: "It is the power of God unto salvation to every one that believeth" (Rom. i. 16). And here is a man that dares to advance such nonsense, and another to preside, both Reverends, with a message of "Scientific Christianity" for

**THE PRISONER, THE INEBRIATE, AND THE OUTCAST.**

We would infinitely prefer to listen to the preaching of Elihu: "Suffer me a little, and I will shew thee that I have yet to speak on God's behalf. . . . For truly my words shall not be false. . . . Behold, God is mighty, and despiseth not any. . . . He delivereth the afflicted (margin) in his affliction, and openeth their ears in oppression" (Job xxxvi. 2, 4, 5, 15).

Such deceitful shepherds will never be able to say with the apostle: We "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the *Truth* commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2, R.V.).

**SPIRITIST SIGNS.**

**THE GOAL OF SPIRITISM.**

THERE have been some of the great ones in the earth that have dared to place themselves across the path of God's movements, in order to frustrate His purposes. Or they have placed themselves on a pinnacle of power and contested HIS right to rule as HE will.

When Pharaoh assumed that position, and contemptuously dismissed Moses from his presence with these words:

"Who is Jehovah, that I should obey His voice? I know not Jehovah, neither will I let the people go" (Exodus v. 2).

Yet he had to do it. The three "I's" of Pharaoh's importance in his own eyes are answered by *eighteen* of the same pronoun in the next chapter, where God appropriates them to Himself. "Then the Lord said unto Moses" . . . "I will do it" . . . "I am Jehovah" . . . "I will bring you out" . . . "I am Jehovah," &c., &c. (Exodus vi. 1-8). And He did it too. Pharaoh found

out he had to do with God. "And Jehovah *looked* unto the host of the Egyptians through the pillar of fire, and of the cloud . . . and the Lord overthrew the Egyptians in the midst of the sea" (Exodus xiv. 24-27). Fifteen hundred years passed on, and the Holy Spirit alludes to the marvel once more. "By faith they (Israel) passed through the Red Sea . . . which the Egyptians assaying to do were drowned" (Heb. xi. 29). A very short, but very conclusive epitaph.

"GREAT MEN ARE NOT ALWAYS WISE."—Job xxxii. 9.

And man's ways with God prove the truth of this saying. Nebuchadnezzar pursued the same wilful course, and assumed the same high pretensions. "Is not this great Babylon which I have built by the might of MY power and for the honour of MY majesty?" (Dan. iv. 30). He had not taken God into account.

The consequence was that he had to be brought down to a condition physically on the same level to which he had descended morally—a beast!

"LET A BEAST'S HEART BE GIVEN HIM."—Dan. iv. 16.

But in this case there was a different ending. Repentance came, and his confession has been preserved for the instruction and comfort of numberless souls. "I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honoured HIM that liveth for ever . . . and all the inhabitants of the earth are reputed as nothing; and HE doth according to HIS will in the army of heaven and among the inhabitants of the earth; and none can stay HIS hand, or say unto HIM: What doest THOU?" (Dan. iv. 34, 35).

One more instance we submit—taken from the New Testament times. Herod was flattered in receiving the homage that belonged to God, when "the people gave a shout, saying it is the voice of a god and not of a man." His summit of human glory was of very short experience. "And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost" (Acts xii. 23).

"The thing that hath been, is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun" (Ecc. i. 9). Or to take another verse: "I know that whatsoever God doeth it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it *that men should fear Him*. That which hath been is NOW; and that which is to be hath already been" (Ecc. iii. 14, 15).

SPIRITISTS,

From their latest avowals, betray this same energy of pre-eminent wickedness. The paragraph given below is on the same lines as the one spoken by Herod, and dignified by the same high-sounding title as Herod's—"an oration":—

"Prize, then, the holiness and divinity of your nature. Your resources are as boundless as the realms of God! Draw upon these resources. Rely, in unhesitating faithfulness, upon your own faculty. Suffer no man to cripple you with those base doctrines of superstition which teach the vanity of the Intellect; but go forth 'conquering and to conquer,' pondering much the mystery of life, and seeking earnestly to unfold yourselves for Immortality."—*Two Worlds*, May 18, 1900.

This may sound very fine to their followers and their dupes; but it is nothing more than mere bravado, the empty vauntings of man, "whose breath is in his nostrils."

"He may deceive himself that he is an instrument planted down here upon solid earth, capable of making melodies in the ear of eternity for ever. Let him know that the days of inspiration are not fled and past, but floating now and present under every sun and moon. That wherever

there is a man, there *also is a God\** speaking, influencing, guiding, and directing—speaking through him and to him, with a mighty, eloquent tongue, even as in the days of Isaiah!"—*Two Worlds*, May 18, 1900.

There will be another attempt to foist this arrogant assumption on man's part on the people. The same prominence is given to the personal pronoun:

"I will ascend into heaven.  
I will exalt my throne above the stars. . . .  
I will sit also upon the mount of the congregation.  
I will ascend above the heights of the clouds. . . .  
I will be like the Most High."

A few words will dispose of this vain boast:

"YET THOU SHALT BE BROUGHT DOWN TO HELL."

—Isaiah xiv. 13-15.

Spiritists are preparing the way for this manifestation. A day, perhaps not so far distant, will see the culmination of all their hopes; but the daring one will receive short shrift, for the prophetic Word declares that he will be "taken, and with him the false prophet that wrought miracles before him, with which he had deceived . . . . These both were cast alive into a lake burning with fire and brimstone" (Rev. xix. 20).

Editor's Table.

INSETS.

WE have received several complaints as to the nature of the "Insets" put into *Things to Come*. But will our readers kindly remember that these are quite beyond our control? Any bookseller puts in whatever he pleases, and we are powerless to prevent it. If by way of protest any friends give up taking *Things to Come*, the punishment will fall on the wrong shoulders. And if *all* our friends do this the remedy will be at once effectual and drastic, for there will be no *Things to Come* in which to put any "Insets" at all. May we plead for consideration and kindness in this matter?

GLASGOW.

ANY Believer, in Glasgow or district, who desires to obey 2 Tim. ii. 15, as to "rightly dividing the Word of Truth" as set forth in *Things to Come*, and who wishes to have fellowship in the truths therein taught, is asked by Mr. Duncan Sinclair, to communicate with him, c/o Mr. Sutherland, 30 Morrin Square, Townhead, Glasgow.

ACKNOWLEDGMENTS.

For Mr. D. C. Joseph's Mission.

	£	s.	d.
Bristol . . . . .	0	5	0
Lyme Regis (July 17) . . . . .	0	5	0

For *Things to Come*.

	£	s.	d.
J. W. (Darlington) . . . . .	0	1	0
J. L. H. (Pinner) . . . . .	0	2	6
R. R. (Hull) . . . . .	0	10	0
B. N. (York) . . . . .	0	2	6
Anonymous . . . . .	0	5	0

The above are all voluntary thank offerings for blessings received through *Things to Come*.

\* Our italics.

# THINGS TO COME.

No. 76.

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Vol. VII. No. 4.

## Editorial.

### "WE KNOW."

THERE are six Greek words translated *know*, but there are two principal words: *oīda* (*oida*), which we will call No. 1, and *γινώσκω* (*ginōskō*), which we will call No. 2. The first means *to know (without learning)*, then *to know intuitively*, as a matter of fact; and the second means *to get to know* (by learning or being taught).

They occur in the same verse in the following passages, and it is most instructive to observe their use by the Holy Spirit:—

John xiii. 7. "What I do thou *knowest* not now (No. 1), but thou shalt *get to know* (No. 2) hereafter": *i.e.*, Peter, by a painful experience, would learn that which nothing else could teach him.

1 John v. 19, 20. "We know (No. 1) that the Son of God is come, and hath given us an understanding that we may *get to know* (No. 2) Him," etc.

John iii. 10, 11. "Art thou a master of Israel, and *knowest* (No. 2) not (*i.e.*, hast not got to know) these things? Verily, I say unto thee, we speak that we do *know* (No. 1)."

John viii. 55. Have not got to know him (No. 2), but "I know Him" (No. 1): *i.e.*, Christ knew the Father from the beginning. He did not have to learn as we do.

Twice more He uses No. 1 of Himself.

Heb. viii. 11. "They shall not teach every man his neighbour and every man his brother, saying, Know (No. 2) the Lord: for all shall know me (No. 1), from the least to the greatest."

1 John ii. 29. "If ye know (No. 1) that he is righteous, ye know (*marg.*, *know ye*) (No. 2) that every one that doeth righteousness is born of God."

John xxi. 17. "Lord, thou knowest (No. 1) all things, thou knowest (No. 2) that I love thee."

It is the use of No. 2 in 1 Cor. ii. 14 that throws so much light on that solemn passage: the natural man can know, when he is taught of the Spirit, but there are no means possible by which he can *get to know* of himself; for spiritual things are only spiritually discerned.

Hence we require a spiritual understanding, and a Divine Teacher.

"We," thank God, have both. But who are meant by the "we." "We know." 1 John i. tells us. We, who have fellowship with the Father, and with His Son, Jesus Christ (*ver.* 3). We, who "walk in the light" (*v.* 7): *i.e.*, have access into His presence as the High Priest had into the holiest where the light, the Divine Shechina, was manifested. We, who have an ever present consciousness of corruption

within are an ever present proof of Divine cleansing from all sin (*ver.* 7). We, sinful children, who have an Advocate with the Father (*ii.* 1). We, who know that we "have passed from death unto life" of God (*iii.* 14; *iv.* 6; *v.* 19), etc.

"We know." True Christianity is characterised by Divine certainty. Religion is characterised by doubts, and contingencies. Its statements generally begin with an "If." It begins in uncertainty, it goes on in darkness, and ends in despair.

But when the Holy Spirit is the Teacher, there are no such "ifs" or "buts"; no contingencies, no uncertainties. All is everlasting, irrevocable, certain and sure. All is built on the Divine "I will" and "they shall."

Against all that the wisdom of man can offer, we have and can set the glorious certainty, the blessed assurance which is the happy heritage of the simplest, humblest soul who trusts in the Living Word, and rests in the written Word.

This knowledge is the gift of God, and not the attainment of man.

By nature all have "the understanding *darkened*": "ignorance is in them, because of the *blindness* of their heart" (Eph. iv. 18). But those who have learned Christ and know Him "have heard Him, and have been taught by Him." Not heard Paul, Apollos, or Cephas. Not heard that deeply experienced one, or the other wonderfully taught one, or that eloquent one; but, "If so be that ye have heard HIM, and have been taught by HIM."

Ah! "Blessed is the man whom thou chastenest . . . and teachest him out of thy Law" (Ps. xciv. 12). Oh, how we ought to rejoice in such a blessed provision for our need.

Man is only just discovering the importance of what he calls "education," and such as he can give. But though he can give a certain kind of knowledge he cannot give the brains to understand it.

But that is just where our Divine Teacher begins! He first of all gives a spiritual understanding and then the education of God's children is all part of God's purpose.

Man has his "voluntary" system and his "compulsory education"; but with all his plans he cannot ensure the education he seeks to give! But God has secured the education of His children. For "it is written in the prophets (Isa. liv. 13) they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father, cometh unto me."

These are the words of Christ concerning Israel. How much more true of the members of that Body which He is now making in Christ. They come to Christ because they have "heard and learned of the Father." This is the very first result of Divine teaching. And this teaching goes on, for God has from the beginning seen our need of it, and provided for it.

All who have God's education soon find out the worthlessness of man's! Man's system of education shuts out God, and leads from God. "Thy wisdom (God tells him)

and thy knowledge, it hath caused these to turn away" (Is. xlvii. 10, marg.)

But God's education secures the best interests and the highest happiness of man.

All God's children have the same Teacher, the same great blessed Text-Book, the Scriptures of Truth. They learn the same lessons. They glorify God and abase man. They worship and adore one Father with spiritual worship. They cannot endure a form of worship which makes provision for the flesh. They reverence and exalt one Christ, and are satisfied with Him, not seeking to add anything to His precious merits.

They bless and praise one Holy Spirit through Whose power they perform every good work.

They have one faith, the faith of God's elect.

They have one hope of coming glory.

They have one baptism, that of the Holy Spirit, Who makes them sons of God, and becomes their Teacher and their Guide.

Yes! "They shall be all taught of God." And all, thus taught, go on to learn, and have only one desire, that they may "know HIM."

This knowledge satisfies. Here they can rest.

Job, amid all the confusion caused by the distracting "wisdom" of his friends, cried out "I *know* that Thou canst do everything" (Job xlii. 2). There was rest in that reassuring thought.

David found refuge in the thought. As to salvation he could say "I *know* that the LORD saveth His anointed" (Ps. xx. 6). In a time of trouble he could say, "I *know* that the LORD is great, and that our LORD is above all Gods" (Ps. cxxxv. 5). When he was compassed about by his enemies he could say, "I *know* that the LORD will maintain the cause of the afflicted and the right of the poor" (Ps. cxl. 12). When well-nigh overwhelmed with the mysterious dealings of God, he could bow his heart and say, "I *know*, O LORD, that Thy judgments are right, and that Thou in faithfulness has afflicted me" (Ps. cxix. 75). That is Divine teaching, dear readers, and none can use such language without it.

The Apostle Paul was a teacher taught of God. And what did he know? "I *know* (as a matter of fact) that in me, that is, in my flesh, dwelleth no good thing" (Rom. vii. 18). In his day the highest point of man's wisdom had been reached. Solon, the wisest of the wise men of Greece, propounded it, and it was received as the end of all learning. "Know thyself!" But Paul had been taught the folly of this, and had learned that no man can know himself till he knows Christ. Hence, he revealed a still higher aim, and set a more lofty standard, when he declared of Christ, by the Holy Spirit, that henceforth his one object was "that I may (get to) know HIM" (Phil. iii. 10).

Here is the foundation of faith. Here is the ground of all trust. "They that *know* Thy name (*i.e.*, Thee) will put their trust in Thee" (Ps. ix. 10). This is not trying to work up a trust in one whom we do not know. But knowing Him we cannot help trusting Him. The effort would be not to trust Him. We do not have to "try and trust Him." Trust inevitably follows knowledge, and does not precede it.

Oh! what gracious teaching. What precious education. And all "free." No fees, no payments, no merit. But saved for nothing, justified, sanctified, preserved, provided for, and educated—for nothing.

We may always distinguish between Divine and human knowledge. Man's knowledge always "puffeth up." But Divine knowledge always humbles, melts, and subdues every soul who receives it, and brings us into the dust before God.

Now note the three things in 1 John v. 20.

#### A SPIRITUAL KNOWLEDGE.

"We know." What do we know? "We know (as a matter of fact) that the Son of God is come."

Do you know this? Not all have this knowledge. Many know the historic fact, but do not know HIM. Has He come in grace and power to your heart? If you know Him, you know also that "He hath given us an understanding that we may (get to) know Him that is true." Here is a spiritual knowledge.

And where there is a spiritual knowledge there is always

#### A SPIRITUAL UNION.

And we are in Him that is true, even in His Son Jesus Christ. "Chosen in Him." "Blessed in Him." "Perfect in Him." "Complete in Him."

"In His SON": therefore we are *sons*.

"In His Son JESUS": therefore we are *saved sons*.

"In His Son Jesus CHRIST": therefore we are *anointed sons*.

"Sons of God," "Begotten of the Father" (Jas. i. 18),

"Quickened together with Christ" (Eph. ii. 5).

And where there is a spiritual union there is also

#### A SPIRITUAL LIFE.

"This is the true God and eternal life." This Person, this Son, this Jesus, this Christ, is "the True God," "the mighty God" (Isa. ix. 6), "The great God" (Titus ii. 13), "The only wise God" (Jude 25), "God with us" (Matt. i. 23).

"This is eternal life, to (get to) know Thee, the only True God, and Jesus Christ Whom Thou hast sent" (John xvii. 3).

Well may we sing:—

"Oh, precious Christ, I long to know and trust Thee more and more,  
Fain would I part from all below, Thy glories to explore.

Thanks to Thy Name, for what I know by sitting at Thy feet;

Go on to teach me, till I go where knowledge is complete."

## Papers on the Apocalypse.\*

### FIFTEEN PRELIMINARY POINTS.

(Continued.)

#### (VII.) THE TITLE OF THE BOOK.

OUR next evidence is the title given to the book by the Holy Spirit who inspired it.

It is not "the Revelation of St. John the Divine," which is man's title for it. Indeed, among the later MSS., we

\* These papers have been copyrighted, so as to prevent garbled extracts, in view of future separate publication.



find fifteen or sixteen various titles ; but the Divine title given in the text, is "The Revelation of Jesus Christ."

The word is ἀποκάλυψις (*apocalypsis*). Hence the title of "Apocalypse" so frequently given to the book.

It is from the verb ἀποκαλύπτω (*apocaluptō*) to unveil, from ἀπό (*apo*) away from, and κάλυμμα (*kalumma*) a veil. Hence *Apocalypsis* means a taking away of a veil (as when a statue is said to be unveiled), and thus bringing into view that which had been before hidden as by a veil. *Unveiling* is the equivalent English word.

It is used, of course, in two senses : viz., of a bringing to knowledge by the removing of the veil of ignorance ; or of the visible appearance of one who had previously been unseen, as though hidden by a veil.

Our point is that, whenever this word is used of a visible person or thing, it always denotes the visible manifestation of that person ; and it is the same in the case of all material or visible things.

This is not a matter of opinion, but it is a matter of fact, on which our readers can easily satisfy themselves by examining the passages.

The word occurs eighteen times ; and in the following ten places is used of a person.

Luke ii. 32.—"A light to lighten the Gentiles," literally "a light for a revelation to the Gentiles." What was this light ? It was a person, even the Saviour in Simeon's arms, of whom he could say, "Mine eyes have seen Thy salvation."

Rom. ii. 5.—"The day of wrath and revelation of the righteous judgment of God." Here it refers to the visible judgments of God, which will be manifested to all in "the day of wrath."

Rom. viii. 19.—"The manifestation of the sons of God:" i.e., the visible revelation of the sons of God, when they shall appear and be manifested in glory with Christ (Col. iii. 4).

1 Cor. i. 7.—"Waiting for the coming of our Lord Jesus Christ." Here, without doubt, it refers to the personal appearing of Christ. This passage shows us that we must not press the word *apocalypse* as though it were a technical term. When "the Lord Himself" meets His People "in the air," that will be His apocalypse or visible manifestation to them. When He comes with them afterwards to the earth, that will be His apocalypse or revelation to the world, and "the manifestation of the sons of God" for which creation is groaning.

2 Cor. xii. 1.—"I will come to visions and revelations of the Lord." Here the word is joined to visions as though it meant visible manifestations of the Lord. Verse 7 may mean either a revelation of truths, or visible scenes of glory, or both.

Gal. i. 12.—"I neither received it (i.e., the Gospel which he announced) from man, neither was I taught it [by man], but by a revelation (i.e., a vision or visible appearance) of Jesus Christ." There is no reason whatever why the word should not have both meanings. Why should not the Lord have appeared to him, and made known to him that message which was given to him ? It must have been made known to him in some way ; and he distinctly says it was by Jesus Christ (not by the Holy

Spirit). Therefore it must have been in one of those many "visions" which he says he saw at different times ; and probably during those three preparatory years which he spent in Arabia (Gal. i. 17, 18).

In verse 16 it is the verb that is used and not the noun, and therefore it does not come within our enquiry.

2 Thess. i. 7.—"When the Lord Jesus shall be revealed from heaven with His mighty angels." Here, though the English uses the verb, the Greek has the noun, and reads, "And to you who are troubled, rest with us at the revelation of the Lord Jesus from heaven, with His mighty angels." There can be no doubt about this passage. (See below, the chapter on "The scope of the book, gathered from its place in the Canon.")

1 Pet. i. 7.—"Might be found unto praise and honour and glory at (the) revelation of Jesus Christ." The context shows that the meaning here is the same as in 2 Thess. i. 10, and refers to His visible manifestation with His People in the air at His Revelation.

But, if Peter's words are taken as referring to the remnant, then the visible manifestation is to them.

So in verse 13, we have the same expression, "at (the) revelation of Jesus Christ."

Also in iv. 13 where we read of the time "when His glory shall be revealed ;" i.e., visibly manifested.

Now from all these ten passages, is it not clear that the word *Apocalypsis*, when it refers to what can be seen (such as a thing or a person), always means the visible manifestation of that person or thing ?

If so, that is what we have in this book. We have an account of the various events which are to take place in heaven and on earth, connected with His visible unveiling. It is His *Apocalypsis* which God gave Him the right or authority to show, make known, or represent to his bond-servants what must shortly come to pass.

It is this thrusting of the sense of *making known a truth* into the word which, when used of a person means the *appearance of that person*, that has led people commonly to speak of this book in the plural, "the RevelationS."

We have therefore, in the Title of this book, further evidence that the subject of this whole book is the visible appearing of Jesus Christ in power, and glory ; and for judgment in the earth. It is not a series of revelations about Jesus Christ ; but the book which gives us the particulars about the events which are connected with His revelation or appearing. And it is made known, it says, specially, to his "servants," as we saw in our previous point.

#### (VIII.) THE DESCRIPTIONS OF THE BOOK.

The descriptive titles given to this book mark it off as being special in its nature, distinct from the other books of the New Testament ; and in character and keeping with the prophetic books of the Old Testament. It is called

##### 1. "THE WORD OF GOD" (i. 2).

This is not used as a general term, of the Scriptures or of the Bible, as such\* : but in a special sense, not

\* Though, of course, as the Bible is made up of the words of God, we may conveniently and very truly use "the Word of God" of the Scriptures as a whole. See Jer. xv. 16.

uncommon in the Old Testament, of the "word which comes from God," or which He speaks. Hence, a *prophetic message*, e.g.,

1 Sam. ix. 27. Samuel said to Saul: "Stand thou still awhile, that I may show thee *the word of God*."

1 Kings xii. 22. "*The word of God* came unto Shemaiah, the Man of God (*i.e.*, the prophet), saying." (Compare 2 Chron. xi. 2; xii. 15.)

1 Chron. xvii. 3. "*The word of God* came to Nathan." (So 2 Sam. vii. 4.)

It is difficult to distinguish between the written Word and the Living Word. Both make known and reveal God.

In Gen. xv. 1, we read "The Word of the LORD came unto Abram in a vision, saying, Fear not, Abram, I am thy shield," etc. Here, it is evidently the Living Word, though it may include both.

When we come to the Apocalypse, we are at once prepared for both—the Vision of the Living Word, and also the prophetic word of the Living God; both making known to the servants of God the visions and words of "this prophecy" (ver. 3).

Five times we have this expression in this book.\* Not in the common sense, as in the Gospels and Epistles, but in this special sense of a *prophetic message*.

In i. 9 John tells us he "was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Leaving the latter expression for a moment, we may remark that the popular interpretation of the word "for" is based on a tradition which doubtless sprang from a misunderstanding of these words. There is no idea of banishment in them. It was no accident which led to the giving of this prophecy. John went to Patmos "for" the purpose of receiving it (as Paul went into Arabia, Gal. i. 17). "On account of" is the meaning of the word here used, for "for" † in the sense of "on account of." If his preaching of "the Word of God" was the *cause* of his being in Patmos, another expression would have been used. See Exposition below, on i. 9.

Verse 2 tells us that "the word of God" consisted of "the things that he saw." How could John be banished to Patmos because of, or by reason of, the things which he saw in Patmos!

No, the truth here recorded is that John was there on account of (*i.e.*, here, to receive) "the word of God," *i.e.*, the prophetic message, even "the words of this prophecy."

There is a second descriptive title which stamps this book. It is called

2. "THIS PROPHECY" (i. 3).

Seven times we have the word *prophecy* in this book, ‡ and prophecy is its one great subject.

It is "prophecy" for us, therefore, and not past *history*. It is prophecy concerning the events which shall take place "hereafter" during the day of the Lord, *i.e.*, during the day when the Lord will be the Judge, in contradistinction

\* Chaps. i. 2; i. 9; vi. 9; xix. 13; xx. 4.

† As in Heb. ii. 9, "For the suffering of death crowned with glory and honour"; and verse 10—"For whom are all things and by whom are all things." So Rom. iv. 25, "on account of."

‡ Chaps. i. 3; xi. 6; xix. 10; xxii. 7, 10, 18, 19.

to the present day, *i.e.*, "man's day" (1 Cor. iv. 3) during which man is judging (to the painful experience of most of us). See Exposition on i. 10.

Even "Historicists" take some part of this book as prophecy.

Most "Futurists" take from iv. 1 as prophecy.

But we fall back on the first blessing in verse 3: "Blessed is he that readeth and they that hear *the words of THIS PROPHECY*."

That *reading* commences at once; that *hearing* commences with the reading. Neither is to be postponed till some future time, or to some particular part of the book: no: are we to be left in ignorance as to where our reading and our blessing commences. We believe that "this prophecy" means "this prophecy," and that we begin at once to read it and to get the blessing. It cannot be that we are to read on and wait till we come to some particular verse where the blessing commences. Our attention to what is written is not to be postponed. All the words are "the words of this prophecy." John was to bear witness of "all things that he saw" (ver. 2); and the command is "what thou seest write in A BOOK." What we have therefore is in "a book"; and that book contains all that John saw and heard; and it is called "this prophecy." The whole book, therefore, is prophecy for us. It is "those things which are written in it" which we are to keep: and it is as a whole Book that we propose to deal with it. We feel it safer to be guided by what God Himself calls it than by what man tells us as to what part is prophecy and what is not. If they who tell us this were agreed among themselves it would be something; but when they differ, we cannot gain much by listening to them.

The evidence afforded by this title is, that, as the whole book is prophecy, the Church of God is not the subject of it: for, as we have seen, the Church is not the subject of prophecy, but of "revelation." The future of the Church is given and written for our reading and blessing in the Pauline Epistles; especially in 1 Thess. iv., where the Apostle Paul speaks "by the word of the Lord," which means, here as well as elsewhere, a *prophetic announcement*. Further, we may add that, when John is told that he is to prophesy again (x. 11), it is not about the Church, but about "peoples and nations and tongues and kings."

But there is another title given to this book. It is

3. "THE TESTIMONY OF JESUS CHRIST" (i. 2, 9).

Now, this may mean the testimony *concerning* Him (the Gen. of the *object* or *relation*); or, the testimony which *comes from* Him (the Gen. of the *subject* or *origin*), *i.e.*, which he bore.

If we take it as the former, it then agrees with the whole prophetic word, which is concerning Him as "the coming One."

If we take it in the latter meaning, then it refers to the nature of the testimony which the Lord Jesus bore when on earth; and does not go outside it. That testimony related to the kingdom and not to the Church.

The word for "testimony" is worthy of note. It is *μαρτυρία*, *marturia* (fem.), and not *μαρτύριον*, *marturion* (neuter). Now, when there are two nouns from the same

root, one *feminine* and the other *neuter*, there is an unmistakable difference, which has to be carefully noted and observed: *i.e.*, if we believe that we are dealing with "the words which the Holy Ghost teacheth," as we most certainly do.

The difference here is clear and decided, and a few illustrations will be convincing.

The *neuter* noun, ending in *-iov (-ion)*, denotes something definite and substantial, while the *feminine* noun, ending in *ia (ia)*, denotes the matter referred to or contained in or relating to the *neuter* noun.

For example: *Emporia* is *merchandise*; while *Emporium* is the place or building where the merchandise (*emporia*) is stored (the *Emporium*).

*Apostasia* are the matters concerning which there is *defection, falling away, forsaking or revolt* (Acts xxi. 21, 2 Thess. ii. 3); while *Apostasion* is the act of falling away, or the document, etc., which contains it. Hence it is the technical term for a *bill of divorcement* (Matt. v. 31; xix. 7. Mark x. 4).

*Georgia* is *tillage*; *georgion* is the *field* where the tillage is carried on. (1 Cor. iii. 9 only.)

*Gymnasia* denotes the *exercises* (1 Tim. iv. 8); *gymnasium*, the *place* or building where the exercises are done.

*Dokimee* is the examination or *proof* (Rom. v. 4. 2 Cor. ii. 9; viii. 2; ix. 13; xiii. 3. Phil. ii. 22); while *dokimion* is the *trial*, at which the examination is made and the proofs given (Jas. i. 3. 1 Pet. i. 7 only).

*Mneia* is *remembrance* or *mention* (Rom. i. 9. Eph. i. 16. Phil. i. 3. 1 Thess. i. 2; iii. 6. 2 Tim. i. 3. Philem. 4); *mneion* is the *tombstone* or *sepulchre* where the mention or remembrance is made.

*Soteria* is a *saving* or *delivering* (and is the general word for salvation in N.T.); while *soterion* is the *act of saving*, and almost the person who delivers. See Luke ii. 30 (where it is "seen") and iii. 6. Acts xxviii. 28. Eph. v. 17.\*

Now, in the Apocalypse, we have *marturion* (the *neuter*), *testimony*, only once (Rev. xv. 5), where it is used of a thing, "the tabernacle of the testimony," *i.e.*, the tent and tables of stone which were placed therein. In every other place (nine times) we have *marturia*, *i.e.*, the *testimony given* or *witness borne* (i. 2, 9; vi. 9; xi. 7; xii. 11, 17; xix. 10, twice; xx. 4). In all these cases therefore, it is testimony or witness borne, as a reference to them will show.

It seems, then, quite clear that, where we read in this prophecy of "the testimony of Jesus" (i. 2, 9; xii. 17; xix. 10, twice†), it means the testimony which the Lord

\* In some cases these references support these facts; in others they must be re-interpreted by them.

It will be noted that the accentuation of these words in *-iov* intimates that they are all properly adjectives: hence the actual noun to be supplied in each case will vary with the nature of the noun from which the adjective is formed. The general distinction, however, holds good: that the words in *-ia* represent a *process*, or *habit*, and that, too, under its feminine, not masculine, aspect; while the neuters represent some *special act*, or *instance* of this habit or process, or some material or instrument by which, or place in which, the habit is carried out, or the process carried on.

† In xx. 4 it is doubtless the testimony concerning Jesus for which those who gave it were beheaded. (The Gen. of relation.)

Jesus bore or gave on earth as "Jesus" in the days of His humiliation (not as the Christ as raised from the dead).

The testimony was, as we have already said, concerning His kingdom and concerning Israel (see Rom. xv. 8); and it is the same testimony which the same Jesus gives in the book of this prophecy.

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

#### III.—THE FIRST EPISTLE, iv. 1—v. 25.

IN our last chapter we considered the structure of the member "a" (i. 2—iii. 10) and "b" (iii. 11—13), which form practically the first half of the Epistle.

We now come to chapters iv. and v., which contain the special doctrine and instruction as to the *parousia* or coming of Christ for His saints. This is set forth in "a" (iv. 1—v. 22) and "b" (v. 23—25), which is again a prayer concluding this second portion, as a prayer ("b," iii. 11—13) closed the first.

The following is the structure of the last half of the Epistle:—

#### THE EXPANSION OF "a" (iv. 1—v. 22).

##### Instruction and Exhortation.

a	t	iv. 1-12. Exhortation (Practical and General).
	u	iv. 13-18. Instruction as to the Lord's Coming. The ascension of His people, whether "dead" or "alive," at His Descension <i>for</i> them before that day.
	u	v. 1-11. Instruction as to the Lord's Coming. The full salvation of His people, whether <i>watchful</i> or <i>unwatchful</i> , before that day.
	t	v. 12-22. Exhortation (Practical and Particular).

This gives us the scope of the whole section. But we shall take each of these four members separately; or, at least, the first three:—

#### THE EXPANSION OF "t" (iv. 1-12).

##### Exhortation.

t	v	x	iv. 1. To walk, as before God.
		y	2. The commandments given.
	w	z	3-5. God's will: their sanctification ( <i>pos.</i> & <i>neg.</i> ).
		zz	6. The brethren "not to be defrauded" ( <i>neg.</i> ).
	w	s	7, 8. God's call: their sanctification ( <i>neg.</i> & <i>pos.</i> ).
		sz	9, 10. The brethren to be loved ( <i>pos.</i> ).
	v	y	11. The commandments given.
		x	12. To walk, as before men.

This does not call for any comment; but the great doctrinal portion concerning the Lord's Coming (for twice

the word *parousia* occurs in this half of the Epistle) will require some consideration.

We must first give the structure of "u" and "u," from which it will be seen that chap. v. 1-11 exactly corresponds in every particular with chap. iv. 13-18.

THE EXPANSION OF "u" (iv. 13-18) and "u" (v. 1-11).

*Instruction: Our Resurrection and Ascension before the Day of the Lord.*

- u | a | iv. 13. Instruction *necessary* as to "them which are asleep" (κεκοιμημένων).\* The R.V. reads κοιμωμένων, *them that fall asleep.*
- b | 14. *First* reason (γάρ): For, those who have fallen asleep (κοιμηθέντας) God (by Jesus) will bring again from the dead.
- c | 15. *Second* reason (γάρ): For those who "are alive and remain" (οἱ ζῶντες οἱ περιλειπόμενοι) shall not precede them.
- d | 16, 17. *Third* reason (ὅτι): Because both shall be caught up together (ἅμα) at the Descension of the Lord into the air.
- e | 18. Encouragement: "Wherefore comfort one another with these words."
- u | a | v. 1. Instruction *not* necessary as to "the times and seasons" of our Resurrection and Ascension, which will take place *before* the Day of the Lord.
- b | 2-6. *First* reason (γάρ): For they already knew that the destruction of the wicked will mark the coming of the Day of the Lord. Contrast (vers. 4, 5) and Exhortation (ver. 6): "Therefore let us not sleep" (καθεύδωμεν),† but "let us watch" (γρηγορώμεν).‡
- c | 7, 8. *Second* reason (γάρ): "For they that sleep (καθεύδοντες) sleep (καθεύδουσι) in the night." Contrast and Exhortation, "But let us, etc." (ver. 8).
- d | 9, 10. *Third* reason (ὅτι): Because God hath not appointed us to wrath, but to obtain salvation (*viz.*, that of the body in Resurrection) through our Lord Jesus Christ, that whether we watch (γρηγορώμεν) or sleep (καθεύδωμεν), we should together (ἅμα) live with Him (as in "d" above).
- e | 11. Encouragement: "Wherefore comfort yourselves together," etc.

From this structure we learn many important truths. We may thus enumerate the several points.

I. Instruction was necessary as to those who had been taken away by death. The Thessalonian saints were "ignorant" as to what takes place after death, as all would

\* κοιμάομαι, *to fall asleep* involuntarily: hence used (in nearly every place) of *death*; but only of saints. See note, below.

† καθεύδω, *to go to sleep* voluntarily: hence not used of death, but either of taking rest in sleep, or of the opposite of watchfulness. The same as in Matt. xxv. 5. See note, below.

‡ γρηγορέω is translated "wake" only here. Elsewhere it is "watch," "be watchful," or "vigilant."

have been had not God, who alone can know, seen fit to reveal it to us.

As formerly heathen, they had been either Platonists or Epicureans; and, if Jews, then either Pharisees or Sadducees.

The former (Platonists and Pharisees) believed that no one died: death being merely life in another form. Indeed, this is the popular belief of the day: but those who hold it do not see that it does away with, and denies the necessity of resurrection.

The latter (the Epicureans and Sadducees) believed that death was death, and that every one who died had died eternally. These denied the doctrine of the resurrection altogether.

Holding one of these two creeds, these saints were, therefore, "ignorant"; and were, of course, much concerned about their friends who had died; fearing, not that they had gone before, but would be left behind, and have no part with those who were alive and remained to the coming of the Lord. Therefore it is written: "**I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not even as the others that have no hope.**"

II. All is shown to depend, and to turn, on the resurrection of the Lord Jesus. "If we believe" that, then there is another great truth that we are to believe in consequence. There is something built upon this great foundation: "Even so." But to see what it is we must understand the scope of this fourteenth verse.

It is the hope of Resurrection at the coming of the Lord Jesus Christ.

STRUCTURE OF "v" (iv. 14).

- v | f | *Belief.* "If we believe  
g | *Death.* "that Jesus died,  
h | *Resurrection.* "and rose again."

Now we must have three lines exactly corresponding to these: and we have them:—

- v | f | *Belief.* "In like manner [*we believe*] also  
g | *Death.* "that those who are fallen asleep  
h | *Resurrection.* "will God, through Jesus, bring with Him" (So R.V. margin).

Thus we are taught that like as "the God of peace brought again from the dead (Heb. xiii. 20) the Lord Jesus," even so we are to believe that God, in like manner, will bring again from the dead those who are fallen asleep in Christ (1 Cor. xv. 23).

\* The expression, "I would not have you ignorant," is peculiar. It occurs six times, all in these church epistles. The study of the expression in the order of its occurrence will well repay care.

Rom. i. 13, of Paul's purpose to prosecute his great mission and ministry to the saints in Rome (See xv. 23).

Rom. xi. 25, of Israel's blindness.

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

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

2 Cor. i. 8, of the trouble at Ephesus (Acts xix.), where his preaching of the kingdom ends, and the revelation of the mystery begins.

1 Thess. iv. 13, of those who have fallen asleep.

*Who is it that will bring the sleeping saints again from the dead?*

"God," according to John v. 21.

*By what agency will God bring them?*

"Through or by Jesus," according to John v. 25, "the Son of God."

*In what manner will God bring them?*

"In resurrection, as He brought again the Lord Jesus from the dead."

III. But then follows a further revelation as to when this glorious event will take place.

(1) We which are alive "shall in no wise precede them that are fallen asleep" (R.V.).

(2) This must carry with it the correlative fact that those who have fallen asleep can in no wise precede those who are alive and shall remain to the Lord's coming. Otherwise language for the express purpose of removing ignorance is useless. For the words cannot mean that some shall not precede others who are already there.

IV. Then, if we shall not precede them, nor they precede us, how will that affect the hope of resurrection? The answer given reveals the fact that the first thing that will happen in connection with the realisation of our "blessed hope" is that

(a) The Lord Himself shall descend from heaven with a shout, *κέλευσμα* (*keleusma*), an assembling shout of command,\* and with an archangel's voice, and with a trumpet of God.

(b) The next thing that takes place is "the dead in Christ shall rise first" (*i.e.*, before anything happens to us); and note that they are called the "dead," though "the dead in Christ." And they "rise."

(c) After that, we, the living, who remain, "shall be caught up together with them in clouds to meet the Lord in the air." The word "together" is *ἅμα* (*hama*), and is used of *two* distinct companies, and denotes *at the same time*.

(d) And thus (*οὕτως, houtōs*), *in this manner*, shall we be evermore with the Lord.

And, because they possessed this blessed hope, they "waited for God's Son from heaven."

Now, what we must so particularly notice is that, we have here a new revelation. "By the Word of the Lord" denotes a special prophetic message, the revelation of a truth which had never before been known. The promise of the Lord had been, of the Holy Spirit, "He shall show you things to come." Where has He shown them if not here? The Lord had many things to say, but He could not say

\* A noticeable instance of *κέλευσμα* is found in *Æsch.* (*Eum.* 226); where Orestes speaks of himself as come at *Apollo's* biddings. In *Cho.* 740 (Paley makes it 738), we have *κέλευσμάτων* of the imperious nightly wails or cries of an infant. In *Soph.* (*Ant.* 1204) we find it, again in the *plural*, of orders issued by a monarch; and that is the only instance of it, in *Soph.*, which Ellendt's *Lex. Soph.* gives. In the only instance of it in the *singular* which Linwood's *Lexicon to Aeschylus* gives—*Pers.* 389 (399 Paley);—it is used of the word of command to *rowers*, and *κελευστής* seems to have been technically used of the officer whose business it was thus to *give the time* to the oarsmen. The only instance in the Septuagint is *Prov.* xxx. 27—"The locusts have no king, and yet march orderly at one word of command" (*κελεύματος*).

them when on earth (John xvi. 25). When, then, has He said them at all, if not in these special revelations of the Holy Spirit to the churches? This is truth affecting only the Church of God. It is church-truth of the highest kind. But the churches to-day do not want it! They can do without it. They are all going to die, and are waiting for death—and singing about it every Sunday in most of their hymns. They have invented their own way of being with the Lord quite apart from resurrection.

They are hoping to be with Him *without rising from the dead*: but the Lord has postponed the presence of His People with Himself until He comes again and raises His dead, and takes them up with His living saints to Himself. We are expressly told that it is "by patience, and *comfort of the Scriptures* we might have hope" (Rom xv. 4). But this "comfort" is not enough for people to-day: and yet, the greatest comfort which the great Comforter Himself gave to two bereaved sisters was—"Thy brother shall rise again." This agrees with the special injunction here added—"Wherefore comfort one another with these words" (1 Thess. iv. 18).\*

"The teaching of Jesus," is the cry of the day, but an essential part of that teaching is rejected, for He held out the blessed hope, "I will come again and receive you to Myself." But the reply is practically: "No! Lord, Thou needest not come for me. I will die and come to Thee." And, instead of a belief in Christ's teaching, a new Creed altogether has been formulated. "*I believe in . . . the reception of believers by Jesus in the hour of death.*"† In this Creed there is no reference beyond this whatsoever, either to *Resurrection*, or to the *Lord's coming*! So complete is the present apostasy!‡

Of course, all this makes no difference. They will not get this "reception by Jesus" any sooner. Not until the Lord's own time which He has appointed.

But it makes a great difference in another way. It makes a great difference now, and here. For, through this ignorance, which the Lord would not have His People to be in, and which they persist in remaining in, they lose the present power for a holy life, and they lose the present power for diligent service. And this is the true and only explanation of the vast difference between the churches

\* Those who differ from us must not say we believe this or that. We must be judged only by what we actually say, not by what we have not said. One writer retorts "Oh, then you believe in the sleep of the soul!" We believe nothing of the kind. The expression is not in scripture, and we know not what it means. Those who differ have got to deal with such passages as Acts ii. 34 (taken with 2 Sam. xii. 23), Ps. cxlvi. 4, &c., &c. It is not for us to cast stones at one another; but for each to explain the passages which the others find difficult; and this, in kindness and with forbearance, not with harshness and in a spirit of judgment. We have dealt with such passages as Phil. i. 23 in Vol.† VI., pp. 87, 88; and 2 Cor. v. 6 (Vol. VI., 118).

† Professor George H. Gilbert, D.D., Chicago Theological Seminary, on "The Apostle's Creed revised by the teaching of Jesus," in the *Biblical World*, Sept., 1898.

‡ It is this popular belief that makes many teachers inclined to take up and dabble with Spiritism. It is thus a dangerous snare, and a ready door to many other errors, such as "Prayers for the dead," the "larger hope," the worship of the Virgin Mary, &c., &c. All these doors are closed if *Resurrection* be the one great and only hope; as it is, at the coming of Christ.

of to-day and this typical, model "church of the Thessalonians."

Christians to-day go even so far as to say that "Paul was mistaken": and this, notwithstanding his inspiration by the Holy Spirit of Truth to record this revelation for us to learn (not to reject). No! he was not mistaken. The holy lives of these Thessalonian saints, and their missionary spirit and zeal and activity and success show us that they were not mistaken. The low standard of Christian life to-day and the fictitious standards of missionary effort show us that there is a *mistake* somewhere. But it was not in the model church of Thessalonica; it is in the churches of the present day, with all their worldliness, and their unspirituality of life and walk.

To turn, now, to the second half of this great member "u" (v. 1-11). We have seen that it corresponds exactly to "u" (iv. 13-18) which we have just been considering.

From this, too, we learn certain important truths.

1. That while there was one thing as to which the Thessalonian saints were ignorant, and needed instruction ("a," iv. 13): there was another as to which there was no need for him to write ("a," v. 1).

2. This was concerning the great appointed time,\* "the day of the Lord." "Times and seasons" may, and *do*, concern the world, and its coming judgment in that day: but these saints had the blessed hope (iv. 13-18) of being gathered to meet and be with the Lord before that day should burst upon an ungodly world (2 Thess. ii. 1).

This was the *first* reason why there was no need for the Church of God to trouble itself about "times and seasons."

3. We learn also that there is a vital difference between the Church and the world ("h," v. 2-6). Note the interchange of the pronouns in this member "they," "ye," and "us." We "are not in darkness," because we have the prophetic word, which is the only light in this dark place (2 Pet. i. 19). But the world is in darkness; and will be talking of "peace and safety" up to the very moment when the "sudden destruction" shall come upon them.

4. The *second* reason is ("g," v. 7, 8) that they that sleep, sleep in the night: but we are of the day: let us therefore be sober, etc.

5. The *third* reason is ("d," v. 9, 10), because God hath not appointed us to wrath, but to obtain a full and final salvation, which will be completed only by resurrection at the coming of the Lord.

6. Therefore we are not to sleep as others do, but to watch. Nevertheless, whether we watch or sleep, we shall live together with Him. There is a great contrast between the two words used for "sleep" in "u," iv. 13-18, and "u," v. 1-11. They are quite different.

In "u," iv. 13-18, the word is κοιμάομαι (*koimaomai*†), to fall asleep involuntarily: hence used (in nearly every place) of death; but only of saints. It occurs eighteen‡ times, and its occurrences will enable any one to test the point.

\* The plural being used by the figure *Heterosis* for the singular, in order to emphasise it.

† It is from this that we have our word *cemetery*, a sleeping place for the dead.

‡ 3 x 6, marking the end of man.

They are as follows:—

- Matt. xxvii. 52. many bodies . . . *slept*.  
 „ xxviii. 13. and stole him away while we *slept*.  
 Luke xxii. 45. he found them *sleeping* for sorrow.  
 John xi. 11. our friend Lazarus *sleepeth*.  
 „ „ 12. Lord, if he *sleep*, he shall do well.  
 Acts vii. 60. when he had said this, he fell *asleep*.  
 „ xii. 6. Peter was *sleeping* between.  
 „ xiii. 36. fell on *sleep*, and was laid.  
 1 Cor. vii. 39. but if her husband be *dead*.  
 „ xi. 30. sickly among you, and many *sleep*.  
 „ xv. 6. but some are fallen *asleep*.  
 „ „ 18. then they also which are fallen *asleep*.  
 „ „ 20. the firstfruits of them that *slept*.  
 „ „ 51. we shall not all *sleep*.  
 1 Thess. iv. 13. concerning them which are *asleep*.  
 „ „ 14. them also which *sleep* in Jesus.  
 „ „ 15. shall not prevent them which are *asleep*.  
 2 Pet. iii. 4. since the fathers fell *asleep*.

In "u," v. 1-11, the word is *καθεύδω* (*katheudō*), to go to sleep voluntarily, or prepare one's self for sleep; hence, not used of death, but either of taking rest in sleep, or of being unwatchful.

The twenty-two occurrences will decide the meaning.

They are as follows:—

- Matt. viii. 24. but He was *asleep*.  
 „ ix. 24. the maid is not dead, but *sleepeth*.  
 „ xiii. 25. But while men *slept*.  
 „ xxv. 5. they all slumbered and *slept*.  
 „ xxvi. 40. and findeth them *asleep*.  
 „ „ 43. came and found them *asleep* again.  
 „ „ 45. *Sleep* on now, and take your rest.  
 Mark iv. 27. and should *sleep*, and rise night and day.  
 „ „ 38. *asleep* on a pillow.  
 „ v. 39. the damsel is not dead, but *sleepeth*.  
 „ xiii. 36. he find you *sleeping*.  
 „ xiv. 37. and findeth them *sleeping*, and saith unto Peter, Simon, *sleepest* thou?  
 „ „ 40. He found them *asleep* again.  
 „ „ 41. *Sleep* on now, and take your rest.  
 Luke viii. 52. she is not dead, but *sleepeth*.  
 „ xxii. 46. Why *sleep* ye? rise and pray.  
 Eph. v. 14. Awake, thou that *sleepest*.  
 1 Thess. v. 6. let us not *sleep*, as do others.  
 „ „ 7. for they that *sleep*, *sleep* in the night.  
 „ „ 10. whether we wake or *sleep*.

This scope of this passage is further established by the word rendered "watch" (ch. v. 6) and "wake" (ch. v. 10). It occurs twenty-three times, and is twenty times rendered *watch*, except Rev. iii. 2 (*watchful*), 1 Pet. v. 8 (*be vigilant*), and here, in 1 Thess. v. 10 (*wake*), where it means to keep awake. See Neh. vii. 3.

This surely settles for us the scope and meaning of the whole passage; which is in correspondence and contrast with iv. 13-18. It ends, appropriately with the same injunction, "Wherefore comfort yourselves together" (ch. v. 11), as does the former passage (iv. 18), "Wherefore comfort one another with these words."

This latter doctrinal half concludes with a prayer (ch. v. 23, 24), as does the former half (iii. 11-13); and, it is the prayer that "the God of peace Himself (who brought again from the dead the Lord Jesus, Heb. xiii. 20; for the title used here connects it with this thought) may sanctify you wholly; and that your spirit and soul and body as one whole† (or entire), without blemish,

\* ὁλοτελής (*holoteleis*). † ὁλόκληρον (*holokleoron*).



at (so R.V., not "unto" as A.V.) the coming (the Parousia) of our Lord Jesus Christ may be preserved."

The whole man (not a part of him) transformed, glorified, immortalized; and preserved entire, and presented faultless, in the Father's presence with exceeding joy (Jude 24).

This is to be in that day, and not before. Not till then will this prayer receive its full and eternal answer for all who are Christ's. Well may it be added:—"Faithful is He that calleth you, who will also perform (all that He has promised)."

## Questions and Answers.

### THE SUFFERINGS OF CHRIST.

QUESTION No. 235.

W. M., San Francisco. "(a) When Jesus was nailed to the cross, did He suffer all the time for us, or only part of the time? (b) Did He suffer as a righteous Martyr while there? (c) Did He suffer the first three hours bearing the wrath of man, and the last three hours bearing the wrath of God, as some teach?"

We exhort our readers to abstain from all such questions. They savour of the Romish Casuists of the Dark Ages, and they are to-day dividing Brethren in Christ into separate and opposing camps. If God wished us to know these "secret things," He would have revealed them to us. As He has not done so, it will be wise for us to leave them alone. Their evil effects, as seen among divided Brethren, ought to be sufficient to warn us. For our part we decline to discuss them. It is sufficient for us to know that the Lord Jesus bore all our sins in His own body on the tree, that he was made sin for His people, and that they are made the righteousness of God in Him. These are the blessed facts which God has "revealed." Let us live on them, and rejoice in them.

### "APOSTLES AND PROPHETS."

QUESTION No. 236.

W. M., San Francisco. "Who are the 'apostles and prophets' referred to in Eph. ii. 20?"

This question is answered in Eph. iv. 11, which shows that they cannot possibly be the prophets of the Old Testament, or the Twelve Apostles of the Gospels; but they are those which were given by Christ after His ascension into heaven, for the special purpose of the building up of "the Body of Christ" (see verse 12, and compare iii. 5. Read Eph. iv. 7-16). Among these apostles were Barnabas (Acts xiv. 14; Gal. ii. 9), Timothy and Silvanus (1 Thess. i. 1, and 2 Thess. i. 1 compared with 1 Thess. ii. 6), Andronicus and Junia (Rom. xvi. 7), Epaphroditus (Phil. ii. 25, R.V., marg.), and other unnamed "Brethren" (2 Cor. viii. 23, R.V., marg.)

### APOSTLES AND ETERNAL LIFE.

QUESTION No. 237.

W. M., San Francisco. "Are the Twelve Apostles included in the Church, the Body of Christ? If not, did they possess eternal life?"

Read Matt. xix. 27-30, and Luke xxii. 28-30. These scriptures answer the question, surely. Do they describe our standing in Christ, as revealed in the Epistles, or not? Eternal life is not confined to the members of the Body of Christ. Others may have it, and yet not live in the same

one of the "many mansions," or have precisely the same position in glory, where star differeth from star.

### THE "PRINCE" OF EZEK. XLV.

QUESTION No. 238.

W. M., San Francisco. "Who is the Prince referred to in Ezek. xlv. 22-25?"

Much is said about this "Prince" from xlv. 1 onward. And xlv. 16-18 and xlv. 22 make it clear that he is a human and not a Divine person. Chaps. xxxiv. 23, 24, and xxxvii. 24, 25 explain that this prince is none other than the risen David, acting as the Vice-gerent of the Messiah.

### THE "FOUNDATION" OF 1 COR. III.

QUESTION No. 239.

W. M., San Francisco. "Does 1 Cor. iii. 10 refer to 'Christ mystical' as the foundation for others to build upon?"

Christ, as the "foundation" of all blessing (whether for "the Jew, the Gentile, or the Church of God") is revealed in the Old Testament (Is. xxviii. 16.) This is re-asserted in Matt. xvi. 18, which does not refer to "the Church of God," but to the assembly or congregation of the people of God at any time. In connection with this the Lord gave Peter the keys of the *kingdom* (not the church), and he used them in Acts ii.-xii.

Christ is the chief corner stone (Eph. ii. 20), and the builders on this, in 1 Cor. iii., are ministerial. If His ministers initiate and baptise into the Church those who are not baptised with the Holy Ghost—then "Every plant which My heavenly Father hath not planted shall be rooted up" (Matt xv. 13), and their work will not stand, but be like wood and hay and stubble, or a building which is consumed by fire.

### "TOUCH ME NOT."

QUESTION No. 240.

E. E. L., North Devon. "After our Lord's resurrection, when He appeared to Mary Magdalene He said, 'Touch Me not' (John xx. 17). And yet when he met the other women He suffered them to hold Him by the feet (Matt. xxviii. 9). What is the reason of this difference of treatment?"

The difference lies in the verbs employed. The latter is merely *taking* or *seizing hold of* (*κρατέω, kratoō*); and this may be hostilely or innocently. The former word is *ἅπτομαι (haptomai)*, and there is more in it than meets the eye. Its root meaning is *to fasten to*, hence *to set fire to* anything (as in Luke viii. 16; xi. 33; xv. 8, etc.). Then it means *to fasten one's self to, adhere to, cling to*. From this the use of the word in 1 Cor. vii. 1, is easily traceable. (Compare Gen. xx. 6 and Prov. vi. 29). There was that in the *clinging* of John xx. 17, which there was not in the *taking hold of and worshipping* in Matt. xxviii. 9.

## Signs of the Times.

### JEWISH SIGNS.

#### THE ZIONIST CONGRESS,

Recently held in London, has opened the eyes of many to what we have from the commencement spoken of as a remarkable sign of the times.

It took its rise in 1896, just 1260 years since Jerusalem began to be "trodden down" by the Gentiles (the Turks). We regard it as the beginning of that movement which is to end in the return of Israel in unbelief.

Whatever may be the difficulties, however great they may seem in the eyes of enemies or of the press, we know that the counsel of the Lord shall stand for ever, and that the wisest of kings and statesmen will be "taken in their own craftiness." The things most impossible with man are the easiest with our God.

Our space forbids us giving any kind of report of the proceedings. We merely call attention to a few of the newspaper headings which have appeared:—

"Position of the Jews."  
 "Jews for Palestine."  
 "Dreaming of Zion."  
 "Why the Jews want a country of their own."  
 "Palestine for the Jews."  
 &c., &c.

All these are most significant. Eloquent also were the opening words of the president, Dr. HERZL. He said:—

"England was the last remaining country where the Jews enjoyed absolute freedom. Throughout the wide world there was but one spot left in which God's ancient people were not detested and persecuted, but in this glorious land they enjoyed freedom to the full and complete human rights (cheers). A large further immigration, however, of Jews into England would be undesirable, and might be disastrous to themselves. The present movement, if carried to a successful issue, would largely relieve the existing pressure, and go far to solve the existing problem. The present programme, inaugurated some three years ago, was established for ever, and it was responded to by the earnest yearnings of the Jewish people (cheers). Four years ago one might have hesitated to speak of the Jewish nation, fearing to seem ridiculous. To-day he made himself ridiculous who denied the existence of the Jewish nation (loud applause). One glance at that great hall, filled with delegates to the Congress from all parts of the world and supporters of the Zionist movement, proved that assertion (cheers). The establishment of a large number of Jews in Palestine would be a benefit not only to the Jews themselves, but would open up to every country where they resided a prospect of the settlement of the Jewish question (cheers). It also contained the elements of a great prospective realisation of the re-appearance of the people of Israel in the land of their fathers, prophesied in Holy Writ, sung by their poets, and yearned for by the Jewish race (cheers)."

Dr. MAX NORDAU followed, pointing out how Anti-Semitism was forcing on Zionism as *the only solution* for the Jewish problem. He said:—

"Anti-Semitism, instead of being a passing fashion, as responsible heads of Jewish congregations always used to pretend, was, in fact, constantly growing and invading one country after another (hear, hear). It assumed a shape which the blackest pessimism would not have thought possible. He alluded to the Tisza-Eszlar and Xanten, Polna and Konitz cases of blood-accusation, and to the endangering of the property and lives of the Jews in such cases. He expressed the deep-felt thanks of the Jews for the protection accorded to them by the German authorities, but at the same time pointed to the most precarious state of the Jews even in such enlightened countries, where they boasted of being in possession of the fullest civic rights. Speaking of the exodus of the Roumanian Jews, he remarked that one must go back to the year 1730, when 30,000 Saltzburg Protestants were driven from their homes on account of their religion, in order to find a spectacle at all approaching to that which the case of the 270,000 Roumanian Jews offered to the eyes of blushing Europe."

Summing up the Congress as a whole, Mr. L. J. GREENBERG, the Hon. Sec. of the English Federation, says (*Daily Mail*, Aug. 18th):—

"The Congress at the Queen's Hall has advanced Zionism as far as England is above Switzerland, and London is above Basle.

"Striking, indeed, was the contrast that constantly presented itself. Here were these delegates, most of them from Darkest Jewry, called into the Jewry of greatest light—the despair of their brothers amongst whom they live was their Godspeed, the hopefulness of their brothers here was their welcome.

"No wonder that one of the delegates, from some place with an unpronounceable name in Russian Poland, when he had realised the grandeur of the surroundings of the Congress Hall in which we met—when, for the first time, he had looked upon our leaders, who, to him,

up till then, had been merely names—took my two hands in his, and, with tears in his eyes, exclaimed, 'All my life I thought Jewry was lost. Now I have looked upon this Congress, upon Dr. Herzl, and upon these he has gathered around him, I realise and believe that "He watching over Israel" still "slumbers not nor sleeps."' "

## RELIGIOUS SIGNS.

### THE RELIGION OF THE WORLD

is *one*, whatever may be the forms it assumes. All agree that the sinner must say:

"SOMETHING IN MY HAND I BRING,"

though they quarrel bitterly as to what that "something" must be. A notable example of this is seen in Queen Margherita's Prayer, sanctioned by Monsignor Bonomelli, and acclaimed by the public press of Europe.

"Prayer in memory of King Humbert I., my lord and most loved consort, to be recited in conjunction with the Rosary:—

"Credo, Pater, De Profundis.—Because he was merciful to all, according to Thy law, O Lord, be merciful to him and give him peace.

"Pater, De Profundis.—Because he cared only for justice, have pity on him, O Lord!

"Pater, De Profundis.—Because he always forgave every one, forgive Thou his errors, inevitable to human nature, O Lord!

"Pater, De Profundis.—Because he loved his people, and had only one thought, the good of *la Patria*, receive Thou him into Thy glorious Kingdom, O Lord!

"Pater, De Profundis.—Because he was good until his last breath, and fell a victim to his goodness, give him the crown of martyrs, O Lord!

"Ave Maria, Pater, De Profundis.

"PRAYER.

"O Lord, he did good in this world, he bore ill-will to no man, forgiving always those who did him harm, he sacrificed his life to duty and to the good of his country, striving until his last breath to fulfil his mission. By that generous blood which flowed from his wounds, by the works of justice and of goodness which he accomplished in life, Lord of all pity and justice, receive him into Thine arms and give him the eternal reward.

"Stabat Mater, De Profundis."

How opposite is all this to *true religion*: *i.e.*, Christianity embodied in the words:

"NOTHING IN MY HAND I BRING."

"DENYING THE FAITH."

In the September number of *Things to Come*, 1899, we referred to the teaching of the Rev. R. I. Campbell, of Brighton. Since then he has written a series of articles in the *Christian World*, which have been republished and reviewed by Dr. R. F. Horton. From this review we make the following extracts:—

"He falls back on no authority. His attitude to the Bible, for instance, is quite simple and natural, and purely undogmatic. 'The Book of books contains all that is necessary for spiritual nourishment, but it nowhere pretends to provide a clear and explicit statement of religious belief. It does not supply a coherent system of doctrine. We have to bring something to the Bible; it presumes a certain antecedent religious experience.' *One might say that he depends, not on the written Word, but on the Word that is being written. He stands frankly in a revelation which is proceeding as rapidly and as visibly now as it ever did.*"\*

"Further, Dr. Horton says that Mr. Campbell 'admirably illustrates the freshness, the freedom, the courage of the preacher' in 'that, resolved to avoid dualism in any form, he boldly maintains that *God is the author of evil as well as of good; and evil is merely the condition of the production of holiness*; that is to say, it is by resisting and overcoming evil that one becomes good; therefore, God gives us evil to resist and to overcome.'

"As to Mr. Campbell's teaching on the Atonement, Dr. Horton says that 'Mr. Campbell attempts the explanation of the Atonement on the basis of his doctrine of sin. The Cross brings release from guilt to those who need it, and Mr. Campbell almost seems to think that *the Atonement is partial, because there are only some who need it*, because Christ, in becoming sin for us, frankly identifies Himself, and in Himself, God, 'with the existence of the primordial *evil which has its origin in Christ*' (p. 272). It will be seen that there is no lack of courage

\* Italics ours.

and originality in speculations like these. And it should be admitted that we are all the better for having one who dares to think untrammelled. Mr. Campbell, in the interests of Evolution, dismisses the Fall as a historic fact, and argues that while every sin is a fall, it is rather of the nature of a 'fall upstairs.'

#### THE WORLD'S CONVENTION.

There seems to have been a great deal of enthusiasm at the recent gathering at the Alexandra Palace.

"The meeting reached the highest pitch of enthusiasm as the Rev. F. B. Meyer, B.A., delivered the Chairman's address. He began his address by quoting Neander, who said, 'Looking into the future before us, I see a dark abyss, but above it light. Whether it is the light of dawn, or the evening twilight, I cannot certainly tell.' We need have no doubt about that in the presence of the thousands of young and ardent souls who are thronging to the Metropolis. In the presence of the Christian Endeavour movement we see the light of dawn, the dawn of a new age, the first day of the Creation of the New Heaven and Earth. It is significant that the Convention should be held in this country, from which the English-speaking peoples have gone forth, and on the threshold of a new track of time. It is as though the old miracles were being repeated, and God were casting salt from a new cruse into the spring of the waters, 'That there should not be any more death or miscarving.' The C.E. movement is that cruse, and you, young brothers and sisters, may be compared to that salt."

Surely it is a solemn sign of the times when "thousands of ardent souls" meeting in the Alexandra Palace are thus supposed to realise the glorious description of that time when "there shall be no more curse."

The C.E. is the new cruse to supply the place of HIM who is to wipe away all tears, and still the sorrow that now arises from the last enemy that is to be destroyed, and for whose coming we are taught to hope.

#### THE NEXT NEW REVIVAL.

*The Daily Express* of Sep. 8 has the following in its "Religious" news; we give it without comment:—

"The Rev. F. B. Meyer is home again from America, and proposes to deliver a course of ethical sermons at his church during this month dealing with family life, business life, and municipal life, this latter having special reference to the new London boroughs and the elections next November. Mr. Campbell Morgan, who was at Northfield with Mr. Meyer, has expressed the opinion that the next great revival of religion will be ethical, rather than emotional. The influence of Mr. Sheldon and his books, though not so apparent on the surface now, has nevertheless been real, and is likely to be lasting."

#### "UNCERTAIN" SOUNDS.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

It is the uncertain sound sent forth in these days of confusion that is causing the almost hopeless despair of the weak ones and the uninformed. We give an instance of another "uncertain sound."

"Purity is a state that may be predicated of the soul in all the stages of its growth, or a state which, while it is not reached by growth, is a pre-requisite to growth. It may be defined as the elimination from the soul of all those germs of sin which antagonize the divine life in us. Once remove these, and the soul enters into fellowship with the triune God."—*Tongues of Fire*, August, 1900.

The tried and sensitive one is thus thrown upon himself, and has to wait for the elimination of the germs of sin before knowing what fellowship means! Such teaching is calculated to cast down many true Christians into the depths of misery.

The following is a Postscript to our paragraph last August on

#### INDIVIDUAL COMMUNION.

##### "BACTERIA IN THE CHALICE.

"At the Aberdeen Health Congress Dr. Browning, of Weymouth, criticised the drinking from one cup at Nonconformist Communion services as conducing to the spread of cancer and other diseases. Tacket Street Congregational Church, Ipswich, has adopted the 'individual cup' system, being the first English church to do so. At the celebration of the Lord's Supper glass and silver-plated cups, about two or three inches deep, are handed round on trays. After the service they are collected from the pews."—*Daily Telegraph*, Aug. 16.

\* Our italics.

#### SPIRITIST SIGNS.

##### FALSE PROPHETS—FALSE TEACHERS.

Spiritism is always having new prophets arising in its ranks. Only they don't stay long. One is soon repudiated to make room for another. In one thing they all agree; and that is, a disdainful contempt for the Scriptures of Truth—the Word of God.

##### THE LATEST NOVELTY

is a Miss Helen Williams. *Light* says:—

"Her latest startle is the buoyant suggestion that it is about time we broke ourselves of the absurd habit of dying. Our ancestors could not help it. They knew no better. We do: or we ought to. Her general theory of a 'dead' person is that it is a person which did not understand itself. Very plainly is this put:—

"The spirit of a dead person consists of the thoughts he had in this life; it is his thought life. . . . The body would not perish if the thought life remained in it; but the thought life must be more intelligent than the world has heretofore produced before this disintegration can be prevented."

"This is emphasised further on, and then we read: 'As I write this sentence, the raps come thick and fast all over the room.' Moreover, it is backed up by a rather ingenious argument; something like this: The ultimate destiny of the human being is to live permanently upon this earth, and the effort and longing to persist in living is the moving power of evolution . . . and no one will deny that the love of life here in the external form has grown stronger as we grow in wisdom. The constant effort of evolution has been to bring forth some creature that would conquer death, and thus preserve the wholeness of the plan.

"We admire the ingenuity and endorse the science thus far.—*Light*, Aug. 18th, 1900.

"IF THE DEAD RISE NOT, THEN IS NOT CHRIST RAISED"  
(1 Cor. xv. 16).

"Evolution" will never produce a "creature" that will "conquer death." God retains this power in Himself, and declared it by the resurrection of the Lord Jesus Christ, and "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i. 10).

The ink can scarcely be dry before another prophet and teacher is produced. A stale heresy is dug out from its mouldy receptacle, and sent forth the following week. A communication from the Rev. R. H. Newton described as an "instructive paper" and one of a series of "valuable articles":

"Mr. Newton says that Swedenborg, who died in 1772, gave to humanity 'the first really new conception of the character of immortality. He reconstructed the whole idea of the hereafter. One might almost say for the first time in the history of humanity it took on sane and sensible forms, and became rational and conceivable, natural and necessary.'

"This is high and merited praise, and the fact cannot be gainsaid that Swedenborg's thought has acted as a leaven, and under its influence the world's conception of immortality is unconsciously changing. . . . The fact remains that the nature and character of the hereafter, as outlined through mediums, strangely confirm the visions of immortality that came through Swedenborg."—*Light*, Aug. 25th, 1900.

How far Swedenborg is to be allowed to rank as a teacher of truth must be determined by the character of his teaching. This can only be known by his authorized publications. As far as it is possible to do this the following will be sufficient to prove him to be one of those corruptors of which we are warned in God's Word.

##### "FOAMING OUT THEIR OWN SHAME."

We must refer our readers to paragraph 479, pp. 457-9, xiii., on *Conjugal Love*. It is too filthy for our pages, and yet he says in his introduction:—

"It has pleased the Lord to manifest Himself to me, and to send me to teach the things relating to the New Church, which is meant by the NEW JERUSALEM in the Revelation."

MR. HECTOR WAYLEN complains that we have not quoted him correctly. By a printer's error the word "who" was omitted. We have no desire to misrepresent, but the

sense is not in the least impaired. "We *who* know so little" is a clear confession of ignorance, and has the same meaning as the words as quoted "We know so little." That is all the difference. Yet he says:—

"What I wrote in the letter which appeared in the *Two Worlds* (April 20th) was in the form of a question. Speaking of earth-bound spirits I said: 'Who are the most likely to understand their condition? *We WHO know so little of what spirit-life really is, or those who have long passed into it, and are progressing through the spheres?*'"

Then there is a request for the insertion of a letter in *Things to Come* to discuss these questions. We may say at once, these pages are not open for Spiritists. We never seek admittance to their organs. If they are not able to present their views in their own channels, they can hardly expect us to open the door for their blasphemy and contempt.

We can give Mr. Waylen the benefit of another extract from the same letter, which appeared in the *Two Worlds*:—

"Surely the case is sufficiently clear. Do we not want to learn more of the laws of life, and to assist in the alleviation of human suffering? Certainly. But to whom shall we go? Not to spirits who are far more ignorant than ourselves; not to spirits who can destroy the body, but cannot cure its diseases; not to those who mutter and mock, and urge their victims to repeat the crimes which they themselves are already guilty of; not to those who have 'the whip hand of us,' and are utterly unscrupulous in taking advantage of the situation. But to those who have risen above the jealousies and petty limitations of the undeveloped, whose knowledge of Nature and her processes is far in advance of our latest discoveries, who can speak words of peace and minister to a body or to a mind diseased."—*Two Worlds*, April 20th, page 255.

But they never can find out a spirit that has risen above "jealousies," or can "speak words of peace." We have already given many proofs of this, and here recount a few. A control gives this as the truth: "Let the old book go, the ready-made angels, and the Nazarene, all go, and take what the spirits give us instead" (*Banner of Life*—see *Things to Come*, Dec., p. 72).

"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."—*Light*, April 22.

"It is very much the fashion nowadays . . . to exalt the heathen philosophers at the expense of Christ."—(W. Howitt, quoted in *Things to Come*, Feb., p. 89.)

"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 . . . 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."—*Spiritualist Magazine*, July, 1873.

To the enquiry how this was to be accounted for, all the Editor could reply, was:—

"It is strange to find Mr. Meeson believing ALL they tell him on this subject."

It comes to this then. Approach the spirits with a mind made up with what is convenient to be believed, and then accept such revelations as accord with that belief.

In this case it is quite superfluous to have any revelation at all. Each Spiritist is a law unto himself.

## Editor's Table.

### PUBLICATION NOTICE.

Will all our readers please note and remember that Mr. Alfred Holness, 14 Paternoster Row, London, is the sole publisher of *Things to Come* in England; and it is particularly requested that all business transactions connected with the magazine should be conducted ONLY through him.

We deeply regret any disappointment or vexation which subscribers have experienced through their subscriptions being applied for twice. The blame does *not* rest with Mr. Holness. If all subscriptions are, in future, sent *only to him*, no further difficulty will arise. Please address

any complaints to Mr. Holness, who will be pleased, at once, to put the matter right.

### PAPERS ON THE APOCALYPSE.

WE thank our friends for many encouraging letters from all parts of the world. They make it quite clear that we are supplying a great want. If any of our readers find a difficulty on certain points we trust they will go steadily on. There is much to be said, and all cannot be said at once. Do not believe a word we say, except so far as it is proved by the Word of God: and this, not by garbled sentences not rightly divided, but by whole passages and their context. It matters little what *we* may think; but if we can help others to know what God really says—that is our one great desire.

### BACK VOLUMES.

We have only about eight copies of Vol. I. These, with Vol. II., of which we have a larger number, can be had for 3s. 6d. net. Vols. III. IV. V. and VI. can be had 2s. 6d. each; or they can be supplied in separate parts for binding two or three years together in one volume.

One volume in parts would be 1s. 2d., post free.

Two volumes " " 2s. 3d. "

Three volumes " " 3s. 3d. "

Four volumes " " 4s. "

### SWANSEA.

We are asked to say, that any of our readers near to, or visiting, Swansea, will find others who are interested in the teaching of *Things to Come*, and who desire to rightly divide the word of Truth. They will receive a loving welcome by communicating with Mr. E. Bucknell, 17 St. George Street, and from those who meet in worship at 64 Wind Street, Swansea.

### THE BARBICAN MISSION TO THE JEWS.

We gladly call attention to a letter addressed to all friends of the Jews by Prebendary W. H. Webb-Peploe, the President, on behalf of the new Mission House, now being built in Whitechapel. The stone was laid on June 22 by the widow of the late Prebendary Gordon-Calthorp, in whose memory, as the founder of the Mission, it is being erected. His letter concludes with the words:

"The walls of the new buildings are gradually rising, but we much need additional financial help to complete the work. A sum of £3,000 is still required, and for contributions towards this amount I very earnestly appeal to all who revere the memory of Gordon-Calthorp and are concerned for the conversion of Israel. . .

"The distinctive feature of the Mission is, that its spiritual direction shall be in the hands of a Hebrew Christian, and that as far as possible all the other workers shall also be Hebrew Christians. The business arrangements are under the direct control of the President and Committee, who also exercise careful supervision over the whole work. . .

"Who will help us to finish the buildings, and so set us free to give greater attention to the work of proclaiming the glorious Gospel of the Grace of God to the teeming thousands of Jews in our midst?"

Contributions may be sent to the Director, Prediger C. T. Lipshytz, Vine House, Wood St., Walthamstow.

### ACKNOWLEDGMENTS.

		For <i>Mr. D. C. Joseph's Mission.</i>		
		£	s.	d.
Mr. R. . . . .	... ..	1	0	0
Miss S. . . . .	... ..	0	15	0
Mrs. P. . . . .	... ..	0	5	0
Mr. T. . . . .	... ..	0	10	0
Miss L. B. . . . .	... ..	5	0	0

### For *Things to Come.*

I. W. . . . .	... ..	0	1	0
E. R. S. . . . .	... ..	0	10	0
H. T. B. . . . .	... ..	0	1	0
"Dot" . . . . .	... ..	1	1	0
I. G. . . . .	... ..	0	2	6
A. R. (a thankoffering for blessings received) . . . . .	... ..	0	2	0
A. C. McD. (balance of account) . . . . .	... ..	0	1	9

# THINGS TO COME.

No. 77.

NOVEMBER, 1900.

Vol. VII. No. 5.

## Editorial.

### TRUTH FOR "TIMES OF TROUBLE."

THE tenth Psalm is the latter of a pair of Psalms that refer to the days of Antichrist, which are called "times of trouble" (ix. 9, x. 1): *i.e.*, the great Tribulation.

The *interpretation*, therefore, belongs to those times, when "the enemy" (ix. 6), "the wicked" one (x. 13), "the man of the earth" (x. 18), shall be oppressing and terrifying God's People (x. 18), and God shall be preparing His throne for judgment (ix. 7).

The two Psalms are united by an irregular and incomplete Acrostic running through them, commencing with ix. 1, and ending with x. 17. The Acrostic is broken and troubled, as those times will be.

But there are expressions in these Psalms of which the *application* is true for all time and all times. The words of x. 17, for example, express an eternal truth.

"LORD, Thou hast heard the desire of the humble:  
"Thou wilt prepare their heart,  
"Thou wilt cause thine ear to hear."

If this be true of Israel in the day of "Jacob's trouble," how much more true is it of the Church in this day of grace.

Here we have the characters and desires and encouragement of those who will stand out in opposition to the "man of the earth," and in contrast with all who receive his mark.

They are called "humble," from the root *anah* (אָנָה), *afflicted in soul, wretched*, and always with the idea of *meekness: i.e.*, "the humble and meek," who prefer to suffer wrong rather than do wrong.

The word stands out in contrast with the word used of "the man of the earth" in x. 10. "He... humbled himself that the poor may fall by his strong ones." The word here is *shachach* (שָׁחַח), *to bow down, crouch*, and refers merely to the act of the body. The word in verse 17 refers to the act of the soul.

Ah! the truly humbled are ever those whom God has humbled. God finds none thus, naturally. Pride is the one great characteristic of human nature. Nothing is too mean for man not to be proud of it. Family, attainments, possessions (of course); and, above all, morality and righteousness. But the really humble are those who have seen themselves in the light of the glory of God, which has tarnished all earthly glories, and revealed the real worthlessness and vileness of all else.

The glory of God is the refiner's fire which purges us of our dross; and there is no dross so great as the high thoughts we have of ourselves.

Hence the daily conflict, if we are beholding as in a mirror the glory of God in Christ (2 Cor. iii. 18).

Peter had been in this furnace. Pride and self-confidence characterised him before; but mark how, afterwards, he is the one selected by the Holy Spirit to exhort the elders to be *humble*, and not to lord it over God's heritage (1 Pet. v. 1-3); how he counsels the younger to *submit themselves* to the elder (verse 5); how he exhorts all to be "clothed with humility"; how he encourages them with the promise that God "giveth grace to the *humble*."

Oh, how humiliating to have to learn that not one of our "good works" is really good, perfectly good; that our very prayers and praises are so full of infirmity, that they are sufficient to condemn us eternally, were it not for the infinite precious merits of Him through whom they are offered. There is even enough pride left in our very humility to ruin us for ever, were it not for the infinite merits of atoning blood, and for the perfect righteousness which is ours in Christ.

But there is "desire" spoken of. All are full of desires. All are seeking for something they cannot find.

The new nature, too, has desires imparted to it, which none but God can satisfy. They come from above, and are always reaching forth thither. They are ever longing for the presence of God, leaning on His Word, looking for His glory, waiting for His Son from heaven.

There are also *encouragements* which all such humble ones have. Three are mentioned here in this verse 17.

(1) "Thou hast heard the desire of the humble."

Yes, our "desire," not our eloquent or "beautiful" prayers—the prayer of our intellect or our lips; but our "desire," the desire of our *heart*: because these spiritual desires come from God, and return to Him. All the sweetness of these words lies in the word "THOU." "Thou hast heard," for *Thou* didst give. Hence the humbled one can sing "the new song" which has been put in his mouth

"HE inclined unto me, and heard my cry,  
"HE brought me up also out of an horrible pit, out of the miry clay,  
"And set my feet upon a rock, and established my goings" (Ps. xl. 1, 2).

Yes, "HE" did it all. He implanted this "desire." Hence it returns to Him.

"O God, THOU art my God;  
Early will I seek THEE,  
My soul thirsteth for THEE;  
My flesh longeth for THEE.  
In a dry and thirsty land where no water is,  
To see THY power and THY glory,  
So as I have seen THEE in the Sanctuary,  
Because THY lovingkindness is better than life,  
My lips shall praise THEE.  
Thus will I bless THEE while I live:  
I will lift up my hands in THY name."

(Ps. lxxiii. 1-4).

Yes, HE is the one who inclined unto us: who bore with us through all our wanderings, even when we inclined not unto Him! He put within us the spark of heavenly fire, when we were cold and lifeless. He preserved it, and has preserved it until now. He it was who said, "Let there be light; and there was light." This is the same God of whom it is here said "Thou hast heard the desire of the humble."

Then there is another work of grace.

(2) "*Thou wilt prepare their heart.*"

The word "prepare" is interesting. It is *קָוַם*, *koon*, and in the Hiphil conjugation (as it is here) it means *to cause to be ready, to make ready, prepare*. It is used in Gen. xliii. 25, where Joseph's brethren "*got ready* their present" against his coming at noon. It is used of preparing a meal, Gen. xliii. 16, "Bring these men home, and slay and *make ready*, for these men shall dine with me at noon."\*

This is just what God does for the heart. He *prepares* it. It is not prepared by nature. It is not ready to love and serve and worship Him. It has to be *made* ready. A heart thus prepared is then like the "good ground" which (unlike the way-side, the thorny, and stony ground) was *prepared* ground.

How wonderful it is that the very disposition of the heart for spiritual things is God's own preparation and providing. He it is who first makes us dissatisfied with ourselves; and then excites new desires within us; and then, blessed be His Name, satisfies those desires which he has Himself created. How wonderful.

But there is a third mercy.

(3) "*Thou wilt cause thine ear to hear.*"

Then it is not *my* prayer that causes Him to hear! I always thought it was! I thought it was my earnestness, my importunity that did it. No! He Himself is the cause. Could there be anything, dear readers, more precious to our souls, than thus to trace all our blessings up to their fountain-head—the Living God Himself: with Christ as the channel of them; and the Spirit the power of them, making them real in our experience?

If we are among those whom God has made humble, then this is our distinguishing mark. This it is which stamps us as His. We trace, and love to trace, all our blessings up to Him, and to give Him all the glory and all the praise.

Nothing will so secure holiness of life as never thinking of ourselves, or our own "blessing"; but, instead of such self-occupation, being *always occupied with God*: using every *trial* as a message bidding us think of His mercies. Using our *weakness* as reminding us of His strength. Using our every *necessity* as telling us of His fulness. Thus daily, hourly, and almost unconsciously, acquiring the habit of occupation of the heart with God, and with His Christ.

Oh, to look backward and upward, at the long unbroken chain of God's "goodness and mercy."

Nothing will revive our drooping hearts like this; nothing will increase our *faith* like this; nothing will encourage our *hope* like this; nothing will inflame our *love* like this, and enable us to go forward in loving, diligent service.

\* See also Ezek. vii. 14; 1 Sam. vii. 3; xxiii. 22.

"*Thou wilt cause Thine ear to hear.*"

This is the language of faith. Thou hast given the promise, and I believe it. O that we might, with child-like simplicity, thus speak and thus act with God. The moment we look at ourselves *it is fatal to all our peace*. That is the beginning of our troubles. For we see no cause in ourselves why He should hear; and then we set to work to procure a cause. When we are occupied with ourselves, we see so much of our unworthiness that our temptation is to try and make ourselves more worthy and more meet. Thus it is we get into the horrible pit, and plunge about in the miry clay, until He again brings us "up" and "out" of it, and sets our feet again upon Himself, the Rock, and puts the new song in our mouths, and prepares our hearts to sing it. Then, and not till then, can we go on our way again, "giving thanks unto the Father which

HATH MADE US MEET

to be partakers of the inheritance of the saints in light" (Col. i. 12).

As long as we look at ourselves it seems impossible that such grace should be bestowed upon us. But, when we look at His Word, at His truth, at His faithfulness, at His love, then we learn that it is *impossible it could be otherwise*.

## Papers on the Apocalypse.\*

### FIFTEEN PRELIMINARY POINTS.

(Continued.)

(IX.) CERTAIN EXPRESSIONS IN CHAPS. i.—iii.

THERE are certain expressions used throughout the Apocalypse which are wholly unlike any expressions used in connection with the Church of God or in the Church Epistles.

Some of these are sufficient in themselves to show that the Church is not the subject of the Apocalypse, and have been already noticed. But there are others of importance which require more lengthened treatment; so we group them together under this heading, referring our reader to the Exposition which follows, where supplementary comments on them will be found.

To find these expressions we will not now travel beyond the *first* chapter, except for one expression which occurs seven times in chaps. ii. and iii.

There are sufficient in chap. i. to show us how the Holy Spirit has, at the very threshold of this book, used these expressions for our consideration and our guidance.

We find *seven* of these expressions:—

(1) "UNTO HIM THAT LOVED US" (i. 5).

Because "Christ loved His Church and gave Himself for it," we seem unable, from our natural selfishness, to rise above or beyond the thought of ourselves.

We, naturally, fill our own vision and see nothing beyond ourselves.

\* These papers have been copyrighted in view of their future separate publication.



The thought that Jehovah said of Israel, "Yea, he loved the people,"\* does not enter into our minds for a moment. Gentile hatred of the Jew, added to our own natural selfishness, quite cuts out the Jew, not only from the Old Testament, but out of the Apocalypse also.

And yet it is strange, with the repeated assertions which Jehovah makes of His love for Israel, that not only should Israel be passed over by Bible-students, but this love actually taken from Israel and appropriated to the Church; depriving Israel of God's love and blessing, and leaving for them only the judgments and the curses.

And yet we have such passages as these concerning Israel:—

Deut. vii. 7, 8. "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you," etc. (See also Deut. iv. 37; xxiii. 5, etc.)

Hos. xi. 1, 4. "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I drew them with the cords of a man, with bands of love."

Isa. xliii. 4. "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee."

Jer. xxxi. 3. "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."

And the LORD, the Redeemer of Israel says (Isa. liv. 10), "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy upon thee."

We are quite aware that these passages are all appropriated by the Church to itself; and therefore, we can hardly expect them to be received in evidence that the words in Rev. i. 5 are not the words spoken by the Church. But we must be content to leave the matter here. "These are the true sayings of God:" and if people will not believe what God says we can hardly expect them to believe what we say.

Of course we can make an *a fortiori* application of these words; but that is quite another matter. If Israel can say, "unto Him who loveth us," how much more can we say so according to Eph. v. 25, Acts xx. 28, &c.? But we are dealing now with *interpretation*; and we must rest content with simply stating that, by interpretation, these Old Testament passages speak of Jehovah's love to Israel, and not to the Church. And, this being so, the words in Rev. i. 5 may well be spoken by the godly remnant of Israel, as they will afterwards be the language of the whole People.

We would further anticipate, here, what belongs properly to our exposition of chap. ii. 4: The first charge brought

\* חָבַב, *chavav*, a very strong word for *love*, which occurs only in Deut. xxxiii. 3, and is taken by "The Chovevi Zion" (*the lovers of Zion*) as the title of that modern Jewish society.

against His People in this book, *viz.*, "thou hast left thy first love."

What is this, but what Jehovah calls, in Jer. ii. 2, "the love of thine espousals," and in Ezek. xvi. 8, "the time of love." Read the whole of Ezek. xvi. and Ex. xix. 4-6, and say whether we have not here the true key to Rev. ii. 4.

But, before we leave this expression, we must give the correct rendering of the whole verse (i. 5), according to all the Critical Greek Texts and R.V. (referring our readers to our further comments in the exposition below).

"**Unto him who loveth us** (it is the present tense, ἀγαπῶντι (*agapōnti*), *loveth*, and not ἀγαπήσαντι (*agapēsanti*), *loved*; for Jehovah's love for Israel is an ever-present love, yea, it is "everlasting") **and loosed us** (past tense, λύσαντι (*lusanti*) *loosed*, and not λούσαντι (*lousanti*) *washed*) **from** (ἐκ (*ek*) *from* or *out of*; not ἀπό (*apo*) *away from*) **our sins by** (not "in") **his blood."**

(2) "KINGS AND PRIESTS" (i. 6).

The correct text and translation is as follows, and reads on from the last expression: "**And made** (not *hath made*) **us** (Tregelles reads ἡμῖν (*heemin*) *for us*) **a kingdom**, (all read βασιλείαν (*basileian*) *a kingdom*; instead of βασιλεῖς καὶ (*basileis kai*) *kings and*) **priests to his God and Father** (or *priests to God, even His Father*)."

We have the same expression in chap. v. 10, where the Greek Text has to be corrected in a similar manner.

There the alteration of the text has been the parent of all the wrong translations made of it.

It is the song, the new song, sung by the four living creatures, and the twenty-four elders.\* They say (ver. 9): "**Worthy art thou to take the book, and to open its seals; because thou wast slain and madest a purchase for God** (the word "us" must be omitted according to Lachmann, Tischendorf, Alford, Westcott and Hort, and R.V. There is an *Ellipsis*. The R.V., having taken out "us," has supplied "*men*" in italics. We may supply "a People," or translate as we have done. All the Texts agree in altering the pronouns that follow in this and the next verse. This necessitates the omission of "us" here. If one is changed, all must be changed for the sake of consistency and sense. But this entirely does away with the supposition that these heavenly beings were themselves redeemed, or were the subjects of their own song. See below, on chap. v. 9) **by thy blood** (a purchase, namely) **out of every tribe and tongue, and people, and nation, and didst make them** (so all the Texts and oldest MSS.) **to our God** (Alford omits these words) **a kingdom** (so all the Texts and best MSS.) **and priests, and they shall reign** (so all the Texts and oldest MSS.) **over the earth"** (see further on chap. v. 9, 10 below).

Here, we have again the expression "a kingdom and priests." While we have not a word like this in the Church Epistles, yet we have a passage in the Old Testament where very similar words are used, and truth declared of Israel. Ex. xix. 5, 6: "Ye shall be a peculiar treasure unto

\* The number *four* and multiple of four (4×6) marks these and their song as pertaining to the *earth* and to *man* as such, not the Church.

me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."

True, these words are found in the New Testament; but they are in the Epistle addressed to "the sojourners of the *Diaspora*\*": i.e., "the Dispersion," a believing remnant of scattered Israel. These are the People who are concerned in the promise of Ex. xix. 5, 6, and Rev. i. 6 and v. 10: and not the Church of God.

(3) "HIS FATHER" (i. 6).

This is part of the expression which we have just considered: and it is important.

Twice we have it in this book, spoken of Christ (i. 6 and xiv. 1), but not once in the Pauline, or Church Epistles.

There, in every one of the Epistles addressed to Churches (seventeen times), it is always "OUR" Father. See Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2; iv. 20. Col. i. 2. 1 Thess. i. 1, 3; iii. 11, 13. 2 Thess. i. 1, 2; ii. 16. Also in 1 Tim. i. 2. Philem. 3.

When we say that we have "His father" in Revelation, and never in the Epistles; and "our Father" in the Epistles and never in Revelation, we have said enough to show that we have here a further point, affording its cumulative evidence to our fundamental proposition that the Church of God is not the subject of the Apocalypse.

(4) "KINGDOM AND PATIENCE" (i. 9).

John is the "brother" specially of those who were of the seed of Abraham. The term can hardly be used here, we submit, either of mere human brotherhood, or of Christian brotherhood, when all else in this chapter and in the book is so evidently stamped with a Jewish character.

John says, I "am your brother and fellow-partaker in the tribulation and kingdom and patience with Jesus."

Here (according to all the Critical Greek Texts and R.V.) the words "in the" before "kingdom" must be omitted; and the word "in" must be inserted before "Jesus": while the word "Christ" must also be omitted after "Jesus." The verse then stands as we have here given it. The R.V. inserts the italics "*which are in Jesus.*" The word *ἐν* (*en*), *in*, may well be rendered, *with*; as it is rendered 138 times in the New Testament; and then there is no ellipsis to be supplied.

Here is companionship in *patient waiting*. For that is the meaning of the word rendered "patience,"† and it always has the thought of *endurance* underlying it.

It is a patient-waiting and enduring in tribulation; yet a patient waiting and expectation of the "kingdom"; and all this "with Jesus," for "this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God from henceforth expecting till his enemies shall have been placed as a footstool for his feet."

\* *Διασπορά*, scattered abroad, came to be the technical term for the dispersed portion of Israel. It is found in LXX. Jer. xxxiv. (Sept. xli.) 17. Ps. cxlvii. 2 (Sept. cxlvi. 2). Judith v. 19. Compare Josephus, *Wars*, 7. 3. In the New Testament we have the word in John vii. 35. Jas. i. 1. 1 Pet. i. 1. (We may compare the technical use, in Holland, of the term "The Beggars").

† It occurs seven times in this book: i. 9; ii. 2, 3, 19; iii. 10; xiii. 10; xiv. 12.

He is "expecting," and He is also patiently waiting (see 2 Thess. iii. 5, margin), and so are we with Him, but the waiting referred to here is a patient endurance in tribulation and for the kingdom.

We, too, as members of the Church of God have need of patience, and endurance; but we are looking, not for the *kingdom*, but for the KING Himself (not *as* King, for He is not so proclaimed till His enemies are subdued); and though we, too, exercise this patient endurance in tribulation, it is not in "*the tribulation*," but we are waiting to be taken away before that tribulation comes upon the earth.

This expression therefore is worthy of note, and its evidence has to be added to the other expressions used.

(5) "OUT OF HIS MOUTH WENT A SHARP TWO-EDGED SWORD" (i. 16).

There can be no question as to the meaning of this expression. The *ῥομφαία* (*rhomphaia*) a *sharp* or *two-edged sword*, is four times attributed to the Lord in this prophecy, viz., i. 16; ii. 12, 16; xix. 15, 21.\* And in each case it has to do with slaying and not with speaking; with deeds and not with words.

It is "the captain of the LORD's host" come with his sword (Josh. v. 13). It is the sword of Jehovah come to execute His judgments (Is. xxxiv. 6); and with which He will plead with His people (Is. lxvi. 16). It is the sword referred to under other titles (Isa. xi. 4 and 2 Thess. ii. 8), with which, at His coming in judgment, He will destroy the Man of Sin, the Lawless one.

The sword is no priestly weapon; nor can it have any relation to or connection with the Church of God in any aspect whatsoever: for grace characterises all relations between "Christ and His Church."

(6) "A GREAT VOICE" (i. 10, 12).

This expression links on the book of Revelation to the book of Deuteronomy, especially if we regard it in connection with the fire, with which it is associated in each case.

Ten times is the voice of God speaking "out of the midst of the fire" heard in Deuteronomy: viz., chaps. iv. 12, 15, 33, 36; v. 4, 22 (19)†, 23 (20), 24 (21), 25 (21), 26 (23).

Here, in Rev. i. 10, John hears "a great voice," and it is connected with fire, for the eyes of the speaker were "as a flame of fire" (ver. 14) and his feet "as if they burned in a furnace" (ver. 15).

In Deut. iv. 12 (the first reference) the expression is associated with the giving of the Law, and the declaring of Jehovah's Covenant (iv. 13).

The second is a command to "take heed" to the voice (iv. 15), and keep from idolatry.

The third and fourth are connected with their turning to the Lord when scattered among the nations, seeking Him and finding Him in the "Tribulation"; and the being obedient to that voice in "the latter days" (iv. 27-36). This

\* It occurs also in Luke ii. 35, making five times in all.

† The figures in a parenthesis denote the different verse numeration in the Hebrew Text.

tells us of the latter days in Revelation, when they will be brought to hear the "Voice" (iv. 33, 36), and to attend to it.

The fifth is again associated with God's Covenant, to which He will be true (v. 4).

The sixth and seventh with the giving of the Law, v. 22, (19), 23 (20).

The eighth with the greatness and the glory of Jehovah (v. 24, Heb. 21).

The ninth and tenth are references to it by the People (v. 25, 26).

All these are brought together, and combined, and fulfilled in the Apocalypse, when Israel will again hear that Voice and, take heed to it, and in their Tribulation turn unto the Lord and seek His face and find Him and rejoice in the faithfulness of a covenant-keeping God.

(7) "HE THAT HATH AN EAR, LET HIM HEAR" (ii. 7).

This expression is absolutely Hebrew in its character, origin, and use. It is never used with reference to, or in connection with the Church of God. We once thought differently ourselves; but, we failed to observe, what is taught us by the great and important fact, that it is used only in the four Gospels and Revelation, entirely leaping over the present Church period, and linking together the Gospels and Apocalypse.

The expression (which is slightly varied in form) as used in the Gospels is connected solely with, and marks, a change of dispensation. When used again in Revelation another great change of dispensation is about to take place. It is to be wrought by "the Son of Man," who has received authority to show it to "His servants."

No mortal lips ever presumed to demand attention and obedience in such an impressive manner.

No other occasion ever called forth such a demand.

Such a change could be known only to God, ruled and over-ruled by Him. None but Divine foreknowledge, therefore, could make it known.

The Son of Man alone made use of this weighty expression: and on fourteen separate occasions He called for the deepest attention to what was being announced.

Now, the number fourteen is most significant; twice seven, denoting a special Divine revelation made by "the Son of Man."

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

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

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

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

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

These, like the six in the Gospels, are Dispensational, and are thus associated with the great change in God's relation to the earth, to "the Jew and the Gentile," which was about to take place.

The first use of the expression in Matt. xi. 15 is most significant, and stamps it as belonging to the setting up of the kingdom with power and glory. Elijah's presence on the holy mount characterises the scene there as representing the power and coming of that kingdom (Matt. xvi. 28. 2 Pet. i. 16, 17, 18), while Mal. iv. 5 (Heb. iii. 23) connects Elijah's ministry with the setting up of that kingdom.

It had been proclaimed of John before his birth "he shall go before Him (i.e., Messiah) in the spirit and power of Elijah" (Luke i. 17); and again, in Luke i. 76, 77, it was announced: "And thou, child, shalt be called the prophet of the Highest\*: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by (marg., for) the remission of their sins," etc.

John the Baptist was therefore invested with Elijah's "spirit and power" (i.e., Elijah's spiritual power), and was specially designated as "the prophet of the Most High."

Therefore our Lord could say in Matt. xi. 14, 15: "If ye will receive him, this is (i.e., represents) Elijah which was for to come. He that hath ears to hear, let him hear."

But "their ears were dull of hearing" (Matt. xiii. 15), fulfilling the dispensational prophecy of Is. vi. 10: Therefore they did not "receive him"; and, consequently, "Elijah the prophet" is still to come. Hence it is that, in the Book which relates to the events connected with the ministry of Elijah and his work in connection with the restoration of the kingdom, we again meet with this dispensational admonition: which takes us back not merely to Matt. xi. 15, but to Mal. iv. 5, "He that hath ears to hear, let him hear."

Thus we have in this expression another proof that the Church of God is not the subject of the Apocalypse; and that we are reading here, not of the period belonging to the ministry of Paul the Apostle, or of the period of present Church history, as the historicists assert; but, of that which belongs to the ministry of "Elijah the Prophet."

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

#### IV. THE SECOND EPISTLE.

##### CHAPTER I.

IN directing our studies to the Second Epistle to the Thessalonians, we commence at once with its structure, in order to discover its scope.

\* This title is always connected with dominion in the earth. See Gen. xiv. 18-22.

*Structure of the Epistle as a Whole. (In brief.)*

A	i. 1, 2. Epistolary. Introduction (shorter): "grace" and "peace."	} Doctrine.
B	a   3-10. Thanksgiving (longer). b   11, 12. Prayer (shorter). c   ii. 1-12. Admonition (longer, prophetic, general).	
B	a   ii. 13-15. Thanksgiving (shorter). b   16—iii. 5. Prayer (longer). c   6-15. Admonition (shorter, practical, personal, particular).	
A	iii. 16-18. Epistolary. Conclusion (longer): "peace" and "grace."	

We are struck at once with its simplicity and beauty; also with its obvious design—the longer members being contrasted with the shorter in each case. The introversion of "A" and "A" being:—

A	x   grace z   peace	} i. 1, 2.
A	z   peace x   grace	} iii. 16, 18.

Each of the longer members, "B" and "B," has its own internal structure, and may be expanded.

For example we may compare the two *Thanksgivings*, "a" (i. 3-10), and "a" (ii. 13-15); the first longer and the second shorter:—

*The Two Thanksgivings.*

THE EXPANSION OF "a," (i. 3-10), and "a," (ii. 13-15).

*The First Thanksgiving.*

a	d   i. 3-. Obligation. "We are bound to thank God always for you, brethren," &c.
e	-3-5. Reason. "Because" of their faith, and love, and patience.
f	6-10. The enjoyment of "rest" at the Apocalypse of Christ.

*The Second Thanksgiving.*

a	d   ii. 13-. Obligation. "We are bound to thank God always for you, brethren," &c.
e	-13. Reason. "Because God had from the beginning chosen you to salvation."
f	14, 15. The obtaining of the "glory" at the coming of Christ "in that day" before His Apocalypse.

There are two important passages in this epistle which call for our closest attention. The *Doctrine* here ("B" i. 3—ii. 12) is mixed in "a" (chap. i.) with *Thanksgiving*, and in "c" ii. 1-12 with *Admonition*.

These are the two which will therefore require our study: viz.: "f," i. 6-10 above, and "c," ii. 1-12. See structure above. We may, however, in passing, notice the two prayers "b" (i. 11, 12), and "b" (ii. 16—iii. 5).

*The Two Prayers.*

THE EXPANSION OF "b" (i. 11, 12), and "b" (ii. 16—iii. 5).

*The First Prayer.*

b	g   i. 11. "We pray always for you."
h	12-. "That the name of our Lord Jesus Christ may be glorified in you."
i	-12. And that ye may be glorified "in Him."

*The Second Prayer.*

b	g   ii. 16—iii. 1-. "Brethren, pray for us."
h	-1-4. "That the word of the Lord may have free course, and be glorified, even as it is with you," &c.
i	5. And that ye may be directed into God's love, and Christ's patient waiting.

Taking the former passage "f" (i. 6-10), first, we shall have again to give its own structure, and then a translation in full:—

## THE EXPANSION OF "f" (i. 6-10).

*The being at Rest at Christ's Apocalypse.*

f	s   6. Tribulation recompensed to the troublers.
t	u   7-. Rest for the troubled believers.
v	-7. When: "At the revelation of the Lord Jesus."
s	8, 9. Vengeance rendered (R.V.) to the enemies.
t	v   10-. "When He shall have come."
u	-10. Glory for the troubled believers.

Ver. 6. **It is a just thing with (i.e., in His esteem of) God to requite to those who trouble you, tribulation.**

Ver. 7. **And to you who are troubled, rest with us, at the revelation of the Lord Jesus from heaven with His mighty angels (with emphasis on mighty, by the figure *Heterosis*).**

Vers. 8, 9. **In fiery flame, taking vengeance on those that know not God (Gentiles), and on those that obey not the Gospel of our Lord Jesus (Jews), who will suffer the penalty of eternal destruction (driven out) from the presence of the Lord, and from the (manifestation of the) glory of His power (in the glorification of His Saints).**

Ver. 10. **When he shall have come, (2nd Aor. Subj. See below. This *coming* is in contrast with the *revelation*, which is the subject of "v," v. -7, i.e., before that revelation in judgment, He shall have come), in that day, to be glorified in His saints, and to be marvelled at by all them that believed,\* (believed, I say), because our testimony (brought) unto you was believed.**

From this we learn certain important truths.

1. First, that there *is* a way to endure suffering which shall glorify God, and manifest His gifts of patience and faith. Whatever that way was, it is clear from verse 4 that these Thessalonian saints knew it; and it was another evidence of their high standard of Christian character.

2. They knew, as we learn from verse 5, what God's purpose was in thus calling them through suffering to His

\* G. L. T. Tr. A. Will. and R.V. read πιστεύασιν (*pisteusasín*), *believed* (Aor. participle), instead of πιστεύουσιν (*pisteuousín*), *who believe* (pres. part).

glorious kingdom. Their willingness thus to enter that kingdom shows that they knew its value, and counted all else but dross.

3. Tribulation was not peculiar to them (nor is it to us). Their enemies also knew what trouble was, but *they* knew not how to glory in it. To the saints it was a threshing (as the word means), a separating of the precious from the vile, the wheat from the chaff. To the others it was a "just recompense of reward." And

4. Verses 6 and 7 show us that this is a "righteous" and just thing; and not a cruel thing, as many suppose.

5. Then we are told of the promised "rest" which *all* the troubled ones are to have *together* ("with us"). There is a time appointed when they shall enter into it. It will not be entered at different times and in different manners. It is a "rest" definite and real, both as to its nature, its state, and its time. It is a rest to be entered into all at one time. "Rest with us."\* The Lord's own appointed time.

6. And He has told when this is to be in 1 Thess. iv. 13-18: viz.: at the coming forth of the Lord Himself, to receive us to Himself, and take us up to meet Him in the air, and so to be for ever with Him. Having definitely revealed this hope by the Holy Spirit and "by the word of the Lord" in the first epistle, he is not here unsaying that and teaching a different way of entering on the enjoyment of that Rest. But, pausing for a moment, he contrasts our "rest" with the terrible judgment of the ungodly, and assures us that when that comes upon them, we shall be already at rest; for that judgment will not break forth until "*He shall have come to be glorified in His saints*" (2 Thess. ii. 10), *i.e.*, after it and not before it. The Lord will be first glorified in His saints; and this will take place before that judgment shall be revealed. For it will not be revealed until He "*shall have come*" to receive them to Himself, according to His promise in 1 Thess. iv. 16, 17.

There is no forcing of words here. Words are used in order to reveal and interpret unknown truths to us, and to make known facts of which we should otherwise be "ignorant." There is a reason, therefore, why the word here used is *ἐλθῆ* (*elthē*), *he shall have come*.

It is the subjunctive mood and second aorist tense, and must have this meaning and no other. Sometimes the translators observe it, and sometimes they do not; and where they do not it is perfectly clear that they ought to have so rendered it: if only on the ground of consistency and uniformity of rendering.

This is not a matter of argument or opinion; it is a question of fact. Anyone with common sense is able to form his own judgment if we give the following few examples:—

Matt. xxi. 40.—"When the lord therefore of the vineyard cometh:" *i.e.*, *shall have come*.

Luke xviii. 10.—"So likewise ye, when ye *shall have done* all these things." (Here the A.V. so renders it).

Mark viii. 38.—"Of him also shall the Son of Man be ashamed when he cometh:" *i.e.*, *when he shall have come*.

\* The word here (*ἀνεσις*, *anesis*) is not the same as is rendered "rest" in Heb. iv. 9. There it is *σαββατισμός* (*sabbatismos*), *sabbath-keeping*. Here it is rather *relaxation* from all labour and trouble and care. It occurs elsewhere only in Acts xxiv. 23 and 2 Cor. ii. 13 (*rest in spirit, ease in mind*); vii. 5 (*rest to flesh, bodily ease*); viii. 13 (*rest from contributing, rest of purse*).

John iv. 25.—"When He *is come* (*i.e.*, *shall have come*), He will tell us all things."

Rom. xi. 27.—"This is my covenant unto them, when *I shall take* (*i.e.*, *when I shall have taken*) away their sins."

Acts xxiii. 35.—"I will hear thee, said he, when thine accusers *are also come*:" *i.e.*, *shall have come*.

John xvi. 13.—"When the Spirit of Truth *is come*:" *i.e.*, *shall have come*.

1 Cor. xv. 24, 25.—"When *He shall have delivered up* the kingdom to God, even the Father; when *He shall have put down* all rule and authority and power, for he must reign until he hath put (*i.e.*, *shall have put*) all enemies under His feet." Here the A.V. twice translates it correctly, and then the third time in the same context renders it differently.

From these passages it is perfectly clear that when the judgment on the ungodly is revealed, the Lord *shall have* (already and previously) come to be glorified in His saints, "in that day," and have given them the promised "rest," of which he had already told them in the former epistle, and reminded them in this chapter (verse 7).

As we are thus definitely told when and how this "rest" is to be entered upon, all other modes and times of entering it are shut out. That is to say, it will not be in this life; not at death; but when the Lord shall come to be glorified in His saints "in that day" which He hath appointed and promised: *i.e.*, the day of our "gathering together unto Him."

The words "in that day" are put (by the figure *Hyperbaton*) out of their place, right at the very end of the sentence, in order to attract our attention and to show us that they are the emphatic words of the sentence. If therefore we fail to give them the weighty meaning which they are intended to have, we shall miss the very point of the whole passage.

"In that day" refers to that glorious day of which he had spoken so fully in 1 Thess. iv., not the day of 2 Thess. i. 8, 9, the day of the revelation of the Lord Jesus in judgment; but that day when He shall have previously given them "rest" and gathered them to Himself.

Present tribulation therefore is the proof to us that Christ has not yet thus gathered and glorified His saints; for, when "that day" comes, it will find the Church of God at "rest": and then will be revealed tribulation for the troublers.

All hope of rest, reward, and glory is deferred, to be consummated in "that day" of glorification.

Towards "that day" His finger ever points, and their eyes ever turn.

How could they be *idle*, with "that day" ever before them—"that day" which would end every opportunity for service?

How could they be *sinful*, with the word ever on their lips, "Even so come, Lord Jesus"?

How could they be *worldly*, when at any moment the assembling shout of the Lord Himself might be heard, and draw forth from their hearts the joyful exclamation:

"The voice of my Beloved,  
Behold, He cometh"?

If this Church of the Thessalonians be a typical Church, Do we know of any other Church, Ancient, Mediæval, or Modern, which has exhibited such characteristics as these?

Oh! that we might profit by the instruction conveyed to us in these epistles; and possess the secret which produced such wondrous results.

## THE LAST WATCH OF THE NIGHT.

A TURNING POINT IN THE WORLD'S HISTORY.

BY ALFRED STACY WATSON.

"Watchman, how far is it in the night."—(Delitzsch on Is. xxi. 11).

"The night is far spent."—(Paul to the Romans xiii. 12).

"What Germans are thinking of.—On January 31st Professor Adolph Wagner closed an article entitled 'From Industrial State to World Power,' with a dream of German Empire forming the crystallising point of a new central and western European coalition of people and states, based, not upon force, but upon voluntary approximation in the individual interests of all concerned, and upon economic combination and alliance." — *Vide Review of Reviews*, March, 1900.

WAKING dreams by men of the world's "light and leading" in different parts of western civilization are becoming frequent; a sure sign of unrest and a coming change. The world's spirit is rousing up its vassals to the fact of a new era begun, big with changes, so vast that none but those who know beforehand where to find the solution of all earth's problems can have any conception of their magnitude.

Very often a single phrase is like a flash of light, which, breaking through the darkness, outlines clearly what before had been but dimly seen. This phrase, "From Industrial State to World Power" of the German professor, is just one of such flashes. It marks the moment of waking out of dreamy sleep into daylight consciousness; the recognition of the certainty that an old order is passing away, and that a new one is breaking in upon one's senses, calling for fresh activities to secure such advantages as reward those who gain the earliest start, the prize of "world power," which the spirit of the age is holding up to all who are willing to fall down and worship it.

The Professor sees clearly, however, that world empires cannot be run upon credit, but that they must secure the control of industry; that a "world power," to be successful, must first make sure of the widest possible area of taxation. It must be able to command money as well as men, for the price of blood expended in empire building is costly; and as wealth is only obtainable through labour, it is absolutely essential to the State that wills to be a "world power" to enlarge, as much as possible, the field of its maintenance. The higher the pinnacle, the broader and deeper must be the base upon which it is built. In these days of "war estimates in times of peace," industry is like a beast of burden; it will, *perforce*, be both worked and squeezed that the fruits of peace may be forced to flow into the maelstrom of battle hosts, whose only *raison d'être* is "world empire."

Hitherto it has been the custom to speak of the stronger Continental Governments as the "Six Great Powers." That phrase no longer suits the situation. Imperial, with a local ring fence for a boundary, does not satisfy the spirit of Cæsar; the homogeneity of nationalities is insipid to his palate; *that* now demands foreign flesh, that has been hunted, to gratify its morbid appetite. Even republican

America is dazzled with the glitter of a larger title, conveying visions of territorial splendours, mantling the commonality of republicanism with the ermine of an older *regime*.

The recognition of the changes which are being heralded by those who are telling out their dreams is of great importance to the followers of the Lord Jesus Christ. These changes are the subjects of predictions given to the people of God more than two thousand years ago, that the things which are coming upon the world should not take His people unawares, as they will do the earth dwellers.

Had Israel been faithful to Him who led her, as a bride, safely through the wilderness, the world's dominion would have circled the brows of her kings. Now Israel's supremacy waits the advent of her Lord, the King of kings from heaven. In the meantime sovereignty over the earth has been given to the Gentiles until their lawlessness shall come to the full in the worship, as God, of a king of their own choice, and after their own heart.

"From Industrial State to World Power" marks a new epoch. In ancient times "world powers" succeeded each other, as if that were the normal course of earth's imperial sovereignties; but the disparting of the congeries of peoples (preparatory to their re-arrangement as a *seven-fold power*) forming the fourth empire, in the early centuries of *anno domini*, allowed the nations, of which it had been composed, once more to assert themselves; giving to each of them the opportunity to work out its own individuality; and, based upon its own industrial pursuits, to find within its own natural boundaries the source of its own well-being. "Live and let live" may be taken as the principle underlying nationalities.

But the principle underlying "world powers" is an unbounded lust for pre-eminence. Its individuality is masterdom; its pursuit is conquest. For it there does not exist any valid "scientific frontier," not even the circle of the earth; for when it has seized the utmost rim of the planet, it says in its heart: "I will ascend into heaven; I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High." Lawlessness, so ferocious that it will wade through an ocean of blood to assert its own godless will, not only over all the tribes of the earth, but also over the kingdom of God itself, is the spirit "of the age" which urges headlong all "world powers" to perdition.

A "world power" must of necessity be a military power. The hazards of the position, and the defence of its "unrighteous mammon," will compel it to force everyone, capable of bearing arms, to become an efficient man-killer; for it must, at any cost, and at any moment, be ready, not only to take advantage of every opportunity to extend its "sphere of influence," but also promptly to put down risings in any of its subject states; and especially must it be prepared to resist any aggressive action from a rival. As a Statesman, holding high office, lately told his countrymen, that though all foreign Governments were at the moment most friendly and correct in their attitude towards them, they must not rely on that fact, but, "remember," said he, "that in the long run we can have no security except in the strength of our own right arm." This view of the situation is put plainly before its readers by the *Daily Mail* of June



8th, where, in reference to the supposed rivalry between Russia and Japan, it says, "Were war to break out between two Powers in the Far East, it might easily develop into Armageddon."

So long as a State is industrial, it is built up by the workman. The work of the hand in the field, or in the workshop, by a natural division of labour, ensures the commonwealth of the whole. It is the honest workman, whether by head or hand, who is the nation's wealth producer, and beneficent labour ever rejoices in peace. Whereas it is the men with "iron in their souls," "whose bowels are iron and whose hearts are stone," men of "blood and iron;" the Nimrods, who regard "man-hunting as the best sport in the world," "people that delight in war;" these, and such as these, are the builders-up of "world powers," of "world empires." As a "world power" the commonwealth is in the grip of iron; the marshal's *baton* rules, and not the woolsack.

This *dementia* for possession of the world and its ephemeral glories belongs to no one particular school of politics, form of government, or class of men. It belongs to the spirit of the age; "the spirit that now is inwardly working among the sons of obstinacy" (Eph. ii. 21, Rotherham). It is the spirit of Cæsarism which pants to harness the earth to its chariot wheels. It inflates the autocrat and the serf, the democrat equally with the aristocrat, the artizan with the peer. It is the spirit of him who founded his city in a brother's blood rather than share with another that which belonged to both.

The Holy Spirit gives us, in a few sharply-cut sentences, a monograph of him who sums up in himself the spirit of all "world powers."

"A haughty man, and that keepeth not at home; who enlargeth his desire as hell, and as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all peoples" (Hab. ii. 5 R.V.).

No "world power" the groaning creation ever yet has seen has been built up on "goodwill toward men," or ever will be until earth's rightful Lord, "the Son of Man," the Melchizedek of an endless life, shall reign over everything "under the sun." "To Him who LOVES us, and FREED us out of our SINS WITH HIS BLOOD . . . (be) the glory and the DOMINION, into the ages of the ages" (Rev. i. 5, 6, Rotherham).

(To be concluded in our next).

## Questions and Answers.

### "THE FULNESS OF THE GENTILES."

QUESTION No. 241.

W. M., San Francisco. "Please explain the last clause of Rom. xi. 25, 'until the fulness of the Gentiles be come in.'"

The contrast here is between "Israel" and the "Gentiles"; not between Israel and the Church of God. Rom. ix.-xi. is the Dispensational part of the teaching of the Epistle to the Romans.

We read about this "blindness" in Is. vi. 9-12; and about its ending in Is. lix. 19, 20. If we compare this

passage, as quoted in Romans xi. 25, Scripture will interpret Scripture:—

Rom. xi. -25-27.  
Blindness in part is  
happened to Israel  
until  
the fulness of the Gentiles  
be come in,

and so all Israel shall be  
saved: as it is written:  
There shall come out  
of Zion the Deliverer,  
and shall turn away  
ungodliness from  
Jacob, for

This is my covenant  
unto them  
when I shall take away  
their sins.

Is. lix. -19-21.

when  
the enemy  
shall come in like a  
flood  
the spirit of the Lord  
shall lift up a standard  
against him,

and  
The Redeemer shall  
come to Zion  
and unto them that  
turn from transgres-  
sion in Jacob, saith  
the Lord. As for me,

This is my covenant  
with them

saith the Lord.

In Isaiah we have the prophecy, and in Romans we have the Divine comment on it and further explanation of it.

We have printed the two so as to show how one interprets the other.

It seems perfectly clear from this that "the fulness of the Gentiles" means the fulness of Gentile oppression, or the filling up of "the times of the Gentiles"—which by the Prophet is spoken of as "the enemy." The "flood" may be referred to in Rev. xii. 15, 16; and the oppression and desolation in Isa. vi. 11.

Substitute the "Church" for "Gentiles" in Rom. xi. 25, and all is confusion.

## Things New and Old.

### THE NEW "RELIGIOUS" NOVEL.

THESE are the days in which so-called "religious" plays draw together tens of thousands of spectators, and "religious" novels attract the attention of thousands of readers—two most noticeable signs of the times. True religion, as presented to us in God's Word, is found dull, forbidding, uninteresting; religion with gorgeous scenic surroundings, or enveloped and smothered up in romance, is eagerly sought after and made much of. No doubt many writers of books with an "object" mean well, are honest in their intentions, wish to benefit their fellow men, and condemn God-dishonouring institutions among us. Such a work is surely that of Miss Marie Corelli, who under the striking title of *The Master Christian*, places before us the awful hypocrisies and worldliness of false religions summed up and headed in the Apostate Roman Church. Religious impostors, sanctimonious hypocrites, meet with scathing rebuke at her hands.

We must remember, however, that despite the errors of Romanism, there are some who are quietly and unostentatiously, though in terrible ignorance and blindness, doing

the work of the Master; that it is not left to Christian Socialists, and to them only, to enunciate the walk of the Christian life. We say nothing of the undispensational quotations of Scripture which are found in the book. There is one great blot, a blot which other works of a like character manifest. The Christianity put forward is not the perfect Christianity of the Word of God. There is no foundation to it. The cleansing and atoning Blood of Christ, as the solid and only foundation of the Christian life finds no place. Any religion put forward as and claiming to be Christian denies its claim to the title if not resting on the foundation of the Atonement of the Lord Jesus Christ. In *The Master Christian* we look for this in vain.

GEO. A. B. CHAMBERLAIN.

## Signs of the Times.

### POLITICAL SIGNS.

#### THE SEQUEL TO THE PEACE CONGRESS.

"PREPARE WAR—WAKE UP THE MIGHTY MEN"  
(Joel iii. 9).

A rude awakening has come to those who talked of establishing "*peace on earth*" by merely coming to an arrangement amongst themselves. It was proposed by "Her Majesty's Government that the laying down of further battleships should be suspended till the decision of the Conference was known" (*Daily Papers*).

This was looked upon as "too Utopian."

"In the succeeding six months more gigantic programmes, covering eight, sixteen, and twenty years, had been elaborated than ever before. The expenditure on these and other vessels would be £8,460,000 against £4,300,000 to be spent by Russia, and £4,154,000 by France."

We have already commented on these facts in connection with the effort of establishing peace, whether by exhibitions or congresses. It never will or can be done, and it is only necessary to give some remarks of the *Daily Mail* on the subject.

"In 1851, when the gigantic glass palace was raised in Hyde Park, we were told that henceforth wars were to cease and all nations to live in amity. The exhibition of 1900 opens with no such illusion. For along the track of the last fifty years has been a constant succession of great wars, and in this, the last year of the century, we have the sounds of fierce battle ringing in our ears."—*Daily Mail*, April 14, 1900.

In the December number of *Things to Come* we gave a list of exhibitions and wars that followed down from 1854 to 1899, and merely referred to the French exhibition then in progress. This can be carried a step further now, for since then we have had the African War, and the Chinese outbreak, calling for the forces of the allied powers to go forth to quell it. Most of these powers took part in the Hague Conference. In this way God blows upon the pride of man, who dares to talk of peace while the guilt of the blood of the Prince of Peace rests upon his head.

### RELIGIOUS SIGNS.

#### COLLEGE-MADE THEOLOGY.

We recently commented on the new

"UNITED FREE CHURCH"

of Scotland. What is to become of the old doctrine is only too painfully evident. Here is the

#### FORMULA OF NEW "UNITED FREE CHURCH."

Question 2.—Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith, approved by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures, and will you constantly maintain and defend the same and the purity of worship in accordance therewith?"

#### THE THEOLOGY OF A CHURCH IS MADE IN ITS COLLEGES,

and this being so, what is the theology of the "United Free Church" going to be? In fact, what is it?

Listen to some of the utterances of its College Professors, which are important, as reaching far beyond their classrooms and published writings, and standing out as sad and solemn signs of the times.

We begin with the Moderator, Dr. Ross Taylor, who, on 25th May last, said:—

"The fact remains that a restless, uneasy, uncertain feeling in regard to religious truth is abroad. . . . The whole trouble has arisen from a mistaken assumption, that the opening chapter of Genesis was meant to be an authoritative account of the method and order of the creative work; it is not prose, but poetry, the great Creation Hymn."

When the daily press asks, Is the story of the Fall poetry also? we find in "Studies in Theology," by Professor Denney, the following answer:—

"Even the myth in which the beginnings of human life are represented. . . . The plain truth—and we have no reason to hide it—is, we do not know the beginnings of man's life, of his history, of his sin; we do not know them historically on historical evidence, and we should be content to let them remain in the dark till science throws what light it can on them."

The Rev. (now Professor) Martin, as reported in a lecture on "The Authority of the Bible," to the Edinburgh University Missionary Association, said:—

"All human ingenuity could not clear the Bible of mistakes in points of science, history, and morals—such as the scriptural account of creation, the making of woman, and the fall. . . . All good things were of God. . . . In that indirect sense the Bible was the Word of God."

The sermon by Dr. Whyte, ex-Moderator, on "Eve and the Fall," as published in the "British Weekly," 25th Oct., 1894, is not fit to be even quoted.

The press comments on such views are, "If so, then the whole reasoning of the inspired Apostle Paul is reduced to nonsense. If Adam did not fall, what becomes of the covenant of works and the covenant of grace?" "Moses is discarded, and Christ discredited. What is left?"

The sermon on the "Sabbath," by Professor Marcus Dods, is still quoted by those who seek their own pleasure on the Lord's Day, while in his sermon, "What is a Christian?" 29th Sept., 1890, he says:—

"We need not be seriously disturbed in spirit if we find we cannot accept what is known as the orthodox theory of the Atonement. . . . in point of fact both theories of the Atonement produce good Christians. Similarly, we must not too hastily conclude that even a belief in Christ's divinity is essential to the true Christian."

Professor G. A. Smith, D.D., on the "Book of Isaiah," vol. ii., argues that there were several authors, and regarding the last twenty-seven chapters, says:—

"Till the end of last century it was accepted tradition. . . . that Isaiah was carried forward by the Spirit to the standpoint of 150 years later; that he was inspired to utter the warning and comfort required by a generation so very different from his own, and was even enabled to hail by name their Redeemer, Cyrus. This theory, involving as it does a phenomenon without parallel in the history of Holy Scriptures, is based on two grounds. . . . Now there is no evidence for either."

As to the Book of Jonah, it is a mere allegory, written many centuries after Jonah had passed away.

"How long, O Lord," exclaims Professor Smith, 'must thy poetry suffer from those who can only treat it as prose—pedants, quenchers of the spiritual, creators of unbelief, etc.'"

Surely our Lord used Jonah as a real historical character, as well as the Queen of Sheba, Solomon, and the men of Nineveh. But the Free Church Colleges know better.

According to the late Professor A. B. Bruce, D.D., the Decalogue is only the work of Moses, and Deuteronomy is a pious fraud; while on Matthew, he wrote:—

"Can we not see for ourselves, without voices from heaven, that Jesus of Nazareth as revealed in His recorded works and acts is a son of God, if not in the metaphysical sense of theology, at least in the ethical sense of possessing a God-like spirit."—Page 12.

This view of the Divinity of Christ comes out in his Catechism, which the Free Church Monthly for December, 1896, stigmatises as characterised by—

"Unfortunate vagueness at once, as to the doctrine of the person of Christ, and of that of the Atonement. For example, in the question Who was Jesus? The answer is, He was the son of Mary of Nazareth in Galilee, whose husband, Joseph, was a carpenter. Why was there no reference to the Holy Ghost?"

The nature of sin and Atonement is only lightly touched on, while the Resurrection is not mentioned.

In the late Professor Drummond's "Ascent of Man," we are told:—

"Nothing is more certain than that the ancient progenitors of man once lived in aquatic life. . . . Instead of crawling ashore at the worm stage, he remained in the water until he evolved into something like a fish, so that . . . many ancient and fish-like characters remained in his body to tell the tale."

Dr. Ross Taylor says:—

"Evolution holds on its way with upward impulse and beneficent result."

How grotesque compared to the simple dignity of the Bible: "And God said, Let us make man in our own image."

Such are specimens of the "sense" in which professors and ministers of the Free Church of Scotland understand the Scriptures, and who, in virtue of their having signed the Confession of Faith, hold their positions and draw their emoluments. No wonder they desire to be free from the reproach under which they live, and so have devised a new formula which means nothing, and binds nobody. No wonder that the people of the Free Church of Scotland have not been consulted, or even informed honestly and frankly, as to the reason for the creation of a new Church.

### SPIRITIST SIGNS.

#### SEEKING GOD AND FINDING THE DEVIL.

##### "GOD EXPLAINS MAN."

This is the title of an article in *Light* of Sept. 15. It follows on with this irreverent remark:

"We must get as near to God as we can, not deceiving ourselves, and yet every instant giving Him the 'benefit of the doubt.'"

God will be no man's debtor. He will never take an advantage of an acquittal from man's judgment by receiving such "benefit." "God forbid: yea, let God be found true, but every man a liar: as it is written, 'That thou mightest be justified in thy words, and mightest prevail when thou comest into judgment'" (Rom. iii. 4, R.V.).

"It is useless to say that we have outgrown the truth of the pathetic cry, 'Who by searching can find out God? and who can understand the Almighty unto perfection?'"

The writer has not taken the trouble to verify his quotation. There is no such word as "understand" in the text. We are not asked to "*understand*" God.\* We are expected to bow our hearts before Him. "If we have forgotten the name of our God, or stretched out our hands to a strange god: shall not God *search* this out? for He knoweth the secrets of the heart" (Ps. xlv. 20, 21). It is better to be searched by God than daring to assume that it is possible to search Him out. Those are blessed that can say, "O Lord, thou hast *searched me* and *known me*" (Ps. cxxxix. 1).

\* Our italics.

The proof is soon supplied that this searching has been fruitless by a paragraph taken from the same journal. It is an extract from an address given by a Mr. Pal:—

"The object of Divine incarnation in Hinduism being the *salvation of humanity*, not by any forensic fiction, but by the real revelation of Divine Light and Love and the promulgation of methods of ethical discipline and spiritual culture, and these methods and cultures to be effective and real having of necessity to adapt themselves to the capacities of those for whom they are promulgated, it was at once seen that not one, but many incarnations of God—indeed, repeated revelations of Him in the flesh—were needed to compass this comprehensive end."—*Light*, Aug. 11.

To which nonsense, or rather blasphemy, the Editor gives a qualified approval in the same paper.

"This will bear careful thinking about; and so will the conclusion of this profoundly philosophical Address, with its sudden appeal to the individual consciousness as the (may we say?) scene of Divine incarnation."

Proving that those who attempt to find out God, or "understand" Him, apart from the word of God will have to realize that they have, for themselves, destroyed the foundations.

Just to shew what utter confusion reigns in the minds of those who are attempting to solve difficulties by commerce with unclean spirits, we give another extract:—

##### "THE NEW THOUGHT OF GOD."

"Last week we referred to the Rev. R. Heber Newton's very noticeable Discourse, in *Mind*, on 'The New Thought of the Christ.' The same finely-toned organ of philosophical thought gives us another of this alive preacher's Studies: this time on 'The New Thought of God': and, of the two, this is perhaps the more important, as going to the fountain-head."

It is difficult to know what or where is the "fountain-head" with them. It was a "New Thought of the Christ" last week. This week has brought another "new thought." When we come to further examine it, we find it to be nothing more than the "God-Idea" concurrent with the Evolution of Man, whatever such an absurd collocation of words may mean.

"In this Study, Mr. Newton—one of the most prominent clergymen in New York, be it remembered—traces the *evolution of the God-Idea* concurrently with the evolution of Man."

"These are murmurers, complainers, walking after their own lusts, and their mouth speaking great swelling words, having men's persons in admiration because of advantage" (Jude 16).

Our estimate of the value of these communications given through Spirit manifestations is confirmed by the conclusions arrived at from the following, in *Light*, by Adelpa Von Vay. It is entitled:

##### "FROM MY LIFE."

"The fact is, the majority of spirits who communicate through mediums are neither especially clever nor infallible, and they often assume the names of celebrated persons for the sake of obtaining a hearing. Spirits who are modest and sensible will frequently acknowledge that they do not know much about the material universe, instead of misleading their mediums by an assumption of knowledge which they do not possess."

Here we are brought to the region of "fact" by one who says they (the spirits) are liars, because they assume other

names for the purpose "of obtaining a hearing"; yet in the great question of the future they are to be trusted implicitly, for they are said to

"demonstrate by their manifestations the grand and glorious truth of immortality, to prove their identity by every available means at their limited disposal, to speak words of comfort and cheer to those whom they love on earth, and often to warn and advise them to the best of their ability—such are the offices and privileges of our good spirit friends; and that their manifestations through mediums help themselves, as well as us, in their progress is generally admitted."

It is against just such teaching as this that the Holy Spirit "expressly" warns us in 1 Tim. iv. 1, branding it as

"THE TEACHING OF DEMONS."

Now and again Spiritists are startled by some extraordinary marvel coming suddenly into their circle contrary to expectation, something more than they had bargained for. A case has just occurred which is recorded in *Light* (July 21st, 1900). It is very seldom we give in our pages any account of phenomena witnessed. We accept the evidence, and give them credit for reporting those things which they believe to be, and record as ascertained facts. It is those who have never carefully examined into the matter who are most energetic in asserting the whole thing to be a delusion. Short of attending any of their séances, we have by all legitimate means convinced ourselves that Spiritism is a *fact*; and, except where there has been acknowledged fraud or jugglery, we are ready to accept their statements as to these phenomena. In *Light* (July 21st) we read the following:—

"After many years of patient investigation, and witnessing phenomena of nearly every kind, materialism included, I am so confirmed in my belief in Spiritualism that nothing will ever move my confidence in its general theories."

The above is the beginning of an enquiry by an alarmed Spiritist who failed to obtain those "words of comfort" which are said to be given by the spirits. The writer continues:

"To save space, I will leave your readers to draw their own conclusions from a statement of facts."

And these are the facts which the writer has to record. We have nothing to do with his seeking to explain away the awful appearances witnessed in the circle by the conjecture that this was a case of hypnotic suggestion.

"The major portion of the circle were anxious to establish themselves in their spiritualistic belief, and they 'with one accord' scouted the idea that any but unseen spirits were responsible for what was seen and described."

All we have to do is to give the "facts" as recorded by the writer. It is painful to know of children being initiated into such awful scenes.

"One of the child-clairvoyants cried out, 'Dada, there's the devil on the table!' The father was much shocked, and tried to drive out the notion, but both children persisted in declaring that Satan was outlined before them, and another of the mediums, not a child, confirmed what they said. The consternation occasioned by this experiment may be guessed."

As we have before remarked, it is very often the case at these séances that the sitters get more than they asked for, and that the unexpected happens.

"It was seen by all, and so frightened them that they rushed from the house in a body, overturning chairs, &c., in their haste to get away. Four fierce-looking

beings had apparently descended from the ceiling, bearing naked swords in their hands, and their aspect was so frightful and malignant that all the sitters, having lost their self-control, and for the nonce their 'wits,' got away; and this took place while they were singing, to solemn strains, 'Holy! holy! holy! holy!'"

So alarming was the sight, and so frightened were the sitters that it was decided to obtain the opinion of an expert: for it was beyond the power of the Editor of *Light* to solve the difficulty.

On Sep. 1, the Editor published the opinions of two Experts, for which he had to send to France. The first is that of Monsieur de Rochas, who says:

"This fact is very interesting, and may explain many phenomena. It looks possible to me that the child mediums may have been suggestioned from a certain distance by the experimenter. Like you, I do not think it possible that a whole circle of Spiritualists have been suggestioned. And I am inclined to think, as you say, that the experimenter has acted as a *magician would have done*, and that through his will-power he has attracted invisible beings, the nature of whom we don't know *exactly*."\*

Monsieur R. Erny, the other expert, says:—

"From the observations of M. de Rochas and myself, I conclude that the child-clairvoyants really saw *the devil on the table*, but the imprudent suggestion-maker could have turned the tables against him by such dangerous doings. As for *the four fierce looking beings* who descended from the ceiling, of *so frightful an aspect*, they were most probably *maleficent spirits*, or *thought-forms*; but such hypnotic experiences are of the most dangerous kind, for they are certainly *unconscious magic*."\*

What we may gather from the above extracts enables us to sum up the whole, and we can come only to the following conclusions. The effort to find God is given up in despair. All that can be done is to "get as near God as we can." Spirits are turned to, and they prove a broken reed, for they assume names to "obtain a hearing" by fraud.

Another, who has devoted many years to patient investigation and "witnessing phenomena," has to confess his inability to account for appearances that caused the company to rush out of the room in terror, through witnessing appalling figures, and hearing the exclamation of a child, "Dada, the devil is on the table."

What a "new revelation" to boast of! What a confession of defeat! To set out with the object of finding God; and end with the confession that they had found the Devil!

## Editor's Table.

### THE CHURCH EPISTLES.

The articles on the Church Epistles will end with Thesalonians. There will be one or two on the other Pauline Epistles, and then the whole will be published in one Volume.

### ACKNOWLEDGMENTS.

	£	s.	d.
Newton Abbot ... ..	0	2	0
D. S., a thankoffering for blessing received ...	0	5	0

\* Not our italics.

# THINGS TO COME.

No. 78.

DECEMBER, 1900.

Vol. VII. No. 6.

## Editorial.

### THE SALVATION OF GOD.

WE have often impressed on our readers the importance of observing the law of the first things: whether it be the first occurrence of a word or of an expression; or, whether it be the first utterance of a person or of a book.

The first recorded words of Christ, for example, are full of instruction. He spoke, of course, from the time that all children speak, but not one word has the Holy Spirit written down till twelve years had rolled by. We are perfectly sure, therefore, that when He selected words to be recorded in the Scriptures of truth, they must most assuredly be words of the deepest significance; and this more especially because no other words are recorded till about eighteen years after! A silence first of *twelve* years and then of *eighteen* years.\* The important fact is that there is only this one recorded utterance during about thirty years. This fact speaks to us, if we have ears to hear. It bids us pay earnest heed to what is written. What then were these words? They are recorded in Luke ii. 49, and in connection with His age (*v.* 42). It is remarkable that none of the "answers" are written down at which "all that heard Him were astonished" (*v.* 47); and also that His first words should be a slight rebuke to His parents (His mother being the questioner). The words are these: "Wist ye not that I must be about My Father's business?" †

These words speak to us of Ps. xl. 7, 8, and Heb. x. 7, 9: "Lo, I come (in the volume of the book it is written of me) to do Thy will, O God."

His last words—as the Son of Man—have reference to the same great fact: "It is finished" (John xix. 30).

What was finished?

The "Father's business" which He came to be about. His "will," which He came to do.

Thus His first and last utterances emphasise the determination of the Lord Jesus to do the will of God in the work of the salvation of His People (Matt. i. 21).

The passage in Hebrews x. tells us

(1) That this will of God is the source of our salvation (verses 7, 9);

(2) That the work of Christ is the channel of it (verses 10, 12); and

\* What marks all this as being so manifestly Divine is this: that the Apocryphal Gospels, written by man in the early centuries, are full of the child-sayings of the Lord Jesus.

† The word for "knew" (*wist*) is the word for what one knows intuitively without learning. And the "My" is very emphatic, as though set in contrast to the "thy" of the previous verse.

(3) That the witness of the Holy Ghost is the communication and the power of it (verse 15).

This holy determination of Christ is spoken of in many Scriptures.

In Is. l. 7 we read: "Therefore have I set my face like a flint."

His death was no mere calamity which happened to Him. Of His life He said, "No man taketh it from me, but I lay it down of myself" (John x. 18): and this He did, because, He adds: "This commandment have I received of my Father."

On the mount of Transfiguration it is spoken of as "His decease (or exodus\*) which He should accomplish at Jerusalem" (Luke ix. 31). He accomplished it. No man had a hand in it so far as regards the *time* of His death.

That is why we read in verse 51: "And it came to pass, when the time was come that he should be received up, He steadfastly set His face to go to Jerusalem."

The word translated "received" occurs nowhere else in the New Testament: but the verb is used of His ascension in Acts i., 2, 11, 22, and of the ascension of Christ mystical (1 Tim. iii. 16).

It does not mean that the very moment had come for His ascension; but that the days were coming to the full † when He should return to the Father, whose will He had accomplished, and whose work He had finished (John xvii. 4).

His determination is so manifest that even the Samaritans could see it (Luke ix. 53), and His disciples were assured of it. "My meat is to do the will of Him that sent me, and to finish His work" (John iv. 34).

How wondrous this work and how great. No mortal man could accomplish it. And even that perfect One said, "For Adonai Jehovah shall help me" (Is. l. 7). He helped by Incarnation, so that the Lord Jesus though man was co-equal with God. This reveals the Covenant nature of the work.

"Adonai Jehovah" = the Father.

"Me" = the Son.

"I have put my Spirit upon Him" = the Holy Spirit (Is. xlii. 1).

Therefore could He say "Adonai Jehovah and his Spirit hath sent me" (Is. xlvi. 16).

It is this covenant agreement which gives its value to the work of Christ.

It shows that the salvation of His church and People was a Divine certainty. There was no chance about it. No contingencies.

This work is nothing less than our complete salvation. No mere offer of help or assistance, but SALVATION. No mere throwing of ropes to men in danger of death, but

\* The use of the word *Exodus* probably includes resurrection.

† *ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας*, which the R.V. renders "were well nigh come."

complete and eternal deliverance for those who are dead in trespasses and sins, giving them life, and with it every blessing.

Hence the glorious issue announced in His last words,

"IT IS FINISHED."

Again we turn to Isaiah.

"Therefore shall I not be ashamed."

"I know that I shall not be confounded" (l. 7).

"He shall see of the travail of His soul and shall be satisfied" (liii. 11).

Do we realise what this means for us, as those who are "in Christ?"

Surely He could not be "satisfied" if one for whom He died were lost.

Surely He would be "confounded" if one of His People be not saved.

Surely He would be "ashamed" if the debt He paid for His People were again demanded of them!

That must be a strange theology which is based on human reasoning instead of on "the Scriptures of truth." A theology which denies the blessed truth embodied in Toplady's hymn:

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

No! we believe in the truth as put by that Great Puritan, Dr. John Owen. And if you want reasoning, reason this out:

"Christ died and paid the debt—

1. Either for all the sins of all. In which case all *must* be saved.
2. Or, for some of the sins of all. In which case none can be saved.
3. Or, for all the sins of some."

That the latter statement is the true one it is difficult to doubt. Do not reason about "human responsibility." You say you cannot reconcile this with the sovereignty of God. Well, you are nowhere asked to reconcile it.

You say you cannot "understand" it. Well, you are not told to understand it. We do not understand it ourselves! There are many Divine Mysteries in the Scriptures which we cannot understand (to go no further than the Incarnation). But we remember the Word of God—how it is written: "Abraham believed God, and it was counted unto him for righteousness" (Rom. iv. 3). It does not say that Abraham *understood* God. It was enough that he "believed God."

Oh that we might believe Him; and not rob ourselves of precious truth because we cannot understand it; and take up with human error because we think we *can* understand it.

This "will of God" which the Lord Jesus came to do guarantees and contains all connected with our eternal salvation. All our assurance of final salvation rests on that "will." There is no such thing as "final perseverance"; but, thank God, there is such a thing as *eternal preservation*, and this rests not on our merit or our perseverance; for if we were left to ourselves for one moment we should be lost for ever.

Eternal preservation rests on "the will of God." This is the ground of assurance in spite of all we see and know of our own unworthiness:—

"This is the Father's will which hath sent me, that of all which He hath given me I should lose nothing" (John vi. 39). Rom. viii. testifies to the truth of these words for the Church of God.

Few words are more misused than the word "salvation." As man too often puts it, it is all mere chance-work. It is all made to rest on *man's* will. It all depends, not on the will of God, but on the will of man: on whether man will or will not. And, if all men had not willed, what becomes of all God's own "shalls" and "wills," which He uses whenever He speaks of His salvation?

"He SHALL see of the travail of His soul and shall be satisfied."

We have seen how the Three Persons are bound up in securing this salvation, both in Isaiah and in Hebrews x.

We know that this is not the Trinity of the Modern Pulpit. The popular Trinity which is preached to-day is  
an impotent Father,  
a disappointed Christ, and  
a defeated Holy Ghost.

This is not the Trinity of the Scriptures; neither is it, we trust, the Trinity of the readers of *Things to Come*.

Oh that we may believe and hold more firmly than ever

An ALMIGHTY FATHER, who does what He pleases "in heaven and in earth, in the seas, and all deep places" (Ps. cxxxv. 6).  
"Our God is in the heavens; he hath done whatsoever he hath pleased" (Ps. cxv. 3).

An ALL VICTORIOUS CHRIST, whose joy which was set before Him will be perfectly realised. And  
An INVINCIBLE HOLY GHOST, who can break the hardest heart and subdue the stoutest will.

This is a Trinity worth having. And we will say more confidently than ever: "This God is our God for ever and ever, and He will be our guide until death" (Ps. xlviii. 14).

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## Papers on the Apocalypse.\*

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### FIFTEEN PRELIMINARY POINTS.

(Continued).

(X.) THE CHARACTER OF CHRIST'S COMING (i. 7).

ANOTHER of the points which prove that the Church of God is not the subject of the Apocalypse is the character of Christ's Coming which is there announced and described; and with which its events are connected.

This has been already partly shown under the headings of "The Day of the Lord" and "The Son of Man." But it is now more definitely stated and distinguished.

The coming of Christ for His Church—the members of His Body—is revealed in a special prophetic message by "the Word of the Lord" in 1 Thess. iv. 13-18, and is

\* These papers have been copyrighted in view of their future separate publication.



the Coming referred to in other places of the Pauline Epistles addressed to Churches. That is a coming of "the Lord Himself" into the air, whither He catches up His church to "meet" Him. There is nothing said there of any coming to the *earth*; or of judgment; or of Jew or Gentile.

That coming is into the air, and not unto the earth; is in grace, and not in judgment; it concerns those who are "in Christ," and not either Jew or Gentile as such.

Nothing is revealed in the Old Testament or in the Gospels about this coming. Those books know nothing of it. This coming concerns the Mystery, which was kept secret from times eternal, and was "hid in God." The church of God (which is the Mystery) waits for one thing as its consummation, and that is to be "received up into glory" (1 Tim. iii. 16). But this is not the subject of the Apocalypse.

To make this more clear we must compare what we call the "second" Advent with the "first."

When the Coming of the Lord was announced in Micah v. 2 it was announced as a *coming forth*; and in Zech. ix. 9 as a *coming unto*. The former speaks of the *coming forth* at Bethlehem, the latter of the *coming unto* Jerusalem.

There was nothing in those prophecies to tell the Jewish reader whether there would be any interval between these events, or what that interval would be. The Jewish Bible student might think there was a discrepancy; while the Jew with the mind of a "higher critic" might see a greater difficulty, and refuse to believe either Scripture.

But we, to-day, with our knowledge, know that there was an interval of *more than thirty years* between the two events. Both refer to one and the same Coming, but to two different stages in it; and that all the events between them go to make up what we speak of as the "first Coming."

We believe that it will be exactly the same with regard to what we call the "second Coming." There will be the same two stages, with a similar interval (or longer it may be) between them, and all the events (which are recorded in the Apocalypse and elsewhere) will go to make up what we speak of as "the second Coming."

There will be the *Coming forth* (as at Bethlehem) of "the Lord Himself" into the air, whither He shall "descend" to take up His Church—the members of His Body; and then, at some subsequent period (whether thirty or more years, as at His first Coming, none can tell), the Son of man will "come unto" the earth with all His saints and the armies of heaven, to take unto Himself His great power, and reign.

This latter coming is connected with "the Day of the Lord," and it is that which is the subject of the Book of Revelation.

Chap. i. 7 settles this for us: "Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

Only Jew and Gentile are in this verse, and not the Church of God.

This is the Coming of which the Old Testament speaks.

It knows no other. See Dan. vii. 13 and Zech. xii. 9, 10, which is the Scripture referred to here.\*

This is the Coming which the Lord spoke of when on earth in Matt. xxiv. 30, 31; xxvi. 64, and elsewhere (mark the "ye"). What He there said is perfectly clear, and in perfect harmony with all that had been said in the Old Testament. To read 1 Thess. iv. into the Gospels is only to create confusion; and make a difficulty where none before existed: it is to use one truth for the upsetting of another truth.

The same difficulty is created when we arbitrarily introduce 1 Thess. iv. into the Apocalypse.

To save us from making such a disastrous mistake, the Holy Spirit gave special instruction in 1 Thess. v., *immediately after* He had inspired the revelation of 1 Thess. iv. If we heed this and learn its great and important lesson, all will be perfectly clear.

1 Thess. v. 1. "But of the times and the seasons, brethren, ye have no need that I write unto you."

Why, "no need"? Simply because the *Coming forth* into the air and our "gathering together unto Him" there, do not depend on any time or season. His "Coming unto" the earth *does*; but that is not what he had been speaking about in the chapter immediately before (Thess. iv.).

2. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

It is the "day of the Lord" which (as we have seen above) is the subject of the Apocalypse: and in Rev. iii. 3, the Lord distinctly warns as to His Coming "as a thief," which is the very opposite of what the Church is taught and comforted with in 1 Thess. iv. and v. For mark the sudden change of pronouns.

3. "For when THEY shall say, 'Peace and safety,' then sudden destruction cometh upon THEM . . . and THEY shall not escape."

It is this "destruction" which the Apocalypse describes. It is this which gives its character to "the day of the Lord." It is "sudden," and comes "as a thief"; and it comes upon "THEM" and "THEY," not upon *us*: for, mark the change of pronouns again.

4. "But YE, brethren, are not in darkness, that that day should overtake YOU as a thief."

Here, our point is distinctly, emphatically, and categorically stated, with a precision and explicitness which leaves nothing to be added. Can anything be more clear than the fact that the Church of God is not the subject of the Apocalypse? and that the "Coming" which is the subject of this book is not the Coming for which the church of God is now longing, waiting, and looking?

If some of our points are cumulative in their evidence, this one point, by itself, is sufficient to establish our fundamental proposition that the Church of God is not the subject of the book of Revelation, either in prophecy or in history.

The book is "prophecy," as we have seen; and therefore it awaits a future fulfilment in "the day of the Lord," when the Lord Jesus shall be unveiled as the Son of man, and every eye shall see Him.

\* It might be rendered "the Land" better than "earth" in Rev. i. 7.

## (XI.) THE VISION OF THE SON OF MAN (i. 13-16).

This is essential, for it is directly associated with the object and purpose of the book.

The only other place in the whole Bible where we have anything like it is in Daniel x. 5, 6, where in every particular the resemblance is the same. His girdle is of *gold*; His eyes as *fire*; His feet as *brass*; His voice as many *waters* (Rev.), and as a *multitude* (Dan.); His countenance as the *sun* (Rev.), and the appearance as *lightning* (Dan.)

In Daniel it is "a certain man" (Heb. *one—a man*). In Rev. it is "one like unto the Son of Man."

The Two Visions being identical as to the Person and as to His appearance, and also as to the effect on Daniel and John respectively, is it not more than probable that the *purpose* is also the same in each case?

In Daniel we are expressly told why the Vision was sent. "Now I am come to make thee understand *what shall befall thy people in the latter days*; for yet the vision is for many days . . . I will shew thee that which is noted in the scripture of truth" (Dan. x. 14, 21).

The expression, "thy People," is most significant. It is not the Church of God which is in question, but *Daniel's People*, Israel. This People had been the subject of Daniel's prayer (Dan. ix. 4-19). He calls them (in speaking to God) "Thy People" (vv. 15, 19); and in the answer to the prayer (ix. 24), as well as here (x. 14) and in xii. 1, the angel speaks of them to Daniel as "thy people."\*

Is it not certain that this People is the subject, and what is to befall them in the latter day is precisely the import, of the Vision which John saw in Rev. i. 13-16.

It had been given to that glorious One to show unto His servants things which shall be "hereafter," and that was *what was to befall Daniel's people* (Israel) "in the latter days."

In Rev. we have "the latter days"—even "the Day of the Lord," and the time has come to show John that which is noted in the scripture of truth.

The people, therefore, who are the subjects of the Revelation, are Daniel's People, and not the Church of God.

## (XII.) THE COMPLEMENT OF GENESIS.

The Apocalypse is connected very closely with the Old Testament, and not (as we have seen) with the New; with Genesis, and not with the Church Epistles.

Indeed, the connection between Genesis and Revelation is so marked that many have noticed it.

It will be only necessary for us therefore to exhibit the likenesses and contrasts in parallel columns. No comment will be necessary.

In Genesis we have the book of the Beginning; in Revelation the book of the End (not of the whole period which we call A.D., but the end of it).

\* It is beautiful to notice that when Daniel *confesses the sins* of this People he uses, throughout, the pronouns "we," "us," and "our" (see verses 5, 6, 7, 8, 9, 10, 14, 15, 16). But when he pleads with God for them on the ground of the everlasting covenant, it is always "Thy":—"Thy People" (vv. 15, 19), "Thy City" (v. 16), "Thy Sanctuary" (v. 17), "Thy righteousness" (v. 16), "Thy great mercies" (v. 18), "Thy Name" or "Thy Name's sake" (vv. 18, 19).

The Apocalypse completes all that Genesis begins, and introduces the New Creation, lest we should think there is nothing beyond.

In Genesis we have therefore the primal creation and the history of the curse which came upon it: Revelation tells how that curse will be removed, and the New Creation brought in.

In Genesis we have Satan's first revolt, and in Revelation his final revolt. The parallel between the two books may be thus set forth:—

GENESIS.	REVELATION.
The Earth created (i. 1).	Earth passed away (xxi. 1).
Sun, moon and stars for Earth's government (i. 14-16).	Sun, moon and stars connected with Earth's judgment (vi. 12; viii. 12; xvi. 8).
Sun to govern the day (i. 16).	No need of the sun (xxi. 23).
Darkness called night (i. 5).	"No night there" (xxii. 5).
Waters called seas (i. 10).	"No more sea" (xxi. 1).
A river for Earth's blessing (ii. 10-14).	A river for the New Earth (xxii. 1, 2).
Man in God's image (i. 26).	Man headed by one in Satan's image (xiii.).
Entrance of sin (iii.).	Development and end of sin.
Curse pronounced (iii. 14, 17).	"No more curse" (xxii. 3).
Death entered (iii. 19).	"No more death" (xxi. 4).
Cherubim first mentioned in connection with man (iii. 24).	Cherubim final mention in connection with man.
Man driven out from Eden (iii. 24).	Man restored (xxii.).
Tree of life guarded (iii. 24).	"Right to the Tree of Life" (xxii. 14).
Sorrow and suffering enter (iii. 17).	No more sorrow (xxii. 4).
Man's religion, art, and science, resorted to for enjoyment apart from God (iv.).	Man's religion, luxury, art, and science, in their full glory judged and destroyed by God (xviii.).
Nimrod, a great rebel and King, and <i>hidden</i> anti-God, the founder of Babylon (x. 8-10).	The Beast, the great Rebel, a King, and <i>manifested</i> anti-God, the reviver of Babylon (xiii-xviii.).
A flood from God to destroy an evil generation (vi.-ix.).	A flood from Satan to destroy an elect generation (xii.).
The bow the token of God's covenant with the Earth (ix. 13).	The bow, betokening God's remembrance of His covenant with the Earth (iv. 3; x. 1).
Sodom and Egypt, the place of corruption and temptation (xiii., xix.).	Sodom and Egypt again (spiritually representing Jerusalem) (xi. 8).
A confederacy against Abraham's people overthrown (xiv.).	A confederacy against Abraham's seed overthrown (xii.).
Marriage of first Adam (ii. 18-23).	Marriage of last Adam (xix.).
A bride sought for Abraham's son (Isaac) and found (xxiv.).	A Bride made ready and brought to Abraham's Son (xix. 9). See Matt. i. 1.
Two angels acting for God on behalf of His People (xix.).	Two witnesses acting for God on behalf of His people (xi.).
A promised seed to possess the gate of his enemies (xxix. 8).	The promised seed coming into possession.

Man's dominion ceased and Satan's begun (iii. 24).	Satan's dominion ended and man's restored (xxii.).
Sun, moon and stars associated with Israel (xxxvii.).	Sun, moon and stars associated again with Israel (xii.).

Therefore

The Church not prefigured.	The Church not to be looked for.
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It is surely impossible for us to read these solemn parallels and contrasts without coming to the conclusion that there must be the closest possible connection between the two books.

They are joined together by God in a way so that no man can put them asunder.

God has joined the Revelation to Genesis ; man joins it with the Epistles.

God has joined it with Jew, Gentile and the Earth ; man joins it with Christendom.

God has joined it with what He had before written in Genesis ; man joins it with what man has written himself in Church history !

Can perversity go further than this ? Is it any wonder that the book is misunderstood by so many, and neglected by most ? For what can be made of it when such elements of confusion are introduced ?

When God has placed the key to the book at the very threshold, in the first chapter, man deliberately ignores it, and makes another, which he presents to those who would fain enter ; but, when it is tried, it is found that none of the wards fit the lock, and the door either has to be *forced*, or all hope of entrance abandoned !

And yet, when we look at the general scope of the book which will be given later on, how wondrous it is ! How Divinely perfect ! and, at the same time, how simple and easy ! So simple that a child can become interested in it, and the humblest saint understand it.

(XIII.) THE SUMMARY OF ITS CONTENTS (i. 19).

In chapter i. 19 we have the summary of the contents of the whole book.

It is the misunderstanding of this verse which, we believe, has led so many astray, and turned so many into the wrong channel. This verse is usually taken as referring to three things, marking off the book into three divisions :

The things which thou sawest (past).

The things which are (present).

The things which shall be hereafter (future).

Having got these three divisions, then comes a difference of opinion as to exactly where and how these contents of the Book are to be divided.

But there is another rendering which we wish to present, suggested, in part, by Moses Stuart and Dean Alford. This removes all such difficulties, and shows that there is no such three-fold division ; and that instead of *three* subjects we have only *one*.

John was instructed to write what he had seen. It is clear, therefore, that this first chapter is the Introduction to the whole Book, and consequently, like all other Introductions, is written, or supposed to be written, last of all. For, at the very commencement (in i. 2), it is said of John that he "bare record of the Word of God (*i.e.*, as we have seen, the prophetic message), and of the testimony of Jesus Christ (which He bore) and of *all things that he saw*."

If this chapter then be not written after John had seen these things, the words are without meaning ; for in that case John had as yet seen nothing !

Verse 19 (which we are considering) is part of this Introduction, and therefore the words "which thou sawest" are used in the same sense as in verse 2. John had seen, or is supposed to have seen, all the Visions of the Book when the command to write was given to him. This explains why the word "therefore" must be added in the Greek (according to all the Critical Greek Texts and the R.V.). Moreover, it is specially declared at the very end of the book (chap. xxii. 16), "I Jesus have sent mine angel to testify unto you THESE THINGS in the assemblies" : showing that "the things which thou sawest" refer, not as is generally supposed, only to the things in chap. i., but to the contents of the whole book.

Having seen all these things the command is—

**"Write therefore the things which thou sawest, and what they are (*i.e.*, what they signify), even the things which shall come to pass (*i.e.*, happen, as in Acts xxvi. 22) hereafter."**

According to this rendering, which may be rejected as an interpretation, but cannot be condemned as a translation, there is only *one* thing stated as the subject-matter of what was to be written, and not three things. It relates not to past, present, and future, but to the future alone—"hereafter," or, as it says in Dan. x. 14, "in the latter days."

Some lay a stress on the words *μετὰ ταῦτα*, *meta tauta*, which mean literally *after these things*. But an examination of other places where they occur will show that when used in narrative they may imply historical sequence (as in Luke v. 27 ; x. 1 ; xi. 1 ; xvii. 8 ; xviii. 4. John iii. 22 ; v. 14 ; vii. 16 ; xix. 38 ; xxi. 1. Acts xiii. 20 ; xviii. 1) ; yet when used in connection with promise or prophecy, they, as naturally, are indefinite, *hereafter*. (John xiii. 7. Acts viii. 7. 1 Peter i. 11, where it is rendered "should follow," and has not followed even yet). In any case, the A.V. and R.V. both render the expression "hereafter" where it occurs in Revelation, viz., i. 19 ; iv. 1 ; and ix. 12, in a prophetic sense.

There is no necessity therefore for anyone to regard any portion of the book as relating to the present church period. This (in which we live) is the Dispensation of the Holy Spirit ; but that (which is the subject of the Revelation) is wholly the Dispensation of the Son of Man—the revelation or unveiling and manifestation of Jesus Christ.

That is still future. The book which describes it must likewise be future also, and relate only to "the things which shall be hereafter." See further the notes on chap. i. 19.

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

V.—THE SECOND EPISTLE (ii. 1-12).

IT would seem as though this second Epistle to the Thessalonians was written soon after the first, and were called forth and sent in order to repair for them, and for us, the mischief caused by false teachers.

This mischief appears to have marred their "hope"; for while in the first Epistle (i. 3) their "faith" and "love" and "hope" were causes of thanksgiving to God, in this second Epistle no mention is made of *hope*. Faith and love are mentioned as abounding, but their hope had suffered. The great object of this Second Epistle is to recover the hope they had lost; and it was written in the interests of the blessed hope of "our gathering together unto Him," so that they might wait for God's Son from heaven as they had done in former days.

The first chapter contained general comfort and teaching concerning the "rest" which remained for the saints, and the retribution which awaited their enemies, and the assurance that before that retribution came the Lord "shall have come to be glorified in His saints."

The second chapter carries on the same teaching, in which further details are given concerning this same great fact; showing the difference between the two events: *viz.*,

- (1) The *Parousia* of our Lord Jesus Christ and our gathering together unto Him, and
- (2) *The Day of the Lord*, and of His judgment.

This further instruction concerning the former is given *in the interest of* the former; for this is the meaning of the Greek *ὑπὲρ* (*hyper*), which is much more than "by" (as in the A.V.) and stronger than "concerning." The R.V. has "*touching*," which is much better. The true meaning is *in the interest of, or, on its behalf*.

We will now give the structure of the member "c," ii. 1-12 (see page 54), which is Prophetic and Admonitory:—

THE EXPANSION OF "c," ii. 1-12.

*Admonition (longer, prophetic).*

c	j	ii. 1-3-. Exhortation <i>not</i> to believe what the Apostle did <i>not</i> say (neg.).
	k	-3, 4. Reason. "For, &c."
	j	5, 6. Exhortation to believe what the Apostle <i>did</i> say (pos.).
	k	7-12. Reason. "For, &c."

This may be exhibited more fully by expanding "k" (-3, 4) and "k" (7-12), setting out the *Reason* with more detail:—

c	j	ii. 1-3-. Exhortation, &c. (negative).		
	k	l	Reason.	
		l		
		m		
			n	Reason.
			j	
			k	Reason.
			l	
			m	
			n	

Having now the scope of the whole passage before us, we have the light which it sheds on the words of which it

is composed; enabling us better to discover and understand their design and interpretation.

If we now give the passage (ii. 1-12) in full, we shall have the words before us as we endeavour to discover their meaning. The reason for our translations we shall give below.

(j). Chap. ii. 1-3-. **Now we entreat you, brethren, in the interests of (our blessed hope, of which I have spoken to you and written fully in the first Epistle, *viz.*) the Coming (*Parousia*) of our Lord Jesus Christ, and of our gathering together unto Him, that ye be not quickly (or lightly, with little reason) shaken in mind, nor yet troubled, either by spirit (by anyone appearing to have a spiritual gift of prophecy), nor by word (of mouth), nor by epistle (purporting to have been written) as by us, to the effect that (as if) the Day of the Lord is set in. Let not anyone deceive you (emphatic) in any way whatever,**

(l). Ver. -3-. **Because (that day will not come) unless the apostacy shall have first come,**

(m). Ver. -3-. **And the man of sin\* shall have been revealed, the son of perdition.**

(n). Ver. 4. **He that (or the one that) opposes and exalteth himself above all that is called God or that is worshipped, so that he himself within the shrine (*ὁ ναός*, the Holy Place of the Temple) of God sitteth down, showing himself forth (or exhibiting the proof) that he is God.**

(j). Vers. 5, 6. **Do ye not remember, that while I was yet with you I said these things to you? And what holdeth (him) fast now, ye know, to the end that he should be revealed in his own (appointed) time (*καιρός*, *season*).**

(l). Ver. 7. **For the secret (counsel) of lawlessness is already working: only, there is one (Satan) who at present holdeth fast (to his possessions in the heavenlies) until he be cast out (into the earth, Rev. xii. 9-12, and stand upon the sand of the sea. Rev. xiii. 1, R.V.)**

(m). Ver. 8. **And then shall be revealed that lawless one, whom the Lord Jesus will consume with the breath of His mouth, and destroy with the brightness of His coming (Is. xi. 4).**

(n). Vers. 9-12. (Even him) whose coming is according to the working (the energy) of Satan, with every form of power, and with signs (miracles), and with lying marvels, and with every form of deceit of unrighteousness for them that perish: (Why?) because they did not receive the love of the truth that they might be saved. And on account of this God will send to them a working (an energy, as Satan will. See verse 9) of error, that they should believe the lie (which the secret counsel of iniquity is working among them now, verse 7): that they all might be condemned that did not believe the truth, but had pleasure in iniquity.

In this new revelation made here by the Holy Spirit concerning "things to come," as prophesied and promised in John xvi. 13, there are several important subjects which must be carefully considered in order. The questions are raised and practically stated in the translation given above.

\*L. T. Tr. W.H. and R.V. marg. read *lawlessness*.

1. They were in trouble again here, as they had been in 1 Thess. iv.; and this is written for the express purpose of removing it. Their trouble was this. They had been taught by the Holy Spirit through Paul that before the Day of the Lord should come, they would be caught up to meet the Lord in the air, to be for ever with the Lord. They had been taught that the Lord would come *for* them, and receive them unto Himself, before that great and terrible Day should set in. They had been taught concerning their "gathering-together unto Him" at His coming forth into the air; and therefore had no need to be instructed as to "the times and seasons" connected with their coming in judgment unto the earth *with* Him (1 Thess. v. 1). The former depended on no time or season; the latter did.

If therefore the Day of the Lord were really set in,\* and they had not been "gathered together unto Him," then they had every reason to be troubled. If that Day of the Lord had opened, and they had not been "caught up to meet the Lord in the air," then they might well be troubled. If the Lord Jesus was indeed about to be revealed in judgment on His enemies, and He had not previously come "to be glorified in His saints" (2 Thess. i. 10), then their faith was vain, their hope was vain, their teachers had deceived them, and all that they had taught them was false. No wonder their hope had waned.

Well might they then have been troubled, until they received this complete explanation. Some person or persons had shaken their minds by a false statement and report as to what the Apostle had said. He now writes to correct the matter, and to put things straight.

2. As to the expressions used, they compel this interpretation:

(a) "The day of Christ" in verse 2 must be read "the Day of the Lord," as in the Revised Version, which is in harmony with all the Textual Critics (Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Westcott and Hort). There is all the difference between the two. The "day of Christ" is the day referred to in this new revelation when we shall be "gathered together unto Him" (Phil. i. 6; ii. 16): "the day of the Lord" is the day of the Old Testament prophecy, long foretold and well known, connected with His coming judgment on the world.

(b) "At hand." The word *ἐνισταίμι* (*enistēmi*) is nowhere else so translated. It means, as we have already said, *to set in*, or *to be present*, and is generally so translated. These are all its seven occurrences:—

Rom. viii. 38. nor things *present*, nor things to come.

Gal. i. 4. that he might deliver us out of this *present* evil world.

1 Cor. iii. 22. things *present*, or things to come, all are yours.

1 Cor. vii. 26. this is good for the *present* distress.

Heb. ix. 9. which was a figure for the time then *present*.

2 Tim. iii. 1. perilous times shall come (*i.e.*, be *present*).

On what principle are we to take this seventh occurrence in 2 Thess. ii. 2, differently from all the other six?

\* This is the meaning of *ἐνισταίμι* (*enistēmi*), *to stand in*, *to set in*, or *to be present*. (See 2 b l e l w).

On the other hand the English expression "at hand" occurs twenty times, but is never the rendering of this word *enistēmi*!

3. Verse 3 gives the all-conclusive reason why the Day of the Lord cannot set in, or open, until the Church of God shall have been "caught up to meet the Lord," and has been "gathered together unto Him": and until He has been "glorified in His saints." (2 Thess. i. 10). For,

If the Day of the Lord had set in, then the last great apostacy must have taken place: Antichrist must have been revealed (for he is to be destroyed by the brightness of that coming); and all that Daniel had prophesied concerning his career must have taken place. What can be more express than the Spirit's word: "Let no man deceive YOU in any way whatever."

But the great mass of professing Christians to-day *are deceived*, in spite of all this solemn warning.

The Church to-day puts off that Coming for a very different reason.

The Holy Spirit says, "That day shall not come till the apostasy shall have first come." Popular theology says, "That day shall not come till the world's conversion shall have come"! (slightly different!)

The Holy Spirit's teaching was the world was not yet bad enough. Modern teaching is that the world is not yet good enough (some difference here!)

Well! the Thessalonian saints believed their teachers, and the churches to-day believe theirs!

The one lived according to its faith, and was a model for all time for its holiness of life and missionary zeal; while the churches of to-day live according to their faith, and all men see their works; while even the world cries out that "Christianity is a failure"! The placards and notices exhibited at the doors of churches and chapels show plainly that those within have lost faith in apostolic teaching, which proclaimed that "the Gospel is the power of God unto salvation unto every one that believeth"; and are quick to adopt the newest methods and the latest fashions in order to "get the people in."

But all this is surely leading up to the very apostacy which is here foretold. It does not need a keen eye to see that the whole tendency of "religious" activity and teaching is in this direction. It is preparing the way for the revelation of Antichrist under the very name of Christ; for the churches are rejecting what the Spirit is teaching through Paul's epistles, on the very plea of going back to "the teaching of Jesus"!

(To be concluded in our next).

## THE LAST WATCH OF THE NIGHT.

A TURNING POINT IN THE WORLD'S HISTORY.

BY ALFRED STACY WATSON.

(Concluded from page 57).

A "WORLD power," as scripture portrays it, and as we know it from history, is the denial of all national life; the gaoler of all personal freedom.

To-day its *animus* is directed against political opponents. To-morrow, without any urging from Caiaphas, Cæsar will put his law of *Lèse Majesté* in force against those who preach

the gospel of the *Kingdom* of the Lord Jesus Christ. Neither Cæsar nor his friends will tolerate within the circle of the earth the proclamation of any king, not even of Him who made the earth—and them. The "world power" claims absolute authority over the souls as well as over the bodies of men; it always claims the right to determine the object, as well as the mode, of worship. In the end of its dominion, in the person of him who will have brought about "the federation of the world," it will exalt itself against every god that has ever been worshipped; and, under penalty of death, demand that itself should be worshipped as God.

Under its imperialism mankind is divided into master and slave. Those who surrender to it their souls it rewards with its perishing garlands, and honours with the snippings of its purple; those who resist its will it tears to pieces with its great iron teeth; those who do not submit to its imposts it tramples into the dust with its ursine feet; and with its claws of brass it strips the flesh from off the bones of its subject peoples; pestilence and famine are the footstool of its feet.

This rejuvenescence of "world powers," after so many centuries of nationalities, marks the last period of Gentile dominion—not the last stage of it; but it is an *alarum* that signals the *beginning* of the end. To the intelligent Christian it is one of the waymarks of prophecy. Now we know, relatively, where we are. The spirit that dominated the Cæsars again stalks the region of its former rapacities; again calls its legions together for the purpose of casting its iron chain (this time) round the *whole* of the earth to hold it captive; lest, when He shall return to whom it belongs, the rightful heir, the lies by which Satan has deceived its peoples so long should be discovered, and the world should then recognise its true Lord, and turn to His embrace.

That the smaller nations of Europe, for the moment, yet retain their autonomy is due only to the mutual jealousies and rivalries of the several Imperialities. As soon as the diplomats of the "world powers" can arrange this more important partition, the treaties which should protect the weak will be torn to pieces. The Continent will then pass through the same process of partition which has been applied to Africa, and initiated in China.

This dividing of the earth among themselves by the "world powers," symbolised by the fourth Beast of Daniel vii., will go on until the whole of it has been brought under the rule of the Beast and his Ten Horns. While yet the Beast was but a whelp, under the authority of a single Leader, it learned to strangle nations; how much more when the monster shall be fully awakened out of its sleep of centuries; and when, instead of one Leader, it has thrust forth seven. Shall it not devour, break in pieces, and trample under foot, the whole habitable earth?

This armed preparation for conflict of the several "world powers" as yet makes for peace. It is a question of nicely balanced forces which neutralise each other; giving the kind of security which obtains in an arsenal. It is a diplomatic peace, which endeavours, out of self interest to eliminate all causes of friction. It is not worth while for beasts of prey to engage in a death struggle with each other in the presence of abundance of quarry. There is, however,

always the risk of the people of one or other of the interested States going mad against a rival who has snatched a morsel coveted by the other; for which reason it is to the advantage of the Powers in general to act the part of mutual friends to prevent the madman from raising a conflagration before the others are ready to divide the salvage.

At present it is only the helpless tribes, the badly armed, or the numerically small that Cæsar has clutched in his iron fist. The small States who yet are able to arm themselves with weapons up to date, who have strong national instincts, will stoutly resist being *wolfed*. Resistance, however, will be in vain; for of this fourth Beast the sure word of prophecy tells us that he "shall devour the whole earth, and thresh it, and break it in pieces." He shall be able to do according to his will, for a free hand must be given to him for the purpose of fully manifesting his character before casting him and his into perdition. We, who live in these days, see the beginning of the fulfilment. We see the Beast just breaking cover, and, *de novo*, fleshing his teeth in the blood of those who have no defence. "Spheres of influence," "reservations," "protectorates," "suzerainties," these are the euphemistic sophistries of "the spirit of the age;" the lubricants by which the beast salivates its victims before what the scriptures call "devouring."

"The whole world in the evil one is lying" (1 John v. 19). The present order of earthly arrangements in their totality; the whole circle of its pursuits, its pleasures, its honours, its wealth, its character and mode of thinking, and all its glories, *all* in the evil one are lying.

The Lord Jesus Christ calls us to a spiritual life of separation from the world and its things, with the assurance that in our faithfulness to Him the world would hate us as already it hated Him; neither would the world receive our word any more than it had received His. This spiritual isolation should not, however, make orphans of us; for the Father would give to *us* the spirit of Truth, which the world could not receive, for the simple reason that it is unwilling to be subject to His demands for holiness. In fact, the world does not believe that any truth exists for which it is worth while to suffer the smallest loss, or to endure the slightest pain; therefore the world shrinks from knowing or seeing Him, out of fear of His regnal jurisdiction. Who-soever, therefore, wishes to be a friend of the world is rendering himself an enemy of God, for the friendship of the world is enmity to God.

Yet many Christians, as soon as persecution relaxed its demand for victims, persuaded themselves that it was their duty to occupy (like Lot in Sodom) official positions in the government of the country, on the plea that the laws and their administration should not be left in the hands of the wicked; quite oblivious of the fact that if righteousness is to rule in the house of the "mighty," the "mighty one" must first be bound; that the god of this world must first be cast down from his throne before any *vital* alterations can be made in the intrinsic principles which govern the dominions over which the Devil is suzerain.

Doubtless the nations of Christendom have gained some advantages by this degrading union of the Christian with the world; the coarser elements of pandemonism are, occasionally, driven for a while into holes and corners.



But, like marriage between a white and a black, though the fruit of the union may not be so black as the coloured parent, the white gains no honour by the alliance; and the issue is apt to be held in disrepute by the unmixed on either side, as being true to neither. The cohabitation of that which is good with that which is evil never can issue in noble fruit. Hence, the testimony of those who join in alliance with that which lies under the condemnation of God, is certain to lack somewhat of the pristine glory of sanctification.

When, however, a State has passed from industrial condition to "world power," the Christian's presence in it, either as a ruling or a modifying element, will become intolerable. The "world power," in its pride, will laugh to scorn the divine oracle that righteousness is the only law that exalteth a nation, and that every act of the State ought to be governed by it. Such principles have ever been regarded, by a world that prefers the embrace of lawlessness, as utopian; "unsuited for 'such beings as we are in such a world as ours;'" fit only for sackcloth and ashes, not for the purple.

The "world power" has ever been antagonistic to the Kingdom of God; it never has ruled *for* God, but always *for* itself; and itself is ruled by its fleshly covetings. Never yet has it brought forth the fruit of the Spirit. While they who belong to the Kingdom of God bring forth, more or less, the fruits of the Kingdom of God. Union, therefore, of the real Christian with the "world power" will become unbearable to him as soon as his eyes are opened to perceive that the alliance is a partnership of righteousness with lawlessness; a yoking of the clean with the unclean, with the logical result that he cannot possibly draw a straight furrow.

Not all, however, who boast themselves as "disciples of the Master" will see the "world power" in this light. There will be those who, like Demas, forsake the truth when it is persecuted, who are facile at being "all things to all men" in the only sense understood by the scorner. "Down grade" is easier than for ever climbing upward, and the pace is apt to become rapid. The Devil first *lures* by lusts, and then, if God's call to repentance continues unheeded, the devil *drives* by *necessities* until apostasy is reached.

And, so long as it will serve its purpose, the "world power" will honour its Christian auxiliaries. It will use their symbol of salvation as a banner for its armed hosts. It will lend to them its battle drums for altars in the field, both parties ascribing the victory to "the sign of the cross." And then, when its purpose has been gained, when the Christian NAME is no longer needed to *mask* the spirit of lawlessness, the "imperial world power" will savagely turn against the enchantress, and will burn the flesh of the harlot, whose wine had made the nations mad.

With the appearance of "world powers" on the earth, a sharp cleavage among those who professedly belong to the Kingdom of God and His Christ will soon be manifested, for a man's foes shall be they of his own household. Those who love the present age will not face martyrdom or loss by proclaiming the *coming of the Kingdom of the SON OF GOD*. That proclamation is, to the prince of this world, the

danger signal which rouses into mad fury all the flaming anger of his malevolent nature. *He who flies the eagles* answered, long ago, that PROCLAMATION with *crucifixion*; and just as soon as the "world powers," which are now emerging out of their stupor of many centuries, shall recognise that they have a free hand to do according to their will, martyrdom again will be their answer to the proclamation of the gospel of the kingdom of Jesus Christ, the Son of God.

## Questions and Answers.

### THE DATES OF THE EPISTLES.

QUESTION No. 242.

W. M., San Francisco. "Will you kindly give the correct dates and places when and where the Gospels and Epistles were written?"

Of the Gospels nothing is known, and nothing can be said.

Of the Epistles we may gather much from internal evidence and a comparison with the history in the Acts.

We would advise our readers to open their Bibles, and against

Acts	Write	
xviii. 1, 2	Corinth	1 Thess. A.D. 52
"	"	2 Thess. A.D. 53
xix. 1, &c.	Ephesus	1 Cor. A.D. 57
xx. 3	Macedonia	2 Cor. A.D. 57
"	"	Galatians A.D. 57
"	"	Romans A.D. 58
xxviii. 16-30	Rome	Philemon A.D. 62
"	"	Colossians A.D. 62
"	"	Ephesians A.D. 62
"	"	Philippians A.D. 62
At end	Macedonia	1 Tim. A.D. 67 Spring.
"	Ephesus	Titus A.D. 67 Autumn.
"	Rome	2 Tim. A.D. 68 Spring.
"	"	Hebrews A.D. 68 Spring.

The apostle appears to have been martyred' in the summer of A.D. 68, in the fourteenth year of Nero's reign.

There is a difference of opinion among those who have closely studied the subject. But this would affect the dates very slightly, and would not touch the order or place.

### THE MARK SET UPON CAIN.

QUESTION No. 243.

R. M., Darlington. "What are we to understand by the 'mark' the Lord put upon Cain (Gen. iv. 15)? This appears to be the first occurrence of the term. Of whom was Cain afraid? It could scarcely be his relations, otherwise no necessity to 'set a mark upon him'; and if strangers among upon he was going, they would be ignorant of his crime, and thus no desire on their part to seek vengeance upon him."

"Set a mark upon Cain" is a misreading. The words are: "The Lord appointed a sign for Cain." It is the same word as in chaps. i. 14 and ix. 12, 13, 17 (token). See also Ex. iv. 8, 9, 17, 28, 30 and many other passages, as, *ex. gr.*, Ex. xii. 13 and Ezek. xx. 12, 20. Just as God pointed Noah to the rainbow as a token to remind him of His promise that he would never be destroyed by a flood, so He gave Cain a like token to assure him against death

by violence. As for the rest, the difficulty depends upon our ignorance. People assume that Adam had but three sons, and they ask whom had Cain to fear? But this is clearly false, for Cain "buildded a city" (ver. 17). How many sons and daughters Adam and Eve may have had, we know not. Abel may possibly have been the youngest of them all until (as verse 25 suggests) Seth was given to comfort Eve for the death of Abel. But all such guesses are idle. God speaks only of Cain, Abel, and Seth. For Gen. i.-xi. is merely the preface to Holy Scripture: nothing more therefore is there recorded than what is essential, and chap. iv. is of this character. R.A.

## Signs of the Times.

### JEWISH SIGNS.

#### "JERUSALEM A JEWISH CENTRE."

This is the startling title of a leading article in *The Jewish Chronicle* for Oct. 19. Our readers will note it and understand it.

"The fact that the movement for establishing a Jewish 'Toynbee Hall' at Jerusalem has distinctly caught on among all classes of European Jews, proves that the interest felt for Jerusalem is not confined to any one section of the community. More important still, it suggests the possibility of reviving Jerusalem as the centre of Jewish life, quite independently of Zionist schemes, which may or may not be feasible, and which, even if carried into effect might be productive of more harm than good. One does not need to favour the idea of acquiring Palestine as a Jewish possession in order to see that its capital might yet become a rallying-point for Jews in all parts of the world. A religious brotherhood, no less than a nation, may stand in need of a geographical centre which should serve as a visible embodiment of its corporate existence. Rome is still the religious centre of Catholics, notwithstanding the loss of temporal power by the Catholic Church. It is true that Rome is also the seat of the Papacy, and this is an institution which could never find any counterpart in Jewish life. Even the title of Prince of the Captivity could not with safety be revived among Jews in modern times. Such an office, by placing too much authority in the hands of one man, might conceivably favour the forces of reaction. But Jerusalem could be transformed into a centre of Jewish life without making it the seat of personal power. The establishment of a great Academy or University, where every branch of Jewish learning would be cultivated, taught by men of world-wide reputation, and attracting Jewish students from all parts of the world, would be the most striking feature in this new Jerusalem. The nucleus of such a university has already sprung into existence in the new 'Toynbee Hall,' with its library of 18,000 Jewish books, and the many opportunities of intellectual and social improvement which it affords to old and young. Another department of the University might take the form of a Museum of Jewish Antiquities. Nor does it require a great stretch of the imagination to picture a great synagogue in Jerusalem—a sort of Jewish cathedral—to be constructed by the munificent offerings of the Jews of every country, whose architectural features, religious services, and other details would be on a scale of imposing magnificence. Religious study and ritual being thus provided for, the third essential of Jewish life might be represented—not by an addition to the Chaluka, but by an institution which would help the Jews of Jerusalem to dispense with pauperising charity. A Jewish Technical School, on a larger plan than anything that has yet been attempted, would help in this direction. Measures of this kind possess the saving merit that they appeal to all classes of Jews who cherish a reverence for their past, whether Zionists or non-Zionists, and they could be undertaken at any time without the necessity of obtaining unwelcome concessions from the Sultan of Turkey or the Powers of Europe."

### RELIGIOUS SIGNS.

#### THE CONGREGATIONAL UNION.

At the sitting of Oct. 17th, of the Congregational Union held in Newcastle, Dr. Macintosh read a paper on "Doctrinal changes of the century." He maintained that

"the progress of physical science had made it harder to believe in miracles," and it was

"IMPOSSIBLE TO BELIEVE ANY LONGER THAT THE BIBLE WAS INFALLIBLE."

Dr. Duff, of Bradford, moved "that they give from that valuable gathering their warmest thanks to Professor Macintosh for his admirable service to them." He hoped the proceedings of that gathering would go on their records.

The motion was seconded by the Rev. Frank Ballard, of Hull, and was put and carried.

This subject was preceded by another on "How to fill the empty churches." The main recommendation was to "make the people feel comfortable and perfectly at home."

It was not explained how the anxieties of a convicted sinner were to be assuaged by the promises of a Bible which was no longer infallible. But the main idea was to make everything "pleasant," so that probably there would be no anxious hearts to be comforted.

When "the Gospel of Christ" comes in "the power of God," then is revealed "therein" the "righteousness of God," and "the wrath of God." And then something more is needed than "the progress of physical science" to "make people feel comfortable."

### THE PRESBYTERIAN DOWN-GRADE.

In the course of an address by the present Moderator of the Presbyterian Church of England, Dr. John Watson ("Ian Maclaren"), at the stone-laying of a new chapel at Croydon, he is reported to have said:—

"Then there would be the question of creed to face. As no evil, but good, had resulted from Biblical criticism in the past, they must be prepared to give the same liberty to those scholars who were arising or might arise who should adjust the relation between science and religion, as the relation had already been adjusted between criticism and the Christian faith. It would be a great day when there would be no longer a conflict between Science and Faith; but they should find Science the handmaid of Faith, and Faith travelling back would find in the evolution of the ages the gradual progress of the Divine work—the evidence that God is over all, and that the whole creation, proceeding from lower to higher stages, culminated and made the universe one when the Son of God came to possess humanity."\*

### CHURCH MUSIC.

In view of the flood of Solo and Choir performances which are overwhelming the testimony of the Gospel, and destroying all true spiritual worship, it is refreshing to notice the following letter, which appeared in the Boston and Toronto newspapers:—

"NOTICE TO MINISTERS.—Five hundred dollars will be paid to any designated Sunday School in Canada or the United States for scriptural authority from the New Testament in support of the prevailing custom in most of our Protestant churches using artistic music, played or sung by unconverted choirs, as an item of acceptable worship to Almighty God, especially anthems, in which the congregation are precluded from joining, and which is claimed to be in direct contravention, both in letter and spirit, with the teaching of John iv. 24; Eph. v. 19; Col. iii. 16, 17; Jude 18, 19, etc.

"The question arises, Is it right in the sight of God, or is it wrong? 'Choose ye this day whom ye will serve.'

"A LOVER OF MUSIC,

"Care of *The Faithful Witness*,

"Toronto, Ont."

### SPIRITIST SIGNS.

"BUT YE ARE FORGERS OF LIES."—Job xiii. 4.

*Light*, of Oct. 20, supplies the fullest confirmation of all that we have been telling out regarding the teaching of Spiritism.

The Editor says:—

"We have just seen a letter of resignation by a member of 'The London Spiritualist Alliance.' Our old friend gives the following as his reason:—

\* The italics are ours.

"For several years I have been trying to find some truth and light in studying this subject, and am grieved to state that, instead, I have been led to see how very much deceit and fraud is mixed up and carried on for money-making in the name of Spiritualism, much to my cost and sorrow."

We have taken the evidence from their own papers. This may easily be seen by referring back to the articles on this subject.

But now a new combatant has come forward, though he shews himself to be only one of the raw levies. The Editor of *Light* has granted him more than a column of space to confute us, and the article is headed "*Things to Come*." In this review there is no attempt to vindicate Spiritism from the indictment we bring against it. Only six lines refer to what we have actually said in our article on Spiritism! He repeats our charge against 'Swedenborg' as one of those 'foaming out their own shame.' But we dare the Editor to reproduce from the work the passages we referred to:—459, xiii., pp. 360-1; 474, x., p. 372; 475, xi., p. 373, so that right-minded readers can judge whether the charge is not a just one. The rest of his stricture is taken up entirely with what he *thinks*, as if it were a matter of the least importance to know what that is.

MR. HECTOR WAYLEN, on the other hand, writes regretting that we "should be so afraid of truth." It does not look like it, seeing that *Things to Come* has, for years, been in the forefront of the battle to fight for the truth, taking the Word of God as the only standard.

We quote the following by his permission:—

"I have found spirits who have risen above jealousies and who speak with the truest reverence of Jesus and of God."

The extract at the beginning of this article tells of another who has "been trying to find some truth and light," and has found instead "deceit and fraud," to his "cost and sorrow." This is exactly what *Light* observes in the number of Feb. 3, referring to truth:—

"And this is what we are trying to find."

What can be thought of a system which speaks with such conflicting words. One seeker is "trying to find" some sense of honesty—and one of the leaders of the system is "trying to find" *truth*.

Spiritualists date their Era as beginning in 1848. It is now 1900. Fifty-two years have passed since the New Revelation was heralded, and no advance whatever are they able to report. *The Spiritual Magazine* of Aug. 8, 1860, is able to record that "Mr. Squire can lift a 70lb. table on his head—his hands being tied the while—or turn it a somerset over his head on to the bed." But as we have no occasion for the use of a table on the top of our head, and a bed is not the proper place for a table, we are unable to see how truth can be advanced by such acrobatic tricks.

We will pass over a period of ten years, and examine the claims of another accredited teacher, Dr. Newton (the Dr. Dowie of that day), the healer. He is introduced by a divine:—

"The Rev. Jabes Burns, D.D., a Baptist minister of Paddington, considerably surprised us all by mounting the platform and endorsing the claims of Dr. Newton and [his] teaching."—*The Medium*, June 10, 1870.

The present generation of Spiritists probably have never read the things we are able to reproduce. It is not likely their own organs will do this, so we do it for them.

This is what Dr. Newton sets forth. It is even too much for the narrator, though one of the same creed:—

"The Nazarene is in the habit of appearing to him frequently, and tells him that the possession of these gifts is accorded to him very much because he has not fallen into the mistake of deifying Christ. Such is

Dr. Newton's theology, such the profession which develops into his extraordinary *practice*. It will shock many readers; but still it is only necessary, in order to shew the position assumed by this medium, if I quote his own words on the subject. 'The Nazarene appeared to me, and said, "Brother, there's 10,000 spirits brighter an' better than me in heaven." "If you was to see me among fifty others, you wouldn't know me." Says I, "I think I should. I know your beautiful curly hair." The Nazarene made some noise in Judæa, but nothing like what I'm going to make in London.' One other experience, and assuredly enough will have been said about Dr. Newton. As he was coming to the Progressive Library that morning, the horse in the Hansom cab was taken with the 'blind staggers.' 'The people began to make a fuss,' said he, 'but I jumped out, laid my hands on the horse's head, and he was all right in a minute!'—*The Medium*, June 10, 1870.

Such vulgar utterances as these, and blasphemies of a similar kind, drew forth the scathing protest from the pen of the late William Howitt, though a Spiritist at that time.

"Spiritualists have run sadly amuck at all other faiths, opinions, and institutions. . . . We out-Ishmael Ishmael, to all around us, and then complain, forsooth, that we are an injured, innocent, and misunderstood people! We are in fact, still in the eruptive period of spiritual infancy; not till many of us have thrown off from our fermenting blood, the measles, small pox, and other seculent humours of our tomboyhood will the clarified brain begin to recognize the force of historical evidence, and the childish folly of belief in the mere *ipse dixit* of nameless and *TRACELESS*\* spirits. . . . Mr. Peebles, in his *Seer of the Ages*, tells us that the historic Jesus is copied from the Chrisna from India, etc, and that the close and almost perfect parallelism between the Chrisna of the *Bhagavat Gita* and the Christ of the Gospels is sufficient evidence that one was borrowed from the other, or that they were both copies from some older myth."

Mr. Howitt made an effort to stay the corrupting influence he saw working. He further wrote:—

"To attempt to reduce to a level with pagan writers or with eastern mythical deities, this Divine Man, with whom all the prior ages are filled by anticipation, and all the subsequent ones by the light and life and civilization springing from His Gospel, is a perversion of intellect, only to be accounted for by the influence of those lying spirits, who were announced as the dark deceivers of these latter times."—*The Spiritual Magazine*, 1870, pp. 9, 12.

This effort of Mr. Howitt's was not very successful, for shortly after, that magazine recorded the following message professed to be delivered by Judas Iscariot through a medium:—

"Did you fools think it was for the thirty pieces of silver I betrayed Him? No, it was because I hated Him. . . . a revolution of feeling came. . . . I saw that He whom I had betrayed was the Messiah—the Son of God—the Appointed One. . . . You will live to see all things that mankind ever loved and honoured, despised and lightly esteemed. Yea, the Son of Man blasphemed and His divinity denied."—*The Spiritual Magazine*, Aug., 1874.

The next extract proves that Mr. Howitt's reproofs were of no avail. In the same magazine two years later we have an inspirational address given by Mr. Morse:—

"The angels of the Lord (or Jehovah) are those mighty beings who have graduated on other planets, or other solar systems. . . . The appearance of these special prepared forms. . . . are points of attraction, which, after their disappearance, have been deified as incarnations of Deity and worshipped as such. . . . and not until long after their departure were they exalted to the rank of Deity, and considered to be God manifest. . . . Among these are the Brahma of India, Osiris of Egypt, the Buddhas of the East, and the Jesus Christ of the Christian."—*The Spiritual Magazine*, Sept., 1876.

We now take a step from 1874 to 1900, showing that in their wickedness they

"WAX WORSE AND WORSE."

"Evolution, the mightiest of revolutions, has only come upon the world as yet. We talk of it, but the Christian world toys merely with its deep truths, which upset completely the doctrine of evil, and with this, the devil and blasphemous doctrine of atonement at one sweep have to move out of the way."—*The Two Worlds*, Aug. 26, 1900.

And their evolution is an evolution that will find its terminus in the bottomless pit. That will work a mighty revolution

\* Our capitals.

and avenge all their "hard speeches which they have spoken against HIM" (Jude 13). The writer proceeds:—

"I have come in touch with spirits of all qualities, and have heard diverse stories which yet bore out a form of unity. But St. John the Divine, or whoever wrote the work called 'Revelation,' which has puzzled more brains than it is worth, had crude, delirious dreams, fantastic and irrational—so much of golden candlesticks and seven-headed beasts, and seven seals; lambs with seven horns and seven eyes, and elders with harps and golden vials; dragon cast out of heaven, and keys of the bottomless pit, and the old man, Satan, bound for 1,000 years, then loosed a little season. It all looks as if the writer had swallowed some of those drugs which inflame the imagination, used by easterns."—*The Two Worlds*, Oct. 26, 1900.

In these quotations we have covered a period of forty years. Which voice demands our attention? Judas, or Newton, or Peebles, or Morse. They contradict each other, yet all profess to speak by inspiration, and where is the "reverence" to be found?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. viii. 11).

These are the teachings sent forth from that defiled source of unlawful knowledge, "unclean spirits," whose corrupting influence and power will be felt to a much greater extent as the day of Apostasy darkens. Their voices are listened to as if there were no such things as false credentials. In social or commercial life, the mere affirmation of respectability is not considered enough, and those that are credulous with regard to these matters are the ones to be easily taken in by rogues.

All judicious persons take care to have some confirmation, and examine the claims of those who have nothing more than their own introduction.

It is different with Spiritists; they are ready to swallow any deception, provided it comes from spirits, and the "confidence trick" is very successful to these easily deluded simpletons.

There is a notable case recorded where a similar attempt was made from the same Spiritist head-quarters: "These are the servants of the most High God, which show unto you a way of salvation."

This sounded very orthodox, and seemed to meet all the requirements that would satisfy such as Mr. Waylen. The Apostle knew better, for he commanded the spirit of Python "in the name of Jesus Christ to come out of her" (Acts xvi. 17, 18, R.V.).

For this world's affairs we have "trade protection societies," and other agencies for security against fraud. Spiritists have none.

Mr. Waylen says, "Paul said, 'Try the spirits, whether they be of God.'" It was not Paul that wrote these words. The Apostle John was the channel through whom the Holy Spirit gave this instruction. He informs us why it is to be done. It is because "many false prophets are gone out into the world" (1 John iv. 1). Not spirits professing to have come out of another world. Those who were to be tested were false teachers, and their false teaching took this form, "who confess not that Jesus Christ COMETH in the flesh. This is a deceiver and an antichrist" (2 John 7).

This is teaching which Spiritists accept without exception. We are asked to take their assurances of religious rectitude and the word of their self-constituted ambassadors without a murmur, notwithstanding the conflicting messages they deliver. Such morality is on a par with that of a gang of deceivers, who pass "flash notes," and seek to obtain circulation by endorsing them with the name of perfectly sound establishments of unquestioned credit. Their eyes will be opened one day, when that which they have trusted in comes back to them bearing the stamp "FORGED."

The unprincipled wreckers of former days that allured vessels to destruction by false lights from the shore; or the

abandoned pirate, without a spark of conscience, entrapping his victims by displaying a friendly flag, are just as lawless as these teachers of Spiritism, who are so persistent in their efforts to "overthrow the faith," "deceiving and being deceived" by unlawful commerce with "lying spirits." These are not our assertions: the "charge sheet" is filled in by those who in early days were hoping to guide the movement under the delusion (which many of them discovered at last), that they were the apostles of a *New Revelation*.

## Editor's Table.

### INSETS.

Will our readers please remember that we are not responsible for any "insets" that may be found in this or other copies of *Things to Come*, which are put in by local booksellers.

### THE STATE OF THE DEAD.

In a note on page 43 (October, 1900), we distinctly disclaimed responsibility for "what we have *not* said"; and we claimed to be judged only for what we have "actually said." But it seems that, if we were to draw a picture of a house, we ought not only to write beneath it "This is a house;" but, we ought also to write, "It is *not* a ship," "It is *not* a cow," &c.

Our subject was *Resurrection*; and a plea for its being made the great and blessed hope which it really is. Our subject was not the *conscious or unconscious state of the dead*: and we decline to be drawn into "doubtful disputations." We have left that point quite out of the question, and have spoken only of *Resurrection* as being the time of our entrance on the promised glory. Will our friends please note this fact, and not draw inferences which go quite beyond our simple exposition of definite passages of Scripture.

### REVIEWS.

*The Genealogy of the Patriarchs*. We have much pleasure in recommending these most useful little charts. They are arranged by Miss Ada Habershon, and published by Messrs. Morgan & Scott; price one penny.

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# THINGS TO COME.

No. 79.

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## Editorial.

### "THERE IS ONE BODY."

THESE words commence one of the most precious statements as to our standing in Christ (Eph. iv. 4-6). It begins with the "one Body," and ends with the "one Father" of the whole Family. Father, Son, and Holy Spirit are seen throughout the Epistle to the Ephesians.

We see the FATHER'S love in choosing us to—

Holiness (i. 4),  
Sonship (i. 5); and as  
Objects of grace (i. 6).

We see the SON'S work in

Redeeming us (i. 7),  
Making known the Father to us (i. 9),  
Giving us inheritance in Himself (i. 11).

We see the SPIRIT'S work in "sealing" us, not *after* our believing, but on our believing R.V., "having also believed" (i. 13).

All is heavenly in this Epistle. Five times we have the characteristic word "heavenly," denoting heavenly places or spheres of blessing. They occur alternately concerning *ourselves* and *others*, thus alternated:

Grace. Our covenant blessing (i. 3).  
Glory. Christ's Resurrection and Ascension (i. 20).  
Grace. Our spiritual standing (ii. 6).  
Glory. Divine instruction for heavenly powers (iii. 10).  
Grace. Our spiritual conflict (vi. 12).

Thus the heavenlies are the scene of the three manifestations of Divine grace in Christ Jesus to all the members of the one Body.

They are blessed in Christ (i. 3).  
They are seated with Christ (ii. 6).  
They are victorious through Christ (vi. 12).

This shows that with blessing there must come conflict; but, thank God, we can have no conflict without blessing. When it says that there is "one God and Father of all," it means of all the members of this one Family or one Body of Christ. They have one common bond of life and sympathy, even as they have one Head. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. xii. 4, 5).

And again: "As the body is one and hath many members, and all the members of that one body, being many, are one body; SO ALSO IS CHRIST" (1 Cor. xii. 12): lit., "the Christ," *i.e.*, mystical or spiritual.

"God hath set the members every one of them in the body, as it hath pleased Him" (ver. 18). Observe, it does not say as it hath pleased *them*! but "Him." Oh, what

grief and bitterness there is among the members as to their position. What murmurings and discontent among themselves. What envy and heart burnings—one member thinking another member to be "less honourable." But it is only what "we think" (1 Cor. xii. 23); and that does not make it so. We are poor, foolish thinkers at the best; and what "we think" cannot alter what we are in God's esteem.

The Body is not complete without the Head. The Family is not complete without the Father. Hence the prayer "that the Father of our Lord Jesus Christ, [the Father] of whom the whole family\* in heaven and upon earth is named" (Eph. iii. 15). He, the glorious Head, is "in heaven," and we the members are "upon earth," making this one Family in Him, forming one whole, according to the purpose of God.

There can be no *amputation* in this wondrous Body. It could not be complete were one member to be severed from its great and glorious Head.

It is from the Head that all the members are continually supplied and nourished and guided and directed (Eph. iv. 16). As the head of the natural body is the source of all feeling, influence and sympathy, so is the Lord Jesus Christ the source of all grace and blessing to all the members of His one Body.

True, while on earth they have their "afflictions" (Col. i. 24): some more and some less, just as in the natural body. And sometimes one may feel as if he had more than his share. Paul felt that he had enough to "fill up" any that might be lacking in other members of "His body . . . the Church" (Col. i. 24). In all this the Body is "one" in spite of all the frailties and infirmities of its members: in spite of all their contentions and divisions, and factions and sects, and systems and contending "fellowships."

In spite of all this, there is a real unity; but that unity is only through the Head. This unity is not between the members themselves. It is not between the feet, or between the hands, or between the ankle and the throat. The unity is the unity of *the whole through the Head in which all are united*. Hence this unity can never be broken. We can neither lose it nor secure it, for it is placed entirely beyond our reach and control.

Look at the Seven Unities in Eph. iv. 4-6:—

1. **There is one BODY**, in which all the members are united.
2. **And one SPIRIT**, by whom they are all baptized and builded together (ii. 22).
3. **Even as ye were called also, in one hope of your CALLING**, by God.
4. **One LORD** and Head, even Christ (i. 22; Col. i. 18).
5. **One FAITH**, because Christ the Head is at once the one source and object of it.
6. **One BAPTISM**, that of the one Spirit.

\* Not "every family," as in R.V. See Eph. ii. 21, "all (or the whole) building"; Acts ii. 36, "all (or the whole) house of Israel."

7. **One GOD and FATHER of all** the members of the one Body. **Who is over all**

in Heaven and on earth. Over all their need, all their supply, all their losses and gains; their distractions and disorders without; and, all their discords and dissensions within.

**And through all** the members of the one Body, filling them with all needed grace and gifts, through all their trials and tribulations, all their afflictions and adversities, their sins and sorrows; never leaving them and never forsaking them.

**And in all,** the members, dwelling in them in that new nature which has been implanted within them, uniting them all in Himself, making them the fulness or filling up of Him who filleth all the members of this one Body with all needed blessings and bounties. (Eph. i. 23).

The same Spirit who wrought marvellously in forming the human body of the Lord Jesus (Luke i. 35) now works mightily in forming the Mystical or Spiritual Body of Christ.

He was given "without measure" to Him as the Head. He is given "by measure" to His members.

If they *pray*, it is the Spirit which helpeth their infirmities (Rom. viii. 26).

If they *believe*, it is the Spirit's power in causing the Word to work effectually in their hearts (1 Cor. xii. 6, 7, with Col. ii. 12).

If they *love*, it is the love of God shed abroad in their hearts by the same Spirit (Rom. v. 5).

If they *bear fruit* to God's glory, it is "the fruit of the Spirit" (Gal. v. 22).

There may be, and there is, diversity in the distribution of these gifts; but "all these worketh that one and the self-same Spirit, dividing to every man severally, AS HE WILL" (1 Cor. xii. 4, 11).

The 18th Article of the Church of England says "no one is saved by the sect or religion which he professeth."

No! it is not because we are members of any earthly system or fellowship that we are saved; but it is because we have been made members of the one Body of Christ.

Oh! that we may know by a blessed experience what this means—that we may possess this one faith in one Lord—and have this one baptism of the one Spirit, and know the one hope of this one calling, looking and longing for the day when all man's divisions shall be done away for ever, and the one Body of Christ be "received up in glory" (1 Tim. iii. 16).

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## Papers on the Apocalypse.\*

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### FIFTEEN PRELIMINARY POINTS.

(Continued).

#### XIV.—THE SEVEN ASSEMBLIES AS A WHOLE (i. 11).

**W**E must here, at the outset, remove the greatest source of all the misunderstandings which have arisen with regard to these seven "churches."

The fact of their being called "churches" has naturally led commentators and students of this book to infer that it

\* These papers have been copyrighted in view of their future separate publication.

is the Church of God, or at any rate the historic Christian Church, which is meant.

The difficulty is thus arbitrarily created. The Bible student is at once confronted with an overwhelming difficulty. He has read the Epistles which are addressed to the churches by the Holy Spirit through the Apostle Paul; and, on turning to the Epistles in Rev. ii. and iii., he is at once conscious of a striking change. He finds himself suddenly removed from the ground of *grace* to the ground of *works*. He meets with church-officers of whom he has never before heard; and with expressions with which he is wholly unfamiliar; and he is bewildered.

Two courses are open to him: either to try and force the words into a meaning to suit both, thus lowering the standard of the Church of God, and the Christian's own standing in Christ; or, to invent some purely imaginary interpretation and baseless hypothesis by applying them to Christendom, and holding that instead of seven assemblies we have seven stages of Church history: some going so far as to give the very years which mark off these periods.

Those who feel this to be a very difficult task, and lack the knowledge of history which is absolutely essential to this system of interpretation, wonder why God gave to Jesus Christ to show unto His servants what must come to pass hereafter, and yet expected them to become deep students of history in order to understand what He has revealed!

No wonder that most Bible readers, after struggling for a time with this fantastic idea, give it all up in despair; abandoning the reading of the book, and losing the "blessing" which is pronounced upon its readers.

As a first step toward removing this great evil, let us note at once that the word *ἐκκλησία* (*ecclesia*), rendered "church," is by no means limited to the restricted sense which is thus forced upon it.

*Ecclesia* means simply an *Assembly*: any assembly of people who are *called out* (for that is the etymological meaning of the word) from other people.

Hence, it is used of the whole nation of Israel as distinct from other nations.

The Greek word *Ecclesia* occurs seventy-five times in the Septuagint Translation of the Old Testament, and is used as the rendering of five different Hebrew words. As it is used to represent one of these, seventy times, we need not concern ourselves with the other four words.

This Hebrew word is *קָהָל* (*Cahal*), from which we have our English word *call*. It means *to call together, to assemble, or gather together*, and is used of any assembly gathered together for any purpose. This Hebrew word *Cahal* occurs 123 times: and is rendered: "congregation," 86 times; "assembly," 17; "company," 17; and "multitude," 3 times: but is never rendered "church." Its first occurrence is in Gen. xxviii. 3—"that thou mayest be a *multitude* (margin, *assembly*) of people," i.e., a *called-out people*. That is what Israel was, a people *called out* and *assembled* from all other peoples.

In Gen. xlix. 6 we read—

"O my soul, come not thou into their secret (*Council* or *Senate*); Unto their *assembly* (*Cahal*), mine honour, be not thou united."

Here the word *Cahal* is used, not of all Israel as called out from the nations, but of the *assembly* of those called



out to form the Tribal *Assembly* (or Council) of the tribes of Simeon and Levi.

Then, it is used of the worshippers, or those *called out* from Israel, and assembled before the Tabernacle and Temple, and in this sense is usually rendered "congregation." This is the meaning of the word in Ps. xxii. 22: "In the midst of the *congregation* will I praise Thee"; and verse 25: "My praise shall be of Thee in the great *congregation*."

This is the usage of the word in the Gospels, and even in the Acts of the Apostles before the new use, which the Holy Spirit was going to make of the word, was revealed.

When Christ said, "Upon this rock I will build my *Ecclesia*," He did not use the word in the exclusive sense in which it was *afterwards* to be used, but in the older and larger sense in which the word had been before used, which would embrace *the whole assembly* of His People, while not excluding the future *application* of the word to the Church or Body of Christ when that secret should have been in due season revealed.

When the Spirit, by Stephen, speaks of the *Ecclesia* in the wilderness (Acts vii. 38), he means the *congregation* of pious worshippers of God at the Tabernacle.

When the Lord added to the *Ecclesia* daily (Acts ii. 47), He added to the number of those 120, who first assembled themselves together in the upper room in Jerusalem.

When Saul says he persecuted the *Ecclesia* of God, he does not use the word in the limited sense, which it subsequently acquired after he had received the special revelation concerning it: but in the sense in which it had been used up to, and in which it was used at, that time. It means merely that he persecuted the People of God—the congregation of God. He is speaking of a past act in his life which took place long before the revelation of the secret, and his words must be interpreted accordingly. We must not read into any of these passages that which was the subject of a *subsequent* revelation! which passages are perfectly clear without it. The word *Ecclesia* in the Old Testament, the Gospels, and (for the most part) in the Acts must be taken in the sense of its earlier usage as meaning simply the *congregation* or *assembly* of the Lord's People, and not in the sense which it acquired, after the later and special signification had been given to it by the Holy Spirit Himself.

As we have already abundantly shewn, in the consideration of our foregoing thirteen points, that the Apocalypse is linked on to the Old Testament, the Gospels, and the Acts (and not to the Pauline Epistles), we ought naturally to use the word *Ecclesia* in the sense in which it is there used; and not, surely, in the newer and special sense which it acquired and in which it is used in the Epistles.

In the Pauline Epistles we read nothing about an "angel" as having to do with the churches of God which Paul planted.

But we do meet with the word Angel in connection with the *Synagogue*; (though not in the Old Testament). There, there was an officer, who was called *Sheliach Tzibbur* (שְׁלִיחַ צִבּוּר): *Tzibbur* meaning the *Assembly*; and *Sheliach*, the *Angel* or *Legate* of the Assembly, and the Leader of Divine worship, from שָׁלַח (*shalach*) to send.

The chief officer was the *Archisynagogos*, or "Ruler of the Synagogue"; and after him came the *Sheliach Tzibbur*; or "Angel of the Assembly," who was the mouthpiece of the congregation. His duty it was to offer up public prayer to God for the whole congregation. Hence his title; because, as the messenger of the assembly, he spoke to God for them.\*

When we have these facts to our hands, why arbitrarily *invent* the notion that "angel" is equivalent to Bishop, when there is not a particle of historical evidence for it?

*Episcopi*, or Bishops, are clearly spoken of in other parts of the New Testament (though not in the modern sense of the term. See Acts xx. 28. Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7). But the office of "Angel" in the Church of God is *never used* either inside or outside the Word of God. One might just as well argue for the popular interpretation of the word "angel," from the fact that the word has been so used and applied by the "Catholic Apostolic" Church within recent times.

Add to this the use of the word *synagogue*, which we have in Rev. ii. 9 and iii. 9. Here again translators mislead us. For, while the Greek word occurs 57 times in the New Testament, and is translated *synagogue* 55 times; it is rendered "assembly" in James ii. 2, and "congregation" in Acts xiii. 43.

It should, of course, be rendered *synagogue* in these two places, as well as in all the others, as it is in the R.V. (though in Jas. ii. 2 it has *assembly* in the margin). Had the A.V. so rendered it in Jas. ii. 2 it would have marked and emphasised the fact that James wrote "to the Twelve Tribes which are scattered abroad," and would have shown how his epistle has a present point of appeal to the scattered people,† as well as a direct future application to them, like that of the seven epistles in Rev. ii. and iii. In any case, the use of the word "synagogue" in Rev. ii. 9 and iii. 9 stamps these Epistles as Jewish, Satan's synagogue being put in opposition to the other assemblies.

When the word *Ecclesia*, in the Apocalypse, is rendered "Church," and the word "Synagogue" in Rev. ii. 9 and iii. 9, is interpreted of the church, it is playing fast and loose with the "words which the Holy Ghost speaketh," and which He has employed not only for His revelation, but for our instruction.

We hold that the Apocalypse contains a record (by vision and prophecy) of the events which shall happen "hereafter" in the Day of the Lord; that the whole book is concerned with the Jew, the Gentile, and the Earth, but not with the Church of God, or with Christendom; or with the latter only so far as the present corruption of Christianity shall merge in the great apostasy, and form part of it, after the Church, the Body of Christ, shall have been removed.

But there will be a people for God on the earth during those eventful years. There will be the remnant of believing Israelites; the 144,000 sealed ones; the great multitude; and other bodies of faithful ones who are referred to all through the Book (see chaps. vii., xi., and xii. 17). In

\* See Jennings's *Jewish Antiquities*; and Article *Synagogue* in Kitto's *Biblical Cyclopaedia*, vol. iii., 903.

† As well as saved a great deal of controversy as to the anointing with oil, etc., in Jas. v. 14; and as to "faith" and "works."

which latter passage we read of "the remnant of her (the woman's) seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Will not these need special instruction? Have these been forgotten by Him who sees the end from the beginning? The Pauline Epistles will of course be of use as an historical record of what will then be past, just as we have the record of Israel's history in the Old Testament now.

Our answer to these questions is that God has provided for their instruction, and warning, and encouragement, in the second and third chapters of this book.

Right at the beginning they are the first subjects of Divine remembrance, provision, and care. Their needs must be first provided for, before anything else is recorded of the things which John saw; and there they will find what is specially written for *their* learning.

Even now, the nucleus of this Remnant is being prepared. Hundreds of Jews are believing in Christ as the Messiah, who know nothing of Him as the Saviour. And even among the unbelievers in Israel a political movement is on foot which may speedily lead up to and issue in the events of which Revelation treats.

Of course, this means that we are to consider the *interpretation* of Rev. ii. and iii. as future, and belonging to the "hereafter." As to *Application*, we, of course quite understand, and readily admit that these epistles have been read by the saints of God all through the ages; and all who have thus read them have received a blessing according to the promise. *We* may so read them now, ourselves, and *apply* them, so far as we can do so consistently with the teaching for this dispensation of grace, contained in the Pauline Epistles. *Applying* these thus we leave the full and final *interpretation* for those to whom it will specially belong hereafter.

Few are aware that the evidence as to the existence of these assemblies as churches is very scanty. Indeed, concerning some, not only is evidence wanting; but concerning others it is quite opposed to their ever having existed at all.

Tertullian\* (about 145-220) says that leaders of certain sects, such as Cerdon and Marcion, rejected the Apocalypse on the ground that it could not have been written by John, inasmuch as (among other reasons) there was no Christian Church in existence at Thyatira in the time of John.

Epiphanius (who wrote about A.D. 367) deals with the Alogi, a sect which disputed the genuineness of the Apocalypse, and on the same grounds. He quotes their words: "Moreover, some of them [the Alogi] again seize on this passage in this same Apocalypse [Rev. ii. 18]. And they allege, by way of opposition, that it is again said: 'write to the angel of the Church which is in Thyatira,' although there was no Christian Church in Thyatira. How then could he write to a church which was not in existence?"†

\* *Contr. Marcion* i. 1.

† The following are the words of the Alogi quoted by Epiphanius: "εἰτά τινες ἐξ αὐτῶν πάλιν ἐπιλαμβάνονται τοῦτον τοῦ ρητοῦ ἐν τῇ Ἀποκαλύψει τῇ αὐτῇ. Καὶ φάσκουσιν ἀτιλέγοντες, ὅτι εἶπε πάλιν Ἰνράφον τῷ ἀγγέλῳ τῆς Ἐκκλησίας τῷ ἐν Θυατείροις, καὶ οὐκ ἐνὶ ἐκεῖ Ἐκκλησία χριστιανῶν ἐν Θυατείρῃ, Πως ὦν ἔγραψε τῇ μὴ οὖσα;" Epiphanius *Adversus Haereses*, Book II., Vol. I. Haeres. li. Sec. xxxiii. (Migne's Ed., Vol. xli., p. 945).

The answer of Epiphanius acknowledged the historical fact: but his answer was that St. John wrote to the church at Thyatira, not because it was then in existence, but because it would be at some future time.

We do not see how he could have given a better answer.

In A.D. 363 was held the Council of Laodicea. It was attended by thirty-two bishops of Asia, among whom was the bishop of Ephesus. This Council framed a list or canon of the sacred books, but the Apocalypse was not included in the catalogue.

How can we account for this as a historical fact if these seven churches were all *then existent*, and if these epistles were sent to them at that time, Laodicea being one of them?

The facts being what they are, the enemies of the Bible draw from them an entirely false conclusion. They use them against the authenticity and genuineness of the Apocalypse, and against its claim to a place in the Canon of Scripture.

We, on the contrary, strongly hold the canonicity and inspiration of the Apocalypse, but we use the undoubted historical facts against a false system of interpretation; which is a very different thing.

An opponent of the Bible, in a large and important work, uses the common system of apocalyptic interpretation as an argument against all Scripture. Speaking of Revelation he says, "As all parties admit that it contains the destiny of the Church, each sect has applied it to itself, frequently to the exclusion of all others."

All parties, we are thankful to say, do not admit the popular system of interpretation; and our present object is to show that there is a "more excellent way," not of interpreting it, but of *believing it*; a way which, while it honours it as the word of God, satisfactorily meets the erroneous conclusions drawn from facts.

If these "churches" are future assemblies of Jewish believers on the earth, after the Church has been "caught up to meet the Lord," then all is clear, consistent, and easy to be understood.

The real difficulty is created by attempting to read the Church into the book where it has no place.

As to the "seven lamp-stands," ought not this expression at once to send our thoughts back to the one golden lampstand of the Tabernacle (Exod. xxv. 31-39) ONE lampstand with seven lamps, indicative of Israel's unity in the Land and in the City? Here, the scattered condition of the nation is just as distinctly indicated by the fact that the seven lamps are no longer united in one lamp-stand. The nation is no longer in the Land, for Jerusalem is not now the centre; but the people are "scattered" in separate communities in various cities in Gentile lands. So that just as the *one* lamp-stand represents Israel in its unity, the *seven* lamp-stands represent Israel in its dispersion; and tell us that Jehovah is about to make Jerusalem again the centre of His dealings with the earth.

We must further note that John was not told to send seven separate letters to seven separate assemblies, as is generally assumed and believed. Indeed, the contrary is the fact. The great Voice said, "What thou seest, write in A BOOK and send IT unto the seven assemblies."

Over three-quarters of a million copies of this Book of the Revelation have in the last few years been placed in the hands of the Jews throughout the world. We allude to the Salkinson-Ginsburg translation of the New Testament into Hebrew, published by the Trinitarian Bible Society, and distributed by the Mildmay Mission to the Jews, and by other similar agencies throughout the world.

So that "the book" has been and is being sent to those for whom it was written, and at no distant day many assemblies of Jews will hear and read the words of this prophecy, and a people be prepared who will keep "the words of this prophecy," and receive in a special manner the blessing pronounced in i. 3.

They will be able to understand what is now so inexplicable to Gentile Christian readers. We find nothing in our Pauline Church Epistles that fits into what is said to these assemblies. But those readers will be at once reminded of the various stages of their own past history, and they will find in almost every sentence some allusion to the circumstances in which they will find themselves as described in this book.

We will show this; first, from the references made to their past history; and, when we come to deal with these Epistles separately, we will, in some circumstance in the Apocalypse itself, give a reference to nearly every sentence in these seven Epistles.

## Bible Word Studies.

### "REDEMPTION."

BY THE REV. GEO. A. B. CHAMBERLAIN, M.A., HULL.

OF four words in the Hebrew translated "redeem," the two used most frequently are פָּדַח (*padah*) and גָּאַל (*gaal*).

The former פָּדַח, *to redeem*, with reference to the price paid, occurs in different forms between 50 and 60 times. Its significance is fully borne out in Num. iii. 49: "And Moses took the redemption money (כֶּסֶף הַפְּדוּיִם, lit,—*the redemption-price silver*) of them that were over and above them that were redeemed (פְּדוּיִם, *the redeemed ones*) by the Levites."

In the New Testament the equivalent is ἀγοράζω (*agorazo*), *to be in the market*. Hence, *to buy*. It occurs three times.

Rev. v. 9; xiv. 3 and 4. ἐξαγοράζω (*exagorazo*) *to purchase out*; hence, *to free out of service or bondage*.

Gal. iii. 13: "Christ has redeemed (ἐξηγόρασε) us from the curse of the Law."

Gal. iv. 5: "To redeem (ἐξαγοράσῃ) them that were under the Law."

גָּאַל (*gaal*). *To free*, by avenging or repaying.

The same word is used for the avenger of blood. The cities of refuge in Num. xxxv. 9-15 were provided for those who had unintentionally slain another, to flee into so as to be safe from the avenger of blood.

From the office of GOEL (or Redeemer) devolving upon the nearest male kin; the word is often used in the sense of *kinsman-redeemer*, apart from any idea of blood avenging. Noticeably in such passages as Ruth iv. 4, 6; Lev. xxvii. 13-31; and that remarkable passage Job xix. 25-27: "I know that my Redeemer [גֹּאֵל, *kinsman-redeemer*, the one who shall put all wrongs to right] liveth";—with its wonderful prophecy of Resurrection.

A somewhat corresponding word in the New Testament is

λυτρόω (*lutroō*), *to bring forth a ransom*. In the noun λυτρωσις (*lutrōsis* implying *redemption* from guilt and punishment brought about by expiation. See Luke xxxviii. 21. Tit. ii. 4. 1 Pet. i. 18.

From which also we have

ἀπολύτρωσις (*apolutrōsis*), *redemption, deliverance from guilt*, applying to the whole being, *i.e.*, full redemption.

Rom. iii. 24: ". . . Through the *redemption* (ἀπολύτρωσις) that is in Christ Jesus."

Rom. viii. 23: "*Redemption* of our body."

1 Cor. i. 30: "Christ Jesus . . . is made unto us . . . *redemption*" (ἀπολύτρωσις, *full redemption*).

Eph. i. 7: "In whom we have *redemption*."

" i. 14: "Until the *redemption*" (*full redemption*).

" iv. 30: "Whereby (*i.e.*, the Spirit) ye are sealed to the day of *redemption*" (*full redemption*).

Col. i. 14: "In whom we have *redemption*."

Heb. ix. 15: "The *redemption* of the transgressions."

## Contributed Articles.

### THE EPISTLES TO THE THESSALONIANS.

#### Concluding Article.

2 THESS. ii. 1-12. (*Continued*).

4. As to the apostacy itself, whatever there may be in the Roman Catholic Church (which is not merely a religion, but a State) in a partial or historical foreshadowing of it, or preparation for it, there is only one interpretation of "THE APOSTACY," and that is, the open renunciation of God and of Christ.

Individuals may apostatize. Churches may become corrupt: but THE Apostacy will be marked by the features described in this chapter, *viz.*: the open rejection of all that God has revealed concerning Himself, whether as the God of Revelation, or as the God of Creation.

We see these two great foundations of the coming Apostacy in the secret workings of this lawlessness to-day, and this not in the Church of Rome merely, but in the Protestant Churches!

Time was when the advocacy of this was confined to the platforms of infidelity; but now, from multitudes of pulpits, of churches and chapels alike, Divine Revelation is being replaced by Reason, and Creation is being rejected

for Evolution. Revelation is being demolished and set aside by the Higher Criticism, and Creation is spoken of as "an unphilosophical thought."

And this, mark, not by the open enemies of God and His Christ, but by His professed followers, from high Ecclesiastics of the Church of England to the ministry of the "Free Churches"; whose teachings and writings are more dangerous than those of Bolingbroke and Voltaire, because those who utter these blasphemies (which are of the very essence of this coming Apostacy) and those who are betraying the Church are not only not rejected by Society or ejected from the Church, but are the very ones who are singled out for advancement and promotion; and are cherished and honoured by Society, both in the Church and in the State.

All this is far worse than Romish error. That is defect and excess in matters of doctrine; but this is leading to the rejection of all doctrine, and to destroying it at its very fountain head. Romish error is propagated by men who at least are consistent: we know our foes, and can meet them like enemies in the open. But this essence of Apostacy is proclaimed by the very men who are paid to oppose it; while the poor sheep are actually handed over to the wolves by the very shepherds themselves! These false shepherds spend one part of their time in destroying the pastures of the sheep, and the other part in amusing the goats!

If this is not Apostacy, what is? If these be not the secret (counsels) of iniquity or lawlessness, where are we to look for them? For lawlessness it is. Lawlessness is and will be the great and necessary outcome of the teaching of these false shepherds. "The spirit of the times," which rejects the teachings of "the Spirit of God" in having thrown off the restraints of God and His Word, is not going to endure "the restraints of man!" The two are inseparably linked together, as cause is to effect.

A careful study of Dan. vii., viii., and ix., with Rev. xiii., will show us exactly what this Apostacy will be.

5. The structure of this passage shows us that there are two periods contrasted (verse 7) The *secret* period of its working, and the *open* period of its revelation. We have made this quite clear in the structure and in the translation.

A day is coming, an appointed time, when Antichrist will be revealed, and no longer secretly work, but openly take his seat in "the Temple of God" for the reception of divine honours, exhibiting the proofs that he is God, with all the power and authority given to him by Satan. And, because God does not then and there strike him dead on the spot, the multitude, with all the greater readiness, being penally deluded, believe the lie.

Those who believe the lie do so not from simple ignorance, but because they "love the lie, and have pleasure in iniquity." They are men who will not hear the voice of God, but listen to resisters like Jannes and Jambres: men who seek out and give heed to lying spirits, and reject the Spirit of Truth: men who will not believe "all that the prophets have spoken," but incontinently swallow the monstrous assertions and lies of "The False Prophet."

These are the multitudes who will come under this judgment and "believe THE Lie."

6. The revelation of this lawless one, and the change from the secret to the open phase of his working, will be in its own appointed season.

The popular belief about a *restraining* power which hinders it, and that this power is the Holy Spirit in the church, arises from a misapprehension as to the meaning of the word *κατέχω* (*katecho*) here used. That the church of God is the salt of the earth, and that, while the Holy Spirit abides in it the revelation of Antichrist cannot take place, *is perfectly true*, because the church will be removed before that day can come, as verse 2 clearly states. But that is not necessarily the subject of verses 6 and 7.

Translators and interpreters fail to remember that the word *κατέχω* (*katechō*), which is rendered "withhold" in verse 6 and "let" in verse 7 (and in R.V. "restrain" in both verses), being transitive, must have an *object* or accusative case after it; and, as it is omitted by *Ellipsis*, it has therefore to be supplied in the translation.

The verb *κατέχω* (*katechō*) means *to have and hold fast*. The preposition *κατά* (*kata*), in composition, does not necessarily preserve its meaning of *down*, to hold down; but it may be *intensive*, and mean *to hold firmly, to hold fast*, to hold in secure possession. This is proved by its usage; which clearly shows that restraining or withholding is no necessary part of its meaning. It occurs nineteen times, and is nowhere else so rendered. On the other hand there are four or five other words which might have been better used had "restrain" been the thought in this passage.

Indeed, its true meaning is fixed by its use in these epistles. In 1 Thess. v. 21 we read "*hold fast* that which is good," not restrain it, or "withhold" that which is good! But the idea is of keeping, and retaining, and holding on fast to, that which is proved to be good. So it is in all the passages where the word occurs.\*

This fixes for us the meaning of the verb *κατέχω*, for it cannot be that, in the first Epistle (1 Thess. v. 21) it means to "hold fast" something ("that which is good,") and that in the second Epistle it means something quite different! But WHAT is it that thus holds fast "the man of sin"? and WHO is it that holds fast something which is not mentioned, and which has therefore to be supplied? For, in verse 6, *that* which holds fast is neuter, τὸ κατέχον (*to katechon*), while in verse 7 it is masculine, ὁ κατέχων (*ho katechōn*): so

- \*Matt. xxi. 38. *Let us seize on his inheritance.*  
 Luke iv. 42. *And stayed him, that he should not.*  
 Luke viii. 15. *Having heard the word, keep it.*  
 Luke xiv. 9. *Thou begin with shame to take the lowest room.*  
 John v. 4. *Of whatsoever disease he had (i.e., was held).*  
 Acts xxvii. 40. *And made toward shore (i.e., they held their course, or kept going for the shore).*  
 Rom. i. 18. *Who hold the truth in unrighteousness.*  
 Rom. vii. 6. *Being dead to that wherein we were held (margin and R.V.).*  
 1 Cor. vii. 30. *As though they possessed not.*  
 1 Cor. xi. 2. *And keep the ordinances.*  
 1 Cor. xv. 2. *If ye keep in memory what I preached.*  
 2 Cor. vi. 10. *And yet possessing all things.*  
 1 Thess. v. 21. *Hold fast that which is good.*  
 Philem. 13. *Whom I would have retained with me.*  
 Heb. iii. 6. *If we hold fast the confidence.*  
 Heb. x. 23. *Let us hold fast the profession.*

that in verse 6 it is something (neuter) which holds the man of sin fast, while in verse 7 someone is holding fast to something.

According to verse 6, it is some place out of which he ascends (Rev. ix. 1, 2 and xi. 7), and in which he is now held fast in sure possession until the season arrive when he is to be openly revealed: meanwhile, his secret counsels and plans are already working, preparing the way for his revelation.

The whole subject of the context is the revelation of two personages (not of one), viz., "the man of sin" (verse 3) and "the lawless one" (verse 8). These correspond with the two beasts of Rev. xiii. \*

Thus we have here two subjects: (1) "The Man of Sin" (the beast from the sea, Rev. xiii. 1-10), and the open apostacy which precedes and marks his revelation; (2) "The Lawless one" (the beast from the earth, Rev. xiii. 11-18), and the working of his secret counsels which precedes his revelation; and the ejection of the Devil from the heavens brings it about.

An attempt has been made to translate the words *ἐκ μέσου γένηται* (*ek mesou genētai*) *be taken out of the way*, as meaning, "arise out of the midst." But this translates an idiomatic expression literally; which cannot be done without introducing error. *ἐκ μέσου γένηται* is an idiom for *being gone away*, or *being absent* or *away*.

This is clear from the other places where the idiomatic expression occurs. †

Thus the lawless one is, at present, being held fast in a pit (while his secret counsels are at work); and the Devil is holding on to his position in the heavenlies (Eph. ii. 2; vi. 12). But presently there will be "war in heaven" (Rev. xii. 7), and Satan will be cast out into the earth. Then in Rev. xiii. 1, we read, "and he (Satan) stood upon the sand of the sea" (R.V.) Then it is that he will call up the lawless one, whom John immediately sees rising up out of the sea to run his brief career, and be destroyed by the glory of the Lord's appearing.

7. With this terrible doom of the ungodly before them, the Holy Spirit leads the writers of this Epistle to turn with

\* See the structure of Rev. xiii. in the expository notes, to follow.

† In Matt. xiii. 49, the wicked are severed *from among* the just" (*i.e.*, taken away). In Acts xvii. 33, "Paul departed *from among* them" (*i.e.*, went away). In xxiii. 10, he was taken "by force *from among* them" (*i.e.*, taken out of the way). 1 Cor. v. 2 is very clear, where he complains that they had not mourned that "he that hath done this thing might be taken away *from among* you." In 2 Cor. vi. 17, we are commanded, "Wherefore come out *from among* them and be ye separate." In Col. ii. 14 we read of the handwriting of ordinances which was against us; Christ "took it *out of the way*." We have the same in the Septuagint in Isa. lii. 11: "Depart ye . . . go ye *out of the midst* of her," and Isa. lvii. 1: "the righteous is taken *away from* the evil to come."

The same usage is seen in Classical writers—Plutarch (*Timol.* p. 238, 3): "He determined to live by himself, having *got himself out of the way*," *i.e.*, apart from the public; Herodotus (3, 83; and 8, 22): The speaker exhorts some to "be on our side; but, if this is impossible, then sit down *out of the way*," *i.e.*, leave the coast clear, as we should say, keep neutral and stand aside. The same idiom is seen in Latin—Terence (*Phorm.* v. 8, 30): "She is dead, she is gone *from among* us" (*e medio abiit*). The opposite expression shows the same thing. In Xenophon (*Cyr.* 5, 2, 26), one asks, "What *stands in the way* of your joining us?" (*ἐν μέσῳ εἶναι*).

joyfulness to the saints in Thessalonica; and to all who, like them, know their standing, and blessed hope, in Christ: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification (or setting apart) of the Spirit and belief of the truth; whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our Epistle" (verses 13-15).

And finally, they pray (iii. 5), "and the Lord (the Holy Spirit) direct your hearts into the love of God (the Father) and into the patient waiting of Christ."

He is waiting now and "from henceforth expecting" (Heb. x. 12, 13), and we too are waiting. "As He is, so are we in this world."

With a few admonitions, the Epistle now closes.\*

We have thus come to the end of our studies, to the end of these Epistles addressed by the Holy Spirit to churches, through Paul. We have learned the lessons (or some of them) which he has written for the express purpose of our education as Christians.

We have seen the effect of this teaching in the education and formation of this typical model church. All leads up to and centres in Christ.

"He shall glorify ME" was the Lord's own prophecy and promise concerning the Holy Spirit; and, wherever He teaches and works, that is the one result.

Christ is glorified in this teaching in these seven Epistles. He is our all. The saved sinner is shown the depths of the pit and the miry clay out of which he is taken (Rom. i.). Then he is shown how, according to "God's Gospel," he is justified and saved by God's sovereign grace. Then the standing in Christ which God has given him, by the same free grace, is revealed to him; and he learns that he died with Christ, and has risen with Christ; that, though the flesh is in him, he is "not in the flesh," but seated in the heavenlies in Christ. And now his one blessed hope is to be with Christ and like Christ for ever. This will be only when Christ comes for him. And now, whether he fall asleep, or be alive and remain to that coming, Christ is his hope: he is shut up to Christ. Apart from a Risen Christ, he has not even the hope of rising again (1 Cor. xv. 18). Things may get worse and worse here: but God has called him "to the obtaining of the glory of our Lord Jesus Christ"; and therefore he waits for God's Son from heaven.

This is our blessed hope, to be caught up and taken away from "the evil to come," before it comes.

Not a word does the Holy Spirit say in this Epistle about man's being under probation. He is not under probation.

\* In order to complete the structure, we give in a note

THE EXPANSION OF "c," iii. 6-15 (see page 54)\*

Admonition (*shorter, general*).

c | o | iii. 6. Command concerning separation.

p | 7-9. The example of Paul and his brethren.

o | 10. Command as to non-workers.

f | 11. The example of non-workers, those referred to in "c" (ii. 2).

w | 12, 13. Command as to work.

π | 14, 15. The examples to be shunned.

He once was; but now he is a ruin, a total wreck; and it is just here that "God's gospel" meets him, with the message of the grace of God.

Not a word is said about the world's being in its infancy; or, of its improvement or reformation; for the sentence of its condemnation has been passed, and it only waits now for execution to be put in.

Not a word is said about the world's conversion, or any outpouring of the Spirit on the church. Not a word about an intervening golden age between man's day (1 Cor. iv. 3) and the day of the Lord.

Not a word about all these "fables" of the nineteenth century to which men have "turned their ears" (2 Tim. iv. 4).

There is *no* time or season which hinders our being caught up and gathered together unto Christ (1 Thess. v. 1). There *is* a time and season before "the day of the Lord" can come to this world in judgment. But the reason of its delay is that the cup of its iniquity is not yet full. There lacks yet the Apostacy, the revelation of the Man of Sin, and the Lawless one, to complete the moral transgression and rebellion of the world.

The Thessalonian saints knew all this. Why then should they call in question the doctrine of the Resurrection (Cor.), when that was the very thing for which they looked and waited as the fruition of all their hope?

Why should they turn again to the weak and beggarly elements of this world (Gal.), when the glories of the world to come filled their vision?

Why should they "mind earthly things" (Phil.), when they were thus occupied with heavenly things?

Why should they be spoiled by the teachings of vain and deceitful philosophy (Col.), when they looked for glorious facts and blessed realities?

No divisions had to be reprov'd; for they were "one body in Christ," and walked in recognition of this truth, with one faith and one hope.

No errors had to be combatted; for they were too zealous in serving the living and true God, and in true missionary activity, to be "striving about words to no profit."

They were no dreamers, no mere enthusiasts. But the truth in which they had been brought up kept them sound in doctrine and diligent in service.

If the same soundness and the same diligence is the great need of the church in the present day, then the one abiding lesson of these Epistles to the Church of Thessalonica is this—that holy living and missionary zeal must be the spontaneous working out of that truth which God Himself must first work in us (Phil. ii. 13).

## Questions and Answers.

JOHN viii. 43.

QUESTION NO. 244.

F. L. C., Filmhurst. "Please give a full explanation of John viii. 43: 'Why do ye not understand My speech? even because ye cannot hear my word.'"

From the context we notice that the question was addressed by the Lord Jesus to his *enemies* who sought

His life (verse 40), and with whom He was in controversy. To explain the verse, we have to note

(1) That the word rendered "speech" refers to the *form* or manner of His teaching; while that rendered "word" refers to the *matter* or substance of it.

(2) The word "cannot" implies *inherent impossibility*, as in so many other places (see John iii. 3, 5; v. 19; vi. 44; vii. 34, 36; viii. 21, 43; xii. 39; xiv. 17, etc., etc.).

(3) The verb "to hear," by Hebrew *idiom*, means *to receive, believe or understand*. As in John ix. 27: "I have told you already, and you did not hear (*i.e., believe*)." 1 Cor. xiv. 2: "He that speaketh in an unknown tongue, speaketh not to men, but to God, for no one heareth (*i.e., no one understandeth*) him." Gal. iv. 21: "Ye that desire to be under Law, do ye not hear (*i.e., understand*) the Law?" 1 Cor. v. 1: "It is commonly heard (*i.e., understood or believed*) that there is fornication among you."

With these preliminary remarks the verse means "Why do ye not get to know (*i.e., learn*) my speech? Even because ye cannot receive (or understand) my word: *i.e., my doctrine or what I say*."

Before the natural man can receive Divine truth and teaching he must have an "understanding" given to him (1 John v. 20) by the Spirit of God (1 Cor. ii. 14).

## INVASIONS BY SYRIA.

QUESTION NO. 245.

S. F., Sussex. "I should be glad if you would explain the apparent discrepancy between verses 23 and 24 of 2 Kings vi.: 'So the bands of Syria came no more into the land of Israel. And it came to pass after this that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.'"

This may best be answered by an illustration. After Dr. Jameson's defeat, the bands of the English came no more to raid in the Transvaal. And it came to pass after this that Lord Roberts gathered together all his host, and went up, and entered into the Transvaal.

The bands referred to in verse 23 were *irregular*, and are to be distinguished from the *regular* army of Ben-hadad. These Syrian bands ceasing to enter the land of Israel did not preclude a regular invasion by the king of Syria.

## "JUST LOT."

QUESTION NO. 246.

T. C., Liverpool. "In 2 Pet. ii. 7 Lot is described as a just, righteous man, whereas the record of his life is anything but that."

We have to note (1) that we have not the record of *all* his life. And (2) that if we had it would not be any help in explaining the apparent difficulty.

The answer lies in the definition of "just." We are not "just" or "justified" by *works* alone (Rom. iii. 20; Gal. ii. 16). That is why there are none righteous—"no, not one" (Rom. iii. 23; iii. 10). God justifies the ungodly. Lot, in himself, was neither better nor worse than other justified persons. He seems worse than some, because the Holy Spirit, for our warning, has written down the "worse." If human biographies were as faithful, we should find it difficult to believe how any "life" could be worth writing or reading, and wonder whether any just person (in the sense you use the word) ever lived. Lot was justified. Thank God *that* is written. Therefore I can believe that I am justified. Let us be occupied, not with our (or others') frailties and



infirmities and falls, but with God's grace and goodness and love.

### THE LORD'S DAY.

QUESTION NO. 247.

A. S., Barry. "In regard to the Lord's day, do you not think that all the children of God ought to keep the first day of the week clear from all secular work, and do you not think that we as children of God in this matter ought to avoid as much as in us lies to give offence to others in this matter? Is not Rev. i. 10 the best evidence?"

As a general rule, we decidedly say yes—so long as we hold and understand the higher principle involved in the teaching of Col. ii.

See our remarks upon it in our July number, pages 4-6.

## Signs of the Times.

### POLITICAL SIGNS.

#### A NEW CENTURY

is a Sign of the Times; and, to witness its coming is not granted to every one. None, surely, can pass from one to another without thinking of the fact that it finds the nations armed to the teeth. The last century was marked by wars in its early years, ended by the battle of Waterloo in 1815, and followed by *The Thirty Years' Peace*, which was the title of Harriet Martineau's book, published in 1851, the year of the *first* great exhibition in London, which was to crown that peace, and establish an era of peace and prosperity, where swords were to be beaten into pruning-hooks. The century closes with a peace congress at the Hague, and the civilised world an armed camp, its most prosperous industries being armaments of war. The poet of the Victorian era proclaimed the approaching

"Parliament of man,  
The federation of the world."

The belief that that period was about to set in has been rudely shattered. The promise that the war-drums should throb no longer, and the battle flags be furled has been broken, and one campaign has succeeded another, till the opening century causes men's hearts to fail them as they look into its opening year.

It is also most remarkable that the very building (the Crystal Palace) which was built and used for the inauguration of this new era of peace, is to be used in the first year of this new century for a Naval and Military Exhibition!

All this causes us to fall back upon the "more sure word of prophecy," and look into it with more diligence than ever, while, "according to His promise," we wait for "the Lord Himself" to come from heaven. All our hopes are centred in a Person, in His most glorious and blessed Person. Our being caught up to meet Him depends on no signs, and on no "times and seasons"; therefore, though we realise that we have no wisdom and no might, our eyes are unto Him. May they ever there be fixed.

### RELIGIOUS SIGNS.

#### THE RELIGION OF ENGLISHMEN.

The following from the *Daily Mail*, of August 11th, is instructive though sad reading:—

"What is the religion of the average Englishman? It has been recently stated by an unfriendly critic to be materialistic in practice and agnostic in creed; and a certain amount of heart-searching in church circles has been the result. In fact, a well-known Churchman has

asked whether, while nine-tenths of Church congregations are composed of women, it is worth while putting the question at all."

"The unattractiveness of many Church services" is suggested as one of the reasons. But, alas! the opposite is the truth. It is because these services have been made so attractive that materialists and agnostics have been attracted to our churches and chapels, and the expression, "being religious" has become almost equivalent to being an "Englishman."

#### "WORKS OF DARKNESS."

All the churches are suffering from the gradual declension which is taking place on all hands and in all departments. But, the Church of England, over and above this (which she has in common with other churches), is suffering from a direct attack on the part of the Jesuits. The Romeward movement is not the result of a gradual down-grade movement, but there is a large band of down-right Jesuits, who at first secretly, but now more openly, are doing their fatal work in the ministry of that Church.

The Bishops affect to shut their eyes, and adopt the policy of *Ostrichism*. But there are others whose eyes are being opened.

The Rev. Dr. Cobb (of St. Ethelburga fame) was, until lately, Assistant Secretary of the English Church Union. He has now resigned and given his reasons for seceding from its ranks. In writing these he puts on record some of the doings of the "Ritualistic" clergy, and a terrible revelation he makes from his own official and personal knowledge. He says:—

"One clergyman was found frankly using the Roman Missal; another informing me that when he 'said Mass' he did not 'interpolate much of the English office'; another using Baldeschi as his final authority on ceremonial; another refusing the aid of all Church workers unless they pledged themselves to regular Sacramental Confession; another putting up a copy of a Papal Bull under an innocent picture in his church; another declaring that if he chose to burn lights before any given image, it was nobody's business but his own; another teaching Transubstantiation under that term from his pulpit; another having Benediction with locked doors for the 'faithful' few; another exorcising flowers; another keeping the Feast of the Assumption, or of Our Lady of the Snows, or of the Immaculate Conception; another placing in his Church a Shrine of the Sacred Heart, or inculcating the cult of the Rosary of St. Joseph; and so on."

Dr. Cobb may speak of these as "the eccentricities of individuals," but we see in them nothing but dishonesty of the grossest kind. To honourable Roman Catholic Priests we can give due respect, but these men are *traitors of the deepest die*: taking the bread and the money of a Reformed Church with the object of undoing the Reformation. Such a policy has not one spark of honour, honesty or morality, and would not be tolerated for a moment in the world's affairs of commerce or of business. But, in the Church, commercial and business men tolerate it and condone it.

#### THE PRESS v. THE NEW FREE CHURCH OF SCOTLAND.

A remarkable article in the *Edinburgh Evening News* of Nov. 3 is worthy of preservation, because it draws out and points the moral with regard to the sad fact that the "New United Free Church of Scotland" is deeply tainted with the Higher Criticism. The Editor says:—

"A great deal was said at the ecclesiastical gathering in Edinburgh the other day about the duty of evangelising the masses, and preaching the gospel to the heathen. Has the church a gospel to preach? In its old days the Church had a gospel, and in faith and hope its ministers went to the masses, and preached to the heathen. So long as the Bible was accepted in its entirety as the Word of God, the preacher could go forth upon his mission with apostolic power and fervour. But the case is different when the Church has got nothing but a mutilated Bible. The Higher Criticism, which has the approval of leaders in the Church, has thrown confusion over the entire message, so that the

preacher is no longer sure of his ground. There is so much that is legendary and unhistorical in the Bible that he would be a bold man who would unhesitatingly use the old formula, 'Thus saith the Lord.' The opening chapters of Genesis have been given up by the Higher critics, and the Pentateuch is no longer treated as reliable history. Some ultimate basis of authority the Church must have. What is it to be? The clergy are showing signs of falling back upon *internal experience* as their last line of defence. In this they are simply following the example of the German theologian, Frank, who professed to be able to deduce from *internal experience* the entire scheme of evangelical doctrine. . . . Is such a method reliable? Can man by emotional communings reach a kind of certainty which cannot be reached by purely intellectual processes? What a bond it would be to humanity could a way be found through the emotions to the haven of divine certainty. Unfortunately, men's emotional experiences are found to correspond to their intellectual conceptions in a way which brings back the old confusion. . . . How, then, are we to explain the fact that a Unitarian, who disbelieves the fundamental tenets of the Trinitarian, who refuses to treat Christ as other than a man, has as keen an emotional rapture as the Trinitarian, who holds that his emotional rapture is due to his communion with the risen Christ, the second person in the God-head? The inner experience of the one testifies that Christ was a man; the inner experience of the other testifies that Christ was God. How, too, are we to explain the emotional raptures of a Deist like Rousseau, whose life was by no means saintly? Clearly there is no certainty by this method. Before the United Free Church speaks of evangelising the masses and converting the heathen, it had better get an authoritative gospel, by which it can appeal to the intellects of men. No progress will be made by *emotional* short-cuts to divine knowledge."

### THE ONLY TRUE CHURCH

Seems to be quite like some other institutions we hear of. The *Herald and Presbyter* says:—

"An advertisement in one of our Roman Catholic exchanges gives notice that there will be in a central hall in Philadelphia a 'euchre party,' a 'promenade concert,' and a 'prize cake-walk,' all in aid of 'the Church of the Holy Spirit.' Of old the Lord said to some of His disciples, 'Ye know not what manner of spirit ye are of' (Luke ix. 55). Possibly the men who are concerned in this matter are in a similar condition. We are of opinion that the financial end of the *true* 'Church of the Holy Spirit' is not run by euchre parties, promenade concerts, or prize cake-walks. There seems to be some mistake about the 'spirit.'"

It is difficult to decide between this and the profanity of Tetzal in his wicked traffic of the sale of indulgences. The words of Luther, when he wrote to Spalatin about his conflict with Tetzal, the indulgence-monger, are very appropriate on this matter. "It gives me more difficulty to refrain from despising my adversaries, and so sinning against Jesus Christ, than it would give me to vanquish them. They are so ignorant in things human and divine, that one is ashamed in having to fight with them; and yet it is their very ignorance which gives them their inconceivable audacity and face of brass."

### "CHURCH VAUDEVILLE."

Under this heading, the London *Daily Express* gave the following news on Nov. 27, 1900:—

"The Chicago Baptist Ministers' Association is planning to present sacred vaudeville in the churches in order to increase attendance.

"The Rev. Kittredge Wheeler declared that the theatre was an antagonistic force that the churches must constantly work against.

"The pastors' plan includes singing, concerts on Sunday evenings, biograph and stereopticon lectures.

"One newspaper, in commenting upon the new procedure, remarks that the public may expect to see electric signs in front of churches, and see hoardings covered with bills announcing 'reverent burlesque,' and 'Biblical biographs,' presenting moving pictures of Old Testament scenes."

Another daily paper describes the matter from its own correspondent in New York:—

### "CHURCHES AS VARIETY SHOWS."

"Baptist ministers in Chicago suggest the introduction of theatricals in their churches to rouse the lagging interest of their congregations in religious revivals.

"The clergy suggest that the revivals shall be run as a variety show, and that between the turns the ministers shall appear on the platforms

and exhort their hearers to repentance. A vote will be taken among the congregations, and if they acquiesce the new plan will be put into practice."

The pace is being rapidly increased. We said some time ago that those who cater for the flesh in religious things will have to "increase the dose." All such are like persons on a bicycle—they must either go on or get off. They cannot stand still, and, alas, there is no getting off. It is a mad race of competition now between the churches and chapels themselves, as well as between them and the world. "Get the people in" is the cry. But those who thus get them in cannot be in proper spiritual condition to meet the needs of the anxious sinner, or feed the hunger of the famishing saint.

What some of them do when they "get them in" is shown by the *St. James's Gazette* (Nov. 28, 1900), under the heading of

### "A NOVEL CLERICAL DEVICE."

This is none other than a "monsterphone." The phonograph, having served its purpose as an attractive adjunct to various forms of entertainment, has been annexed by the church. And now at St. Mary-at-Hill, E.C., besides the use of lantern slides and "really good music of a sacred character," the people listen to "short (of course, short) addresses by the Archbishop of Canterbury, the Bishop of Stepney, and other divines—through the phonograph." "The results attained are, on the whole, satisfactory." Whether this is "satisfactory" to the audience, or to the entertainers, or to God, is not stated. We ought to add that the newspaper treats the matter very seriously, and heads it "Mid-day Rest and Devotion."

### SPIRITIST SIGNS.

#### SPIRITIST TEACHINGS: PAST AND PRESENT.

To read over the early writings of Spiritist teachers, and compare them with the teachings now put forth, shows, even from their own standpoint, that degeneration from an ideal then professed is a marked feature in their teachings of to-day.

This must always be the case in everything that has to do with *Religion* of any kind.

"For they will proceed further in ungodliness: and their word will eat as doth a gangrene" (2 Tim. ii. 16, 17, R.V.)

This outbreak of sceptical freethinking which emanated from their own ranks was withstood by many, whose names are scarcely ever referred to by the leaders of to-day.

Dr. Sexton was one of these. He was editor of the *Christian Spiritualist*, and the hope he had was that the new revelation was continuous, following on that already given by God, and which he would not abandon.

The estimation in which he was held may be gathered from an address by Mr. Benjamin Coleman, given at the Beethoven Rooms at the *soirée* of the British National Association of Spiritualists on August 4th, 1874.

"I will content myself by naming one other—(he had just named some)—one who I believe is *destined to do more for the spread of Spiritualism* than most of us, by reason of his practical intelligence, and great facility of conveying his arguments in language so clear that every listener must carry away some portion of the truth he utters; you will no doubt anticipate me ere I mention his name. I allude to Dr. George Sexton."—*The Spiritualist*, Aug. 7, 1874.

We will now refresh the memories of Spiritists with some remarks from the magazine of which Dr. Sexton became editor:—

"A division between the Christian and Anti-Christian Spiritualists is imminent. The latter begin now to manifest such intolerance towards the former that for the two to work together harmoniously will soon become simply impossible. To be a Christian is something like a crime in the eyes of some of the leaders of the movement."—*Spiritual Magazine*, 1876, p. 420.

Yet they would dare to represent themselves as guides of others when in their own camp they have to confess to division, not knowing where to find truth. It is the same confusion to-day.

"We need not regard Spiritualism as a religion; but the religion of the spirit which it teaches, also teaches us to see universal principles and to recognise *glimpses of truth where we find them.*"—*Light*, Nov. 17, 1900.

Has it ever occurred to the editor of *Light* that he must first have a standard of truth, before he is qualified to proclaim that he has found truth. If an explorer goes to search for gold, he must have some test at hand to prove that he has lighted on a lode of the metal. Self-consciousness will not do in this field of research, and it is equally certain it will not do in the other. But

THEIR MINDS ARE DARKENED.

They cannot see that it must lead to this result—everyone arrives at the conclusion that *truth* is just what he is pleased to receive as such; for no teacher dares to present himself and say, "I have the truth, and all else is false." They have cast off those whose effort and hope it was to make it conform to the Word of Truth. Here is the despairing cry of one of the disappointed ones that failed in the attempt:

"Let Spiritualists of the Anti-Christian schools, and the spirits from whom they received their false doctrines, band together as they do to oppose us, we shall survive it; for God is the God of the earth, and of the spirit world as well, and His Providence will not fail. Henceforth our teaching will, if possible, be more marked than heretofore, and we will spare no pains to oppose falsities, in whatever form they may come, whether as the Anti-Christian teaching of Spiritualists, communications full of error from spirits, false doctrines enunciated by trance speakers, or trickery and cheating on the part of mediums. Christian Spiritualists we ask to give us such help as they can, for it is clear we shall get little elsewhere . . . but in the midst of all comes the blessed teaching of the Master, worth all the spirit-communications that were ever made. 'In the world ye shall have tribulation: be of good cheer, I have overcome the world.'"—*Spiritual Magazine*, No. 21, p. 421).

The help he sought was not forthcoming. His conception was too high for his associates. The magazine therefore came to an end.

But when these things are brought before those who claim to be the directors of the movement at the present time, we are met in this way: "Don't judge from its lower phases. You should read the work of

"STANTON MOSES."

This book was published in 1883, under the sign of "M.A. Oxon.," and the title of it is *Spirit Teachings*. The preface gives this account of the production of these teachings:—

"These messages began to be written through my hand just ten years since" (March, 1873).

The writing was in minute characters, "but without serious drain upon the vital powers," requiring no attention on the part of the writer, for he states that, while the writing was proceeding, he was able to read an abstruse book. "It came unsought." His guides—as they are called—were asked this question: "This new revelation of which you speak: is it contrary to the old?"

"The revelations are not contradictory, but it is necessary to destroy man's rubbish before God's truth can be revealed. MAN MUST JUDGE ACCORDING TO THE LIGHT OF REASON THAT IS IN HIM. THAT IS THE ULTIMATE STANDARD. The progressive soul will receive what the ignorant or prejudiced will reject" (page 11).

When this question was asked in a former number of *Things to Come*—"By what standard do you judge in the search for truth"—the reply was, "There is no one standard but truth. This is what we are trying to find" (*Things to Come*, April, p. 120), an answer that can only be called silly. The extract now given from the "guides" of Stanton Moses is something more definite: "Man must judge according to the light of reason that is in him. That is the ultimate standard."

Was ever such wild extravagance perpetrated under the pretence of a "new revelation"? and from what follows it will be seen that these deceiving spirits cannot help shewing that they are nothing but deceivers.

"No doubt there is for you in your present imperfect state

NO SUCH THING AS ABSOLUTE TRUTH."—p. 120.

"We boldly assert that we teach a faith which is more calculated to deter from open sin than any yet propounded for man's acceptance; more real, more comprehensible than any which has yet been put before him. That faith, we say again, is Divine. It comes to you as the revelation of God."—p. 122.

Yet two pages before this, this lying spirit asserted "there is no such thing as absolute truth." Therefore, when he now affirms, that he brings a "revelation of God," it is equivalent to saying that he is the bearer of a message from God that cannot be guaranteed as absolute truth.

This proves the source from which his message comes, for their god cannot speak the truth. The Lord Jesus has settled that question for ever. When the Jews sought to kill Him, and which the spirits would like to do now if they could, He said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own:

FOR HE IS A LIAR

and the father of it" (John viii. 44).

Those who "turn away from the truth" to receive in its place such vicious, accursed teaching as this are on the down grade to lower depths still. Theirs will be a shipwreck indeed. What a blessing it is to be established on the bed-rock of the Holy Scriptures. This is the book these demons can never face, for in it is made known their final doom. The Lord Jesus could compel them to cease their frenzied ravings: "And he suffered not the devils, (demons) to speak because they *knew Him*" (Mark i. 34).

However much they may put on an air of bravado, it is this "Sword of the Spirit" that wounds deeply and meets all their bold blasphemy. "And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" (Matt. viii. 29). This was the Living Word that met them. There is the same power in the *written word* to-day which exposes their vindictive purposes and silences their lying speeches.

But revelations they must have. Any absurdity will please their corrupt minds. God's Word is spoken of in these teachings of "M.A. Oxon." in this contemptuous manner:—

"Were our revelation a blank contradiction of the old, what is that to you? Ours speaks in living accents to your spirit, you know it; . . . The old is dead to you . . . Why embrace the mouldering corpse which was once a *living being*\* instinct with Divine truths.

"Why seek ye the living among the dead? He is not here, He is risen." So, friend, we say to you. Why linger in the dead past, the sepulchre of buried truth, seeking in fruitless sorrow for that which is no longer there? It is risen. It has left the body of dogmatic teaching which once for a restless age enshrined Divine truth. There remains but the dead casket. The jewel is gone. The Spirit has risen, and lo! we proclaim to you sublimer truth, a nobler creed, and a Diviner God."—*Spirit Teachings* by M.A. Oxon., p. 170.

As they will not have the Revelation that God has given to man, and which tells of Sin, Righteousness, and Judgment to come, the spirits supply their minds with others of a different kind. If man's destiny is of no importance in their eyes, it appears that a dog's is. The same number gives the following account of disclosures the spirits are able to communicate:—

"The usual question was put: Is it a spirit?—Yes. What name?—The name Trim was given. 'Why,' said one of the party, 'that was

\* Our italics all through.

the name of Mr. Taylor's old dog. I wonder if it is his spirit? Let us see what Trim has to say. Well Trim, enquired the medium, how are you? Happy was the reply. Any fighting now?—No; peace prevails here. Who killed you?—Trim answered, My new master. Why?—Because he would not pay the dog tax" (*Ibid.*, p. 174).

We have given but very little of the teaching of the one we have been referred to as authoritative on Spiritualism in its higher phases.

Our readers, we are sure, will feel that sufficient evidence has been supplied as to the awful delusions that are fast settling down upon the world, and laying hold of those particularly that have apostatised from the faith. The enormity of such sin must result in judicial blindness. God says, through His prophet Isaiah, "I also will choose their delusions," and the Apostle Paul supplies the reason in 1 Thess. ii. 10-11: "Because they received not the love of the truth, that they might be saved . . . for this cause God shall send them strong delusions that they should believe a lie."

In our next issue we shall deal further with the *Spirit Teachings* of Stainton Moses, which we have been advised to read.

## Editor's Table.

### SPIRITIST MORALITY.

AMONG the many pests that have sprung up to disturb our peace, the "Interviewer" is the most obnoxious. Such an one, by the use of his brother's card, recently obtained an interview with us, and after pledging us to the non-publication of what transpired, forthwith proceeded to send his version of what took place to the leading Spiritist journal, writing to us at the same time to release us from our promise! and calling our attention to the fact that he made no promise! As we are two witnesses (a colleague being present) we flatly deny his unsupported disclaimer. The morality of such a disclaimer, even if true, is no better than the breach of faith.

Having arranged for non-publication of what passed, the interviewer proceeded to say: "I have brought some copies of *Things to Come*, for November, for distribution among my friends, and I have read with interest your remarks in the issue for December." He writes afterwards to say "I used pretty strong language in condemnation of certain phases of Spiritualism, while in your library. I have used stronger to the Editor of the *Two Worlds*. Referring to an experiment described in that unhealthy book, by the late Miss Marryat, bearing the untrue title *There is no death* . . . I said that I thought it was 'utterly diabolical.' That is not mincing matters. Is it?"

"You quote a paragraph from Dr. Newton. Very shocking. . . . You will find another disgusting account of a spirit purporting to be 'brother Jesus' in *Spiritualism Unveiled*, by Miles Grant. I should not have objected if he had said 'Diabolism.'" The Interviewer further asked: "Please do not think that I am the only one who is discontented with the existing state of things among the Spiritualists. There are many others." He went on to complain bitterly that Spiritists were not allowed to present their case in the pages of *Things to Come*. But in vain, for no one who denies the Deity of the Lord Jesus, the Doctrine of the Resurrection, or the Inspiration of the Scriptures shall ever defile our pages.

Their case is *fairly* represented by us. No exception has yet been taken to the accuracy of any of the many quotations we continually give.

Our readers will see that the Interviewer, by such statements as the above, sought to gain our favour and thus elicit something from us which could be used against us. He did not hesitate to do this, and we promptly wrote to the Spiritist Journal to repudiate the account that was printed. The above facts are hardly worth reciting; but they are useful as a practical example of Spiritist Morality.

A man that is guided in his actions by directions he receives from *lying spirits*, will soon show by dishonourable ways the corrupt source from which he had his instructions. The evidence of one which we supplied in our December number, who resigned his membership in the "London Spiritualist Alliance," confirms the truth of this: "I have been led to see how very much deceit and fraud is mixed up and carried on for money-making in the name of Spiritualism." This applies with equal force to interviewers.

Spiritists have to admit that their "platform is infested by undeveloped mediums." We may add to this, and say the same when another noxious parasite invades one's privacy. Under these conditions the outlook as to the advance of Spiritism is fearful to contemplate. Even one of their own writers said: "We have broken into the spirit world on the side on which they keep their lunatic asylum;" or as Mr. William Howitt writes of the horrors he discovered in the movement in his day: "They [the spirits] will come with all their old characters, passions, and weaknesses, and revel in lies, in pretences, in mystifications . . . or even wicked and diabolical annoyances."—*Spiritual Mag.*, p. 350, 1869). Who, then, can wonder that the same awful condition should characterise those who profess to be guided by them?

As to the statement that we do not represent the best sides of Spiritualism, the names of Howitt, Sexton, Mrs. Hall, N. Crossland, and many others prove the incorrectness of such an assertion.

It is this Interviewer who has advised us to read the important work Mr. Stainton Moses. His advice has been taken, and our readers shall know something of the nature of *Spirit Teachings*, as thus authenticated and recommended by MR. HECTOR WAYLEN.

### ACKNOWLEDGMENTS.

From November 14th to December 4th.  
*Thankofferings for "Things to Come."*

	s.	d.
Miss S. . . . .	1	6
Mrs. H. . . . .	1	0
Fleet Paymaster, R.N.	3	6
M.D. . . . .	1	0

### MR. D. C. JOSEPH'S WORK IN HAIFA AND MOUNT CARMEL.

Mr. D. C. JOSEPH writes to us:—

"I am sorry to say that instead of returning to Haifa, I was obliged to return to the Hospital. I am still a sufferer, and I don't know how long. . . . The poor workers in Haifa are in great want. I was obliged to send them another £20, but that will not last long.

"I am ill, and nobody knows where I am or what I am doing."

Mr. F. Newth (of Oakleigh, Grove Road, Sutton, Surrey) kindly acts as Treasurer, and we are glad to know and announce to our friends that arrangements are being made for taking over, and extending, the good work which Mr. Joseph has so well begun.

# THINGS TO COME.

No. 80.

FEBRUARY, 1901.

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## Editorial.

### "AN HOLY TEMPLE IN THE LORD."

THE Church of God collectively is the great subject revealed in the Epistle to the Ephesians.

It is the one Body: consisting of Christ the glorious Head in heaven, and His people the members of that Body on the earth; on which account, this Body is called, in ii. 15, "one new Man": not two (a Bridegroom and Bride), but one. That is why it is said "we are all one in Christ Jesus," and are made in Himself of twain (Jew and Gentile) "one new man."

But this Body is also compared to a building, "a holy Temple" (Eph. ii. 20, 21).

It is said to be built upon the foundation of (*i.e.*, laid by) the apostles and prophets. These cannot be the Twelve Apostles of the Gospels, or the Prophets of the Old Testament; for these were not given by Christ till after His ascension into Heaven. See Eph. iv. 11, which speaks dogmatically of their gift and its special object.

There were "Apostles" other than "the Twelve." Barnabas was an apostle (Acts xiv. 14). So were Timothy and Silvanus (1 Thess. i. 1; and 2 Thess. i. 1, compared with 1 Thess. ii. 6). Andronicus and Junias were apostles (Rom. xvi. 7). So was Epaphroditus (Phil. ii. 25, R.V., marg.), and many others who are unnamed (2 Cor. viii. 23, R.V., marg.)

There were "Prophets" also quite distinct from those of the Old Testament, *e.g.*, Barnabas (Acts iv. 36), Silas and Judas (Acts xv. 32), Manaen and Lucius (Acts xiii. 1), Timothy (1 Tim. vi. 11; 2 Tim. iii. 17, "a man of God," which means a prophet; compare Deut. xxxiii. 1, and 2 Kings iv. 7, &c.), and others (Acts xix. 6).

These laid the foundation of the Church of God, "Jesus Christ Himself being the chief corner-stone."

The Temple of David and Solomon was all of Divine origin. David had it "by the Spirit." "All this," said David, "the LORD made me understand in writing by his hand upon me" (1 Chron. xxviii. 19). In like manner this Holy Temple is Divine in its design. Paul had it also from the Spirit of God; and, we may believe, "in writing." His anxiety about "the books, but especially the parchments" (2 Tim. iv. 13) seems to point to these as the Divine credentials of *his* mission: whereas the Twelve seem to have had in an especial manner the "signs and wonders, and divers miracles" (Heb. ii. 3, 4).

In the Temple of old all was Divinely ordered, the materials, the dimensions, the divisions, the arrangements, the form and the furniture. So with this "Holy Temple."

The stones of the former were "great stones, costly stones, and hewed stones" (1 Kings v. 17; vii. 10, 11). For centuries it remained a mystery as to where they came from; but to-day the dark caverns beneath the city can be seen by the traveller. It is clear that these stones never came out thence of their own power. And it is equally true of "the living stones" who to-day are built into this holy Temple. There was nothing left to chance, or to man's imagination then; nor is there now.

That Temple was built on the spot where Divine judgment had been stayed by the Divinely appointed offering: first by Abraham (Gen. xxii. 2, 14), and afterwards by David (1 Chron. xxii. 1, and 2 Chron. iii. 1).

This Holy Temple also is built on Him, who made the atonement: Christ dead and risen again (Col. i. 14 and 18).

In that Temple of old the stones were first covered over with cedar-wood, and then the cedar-wood (even the whole house) was covered over with gold (1 Kings vi. 15-22), and then it is added (*v.* 18), "there was no stone seen." Of course not. How could there be? Even so it is with the Church of God to-day. Nothing of these stones is seen in the presence of God. All are perfect and unblamable before God. Covered completely with all the merits and perfections and holiness of Christ. "Complete in Him." Oh that we could dwell more on what God has made us to be in Christ; He seeing us only in Him; and we less taken up with the effort to produce something of our own for God to see!

Then remember that everything was done *to* these stones and lofty trees. Nothing was done *by* them. They were torn out of their dark caverns; they were hewn and fashioned there. They were drawn out; and built in; and overlaid with cedar, and covered over with pure gold.

Even so it is with saved sinners. They have been taken out of the hole of the pit to have their place in the Holy Temple. Taken out of darkness, and brought into God's glorious light.

Yes! The stones were dug out, and the lofty trees were cut down (2 Chron. ii. 8, 9, 16). Nothing could be done with them as and where they were. There was only one way from the dark forest of Lebanon to the glorious House in Jerusalem. The axe, stroke by stroke, was laid at their root, until they lay lifeless and helpless; severed entirely from the old root of nature. Then they were dragged down the slopes of the mountains, down into the dark waters of the sea, and thence to Joppa. There was no overland route for a single tree. The axe, the fall, and through the waters of death. And so with the sinner. He, too, must pass through a similar experience. However "lofty" may be his looks or proud his heart, he must be laid low and pass through the waters of death, in Christ. Then in His risen life he can be built into this "holy Temple."

It is against all this that the old nature rebels. Even the old nature in many a saint, as he reads these words, will say it is only "one side" of the truth. It may be so; but it is

the side which most urgently needs to be known in the present day. The other side, man's side, is everywhere put forward, and on every hand. Surely God may have His side put forward for once. It is a high privilege for *Things to Come* to be one among the few to give God all the glory and all the praise.

It is marvellous how the saved sinner will struggle to preserve some little standing in the flesh; and how hard it is for him to reckon that he has died, and been buried, and raised again, in Christ.

How many are dreaming that Christianity will gradually brighten up the dark caverns of this world. But no! dear friends: we point you to yonder risen Christ, and ask you there to see God's chosen corner stone. All must be built upon Him; and all who are built upon Him will be eternally secure.

In this lies the one great contrast between these two Divine Temples.

One would have thought that those great, massive stones would have stood for ever. But no! The traveller to-day cannot see one stone resting upon another stone! Even "Jachin" (*He shall establish*) is gone, and "Boaz" (*In it is strength*) is gone. Not a trace remains.

Most ancient buildings have ruins that can be seen; but there are none here. Other buildings stand to-day which are centuries older than that Temple. But the Chaldeans prevailed against it. "The people of the prince that shall come" completed the desolation.

But not so with this "Holy Temple," of which Christ is the chief corner-stone. God is the builder, and His Spirit indwells this Spiritual House. Its foundation is not in Peter, but in Christ; not at Rome, but in the heavenlies; not on earth, but in Heaven: and, when it is complete, and the last stone put into its place, it will be caught up to heaven.

Not like the city, the Bride, which John saw. That will come down from heaven (Rev. xxi. 9, 10). This will go up to heaven (1 Thess. iv. 16.) It will be indeed a glorious church, not having spot or wrinkle, stain or speck. No trace of sin or grief or sorrow. And this for eternity. And all this for poor unworthy sinners such as we are: "presented faultless before the presence of His glory with exceeding joy."

Well may we join in the ascription which follows:—

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24, 25).

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## Papers on the Apocalypse.\*

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### FIFTEEN PRELIMINARY POINTS.

#### XIV. THE SEVEN ASSEMBLIES AS A WHOLE.

(Continued).

IT is a remarkable fact that *Seven past phases of Israel's history* are referred to in these Epistles: and the *literary* order in Revelation corresponds with, and answers to, the *historical* order in the Old Testament.

\* These papers have been copyrighted in view of their future separate publication.

#### 1. EPHESUS.—THE DAY OF ISRAEL'S ESPOUSALS. (Exodus).

In the Epistle to the Assembly at Ephesus, the reference is to Exodus: to God's love in choosing them out of Egypt, and then making them a nation. See Hos. xi. 1. "When Israel was a child, then I loved him, and called my son out of Egypt." In Jer. ii. 2 we see this "first love," which Jehovah calls "the love of thine espousals." And in Ezek. xvi. we have a full description of the workings and outcome of this "first love." The whole of Ezek. xvi. must be read with Ex. xix. 4-6. It is this "first love" which Israel is here charged with having "left." This is the beginning of all the subsequent evil.

#### 2. SMYRNA.—THE PERIOD OF THEIR WANDERINGS. (Numbers).

In Smyrna, we have a reference to a definite time of trial. In the wilderness it was *forty* years. Here, it is *ten* days. If any wish to make this stand for ten years it must be on their own responsibility. We only press the point that a *corresponding time of trial* is referred to; and that it is a definite and limited time.

We are aware of the "interpretation" proposed as to there having been ten persecutions of "Christians" between A.D. 57 and 284. But unfortunately for this theory, there is nothing said here as to any *number* of separate persecutions; but only as to the *duration* of *one*! It is evident that no system of interpretation which is based on such imaginations will be of any service to us in our understanding of this book.

The "year-day" system, as a *principle* of prophetic interpretation, is a human invention; and as unnecessary as it is mischievous.

When God says a "day" He means a day, and when he says a year He means a year. Even in those very passages where He makes one day to stand for a year, the words are used in each case in their literal sense and natural meaning.

When the spies were gone 40 days, and Israel was made to wander 40 years ("a year for a day"), "day" means day and "year" means year (Num. xiv. 34). Because God thus orders it here, we have no authority to do this *on our own responsibility* in every other place.

When Ezekiel was told to lie on his left side 390 days, it does not mean that he was thus to lie for 390 years! And when Jehovah says, "I have laid upon thee the *years* of their iniquity according to the number of the *days*, 390 days" (Ezek. iv. 4, 5), it is clear that "days" means days, and "years" means years.

And when Ezekiel does the same with respect to Judah, 40 days, Jehovah says, "I have appointed thee each day for a year" (Ezek. iv. 6, and see margin). We have the same plain and literal statement of facts.

When human interpreters take upon themselves to "appoint" the same in other cases, whether 1260 days or "ten days," or any other number, they incur a very grave responsibility. They do not adopt this "system" in other prophecies, and dare not. For when, in Gen. vii. 4, God says, "For yet seven days, and I will cause it to rain on the earth forty days and forty nights," it is said to have been so fulfilled (vers. 10, 12).



When, in Gen. xl. 12, 13, it is said "the three branches are three days," the fulfilment is given in verse 20:—"And it came to pass on the third day," &c. (not *year*).

When God prophesied of the flesh that He would give Israel to eat, the days meant days (Num. xi. 19, 20).

So here, in Rev. ii. 9, "ten days" means ten days: and many Jews in many cities already know what it is to suffer an anti-Semite tribulation for days together. Why not here and under these circumstances?

Haman had *one* day given to him to "destroy the Jews": Why not another "Jews' enemy" be allowed ten days?

And what has this or any such period to do with the Church of God, which has nothing whatever to do with "times and seasons" (1 Thess. v. 1)?

It is quite probable that the time referred to here may be that of Matt. xxiv. 9, 10, and Isa. lxvi. 5.

### 3. PERGAMOS.—THE WILDERNESS PERIOD. (Numbers).

In Pergamos we have the reference to Balaam, which will have its counterpart in a yet future day.

Through "the counsel of Balaam" (Num. xxxi. 16, &c.) Israel was entrapped and led into the worst form of Midianitish idolatry, when "Israel joined himself unto Baal-peor" (Num. xxv. 3).

In the coming future day Pergamos will be in a special manner the seat (or throne) of Satan (ii. 13; and compare xiii. 2), and a form of idolatry more awful than that of Baal-peor will be on the earth. Peter, writing to the Dispersion, tells of this future time in 2 Peter ii., and in verse 15 he speaks specially of their "following in the way of Balaam the son of Bosor."

Jude also connects his description of a similar phase of idolatry with "the error of Balaam" (verses 10-13).

It is clear, therefore, that that special feature of idolatry connected with Balaam's "counsel" is referred to in Rev. ii. 14, and will be revived in the period described in the Apocalypse.

And, as, upon this great evil the special judgment of the "sword" was sent and executed (Num. xxxi. 1-15), so here. He who speaks to the same People of the same evil, speaks also of the same judgment, "I will fight against them with the sword of my mouth" (Rev. ii. 16), which threat will be carried out in chap. xix. 21. This is why we have that special mention of the "sharp sword," describing the speaker in ii. 12, referring to the same feature of the Vision as seen in i. 16.

### 4. THYATIRA.—THE PERIOD OF ISRAEL'S KINGS. (1 and 2 Kings).

In the Epistle to Thyatira we have the reference to another and more intensified form of idolatry as developed and established in the days of Ahab, king of Israel; another who, like Balaam, "made Israel to sin" (1 Kings xvi. 30).

Ahab was the first king who officially introduced and organised the most abominable form of heathen idolatry that the human mind ever conceived (1 Kings xvi. 33). See Revised Version, where the special significance of this abomination is conveyed and contained in the word "Asherah." To particularise on this form of idolatry would be only to defile the mind. The Lord Himself in this Epistle (Rev. ii. 20-24) gives a clue to it. We may,

perhaps, add that what was introduced into Israel by Balaam (see Rev. ii. 14) became elevated into a national religious system under Ahab and Jezebel, as it had long been recognised among the heathen nations around.

What that religious system of licentious idolatry was is well known; but something may be gathered from a recently discovered Papyrus,\* containing about a sixth of the *Ascension of Isaiah*, which had before been known only in an Ethiopic Translation (except a mutilated and worthless Greek recension from a 12th century Lectionary in Paris). The origin of this Papyrus is very ancient, and its historical facts may be taken as correct, separated from its vaticinations. It says, speaking of the condition of things in the days of Israel's Kings—"And Manasseh turned aside his heart to serve Beliar [*i.e.*, Belial]; for the angel of lawlessness who ruleth this world is Beliar, whose name is Malambúchús. And he delighted in Jerusalem because of Manasseh, and made him strong in his apostasy and lawlessness, for it was spread abroad in Jerusalem. And sorcery and magic increased, and divination and auguration and fornication and the persecution of the righteous at the hands of Manasseh . . . And when Isaiah, the son of Amoz, saw the lawlessness which was being committed in Jerusalem, and the worship of Satan, and his triumph, he withdrew from Jerusalem, and settled in Beth-lehem of Judea."

The Papyrus goes on to speak of Zedekiah, the son of Chenaanah, as being "the teacher of the four hundred prophets of Baal;" and tells how Isaiah "called Jerusalem Sodom, and the rulers of Judah and Israel he named people of Gomorrah." This was of course in reference to the special sins of Sodom and Gomorrah. See Isa. i., &c.

Many proofs abound to show that some similar system will yet be revived. None can be imagined which would more quickly and universally take hold upon the world, and unite all communities—and even the worst of characters, by making all, thus, to become *religious*, and yet able to degrade and gratify the instincts of human nature *under the guise of religion*.

Nor can we conceive any form of corruption which would mark off the People of God more effectually and cause them to be separated from the abounding wickedness around them.

This is the best explanation which can be given of those solemn verses Rev. ix., 20, 21; or rather, it is this passage which is itself the explanation of the awful character of Antichrist's great universal system of Religion, which even God's plagues, up to the point of time there referred to, will have failed to remove, and which will call down the yet greater judgments of "the seven vials."

These verses (Rev. ix. 20, 21) are so weighty that we must quote them in full.

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils (R. V. marg. *demons*), and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

\* Now in Lord Amherst's collection, and published under the title of the *Amherst Papyri* (Oxford Press).

Our point, however, must not be forgotten, which is, to draw attention to the fact, that the mention of this evil in these Epistles corresponds with the historical order in Israel's history in the Old Testament.

5. SARDIS.—THE PERIOD OF ISRAEL'S REMOVAL.  
(1 and 2 Chronicles).

We have had four references to Israel's history in the Old Testament, and as *four* is the number connected with the earth, so these four have been connected with Israel in the earth and the Land; and with the culminating sin of departure from the love of God manifested to the Nation. Israel had "left her first love," forsaken God, and joined herself to idols in the most abominable form.

This is the climax of Israel's sin. All else in his history is judgment, until Israel is removed from the Land and taken away out of God's sight. His name is practically blotted out, never again to be a separate ten-tribed kingdom. So blotted out in fact that men speak to-day of the lost\* ten tribes.

Indeed, the prophecy of Deut. xxix. 20 is fulfilled, not only as to the individual and to the Tribe; but there is an application to the whole nation. In Deut. xxix. 18, 20 (17, 19) there is the threat to blot out the name of the "man" or "tribe" who should introduce idolatry. As a matter of fact, the Tribes of Dan and Ephraim were the first to introduce it; and their names *are* blotted out from the tribes of those who are to be sealed in Rev. vii.

It is in this Epistle, next in order (to the assembly at Sardis) that we have the reference to this silence, in the promise to the few names of such as have not defiled their garments: "He that overcometh . . . I will not blot out his name out of the book of life, but I will confess his name before my Father and before his Angels" (Rev. iii. 5).

6. PHILADELPHIA.—THE PERIOD OF JUDAH'S KINGS.  
(2 Chronicles).

We have had two references to Israel's history, and now we are to have two references to Judah's, and these refer, not any more to failure, sin and judgment; but to the hope of restoration and blessing.

As Ahab, king of Israel, was the first to introduce and establish the Asherah worship, so the reference here, in the Epistle to the assembly in Philadelphia, is to Hezekiah, king of Judah, who did so much to destroy it and cast it out.

In 2 Chron. xxxi. 1. Hezekiah "brake in pieces the pillars (marg., *obelisks*), and hewed down the Asherim" (R.V.).

His two predecessors, like himself, are described with special reference to their connection with the Temple and with the Temple worship. Indeed, these three kings of Judah are linked together as being three of the four reigns in which Isaiah prophesied, namely, "Jotham, Ahaz, and Hezekiah" (Isa. i. 2).

Jotham "entered not into the temple of the LORD" (2 Chron. xxvii. 2).

Ahaz "shut up the doors of the house of the LORD" (2 Chron. xxviii. 24).

\* Not that they are "lost" in the proper sense of the word: but the proverbial expression is significant.

Hezekiah, at the beginning of his reign, "in the first year, in the first month, *opened* the doors of the house of the LORD" (2 Chron. xxix. 3).

In Isa. xxii. 22 there is a further reference to this point. Shebna, the Treasurer, had misused his trust for his own glorification (see Isa. xxii. 15-19). On this account, he was ordered to be deposed, by Divine command, and "the key of the house of David" was laid upon the shoulder of Eliakim, the son of Hilkiyah (vers. 20-25): "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut, and he shall shut, and none shall open" (ver. 22).

Eliakim means *God will raise up*: and there can be no doubt whatever that we have here a prophetic reference to Christ, whom God would raise up. Indeed, the whole passage (vers. 20-25) reads more like prophecy than history; and points very distinctly forward to the Temple which He Himself will build, and will fill with His glory.

It is remarkable to notice how, in writing to this Assembly in Philadelphia (Rev. iii. 7), the Lord takes these very words and applies them to Himself, saying: "These things saith he . . . that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

The reference here to Isa. xxii. 22 is unmistakable, and it is clear that we have a reference to another and subsequent, but closely connected, event in the Old Testament history.

With this reference we can understand the announcement to the Assembly of Philadelphia in Rev. iii. 8: "Behold, I have set before thee an open door, and no man can shut it."

And we can understand also the reference to the Temple in the promise, "I will make him a pillar in the temple of my God, and he shall go no more out" (Rev. iii. 12).

We are taken right on, beyond Jerusalem and its Temple, to the days of final blessings, even to the new Jerusalem and "the Temple of my God," when Is. lxii. 2 shall be fulfilled: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name."

When this is exactly what is promised in Rev. iii. 12, "I will write upon him my new name," it is difficult to understand how such a promise could ever have been diverted from Israel to the Church; taken away from what it is directly associated with; and applied to that with which it has no connection whatsoever.

7. LAODICEA.—THE PERIOD OF JUDAH'S REMOVAL.  
(The Minor Prophets).

We reach, in this last Epistle, the lowest point of Judah's degradation, in that long line of departure from God, from the day Israel left her "first love," even the day of her espousals, when brought forth out of Egypt, down, down through one vast scene of idolatry and judgment, until we find the nation described in the Epistle to the Assembly in Laodicea in a condition of spiritual destitution such as characterised the People in the period of the Minor Prophets.

Indeed, so complete is the correspondence, that we should have to take the Epistle sentence by sentence, and

put the passages from the Prophets side by side. We give one or two as examples :

Rev. iii. 17.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Hos. ii. 5, 8, 9.

"For their mother hath played the harlot; . . . for she said, I will go after my lovers that give me my bread and my water, my wool and my flax, mine oil and my drink . . . For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and and will recover my wool and my flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers," etc., etc.

The whole of Hosea ii.—v., xii. 8, etc., must be read to see the pointed reference to this stage of Israel's condition. Compare also Hag. i. 6. Jer. xiii. 25, 26; v. 27. Zech. xi. 5, 13-18.

Rev. iii. 18.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Rev. iii. 19.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Compare with this Is. lv. 1, 2. Hos. ii. 3. Jer. xiii. 25, 26. Isa. lix. 10; lxvi. 17. See also Mal. iii. 3.

Isa. xliii. 4.

"Since thou wast precious in my sight, thou hast been honourable, and I have loved thee."

So Deut. vii. 8; Deut. viii. 5: "Thou shalt also consider in thine heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee."

Mal. iii. 7.

"Return unto Me and I will return unto you" is another form of Rev. iii. 19.

In verse 16, the Lord speaks of spueing out the angel. This is the very expression used prophetically in Lev. xviii. 25-28 of Israel; where Jehovah warns that, if they adopted the abominations of heathen idolatry, the Land might spue them out (compare Jer. ix. 19. Ezek. xxxvi. 13, 17).

All this shows that the references in this last Epistle do not in any way fit the Church of God, but agree in every particular with Israel's history, and are referred to so as to enlighten them from their own past history, and thus warn them as to future evils which will then surround them.

When the Church has been removed, and Israel is again dealt with, the religious condition of the nation will exactly correspond with its condition at the Lord's first coming.

There will be, as there was then, plenty of religion. Isa. i. 10-15 minutely describes the state of things, as they were then, and will be again in the future.

The truth of "this prophecy" will be amply evidenced—"Thou sayest, I am rich, and increased with goods, and have need of nothing."

The Pharisee's prayer (Luke xviii. 11, 12) exemplifies it. The parables of the great supper, the wedding garment, etc., describe it. The people were blind. The answer to the question, "Are we blind also?" (John ix. 40, 41) proves it.

The call to the wedding feast will be, as then, individual. Matthew was called, Zacchæus was called, and many others; and those who heard that call were unable to resist its commanding and enabling power.

It is the great wedding Feast of Rev. xix. 9 to which the parables pointed.

These "servants," to whom this Epistle is addressed, will understand the solemn warning, "Behold, I stand at the door, and knock." To the twelve tribes scattered abroad it was announced "the judge standeth before the door" (Jas. v. 9).

The then nearness of the Judge is the thought conveyed in this announcement. He was then near at hand, and ready to be revealed.

We are aware that the warning in chap. iii. 20, "Behold, I stand at the door, and knock," has been universally interpreted of the nearness of the *Saviour* in grace to those living in this present Dispensation.

But all through these seven Epistles the Lord is in the character of a Judge rewarding His "servants" according to their "works." To those looking for Him and ready to receive Him, He appears according to His promise in Luke xii. 35-40. "Let your loins be girded about and your lights burning: and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that *when he cometh and knocketh*, they may open unto him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: Verily I say unto you, that he shall gird himself and *make them to sit down to meat*, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." Here, we have the "Son of Man"; the "servants"; the illustration of the "thief"; the "watching"; the "knocking"; the "opening," and the "sitting down to meat." Surely we have in Rev. iii. 20, the fulfilment of this prophecy.

How simple it all is when we look at this Epistle as relating to backsliding Israel, and read it in the light of the Prophets and the Gospels. How much more satisfactory to find these illustrations in the Old Testament Scriptures, instead of being occupied with the conflicting and fanciful references to certain phases of ecclesiastical history, which have no foundation whatever beyond human imagination. All is confusion as to interpretation, and error as to doctrine, the moment we introduce

the Church or the present dispensation into these Epistles.

We have seen enough in the consideration of this fourteenth point to furnish us with further evidence that the Church is not the subject of the Apocalypse.

The same is seen when we look at our last point, viz., the order of the *promises* contained in these Epistles.

We have treated them separately in our fifteenth point, because of the contrast in their presentation of the same truth.

## Contributed Articles.

### THE OTHER PAULINE EPISTLES

(NOT ADDRESSED TO CHURCHES).

HAVING seen and considered the Epistles addressed to churches by the Holy Spirit through Paul, it remains now only to say a few words on the other Pauline Epistles.

What place do they occupy?

What mission do they discharge?

The answer is that they are remarkable, not so much for what they contain as for what they do *not* contain.

When the Church shall have been caught up and gathered to the Lord, the seven Church Epistles will be only of historical interest and use to those who are left on the earth to go through or come out of the Great Tribulation; just as the historical books of the Old Testament are of use and interest to us now. Whatever there may be in them then by way of *application*, the *interpretation* will necessarily go with the Church for whose special instruction they were given.

This, then, is the gap to be filled by the other non-church epistles, especially that to the Hebrews.

There will be those on the earth who will "learn righteousness," and be saved, though not to the position which the Church will occupy. There are "many mansions" in the Father's house; and the position occupied by the Church will be occupied by none other.

There will be those who come out of the Great Tribulation (Rev. vii.). There will be the 144,000 of Rev. vii. and xiv. These will need the Word of God. These will need truth which they may not only *apply to*, but *interpret of*, themselves.

This is where the other New Testament writings will come in; especially John's Gospel, the Epistle to the Hebrews, and the Epistles to the Seven Assemblies in Rev. ii. and iii. While there is every truth in them that they will need, there is nothing that will interfere with their standing in the slightest degree. That is why (we believe) there is no reference to the Mystery, and no mention of the Church of God, or the Body of Christ, in those writings, and no Church truth or teaching as such. Nothing about the members of the Body having died or risen with Christ (for we shall have actually then risen). Nothing about being seated by faith in the heavenlies in Christ (for we shall be actually seated there with and in Christ). Nothing about Jews and Gentiles being "one body" in Christ, "one new man";

(for the Church, composed of both, will be in heaven; and the Jews, as such, on the earth).

Hence it is that in the Gospel of John there is so little in common with the other three Gospels. Nothing recorded in them is repeated in John which would have interfered in any way with the teaching that will then be required; nothing to mar that teaching, or make it difficult.

So with Hebrews. Paul's name is specially associated with the seven church epistles. He was the chosen vessel by which the Spirit would instruct the Church of God; and make known the revelation of the Mystery, and the truth concerning the one Body of Christ. This, we believe, is the reason why Paul's name is omitted from that epistle; and, though it was written by him, he is thus, personally, dissociated from it.

But let no one wilfully or ignorantly mistake our meaning.

The whole of John and Hebrews is *for us*, for the Church here and now, all is needed by us: but, while they do not contain ALL the teaching that we need, so neither do they contain ANY that will not be needed after the Church has gone.

That is why we said that those writings are remarkable and noticeable, *not for what they contain, but for what they omit.*

Why is it that Heb. vi. and x. are the constant perplexity of uninstructed Christians?

Why is it that what is true in Heb. vi. 1-8 and x. 26-31, of those to whom they are to be interpreted, is used to upset what is equally true of us in Rom. viii., which is to be interpreted only of the standing of those who are members of the Body of Christ? Both Scriptures are true if we thus rightly divide them, and interpret them of those to whom they are respectively spoken.

We will speak of this more fully in our next number, which will be on the special place and teaching of the Epistle to the Hebrews.

Any other explanation of the difficulty (for difficulty it is, and is felt to be by thousands of Christians,) is at the expense of truth. Either Heb. vi. and x. and John xv. 6 are apt to get explained away, and the awful warning made of none effect: or Rom. viii. is explained away; and then we are robbed of the eternal security and preservation of those who are in Christ.

How much better and easier to accept this explanation: which is in obedience to 2 Tim. ii. 15; in harmony with the teaching of the other epistles: and leaves the truth of each untouched and untarnished, to have all its blessed effect and wondrous power?

It is an explanation, which rightly divides the word of truth (or at any rate attempts and strives to do so); leaves each truth in the full possession of those of whom it is to be interpreted; yet robs neither party of one truth, or any fraction of truth, which properly and correctly belongs to it.

The Three Pastoral Epistles are needed and useful as revealing the corruption which was so soon to follow the revelation of the Mystery.

In the first Epistle to Timothy the Church of God is seen for a few brief moments in its *rule*; while in the

second Epistle it is seen in its *ruin*. The Mystery is the good deposit which was committed to Timothy (2 Tim. i. 12, 14, R.V., margin); but no sooner is it mentioned by name in 1 Tim. iii. 16 than the Mystery of Iniquity is revealed in the next chapter.

The Second Epistle to Timothy completes the picture of the *ruin*, and exhibits the four downward steps which lead to judgment:—

1. In 2 Tim. i. 15, we have the departure from the Pauline teaching.
2. In 2 Tim. ii. 17, we have the mischievous working of those who "err concerning the truth."
3. In 2 Tim. iii. 8, we have the opposition of those who "resist the truth."
4. In 2 Tim. iv. 4, we have the apostasy of those who "turn away their ears from the truth and shall be turned unto fables" (*lit.*, myths).

This fills up the details of the picture, and contains the substance of all Ecclesiastical history. It is Divine Church history in brief.

One other point has to be carefully borne in mind: and that is, that none of these seven churches, and certainly not that of Thessalonica, ever possessed the four Gospels as we have them. Not one of them, not even the Apostle Paul himself, ever saw John's Gospel!

And yet they were perfect churches. The church of the Thessalonians, as we have seen, remarkably so. A model church indeed. Specifically called a *τύπον* (*typon*) *type*, i.e., a typical church (1 Thess. i. 7). So that it was, and of course is, possible to have a perfect model church without having the four Gospels before its members! This could not have been if the newly-invented cry of the present race of teachers be correct. On every hand we are told we must go back to "the teaching of Jesus"! These churches could not do that! There was no record of it extant to which they could go back! And yet they flourished.

The Ascended Christ, the Head of the Body, *at once* "gave gifts unto men" (Eph. iv. 11. 1 Cor. xii. 28, &c.), and these were for the express purpose of edifying or building up the Body; while the Holy Spirit used those gifts, and imparted all the instruction needed by the newly-planted churches.

And yet to-day the four "gospels" are looked on as specially containing "the gospel of God." But this is far from being the case. The Gospels are the completion of the Old Testament history as well as the beginning of the New. The King and the Kingdom had been prophesied and promised all through the ages. At last He came. "He came unto His own (possession), but His own (people) received Him not" (John i. 11). Indeed, they rejected both Him and His kingdom, and put Him to death. This is not good news, but terrible in the extreme. Then, after His ascension, the King and the Kingdom were again proclaimed as ready to be revealed on the repentance of the nation (Acts iii. 20, 21), and He was again rejected, His messengers being persecuted and killed!

Then, after all that, and in spite of all that, we open the first Epistle—the Epistle to the Romans, and hear the special message delivered to the churches:—

"Paul, a servant of Jesus Christ,  
By Divine calling—an Apostle,  
Separated unto THE GOSPEL OF GOD."

Here is the declaration of the grace of God: showing how He could and would save sinners in spite of all; and how He could be "just, and the justifier of him that believeth in Jesus."

And yet, the gospel is seldom preached from this Epistle, where it is all contained! It is more often preached from incidents in the gospel history: though, of course, it is even then impossible to preach it properly without referring more or less to the epistle to the Romans. Here we have Ruin, Redemption, and Regeneration in all their fulness laid open to our view, and impressed upon our hearts.

Thus the four Gospels and the Epistle to Hebrews are shown to have their own proper place and *interpretation*; and though we may and ought to *apply* every word in them so far as it is in accord with our own Church Epistles, specially written, not only *for* us, but *about* us, we must leave the *interpretation* to those to whom it belongs; and neither rob them of what is their own, nor use what is true of them to destroy that which is equally true of us.

### NO MILLENNIUM WITHOUT THE LORD JESUS CHRIST.

MAN FAILS UNDER EVERY DISPENSATION.

- I. Man placed in Eden. Result, Thrust out under the curse. (Gen. iii. 24).
- II. Man left to himself. Result, The deluge. (Gen. vi. 13).
- III. Man under the patriarchs. Result, "A coffin in Egypt." (Gen. l. 26).
- IV. Man under the law-giver. Result, "Weeping." (Deut. xxxiv. 8).
- V. Man under the judges. Result, "Every man did that which was right in his own eyes." (Judges xxi. 25).
- VI. Man under the kings. Result, "No remedy." (2 Chron. xxxvi. 16).
- VII. Man under the prophets. Result, The nation ejected. The king a captive, and a curse threatened. (Jer. lii. Mal. iv. 6).
- VIII. Man under the gospels. Result, The Prince of Life rejected and departing (Mark xvi. 19).
- IX. Man under the Apostles. Result, The chief of the Apostles a prisoner at Rome. (Acts xxviii. 16).
- X. Man after all the lessons of the past. Result, "Many run to and fro," "knowledge increased," "iniquity abounding," "false Christs," "false prophets," "betrayers," "persecutors," "wars," "famines," "woes," "earthquakes," "pestilences," "dogs," "sorcerers," "whoremongers," "murderers," "idolators." (Dan. xii. 4. Matt. xxiv. Luke xxi. Rev. xxii.).

The close of the Old Testament (A.V.). A promise and a warning. (Mal. iv. 5, 6).

The close of the New Testament. A warning, a promise, and a yearning. (Rev. xxii. 18, 20).

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## POSSESSION AND EXORCISM.

BY D. M. PANTON.

POSSESSION by demons was no figure of speech on the lips of our Lord. The demoniac—not of necessity a great sinner\*—might be epileptic (Mark ix. 17-26; Matt. xvii. 18), deaf and dumb (Mark ix. 17, 25. Luke xi. 14), blind (Matt. xii. 22), or insane (Mark v. 3-5, 15).† Aggravated symptoms followed on more numerous possession (Matt. xii. 45). The bulk of the demonic legion may be conjectured from the fact that the demons *entered into* two thousand swine (Mark v. 13). Personality thus became confused. "Let us alone," cried a single spirit; "what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God" (Mark i. 24). Resistance offered to the invading influence appears to result in the suicidal confusion of the demoniac. Modern "mediumship" is voluntary, and thus no conflict of will ensues; no struggling of rival powers over their unhappy prey; and thus "mediumship" is shorn of the convulsive sufferings of demonic possession. The false prophets rarely showed, and then for different reasons, with foaming mouth and self-inflicted wounds. Desire of obsession is a demonic characteristic. Unclean spirits, apparently once embodied, re-ignite in the "medium's" bosom their faded fires, and infest the acquiescent mind in multitudinous presence; or, if thwarted, bind down the hatchways of the mind, while without pilot and without helm, the captive craft drifts through the conflicting storm.

Modern demoniacs in the earlier sense, however, are not wanting. "Mediumship" has supplied American asylums with thousands of lunatics.‡ "It may well be a question, moreover," writes Dr. Trench, "if an apostle, or one with apostolic discernment of spirits, were to enter into a mad-house now, he might not recognise some of the sufferers there as 'possessed.'"§ This was also the opinion of Dr. Forbes Winslow and Sir Risdon Bennett.|| Spiritualists¶ and Theosophists\*\* admit it; as do also the spirits themselves.†† Professor William James has recorded an aggravated case. Wild delirium; a tearing off of all clothes; hair plucked out, and arm pounded and bitten; blindness;—these,

\* See Trench, *On the Miracles*, p. 169.

† Yet epilepsy (Matt. iv. 24), and derangement of the senses (Luke xviii. 35) were often treated by our Lord as natural maladies, and sickness was kept separate from possession (Mark i. 32).

‡ *Edinburgh Review*, July, 1868. Spiritists have sharply criticised the *Edinburgh Review*, yet I hold in my hand a letter from the foremost English Spiritualist, in which he says:—"I have known of cases in which too rash a dabbling in these matters has had serious effects, ending in lunacy."

§ *On the Miracles*, p. 175.

|| *Diseases of the Bible*, p. 80.

¶ Edmonds, *Letters on Spiritualism*, p. 192.

\*\* *The Perfect Way*, p. 78.

†† *Spirit Teachings*, p. 23.

manifested through channels of supernormal powers, knowledge of unknown languages, and sight with closed eyes, revealed the awful passions of evil powers; who, as the record shows, disputed for possession of the victim's very limbs; thus disported for several years, and gave purported messages of the dead.\*

The subjection of unclean spirits to disciples of Christ is clearly asserted in Scripture. Demons *recognise* the name of Christ (Acts xix. 15, see Greek); the evil spirit could not fall on false prophets unpermitted (1 Kings xxii. 22); the swine were safe until the Lord spoke (Matt. viii. 31); even Satan might not touch Job, until God had said, "He is in thine hand" (Job ii. 6). It is ever *ἐδούθη*. Nor can any approach be made to organised modern intercourse without, on the human side, free consent and often persistent effort. But unclean spirits are explicitly subordinated to the Christian. This authority was delegated to the twelve (Matt. x. 1, 8); to the seventy (Luke x. 17); finally, to all believers (Mark xvi. 17); and embraced *all* demons (Luke ix. 1). The believer is indwelt of the Holy Ghost; and "greater is He that is in you than he that is in the world" (1 John iv. 4). But invocation of the Lord's name must be with *faith* (Acts xix. 15), which is still perfectly effectual †; in obstinate cases, with *prayer* (Mark ix. 29; cf. Zech. iii. 1, 2. Jude 9). We are never told to *plead* for the spirits; but to *exorcise* them (Matt. x. 8).‡ This authority of disciples, however, is no source of exultation (Luke x. 20): it is fraught with the mystery of a far-off fall, and clouded with the shadow of a sombre destiny, that must bring a chastened sorrow to the heart of the redeemed. The demons' choice has been to become, and to remain, *the power of the enemy* (Luke x. 19). Exorcism does not appear to have been exclusively a miraculous gift. Faithful Jews (Matt. xii. 27), and, as I suppose, ungifted believers (cf. Mark ix. 38), could cast out: thus we find Miss Laura Edmonds, a repentant "medium," dispossessed after a sharp struggle;§ a blaspheming demoniac freed by the name of Jesus, uttered in faith;|| and Archdeacon Wolf's expulsion of a demon by prayer within the frontiers of its heathen strongholds.¶ This work of mercy (Matt. x. 8) foreshadows the final exorcism of unclean spirits (Zech. xiii. 2. Rev. xxi. 27).

\* *Proceedings American S.P.R.*, p. 551.

† *Dialectical Report*, pp. 218, 219, 223.

‡ Their consciences are *dead* (1 Tim. iv. 2; see Greek). Belief, in them, can fructify only into *fear* (Jas. ii. 19). How futile the Spiritualist's hope to assist them is shown by the uncompromising sternness with which the Lord of mercy Himself silenced them in the synagogues, or drove them headlong among the tombs of Gadara; the gates of mercy have closed upon their confused multitude,—"*wailing, so as almost to sob and shriek.*" (Moses, *Add.* before London Sp. All., 1887); or with *ea! ea!* upon their blanched lips, as they recoil before the Lord, bowed down by the frightful incubus of their doom.

§ Olcott, *Theosophy*, p. 243.

|| Brown's *Demonology*, p. 92.

¶ *Church Missionary Intelligencer*, Oct., 1891.



## Questions and Answers.

QUESTION No. 248.

### CHRIST'S ENTRY INTO JERUSALEM.

G. S. B. "Should be glad of your help on the somewhat difficult passage in Matt. xxi. 7. Did our Lord use *both* animals on the way to the City?"

Your question raises several points of much interest. Please note—

1. That there were *two* so-called "entries into Jerusalem"—

One is recorded in Matt. xxi.; and the other in Luke xix. and Mark xi.

The former took place probably on the Friday, and the latter on the first day of the week following.

In Matt. the Lord *had come and actually arrived at* Bethphage. In Luke He "*was come nigh*" (ἤγγισεν); in Mark He was *approaching* (ἐγγιζουσιν).

In Matt. the village lay just *off* the road (ἀπέναντι); in Luke and Mark it was *below* them, and opposite (κατέναντι).

In the former *two* animals were sent for and used; in the latter only *one*.

In the former the prophecy of Zach. is said to have been *fulfilled*, which required the *two* animals; in the latter, the prophecy was partially fulfilled, and only so much of it is quoted (John xii. 15) as agrees with it.

The former seems to have been *unexpected* in the city (Matt. xxi. 10, 11); the latter was *prepared* for, the people going out to meet Him.

The significance of the *two* animals and the *one* seems to be this:—

The first had special reference to the whole work of His mission. He came on the tame and the unbroken beast, putting the clothes on both, some on one and some on the other, and the Lord sitting on "them"—*the clothes* (not on both beasts). He came to cleanse the Temple and make His final presentation of the king and the kingdom.

But when He came on the one—an unbroken beast—it was in judgment, to pronounce the doom on the city; and on the nation of unbroken will and heart.

When he appears again it will be to a nation broken in both, and which will say: "Blessed is He that cometh in the name of the Lord."

QUESTION No. 249.

### THE CHRISTIAN AND POLITICS.

R., Ilford. "Does the death of Christ applied to the believer preclude him from taking part in the affairs of this world, such as seeking office in Parliament, &c., or voting for a member of Parliament, &c.?"

Yes, and No! In all these cases it is for the individual to judge himself (and not others) to "purge himself" (and not others)! Alas! the contrary is the common practice.

A Christian will find it difficult to take part in the affairs of this world in proportion, as he reckons himself, to have died in and with Christ to the world. But if he praises God for the priceless liberty to worship Him—if he prays, as bidden, "for all in authority" "that we may lead a quiet and peaceable life in all godliness and honesty," this is good and acceptable in the sight of God our "Saviour" (1 Tim. ii. 2, 3); if he thus prays he cannot refuse to give his voice

to secure that end, thus preserving the liberties he enjoys and handing them on to others. He can do this without "taking part" in the sense of making it his life-work. If the State gives the privilege of this vote, responsibility cannot be got rid of. *Abstention gives a vote to the other side*. So that, whether he votes or not, his abstention from or exercise of his privilege is equally effective and potent; and for this he is responsible before God and man.

QUESTION No. 250.

### THE TESTIMONY OF CHRIST.

G. W. "Kindly explain 1 Cor. i. 6, 7. Does it mean the Apostle's Testimony concerning Christ; or Christ's own testimony? In other words, does it refer to Matt. v., vi., or to Paul's witness at Corinth Acts xviii.?"

The force of the genitive case must be determined by the context. Sometimes it is doubtful. Sometimes more than one sense is possible. Here it may be either, and both would be correct. But even then there is no need to confine it to Matt. v., vi. The context seems to point to Acts xviii. In any case it is not the same as "the testimony of JESUS."

QUESTION No. 251.

### THE NEW WINE OF THE KINGDOM.

N. F., Bournemouth. "Is the Lord's Supper to-day the 'new' feast of which the Lord spoke in Luke xxii. 18?"

Certainly not. That new feast could not take place until after the Advent. It is the feast spoken of in chapter xii. 37. The Master Himself will then be present. The Communion *takes place now*, until that time comes; when it will cease altogether. In the one case it is "I will not" do this until I come; in the other case, it is said ye do show forth the Lord's death (1 Cor. xi. 26) till I come. The one relates to the Kingdom, the other to the present interval.

QUESTION No. 252.

### THE LORD'S SUPPER.

R., Ilford. "Is it unscriptural and therefore wrong to celebrate the Lord's supper in the morning instead of the evening?"

A question that may well be asked. It shows the relative unimportance of that which man makes so much of. No instructions have been given to the Church of God as to hours, times or seasons. The Supper formed part of the Passover Feast. And there is no instruction to separate the two, but only to change the object of the memorial—"Me" instead of the deliverance from Egypt.

As to the Supper itself, it formed part of the Passover Feast. Have we any authority for separating them? Is there any command for once a day, once a week, once a month, or twice or four times a year? All this rests on tradition. Whenever it is done (if at all, for the Greek ὄσakis ἀν (hosakis an) does not imply frequency, but hypothesis), it is to be not in memory of the deliverance from Egypt, but of "the Lord's death;" "of me." The one takes the place of the other as to *object*. Why not as to *time*?

QUESTION No. 253.

### EXODUS xxxii. 32, 33.

SINCERUS, Staffs. "How do you explain Exodus xxxii. 32, 33 in harmony with the great doctrines of predestination to salvation, and the security of the Saints?"

By "rightly dividing the word of truth," and not using that which was perfectly true of Moses and those under the

Law, to upset that which is *equally* true of those who are "in Christ" in Rom. viii., &c. Our duty in such cases as this is not to explain either passage away, or seek to accommodate the one to the other by toning it down; but to understand both as being equally true of the persons and the dispensations to which they apply. In the same way we harmonize Deut. vi. 25 with Rom. iii. 20, &c.

## Signs of the Times.

### JEWISH SIGNS.

When a river is running towards the sea, it sometimes, with a sudden turn, runs for a little distance in the contrary direction. Yet, all the while it is really going on its way to the ocean. Such a bend in Israel's river is seen in a recent Turkish edict concerning

#### JEWS IN THE HOLY LAND.

The correspondent of the *Morning Post* in Vienna telegraphed on Dec. 14th:

"Advices from Constantinople state that the Porte has issued a new set of instructions to the local authorities in Palestine prohibiting the settlement of Jews in the Holy Land. The new regulations allow Jews to make pilgrimages to Palestine, but limit their stay within the borders of the Holy Land to a maximum of three months. All the Turkish Embassies and Consulates abroad have received instructions to ascertain the religion of persons demanding passports for Turkey, so that the arrival of Jews may be traced in good time. The measures taken by the Porte are said to be due to the increased activity of several Zionist associations whose object is the colonisation of Palestine by the Jews."

The regulations given above are not new, as they have been in force for several years. It is probable that they may have been relaxed lately; hence their re-enforcement by the Turkish Government, an act which may precipitate the very result which the Sultan seeks to avoid.

#### A DEFINITION OF ZIONISM.

At a large meeting of the English Zionist Federation, recently held in Cardiff, Dr. Gaster, of London, gave what he called "a definition of Zionism." He said:—

"What we understand by the Zionist movement and Zionist aspirations is the establishment once for ever of

##### A LIFE INDEPENDENT,

and of a hope realised under Divine guidance; Zionism means to us the fulfilment of the Divine word—calling back of Judaism to its Book and to the full understanding of the ancient prophecies which are now sounding to our ears, if we hear them at all, like words from an ancient past, without meaning and without hope.

"Zionism is the realisation of all that has been foretold. It is the lifting up of the nation, and it is something much more. For the first time we have been able to show to the world that we have a grand idealistic aspiration; that we are not given up body and soul to material pursuits, but that whatever our pursuits and mode of life may be we still cherish in our hearts the hope of better things, not only for ourselves, but for all down-trodden and persecuted Jews who yearn for peace and rest."

### RELIGIOUS SIGNS.

#### "BLIND LEADERS OF THE BLIND."

Professor Warriner, D.D., of Montreal, has recently given utterance to sentiments which show the lines on which the coming ministers are being prepared. In a paper read on "The Children and the Church," he says:

"We should never presume that our children are wicked, and need to be converted; conversion should be the occasional experience, but not the rule."

The following is Prof. Warriner's ideas on what the Gospel is:

"Earnestness of piety will not excuse weakness of intellect, nor will love for men take the place of common sense. The Gospel is a gospel of truth, and he who preaches it must have a keen and a clear perception of the truth. It is reasonable and is capable of a reasonable apprehension and presentation. The cry for a simple gospel is for the most part a senseless cry. A simple gospel is a gospel for simpletons."

Man's idea of the Gospel of the grace of God, he says, is "capable of a reasonable apprehension." God reveals the solemn fact that it is foolishness to the natural man, and cannot be apprehended by human reason, but is only *spiritually* discerned!

#### "CHRISTMAS IN THE CHURCHES."

This is the familiar heading that we see in the newspapers. This last Christmas, the Christmas sermons were published on the day itself, the preachers having been asked to furnish their notes beforehand! This was spoken of as a "novelty," and made the whole business more purely mechanical. As to the subjects, the London *Daily Express* (Dec. 26) has the following:—

##### NONCONFORMIST TOPICS.

"While the Church of England was discoursing of the sacred old themes of redemption and salvation, the leading Nonconformist clergy were breathing denunciation of "Hooliganism," "Militarism," and "Modern Christianity."

"At Christchurch, Westminster Bridge Road, the Rev. F. B. Meyer uttered a lament over the wars in Africa and China, the drink bill, Hooliganism, overcrowding, and the selfishness of the rich at home.

"At St. James' Hall, the Rev. Hugh Price Hughes declared that the twentieth century would see the end of war. The present insane militarism of Europe was the last convulsive struggle of the supreme social curse."

Another Christmas novelty is recorded under the heading of the

#### "PHONOGRAPH IN CHURCH."

This was at St. Michael's Church, Folkestone, where "the well-known solo in Gounod's 'Nazareth' was sung. The organist played the opening bars, and then, *to the astonishment of the audience*, a voice was heard singing the solo from the gallery. This proved to be a phonograph, which was being used as an interesting novelty" (*Daily Express*, Dec. 27).

How correctly the newspaper speaks of the "audience." The "congregation" proper will soon cease to exist. The italics are ours.

#### A WORLD WITHOUT RELIGION.

Mr. Goldwin Smith closes the century for the *Contemporary Review* with a sad picture of the decadence of religion. He gives a general survey of the whole field of the science of religion, from its dim origins up to Christianity; and all, all pronounced untenable, with perhaps a saving clause for the faith of Zoroaster. Rome (he said), in her latest dogmas has openly broken with reason. Criticism has destroyed the infallible book on which Protestantism was based. Even the evidence for Theism is destroyed. "Science has substituted evolution for creation, and evolution of such a sort as seems to shake our belief in a creator and directing mind." Philosophy shows a first cause unthinkable. Scepticism is rife in all classes; Atheism is making way among the quick-witted artisans in all countries.

The tendency of all thought is towards the belief in "a universe without guidance or plan, the relation of man to which can never be known." He concludes by insisting that "our salvation lies in the single-minded pursuit of the truth. Man will not rest in blank Agnosticism: he is irresistibly impelled to inquiry into his origin and destiny."

Thus man blindly stumbles on, not taking heed to the more sure word of prophecy, which is the only light we have in this dark world (2 Pet. i. 19), and the only basis for the truth which all profess to be seeking.

#### "CHRISTIANITY" UP TO DATE.

IN *The Month* for last August a correspondent writes on the subject of "Nineteenth Century Christianity." Though it is not his object to do so, he effectually exposes the depth to which Christianity has sunk. Dr. Johnson and "nineteenth century civilisation" are the standards applied, not the Pauline Epistles. Hence the vain reasonings which are based upon the Gospels, instead of on the Church Epistles.

The writer's object is to discuss "Real or Sham" Christianity, but what he says is useful as showing us the difference between the Real and the False. He asks what is the least that is implied by the word "Christian," and answers out of Dr. Johnson's Dictionary, "a professor of the religion of Christ," declaring that according to this standard the average man is a Christian. For—

"it is not essential to act up to this profession; to be a professor only, is to be a Christian; and herein Dr. Johnson is right, because the moment you allow that falling short of your profession is to be a disqualification, you disqualify everyone; all fall short."

The writer's object is to define a standard of Christian profession and not a standard of Christian morals. He declares that the casuistry with which professing Christians rid themselves of the obligations imposed by Christ's teaching is a Christian characteristic, and is not an avowed characteristic of any other religion. In private life, in business, in politics, the teachings of Christ are not only disobeyed, but flouted even as an ideal to be looked to:—

"Whatever may have been the case in the past, it is clear that to-day the word 'Christian' is *not* confined to those who are professors of the religion of Christ; it avowedly includes many who do not so profess, and even some who dispute that such profession can be genuine, because they maintain that the religion of Christ, as defined by Christ and by His immediate followers, is incompatible with nineteenth century civilisation."

"The religion of Christ" and all such expressions betray the fundamental error of the Church of Rome. Rome always says, "Christ came on earth to found a Church." This is not the case. He "was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers" (Rom. xv. 8). And it was not till that mission had ended and the further offer of the kingdom had been rejected, that the Mystery concerning the Church was revealed to and by the Apostle Paul; that true Christianity was shown in his epistles to consist of what God has made Christ to be unto His people, and what He has made them to be in Christ.

#### SUNDAY PREPARATION.

In many churches and chapels characterised by Spiritual work, Saturday evenings are frequently marked by a Prayer meeting. But alas! Prayer meetings are going out of fashion, and "Happy Evenings" are taking their place. We regret to notice that the Grosvenor Hall Mission in Belfast is "moving with the times." We do not envy the happiness brought about by such a mixture as "Rock of ages," "Nelly was a lady," "The Photographic studio (which is very rich)," "The Christmas goose," &c., &c., &c., the whole being brought to a close by "the pronouncing of the Benediction"! It is never the world which compromises by mixing up spiritual things with its worldly business. It is always the Church which compromises by mixing up worldly things with its spiritual work. Alas that the world should be more consistent, and have greater reverence for spiritual things than the Church.

#### SPIRITIST SIGNS.

##### THE SPIRITIST TEACHINGS OF STAINTON MOSES.

"INIQUITY—MISCHIEF—FALSEHOOD" (Psalm vii. 14).

*Light* devotes a paragraph to *Things to Come*. The Editor, evidently, does not like our allegation that, by their own showing, Spiritists are *a law unto themselves*. Like all those that build on a rotten foundation, and make conscience their tribunal of judgment, they are blinded to *the Truth*, and must fall into the ditch they have made for others.

He asks, "Why not be respectful, and say, 'Each spiritualist is led by his own conscience and reason'?"

It comes to just the same thing. Conscience and reason are to take the place that HE claims, who said, "I am the WAY, and the TRUTH" (John xiv. 6): as though everybody's conscience were the same, and our reason brought all to the same goal. A ship whose course was conducted by such pilotage would soon be brought to destruction. We say again, that with such a creed, each spiritist will believe just as much as suits his own reason.

The objection is also made that we quote a "very old passage from the *Spiritualist Magazine*." Why not? We shall still use the word "revelation," though the editor of *Light* does not like it. But we are not surprised; because in those earlier magazines it was a point with the early Spiritists that they would not say anything contrary to the Bible, or countenance it in others. The present Editor's consultations and spirit communings will be "old" some day. By parity of reasoning, they will then be worthless. We hold them to be so *now*. We have, for our foundation, "Thus saith the Lord." "For ever, O Lord, thy word is settled in heaven" (Psalm cxix. 89). Against this, they have only the ravings of wandering and vindictive spirits, and no two of them agree in the communications they make.

As proof of what we have just said with reference to the early writers on Spiritism holding the Word of God in deep regard, we extract the following from the first volume of the *Spiritual Magazine*. It will be found among "Occasional Notes." There, we read:—

"A page or two may now be profitably devoted to the exposition of principles, or rather a consideration of the Written Word . . . The earnest conviction of the writer, that a standard of this kind is indispensable—a conviction that has ever gained in strength and depth, as he became better acquainted with the phenomena of Spiritualism and the doings of spiritualists—has induced, &c. . . At present he only seeks to awaken the attention of spiritualists to the great fact that their guide is the Word."

We now give a further extract from the same volume of the *Spiritual Magazine*, page 149.

"We are told that devils may put on the robes of angels, and convey subtle poison through human souls. It is doubtless true that this may be so—but if once we succeed in inculcating the necessity of a continual appeal to our highest and most enlightened reason, and to the divine standard of God's Holy Word, we need fear no mixture of devil's work."

These paragraphs bind us down to accept as evidence only that which can bear the test of the court selected. To that condition we will strictly adhere, and give our and their readers the opportunity of doing the same.

One other sentence we must notice before we pass on. The Editor of *Light* objects to our use of the word "revelation." He says, "How often must we repeat that we do not accept spirit messages as 'revelations.'" We ask, what are they then? The guides of Stainton Moses answer and say, they *are* "revelations." These are his own words on page 11 of his *Spirit Teachings*. He asks:

"This NEW REVELATION of which you speak, is it contrary to the old?"

So, here we have divergence. One spiritist says it is not a new revelation: another to whom he refers us says it is—Which of the two is right? The very same paper directs us to this evidence if we wish "to learn something of the *highest spiritualism*." It is necessary to say this much by way of introduction before giving the teachings of Mr. Stainton Moses, for they themselves have appointed the court to which every case is to be carried, the judgment of which is to be decisive. The "*teachings*" we now present to our readers\* are introduced by the following declaration of Stainton Moses:—

"The power came unsought, for when it was sought, as often as not I was unable to obtain it. A sudden impulse coming, I knew not how, led me to sit down and prepare to write" (Introduction).

On July 24th, some questions were put on theological questions, one touching the passage, "I and my Father are one" (John x. 30), and this is the answer of the spirit.

"The words which you have quoted must be taken in their context . . . He referred them, as we have referred you, to the works and tenor of his teaching, as evidences of its divine origin . . . The prepared ones heard and followed Jesus to eternal life, to progress and happiness . . . They were kept in the Father's hand; and in the mission which was to regenerate them and mankind at large, the Father and teacher were one."

"Such were the claims put forward. The Jews understood them as an assumption of Divine honour, and stoned him. But he justified himself. How? By admitting his divinity, and defending the claim—I am the Son of God, and I prove it? Nay, verily. But he, the pure, truthful spirit, over whose transparent sincerity no shadow of duplicity ever passed, he asked in amazement for which of his miracles they were about to stone him. For none, his accusers said, but for blasphemously claiming union with the undivided godhead. Thus challenged, he distinctly *put aside the claim* . . . If you doubt, regard the works I do. There is no claim of divinity there, but the reverse" (pp. 138-9).

After this, we can say that much more than a "shadow of duplicity" can be charged to the spirits, and also in what follows. Mr. Stainton Moses was anxious to get information as to the identity of "IMPERATOR," which was the name assumed by his chief spirit-guide, and he consulted a medium. He was informed that the spirit "was Zond, a Russian historian." "I enquired as soon as I got home, by writing, and was told that the statement was *false*." Emperor continued—"We are not able to advise you to place reliance on the statements made. They are not trustworthy" (p. 137). It looks as though these spirits lived in an atmosphere of lies. If this is the morality of the cabinet council that controls Spiritism, what must be the morality of the disciples. Its contaminating effect is very apparent in many of its votaries. Yet these deceivers under the influence of a "*dark imperio*," would seek to persuade us that they are in search of truth, while they turn away from "the divine standard of God's Holy Word," which was to be their only standard of reference in relation to their other "revelations."

"SPORTING THEMSELVES IN THEIR OWN DECEIVINGS."

The god of this world has power to blind the minds of "them which believe not," and our warfare as Christians is "against the rulers of the darkness of this world": for only lies can come from such a source.

\* These teachings were given while he was alive. Next month we shall present what he is said to have taught after he was dead.

We have stated, that, without exception, spiritists deny the return of the Lord Jesus Christ, as told us in Acts i. 11. The Holy Spirit says such are "deceivers."

"For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the Anti-Christ" (2 John 7 R.V.).

Now we will submit the proof from Stainton Moses:

"I enquired whether I rightly understood that the work of teaching, a section of which is under the direction of IMPERATOR, derived its mission from Christ."

"You understand aright . . . Jesus Christ is now arranging His plans for the gathering in of His people for the further revelation of the truth."

"IS THIS, THEN, THE RETURN OF CHRIST"?

"It is the spiritual return. There will be no such physical return as man has dreamed of. This will be the return to His people, by the voice of His messengers speaking to those whose ears are open" (pp. 150-1).

Every Christian, the eyes of whose understanding have been opened, will shrink with loathing from such *spirit teachings*, coming to us as "a new revelation from God." The Bible is the armoury from which the weapon is supplied to answer the blasphemy. The word of the Holy Spirit, as given through Peter, meets these lying spirits and their victims. "There shall be false teachers among you who shall privily bring in destructive heresies, denying even the master (*δουλοῦντος*, *despotes*) that bought them, bringing upon themselves swift destruction" (2 Peter ii. 1. R.V.).

We have one foreshadowed in the seventh psalm, that will contest the claims of HIM who is to have the glory and power disclosed in the eighth. The same rebellious spirit dominates these evil spirits, and manifests itself in those subject to them.

"Behold he travaileth with *iniquity*,

"And hath conceived *mischief*,

"And brought forth *falsehood*.

"He made a pit and digged it,

"And is fallen into the ditch which he made.

"His mischief shall return upon his own head,

"And his violent dealing shall come down upon his own "pate" (Psalm vii. 14-16).

Those looking for the appearing of the glorious person of the eighth psalm, say—"I will praise the Lord according to His righteousness: and will sing praise to the name of the Lord most high (v. 17).

## Editor's Table.

### LEBANON HOSPITAL FOR THE INSANE.

We have much pleasure in drawing attention to this work for alleviating the sufferings of the insane in Bible Lands. The Buildings have been erected after designs approved by mental specialists in Britain and America. At present there is room for forty patients, and the hospital is being filled up rapidly with the most needy cases. It is estimated that each patient will cost about £25 per annum. The treasurer of the London committee is Sir Richard Tangye. Copies of the new annual report (illustrated) will be sent on application to the secretary, Mr. Francis C. Brading, 35 Queen Victoria St., London, E.C.

### ACKNOWLEDGMENTS.

For <i>Things to Come</i> .		£ s. d.
Santa Barbara (May 30, 1900)...	...	0 10 0

A Postal Order for 20s. has also been received, but has got separated from the letter which enclosed it. Will the writer kindly communicate with us?

# THINGS TO COME.

No. 81.

MARCH, 1901.

Vol. VII. No. 9.

## Editorial.

### "MEAT IN DUE SEASON."

THE hundred and forty-fifth Psalm is one of the Acrostic Psalms, in which the verses begin with the successive letters of the alphabet. Its outward structure is also perfect, although most commentators endorse the general verdict that "it admits of no analysis." Even the *Treasury of David* says, "the Psalm does not fall into any marked divisions." Let us say, first of all, it is "David's Psalm of Praise." None other is so called. It is therefore perfect in every way; in its structure, in its truth, in its interpretation, and in its application.

It consists of *seven* members in which praise is *promised* (marked A) or *offered* (marked B) alternately, each being an advance on the preceding member.

It may be set forth as follows:

A<sup>1</sup> | 1, 2. Praise promised.

B<sup>1</sup> | 3. Praise offered.

A<sup>2</sup> | 4-7. Praise promised.

B<sup>2</sup> | 8,9. Praise offered.

A<sup>3</sup> | 10-12. Praise promised.

B<sup>3</sup> | 13-20. Praise offered.

A<sup>4</sup> | 21. Praise promised.

Now, if we look at the three pairs separately and in order, we find that in the first pair (A<sup>1</sup> and B<sup>1</sup>), verses 1-2 and 3, David alone is the speaker; and Jehovah alone is the object of the praise.

In the second pair (A<sup>2</sup> and B<sup>2</sup>), verses 4-7 and 8-9, David is associated with others; while the mercies of Jehovah are the objects of the promised praise.

In the third pair (A<sup>3</sup> and B<sup>3</sup>), verses 10-12 and 13-20, others promise the praise (and not David); while the added object is Jehovah's kingdom and power.

In the last member (A<sup>4</sup>), verse 21, we have David again as the promiser, together with "all flesh;"\* while Jehovah himself is the great object of the praise.

The interpretation of this Psalm is of course dispensational. The kingdom which is praised in verses 13-20 has never yet been seen on this earth. "The kingdoms of the world," tried by this standard, fall far short indeed. They are not "everlasting." Their subjects are not upheld when they fall (ver. 14). They are not fed with meat in due season (ver. 16). Their desires are not satisfied (ver. 16). Their kings are not nigh to all that call upon them (ver. 15); are not righteous in all their ways, nor holy in all their works (ver. 17); do not hear those who cry, nor can they save them (ver. 19).

\* The Hebrew in verse 21, "let . . . bless," is the same as "shall bless" in verse 10, and should read, "all flesh shall bless." A blessed promise which will one day have a glorious fulfilment.

But, praise the Lord, there is a kingdom yet to come on this earth concerning which this praise will truly be given in very deed. A kingdom which will absorb all the kingdoms of this world (Rev. xi. 15), and for the glories of which all flesh shall bless the holy name of the King for ever and ever.

Now the verse which we wish to *apply* for our spiritual instruction occurs in this sixth member, which describes the blessings of the coming kingdom. Members of the Body of Christ enjoy now by anticipation, and spiritually, many of those blessings. And hence we may make an *application* of this Psalm for our spiritual profit. There are truths which are eternal, and which hold good through all the dispensations. Verse 15 is one of these—"Thou givest them their meat in due season." This is true spiritually as well as temporally. This is not only the fact stated, but it is an assured fact—"Thou givest," in spite of all our own resistances, and all our need. It was because of this the Apostle could say, "My God shall supply all your need" (Phil. iv. 19). And David could exclaim: "Oh how great is thy goodness which thou hast laid up for them that fear thee; which THOU HAST WROUGHT for them that trust in thee before the sons of men!" (Ps. xxxi. 19).

Again our Psalm says (ver. 16), "THOU OPENEST THINE HAND and satisfiest the desire of every living thing." Yes, it is "Thou openest" and "Thou satisfiest." No one else and nothing else can or could ever satisfy the desires of the new nature of those who live in Christ, or are "alive unto God" in Him.

All our blessing is in His gracious hand.

In His hand is POWER. "In thine hand is power and might" (1 Chron. xxix. 12).

In His hand is PURPOSE: "to do whatsoever thy hand and thy counsel determined before to be done" (Acts iv. 28).

In His hand is PRESERVATION, none can pluck them out of my hand (John x. 28).

In His hand is PROVISION, providing for all the need of all His people.

All of Righteousness, all of life, all of peace, all of sanctification, all of grace and strength and blessing, that His people need are treasured up and contained in His hand.

It is not enough to have certain views; or hold certain doctrines; or argue about or defend certain opinions. The flesh can do this. But the "living" in Christ not only hold, but are held by, the doctrines of grace. These are our sustenance and support. We feed on the Word; and we feed that we may grow thereby.

But who are they who are referred to in verses 15 and 16? The Structure supplies the answer. The words occur in B<sup>3</sup>; which is the performance of the promise made in A<sup>3</sup>; and there we find that it is made by "thy saints." These alone desire to be fed with the

Word of God. They possess a new nature which nothing else can satisfy. Natural men cannot feed on the word. They can admire eloquence; they can appreciate logical power; they can understand all that is of man. But they cannot say, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16).

Oh! the blessedness of this spiritual hunger and thirst for spiritual things. Yes, this is the Master's eternal promise—true in all dispensations.

Moreover this feeding is "in due season." Always in due season. In order to secure this, He has appointed "stewards" (1 Cor. iv. 1, 2), who give this food, but only instrumentally. For He Himself is the great Teacher. He gives the food as "they are able to bear it." And, never weary, it says that, "as He was wont He taught them again" (Mark x. i.), yes, again and again.

His stewards are weak compared with Himself. They have not a complete knowledge of all the stores, nor of their suitability for the members of the household. Some even put *conditions* to that which is perfectly free, and make a charge for that which is "without price."

Vast numbers of stewards commence with an "If" where God begins with a Divine certainty. They say, "If you repent," "If you pray," "If you do this or that." But "it is required in stewards, that a man be found faithful" (1 Cor. iv. 2); and the faithful steward knows the Master's will, and knows that all is of grace, free grace from first to last; and, if any wish to give or to pay, he will, like Joseph, put it in the sack's mouth. The true Boaz—the Redeemer—will cause His hungry ones to be fed. He will say "At mealtime come thou hither and eat of the bread . . . and he reached her parched corn, and she did eat it, and was sufficed, and left" (Ruth ii. 14). Yes, all those whom He has *made* to lie down in the green pastures have ever been satisfied; and can truly say, "Thou openest Thine hand, and satisfiest the desire of every living thing."

They are dissatisfied with all else; with themselves, with religion, with everything short of Christ Himself.

Truth unadulterated must be their food.

Christ in all His fulness must be their provision.

And He—their all—has said of them, "My people shall be satisfied with My goodness, saith the LORD" (Jer. xxxi. 14).

#### THE EPISTLE TO THE HEBREWS.

WE have already indicated what we believe to be the dispensational place and position of the Epistle to the Hebrews. But it is necessary to speak of this more fully, inasmuch as the failure to notice this is the cause of great trouble to many of the children of God.

The number of questions put to us with regard to the falling away mentioned in Heb. vi. 3-8, and the "no more sacrifice for sins," &c., in Heb. x. 26-35, shows the seriousness of the difficulty which is created through not seeing the scope of the Epistle and not "rightly dividing the word of truth."

That there is a difficulty is certain; and it is a great one. But it is entirely of our own creation. There is no difficulty whatever in the Epistle itself. It arises only

because of our wilful, selfish persistence in reading "The Church" into every part of the word of God. Many, while repudiating the title of "Churchmen" with reference to the Historic church, are most devout "Churchmen" with regard to the Bible. Hence the difficulty.

"What . . . God hath joined together, let not man put asunder" (Mark x. 9). These words are true: and they express an eternal principle, which reaches in its application far beyond the interpretation which confines them to the marriage tie.

But the converse is, and must be, equally true: *That which God hath put asunder, let not man join together.*

This eternal truth cannot be violated without loss and disaster; whether it be in our practical life, or in our reading and interpretation of the Word of God.

God has "put asunder," for example, the Epistle to the Romans and the Epistle to the Hebrews. He might have corrected or incorporated the two in some way, if it had pleased Him to do so: but He has put them entirely "asunder," in fact and in form. And it is by joining them together we suffer harm and loss, and fall into the fatal snare of using one truth to upset another truth.

A statement may be perfectly true of the persons addressed, and of the time and occasion, &c., to which it specially refers. Another statement, elsewhere, may also be perfectly true in the same way. But, if we join them together, and interpret them of the same persons, and of the same circumstances, all truth vanishes, and we have a great difficulty at once created, if not a direct contradiction.

Take an example from Deut. vi. 25. "It shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us." These words are perfectly true as spoken to certain persons and at a certain time. But we read in Gal. ii. 16, "By the works of the law shall no flesh be justified." These words also are perfectly true under another dispensation. Deut. vi. 25 is true of those under the covenant of *works*, and Gal. ii. 16 is equally true of those who are under the covenant of *grace*. If they are thus put and kept "asunder" all is perfectly clear; but if they are joined together, then the saint may well be perplexed, and the enemy of God's Word has a weapon put into his hand to use against all truth.

We may take another illustration, which will bring us at once to the point before us.

I may have a letter put into my hands, which I *assume* is written *to me*. I read on, and find much that is intensely interesting, and exceedingly profitable *for me*. But I find also references to matters which do not concern me. Things are said about my position which do not quite describe it. There may be a reference to a debt which I do not owe, or to an order which I do not remember having given. Persons and events are mentioned: but, not knowing exactly to whom or to what they refer, there is much that puzzles and perplexes me.

But all the difficulty is removed when I discover, and understand, that though the letter is put into my hand on purpose FOR me to read and learn, it was not actually addressed TO me.

Then it is all clear. I quite see how I may profit by



much of the instruction that is contained in the letter ; and I am no longer troubled by that which seemed so different from another letter which the same writer had previously addressed directly to me, and which was all ABOUT me.

Now this is exactly the case with the Epistle to the Hebrews. It is written "FOR our learning," but it is not addressed TO us.

It is addressed to Hebrews at a particular time, under certain circumstances, and in a certain condition of mind. The *interpretation* therefore belongs exclusively to them ; while the *application* belongs to all Christians in all time.

These Hebrews and their spiritual condition we find described in Acts xxi. 20-26. They are the thousands who believed on and after the day of Pentecost.

Of course, with those that believe that the day of Pentecost was the birthday of the Church, we shall have another difficulty.

It is only a belief of certain good men, whose traditions are handed down, firmly believed as an article of faith, and stoutly defended by those who demand in all other questions a "thus saith the LORD." No such statement is found in the Acts of the Apostles. On the contrary, we find Peter exercising his ministry to the *nation*, and using "the keys of the kingdom" to open it to his own People, and to the Gentiles.

The nation is dealt with as such ; and the one condition of national repentance is preached as the condition for the reception of national blessing. Acts iii. 12-26 is clear as to this. It is the "men of Israel" who are addressed. It is the rulers and representatives of the nation who are dealt with (Acts iv. 1, 5, 6 ; v. 17, 18, 27, 33, 34 ; vi. 15, &c.).

It is not the formation of the Church of God which is being described in those chapters ; but another presentation of the King and the Kingdom. These had been rejected when presented by Christ in the Gospels. And now they are rejected again, when presented by the Holy Ghost in the Acts of the Apostles.

It was not until after all this that the secret or Mystery concerning the Church or Body of Christ was revealed to the Apostle Paul, and through him to the Church at large.

Those Pentecostal believers, who are the ideal of many Gentile Christians to-day, were Hebrews who received the Lord Jesus as the Messiah, while many doubtless knew but little of Him as their Saviour. It may be the same with much of the Mission work among the Jews to-day. But, whatever may be the case now, we are not left in ignorance as to the Pentecostal believers.

When Paul reached Jerusalem, in Acts xxi. 17, he met the Apostles and Elders in council, and they uttered these weighty, memorable words to Paul : "Thou seest, brother, how many thousands of Jews there are which believe ;\* and they are all zealous of the Law" (Acts xxi. 20).

We need not quote the whole passage (20-33), as it is

\* We must note that this is literally *have believed*. It is the perfect participle of πιστεῦν (*pisteuein*). The perfect of this verb occurs only sixteen times in the New Testament. One sense of the perfect seems to be *have all along*, as in 2 Cor. ii. 13, "I have all along had no ease," &c. And from this the sense of *professing to be or do anything*. Observe, it does not say what or to what extent they had believed ; or what was the character of their belief. As there were

not our object to refer to the Apostle Paul. We are concerned with the Pentecostal Jewish believers ; and it is clear that they were so "zealous of the Law" that they had not forsaken Moses, nor given up circumcision, but walked after the customs. Moreover, they offered sacrifices (verse 26), and were prepared to kill Paul for his contrary teaching. "All the city was moved, and the people ran together." There were many thousands, remember ; and the Holy Spirit in this history has not said a word to distinguish them from those who carried out the assault on the apostle Paul.

It was exactly what James "and all the Elders" fore-saw. It was this very thing they desired to prevent. They feared and dreaded this outbreak on the very ground of religion ; because of Paul's teaching concerning the Church of God versus the Law of Moses.

Now, if we remember all this, we see at once that the Epistle to the Hebrews was written to these "many thousands of Jews who believed" ; and yet, at the same time, were "ALL zealous of the Law," *i.e.*, they observed the law very zealously.

To such the Epistle to the Hebrews would come with all its truth and power. Even we ourselves can understand it better if we look at the Epistle in this light. We can see exactly why the various arguments are used, and why all the many references to the Law are made. We can distinguish what is written FOR us : and not confound it with what is written TO us in the Epistle to the Romans.

There we learn our position as having died with Christ, been buried with Christ, and risen with Christ. There we learn how there is "therefore no condemnation to them that are in Christ" (Rom. viii. 1), and no separation from the love of God which is in Christ.

And, learning all this, as a blessed fact written to and of ourselves, we shall never again be upset at what is written to others ; or use what is truth, as written to them, to upset what is equally truth, as written to us. In other words, we shall not use one truth to upset another truth.

If any of our readers are "Jews . . . zealous of the Law," then Heb. vi. and x. are meant and are true for you, and the sooner you take those scriptures to heart the better ! But, for you who are in "Christ," and know your standing "in Him," we exhort you to rejoice in all that is written to you as to your completeness and perfection in Christ Jesus our Lord.

Thus, then, we have the place, position and scope of the Epistle to the Hebrews. It was written by Paul, as is clear from a comparison of 1 Pet. i. 1 ; 2 Pet. iii. 1, 15. But his name is omitted, so that Jews might not be prejudiced against its teaching ; and that the churches might not confuse it with the other Pauline Epistles addressed to them.

This is the *negative* lesson from the Epistle ; next month we will give one or two points connected with its *positive* teaching as it stands in relation to the other Pauline Epistles.

*myriads* (μυριάδες) of them, it is hardly likely on the face of it that it was a sound or saving faith in each case. With many, doubtless, it was only their belief as Jews in the Lord Jesus as the Messiah, and not as sinners a faith in Him as their Saviour. The same may be the case with many Jewish believers to-day, as the Lord is too generally preached as the Messiah and not as the Saviour, on the lines of Romans' teaching.

## Papers on the Apocalypse.\*

### FIFTEEN PRELIMINARY POINTS.

(Continued.)

#### XV. THE PROMISES TO THE SEVEN ASSEMBLIES.

AS we have seen that the references to the Old Testament in the seven Epistles correspond with the historical order of the events, so it is with respect to the promises contained in these Epistles. The literary order follows the historical order.

They are written to a People supposed to be well-versed in the history of the Old Testament, and well-acquainted with all that had happened to their fathers and had been written for their admonition. Instructed in the past history of their nation, they will readily understand the relation between the testings and judgments in the past with which they are familiar, and those similar circumstances in which they will find themselves in a yet future day.

While the historical events connected with the rebukes are carried down from Exodus to the period of the Minor Prophets, the promises cover a different period; commencing with the period of Eden, and ending with the period of Solomon.

The subjects of the rebukes follow the order of the departure of the People from Jehovah. Their decline and apostasy is traced out in the historical references contained in these Epistles.

All blessing depended on the national adherence of the chosen nation to the conditions of the Covenant made with them from the days of the Exodus to the days of the Minor Prophets.

We see them, in the history, coming down, down, down; till we find them stripped of all blessing (nationally), poor, miserable and blind. All that seems to be hoped for, or looked for, among the People is a few individuals who will speak to one another and think upon the Coming One (Mal. iii. 16). Later, we see these in the persons of Zacharias and Elisabeth (Luke i. 5, 6), Simeon (Luke ii. 25), and Anna (Luke ii. 36-38), and others, "who were waiting for the consolation of Israel," and looking "for redemption in Jerusalem." (Compare Mark xv. 43 and Luke xxiv. 21).

We have seen that this same historical order is followed in these seven Epistles to the Assemblies.

But, when we turn to the PROMISES, then all is different. They proceed in the opposite direction. The order, instead of descending—from Israel's highest ground of privilege (Exodus) to the lowest stage of spiritual destitution (Minor Prophets)—ascends, in the counsels of Jehovah, from tending a garden to sharing His throne.

This will be readily seen as we trace it out in the promises made in Rev. ii. and iii.

But first we must note that they are all intensely individual. There is no corporate existence recognised as such. Each one of the seven promises commences with the same words, "To him that overcometh." This answers

\* These papers have been copyrighted in view of their future separate publication.

to the language of the Four Gospels, and the Epistle to the Hebrews: e.g.: "He that endureth to the end," and resists all the flood of evil by which he will be surrounded, he shall be saved.

Such phraseology is foreign to the language of the Pauline Church Epistles.

The whole period covered by "the day of the Lord" is called the *final meeting* of the ages, or the *συντέλεια* (*sunteleia*); but, the *crisis* in which it culminates is called the *τέλος* (*telos*), *the end* of the age.

Both are rendered "end" in the New Testament, but the use of these two words must be carefully distinguished.

*Sunteleia* denotes a *finishing* or *ending together*, or in conjunction with other things. *Consummation* is perhaps the best English rendering.\* It implies that several things meet together, and reach their end during the same period; whereas *Telos* is the point of time at the *end of that period*.† For example, in Matt. xxiv. 3 the disciples ask, "What shall be the sign of Thy coming, and of the *sunteleia* of the age."

In His answer to this question the Lord speaks of the whole period, and covers the whole of the *sunteleia*. But three times He mentions the *telos* (1) to say that "the *telos* is not yet" (verse 6); (2) to give a promise to him "that shall endure unto the *telos*" (verse 13); (3) to mark the crisis in verse 14, which comes immediately after the close of the preaching of "the gospel of the kingdom." "Then shall the *telos* come." The *sign* of the *telos* is the setting up of "the abomination of desolation spoken of by Daniel the prophet." Thus the *telos*, and he who endures to this, the same shall be saved, and will be among the *overcomers* specially referred to in these seven Epistles; to whom these promises are made, and to whom they peculiarly refer.

They are seven in number, as we know: but we have to note that the *seven* here, as elsewhere, is divided into *three* and *four*.

Each Epistle ends with two things: (1) an injunction to "hear"; (2) a *promise* to him that "overcometh." In the first three Epistles the Promise comes after the Injunction. In the last four it comes before it.

This is because the first *three* are connected, by reference, to what is written of the *Divine* provisions in the books of Genesis and Exodus (the Garden and the Wilderness); while the latter *four* are connected with the *Land* and the thrones of David and Solomon: the number *three* marking Heavenly or Divine perfection; and the number *four* having to do with the earth.

Let us look at these Promises in order.

#### 1. THE FIRST (EPHESUS)

refers to Genesis ii., the promise being, "I will give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7.)

\* The word occurs only in Matt. xiii. 39, 40, 49; xxiv. 3, xxviii. 20, which shows that this verse refers to a yet future day. And in Heb. ix. 26, which refers to the *sunteleia* of the former dispensation. It is the Septuagint rendering of *ἔσχατος* (*keys*) in Dan. xii. 4, 13.

† *Telos* is significant in this connection, in Matt. x. 22 and Rev. ii. 26.

God begins from Himself. The Apocalypse relates not only to Israel, but to the earth; and the first promise goes back to Eden and the "tree of life."

The way to that tree was lost: but was "kept" (or preserved) by the cherubim (Gen. iii. 24). These cherubim next appear in connection with the way to the Living One, in the Tabernacle, and are thus linked on to Israel.

Only in Israel's restoration can the way to the "Tree of Life" be restored.

Sovereignty and government on the earth is the great subject of the Apocalypse; therefore the promise goes back to the point where sovereignty was ignored and government was overthrown. This becomes the starting-point. That is why the cherubim re-appear in the Apocalypse, intimately associated with this work of restoration of Divine Government on the earth. Their song is of "creation" (Rev. iv. 11). Their likeness is to creation. Their song is of the redemption of Israel (not their own. See the notes on them in chap iv. and v.).

## 2. THE SECOND (SMYRNA)

refers to Genesis iii., the promise being "Be thou faithful unto death, and I will give thee the crown of life." "He that overcometh shall not be hurt of the second death" (ii. 10, 11). The reference is to Genesis iii., where death first enters. But the promise goes beyond this; for it relates not merely to the death which came in with sin, but to the "second death," which is revealed in Rev. xx. 14; xxi. 8.

## 3. THE THIRD (PERGAMOS)

refers to Exodus. The promise is, "I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it" (ii. 17).

It is in this third Epistle, which refers to the wilderness period and Balaam's counsel, that we have special reference to the manna, the wilderness sustenance, of which Exodus contains the record. "Bread from Heaven" and "Angels' food" (Ps. lxxviii. 24, 25) are set over against the lusts of the flesh and spiritual idolatry. The manna was to be "hidden" in the Ark of the Covenant, "that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. . . . so Aaron laid it up before the Testimony to be kept" (Ex. xvi. 32-34). This "hidden" food is for remembrance; to remind them that God can supply the remnant of His People in the coming day, when none shall be allowed to buy or sell (Rev. xiii. 16, 17), and therefore buy food to eat, unless they consent to bear the "mark of the Beast."

God supported His People in the wilderness, where they could obtain no food: Why not here? The false prophets will eat to the full at the table of another Jezebel: Why should not God "furnish a table" (Ps. lxxviii. 19) for His own in that coming day, in that wilderness whither they will flee (Rev. xii. 14)? The one was liberal: why not the other? Why go out of our way to seek for a strange interpretation alien to the subject, when we have one ready to hand in the Old Testament Scriptures which are being referred to? That manna was to be "hidden," and "kept,"

to remind them that God can still, and will again "furnish a table in the wilderness," that they may again be "nourished for a time, and times, and half a time" (Rev. xii. 14).

There is a further promise as to the "white stone" and the "new name." Again we ask, Why go to our own imaginations, or to Pagan customs, for interpretations, when we have in this same book of Exodus\* the account of the stones on which the names of the Tribes were engraven: Two on the High Priest's shoulder, with six names on each (collective); and twelve on the breastplate, with one name on each (individual). The individual names being placed "upon his heart" (the place of love), and the collective names "upon his shoulders" (the place of strength) (Exod. xxviii. 8-30).

Besides these stones there were the stones of the "Urim and Thummim," of which little or nothing is known. These may have been "white" for aught we know; but we do know that they were associated with a hearing and answering God dwelling in the midst of His People.

Here, amid their scenes of trial and tribulation, when God's people will find themselves in another wilderness, they are reminded, by this Exodus-promise, of Jehovah's presence with them; and of the blessed fact that He has their names in remembrance; that His love is everlasting; that His strength is almighty, and able to nourish them when their enemies might prevail and human resources fail.

## 4. THE FOURTH (THYATIRA).

refers to the books of Numbers and Samuel. The promise is, "to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star" (Rev. ii. 26-28).

Here again the literary order in the Apocalypse goes forward with the historical order: for it is in the book of Numbers that we have the basis of this promise given to the same People, who were the subjects of it there. For "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners (marg. *princes*) of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city" (Numbers xxiv. 17-19).

This promise and prophecy had a first foreshadowing fulfilment in David; showing what was in store for David's Son and David's Lord: even for Him who was the "root and the offspring of David."

Luke i. 31-33 tells of His conquest, and of His reign on David's throne.

David, we have said, foreshadowed it: for he could say in the words of his song, "thou hast girded me with strength to battle, them that rose up against me hast thou subdued under me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. . . . Then did I beat them as small as the dust of the

\* In the Hebrew Canon Exodus is called the Book of "the Names." See *Names and Order of the Books of the Old Testament*, by Dr. BULLINGER (Eyre & Spottiswoode), 4d.

earth, I did stamp them as the mire of the street" (2 Sam. xxii. 40, 41, 43).

This was the theme of David's song "in the day that the LORD had delivered him out of the hand of all his enemies."

And this heralds the yet more glorious song in honour of David's Lord when the kingdoms of the world shall have become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever (Rev. xi. 15).

The promise is given in this fourth Epistle, because the prophecy of Numbers xxiv. 17-19 has never yet been really fulfilled. "The day-spring (the morning star) did visit His people" (Luke i. 78); but He was rejected; and therefore the fulfilment remains in abeyance, as well as that of Luke i. 31-33.

In Rev. ii. 26-28 the time is at hand for the fulfilment of it. Hence the promise is repeated; and in chap. xx. 4 we see it accomplished; for the "morning star" shall then have risen (Rev. xxii. 16), and the prophecy of Psalm ii. shall be fulfilled.

#### 5. THE FIFTH (SARDIS)

refers again to the times of David—not to the beginning of his reign, but to the end of it.

It is a double promise, negative and positive, and both have to do with the names of individuals.

"I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (iii. 5).

The reference is to "the last words of David" in 2 Sam. xxiii. They follow "the words of this song" in the previous chapter.

These "last words of David" were uttered as he was about to give up the throne and the kingdom to Solomon; when the conflict was to end, and issue in dominion, and in a glorious reign of peace: foreshadowing the time when this promise of Rev. iii. 5 is about to be fulfilled, and the Apocalyptic judgments are about to issue in millennial glories.

"I will not blot out his name."

"I will confess his name."

So runs the double promise, and it is exactly what we see in the history which is thus referred to.

David is confessing the names of his overcomers, and the confessing of them begins, "These be the names of the mighty men whom David had" (2 Sam. xxiii. 8).

They had "gathered themselves to him" in the day of his rejection. For, though he had been anointed as king, he was not as yet sitting on his own throne, but was in the cave Adullam, or the place of testimony.\*

They had gone to him in their distress and debt and bitterness of soul (1 Sam. xxii. 1, 2), and David "became a captain over them." They had followed him through all his conflicts: and now, on the eve of the era of glory and peace, their names are confessed before all.

Their deeds are announced, and their exploits are recorded. But there are some who are "blotted out."

JOAB is not there, though "Abishai, the brother of Joab," is there (2 Sam. xxiii. 18); "Asahel, the brother of Joab," is there (v. 24); "Nahari . . . armour-bearer

to Joab," is there (v. 37); *but not Joab himself*. He was a "mighty man." He was the commander-in-chief of David's forces, a valiant soldier, a great statesman and wise counsellor; but, while he was all this and more, he was not an *overcomer*, for his heart was not right with David. He remained loyal when Absalom rebelled; but he took part in the treason of Adonijah.

AHITHOPHEL is not there; though we read of "Eliam the son of Ahithophel" (v. 34). He was David's greatest counsellor; so wise, that when he spoke "it was as if a man had enquired at the oracle (or word) of God" (2 Sam. xvi. 23). But he was not an *overcomer*, and he is not "confessed" even before men. He took sides with Absalom in his rebellion; and he is blotted out from this list of names.

ABIATHAR, too, is blotted out, for not even is his name here. He was David's beloved friend (see 1 Sam. xxii. 20-23), but he was not an *overcomer*. He remained loyal in the treason of Absalom, but joined in that of Adonijah.

The other names are duly confessed.

The scene is unspeakably solemn; and has, by application, a warning voice for all. But, by interpretation, it comes with special force in this promise to the Assembly at Sardis, and refers to the fulfilment of Matt. x. 32, 33 and Luke xii. 8, 9. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Thus this promise refers not only to that solemn past scene in Israel's history, but is shown to be closely connected with the Four Gospels, and points on to the scenes of final judgment and glory in connection with David's Lord, and "a greater than Solomon."

#### 6. THE SIXTH (PHILADELPHIA)

refers to Solomon, as does the seventh (Laodicea). In the former the reference is to the "Temple" and to the "City"; while, in the latter, it is to the "Throne."

The promise runs (iii. 12), "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and my new name."

The reference here to Solomon is unmistakable.

He it was who built the temple, and put in its porch those mysterious pillars "Jachin and Boaz" (1 Kings vii. 13-22; 2 Chron. iii. 17).

"And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin (*i.e., He shall establish*): and he set up the left pillar, and called the name thereof Boaz (*i.e., In it is strength*)."

Strength and permanence were thus announced to all who entered that wondrous Temple.

The Temple of God is brought in this Epistle into contrast with the Synagogue of Satan, and those were of the latter who "say they are Jews and are not." That synagogue has neither strength nor permanence. But the overcomers are endued with Divine strength, and shall have eternal inheritance, for they "shall go no more out."

\* Adullam means *their testimony*.

Moreover, the promise refers to the name of the overcomer being written in "the city of my God."

There can be only one interpretation to this promise. Anyone acquainted with Old Testament phraseology will at once go back in memory to such Psalms as *xlvi.*, *cxvii.*, and *lxxxvii.* In this latter we read:

"Great is Jehovah, and greatly to be praised:  
In the city of our God—His holy mount.  
Beautiful for situation,  
The joy of the whole earth, is Mount Zion,  
The sides of the north, the city of the great king.

As we have heard, so have we seen;  
In the city of the LORD of hosts,  
In the city of our God:  
God will establish it for ever" (*Psa. xlviii. 1, 2, 8*)

"His foundation is in the holy mountains.  
Jehovah loveth the gates of Zion  
More than all the dwellings of Jacob.  
Glorious things are spoken of thee,  
O city of God. Selah.  
I will make mention of Rahab and Babylon to them  
that know me:  
Behold Philistia, and Tyre, with Ethiopia,  
This one was born there.  
And of Zion it shall be said, This and that man was  
born in her.  
And He, the Most High, shall establish her.  
Jehovah shall count, when he writeth up the peoples  
'This man was born there.' Selah.  
As well the singers, as the players on instruments  
[shall say]  
'All my springs are in thee'" (*Psa. lxxxvii.*)

True, the chapter-headings of the A.V. may call this "*the nature and glory of the Church.*" But we shall prefer to believe God in so plain and literal a description of "the city of God:" and those who are the subjects of the promise will have a blessed knowledge of what it will mean to be written "in the city of my God."

Ezekiel (*chap. xiii.*) also addresses Israel; but as he speaks not of promises and blessings, it is not interpreted of the Church, but it is left for the persons mentioned; though they are not more clearly defined here than in the above Psalm. In verse 9 we read of those who "shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am Adonai Jehovah" (*Ezek. xiii. 9*).

The promise in *Rev. iii. 12* refers to the New Jerusalem (*chap. xxi. and xxii.*). If the city of David and Solomon was such that "glorious things" were spoken of it as "the city of God," what will be the glories of that city which "cometh down out of heaven from my God"? And what will be the blessing of Zion and Jerusalem when, as written in *Isa. lxii. 1*, "the righteousness thereof shall go forth as brightness and the salvation thereof as a lamp that burneth"? Then it is that the promise is given, "Thou shalt be called by a new name, which the mouth of the LORD shall name." (*Compare Isa. lx. 14*). In *Isa. lxii. 4* and *12* we have

further instruction as to this "new name" referred to in *Rev. iii. 12*.

#### 7. THE SEVENTH (LAODICEA)

refers to the throne, of which Solomon's was in every respect the ideal type.

This, the highest promise, is given to the overcomers in the lowest condition of Israel's degradation, which is described as in danger of being "spued out."

What that was we have already seen (*page 89*), and now we have the chiefest of all the promises. The overcomers in that last terrible condition of things are the ones who most need the greatest of Divine help and encouragement. Hence the highest promise is given.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (*Rev. iii. 21*).

To Solomon is the great promise of the throne vouchsafed through David. "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and I will establish his kingdom. He shall build me an house for my name, and I will stablish the throne of his kingdom for ever" (*2 Sam. vii. 12, 13*).

The defection of those who should follow Solomon on that throne was foreknown and provided for. The whole of *Psalm lxxxix.* should be read in this connection, as explaining how and why the throne should come to be in abeyance. After referring to this in verse 14, the promise goes on: Yet

"My mercy shall not depart away from him. . . .

"And thine house and thy kingdom shall be established for ever before thee:

"Thy throne shall be established for ever" (*2 Sam. vii. 15, 16*).

How and when this promise will be fulfilled, after the period of chastening referred to in verse 14 (*of 2 Sam. vii.* shall have ended, is described in *Dan. vii.* There we have fully set forth how "the Son of Man" shall receive the kingdom and the throne, and how "the saints of the Most High" shall share that throne with Him, as promised in this Epistle.

The title used in *Dan. vii.*, "The Most High" is very significant, and shows that the whole scene relates to the earth. Whenever this title is used this is its meaning and teaching. Its first occurrence, in *Gen. xiv. 18-24* marks it as belonging to the "possessor of heaven and earth." It was as "the Most High" that he divided to the nations "their inheritance" in the earth (*Deut. xxxii. 8*), which, as its "possessor," He alone had the right or the power to do. In *Psa. lxxxiii. 18* He is called "the Most High over all the earth." And so it is in all the thirty-six occurrences of the title in the Old Testament.\*

The expression, "the saints of the Most High," tells us that the people referred to are an *earthly* people, even those whose promise is an earthly throne and an

\* *Gen. xiv. 18, 19, 20, 22. Num. xxiv. 16. Deut. xxxii. 8. 2 Sam. xxii. 14. Ps. vii. 17; ix. 2; xviii. 13; xxi. 7; xlv. 4; xlvii. 2; l. 14; lvii. 2; lxxiii. 11; lxxvii. 10; lxxviii. 17, 35, 56; lxxxii. 6; lxxxiii. 18; lxxxvii. 5; lxxxix. 27; xci. 1, 9; xcii. 1; xcvi. 9; cvii. 11. Isa. xiv. 14. Lam. iii. 35, 38. Dan. vii. 18, 22, 25 (twice), 27.*

earthly kingdom. Not the church of God, therefore, whose calling, standing, hope and destiny are heavenly.

Four times is the expression used in Dan. vii. In verse 18 "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

In vers. 21, 22 the fourth Beast "made war with the saints" and prevailed against them (as related in Rev. xiii. 7); Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

In verse 25 the Beast "shall speak great words against the Most High," &c. (as related also in 2 Thess. ii. 4, and Rev. xiii. 5, 6).

In verse 27 we read that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

These are the "elect," who shall be "gathered together from the four winds, from one end of the heaven to the other," when the "Son of Man" shall come down on the earth (Matt. xxiv. 30, 31). Then shall His voice go forth, "Gather my saints together unto me" (Ps. l. 5; read the whole Psalm).

And when, later in Matt. xxv. 31, we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:" then there will be a different gathering, not of his "elect" (see Matt. xxiv. 31), but "before him shall be gathered all nations," according to Joel iii. 1, 2 and 11, 12.

This throne of the special judgment of the "nations" leads up to and ends in the permanent throne of Divine government, according to Jer. iii. 17.

Then will this promise be fulfilled to the overcomer:

"I will grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in His throne" (Rev. iii. 21).

This promise, therefore, like all the others, is not given to the Church of God. The members of that glorious body will have already been "caught up to meet the Lord in the air," and will have had their part in the "gathering together unto him" there, before the cry of Ps. l. 5 goes forth to "the earth, that he may judge his people," and "gather his (earthly) saints together."

Thus we have traced the upward path—the ascending scale of the seven promises of these seven Epistles, and seen how they are to be interpreted of Israel, whose downward path is here also so wonderfully set forth in these same Epistles.

This concludes our *fifteen preliminary points*; and we submit that their cumulative evidence establishes our fundamental position that, the "Church of God" does not form the subject of the Apocalypse. Our interpretation confines that subject to the "Jew" and the "Gentile" (1 Cor. x. 32). Whether "the word of truth" is thus "rightly" divided is for our readers to determine for themselves, according to the evidence which we shall put before them.

\* See the structure of the whole of this great prophecy of Matt. xxiv. and xxv. in *Things to Come*, vol. vi., p. 103.

## Questions and Answers.

QUESTION No. 254.

### WHAT WAS "FINISHED."

G. R. G., London N. "Was it the end of the atonement, when Christ said 'It is finished'? How does it agree with Lev. xvi. 27, whose blood was brought into the Holy Place to make atonement? It seems to me that the atonement according to this could only be made in Heaven, 'It is finished,' referring to the work upon the Cross. If Christ entered into the Holy Place (Heb. ix. 12) inside the veil with His own blood, all is plain; but not, if as some say, 'in virtue of His blood.'"

The apparent difficulty arises from not defining the word "It." All depends on the noun for which the pronoun stands. The question implies that "atonement" is the word meant: but it does not say so. What the Lord then "finished" was the Father's will, so far as that will related to this earth. As he says in John xvii. 4, "I have glorified Thee ON THE EARTH, I have finished the work which Thou gavest me to do." His *first* uttered words were, "Wist ye not that I must be about my Father's business" (Luke ii. 49), so that, when He uttered His last words on the cross, it was the Father's business which He came to "be about" that he declared was finished.

What that "business" and "will" required in *resurrection*, yet remained to be done. What it required in the *heavenlies* (according to the type in Lev. xvi. 27), yet had to be accomplished. But so far as "the earth" was concerned He could say on the cross, "It is finished."

QUESTION No. 255.

### SOVEREIGNTY AND RESPONSIBILITY.

J. W., Honington. "Will you kindly explain how that it can possibly be man's responsibility when it is plainly declared that it is God's sovereignty alone, etc."

The words "responsibility" and "sovereignty" are not found in the Scripture. None can believe unless they hear (Rom. x. 14). Ignorance is no sufficient plea when a proclamation has been made known.

Man has manifested his willingness to *hear*, and his unwillingness to *obey* when he has heard. Hence, the Saviour's testimony, "Ye WILL NOT come unto Me that ye might have life" (John v. 40).

It is a question of the "will" of man which is absolutely opposed to the will of God. It is not a question of can, or cannot; but of will, and will not.

The question really means, that, if man will not come, why is he to be treated as being responsible to come, and how can God be just in judging man and condemning him on this ground?

The answer is, that we know nothing at all about it. It is "too high" for us; we cannot comprehend it. If we ask "Why doth He yet find fault?" We are asked in reply, "O man, who art thou that repliest against God?"

In any and every case it is written of God, "that Thou mightest be justified in Thy sayings and mightest overcome when Thou art judged," or arraigned).

When therefore any ask, how can God be just as a sovereign, and yet treat man as responsible? the answer is that, when the time comes to make all things clear, they will be "overcome" when they thus arraign Him, for He will be justified in all His words, and in all His acts.



## QUESTION No. 256.

## NAHASH.

J. S., Bolton. "Who is the 'Nahash' mentioned in 2 Sam. xvii. 25." He is described as the father of Abigail and Zeruah. These are called the sisters of David (1 Chron. ii. 13, 16). Nahash must therefore have been another name for Jesse; or, as some suppose the name of a former husband of David's mother.

## QUESTION No. 257.

## THE BĒMA.

J. F., Stockport. "In Aug. *Things to Come*, p. 16—on Romans—it says, in footnote on the word *Beema*, it does not apply to a judgment seat from which judgment is given on prisoners—yet we find the word in Matt. xxvii. 19."

The *Bēma* was a raised dais, rostrum, platform, throne, or seat, and was used for various purposes. Every judgment seat is a *Bēma*; but, every *Bēma* is not a judgment seat.

## QUESTION No. 258.

## SINGING OF ANGELS.

F. E. H. "Can you prove from scripture that the angels sing?"

In Rev. v. 9 we read that the four angelic beings and the twenty-four elders will sing a new song when the time shall arrive for the Lamb to take the sealed book from Him that sitteth upon the throne.

In no other passage do we read of the singing of angelic beings.

## QUESTION No. 259.

## GOD REPENTING.

R. B., Stroud Green. "How can Genesis vi. 6 and Numbers xxiii. 19 be reconciled?"

It is the figure *Condescension* (called *Anthropopatheia* i.e., the ascription of human attributes and actions of men to God). By this Figure God is said to do many things in order to stoop to the limited nature of human comprehension. See *Figures of Speech*, page 871, etc.

## QUESTION No. 260.

## REV. xxi.

A. T., Liverpool. (1) "Will the glorified saints reign on the earth during the millennium? (2) Are the kings of the earth in Rev. xxi. 24 the glorified saints, who bring honour and glory into it. (3) Does 'the Throne of God and the Lamb' in Rev. xxii. 3 refer to the heavenly or earthly Jerusalem? It is in connection with the river and trees in the previous verses."

1. The glorified saints being part of the Bridegroom, and "one with Christ," will be "for ever with the Lord."

The word rendered "on" would be better rendered "over." There is nothing about the glorified saints being "on the earth" in Scripture.

2. As to Rev. xxi. 24, the saints are not "Kings of the Earth." They are altogether heavenly in their calling, standing, hope, and destiny. We do not believe that the Church of God is in the Apocalypse, not being the subject of prophecy. See the "Fifteen Preliminary Points" in our Papers on the Apocalypse, and our notes on xxi. 24.

3. The scene described is in the "New Heavens and New Earth" (xxi. 1), and more than this no mortal can tell us.

## QUESTION No. 261.

## THE CHURCH IN COR. xiv.

R., Ilford. "What is the exact significance of the word 'Church' in 1 Cor. xiv. 34, 35. Should the injunction be strictly adhered to?"

The word surely refers to the saints assembled for worship and ministry of the Word. The injunction here given has never been abrogated by God; though it has been by many of His disobedient people.

## Things New and Old.

### "GLORY IN THE LORD."

"He that glorieth, let him glory in the Lord."—1 Cor. i, 31.

HERE we rest. There begins and ends our glorying—"in the Lord." True, in a lower sense, the Apostles gloried in his infirmities (weaknesses), but only that in a higher sense he might more fully glory in the Lord, who made His great servant's conscious weakness the marked opportunity of increased and abundant grace; for the more conscious the Apostle was of weakness, the more prepared was he to receive power from the Lord Jesus, and the more able to glory in the Lord, through more fully realising that all power was from Him alone.

Those most glory in the Lord Jesus who most make Him their all, for such find Him to be what they make Him, namely, their all. Glorifying in the Lord comes not from a mere intellectual knowledge of Him, but from a heart of constant need continually and abundantly met by the fullness which is in Christ Jesus.

Out of the abundance of the heart the mouth speaketh, and that heart that is filled with Christ will give forth, as from a living fountain, praise and glory to His most holy name.

Whatever hinders this glorying in the Lord is of the flesh; and no greater hindrance is there than being occupied with self in any of its various forms, such as self-vileness or self-righteousness, self-feeling or self-hardness, self-pleasing or self-hating.

To a heart full of Christ, *self is never a subject of consideration*. Such a one is occupied with Christ, and looks at all things from the side of Christ, and evermore glories in Him, whatever be the path of providence into which He may lead His beloved one. "He that glorieth, let him glory in the Lord."

(From *Counsels and Thoughts for Believers*, by Thomas More, published by J. Nisbit & Co.).

## Signs of the Times.

### JEWISH SIGNS.

#### THE SULTAN AND THE ZIONIST MOVEMENT.

Considerable interest has been excited by the action of the Sultan in prohibiting the Jews from settling in Palestine and possessing landed Property.

Our readers will be glad to see the

OFFICIAL STATEMENT OF THE "ACTIONS COMMITTEE"

of the Zionist movement on this question.

In reply to the statements of the Vienna *Politische Correspondenz*, the Actions Committee of the Zionist movement publishes in its official organ, *Die Welt*, the following complete denial:

"It is not (says the Actions Committee), a new or a positive statement, but the article only contains a continuation of opinions from Constantinople, according to which the Turkish Government is supposed to have been induced by the growth of the Zionist movement to issue an edict against the immigration of Jews to Palestine.

"As is known, the prohibition dates from 1882, many years before Political Zionism existed. Our friends also know that this prohibition is the sea serpent of the anti-Zionist press, which is every year with mathematical regularity brought out when the Zionist movement can record great successes.

"As to our position towards this law, our friends are fully aware of the fact that political Zionists have always emphatically pointed out that they are opposed to the kind of "immigration" which has been carried on during the last decade. At the third Zionist Congress it was stated in reference to this prohibition:

"We have not brought about the prohibition of immigration. The law is of an older date than the movement we represent here. But if we cannot be accused of having called forth the promulgation of such a law, we desire to plainly state what our position is. We declare our intentions by the light of day, for thank God we need not hide them, and we wish to obtain the consent before we undertake anything, for otherwise it would be the most reprehensible experiment. It is not only a question of getting people there, but also of keeping them there and under safe protection. There cannot, therefore, be any mistrust. We take the path towards the negotiations which sooner or later must lead to a fruitful result."

"This is our position, which we have never forsaken.

"With regard to the Constantinople views of the *Politische Correspondenz* we are in a position to state that according to our latest information from Constantinople the views expressed in authoritative Turkish circles are favourable towards political Zionism, and the advantages the Ottoman Empire will derive from it. We can further state that we are now in the midst of negotiations of far greater importance than the mere annulling of the prohibition of immigration would signify.

The italics are as printed in *Die Welt*, showing the importance the Actions Committee attaches to the statement.

Following on the above we note the following

#### "IMPORTANT CONCESSIONS BY THE PORTE."

"We are enabled to announce an important concession respecting the right of Jews to hold property in Palestine, which has been obtained from the Porte by M. Isaac Fernandez, President of the Comité Regional of the Alliance Israelite in Constantinople. For several years past, Jews of all nationalities, even Ottoman subjects born in Palestine, have been forbidden to buy landed property in Palestine. M. Fernandez has now secured for Jews who have been settled in the Holy Land for a considerable time, whether subjects of Turkey or of foreign powers, the right to buy "miri" (agricultural land) and to have the property inscribed in their own names. The special importance of this concession lies in the fact that while "mulk" (town land) is owned by private individuals, "miri" is the property of the Sultan.

"M. Fernandez has rendered an immense service not only to his own co-religionists, but to the entire population of Palestine. The Imperial Treasury will be among the first to derive material benefit from the measure mentioned above. The Government of the Sultan has thereby given a fresh proof of the religious toleration which is a tradition in its annals."

"Our Jerusalem correspondent, it will be seen, confirms the foregoing in his letter given below."—(*The Jewish Chronicle*, Jan. 4, 1901).

### RELIGIOUS SIGNS.

#### "THE BAIRNS' BIBLE."

This is a sign of the times and an example of their "religious" character: Not denying the Bible, but undermining it, and making it serve man's ideas rather than God's purposes. It is one of Mr. W. T. Stead's latest efforts to begin at the fountain head, and in this "talk about the old book" to children, to form the minds of the rising generation on this weighty subject. Of course there are some things good and true in the book, and herein lies its danger! But our readers will soon learn its real character, and shield their children from its pernicious teachings.

We are first chided for treating the Bible "as if it were something different from all other books."

The creation story is divided up into periods "as if each was a separate day." The great truth which

"the Bible has to teach more than anything else is, that God is the Father of us all,"

and that the pre-Adamite races who lived on the earth

"hundreds of thousands of years" ago "were God's children as much as you and I are His children to-day." "The Bible teaches that death is not an enemy, but a friend—a friend who has come to take us away to a better world . . . where afterwards we shall meet again all those whom we love and who love God."

So love is salvation, and there is no ruin and no redemption needed. But this, alas, is the teaching from hundreds of pulpits and chairs of theology to-day.

"Hundred years ago, people used to think that the first books of the Bible were written by Moses . . . but when learned men began to look into the matter more closely" they found that "the books must have been written many hundreds of years after Moses died."

Thus man's word is implicitly accepted as against God's word!

"As the Greeks were God's chosen people for making beautiful things, so the Jews were God's chosen people for teaching the world about Himself."

It is the first time we have heard this about the Greeks! After this we are not surprised to hear that in the book of Job "the writer puts into the mouth of God the words which sum up and reply to what the others have been saying."

Nor are we surprised to be told that

"the speeches and the writings of the Prophets were like the leading articles of the Editors in the present day."

"The Prophets did foretell things, and often (!) very truly, and in a very remarkable way, and thus they did, because they knew the law of God."

"God always has His Prophets, and they are living to-day in every nation."

Then, showing that Mr. Stead cannot believe this Bible himself, he says it

"is very important for you to remember . . . you must not imagine that God cared for the Jews more than He cares for us in England, or that He treated them any better than He is treating us in the way of sending us Prophets and teaching us His law."

But why take the trouble to deny this? Is it not because it is clearly revealed in the Word of God?

Finally this "Bairn's Bible" concludes as follows:—

"I know you are very fond of fairy stories, and so am I; but there are plenty of fairy stories in the Bible, and fable, and allegories, and parables, just what you like. I shall alter as little as I can, etc."

This is enough to show the poison which pervades the whole book, and cannot fail ere long to produce an awful crop of the worst kind of infidelity.

We add from *The Review of Reviews* (Jan., 1901):—

#### DR. CLIFFORD'S OPINION.

"It is very good indeed . . . It will irritate the 'verbalists,' but, as you say, it is inevitable and ought to be done. I hold the utterance of the truth vital to the well-being of the young."

#### DR. JOSEPH PARKER'S OPINION.

"I have looked into this book with much interest and much pastoral satisfaction . . . it is calculated to do real good in a novel and convincing way."

### AMERICAN CHURCHES

keep pace in the mad competition in music and worldliness. A New Jersey paper before us tells of a church concert, where "Love Divine" is sandwiched with "Pretty Polly Oliver," and followed by "an ice-cream and cake sale held in the chapel." But even such things will soon seem quite tame, as new inventions succeed each other. Truly, "a scourge of small cords" is needed to cleanse these so-called "places of worship."

### MODERN MISSIONS

are moving with the times, and thus furnish us with sad and solemn signs. They are advertised as "great" and "popular," and are now aided by "Blue ribbon choirs and orchestra."

In keeping also with the growing degradation of spiritual things are the

#### SUBJECTS:

"How does your Collar fit?"  
"Courting."  
"A Tragedy in Five Acts."

And the invincible Holy Ghost and the mighty power of God's Word is supposed to need the aid of such methods as these!

#### THE FREE CHURCH LONDON MISSION.

So far as this is a desire to preach the gospel of the grace of God we may "rejoice," but at the same time we deplore the fact that all its promoters do not take this view. On the notices of the Marylebone Mission we are asked to "respond to the claims of Christ, and during the next 100 years London will become a city of God—a new Jerusalem sent down from heaven."

This is a poor hope. For, those who believe God are looking, not for the improvement of London, but for the return of the Lord Jesus, well knowing that there is no hope for London, or for the world, till He shall come; and that, we hope, long before 100 years.

#### NEW CENTURY CO-OPERATION.

"A great Temperance Crusade" followed the Simultaneous London Mission of the Free Churches. The Conference was summoned in the names of the Rev. Hugh Price Hughes, president of the Crusade Council; Dr. Clifford, Messrs. R. F. Horton, F. B. Meyer, and J. Monro Gibson.

#### MAN'S RELIGION UNIVERSAL.

We recently read an account in *The Captain* (R.T.S.), for Jan., of a visit to a Chinese boys' school. Though everything was, of course, upside-down compared with western ideas—having only one class, and the school a nuisance to neighbours during lessons instead of during play; and although there were no A.B.C. books, and the lessons were in a language different from the vernacular—yet the child's first book is Philosophy, and his first lesson is that "*Man by nature is radically good.*" Here we have something in common with *all* religions except God's. In this one fundamental point lies the essence of the difference between God's thoughts and man's thoughts; True religion and false; Revelation and Reason.

#### PREPARING FOR ANTI-CHRIST.

The following is a startling piece of evidence, showing how everything is working together to prepare the way for Anti-christ. The teachings of the modern pulpit make it easy for thousands to take the next step in the deification of man. This shows what it is all coming to:—

"All the attributes that the human mind has ascribed to God are the attributes of the human mind itself, and only one man has ever had the sense to claim them, and he was Jesus of Nazareth!" said the Rev. Francis Edgar Mason, of Brooklyn, at a Metaphysical convention in New York.

"Mr. Mason further declared that man, when at his best, was equal to God, that nature exists but to assist man, and that disease is ignorance resulting from the conception that man amounts to less than God. 'Any law in the universe that will operate for God will operate for man,' he affirmed."—*The Echo*, Nov. 3, 1900.

#### CONTINENTAL CHRISTIANITY.

In a Lausanne paper recently sent to us, there is an account of the fifty-second Federal Gymnastic Fête at Chaux-des-Fonds. It seems to have been a very mixed affair. On the Saturday evening there was a very animated banquet, followed by a Cantata and a Ballet danced by 60 young girls clad in the colours of the Confederation of the Canton.

On the Sunday morning at 5.30 the sectional competition was resumed with exemplary punctuality. At nine o'clock a great service or high celebration took place (*un grande culte*), and the sermon of the fête was preached by M. le Pasteur Borel; and after the performance of a Swiss Hymn,

the ceremony was closed with a touching patriotic prayer.

Next came the reception of the foreign delegates; and the competitions were resumed in the afternoon, the different societies going through their exercises most brilliantly. In the evening a gay and friendly party brought the population together in the Marquee. We call attention to the combination of Divine (1) Service, Sports, and Prayer. All this proclaims that their altar was erected, like that of the Athenians, to the worship of "the unknown God."

#### SPIRITIST SIGNS.

##### "SPIRIT TEACHINGS" OF STAINTON MOSES, AFTER HIS DEATH.

OUR article last week was devoted to the teachings of Mr. Stainton Moses which he gave *while he was alive*. They were the outcome of several years while under the spirit-influence of certain guides that presented themselves to him under the names "Imperator," "Rector," "Mentor," "Doctor." We give this month what is said to have come from himself after passing to the "higher-plane" (to use their own senseless babble, for they do not like the Bible word "DEATH"). These may well be called posthumous philosophies; not that we believe that he ever conveyed anything at all to others on earth, after he died. We give these statements only according to what they profess to be, and from the spiritists' own standpoint.

*The Two Worlds* (of January 4th), devotes a whole page to the subject, dwelling on the uncertainty that must always be associated with revelations given under such conditions;—that is to say, from spirits who present themselves as once having lived on this "earth-plane." Here we have another confirmation of what Mr. Howitt and many others so frequently affirmed—that no reliance can be placed upon their assertions. *The Two Worlds* records an avowed "interview" with the late Stainton Moses which is an object-lesson in proof of this. It must be a dull mind indeed, or one that is wilfully deceived, that does not press the argument a stage further, and bring it to the logical conclusion—that if such be the case with spirits after "casting their skin," then their teachings are equally worthless before going through this change, for they have but received their wisdom from spirits who have had to go through the same process.

Dr. Hodgson is cited as an authority (by the writer of the article in *The Two Worlds*) and as an expert in dealing with such questions as to the reliability of these spirit communications. He is introduced as an "arch-investigator," and his conclusions are that "the spirit acts like a man nearly asleep, and gradually becomes more and more drowsy."

This is not a very hopeful outlook for those who expect to get something profound from the teachers on the "other side." Sleepy preachers are too plentiful on this side: quite enough to quench any desire to have any more from them in that quarter.

Furthermore, the writer says of this sleepy spirit in his trying to come back: "His effort plunges him into the dark, which I call 'fog-land';" and comes to this remarkable conclusion—which harmonizes with what has been often said in these columns—that "we must remember we have been trying to build a *mighty philosophy* on the *utterances of these very sleepy spirit visitors.*"

Not only is the investigator in this field of occult research told of what he may expect; but there is another perplexity confronting him. It is this—the spirit has to use in the medium "a delicately adjusted brain which has a habit of *making a fool of itself* on the slightest provocation."

\* Our italics throughout.

We ourselves have never stated anything against spiritism more damaging than this.

We are indebted to the same writer for the grotesque phrase given above, of spirits "casting their skin." It is quite their own. "Sometimes a spirit who has but recently 'cast his skin' may be able to jabber in some forgotten language." For other purposes he does not appear to be of much use.

We quite agree with this. And as to the elegant phrase about one "who has but recently cast his skin," it is so suggestive of the *serpent*, the chosen type of all that is cruel and deceiving, that we would not deprive these deceived ones of their chosen symbol.

We give these preliminaries as an introduction to what is yet to be said, and in this way arrive at the proper valuation to be put upon the teachings of Mr. Stainton Moses. It is said of him, while alive, that "he was a highly educated gentleman, and a clergyman of the English Church. For a number of years he was also the editor of *Light*."

. . . "This educated gentleman was a magnificent spirit instrument. . . His controls, or spirit visions, were, for the most part, educated gentlemen like himself."

We ought to expect something that will carry weight from such a magnificent spirit instrument, controlled by educated gentlemen-spirits. Well, we shall see.

He is duly approached in the recognised way, through another medium.

But we read, "Mr. Moses, like the rest, comes sleepy, and confused . . . giving most irrelevant replies," and when asked to give the earth-names of his controls, his memory was at fault, for he could not recall one of them. By and by his memory came back, and he professes to give them. But this "magnificent spirit instrument" gives them all wrong, "for the names are not the same."

He is represented as calling to his aid another "gentleman" spirit—George Pelham, who had already satisfied Dr. Hodgson—the "arch investigator," that he had brought along the "real Stainton Moses." Yet, no favourable result followed, for with the help of this George Pelham "also a Greek scholar," Stainton Moses could not "translate a Greek sentence."

A worse humiliation is in store; and with this last paragraph we will dismiss the case. Through the medium, Mrs. Piper, George Pelham is consulted about the former teachings of Stainton Moses "concerning the fate of sinners in the next life" with this result:

"Through Mrs. Piper, the drowsy George Pelham had contradicted these teachings, and now sleepy Stainton Moses says George Pelham is right, and he himself was wrong, although it was so given him by spirits."

Will it be thought possible, that rational beings could ever attempt to build a "mighty philosophy" on such gross absurdities? Yet here is the solemn fact that we live in a day when these things are put forth as a higher revelation than any which had ever been given to man.

A few years ago a book was written entitled, *Monarchs retired from business*. Some of them abdicated and some were deposed. If spiritists could or would write to the same effect about their prophets who have retired from business, Mr. Stainton Moses would have to come under both descriptions. He has *abdicated*; for he has forgotten his Greek, and doesn't know a word of what he formerly taught. He is *deposed*; for another spirit has come upon the scene and declared that what the "magnificent" one did teach is all wrong. And all they can say in mitigation of the muddle is that both were "sleepy," or had only recently "cast their skin."

Will our readers please remember that in *Light* we were specially referred to this very man if we wanted better evidence than that which we gave. The editor has more than once complained that our quotations and extracts were old and out of date. This was because he could not say they were inaccurately given. But now we have given his own chosen authority. If this is Spiritism up-to-date, then the fiasco is complete, for it has nothing of the earnest seriousness which characterised the earlier spiritists, and only stultifies itself with the drivelling imbecilities which we have given above.

To what evidence will they next refer us? for we shall be glad to get at the bottom of it all.

We had intended to make further remarks upon the teachings of Stainton Moses, but what is the use of doing so now that the spirit of the deceased has pronounced them "all wrong." It will be no excuse to plead that he was "sleepy" when he said this. There is a somewhat parallel case of a People putting themselves under a deceiving "control"—a false spirit. His name was "Baal." The prophet Elijah suggested several reasons why this spirit failed to answer. "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure, *he sleepeth* and must be awaked." There is no record that they ever succeeded in waking him. It will be the same with spiritists in their attempts to awaken Mr. Stainton Moses.

"As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity" (Psalm cxxv. 5).

## Editor's Table.

### OUR SPIRITIST ARTICLES.

WE should be glad to reprint, say enough to make an eight-page pamphlet, for free distribution, if we knew there would be a sufficient demand to warrant the expense of the effort. We should supply them in quantities at about cost price.

### ACKNOWLEDGMENTS.

For "*Things to Come*."

R.R., Feb. 5	...	...	£	s.	d.
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### VOLUMES

III., IV., V., and VI. can be bound to order, in one volume for 5s. 6d.

### REVIEWS.

*The Story of Luther's Life*. By Thomas Sefton Rivington, B.A., pp. 430, with 40 illustrations. Simpkin, Marshall, Hamilton, Kent & Co. It is often a matter of concern to provide good reading that will interest the family circle. This book we earnestly commend. There is said to be a strong protestant feeling arising in the country. Let it be strengthened by circulating this book. It maintains its interest throughout.

*Why not a Priest of Ritualism?* This little book (6d.) consists of seven sermons, preached by the Rev. W. J. Spriggs-Smith, in his Parish church, Terrington St. John, Wisbech, Norfolk. He ought to be enabled by Protestants to carry out his desire to post a copy to every Bishop and dignitary in the Church of England. Mr. Spriggs-Smith was formerly a missionary in Malaga, and knows something of Romanism.

# THINGS TO COME.

No. 82.

APRIL, 1901.

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## Editorials.

### THE FAMILY EPISTLE.

**T**HE Epistle to the Ephesians has been well called The Family Epistle.

In the first chapter we are taken back to eternity past, and shown the family of God, chosen (v. 4), accepted (v. 6), redeemed (v. 7), and all according to "His good pleasure which He hath purposed in Himself." Moreover, all the members of this family were provided for before any one of them was, in due time, born; and provided for—for all eternity to come.

In the second chapter we see this family quickened and endowed with spiritual life, raised with Christ; and seated in the heavenlies in Christ; no more strangers and foreigners, but become "the household of God."

In the third chapter the family secrets are revealed, and all the untrackable riches of Christ made known.

Chapter iv. describes the grace and the gifts given to the members of this family; and the standard according to which they are given (v. 7), viz.: "according to the measure of the gift of Christ."

Chapter v. calls on the children to walk in the ways which the Father hath prepared for them to walk in.

Chapter vi. closes the Epistle with the Father's blessing.

By nature the children of this family were "far off" (ii. 13), and spiritually "dead in trespasses and sins" (ii. 1), with "the understanding darkened" (iv. 18).

And in grace we see the love which sought them and saved them and brought them into the bosom of the family (ii. 4, 5).

In no Epistle have we greater revelation as to the work of all the three Persons of the Trinity engaged on behalf of those whom God is bringing to glory.

A Triune God is seen in His Divine activities, cancelling their sin, securing their salvation, supplying their needs, arming them for conflict, comforting them in tribulation, and causing them to triumph in Christ.

The Father is *for* them in love.

The Son is *with* them in grace.

The Spirit is *in* them in power.

Again:—

The Father is their eternal portion.

The Son is their title to their portion.

The Spirit is their power to read it clearly, and to enjoy it fully.

"Through Him (*Christ*) we both (Jew and Gentile) have access by one *Spirit* unto the *Father*" (ii. 18).

What a wondrous work; and all to bring a poor lost sinner to the throne of heavenly grace.

Christ is the way.

The Father says, "This is the way, walk ye in it."

The Spirit guides us unto it, testifying of it, and having compassion on them that are out of the way.

What a glorious provision! and it is all made real to us "by one Spirit" (ii. 18), with which each member of the Family is baptized. He is the communicator of all Divine blessing.

"For every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His alone."

Even the Son, as Son of Man, did nothing apart from Him.

Was He made man? It was "by the Holy Ghost" (Luke i. 35).

Was He anointed? It was "by the Spirit of the Lord" (Isa. lxi. 1. Luke iv. 18).

Was He led to be tempted? It was "by the Spirit" (Matt. iv. 1).

Did He return? It was "in the power of the Spirit" (Luke iv. 14).

Did He cast out devils? It was "by the Spirit of God" (Matt. xii. 28).

Did He offer Himself to God? It was "by the Eternal Spirit" (Heb. ix. 14).

Did he rise from the dead? It was "by the Spirit of holiness" (Rom. i. 4).

It is even so with the many sons.

They are all "born of the Spirit" (John iii. 5).

Their faith is "the fruit of the Spirit" (Gal. v. 22).

Their hope is "through the power of the Holy Ghost" (Rom. xv. 13).

Their love is the love of God shed abroad in their hearts "by the Holy Ghost" (Rom. v. 5).

Their prayer is of "the Spirit Himself" (Rom. viii. 26).

All this is no mere theory. Nor is it man's theology. It is the power and glory of the Eternal Trinity engaged in procuring and securing the access of God's children to Himself.

It is this that gives the lie direct to the devil's religion, which consists in what is called the "universal Fatherhood of God." This lie cannot be preached unless this Epistle to the Ephesians can be blotted out. Here we see who are the Children of God's one Family, of which only He is the Father.

He redeemed them by His blood.

He justifies them by His grace.

He preserves them in His faithfulness.

All are now either sons of the first Adam or sons of the last.

All are either "in Adam," as "far off" as sin and Satan could take them; or, they are "in Christ," as near to God as love and grace can make them.

This is the grace wherein all the children of God stand. That is why they rejoice in hope of the glory of God.

Grace ends in glory. Grace is the flower, and glory is the fruit. "The LORD will give grace and glory" (Ps. lxxxiv. 11), and not one apart from the other.

Grace is glory commenced. Glory is grace consummated.

God has prepared this portion for His children: and now He is preparing them for their portion.

Grace prepares for the glory; and glory will crown the grace.

It is this grace which causes the Lord's redeemed to "receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. iv. 5-7).

### THE EPISTLE TO THE HEBREWS.

(Second paper.)

"WITHOUT THE CAMP."

So far, we have looked only at the negative aspect of the Epistle to the Hebrews; but, without going into the Epistle as a whole, it will be well to add a few words, and look at it in its positive aspect, and see the scope of it, and its teaching.

It is addressed, as we have seen, to Jews who believed, and were yet "all zealous of the law." Knowing, therefore, the condition of those to whom it was written, we are better able to understand it, and to see how wonderfully it is adapted to meet the case of those who were still bound up to a Jewish ritual.

It is "God" Himself who addresses them. No human name is allowed to appear as the writer; least of all, that of Paul. All Paul's other Epistles (without exception) commence with his name: but not this one. This was not to be open to any prejudice which might be caused by the presence of that offensive name.

It was, moreover, quite in accordance with the Divine manner of addressing His People Israel. It was no new thing with them to be addressed by the voice of God. "At sundry times" He had spoken directly to their fathers. They were perfectly familiar with that Divine mode of communication. And the "many thousands of Jews who believed" all bowed to the truth that God had "spoken unto US by His Son."

But, believing this, they had not apprehended the value of Christ's death as the one sin-offering, making obsolete all sacrifices and all ordinances. They still clung to their rites and ceremonies; they were "zealous of the law" (Acts xxi. 20); they walked after the customs (v. 21), and they made "vows" (v. 23); they used divers "baptisms" (Heb. vi. 2), and continued to offer sacrifices (Acts xxi. 26).

The object of the Epistle to these Hebrews is, therefore, to show that all these things were done away by the one offering once offered, and all made of none effect: they were a "shadow of things to come"; but we now have the substance of all in the Person and work of the Lord Jesus.

God had spoken in time past to the fathers by the prophets; but now He had spoken by His Son.

The whole of the first two chapters is taken up with the statement of these two great truths:— the Divine speaking, and the Divine Son of God.

The structure of these two chapters brings this out very beautifully.

A | i. 1, 2-. God speaking by His Son.

B | -2-14. The Son. God: "better than the angels."

A | ii. 1-4. God speaking by His Son.

B | 5-18. The Son. Man: "lower than the angels."

Here, we see at once the alternation of the two themes, and the contrast in the corresponding members.

The second member is seen to be parenthetical with regard to the first and third. And in like manner the third member is parenthetical with regard to the second and fourth.

The third member reads on from the end of the first; thus:

i. 1, 2-. God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son . . . . .

ii. 1, &c. Wherefore we ought to give the more earnest heed to the things which we have heard, &c.

In like manner the fourth member reads on from the end of the second; thus:

i. 14. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? . . . .

ii. 5. For unto the angels hath he not put into subjection the world to come, &c.

The Son of God, therefore, is the great subject in this Epistle; and its object is to show how He has superseded the Law and its ordinances; and summed up and combined all in Himself. It is to show that the "rest" promised to the People of Israel was not obtained at their entrance into the Land with Joshua (iv. 8, 9); and to lead the saints into the rest obtained through the priesthood of Christ, and the perfection of His person in His death as an offering to God.

Chapter i. proclaims the Divine personality of the Lord Jesus; and the four distinct aspects of His relation to the Father as the Son of God, and, therefore, "better than the angels."

Chapter ii. declares Him as Man; made "a little lower than the angels for the suffering of death." This death had four distinct objects in view:

The bringing of many sons to glory (v. 10).

The presenting to God a sanctified people, His brethren (v. 11).

The deliverance from the devil, who had the power of death (v. 14); and

The making propitiation for the sins of the People as a merciful and faithful High priest (v. 17, 18).

For these purposes the Son of God took part in flesh and blood of the "seed of Abraham." It behoved him in all things to be made like unto His brethren; that, having suffered, being tempted, He might be able to succour them that are tempted.



Hence the key-note of the Epistle is "better:" and Hebrew believers are shown how that "in Christ" they have everything "better" than under the Law of which they were so "zealous."

They had

A better covenant (vii. 22).

Better promises (viii. 6).

Better substance (x. 34).

A better hope (vii. 19).

A better sacrifice (ix. 23).

A better country (xi. 16).

A better resurrection (xi. 35).

A better thing (xi. 40).

Not only is the word "better" used, but Christ is shown to be

Better than angels (i).

Better than Moses (iii).

Better than Joshua (iv).

Better than Aaron (vii).

Better than the Law (x).

Another word which characterises this Epistle is the word "once"; *i.e.*, *once for all*. (See vi. 4; vii. 27; ix. 7, 12, 26, 27, 28; x. 2, 10; xii. 26, 27.)

The Epistle is written to those who knew the Law. Hence they are exhorted in various ways:—

"Let us" fear (iv. 1); labour (iv. 11); hold fast (iii. 6; iv. 14; x. 23); come boldly (iv. 16); go on (vi. 1); draw near (x. 22); consider (x. 24); lay aside (xii. 1); run (xii. 1); have grace (xii. 28); go forth (xiii. 13); offer (xiii. 15).

The great design is to get them to break away from the traditional teaching to which they clung with such religious zeal. It had waxed old, and was about to vanish away (viii. 13). The Levitical Law and all its ordinances were among the "things that are shaken . . . that those things which cannot be shaken may remain" (xii. 26-28).

All had failed. The Law: "for the Law made nothing perfect" (vii. 19). It was characterised by "weakness and unprofitableness" (vii. 18).

According to chap. vi. 1, 2, all these things were "dead works." It was necessary to "go on unto perfection" (vi. 1, *maturity* would express the Greek better); and to those who were minded thus to "go on" it is said, "Beloved, we are persuaded better things of YOU" (vi. 9).

Christ is the one object for faith in this Epistle. He supersedes all else. To look *for* Him (ix. 28) and to look *to* Him (xii. 2) is the substance of which all beside was only shadow.

To cling to tradition or to religion, as such, is to give up both these positions.

It is this that gives all its importance to the climax which is reached in chap. xiii., which is the great lesson of

#### THE CAMP.

It is stated in verses 11-14:

"The bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the People with his own blood, suffered without the gate. Let us go forth therefore unto him without the

camp, bearing his reproach. For here have we no continuing city, but we seek one to come."

This scripture evidently refers to the camp of the People of Israel in the wilderness; and the important question, for the right application to Christian position and practice to-day is,

#### WHAT IS THE CAMP?

The Camp cannot be the world: for the Camp consisted of the people whom God had, by the covenant of circumcision, separated from the world unto Himself. The Camp was characterised by the presence of God, as it is written: "The LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies before thee; therefore shall thy camp be holy" (Deut. xxiii. 14).

That which distinguished the Camp was the visible presence of God in the cloud, which was their shelter by day and their light by night. In the camp everything was arranged by Divine authority, and everything was sustained by Divine power, in a wilderness where there was neither food to eat nor water to drink. Yet it is from this place of manifest blessing that the saints are called out, in Heb. xiii. 13, into that which is, in the world's esteem, the most despicable; to the place outside, where the ashes were poured out, and where the sin-offering was consumed, to have fellowship with the Lord Jesus there. The reason given is this—"For here have we no continuing city."

Jerusalem is left for judgment: the fig tree has proved itself to be incapable of bringing forth fruit meet for repentance; and the sentence is gone forth to "cut it down."

From the day of Pentecost to the end of Paul's ministry in the synagogues, at Ephesus (Acts xix.), the presence of God the Holy Spirit was manifest, in the signs that accompanied the ministry of the apostles, preaching "the kingdom of God," in association with Jerusalem as the city concerning which the Lord Jesus had told them to tarry in it (Acts i. 4). The word rendered "tarry" implies more *fixed residence* than our English tarry.

The Camp, the antitype of Israel in the wilderness, began on the day of Pentecost; the presence of God was then first manifest with the apostles at Jerusalem; the Holy Spirit and the signs whereby His presence was manifested answered to the type of the cloud whereby the Lord led His People out of Egypt and through the wilderness. Power from on high accompanied the preaching of the kingdom of God, "to the Jew first and also to the Greek," in the synagogues until that preaching ended at Ephesus (Acts xix.). "The Acts of the Apostles" is the history of what was the antitype of the Camp of Israel in the wilderness.

This is proved by the third and fourth chapters of this Epistle: the People are addressed as equivalent to those who came out of Egypt by Moses, and are exhorted to labour to enter into the rest set before them, "lest any man fall after the same example of unbelief." That which this Epistle sets before the People of God is a Sabbath of rest, when "he that is entered into his rest, hath also ceased from his own works, as God did from His." It declares the priesthood of Christ, and the perfection of His

One Offering, "who through the Eternal Spirit offered Himself without spot to God," so perfecting for ever them that are sanctified, in that one offering, through faith in Him; and having entered into His rest, and sat down at the right hand of God, has brought all His People into the same rest from all the carnal ordinances belonging to a worldly sanctuary: thus causing them to cease from their own works as God did from His; and to rest in His presence in the Holy place, "having hearts sprinkled from an evil conscience, and a body washed with pure water."

Paul, in the epistle to the church of God at Corinth, shews also that the church up to that time was the anti-type of the Camp in the wilderness: for in 1 Cor. x. he says "I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea"; then, speaking of their overthrow in the wilderness, says, "Now these things were our types;" and again, in v. 11, "Now all these things happened unto them for types."

So Scripture teaches us in the plainest language possible that the Camp spoken of in Heb. xiii. 13 is not Israel as a nation, but the company of believers in the apostles' day, as seen in the "Acts of the Apostles," in association with Jerusalem and endued with visible power from on high.

The object of God's presence in the camp of Israel was "to deliver thee, and to give up thy enemies before thee." This was as evident with the Camp during "the Acts" as with Israel in the wilderness. The deliverance of Peter, first from the high priest, and afterwards from Herod, with the death of Herod, and the deliverance of Paul at Philippi, shew that the believers were one Camp, whether at Jerusalem or among the Gentiles, wherever any were gathered to the name of the Lord Jesus, so long as the patience of God lingered over Jerusalem and the things that pertained to the kingdom of God were the subject of the apostles' preaching. While this continued the Gentiles were brought into the Camp by the ceremonial purification, the washing of the flesh in water, when God had purified their hearts through faith (Acts x. 47 and xv. 9).

But, when the rulers at Jerusalem and in the synagogues among the Gentiles persisted in rejecting the testimony of the Holy Spirit through the apostles concerning Jesus as the seed of David, the Lord's anointed, then Jerusalem was left to its desolation and Israel ceased to be a nation.

Then it could be written "we have no city remaining." Israel had lost its earthly centre. The worldly sanctuary and all that pertained to it disappeared, and have never been replaced. In the immediate prospect of this the Epistle to the Hebrews was written: proclaiming the Lord Jesus a Priest after the order of Melchizedek, ending the Levitical priesthood; and His One offering as fulfilling and ending all the sacrifices, all the sprinklings of blood, and all the washings with water that hitherto had been in use. The one sacrifice of the Son of God took the place of all the offerings; and the presence of the Holy Spirit in the believer took the place of all the ordinances upon the flesh.

Their separation from Jerusalem entirely altered the position of the saints, and the character of the Hebrew believers: with no city on earth, and no priest but in the heavens, they ceased to be characterised by authority and power. They were henceforth to be identified with the altar and the sacrifice of Him who "suffered without the gate"; the rejected of His own People, but the Beloved and Accepted of God.

The ashes without the camp are the figure of the true position and character of the saints of God to-day. In the world's esteem most despicable, as Paul says (1 Cor. iv. 13): "We are made as the filth of the world, the off-scouring of all things unto this day"; but, in the sight of God, most precious, the result of the perfect obedience of His Beloved Son, the burnt-offering voluntarily laid upon the altar of His Father's will and wholly consumed as a sweet-smelling savour, the perfection of spiritual worship. On the other hand, the ashes without the camp proved the perfect putting away of sin by the One sin-offering burned without the Camp. The value of the sin-offering and the value of the burnt-offering were seen together in the clean place "without the Camp;" and to this place the saints are called out to bear the reproach of Him who suffered there, where the ashes were poured out (Lev. iv. 12. Num. xix. 9).

The Camp is represented to-day by any company of men who profess to have *succeeded to the authority or the power* given by the Lord to the Twelve Apostles once manifested in association with Jerusalem. "For here we have no continuing city."

Hence, this Epistle has a very powerful *application* to thousands of professed "believers" in the present day; an application as powerful as its *interpretation*, which came to those thousands of Jews who were "all zealous of the law." All who now are merely religious; holding by tradition; relying on ordinances; depending on rites and ceremonies, priests and sacraments, all these need the special lesson of this Epistle to-day; and to all such its *application* comes with overwhelming force, as powerfully as its *interpretation* came at the first to those of the Jewish believers who were zealous of the law.

But those who have gone forth "without the camp" know their completeness in Christ, read their standing in the Epistle to the Romans, and know that in Him there is "no condemnation," and from Him there can be no separation.

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## Papers on the Apocalypse.\*

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### THE SCOPE OF THE APOCALYPSE SHEWN BY ITS PLACE IN THE CANON.

THE scope of the Apocalypse is the most important of all the preliminary subjects connected with its interpretation. Apart from its true scope, no correct interpretation is possible. This scope is best gathered

\* These papers have been copyrighted in view of their future separate publication.

from its structure; but, before considering this, we propose to look at it as shown by its place in the Canon of Scripture, and by the relation in which it stands to the other books of the New Testament. This is the first thing that must be discovered in order to get an insight as to its place, subject, object and scope.

The order of the books of the New Testament as a whole varies, both in the manuscripts, versions and catalogues\* which have been preserved and have come down to us.

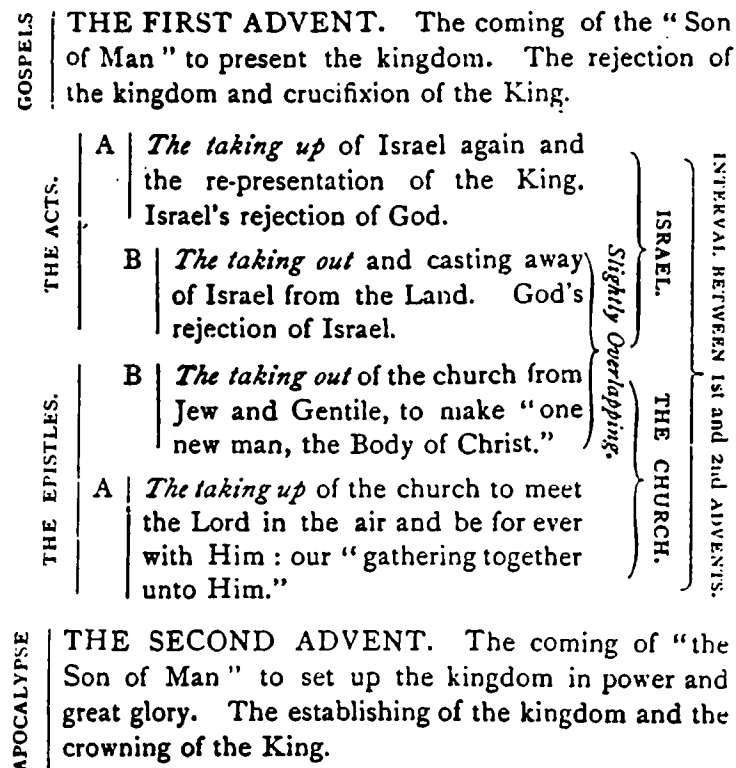
But while the order of the separate books may vary, they are always arranged in four groups which never vary:—  
 (1). The Four Gospels. (2). The Acts of the Apostles.  
 (3). The Epistles. (4). The Apocalypse.

The four groups always follow each other in this order. We say four "groups"; but it will be observed that only the *first* and *third* are groups; the *second* and *fourth* consist of only one single book each.

The order of the separate books in these two groups varies. For example, the order of the Gospels varies. The order of the Epistles varies, for in some lists Paul's Epistles come before the general and other Epistles, and *vice versa*. But, like Paul's Epistles addressed to churches, which never vary in their order, so these four groups never vary in their order.

Their inter-relation may be set forth, in brief, in the following structure:—

*The New Testament Books.*



From this structure it will be seen that the Apocalypse stands out in special relation to, and connection with the *four Gospels*, and not with the Epistles.

\* Such as the catalogue contained in the Muratorian Fragment, A.D. 160-170. Eusebius (*H.E.* iii. 25), about A.D. 340. Athanasius (*Ep. Alex.* 326, 574), A.D. 373. The Proceedings of the Council of Carthage, A.D. 397. Ruffinus, A.D. 410.

The Gospels record the events connected with the *First Advent*, and the Apocalypse records the events connected with the *Second Advent*.

In the Gospels we have "the days of the Son of Man" (Luke xvii. 22); in the Apocalypse we have "the day of the Lord" (i. 10).

The Gospels close with the great prophecy of "the Son of man in the clouds of heaven with power and great glory" (Matt. xxiv. 30; xxvi. 64. Mark xiii. 36. Luke xxi. 27); followed by the account of His sufferings, piercing and death.

The Apocalypse takes up this theme and opens by declaring the fulfilment of this prophecy, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him" (i. 7): followed by the account of the judgments; the coming and the crowning.

The Gospels contain the prophecy of the Great Tribulation: the Apocalypse contains the description of it.

Between the *first* advent, which is the subject of the Gospels, and the *second* advent, which is the subject of the Apocalypse, we have the *present interval*, which is the subject of the Acts of the Apostles and the Epistles.

This interval is thus divided into two distinct periods, (1) that covered by the Acts of the Apostles, and (2) that covered by the Epistles.

The Acts has for its subject the re-presentation of the King and the kingdom. Israel is again taken up, and Peter, using the keys of the kingdom committed to him for this special purpose, opens the kingdom to Jews and Gentiles. Through the abounding grace of God the kingdom is again offered to Israel, but this being rejected the cup of Israel's iniquity is filled up. The people not only rejected Christ Risen, but they resisted the Holy Ghost. They resisted Jehovah in the Old Testament, The Messiah in the Gospels, and the Holy Ghost in the Acts. Though the ministry of Peter partly overlaps that of Paul, yet it is clear that Israel is specially dealt with as such, until the final sentence is pronounced in Acts xviii. 17-28, which was speedily followed by the *taking* of the People *out* of their city and their Land.

Then we have the period covered by the Epistles, which have for their subject the *taking out* of the church of God.

The Church has a different calling, a different standing, and a different destiny from either Jew or Gentile, and yet, composed of both, is now waiting to be *taken up* to meet the Lord in the air.

It may be that these two parts of the present interval slightly overlap, as Paul's ministry in the synagogues and among the Gentiles also overlapped.

Not until shortly after the Apostle's death did God actually (as He had already begun to do judicially,) cease to deal with Israel as Israel, scattering the People abroad on the earth—destroying the Temple, and effectually, for a time, breaking off the natural branches from the Olive Tree (Rom. xi.).

After this, we have set before us, in the Epistles, the calling and hope of the church, which is now being *taken out*, and is waiting to be *taken up*, to meet the Lord in the air; waiting for "our gathering together unto Him,"

(1 Thes. i. 10, iv. 15—v. 4; 2 Thes. ii. 1-3 R.V.), before "the Day of the Lord" shall come.

This is fundamental to our whole position, and is necessary, we believe, to a clearer understanding of the Apocalypse.

It is well therefore that we should further establish the great scope of the Book as taught us by its position in the New Testament; and its special relation to the Gospels.

In 1 Thes. v. 4 we are distinctly told "ye, brethren, are not in darkness, that that day ('the day of the Lord,' verse 2) should overtake you as a thief."

As the Revelation is the description of that day (i. 10, iii. 3; xvi. 15) and of His "coming as a thief" (compare Matt. xxiv. 43, 44), it is clear that the church of God must be removed before the Lord Jesus is thus revealed. For we shall be already at "rest," with Him, and with the whole church, "when the Lord Jesus shall be revealed from heaven with His mighty angels; in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction, [driven away] from the presence of the Lord, and from the glory of His power, when HESHALL HAVE COME to be glorified in His saints and to be admired in all them that believe . . . in that day" (2 Thes. i. 7-10).

The tense here (in verse 10) is not the simple future tense of the indicative mood, but it is the second aorist tense of the subjunctive mood, ἔλθῃ (*elthē*) and can mean only *shall have come*. In verse 7, "when the Lord Jesus shall be revealed" is not a verb at all, but a noun, ἐν τῇ ἀποκαλύψει (*en tē apokalypsei*), and means *at the revelation* (*lit.*, at the Apocalypse).

So that "at the Apocalypse" of Jesus Christ, the church of God will already be at rest. The church has its "tribulation" now (vers. 4, 5). This is the teaching of verse 7.

But when the time comes to "recompense tribulation" to the world, then Christ will already have come to be glorified in His saints. For "in that day" He "*shall have come*" to take us up to be with Himself, "for ever with the Lord." This is the teaching of verse 10.

That this is the only sense in which this tense can be taken is clear from the following examples of its use:—

Matt. xxi. 40: "When the lord of the vineyard cometh" (*shall have come*).

Luke xvii. 10: "So likewise ye, when ye *shall have done* all those things." (Here it is so rendered).

Mark viii. 38: "Whosoever therefore shall be ashamed of me . . . of him also shall the Son of Man be ashamed (here we have the simple *future*) when he cometh (ὅταν ἔλθῃ, *hotan elthē*, the same as in 2 Thes. i. 10, *i.e.*, *shall have come*) in the glory of his Father."

In John iv. 25 we have the tense contrasted with another: "I know that Messiah cometh (*lit.*, is coming), which is called Christ; when He is come (ὅταν ἔλθῃ, *shall have come*) he will tell us all things."

Acts xxiii. 35: "I will hear thee, said he, when (ὅταν) thine accusers are also come" (*lit.*, *when thine accusers also shall have come*).

John xvi. 13: "Howbeit, when He, the Spirit of truth, is come" (ὅταν ἔλθῃ, *shall have come*).

Rom. xi. 27: "For this is my covenant unto them, when I shall take away (*lit.*, *shall have taken away*) their sins."

The prophecy as to Christ's enemies' being put under His feet (Ps. cx. 1) is quoted or referred to six times in the New Testament. Christ is now at God's right hand "until His enemies *shall have been placed* (as) a footstool for His feet." (See Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. Heb. i. 13; x. 12, 13). Then He will arise and use this footstool, treading His enemies under His feet (Ps. xviii. 37-50). This is the subject of the Apocalypse; and the result and fulfilment of it is recorded in 1 Cor. xv. 25, which speaks of Christ's after-reign, "for He must reign till He hath put (*lit.*, *shall have put*) all enemies under His feet." So that the two acts are carefully distinguished. First, the *placing* of the footstool; and then the *using* of it. The one is at the beginning of the "day of the Lord," the other is at the end of His reign.

All this is conclusive, and tells us that the church of God will be at "rest" at the Apocalypse of Jesus Christ. And that, when He comes to take vengeance on His enemies, He "*shall have come*" already for His saints.

This enables us to see the true place of the Apocalypse in the New Testament. In order of *time* it follows on the Epistles, which end with the *taking up* of the church; but in the order of *eternity, i.e.*, in the purpose of the ages (Eph. iii. 10 R.V. marg.), it follows the Gospels; and takes up the subject of the King and the Kingdom, where it is there left.

There we see it rejected: here we see it established with judgment, and set up in Divine power and glory.

True, in order of *time* it follows on the period covered by the Epistles: and what we have to look for, now, is, not the conversion of the world, but the judgment of the world. The professing church is deceiving the world. It tells the world that its mission is to improve the world; and, by improving its sanitation, housing its poor, and generally preaching the gospel of earthly citizenship, to bring on a millennium, in which no Christ is thought of or wanted!

While the majority of the Church's teachers are loudly proclaiming that "the day of the Lord" will not come till the world's conversion comes, the Spirit and truth of God is declaring that that day shall not come until the apostasy comes (2 Thes. ii. 3).

While the majority of the Church's teachers are maintaining that the world is not yet good enough for Christ, the Spirit is declaring in the Word that the world is not yet *bad* enough.

There is some difference between these two testimonies; and our labour will not be in vain, if we learn from this book of the Revelation to believe God; and, while we "wait for His son from heaven" as our blessed Hope, to warn the world of increasing apostasy (which may go on side by side with increasing morality) and of coming judgment.

Yes, coming judgment. That is the scope of the whole book. We have, here, events which cannot be limited

by mere ecclesiastical history; but a wondrous unveiling of the awful scenes which shall end up God's controversy with Satan. It has as its field the whole creation, and not merely a corrupt church in Europe. All the forces of Heaven and Hell are seen in conflict, and bringing to a head the mighty issues involved.

On the one side we see,

(1). The full display of the power of God in Christ, opposed to the full energy of Satan, and all his forces in the "day of battle and of war" (Job xxxviii. 23).

(2). In this final conflict, we see the full array of all the Heavenly forces which Christ can command and will command. We see spiritual beings, angels and principalities and powers in Heaven, and the great physical forces of creation (Zech. xii. 4-8, xiv. 1-4, etc., etc.) brought to bear on the great enemy.

(3). That mighty heavenly host will embrace all who have been delivered and redeemed from "the power of Satan" from the time of sin's beginning, as well as all the angelic beings who have not fallen.

(4). These heavenly forces are led by "the King of Kings, and Lord of Lords,"—"the Prince of the Kings of the earth"—the great "Captain of the LORD's host."

On the other side, we see

(1). The full display of Satan's power and authority (xvi. 13, 14), and that, too, from the beginning of his tyranny and usurpation as the "prince of this world" and its "god" (John xii. 31; xvi. 11. 2 Cor. iv. 4).

(2). To this end, all the hosts which he can and will command, from the very beginning of his power—angels and principalities and powers; men and demons from the pit, and men on earth; all these will be led by their captain, and all brought to bear against Him who sitteth upon the White Horse (Rev. xix. Jude 6. 2 Pet. ii. 4).

(3). This mighty host will be of far wider extent than the minds of expositors have ever yet conceived.

(4). These forces of earth and hell will have for their leader, Satan, "the prince of this world."

We have here something far beyond the ordinary interpretations put upon this Book: and, we believe that few if any can possibly realize all the mighty issues involved in it, and the extent of its results as affecting creation, Israel, and the nations of the world.

To limit it to Popery, or to Christendom (so called) is, we believe, wholly to miss the scope of the Book: and, to lose the weighty lessons of its wondrous Revelation, by committing the mistake condemned by true logic—viz., of putting a part (and a small part too) for the whole.

The awful conflict is of far wider extent than this. It exceeds all the general petty views of its scope; as affairs of State transcends those of a Parish Vestry.

"Michael and his angels" and "the Dragon and his angels" include the whole fighting forces of the heavens. Rev. xii. reveals the HEAVENLY ARMAGEDDON, which will bring to an end the hostilities of ages by a final overthrow of the wicked (so far as the super-etherial heavens are concerned).

What the Book tells us of the conflict on earth is of the same character. The scope of it takes in the whole earth,

and leads up also to an EARTHLY ARMAGEDDON (Rev. xvi. 16).

The Covenant of marvels (Ex. xxxiv. 10) refers to judgments which are cosmical in the widest sense of the term.

The scope of the book winds up all the affairs of time, and contains the end of prophecy, the end of knowledge, the end of the Secret of God (x. 7), and the dawn of the eternal ages of ages.

In short, the scope of the book, as shown by its place in, and relation to, the whole canon of Scripture, is the winding up of the affairs of the whole creation, and the fixing of the eternal states of all things in heaven and on earth.

We are thankful to feel that we are not alone in taking this serious view of the real scope of the Apocalypse.

While many fritter away its solemn scenes, in the common-place history of Europe, there are others who see beyond all this, and behold the Divine interposition in the affairs of the whole creation.

We have information about the church in the Epistles: and we see, even in them, the indications of the coming corruption which has since become history. But in the Apocalypse we have something far beyond, and quite different from all this.

The Epistles prepare us for what we know as Ecclesiastical history; and they prepare us also for the end as revealed in the Apocalypse.

Eloquent testimony is borne to this, and therefore to our view of the scope of Revelation, by Canon Bernard;\* who approaches the subject from a somewhat different standpoint. His weighty words are:—

"I know not how any man, in closing the Epistles, could expect to find the subsequent history of the Church essentially different from what it is. In those writings we seem, as it were, not to witness some passing storms which clear the air, but to feel the whole atmosphere charged with the elements of future tempest and death. Every moment the forces of evil show themselves more plainly. They are encountered, but not dissipated. Or, to change the figure, we see battles fought by leaders of our band, but no security is promised by their victories. New assaults are being prepared; new tactics will be tried; new enemies pour on; the distant hills are black with gathering multitudes, and the last exhortations of those who fall at their posts call on their successors to 'endure hardness as good soldiers of Jesus Christ,'† and 'earnestly to contend for the faith which was once delivered to the saints.'‡

"The fact which I observe is not merely that these indications of the future are in the Epistles, but that they increase as we approach the close, and after the doctrines of the Gospel have been fully wrought out, and the fulness of personal salvation and the ideal character of the church have been placed in the clearest light, the shadows gather and deepen on the external history. The last words of St. Paul in the second Epistle to Timothy, and those of St.

\* Bampton Lectures for 1864: *The Progress of Doctrine in the New Testament*, by Thomas Dehany Bernard, late Rector of Walcot, and Canon of Wells. London: Macmillan & Co., 1900 (page 189, 5th ed., 1900).

† 2 Tim. ii. 3. ‡ Jude 3.

Peter in his second Epistle, with the Epistles of St. John and St. Jude, breathe the language of a time in which the tendencies of that history had distinctly shown themselves; and in this respect these writings form a prelude and a passage to the Apocalypse."

If these things be so, as we assuredly believe they are, then *the church is not the subject of the Apocalypse.*

The Apocalypse follows the Epistles in sequence of *time*, and is naturally and historically consequent upon them; but in the Divine order and plan it is *logically* and dispensationally consequent on the Gospels.

Every previous dispensation has ended in judgment, from Satan's first rebellion (Gen. i. 1, 2), to his final rebellion (Rev. xx. 8-10) and the final judgment (verses 11-15).

That this present dispensation shall end in judgment is not only to be inferred from the uniform history of the past; for it is clearly foretold in the Epistles. It is this judgment which is described in the Apocalypse; and it is this book which we are now seeking to understand more clearly. This clearness, we believe, will be greater in proportion, as we see the position occupied by this Book in the New Testament; and in proportion as we believe that the church of God has no part in the great Tribulation, and no participation in those judgments.

That it is not the subject of this book we have endeavoured to establish in our fifteen preliminary points: and this view will be further confirmed as we proceed with our consideration and study of the Apocalypse.

## Questions and Answers.

QUESTION No. 262.

### "THE JUDGMENT SEAT OF CHRIST."

A. H., Edinburgh. "2 Cor. v. 10, 11. If there are to be rewards for those that have done good, will there not also be punishment for those who have done ill? If not, why should the apostle Paul speak of 'the terror of the Lord.' I know it is thought by many, that it will be reward or loss, but to my mind it has the appearance of some punishment. Yet again, it does not seem to be what we expect after being caught up to be 'for ever with the Lord.'"

Quite so. And it is this last part which must determine the *interpretation* of 2 Cor. v. When we have been caught up and are "with the Lord" we shall have been raised in His likeness, with bodies like His own glorious body, "like Him," glorious in all His glory.

"No condemnation," and "no judgment," in the proper sense of the word. It is in face of these blessed facts that we must seek to understand 2 Cor. v., and not allow any opinions of ourselves or of others to deny or impair these glorious realities.

There is not a word about *sin* or *sins* in the whole passage. It can only be service or "labour" of which he speaks in verse 9, and in this case it may refer merely to apostolic or ministerial labour, for the "we" in verse 10 is very emphatic, being expressed as a separate pronoun as well as contained in the verb. "Every one" is *ἕκαστος* (*hekastos*) *each one* of us, *i.e.*, of those who labour and persuade, of whom he is speaking in the verse before and after.

There is not a word about *punishment*. Indeed, how could there be, considering the character of those who will there appear?

The word "receive" is remarkable, as it is the technical word for *receiving a reward*. The word *κομιζω* (*komizō*) means here, *to carry, bear, or bring to*, as Luke vii. 37. Then, *to carry away for one's self, to carry off what is one's own*: hence, *to receive, obtain* as a reward or wages. In Heb. x. 36, "Ye might receive the promise; *i.e.*, the promised blessing. So xi. 39, 1 Pet. i. 9, "receiving the end of your faith," and ver. 4, "Ye shall receive the crown of glory." The word means also to receive back what was previously one's own, *to recover*, as in Heb. xi. 19. Matt. xxv. 27. The word is used generally in a good sense unless it is otherwise so stated to the contrary. And sometimes the good is emphasised by being actually mentioned, as in Eph. vi. 8.

In only one place is it used in a bad sense, Col. iii. 25; but there, to prevent mistake, it is expressed as being "for the wrong which he hath done."

We must not, in the face of all this, and of what we said at the beginning, force 2 Cor. v. 10 into this sense because in Col. iii. 25 "he that doeth wrong" is not a saint, but is put in contrast with "ye" in verse 24, *i.e.*, servants of Christ. On the other hand, in 2 Cor. v. 10 it is "we," Apostles and servants (esp. Paul and Timothy, chap. i. 1), who labour for God, who "shall receive" the reward of our labour; if that labour has been "good," then a greater reward; if it has been "bad," then a lesser reward. If we have built on the one foundation, that which has been *our* work, and not that of God the Holy Ghost, it will all be burnt up notwithstanding, for "every plant which My heavenly Father hath not planted shall be rooted up" (Matt. xv. 13).

"Knowing therefore the fear of the Lord (not 'terror' but reverence, &c., as chap. vii. 1) it is MEN we persuade; but to God, we are already manifested (for we have no need to persuade HIM as to our service, either in its motives or results). And I hope that we have been manifested in your consciences." Here the "we" and the "you" are distinctly contrasted, showing that the "we" is ministerial.

We are not, therefore, to take these words apart from the whole scope of the passage, and use them as a terror to the children of God, thus at once putting them under a yoke of bondage, and calling in question the perfection of the standing which is theirs in Christ.

QUESTION No. 263.

### OUR SPIRITUAL BODY.

J. R., London. "A.—*Figures of Speech*, p. 722: 'Our spiritual resurrection body is the same as our house which is from heaven.' 1 Cor. xv. 42, 43: 'It is sown—it is raised.' If raised, how does it come down from heaven? B.—Heb. xii. 23: Who and where are 'the spirits of just men made perfect'?"

(A.) There is nothing said about its *coming down* from heaven. Our resurrection body will be "of heaven," *i.e.*, heavenly—a heavenly body, and not of earth or clay.

(B.) Of one thing we are sure: *viz.*, that the word "spirit" or "spirits," standing alone, never means a *man* or *men* in any state or condition. Therefore "spirits" here are defined the



spirits of just men who have been perfected or *reached the end*. What can this end be but *resurrection*? God is mentioned as the "judge" in the sentence immediately preceding, and God judges *raised men*—not their spirits. So that it appears to us that resurrected men must be here meant: "Just men who have finished their course."

QUESTION No. 264.

MATT. XXIV.

A reader of *Things to Come* "would be very much obliged if any explanation could be given of Matt. xxiv. Is there not a confusion apparently in the order of events?"

No. There is no confusion whatsoever. When rightly divided, all is simple and clear. As it runs concurrently with the Apocalypse, much will be found in our papers on that book that will thoroughly explain it.

Meantime we refer you to our March No., p. 103; also to the answer to Question No. 200, July, page 9.

## Signs of the Times.

### JEWISH SIGNS.

#### THE PALESTINIAN COLONIES.

Under the above heading, the *Jewish Chronicle* of March 2 contains the following:—

"The opinion expressed by our Jerusalem correspondent on the future of the Palestinian Colonies will fill all well-wishers of the Holy Land with hope. Of late the Colonies have been pronounced a failure, and not without considerable show of reason. The fact that Baron Edmond de Rothschild's Colonies have had to be taken over by the Colonisation Association indicates that they were far from being a success under their former management. It has been reported that there were 400 starving Jewish labourers in Palestine, and that consequently agriculturalists are leaving the country in numbers. Moreover the restrictions which the Porte imposes upon Jewish immigration are not calculated to conduce to the success of colonisation. No one doubts the ability of the colonists for their task, or the zeal with which they devote themselves to it. Travellers have borne unanimous testimony to the well-cultivated and neat appearance which distinguishes Jewish farms. The excellent quality of the wines produced is attested by the gold medal awarded to them at the Paris Exhibition. But the enormous vintages of last year in most of the wine-producing countries caused the supply to exceed the demand. Therefore, there has been a poor market for Palestine wines, and the absence of proper methods of organising the industry has not improved matters. In spite of all these drawbacks, we are assured by our correspondent—who speaks with the greatest authority on Palestinian affairs—that the condition of the colonies is not as desperate as it has been depicted. For one thing, Jews are now permitted by a special *Irade* of the Sultan to acquire rural as well as town land, and to have their property inscribed in their own names. Mr. Meyerson—who is a severe critic of bad methods—has promised to make the colonies pay in the course of ten years, and our correspondent is of opinion that he will make his promise good. In some of the Galilean settlements excellent results have been obtained—due, we believe, to the ability with which they are being managed by Mr. Charles Cohn. Mr. Cohn is an agriculturalist of experience. He received his original training under the auspices of the Jacob Franklin Trust, and with the assistance of Mr. Henry A. Franklin, in the Royal Agricultural College at Cirencester. He is now generally acknowledged to be one of the most successful colonisers in Palestine. Under his guidance the land in some of the Galilean colonies has yielded twelve and fourteen-fold. We shall await further reports of their progress with interest."

### RELIGIOUS SIGNS.

"THE WORLD BY WISDOM KNEW NOT GOD"

(1 Cor. i. 21).

The world has always been religious, though the Holy Spirit records concerning it:—"Because that when they knew God, they glorified him not as God" (Rom. i. 21).

Scientists seek after evolution. The leaders of the *religious* world follow in their wake. Man, they assert, is going through the process; but this can only be accomplished by a succession of falls—not a very encouraging mode of progression. For as we have recently shown, it is contended by such that though every sin is a fall, it is a "fall upstairs."

This may satisfy the religious charlatan, but in ordinary life its frequent occurrence would be taken as an indication of bodily helplessness or of something more serious.

This is really the case as applied to religious progression—it is evidence of atrophy or paralysis in the Christian sphere. Everywhere the evidence is too strong to be ignored. Satan has waited and worked with all deceivableness of unrighteousness, and we see the result to-day, which is—chaos.

The first fall of man is not enough for these blind guides, and so they think he may improve his case by repeating it. Only such as nurse in their hearts rebellion against God and His Word would conceive of such insane folly. It indicates the abandonment of the very foundations of faith, and the refusal to follow the commandment given—"Preach the Word." It is treating with scorn God's avowal that the Gospel is the "power of God unto Salvation."

The Pagans did in their religious system begin with an image "made like to corruptible man," and came down in a descending scale to "creeping things."

The world's "wisdom" to-day reverses the order. Religious teachers look back on the "creeping things" as *their* beginnings, and strut with complacent pride at the result of evolution, seeing that the centipede with its many legs is left far behind, and they now can stand erect on two.

The *Daily Chronicle* contributes the following:—

"Before the Royal Society of Edinburgh recently, Dr. Munro read a paper on the intermediary links between man and the lower animals. In the evolutionary career of man two stages are to be recognised. First, that in which his physical transformation had been effected, during which he attained to the erect position, and the consequent conversion of the limbs into the hands and feet; and the second, that in which his mental organisation became governing force in the universe."

Is it too much to suppose that the Doctor's "mental organization" satisfies himself, though there are many others not able to share his pride?

"Dr. Munro believes that many fossil remains of man are intermediary links which mark different stages in the history of mankind, and the further back such investigations are carried, the more Simian-like does the brain-case become."

We suppose the "brain-case" indicates the quality of the brain within.

We have never seen the Doctor's brain-case, but, judging of what has come out of it, we can speak of its capacity to produce "Simian-like" folly.

### S.P.G. CARNIVAL.

The Queen's death has brought to light an abomination in N.W.T., Canada. The (S.P.G.) Bishop of Saskatchewan, Calgary (we learn from a Calgary Daily, Feb. 13th, 1901), says:—

"Out of respect for the memory of Queen Victoria, the proposed Carnival in aid of the Church of the Redeemer Rectory Fund will not be held."

### SUNDAY AMUSEMENTS.

The following, from an Ipswich paper, shows how rapidly the word "congregation" is dropping out, and is being replaced by "audience." It is a natural transition brought about by the force of circumstances. The "congregations" of spiritual worshippers of God, feeding upon His precious Word, will soon be few indeed, while "audi-

ences" of fleshly assemblies are being amused by those who profess to be the ministers of God's word.

"SUNDAY EVENING LANTERN SERVICE.

"The first of a series of four Sunday evening lantern services was held in the Public Hall on Sunday night. The Rev. T. I. Jarrott, who has arranged the services, manipulated the lantern from the front of the balcony, giving the address from the same place. Ober Ammergau Passion Play pictures were shown on the largest screen that has ever been erected in the Public Hall. Hymns were thrown on the screen and joined in by the audience, as were also some of the opening prayers. The address was on 'The Religious Life of the Queen,' the long series of slides culminating with some splendid photos of the funeral procession and the service at Windsor. There was a very good attendance, the Hall being fairly well filled. Miss Nellie Warren sang 'The Children's Queen,' and 'The Angel's Promise,' in effective style, limelight illustrations being shown on the screen as the songs were being sung. Next Sunday the subject will be 'The Man with the White Hat.' No charge is made for admission, but a silver collection is taken at the doors to defray expenses.

People who are supposed to "get good" under such conditions can hardly be expected to settle down to what would be to them the humdrum of true worship where only the *spirit* is catered for. If the above is not *making provision for the flesh*, what is?

CHURCH ORGAN FUNDS

have much to answer for. The praises of God are too often put under the *control* of unconverted musicians, and the result is to make music the enemy's most effectual weapon in the destruction of spiritual worship, and the hindrance of Bible ministry.

A glaring example lies before us—too long, and too grossly offensive in its vulgarity, to be given in these columns. The lowest wit and foolish jesting is resorted to on the large bill, announcing a performance of "the Mafeking Minstrels, just escaped from St. Helena," etc. It ends:

"If you come and hear the minstrels,  
You'll soon hear the organ play;  
So come and help us once again  
And Pay, Pay, Pay."

Truly it is "the unknown God" who is being worshipped to-day, as in Athens of old. No true worshippers could ever suppose that the great and holy God of the Bible can approve of such methods. Though the heathen make their gods with their hands they *do reverence* them. But in mere religion Romanists make their god out of bread, and eat and digest him, while thousands of Church-goers make him out of their own heads, and both degrade him.

"BAPTISTS AND BALLET DANCING."

Such is the heading of the following paragraph in the *Manchester Evening News* of Feb. 1, 1901. It needs no comment, but shows how the pace is being increased in the down-grade rush to perdition. The significance of the matter to us is that what is done in America to-day soon becomes the fashion in England with those who—forsaking the Gospel of Grace and the word of God—are ever on the lookout for "some new thing."

"Members of the Church and Stage Guild will be interested to hear of the Easter programme of the combined glee, mandolin, and banjo clubs of the University of Chicago—the great Baptist institution of which Dr. W. R. Harper is president and Mr. Rockefeller the chief benefactor. The students are planning a tour through the Southern States, during which they will appear as prime donne, ballet and chorus girls, &c., and will produce an original comic opera caricaturing university life. It is announced that there will be many new 'stunts' of a vaudeville nature, including acrobatic feats. The permission of the faculty has been obtained."

SALVATIONISTS AND THE STAGE.

The *Daily Graphic* (Feb. 12, 1901) is responsible for the following. It is sad reading; but the attitude of the

world's Press with regard to the increasing degradation of Spiritual things is significant and instructive:—

"It is from America, far more than from Africa, that there is 'always something new.' The latest from that source is that the Salvation Army, desiring to raise the tone of the theatres, has started a theatrical touring company of its own. As the modern drama began in the shape of 'mysteries' and 'moralities' presented by the clergy, this is indeed a case of the wheel having come full circle. So far as can be judged from the reports, it appears that it is to melodrama that the disciples of General Booth look for the amelioration of the world. The moral of melodrama is almost invariably good, though the experience of the Surrey side would seem to show that it is not quite an infallible antidote to the wicked tendencies of the human heart. Should it fail, the Salvationists might try what can be done with comic opera. 'The Belle of New York,' revised in the Salvationist interest, would seem an appropriate work to begin the campaign with. In the meanwhile the effect of the limelight, and the applause, and the bouquets on the austerities of Salvationist manners will be watched with interest and sympathy."

"SACRED FREE LUNCH.

"PARSON RESORTS TO SALOON-KEEPERS' EXPEDIENTS.

"Express Telegram.

"NEW YORK, Sunday.

"In the contest between rum and religion the churches are stealing the enemy's weapons.

"The Rev. Newell Dwight Hillis, Pastor of the Pilgrim Church of Brooklyn Borough, has established a free-lunch counter in the church, and hereafter, after each service, a selection from sandwiches, hard-boiled eggs, sausages, ham and beef, prunes, salad, cabbage, pork and beans, pigs' feet, chow chow, chow chop, suey, chutney, pie, pickles, and clam chowder will be given to those who, having fed their souls, desire some slight physical refreshment.

"Hitherto the free lunch has been an institution peculiar to the public-house, and its lavish spread is always open to the purchaser of a drink. Many bars offer a fried egg or an oyster with every purchase of liquor in order to stimulate trade.

"The Rev. Mr. Hillis' bold move in opening a sacred free lunch has aroused much interest and amusement.

"If the attendance is increased he will make the free lunch a permanent feature. There is reason to believe that all the tramps and doss-house *habitues* of Eastern America will at once concentrate on Brooklyn, and a great religious revival among the 'hoboes' may be expected."—(*Daily Express*, Feb. 25, 1901).

This is equalled, already, in London, for in *The Daily Telegraph*, of March 5th, we read:—

"A recent innovation by an enterprising clergyman in South London took the form of a luncheon service, where those who had not time to go home were regaled with hot coffee and sandwiches and a rousing evangelical address. The latter experiment did not, however, succeed.

"THE NEWEST ECCLESIASTICAL ADVANCE

to meet the changing habits of church-goers is what may be described as a 'supper-service.' It is true that no savory dishes are to be supplied, but that is a mere detail which may easily be rectified should the experiment prove a success. The daring innovator is Dr. Ker Gray, who ministers in St. George's Chapel, Albemarle-street. In about three weeks' time, when the new organ will be in working order, he intends to inaugurate a second Evensong at nine o'clock for those who do not know exactly what to do with themselves on Sunday evenings. Those on the way to supper at their clubs—though in evening dress—are to be cordially welcomed. There are a number of these social institutions for ladies in the neighbourhood, and it is thought that good music, a finely-performed anthem, and a short address will prove attractive to members of these places."

SPIRITIST SIGNS.

"THOU SHALT SEE GREATER ABOMINATIONS THAT THEY DO."—Ezek. viii. 13.

In our February Number we have given the teachings of Mr. Stainton Moses as a medium when in the flesh, according to the direction he received from the spirits that controlled him.

This has been followed (in our last issue) by the teachings of Stainton Moses himself, deceased, as stated in the spiritist journals. Now that, as they claim, he has got the opportunity of controlling other

mediums, he throws overboard all that his guides—"Imperator," "Rector," &c.—taught him, assuring the dupes who have followed his teachings by now saying that "he himself was wrong." What will the spiritists advise us to do now? Another book is wrecked. It is advertised in *Light*, of Feb. 16th, as the "fourth edition." This date is subsequent to the posthumous account he gives of himself. The other spirit also that was fetched confirms him in informing us that these revelations are not reliable—in fact the article in question calls him "poor Moses." We should suppose that another edition will not be required. The further we examine and search into the spiritist theories, the more evident it becomes that they are all "be-fogged" together. As far as we may be granted the privilege, we will go behind the fog and show up the black conspiracy that controls the movement.

The whole thing is a conspiracy of deceit. It cannot be otherwise, for it is manipulated by deceiving spirits; and spiritists appear to be actuated by the same desire to deceive.

We received a call from a spiritist. Out of courtesy, and not knowing in the least the object of his visit, his request was granted, and then it was asked that if we would consider the visit private, he would hold himself to the same understanding. The letter which he sent us a few days after proves the truth of the account we are now presenting. We give a paragraph from it: "After much thought I have decided to publish some account of our recent conversation. But as I entered your room, I had no thought of doing so at all. Had I entertained any such idea, I should not have discussed anything which would have made it desirable to ask you *not to publish my remarks*. But I did so, and if I recollect rightly, you reiterated a promise not to do so, which I see you have kept."

This is a specimen of his high principle and of his faithfulness to his pledge. Our readers will see in it more of the trail of the serpent. Departed spirits are spoken of by them as having "cast their skin." Now we have to do with one that has not gone through that process yet, but has passed through the preparatory stage by casting his conscience to the winds.

From the way the claims of the *Teachings* of Stainton Moses have been pressed upon our notice as a settlement of all controversy, spiritism ought to stand or fall according to his value and authority as a teacher. As far back as Jan., 1900, this interviewer wrote advising us to read them. Again on November 6th he repeated the same. In *Light*, December (page 583), he pressed this again in these words: "I recommended a study of these if he wished to learn something of the Higher Spiritualism." And now we learn that this remarkable teacher is in a be-fogged condition through being so sleepy. We can only say that pupil and teacher are very much alike; for, when he thrust himself on our privacy it was with a message that he had only his "brother's" card in his pocket upon which he had put his name in lead pencil.

When he wrote to *Light* (page 582), he says: "Sending in MY card, I was after some time ushered upstairs." But in *The Two Worlds*, February 1st (page 73), it is again altered. There he says: "I hunted in my note case to see if I could find a card. It was empty, save for a lady's card—that of My Wife." It was not possible for us to know that his wife had qualified for a doctor's degree, or that her name was

"A. HARVEY WAYLEN,  
"LL.A. (St. Andrew's),  
"M.D. (Chicago).

"Dr. Waylen visits London patients . . ."

So whether the card represents his *brother, himself, or his wife*, we cannot even now say. It is a convenient arrangement for any necessity that may arise.

Because these columns are not open to spreading his scepticism, he asks, "Is this the liberty of the Press?" He cannot know what liberty of the Press is. As if its liberty was in jeopardy because we decline to pay for the printing of his worthless trash. He asks: "Why do you deny freedom of speech to your contemporaries." We were not aware that he and his contemporaries had not the freedom enjoyed by all others. They can publish what they please; but not content with that, they demand that we shall also print and publish what they are pleased to write. We do not intend to barter our liberty of the Press in this way; but we shall publish as much of their writings as we think proper, and if we do not do this accurately, it is for them to point out wherein we err. Neither will we use their pages to answer any of the false things they may put forth about *Things to Come*.

We now exercise our liberty by giving a specimen of the Interviewer's own views—we give it literally, marking his periods with faithful accuracy:—

"There are many kinds of mediumship. For example. I have been at times to some extent what might be called a 'physical medium.' . . . I have sat alone in a room while upon an earthenware vase standing on the mantelpiece, far removed from any living or moving thing, a series of resonant sounds came, as though it had been struck with a light mallet."

It is not clear, from the punctuation, whether the writer occupied a position which might be amusing to his friends, or whether he sat on a chair. But to leave this matter, which is of purely personal interest, let us look at what is far more important, viz., the

#### CONFLICTING EVIDENCE OF SPIRITISTS.

*Light* affirms: "We need not regard spiritualism as a religion" (*Light*, Nov. 17).

Mr. Hector Waylen (the interviewer) says: "It is a religious movement, not a scientific" (*The Two Worlds*, Dec. 28, 1900).

Dr. Alfred Wallace says:—

"Spiritualism is a science of human nature, which is founded on observed facts; it appeals only to facts and experiments, it takes no beliefs on trust . . . and affords the only foundation for a true philosophy and a pure religion."—*Light*, Jan. 12, 1901.

In relation to their spirit communications, *Light* says:—

"But surely in the vast majority of cases, it is reasonable to assume that one's visitor knows who he is, and has no particular motive for cheating."—*Light*, Nov. 17, 1900.

But *The Two Worlds* comes out with a flat denial of this proposition. For therein it is asserted:—

"That a returning spirit, as a narrator of other-world experiences, he is necessarily unreliable."—*The Two Worlds*, p. 20

Everything they give is unreliable. The spirit personating Stainton Moses confirms this assertion, for he does not know what he is talking about; and all this masquerading is covered up with the plea that he is "sleepy."

But this is not the end of all this confusion, according to the account given in *The Two Worlds*; for "the real names of Rector and Imperator" (the guides of Mr. Stainton Moses) "have been lost for ever in the fog," and the writer further adds: "But it is quaintly amusing to find Rector warning Dr. Hodgson not to rely too much on statements made by George Pelham."

The writer (Charles Dawbarn) closes with this sentence: "Let the student reader carefully note that it is out of such materials poor mortals have woven their theological systems and built up their imaginary hereafter" (*The Two Worlds*, Jan. 11, 1901).

And this is the best that spiritists can do. What becomes of their vain boast of spiritism being an advanced revelation, and what is the only remedy they cling to for putting their chaos in order? This: "We can only hope to be successful by making the veridical acquaintance of our own sub-conscious ego." Then, we say, let them get their own sub-conscious ego right before they attempt to put us right. We know of no hospital or reformatory for putting a "sub-conscious ego" right. When this is done, it will be time enough to come before the world as the harbingers of a "new revelation;" and the despairing wail of *Light* will be answered: "But what are the angels about all this time? The honest truth is that we know, absolutely know, very little about life beyond the veil; and much of our knowledge is only inference. . . ."

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# THINGS TO COME.

No. 83.

MAY, 1901.

Vol. VII. No. 11.

## Editorial.

### "THE UPRIGHT."

THIS is a word we often meet with throughout the Old Testament, and it is well to define the term, and to form some idea of the meaning which God puts upon it.

The testimony of Scripture is that only they are upright whom God has made so. They are His own workmanship.

The natural man may be upright according to the world's estimate and according to man's standard. But this standard varies with climes and centuries; and also with individuals, who make their own standards.

Saul of Tarsus said, "I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth" (Acts xxvi. 9) He was perfectly *sincere*: and the world's standard to-day is that, provided a man is *sincere*, it does not matter what else he is. According to this, Saul of Tarsus was a sincere "blasphemer"; a sincere "persecutor"; and sincerely "injurious"; a sincere "unbeliever"; and sincerely "ignorant." (See 1 Tim. i. 13).

Most of the world's philosophy is fallacious, and this idol—*sincerity*—is one of the worst of its fallacies.

Man reverses God's order in everything. Man puts charity (or love) first; God puts it last. Man puts faith last—for he says it does not matter much what he believes so long as he is sincere. God puts faith—an unfeigned faith—first. Man gives a high place to conscience—God gives it no place: for if it be not "good" it is worse than useless. But a "good conscience" is *only the outcome of belief of the Truth*.

The genealogy of "Charity" is thus given in 1 Tim. i. 5. It comes out of "a pure heart." This comes from "a good conscience," and this is the result of "faith unfeigned."

The genealogical tree may thus be set forth:—

Faith unfeigned,  
|  
a good conscience,  
|  
a pure heart,  
|  
Charity.

No other order will do. This "greatest thing in the world," as man calls it, is shown to be the least.\* For,

\* True, in 1 Cor. xiii. 13, it says of "Faith, hope, and charity" that "the greatest of these is charity." But these are spoken of as "spiritual gifts" (1 Cor. xii. 31; xiv. 1); and the last is spoken of as "greatest," in that it will *outlast* the others. "Faith" will be exchanged for *sight*. "Hope" will be exchanged for *possession*.

first of all, there must be faith unfeigned and belief of the Truth. That is to say, God must be believed, and not man. His Word must come first, as the infallible standard—for "Thy Word is Truth."

Conscience is only the result of what we believe. It is the approval or condemnation of ourselves, according to what *we believe* to be right or wrong. No one will condemn himself for doing what he *believes* to be right. Hence a "good" conscience will be the outcome of a right faith; and a bad or wrong conscience will be the result of a wrong faith.

The more sincerely, therefore, a man believes what is wrong, the worse it is for him. Many a man and woman would have escaped commercial or moral ruin had they not sincerely believed the statements of others. To have doubted or *disbelieved* what was false would have saved them.

Man's standard of *uprightness*, therefore, is absolutely useless. No man can be really "upright" in God's sense, except according to the standard which He has laid down in His Word. What is that standard? It is Christ, and not Adam. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 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. 18, 19).

These few, simple, solemn words sweep away a thousand thoughts and fancies; they tear to pieces all the sophistries of man.

Judged by man's thoughts, Saul *thought* that he was "concerning the righteousness of the law, blameless" (Phil. iii. 6). But, his understanding was "darkened" (Eph. iv. 18). He did not know or believe the truth. Hence, when his eyes were opened and his understanding enlightened, he says (including himself with the rest of mankind), "We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Tit. iii. 3).

This was his "blamelessness."

This is the description of man's natural "uprightness."

The natural man *thinks* he is upright. The child of God *knows* he is not. This is just the difference. The spiritual man constantly doubts whether he be not, after all, "deceived." And yet this anxiety is the very proof of his real uprightness. He does not deceive himself. He mourns over things that others never see. He condemns himself for things in which others praise him. His earnest prayer is: "Search me, O God. Show me what I am."

But "Love" will endure for ever, and in this sense it is the "greatest." In another sense it is the least, for true "charity" cannot exist but as the outcome of true "faith." Apart from faith, charity may be devoted to that which God hates.

And this is the best that spiritists can do. What becomes of their vain boast of spiritism being an advanced revelation, and what is the only remedy they cling to for putting their chaos in order? This: "We can only hope to be successful by making the veridical acquaintance of our own sub-conscious ego." Then, we say, let them get their own sub-conscious ego right before they attempt to put us right. We know of no hospital or reformatory for putting a "sub-conscious ego" right. When this is done, it will be time enough to come before the world as the harbingers of a "new revelation;" and the despairing wail of *Light* will be answered: "But what are the angels about all this time? The honest truth is that we know, absolutely know, very little about life beyond the veil; and much of our knowledge is only inference."

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# THINGS TO COME.

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## Editorial.

### "THE UPRIGHT."

THIS is a word we often meet with throughout the Old Testament, and it is well to define the term, and to form some idea of the meaning which God puts upon it.

The testimony of Scripture is that only they are upright whom God has made so. They are His own workmanship.

The natural man may be upright according to the world's estimate and according to man's standard. But this standard varies with climes and centuries; and also with individuals, who make their own standards.

Saul of Tarsus said, "I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth" (Acts xxvi. 9) He was perfectly *sincere*: and the world's standard to-day is that, provided a man is *sincere*, it does not matter what else he is. According to this, Saul of Tarsus was a sincere "blasphemer"; a sincere "persecutor"; and sincerely "injurious"; a sincere "unbeliever"; and sincerely "ignorant." (See 1 Tim. i. 13).

Most of the world's philosophy is fallacious, and this idol—*sincerity*—is one of the worst of its fallacies.

Man reverses God's order in everything. Man puts charity (or love) first; God puts it last. Man puts faith last—for he says it does not matter much what he believes so long as he is sincere. God puts faith—an unfeigned faith—first. Man gives a high place to conscience—God gives it no place: for if it be not "good" it is worse than useless. But a "good conscience" is *only the outcome of belief of the Truth*.

The genealogy of "Charity" is thus given in 1 Tim. i. 5. It comes out of "a pure heart." This comes from "a good conscience," and this is the result of "faith unfeigned."

The genealogical tree may thus be set forth:—

Faith unfeigned,  
|  
a good conscience,  
|  
a pure heart,  
|  
Charity.

No other order will do. This "greatest thing in the world," as man calls it, is shown to be the least.\* For,

\* True, in 1 Cor. xiii. 13, it says of "Faith, hope, and charity" that "the greatest of these is charity." But these are spoken of as "spiritual gifts" (1 Cor. xii. 31; xiv. 1); and the last is spoken of as "greatest," in that it will *outlast* the others. "Faith" will be exchanged for *sight*. "Hope" will be exchanged for *possession*.

first of all, there must be faith unfeigned and belief of the Truth. That is to say, God must be believed, and not man. His Word must come first, as the infallible standard—for "Thy Word is Truth."

Conscience is only the result of what we believe. It is the approval or condemnation of ourselves, according to what *we believe* to be right or wrong. No one will condemn himself for doing what he *believes* to be right. Hence a "good" conscience will be the outcome of a right faith; and a bad or wrong conscience will be the result of a wrong faith.

The more sincerely, therefore, a man believes what is wrong, the worse it is for him. Many a man and woman would have escaped commercial or moral ruin had they not sincerely believed the statements of others. To have doubted or *disbelieved* what was false would have saved them.

Man's standard of *uprightness*, therefore, is absolutely useless. No man can be really "upright" in God's sense, except according to the standard which He has laid down in His Word. What is that standard? It is Christ, and not Adam. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 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. 18, 19).

These few, simple, solemn words sweep away a thousand thoughts and fancies; they tear to pieces all the sophistries of man.

Judged by man's thoughts, Saul *thought* that he was "concerning the righteousness of the law, blameless" (Phil. iii. 6). But, his understanding was "darkened" (Eph. iv. 18). He did not know or believe the truth. Hence, when his eyes were opened and his understanding enlightened, he says (including himself with the rest of mankind), "We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Tit. iii. 3).

This was his "blamelessness."

This is the description of man's natural "uprightness."

The natural man *thinks* he is upright. The child of God *knows* he is not. This is just the difference. The spiritual man constantly doubts whether he be not, after all, "deceived." And yet this anxiety is the very proof of his real uprightness. He does not deceive himself. He mourns over things that others never see. He condemns himself for things in which others praise him. His earnest prayer is: "Search me, O God. Show me what I am."

But "Love" will endure for ever, and in this sense it is the "greatest." In another sense it is the least, for true "charity" cannot exist but as the outcome of true "faith." Apart from faith, charity may be devoted to that which God hates.

This is his uprightness. For this purpose a Divine Messenger is sent to "show" it him (Job xxxiii. 23). And, the moment it is shown to him, the language of his heart is, "I am a poor, weak, wretched, miserable sinner!

"In myself I am lost, ruined, guilty, undone, helpless, hopeless.

"Sin is not merely my confession; it is my burden, and my sorrow.

"And, most of all, I sorrow because I sorrow so little."

Ask such an one where his uprightness is, and he will say, "Not in me; not in me. 'I am all unrighteousness.'

"My uprightness is in Christ. It is all in Him. In His work. In His atonement. In His person."

Such are God's "delight" (Prov. xi. 20). Yes, He loved them before they loved Him. And this, while they were not friends, but "enemies."

They are His "delight," because He sees them only in Christ, the perfect, upright One. And in Him they are seen without a spot.

This fact is unutterably precious to us, because we ourselves see enough, even in our very sincerity, every day, to bring us into condemnation, and yet we *know* (from His faithful Word) that, viewed in His Son, we are made upright—yea, made "the righteousness of God in Him."

Yes, we are His "delight," because He sees us in Him of Whom He said, "This is My Beloved Son!" And He must say the same of all who are in Him.

We are His "delight," because He sees in us the fruit of the Redeemer's work, the workmanship of the Holy Spirit. And "He will not forsake the work of His own hands."

All this is no mere question of "views" or "opinions." It is vital and essential Truth. There are many who may not be clear in the head, but may be sound in the heart (Psalm cxix. 80). And Jehovah loves and delights in such. So precious is their humiliation, and broken hearts, and spiritual desires, that when He sees this it is as though He saw nothing else. It was so with "just Lot," "that righteous man" (2 Pet. ii. 7, 8). It was so with Job, of whom He said to his friends, "Ye have not spoken of Me the thing that is right, as My servant Job hath." It was so with perverse Israel in the presence of their enemies: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel" (Num. xxiii. 21). It was so with Nicodemus, for whom there was no reproof.

Yes; the Lord delights in the work of His own hands.

Oh, what an encouragement to some of our readers! Your light may be small. Your doubts and fears may be many. But, is not the Lord's delight sufficient? Is it not enough to remember that "the LORD knoweth the days of the upright?" (Ps. xxxvii. 18).

Yes. He knows your "days"—all of them. The days when you would have none of Him: the day when you first desired Him: the day when your first tear was shed: the day when you cried, "God be merciful to me a sinner." He knoweth your days of darkness, cheerlessness, sadness, and discouragement. And He knows that another day is coming—the day when the righteous shall give thanks unto His Name: when the upright shall dwell in His presence (Ps. cxl. 13).

## THE CAUSE OF "THE PRESENT DISTRESS."

**D**EPARTURE from the teaching of the Pauline Epistles was the beginning of apostasy in the Church—the commencement of the dark ages. The Reformation was an awakening to a sense of this disobedience, but it was only "in part"; and the condition of the Protestant Evangelical Churches to-day exhibits as sad a condition, from another point of view, as the Church before the Reformation, and needs another Reformation, as great, though of another kind and in a different direction.

To see the root causes of this confusion we shall have to go back to the beginning, and see what Paul's ministry really was, and was intended to be. It is recorded in Acts xiii.—xxviii. It is not taken up until after the record of Peter's ministry is closed.

Paul (Acts xiii.-xxviii.) proclaims to Jews and Gentiles alike, perfection, *apart from all ordinances*, in union with Christ, in whom dwells all the fulness of the Godhead bodily. He preaches Christ as the Head of His body, the Church. He declares "all the counsel of God" (Acts xx. 27). He "fully preaches the word of God" (Col. i. 25, margin). Paul's ministry completes the testimony which thus, in connection with the Parable of the Great Supper, ends in *grace*; while the ministry of Peter and the Twelve, in connection with the Parable of the Dinner, ends in *judgment*, see Matt. xxii. 7, where we have the significant words: "He sent forth his armies, and destroyed those murderers, and burned up their city."

This refers to the destruction of Jerusalem, while the Third ministry (begun by Paul) to the Gentiles is carried on after that destruction, during the National rejection, and while Jerusalem lies desolate. No words could more distinctly express the present dispensation of Grace to the Gentiles given to the apostle Paul.

After speaking the Parable of the Great Supper, the Lord first lays down the great truth that those who receive Him must be prepared to give up all connected with Judaism (Luke xiv. 26, 27), as exemplified by Paul in Phil. iii., where all that he once counted as "gain," he counted as dross and loss for Christ's sake.

This is followed by three solemn illustrations as to this coming change in the dispensation, ending with the words (v. 35), "he that hath ears to hear, let him hear." They are the "Tower," the "King," and the "Salt." These are given after the rejection of Israel had been spoken of in verse 24. Three solemn warnings are conveyed by these as to the folly of claiming the apostolic commission and *authority* when not possessing apostolic *power*: the warning which Christendom did not heed, and the error into which it has fallen.

### THE BUILDING OF THE TOWER

(Luke xiv. 28-30).

The Lord gave *authority* and *power* to His apostles to gather a people to His great supper (Luke ix. 1; Mark xvi. 15-18; Luke xxiv. 47-49; Acts ii. 38, and xv. 14). This was connected first of all with Jerusalem (Acts i. 4), and with Himself as the King of Israel and Lord of all. *This authority and power ceased with the apostles to whom*

they were given, and they never were and never could be transmitted by them to others.

The apostles exercised this authority and power. They baptized; and, by the laying on of hands, they conferred miraculous gifts; but *they could not transmit to those recipients the authority and power to give those gifts and signs to others.* And when the ministry of the kingdom ended, Paul's ministry of "the gospel of the grace of God" was to be continued and carried on among Jews and Gentiles alike, calling out the members of Christ's Spiritual Body until that Body should be complete.

By this illustration of the "Tower" the Lord warns us not to claim this apostolic *authority*, unless we have the *power* to complete the work by the laying-on-of-hands, and the bestowal of miraculous gifts, which were the inseparable signs of that power and that authority.

In other words, we are not to begin to "build," unless we are able to "finish."

Instead of this, men soon began to *build the Church upon the foundations of the Kingdom*; they began to build this Tower, and they went to war with the great enemy. They assumed to act in "apostolic succession," but were destitute of its *authority* and *power*. The result of this attempt to build the Tower is another Babel (Gen. xi.), and it will now soon end in another Babylon (Rev. xvii.). That which claims to be the continuation of the ministry committed to the twelve apostles becomes "Babylon, the mother of harlots and abominations of the earth."

The Lord Jesus sent forth His apostles to proclaim the Kingdom of God, with power and authority over all devils (Luke ix. 1). This was the proof that the Kingdom of God was come to Israel (Luke xi. 20). The Lord warns men not to proclaim the King or the Kingdom unless they have power to cast out Satan, the great king who is opposed to them. If they have not this power, their true course is to act as ambassadors, seeking the peace of those who are afar off.

The parable teaches plainly the change in the character of the gospel as sent to the Gentiles by Paul from its character as addressed by Peter and the Twelve to Israel. To Israel it proclaimed the Lord Jesus as the King, by His apostles as the heralds of His authority and power; but now to the Gentiles, afar off, the ministers of the Gospel are ambassadors of Christ, desiring His enemies to be reconciled to God.

Those, therefore, who *in any sense* lay claim to the figment of "Apostolic Succession," and those also who, while they reject it, yet ignorantly assume the continuation of the apostolic ministry (after the authority, and power, and sign-gifts have alike ceased), are trying to build this Tower, but are unable to finish it. Nay, worse, far worse than this, this building results in another tower of Babel—for *confusion* is the meaning of its name, and *confusion* is what we see everywhere around us. They are unable to cope with the great king with whom they contend: they "forsake" not those things that they have (v. 33), and they cannot be, the Lord Jesus says, "My disciples." They may pretend to be the Apostles' successors, but are not Christ's disciples.

The great lesson for us lies in the fact that *the apostasy of Christendom began in the departure from the teaching committed to Paul* concerning "The Mystery," or the great Secret concerning the Church of God as the Body of Christ, "the pillar and ground" of all Church truth.

#### ORDINANCES ARE THE TEST!

Paul's "teaching" declares that Christ is made of God the Head of the Church, which is His Body, and that true believers are the "members of Christ," indwelt by the "one Spirit," wherewith, by the "one baptism," they have been baptized by the "one Lord," into the "one Body" (Eph. iv.); that these members of Christ are sanctified in Christ; and are called by God into fellowship with His Son; that they are one Spirit with Him, and are "the temple of the living God."

For these, "Christ hath abolished in his flesh, the law of commandments contained in ordinances." Col. ii. gives us their true standing. They are "complete in Him" (v. 10). Hence, their circumcision is that which is "made without hands," being "the circumcision of Christ" (v. 11); and if their circumcision is effected without hands, then, of necessity their baptism must be of the same character. Their baptism is Christ's burial (v. 12): for them, ordinances are "blotted out" and "taken out of the way" (v. 14), and they are asked Why, if they died with Christ from the rudiments (*i.e.* religious ordinances) of the world, Why are they "subject to ordinances after the commandments and doctrines of men?" (v. 20, 22). Thank God, there are those who thus know their *completeness* and *perfection* in Christ.

But there are thousands who have not this wondrous knowledge. The eyes of their understanding are not enlightened (Eph. i. 18). They are led by those who claim to be successors of the Apostles, and who claim to continue—not Paul's ministry, but that of the Twelve!

And what was

#### "THE TEACHING OF THE TWELVE APOSTLES"?

In 1883 there was published, under this title, a MS., then recently discovered in the library of the Patriarch of Jerusalem, at Constantinople. The date of the MS. was June 13th, 1056: but all scholars are agreed that it is a copy of a work which was originally written in the last quarter of the first century. Its existence had long been known, for it had been quoted by the Sub-Apostolic Fathers, Barnabas (A.D. 71), and Hermas (A.D. 100), and by Clement of Alexandria (A.D. 192). Eusebius (H.E. iii. 2.), A.D. 330-340, mentions it as well-known in his day, and classes it among the "controverted books" of the Canon.\*

The work consists entirely of moral precepts, and rules as to prayer, fasting, baptism, and the Eucharist, and ends with a solemn reference to the coming of the Lord and the resurrection of the dead.

We cannot, of course, believe that this was the *actual* teaching of the Twelve. But this is what it had degenerated into before the close of the first century. We can well understand why all Sacramentarians should hail the appearance of this ancient writing: and, instead of

\* Two or three reproductions of it have been published in English, with notes, &c.

seeing in it the corruption of Christianity, and the commencement of the Apostasy, should welcome it, and make it the ground of their own "teaching." But it shows a lack of discernment indeed for others to speak of this *Didache*, or "Teaching of the Twelve," with approbation, and to see in it a model for the present day, instead of a departure from Primitive Christianity.

Alas! the teaching of Paul was soon apostatised from! and even the teaching of the Twelve "was corrupted"! That corrupted teaching may be summed up in two words,

MORALITY AND ORDINANCES.

Is not this exactly what we see around us on every hand to-day? Holding fast to these two, the other two have been abandoned, and practically lost, viz., (1) the coming of the Lord, and (2) resurrection as the hope of the Church!

This was the cause, the beginning, of the apostasy of Christendom: this it was that led up to and brought on "the dark ages": and this is the secret cause of "the present distress" in the churches.

The ministry of Paul is rejected, and the *ministry of the Twelve* is still carried on by those who, though destitute of the Apostles' *authority* and *power*, impose on their hearers "the commandments and doctrines of men," and put them in subjection to "ordinances": and, worse than that, they *add* "commandments" . . . "touch not, taste not, handle not"!

Christianity, to-day, has woefully degenerated. *Ordinances* have become more and more positive in their character; *preaching* is everywhere being set aside, while even *moral* itself becomes more and more negative. For the most part it consists in abstinence from this or that; and in vows and pledges and badges. It is "touch NOT, taste NOT, handle NOT": but "all are to perish with the using"; and all are characteristic of the ministry which is now being everywhere exercised.

## Papers on the Apocalypse.\*

### THE SCOPE OF THE APOCALYPSE GATHERED FROM ITS STRUCTURE.

HAVING seen the scope of the Apocalypse as suggested by the place of the book in the Canon of Scripture, we now propose to gather its scope from its structure.

This can be done only by looking at the book as a whole.

Most expositions of the book have proceeded on some plan formed according to the expositor's own idea. These are, for the most part, clever and ingenious; but, after all, they represent only the *opinion* of each individual writer; and are accepted or rejected according to the opinion of each individual reader. The fact that there are scarcely two alike out of the vast number of these analyses shows what a poor foundation these human opinions are to rest upon; and also that there is room for a serious attempt to

\* These papers have been copyrighted in view of their future separate publication.

search and see whether there be not some Divine plan in the structure of the book; or whether God has left us thus at sea, without chart, compass or helm.

Our answer is that God has not thus left us to interpret the book; but He has given us the book as *His own interpretation* of what "The Day of the Lord" is to be. There *is* a Divine plan in the structure of the book; and, if we follow this and proceed on its lines, believing what God says, all will be clear, simple and easy. But if, whenever God says one thing we immediately assume and assert that He means another thing, we shall, obviously, have as many different interpretations as we have interpreters! And who is to direct us in such a chaos of conflicting opinions. Were it our aim to enumerate these opinions, and help to a choice between them, our task would be greater than we could undertake or carry out. But, as our aim is to treat the book as God's own description and explanation of the events which are to take place when the Lord Jesus shall be revealed from Heaven, our task will be a happy one; for it will be to try to understand what God *says* and not what man *thinks*.

We shall find ourselves giving little more than a translation of God's own words, first setting them forth according to His own plan.

That this plan is correct and true is not open even to question. It is so simple that a child will be able to understand it.

After the INTRODUCTION (chap. i.), which corresponds exactly with the CONCLUSION (chap. xxii. 6-21); and the Instruction for people on the earth during that Day (chap. ii., iii.), which corresponds with matters concerning people on the New Earth, in chap. xxi. 1-xxii. 5, we find that the whole body of the book is divided for us into seven pairs of connected events.

Perhaps the simplest form in which to first exhibit this will be the following:—

A | i. Introduction.

B | ii., iii. The people on Earth.

X | iv. 1-xx. 15. Visions.

B | xxi. 1-xxii. 5. The people on the New Earth.

A | xxii. 6-21. Conclusion.

Now, the Holy Spirit has divided the central member, which we have marked "X," and which occupies the larger part of the book, into seven parts. Each of these seven parts consists of two scenes: The former of which takes place "in Heaven," and the latter "on Earth."

If we examine these more closely, we shall find that they are correlative: *i.e.*, the scene "in Heaven" is preliminary to, and explanatory of, the events which follow "on Earth." Things are seen "in Heaven," and words are there uttered which show the nature and object of what is about to take place "on Earth."

When God has described a scene as taking place "in Heaven," and caused Heavenly voices to give the key to what is to follow in another scene which immediately takes place "on earth"; and this is done *seven* consecutive times; is it not strange that writers on the Apocalypse should

overlook this exceedingly simple arrangement; and proceed to elaborate some complicated analysis of their own; and thus wholly ignore and break up the division which God has himself made and given and marked off so clearly by the repeated expressions "in Heaven" and "upon the Earth," on purpose to guide us in understanding His book?

How can we trust any analysis, however clever it may be, if these divisions are broken into, and the Heavenly and earthly scenes are mixed together? All must be confusion. And any such division of the book, or any which proceeds on the lines of the chapter-divisions, as given in the authorised version, will be found useless for the purpose of gathering the real scope of the book.

Before we proceed further it may be well to set out these Divine divisions more fully.

THE STRUCTURE OF THE APOCALYPSE AS A WHOLE.

A	i.	Introduction.	The people on the earth.	C'   iv., v. In Heaven. (The Throne, the Book, and the Lamb.)	D'   vi. 1-vii. 8. On Earth. (The Six Seals and 144,000.)	E'   vii. 9-viii. 6. In Heaven. (The Great Multitude and the Seventh Seal.)	F'   viii. 7-xi. 14. On Earth. (The Six Trumpets.)	G'   xi. 15-19. In Heaven. (The Seventh Trumpet.)	H'   xi.-19. On Earth. (The Earthquake, etc.)	I'   xii. 1-12. In Heaven. (Woman, Child and Dragon.)	J'   xii. 13-xiii. 18. On Earth. (The Dragon and Two Beasts.)	K'   xiv. 1-5. In Heaven. (The Lamb and 144,000.)	L'   xiv. 6-20. On Earth. (The Six Angels.)	M'   xv. 1-8. In Heaven. (The Seven Vial Angels.)	N'   xvi. 1-xviii. 24. On Earth. (The Seven Vials.)	O'   xix. 1-16. In Heaven. (The Marriage of the Lamb, etc.)	P'   xix. 17-xx. 15. On Earth. (The Final Five Judgments.)	Q'   xxi. 1-xxii. 5. The People on the New Earth.	R'   xxii. 6-21. Conclusion.
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The more intently we look on this, and the more carefully we study it, the more shall we be struck by its beauty and simplicity. How clear, compared with man's complicated divisions made according to his own fancy! So clear that the humblest child of God cannot fail to

grasp it. It requires no explanation; but it will itself explain all things to us if we have ears to hear.

It is remarkable that in each of these wondrous scenes "in Heaven" voices with utterances and songs are heard. Not one Heavenly scene is without some Heavenly voice or utterance. Indeed, there are, altogether *seventeen* of these distributed in these seven scenes "in Heaven"; and this distribution helps us to discover the order and arrangement of these seven pairs respectively.

No. iv. evidently is the great central pair; both from actual position as well as from its subject matter. As to position, it occupies, literally and actually, the central part of the book; while as to its subject matter, we shall see (when we come to consider it) that it is as important as its position declares it to be.

Then, Nos. i. and vii. are marked off as corresponding, by the fact that out of the seventeen heavenly voices ten are in these two pairs; *six* being in the first scene "in heaven," and *four* in the last. The heavenliness of Nos. i. and vii. is also more marked than in any of the others: for all heaven is engaged in either giving these utterances, or singing these songs\*; and it is only in these two scenes that the four *Zōa*, or living ones, utter their voices.

In Nos. ii. and vi. we also have another pair—the former characterised by the trumpets, and the latter by the vials—the two most solemn portions of all the judgments which the book contains. Moreover, it is remarkable that it is in these two that those who pass through, or come out of, the great tribulation are specially mentioned as giving these heavenly utterances.

It appears, therefore, from this that these seven pairs are arranged as an *Epanodos*: that is to say, the first corresponds with the last (the seventh); the second with the sixth; the third with the fifth; while the fourth stands out in the centre; emphasizing, by its central position, its important teaching.

They may be set out formally and briefly thus:—

- i. | Longer and more full of heavenly voices and utterances. (Six in all).
- ii. | The Trumpets.
- iii. | Shorter and less detail.
- iv. | Central in subject and position.
- v. | Shorter and less detail.
- vi. | The Vials.
- vii. | Longer and more full of heavenly voices and utterances. (Four in all.)

THE HEAVENLY VOICES

are also portioned out according to the above plan:

- i. | All heaven (6). The four *Zōa*, or Living ones, and twenty-four Elders; only here and in No. vii.
- ii. | Those out of the great tribulation (2).
- iii. | Great voices (2).
- iv. | A loud voice (1).
- v. | Great voices (1).
- vi. | Those out of the great tribulation (1).
- vii. | All heaven (4). The four *Zōa*, or Living ones, and twenty-four Elders; only here and in No. i.

\* Singing is mentioned only three times in Revelation: chap. v. 9, xiv. 3, xv. 3.

From all this it is clear that we have to do with Divine handiwork when we come to the study of this book.

We have before us not one of the many Apocalyptic writings which have been put forth at various times by men, which are for the most part unintelligible dreamings\*; but we have one which differs from, and stands out amid, them all; having the Divine impress stamped upon it; thus marking it as worthy of our deepest attention and most reverent study.

It may be well to append a complete list or table of these utterances as a guide to their further study by our readers:—

A TABLE OF THE SEVENTEEN HEAVENLY UTTERANCES.

C<sup>1</sup>. Chaps. iv. and v.

**The four Zōa, or Living ones.** iv. 8. "Holy, Holy Holy," &c. (Three-fold.)

**The twenty-four Elders.** iv. 11. "Thou art worthy . . . to receive," &c. (Three-fold.)

**The four Zōa, or Living ones, and the twenty-four Elders.** v. 9, 10. (A new song.) "Thou art worthy to take the book," &c.

**Many angels and the four Living ones, and the Elders and thousands of angels.** v. 12. "Worthy is the Lamb," &c. (Seven-fold.)

**Every creature.** v. 13. "Blessing and honour and glory," &c. (Four-fold.)

**The four Zōa, or Living ones.** v. -14-. "Amen."  
C<sup>2</sup>. vii. 9—viii. 6.

**The great multitude out of the great tribulation.** vii. 10. "Salvation to our God," &c.

**All the angels round about the throne.** vii. 12. "Amen: Blessing, and glory, and wisdom," &c. (Seven-fold.)

C<sup>3</sup>. xi. 15-19.

**Great voices.** xi. -15. "The kingdom of the world is become," &c.

**The twenty-four Elders.** xi. 17. "We give Thee thanks, O Lord God Almighty."

C<sup>4</sup>. xii. 1-12.

**A loud voice.** xii. 10-12. "Now is come salvation, and strength," &c.

C<sup>5</sup>. xiv. 1-5.

**A voice from heaven.** xiv. 3. A new song (no words).

C<sup>6</sup>. xv. 1-8.

**They that had gotten the victory over the beast, &c.** xv. -3. "Great and marvellous are thy works, Lord God Almighty," &c.

C<sup>7</sup>. xix. 1-16.

**A great voice of much people in heaven.** xix. -1-3. "Alleluia: salvation and glory," &c. (Four-fold.)

**The twenty-four Elders and the four Zōa, or Living ones.** xix. -4-. "Amen, Alleluia."

**A voice out of the throne.** xix. 5. "Praise our God, all ye his people," &c.

**The voice of a great multitude, &c.** xix. -6, 7. "Alleluia: for the Lord God omnipotent reigneth," &c.

\* Such as *The Sibylline Oracles* (180 B.C.-350 A.D.); *The Testaments of the Twelve Patriarchs* (130 B.C.-10 A.D.); *The Psalms of Solomon* (70-40 B.C.); *The Book of Jubilees* (40-10 B.C.); *The Ascension of Isaiah* (1-100 A.D.); *The Assumption of Moses* (14-30 A.D.); *The Apocalypse of Baruch* (50-90 A.D.); *The Book of Enoch* (200-260 A.D.).

We shall note, as we proceed, the relation of these Heavenly Voices to the transactions which follow on the earth. Meanwhile, our readers may make out for themselves a more complete list of these utterances, and study the distinguishing features of each.

Before closing this chapter, we may add the following from Canon Bernard's *Progress of Doctrine in the New Testament*.\* He beautifully expands the thought and the truth involved in the seven pairs of alternate visions which we have pointed out as being "in heaven" and "on earth." He says:—

"We have here . . . a doctrine of the *history* of the consummation: I mean that, besides a prophetic record of the facts of the history, we have (what is of much higher value) an exposition of the *nature* of the history. The book is a revelation of the connection between things that are seen and things that are not seen, between things *on earth*† and things *in heaven*‡; a revelation which fuses both into one mighty drama; so that the movements of human action, and the course of visible fact, are half shrouded, half disclosed, amid the glory and the terror of the spiritual agencies at work around us, and of the eternal interests which we see involved. We are borne to the courts above, and the temple of God is opened *in heaven*†, and we behold the events *on earth*‡ as originating in what passes there. There seals are broken, trumpets are sounded, and vials are poured out, which rule the changes [of the world]. . . . While we are looking down through the rolling mists on things that pass below, we are all the time [in vision] before the throne of God and of the Lamb, and among the four-and-twenty elders, the four living beings, and the innumerable company of angels; and we hear voices proceeding out of the throne . . . and hallelujahs that roll through the universe. We see, further, that there is cause for this participation of the world above in the events of the world below; for it becomes more plain that the earth is the battlefield of the kingdoms of light and darkness. There is a far bolder revelation than we have had before of the presence and action of the powers of evil. The Old Serpent is on one side, as the Lamb is on the other; and the same light which shows the movements of the Head and Redeemer of our race, falls also upon those of the enemy and destroyer. In the sense of this connection between things seen and things not seen lies the secret of that awe, and elevation of mind, which we felt as children when we first turned these pages; and the assurance that it has an ever increasing value to him who has painfully sought to test the mingled form of good and ill, and to discern some plan and purpose in the confused scene around him" (pp. 193, 194).

"The book is a doctrine of the power and *coming* of our Lord Jesus Christ. 'Behold He cometh with clouds, and every eye shall see him.'‡ That is the first voice, and the key-note of the whole. The Epistles . . . [in chaps. ii. and iii.] . . . all take their tone from this thought, and are the voice of a Lord who will 'come quickly.' The visions which follow draw to the same end, and the

\* Bampton Lectures for 1864. Macmillan. 5th Edition. 1900.

† Our italics.

‡ Rev. i. 7.



last voices of the book respond to the first, and attest its subject and its purpose. 'He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.\* . . . Toward that hope our eyes have been steadily directed in the former Apostolic writings; but it is here presented, not so much in relation to our personal life as to the kingdom of God and to the world itself upon the whole. It appears here as the *συντέλεια τοῦ αἰῶνος* (the *sunteleia* or *consummation of the age*), towards which all things tend. . . . Differences and uncertainties of interpretation as to the details . . . still leave us under the sense that it is a history of the power and coming of our Lord Jesus Christ. This assurance, enjoyed at all times, grows clearer in the days of trouble, rebuke and blasphemy: and *the darkest times which the prophecy forebodes will be those in which its fullest uses will be found*† (pp. 194, 195).

## Contributed Articles.

### THE WORLD'S DOMINION.

A "KAISER'S DREAM," OR "ROME REVIVED."

(Vide *Daily Mail*, Oct. 12, 13, 1900).

WHEN the Lord took Israel out of Egypt it was His purpose—and yet remains—to give them the holy solidarity of a Priestly Kingdom under His own immediate Sovereignty; and then, with the glory and beauty which he would put upon them, to bless the whole world by making them the head of all the nations of the earth.

But Israel would not consent, from the heart, to her Lord's Sovereignty; therefore, when, after many provocations, He withdrew His sceptre from Jerusalem, He gave the government of the world to the Gentiles; until the fulness of the Gentiles should be brought in, and the "Times of the Gentiles" should be fulfilled.

The "Times of the Gentiles" comprise four imperial world powers. The series begins with the Babylonian; followed by the Medo-Persian; and, upon the victory of Alexander over Darius, by the Greek; and finally by the Roman.

The aspect and character of each of these Gentile world powers are discovered to us in Dan. ii. and vii. Under the symbol of an image built up of four metals, we see how imperial world powers look in the eyes of men of the world; men to whom "World Empire" "has been a dream, a sentiment, an aspiration." While, under the symbolism of four beasts, we are shown the inner nature of the spirits which animate them. The first of the series alone has anything human about it. It is made to stand erect, and a human heart is given to it. The second and the third have simply the spirits of wild beasts; while as to the fourth, it is untamable, unnatural, demonic; its malignant nature is beyond the power of human language

\* xxii. 20.

† Our italics.

to describe; no name can be found among men whereby to say "it is like."

These four "imperial world powers" have, each of them, a double manifestation. In the *first* they succeed each other; in the last they are contemporary, and confederated under the headship of him who will "federate the world."

Confining our attention to the fourth Beast, the Roman Empire, we see that, in its first manifestation, it devours, breaks in pieces, and stamps the residue with its feet, before it is in possession of any horns. The horns belong to its last manifestation, *our immediate future*.

The fourth Imperial (Roman) World Power included Britain on the W., Babylon on the E., the Rhine, the Danube and the Black Sea on the N., with the African and Arabian deserts on the S. (*Bib. Dic.*); and, in the height of its power, under the authority of its Cæsars, the title "Imperator" meant, in practice, paramount military authority over the State, as well as over the Army. Cæsar was supreme in secular and in sacerdotal matters. All power became vested in the purple.

The fourth world power of Dan. vii., identical with the Roman Empire, is destined to come to its end through *Divine* judgments. The Beast will be slain, and his body given to the burning flame; and then the "Kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High . . . and all dominions shall serve and obey Him."

The disruption of the old Roman Empire in the west by the barbarous hordes that came down upon it in the fifth century, and the defeat of its eastern branch by the Ottomans in the conquest of Constantinople in the fifteenth, do not correspond with the prophecy. The Beast has not been destroyed as predicted; therefore the fourth, or Roman, world empire will certainly be revived.

But this breaking up of the fourth dominion of Daniel was simply a needful preliminary to its reconstruction as prophesied. The *last form* of the dominion is to be different from the *first*. In its *first form*, it was under the sole authority of one individual. In its *last*, the dominion will be divided among ten kings (precursors of "the wicked ten" of Rev. xvii.). Then, upon the destruction of three of them, the remaining seven come under the headship of the Little Horn. The break up of the *first form* of the Roman empire was inevitable, preparatory to its becoming the *divided* kingdom predicted by the several toes of chapter ii. and the ten horns of chapter vii.

Since the disruption of the western branch of the fourth world power there have been several attempts at effective revival, based upon its *first form*, notably by Charles the Great, whose object was "to obtain the crown of the world." The circumstances of the time favoured his ambition; so that "upon the most holy day of the Lord's birth" (A.D. 800) Leo III. put the crown upon the head of Charles, and the Emperor "was adored by the Pope after the manner of the emperors of old," while the people of Rome "cry with one accord with a loud voice, 'To Charles, the great and peace-giving emperor, be life and victory'" (*Holy Roman Empire*, Bryce).

But the "Lord of the world" died, and was buried; and the natural separation into nationalities of the peoples

whom the sword alone had joined, once more asserted itself.

Again, amid the turbulence, confusion, and strife which followed, especially in Italy, "the Pope (A.D. 960) offered Otto (the German king) the imperial titles if he would revisit and pacify Italy. The proposal was well-timed. Men still thought, as they had thought in the centuries before the Carolingians, that the Empire was *suspended\**, not extinct; and the desire to see its effective power restored, the belief that without it the world could never be right, might seem better grounded than it had been before the coronation of Charles" (*Holy Roman Empire*, Bryce).

Under Otto, the Germans were raised to a pinnacle of greatness; and were regarded among "Europeans as the *imperial race*"\*. The Emperor married his son, Otto II., to a Greek princess of the eastern branch of the fourth dominion; and his son, Otto III., took for the legend of his seal "*Renovatio Imperii Romanorum*."

During the succeeding centuries, many contests arose between Cæsar and Pontifex Max., ending in making the diadem subordinate to the tiara, until the sword of the Corsican flashed through the marrow of effete governments, and taught the Papacy that what the "Child of the Revolution" decreed the Priest must confirm. Francis II., the Austrian, the then titular Emperor, was quick to resign his crown of the Roman Empire lest the Hetman of France should take it from him. On August 6th, 1806, "one thousand and six years after Leo the Pope had crowned the Frankish king . . . the Holy Roman Empire came to an end" (Bryce).

But the shield which the Hapsburger was glad to drop, when menaced by the self-styled "man of destiny," the Hohenzollern, in a period of high diplomatic tension throughout Europe, lifts as lightly as though it were made of basket work.

On the occasion of the laying of the foundation stone of a Prætorium, October 11th, 1900, upon the site of a former Roman fortress in the Saalburg, the German Emperor provided a ceremony which gives a forecast of the line of policy which the empire will take.

The line of development, political and religious, depicted in this imperial function, inaugurating a revival of the old Roman Empire, is exceedingly instructive.

The beginnings of nations contain within themselves the lines of their future developments. Thus we may read in the beginning of the fourth world power the future history of the Roman Empire. It was founded by a murderer, the son of a murderer; and, to secure a population for his city, he made it an asylum for murderers, and runaway slaves. His paternal parent left the mother, whose sacerdotal character he had violated, to be burned or buried alive, as her enemies might choose. [Comp. Rev. xvii. 16; xviii. 21.]

The founder of the so-called "Eternal City" chose to call the first month of his year after the name of his reputed father, Mars (March), the demon god of war, the root meaning of whose name is *murder* and *death*. [Contrast this with the name of the month beginning the year of redeemed Israel, "the month of green ears," speaking of

\* My italics.

resurrection, first fruits, and promise of harvest, and the blessings of peace.]

The ceremony at Saalburg, reviving Imperial Rome, also contains within itself the lines upon which will be developed the last Gentile world dominion. The month in which this Roman imperialism was revived is noteworthy. The ceremony took place in *October*, "the eighth month of the year in Romulus's calendar." The number eight is the first number of a new series, the octave repeating the first. The eighth month "was *sacred* to Mars, and under his protection, when a war horse was offered in sacrifice to him. [In Palestine wheat and barley are being sown; fig trees are laden with fruit; in the northern parts, the vintage is proceeding; it is the month of showers].

In this reclamation of Roman Empire the Kaiser presented the object of his ambition with dramatic effect: "an actor, dressed as a Roman prefect, welcomed the Emperor . . . at the Porta Decumana, in a Latin speech, in which the hope was expressed that all the undertakings of the Emperor might prosper, and that God would graciously protect the Emperor"; "a choir then sang a Latin hymn, and subsequently a Roman 'legate' recited an ode. Herr Huelsen, the director of the theatre, afterwards read to the assembled company a charter in Latin."

The ceremony observed required very elaborate preparations; proving that very much more than a mere court function was intended to be conveyed, not alone to Germany, but also to others beyond the sphere of Teutonic speech. This Roman forecast was enacted for the purpose of rousing up the German people from their winter sleep of centuries to the fact that a new chapter in the world's history has begun, that a new era has flashed upon "western civilization," new, and yet old. The Kaiser calls back from the past the martial glories of the first imperial world dominion; and he determines to rebuild the wastes of other generations, in the hope that the legend of the sleeping Barbarossa, and his knights, descending the Untersberg, shall be realised, in bringing "back to Germany, the golden age of peace and strength and unity." And so he calls his Teutons about him, to be witnesses of a Roman festival of flowers and incense in celebration of its inauguration.

On a small scale, the Roman Empire was, locally, resuscitated, with Roman language, Roman costumes, a Roman Prætorium (associated with painful memories to the Christian, Mark xv. 16), a pagan temple, Roman trumpeting, the eagles of Roman Legions, Roman altars with their pagan priests crowned with chaplets, and with incense going up to the gods, whose long-buried invocations once more assault the heavenlies. Thus the "Imperator" of Rome revived, preceded by Roman youths swinging censers to herald his approach; and, attended by a body-guard of Roman generals, and Germanic chieftains wrapped in bear skins, bearing great willow shields, with German warriors under eagle-winged helmets, chanting Latin hymns to pagan gods, consecrates the rejuvenescence of Imperial Rome, and thurifies his people with the smoke of "*Civis Romanus Sum*."

The speech of "Imperator" reveals the reason for this spectacular pageant. The Kaiser takes the old Roman Empire as the model for the development of Germany as a

"world power." His will is that the Teutonic fatherland shall "become as strongly and firmly welded, and as commanding, as was once the Roman world empire; so that in the future it may be said"—what? "I am proud of being a German citizen?" No—but "*Civis Romanus Sum*": "I am a Roman citizen": which, if it means anything, means that the German Emperor *reclaims* the dominion of the former Roman world power. The sound of the Kaiser's mallet is his signal that the world is no longer "Romeless."

The revived Roman world power, as prefigured in this scene, looks forward to a not distant future; when, instead of a single day filched out of Anno Domini, "the year of Rome" will again demand to calendar the world. Such a rehearsal would never have been enacted without taking account of the political situation. The loose confederacy of the rival "world powers" in the Far East favours Kaiser William's Roman *Tableau Vivant*. The European powers out there have grasped more than, at present, they know how to handle; they are too intent upon watching one another in the Orient to take official notice of an incident in the midst of "western civilization," which none of them knows how to meet. A million armed Teutons might take it into their heads, as has often occurred in other days, to proclaim their "William" "Augustus," and then——?

In this representation of his dream, the Kaiser has shown that he will not make the mistake of those German predecessors of his who belong to the period of the *Holy Roman Empire*. He will not be accountable to any ecclesiastic. He goes straight back to the pagan form of empire; and, like Jeroboam, appoints his own priests, and measures out the incense they shall burn to his divinity.

A German Kaiser, whose ambition is to be a *de facto* Cæsar, has not failed to take into consideration the line of least resistance to the policy which he has set before his Teutonic chieftains. A change in the *personnel* of more than one European court is probably not very far off, especially in that of the Austrian; while the northern Colossus may very well see, *for the moment*, in Thibet, and in China, a safer and more profitable field of "expansion" than might be gained by interposing to prevent a second Sadowa, should that be needed to make the German Kaiser Roman Emperor in Vienna, as well as in Berlin. And beyond Vienna lies the second step to Roman world power, Constantinople. A new, and mightier Germanicus at Vienna, would command the Austrian armies; and would add them to his own eagle winged legions; and the necessities of the position would compel an advance eastward; which would mean a "bag and baggage" departure of the official Osmanli from Europe. Such a conflict would unite the whole of middle and eastern Europe in a crusade, which would quench the crescent in blood, and plant the Labarum on St. Sophia.

In this revival of Roman Imperialism we have a mixture of Paganism and Christianity, an attempted world power concord of Christ and Beliar, of God and Apollo. "To bend the world to his will" the Emperor determines, as *Pontifex Maximus* the objects, as well as the mode, of worship. This consecration of the renewed Roman world power, which will presently include all "world powers"

arising within the dominions of the fourth Beast of Daniel vii., should show all Christians, who have yet to learn the meaning of "separation" the character of that to which they are joined; and also that that to which they are joined is doomed, in God's word, to eternal destruction. Such a revival and consecration is a token and a warning: a token of the near approach of the end of Gentile dominion; and a warning to the worldly Christian, bidding him to "come out" lest he become so entangled that but one way shall be left to save him from destruction, death without honour.

"Other foundation can no man lay." There is such power in the name of Christ that nothing can now be done without it; and His name will be used to float Apollo to the pinnacle of the Temple of God, in the belief that from thence he will, by his own power, be able to waft himself above the stars of God.

A renewed Roman world power, foreshadowed in this episode in the Saalburg, we know *is to come into being*: and, in fact, the effective elements of it, like atoms moved by an unseen magnet, are shaping themselves unconsciously into the last form of the fourth Beast of Daniel vii. This scene is but the prologue. A new era *is born*: and "the old Roman Castle springs, like a Phoenix from its ashes, a witness to Roman might." But this dream of Roman imperial world power, with Kaiser William for *its sole Cæsar*, is not likely to crystallise into fact. He who wishes to be the Cæsar of Rome revived will not find Europe exactly in the same condition as did the first Augustus. The last form of the fourth Beast dominion will consist of a confederacy of *ten kings*: among them will arise another, not highly esteemed at the first; but, after he has humbled three of them, the opinions of most of the others will quickly change, and they will acknowledge *his* supremacy. After that—assassination—and then—his return, with hosts like himself, superhuman, from the abyss—defiance of the Son of Man coming down from heaven—final destruction in the lake of fire of all world powers arising out of the Roman Empire—and then God's King of Kings, and Paradise once more on the earth.

A. STACY WATSON.

## Signs of the Times.

### RELIGIOUS SIGNS.

#### THE PULPIT REPROVED BY THE PRESS.

This is indeed a reversal of things which we are not at all surprised at, though we hardly expected it yet. Worldliness in the churches and chapels is growing at such a rapid rate that the following advance by the Rev. W. Carlile, at the Church of St. Mary-at-Hill, in the city of London, is merely a little more logical in carrying out the system of tricks and contrivances a few steps in advance of the crowd that is quick to follow.

The heathen put modern English so-called Christianity to shame. They do have some sort of reverence for their gods, though they are idols. No one yet ever heard of the heathen having concerts or amusements in the form of musical services in their Idol-Temples. And until quite

recently English "places of worship" were considered as being used for the purpose for which they were erected. But now concerts on week-days, and on Sundays also under the name of "musical services"—are the order of the day.

They can refuse church-membership to a grocer who sells bottled ale, but practise intemperance themselves of a much worse kind by flooding their own church with worldliness. They exact a pledge from a church member that he shall not drink a glass of wine with his meal, but put no limit on the amount of worldliness he may go into on the seven days of the week.

Truly, "they are drunk, but not with wine." They are intoxicated with music, and use it for the destruction of the only worship which the Father seeks and accepts; and for the hindrance of the ministry of God's Word.

These thoughts are suggested by the remarks of *The Standard* newspaper (London, March 21, 1901), which administers the following reproof to one of the leaders of this down-grade race of irreverence and Sunday desecration:—

"The Rev. W. Carlile, of the 'Church Army,' has been good enough to send us a circular describing the new attractions he proposes to put before his congregation in St. Mary-at-Hill to-morrow. 'Electricity,' we are told, 'is now the handmaid of photography,' which seems a good reason why it should be used in a studio, but not an obvious excuse for introducing it into what professes to be worship. An Electrophote, which is 'the first of its kind,' has also 'just been completed for the Rector under the supervision of several expert electricians.' Mr. Carlile has caught very fairly the style of the puff preliminary usually associated with places of avowedly secular entertainment. The object of employing these mechanical toys is, we gather, to lighten the tedium of 'the remarkable service' (we thank Mr. Carlile for not saying Divine) 'which draws large congregations of business men there daily during the dinner hour.' This is quite the formula of the theatrical or music-hall advertisement. The spectators will be gratified by seeing the electrophote represent 'the highest devotional art of all Europe'—which we take to be a way of saying that it is an improved magic lantern. Nor are the unrivalled attractions of this Ecclesiastical Palace of Varieties exhausted by the electrophote. A 'monsterphone' will convey to the audience a sermon by the Bishop-Designate of London, confined to the modest length of two minutes. Dr. Winnington-Ingram will be supported by 'well-known professionals,' who will perform 'vocal and instrumental solos.' Whether these 'turns' will provide us with samples of the highest devotional music of all Europe, the circular omits to tell the public. Nor do we know whether the performers are to sing and play (nothing is said of dancing, so far) while the handiwork of the electrician is projecting pictures, or whether the pleasures of eye and ear are to be enjoyed in alternation—lest one should detract from full appreciation of the other. But it seems quite clear that nobody will have time to become bored, since the whole of this truly 'remarkable service' will last exactly half-an-hour. We are bound to believe that the Rector of St. Mary-at-Hill acts with the best intentions; but that is all the praise we can give him. It is unquestionably an excellent thing that City men who wish to take part in a religious service during the working-day should be enabled to satisfy their desire. But that good object is not achieved by turning the church into a variety entertainment, with snippets of sermons, songs, and biographs or similar music-hall novelties. When an eminent Bishop of the last generation heard a clergyman lament that the Church had nobody like a then popular Dissenting preacher, he broke in with 'Thou shalt not envy thy neighbour's ass.' This was not kindly said, but it expressed a view which may be commended to those too progressive divines of the Church who think it permissible to imitate the sensational devices of the Salvation Army."

*The Daily Telegraph* also had a leading article on the same subject, longer than the above, but equally condemnatory, and on the same grounds.

#### THE HIGHER CRITICS AND TOM PAINE.

It is a remarkable sign of the times when we find the press standing more in "the old Paths" than the pulpit; *The Evening News* (Edinburgh) is an example of this. There is a remarkable leading article in the issue of February 5th, 1901, which we give in full, as it

puts the matter in a new and striking light. It has no title:—

"At the close of last century there appeared a work by the notorious Tom Paine, entitled 'The Age of Reason.' It caused a tremendous stir in the religious world. On all sides the book was denounced as an infidel publication, and those found printing and circulating it were sent to prison. What was the nature of that famous book? It purported to be an examination of the Bible at the bar of Reason. And what were the conclusions reached by Paine? Pretty much the conclusions reached by the Higher Critics who to-day fill the highest positions in the Protestant Churches. In order to justify this assertion it will be necessary to examine the views of the Higher Critics in detail. Let us begin with the first book in the Bible, Genesis. What do the Higher Critics say about that book? For answer let us turn to the article on Genesis by Professor G. F. Moore in the second volume, just published, of the 'Encyclopedia Biblica.' According to Professor Moore, Genesis was written about the eighth century B.C. Consequently, Moses could not be the author. As to its historical value, the Professor shows what he thinks of it by talking of 'the legends of Abraham, and especially of Isaac.' Paine in his books gives ground also for believing that Genesis could not be the work of Moses, and that it was a collection of traditions, stories, and fables. Thus both the theological professor and Tom Paine reach substantially the same conclusion.

"The close agreement between the Higher Critics of to-day and Paine is still further seen in the article on Historical Literature, also by Professor Moore, who remarks that 'the stories of the patriarchs Abraham, Isaac, Israel, and his sons are told with a wealth of circumstance and a vividness of colour which show that we have entered the realm of pure legend.' Let us turn to the article 'Elijah,' and what do we find? At the opening of the article we find the author, the Rev. W. E. Addis, Oxford, writing as follows: 'We shall be better able to appreciate his (Elijah's) position when we have examined the legendary narratives in which his history is enshrined.' It is the same with Elisha. Mr. Addis here complains of the difficulty of reaching historic fact on account of the legendary nature of the Biblical account. Here, too, is substantial agreement with Tom Paine, who instead of using the word 'legendary,' uses the word 'romancing.'

"Turn now to the article 'Jonah,' by a distinguished pillar of the Church, Professor T. K. Cheyne. The narrative of Jonah and his adventure with the whale, we are told, is not history; it is a religious story to be classed with the stories of Tobit and Susannah. Professor Cheyne traces a connection between the Biblical story and the great dragon-myth. In a word, the story of Jonah and the whale is not true. Here, too, we find the Higher Critic of to-day quite in accord with Paine, who, in a few pages, contemptuously disposes of what he considered to be an ancient fable.

"How, then, does the matter stand? If Tom Paine were alive to-day, instead of being persecuted as a base infidel, he would be drawing a handsome salary as a professor of Theology in a Protestant Church. The Higher Critics are now teaching, in the name of religion, opinions which in the days of Paine were associated with the devil and his angels. Truly, THE CHURCH HAS BECOME AN ORGANISED HYPOCRISY, AND THE CLERGY A BAND OF SLEEK-FACED JESUITICAL TRIMMERS, WHOSE MORAL OBLIQUITY IS ONLY EQUALLED BY THEIR INTELLECTUAL DISHONESTY."

#### SPIRITIST SIGNS.

##### "DENYING THE FAITH."

The exposure and condemnation of Spiritism has been, on our part, from the standpoint of Divine revelation. We bring before our readers an extract from a writer of eminence in the secular press (Clement Scott), who has examined into it from personal investigation at seances. This is his verdict, as given in *The Free Lance* of March 30, 1901:—

##### "THE SPREAD OF SPIRITUALISM.

##### "ITS FOLLY AND ITS PERIL.

"The vast floating mass of human credulity is exploited in many ways for the advantage of those bandits and buccaneers who variously dub themselves palmists, astrologists, crystal-gazers, clairvoyants, mediums, Christian science healers, sporting tipsters, and outside stockbrokers. But whereas the last-named two classes merely empty the pockets of their

victims, the rest frequently unhinge the reason and corrupt the conscience of those unhappy creatures who fall into their clutches. Reference has already been made in *The Free Lance* to the plague of palmistry and to the immoral plots and intrigues which are hatched in the haunts of these thriving reptiles. Richly as they have profited of late years, and many as are the homes upon which the curse of their evil presence has fallen, the palmists cannot claim the distinction of being the most ignoble and despicable members of the craft. That proud eminence is reserved for the spiritualistic medium who advertises his or her willingness to place you in possession of the secrets of eternity at eighteenpence a time. A poor profession, the reader may exclaim; but the medium does not look to the eighteenpence. He knows that sooner or later in his wild guesses he will make a good shot and bring down a wealthy and leisured inquirer under the direction of his departed grandmother. The writer calls to mind two miserable examples: the one a retired army officer of considerable means, who has actually set up a couple of mediums, mother and daughter, in a West End house, and who has taken up his abode with them, and apparently lives only for the sake of gratifying their tastes; and the other a widow who pays a handsome salary to a medium for the privilege of carrying on bogus conversations with her dead husband. One good customer is enough to provide a comfortable livelihood for these wretches . . . ."

The only difference in our conclusion is this. We look upon these manifestations as energised by Satan, while this writer would seem to think they are nothing but tricks and jugglery. Our conclusion is that it is "full of peril" for all classes alike, whether they be learned, or (as he says) "below the average of intelligence."

"It must be borne in mind that there are, of course, many thousands who are below the average of intelligence, and it is for these people that spiritualism is full of peril. Temporary insanity is by no means an uncommon complaint. It leads sometimes to suicide, and sometimes to spiritualism; and frequently temporary insanity may be changed into permanent insanity by this feverish and ever-increasing craving for mysticism and the revelation for the future. In the United States the number of inhabitants who make it their habitual practice to consult a medium before taking the most trivial step in domestic, commercial, or amorous affairs, runs into millions; and one cannot take up a daily paper from any part of the country—New York, Chicago, San Francisco, or elsewhere—without seeing a long list of advertisements of mediums, clairvoyants, psychometrists, magnetic healers, and the like. Cases are frightfully common in which the victim becomes totally insane, and an immense amount of domestic strife and unfaithfulness, mental torture and moral disorder has origin in the quackeries and machinations of these unscrupulous rascals. It is an unhappy fact that highly strung persons of artistic temperament seem to be prone to this trifling with the supernatural. A celebrated actress, overwhelmed with grief at the sudden death of a friend, sought the aid of mediums, and was driven into a pitiable state of nervous prostration by the communications which they made to her as coming from her old comrade. In all the records of religious mania there is nothing so awful as the

final condition of the extremist in spiritualism. It is the most terrible of all tyrannies, ruinous to brain and body. The power which the clever medium acquires over his victims is practically unlimited. Within his circle the married women and young girls who fall under his spell become his abject slaves. . . .

"In this country spiritualism is spreading with alarming rapidity. In the last generation its folly was thoroughly exposed over and over again, but all this seems to have been forgotten, and it is necessary to issue a warning of the manner in which the taste for these abominations is gradually increasing throughout England."

#### THE PULPIT AND SPIRITUALISM.

We shall now proceed to shew how the pulpit is proving a handmaid to the advance of spiritism, which Mr. Clement Scott avers "is spreading with alarming rapidity."

#### 1ST EXAMPLE.—DARWINISM.

##### (1) THE PREACHER.

The first extract is taken from *The Bournemouth Directory*, Feb. 23, 1901, from an account of lectures delivered by Sir Robert Ball:—

"The Rev. T. B. Rowe introduced the lecturer. In doing so, he observed that it was significant that the man who had brought this scientific lecturer to Bournemouth to give an account of the origin and the history of things . . . was a clergyman (the Rev. F. E. Toyne), a man for whose orthodoxy they could safely become guarantee. The fact was that the time had gone by for jealousy to exist between science and religion. Any clergyman now might proclaim his entire acceptance of the doctrine of Darwin—the great glory of the 19th century—and of other doctrines which were once received with such howls of derision, without drawing upon himself any charge of want of faithfulness to his Christian profession."

##### (2) THE SPIRITIST.

But the spiritist is bolder in his blasphemy; for *Light* (Feb. 23, 1901), in its advocacy of the same wicked teaching, gives the only logical conclusion that those who hold this theory must come to. It sweeps away the Holy Spirit's pronouncement that Christ "is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth . . . all things were created by Him and for Him: and He is before all things, and by Him all things consist" (Col. i. 15-17):—

The Editor of *Light* says:—

"We may now fairly claim to know how the human race began, or, let us say, how life first started on the great career which at length produced the human race. And from such trivial beginnings!—from specks of protoplasm: sensitive and nothing more. All we can say of it is that it is just alive. 'As this life unfolds and develops, what does it mean; it means that certain ether waves play upon this sentiency, and the capacity to feel grows and grows to more and more. Certain aërial vibrations play upon it, and ears gradually respond to what becomes sound. Certain other vibrations play upon it, and eyes come out to see all the wonder and beauty of the world. Some other force plays upon it, and the ability to taste is developed; still others, and all

the sweet fragrance of the world can be appreciated by the nerves that are sensitive in that direction.' And so it was that these wondrous ether waves came to give physical life. But that is only the beginning of the mighty story."

After describing the theory further as to the evolution of the five senses, he adds:—

"We marched from unorganised protoplasm to the first rough sketches of fish and reptile and bird, by the same law that has been forceful in our march from the **savage in his cave to Jesus on the cross**—from the beast-man caring only for himself to the **divine-man** laying down his life for all: from the fighting brute to the idealist who sees the utter horror and devilry of war."

#### 2ND EXAMPLE.—THE FALL.

Then, again, the Divine account of man's fall, and the entry of sin into the world is cast to the winds.

##### (1) THE PREACHER.

Rev. Dr. K. C. Anderson preached in Ward Chapel, Dundee, on Feb. 24, 1901. He said:—

"There are few scholars in any of the Protestant sects who will maintain the old dogma of Bible infallibility. . . . The Protestant theology . . . is built upon the literal historical truth of the story of the fall of Adam and Eve in the garden of Eden.

'Never was there such an immense superstructure based upon such a slender foundation. It is the most formidable speculation ever reared upon a minimum of doubtful fact . . . Now, if anything has been made clear by the recent study of the Bible, it is that the story of the Fall . . . is not literal historical truth . . . All the evidence in our possession goes in the opposite direction—to show that man has risen from inconceivably low conditions; not fallen from a state of holiness and virtue . . . But if that story be not historically true, the fabric of dogma built upon it comes down. If no Fall, then the whole idea of Redemption changes."

That is the Pulpit.

##### (2) THE SPIRITIST.

Here is the teaching of Spiritism on the same subject, and following the same lines.

"From recent discoveries, it is now clear that the story of Eden was an ancient Babylonian tradition." (*The Two Worlds*, Feb. 22, 1901.)

#### 3RD EXAMPLE.—HUMANITY.

The next instance of teachers denying the faith is taken from a so-called religious magazine, and is from one of the high ecclesiastics, The Right Rev. Boyd-Carpenter, Bishop of Ripon:—

##### (1) THE PREACHER.

"*Christ's Teaching about man.*

"Nothing can be higher than His thoughts of Man. Man is truly and unalienably the Son of God. . . .

"He takes it for granted that men are the Children of God. 'Your heavenly Father,' He says."

"Or again, 'When ye pray, say—Our Father.' In the light of this truth He also takes it for granted that man should grow into likeness to his Father."

"In the teaching of Jesus Christ, then, men are the Children of God." (*The Quiver*, December 1900.)

##### (2) THE SPIRITIST.

Here, again, the teaching of evil spirits is in agreement with the pulpit:—

"The Gospel of humanity is the Gospel of Jesus Christ. It is the only gospel that man needs; the only one

that can reach his wants and minister to his necessities." (*Spirit Teachings*, by Stainton Moses, page 87).

And *Light* says (p. 521-2) the same, in other words:

"'God in man'; that is a grand thought. Man rising up to and into God; that is even deeper—as consciousness is higher than mere condition. It is the highest prerogative of man,—to perceive and feel that his selfhood is rooted in God. Illimitable possibilities are involved in that. But, on that upward path, man must will to rise; he must be, as Paul said, a 'fellow worker' with God. What a responsibility! what an honour! what a prospect! Dr. J. Gilbert Murray said well:—

"It seems more and more clear to me that man's place in the divine economy is will: that he only ascends to higher planes of spiritual understanding and realisation as he wills to know, to do, to be. This will, which is his own individual will, is none the less the Infinite promptings within him, even when manifesting on the lowest plane. It is still the divine will, and he is being led by a greater love than he has learned to express; but it is only as a conception of divinity dawns within him, that he begins to make conscious effort to manifest his spiritual being, to grow into the larger selfhood, which is God. To recognise God is to express God. To express God is to be like unto, one with, indential with God—eternally one, not two."

The above extracts furnish solemn evidence as to the truth of our statement, given above, that *the Pulpit is fast coming into line with Spiritism*. They make it abundantly clear that the times are indeed "perilous"; and furnish us with their most significant "sign."

Even religious journals seem to be eager to snap at anything that will make the path easy to at last "believe THE LIE." The people are not even "fed with milk," much less with "strong meat" which is declared to be necessary in order to have the senses exercised to discern both good and evil (Heb. v. 12-14). "Milk" is needed, but milk-and-water is given instead: and when they ask for bread they are treated to *Ethics*.

## Editor's Table.

### CORRECTION.

In our last issue we spoke of *The Captain* as being an "R.T.S." paper; but it is not. It is published by G. Newnes & Co.

### REVIEW.

Those who wish to see a presentment of the case of Bible astronomy *versus* the theories and hypotheses of modern astronomy cannot do better than get a work just published by Simpkin & Marshall, called *Terra Firma; or, the Earth not a Planet, Proved from Scripture, Reason, and Fact*, by David Wardlaw Scott. Price 3s. 6d.

When an eminent astronomer like Professor Simon Newcomb writes in *The Windsor Magazine* on "The Unsolved Problems of Astronomy," and says "Some astronomers are now enquiring whether the law of gravitation itself may not be a little different from what it has always been supposed," there is room for Mr. Scott to tell us what Scripture, Reason, and Fact have to say.



# THINGS TO COME.

No. 84.

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## Editorial.

### THE RIGHT RECEPTION OF PROPHETIC TRUTH.

THE prophet Daniel was the recipient of many important visions and revelations. The higher critics bring the date of his book down to some 150 years B.C.: which makes him no prophet at all; for many of his most important prophecies had by that time become history. But we can dispense with their conclusions, until they can produce some which are based upon facts instead of theories and imaginations.

There is evidence, both direct and circumstantial, which places the matter beyond any doubt, that the men of the "Great Synagogue" founded by Ezra formed the Canon as it was in the days of our Lord, and as we have it now.

The evidence is documentary, and was never called in question till quite the close of the eighteenth century.\* Of course, its repudiation is required by the exigencies of the higher critics.

The Great Synagogue consisted of 120 members, representing the five classes of the people (See Neh. x. 1-10), and lasted from about 410 B.C. to 300. When its (inspired) work in the formation of the Canon was completed it merged into the Sanhedrin, which existed in our Lord's day.†

We are not to be disturbed, therefore, by the theories and imaginations required by the conclusions of the higher critics; but we are to believe that, in reading the book of Daniel, we have the words of the Holy Ghost, and the "Visions of God" which Daniel received.

The book of Daniel is the Apocalypse of the Old Testament; and the Apocalypse is the Daniel of the New Testament.

When John received his first vision he says "I fell at His feet as dead." And Daniel repeatedly speaks of the effect of the visions and revelations upon himself. From this we learn what the effect upon ourselves should be as we study the Apocalypse and the book of Daniel.

"I Daniel was grieved (or pained) in my spirit in the midst of my body, and the visions of my head troubled me" (vii. 15; so verse 28).

"And I Daniel fainted, and was sick certain days" (viii. 27).

"In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all" (x. 2, 3).

\* Richard Simon, Jacob Altung, F. E. Raus, Aurivillius, de Wette, and others.

† After the destruction of Jerusalem it was transferred to other places, and became extinct in the year 425 A.D.

"I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength" (x. 8).

"And when he had spoken this word unto me, I stood trembling" (x. 11).

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb" (x. 15).

I said "O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength" (x. 16).

"As for me, straightway there remained no strength in me, neither is there breath left in me" (x. 17).

When God makes known these solemn revelations to us, what ought our attitude to be? What should be the effect produced in us? Surely it should be the same, in measure and in part.

When Daniel and John were thus moved, ought we to be unaffected as we read their visions? or heedless as to the things revealed?

Furthermore we learn from Dan. x. 19, that these revelations sprang from Divine love to Daniel. It was the same in the case of the beloved disciple John.

A like reason is given by the Lord Jesus for the revelations made to His disciples. He called them "friends," because He had made known future things to them (John xv. 15).

To all who tremble at His word He says "Fear not." "Peace be unto you."

Those who fear Him are never afraid of Him; though they stand in awe and reverence before Him who speaks of future things as present.

Whatever may happen, we are assured that we are safe in His love. For the same word which tells of coming judgment declares that all judgment is past for those who are in Christ Jesus (John v. 24. Rom. viii. 1).

On the other hand, true fear of God makes us afraid of ourselves. When we see Him by the eye of faith, we abhor ourselves (Job xlii. 5, 6); but rejoice, and have peace and rest in that All-Perfect One.

One source of Daniel's trouble was the length of the time involved (x. 1). Those who know the times and wait for their Lord, may be troubled as to outward things, such as times and circumstances, but they have peace within. They know God's Christ as their Saviour, and life-giver, and peace, and strength. They hear His voice saying "Let not your heart be troubled." They remember the words which tell how the Lord Jesus, "having loved his own which were in the world, loved them unto the end." Therefore, it is that they can learn about that "end" with great calm in their hearts: knowing that there can be no confusion, no failure in the counsels and purposes of God.

This peace brings strength: for in the midst of all the turmoil and conflict around, God rules and overrules, and

\* *i.e.*, habitually: the Tense is the Present Imperative. So in xiv. 27 again.

His purposes must stand. There can be no chance: here is the source of strength. It is given by the living, risen Christ who says, "Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive again for evermore, Amen" (Rev. i. 17, 18).

Yes! Here is strength; a living Christ within, and His word dwelling richly in our hearts. No ponderous machinery of forms and ceremonies can give such peace and strength. Those who possess it can look on with calmness and confidence on all the increasing corruption and confusion; and possess their souls in patience.

An unbelieving world sips the cup of pleasure to drown its fears; and, while it talks loudly of "a good time coming," it cannot shut its eyes to the bad time present.

It boasts that "all things continue as they were." It asks "Where is the promise of his coming?" But Jehovah has said:—"Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come" (Hag. ii. 6, 7).

The end of sixty centuries finds the world in a chaos of government; if we can dignify by that word what is chiefly a struggle for votes, and place, and power.

Its long week of sorrow and death draws to a close. Its Saturday night has come. But we who have the "more sure word of prophecy," turn to it, as the only Divine light in this dark place.

The professing church heeds not the prophetic word. It thinks it does well to avoid it. Many of its ministers are "turned unto fables"; others are learning and teaching the "doctrines of demons." Demoralization in theology runs a mad race with political corruption.

Oh how blessed and happy is he who, like Daniel and John, is thinking and speaking of Him whose omnipotent hand is about to apply the remedy for it all.

It is here that the question returns with all its force to our hearts. What are we doing with the prophetic word? Are we deeply moved and stirred by its solemn announcements? Do we study it and seek to understand what God has said rather than what any man thinks? And, above all, are we "waiting for God's Son from heaven," and interested in prophecy because it concerns Him?

He is the great subject of all prophecy. It all finds its centre in Him, and we should study it because it concerns Him and the restoration of His royal rights, with whom we are one for evermore.

## THE PAULINE CHURCH EPISTLES.

### *Concluding Summary.*

#### FORMING AN INTRODUCTION TO THE WHOLE.

WHEN the Apostle Paul preached the good news concerning Christ and His Church, at Ephesus, his ministry continued in Asia for the space of two years (Acts xix. 10). We read that the Word of God grew mightily and prevailed, and that "all they which dwelt in Asia heard the word of the Lord Jesus." And yet, at the close of his ministry, and of his life, he writes his last Epistle to Timothy, when he says "I am now ready to be offered, and the time of my departure is

at hand" (2 Tim. i. 15): "This thou knowest that all they that be in Asia have turned away from me."

We are told, on every hand, to-day, that we must go back to the first three centuries to find the purity of faith and worship of the primitive church!

But it is clear from this comparison of Acts xix. 10 and 2 Tim. i. 15, that we cannot go back to the first century. No, not even to the apostle's own life-time!

This turning away could not have been merely personal; but must have included his teaching also. For in chap. ii. 18, he speaks of those "who concerning the truth have erred." In chap. iii. 8, he speaks of those who "resist the truth." In chap. iv. 4, he speaks of those who "turn away their ears from the truth" and are "turned unto fables."

It was Pauline truth and teaching from which all had "turned away."

It was this turning away from the truth as taught by the Holy Spirit through Paul, especially as contained in the epistles to the Ephesians, that led necessarily

(1) To the loss of the teaching concerning the Mystery; that truth concerning the one Body of Christ. The effect of this was at once to put everything wrong ecclesiastically, and to make room for all the various and different "Bodies," so-called, with all the consequent divisions and schisms of the church.

Instead of recognising "the One Body" which God had had made, men set about making their own "Bodies" and Sects! and with this ecclesiastical confusion came the loss of the truth as to the Christian's perfect standing in Christ as having died and risen in Him.

2. Next, after this, went the truth of the Lord's promised return from heaven; and of resurrection, as the one great and blessed hope of the church. Other hopes, or rather fears, came in their place, and "death and judgment" took the place of those lost hopes. Having lost the truth of what God had made Christ to be unto us, and the joy as to our standing thus given, in looking for that blessed hope, preparation for death and judgment was the necessary result, and therefore

3. The next thing to go was the truth as to what God had made us to be in Christ; and "justification by faith" and by grace was lost. The way was now open for the full tide of error to come in: and it came in, like a flood, with all the corruption and superstition which ended in centuries which have the significant description "the dark ages."

Everyone is familiar with the term, and with the fact. But what were the dark ages? How did they come? They were not brought on suddenly by some untoward event. There must have been some cause, something that made them possible. The corruption is historical. The Eastern churches to-day are in similar darkness. And the Western churches, where the Reformation has not removed it, are in the same darkness.

The Reformation itself—what was it, but the beginning of a recovery of these great truths? The remarkable fact is that the recovery of these truths has taken place *in the inverse order* to that in which they were lost.

Justification by grace through faith was the first great truth recovered at the Reformation. This was the truth

over which that great battle was fought and won, though the victory was far from complete. For not until the nineteenth century had well begun did the Lord's return from heaven begin to become again the blessed hope of His church. In later years the subject has become more and more precious to increasing numbers. But this great and "blessed hope" is not yet really learned, because it ought to be the natural outcome of truth received and held, instead of being treated as an independent subject artificially produced. It must come from the heart into the life, and not be merely held and retained in the head, if it is to be productive of the blessed results seen in the Thessalonian church. It must be learned experimentally as a vital and essential part of our standing as Christians, and not be studied as if it were an extra subject, in order to produce Thessalonian fruit. Hence, it is that we more often see prophecy taken up as a study, rather than as the result of waiting for God's Son from heaven.

The last of the three truths to be recovered is the truth taught in Ephesians; and it is only in our own day that we see any real sense of the loss, with any real effort to recover it.

The truth of the Mystery, as it was the first to go, so, it seems, is the last to be recovered.

It is with the hope of doing something to recover this truth that these papers have been written on the Church Epistles. May the Lord use them to bring back vital truths to their proper place, that their power may be felt in the hearts and seen in the lives of an increasing number of the members of the Body of Christ.

The cause of all the confusion around is that thousands of those who profess to be Christians know little or nothing of these Church Epistles. There is no other profession which they could enter without being able to pass a satisfactory examination in the text-books set forth for that purpose. There is no position in life that any one could apply for without being asked how much one knew of its duties and responsibilities. But the Christian "profession" is treated in quite a different manner, and as quite a different matter. Anyone may undertake that, and all the while be totally ignorant of these Church Epistles:—"The Creed, the Lord's Prayer and the Ten Commandments," are considered as *sufficient* for Christian position and profession. Hence the almost total neglect of these Epistles. The four Gospels and the Sermon on the Mount are taken as the essence of Christianity, instead of the Epistles specially addressed to Churches. Hence the great ignorance of Christians as to all that God has made Christ to be unto His People, and all that He has made them to be in Him. Not knowing their standing in Christ, and their completeness and perfection in Him, they are easily led into error concerning their *state* and their *walk*. Many, who know they are justified by grace, yet seek to be sanctified by works.

Nothing but full knowledge of what is revealed for our instruction in these Church Epistles will effectually deliver us from all the new doctrines and schools of thought which find an entrance into our midst.

May the great Head of the Body the Church, own this effort, and use it and bless it to the deliverance of many from all the variable winds of doctrine, and build them up in their most holy faith.

## Papers on the Apocalypse.\*

### THE INTRODUCTION.

#### CHAPTER I.

WE now have to deal with each of these *eighteen* large members (as shown on page 117). We must expand the structure of each; and then give a translation, with such explanatory remarks as may be necessary to help us in understanding the inspired words.

We are aware that some persons consider these structures as more or less fanciful.

But we may ask, why are we to make a distinction between God's *words* and God's *works*? "All his works are perfect." Students of science never weary in examining them; and the more closely they examine them the more of this perfection do they discover in their structure, order, arrangement, beauty, etc., etc.

But God's *words* are part of His works. Why should not students of God's Word deal with it in the same way, and expect to find the same perfection of structure, order, and beauty? Why are His *words* to be treated as though they were imperfect, and His works perfect?

It is written, "The works of the LORD are great, sought out of all them that have pleasure therein" (Ps. cxi. 2).

We believe that His words also are great and perfect; and as we have, and trust our readers also have, intense "pleasure therein," we propose to seek them out and to "search" the Scriptures, so that we may all be able to say, "I rejoice at Thy word, as one that findeth great spoil" (Ps. cxix. 162).

Our readers are exhorted to study them carefully, for they are the key to the whole Book. They show us what is the *Scope* of the whole; and also of its various parts. They tell us what is emphatic; and what are the special points on which we are to fix our attention. Thus we shall have a constant and never-failing guide ever at hand to direct our studies and control our thoughts.

In the consideration of these Structures we shall get such an impression of the Divine source of the Book and of its perfections (even though we may not fully grasp them), that we shall be impelled to receive its revelation as "the Word of God," and "not as the Word of men" (1 Thess. ii. 13).

THE INTRODUCTION (chap. i.) is constructed on exactly the same plan as the CONCLUSION (xxii. 6-21).

Each consists of four pairs of four members each.

It is not always, or even often, that the Introduction and Conclusion of a book thus correspond with each other.

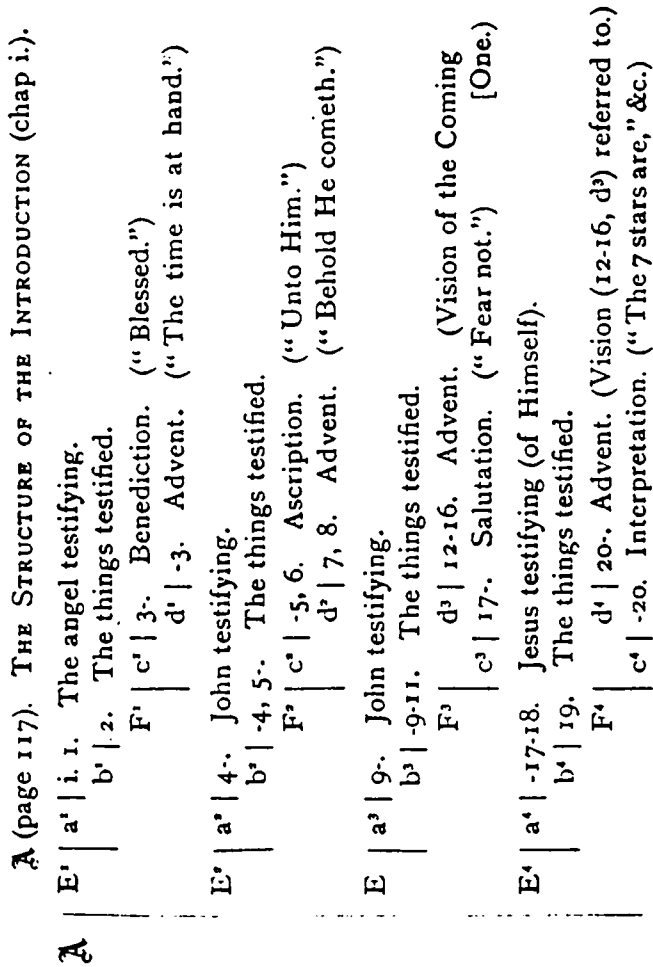
But this book of the Revelation is peculiar. *Four* is the number symbolising that which has to do with the *earth*; and *sixteen* is the square of four. It is significant

\* These papers have been copyrighted in view of their future separate publication.

that this book should be rounded off so perfectly as to declare, thus, outwardly and symbolically, that it relates to this earth; and to the putting square of all that concerns it.

Everything is out of course now: but all is to be put square ere long; and in this book we are told how it is going to be done.

The following is the structure of chapter i., which forms the "Introduction" to the whole book. To appreciate it more, we ought carefully to compare it with the structure of the "Conclusion," which will be given in its place.



This Structure shows us that the emphasis is specially placed on two things:—

- The Advent* (F), and
- Testimony concerning the Advent* (E).

In each of the latter of the two pairs (F<sup>1</sup>, F<sup>2</sup>, F<sup>3</sup>, and F<sup>4</sup>) the *Advent* is alternated with four other subjects:—

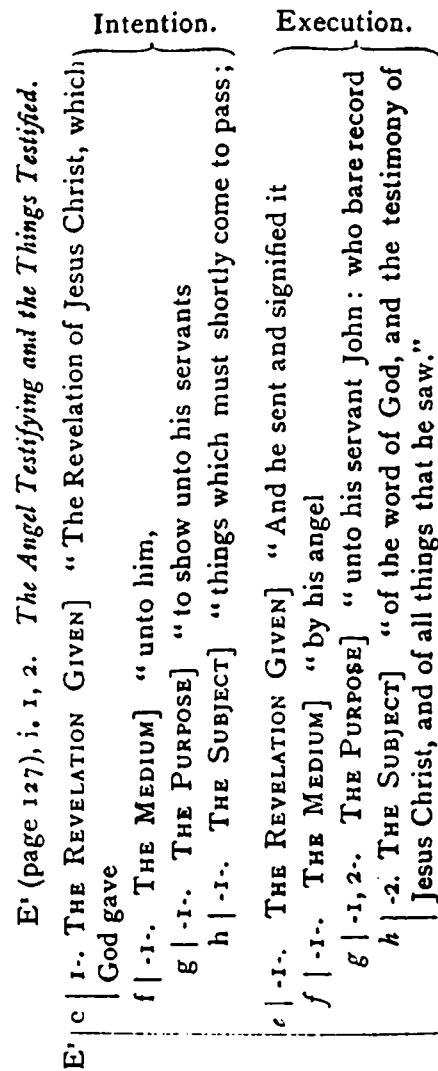
- Benediction,*
- Ascription,*
- Salutation,* and
- Interpretation.*

But these are introverted. For, whereas, in the first two pairs the *Advent* follows the *Benediction* and the *Ascription* respectively, it precedes the *Salutation* and the *Interpretation* in the last two pairs.

Moreover, the *Advent* is testified in two ways. In the first two pairs (d<sup>1</sup> and d<sup>2</sup>) it is testified in *words*; but in the last two pairs (d<sup>3</sup> and d<sup>4</sup>) it is testified in *vision*. Our attention is called to this difference by the Introversions in F<sup>2</sup> and F<sup>4</sup>.

And now, to show how perfectly, not only the introduction, as a whole, is constructed, but also, how perfect are each of its parts (or members), we must expand the first member, E<sup>1</sup>, as an example, in full.

This makes it perfectly clear that in these first two verses we have the essence of the whole book. This first member, consisting of these two verses, is divided into two parts, which have a perfect correspondence with each other. This correspondence is hidden by the faulty human verse-division. In each division we have the same four subjects, viz., *giving* of the Book; Its *medium*, *purpose*, and *subject*; first, in *Intention*; and then, in *Execution*.



We need not proceed further with the expansions of all these members.

Our readers will have noticed that, in E<sup>1</sup>, we have combined the full text with the outline or skeleton of the structure. But this text is from the Authorised Version. In our Exposition we propose to give our own Translation, with such explanatory notes as may serve to make it clear.

THE TRANSLATION OF E<sup>1</sup> (page ), chap. i. 1, 2.

1. **The Revelation of Jesus Christ]** This is the Divine title of the book. All other titles, whether ancient or modern, are human, and are therefore not worth discussing, or even enumerating. The book is often called the *Apocalypse*, which is the transliteration

of the Greek word rendered "Revelation." Ἀποκάλυψις means literally *an unveiling*, from ἀπό (apo) *away from*, and καλύπτω (kaluptō), to *veil*: and may be understood either of the taking a veil from a person, and so causing him to become visible (as when a statue is said to be *unveiled*); or of taking a veil from the future, and disclosing the course of events which shall take place.\* Probably both senses are true here. And, if the latter, then it shows us that what follows in this book is to be taken *literally*; for, when the Lord would not reveal, but would *hide* the meaning of His words, He spoke in parables and used emblems (Matt. xiii. 10-16. Mark iv. 11, 12.)

**which God gave to Him]** Here it is not the Father who instructs His children; but, it is "God," as Sovereign, who informs His "servants" through Christ, who is (in His mediatorial character) emphatically *the* Servant (see Is. xlii. 1, 7, &c.), where, as a "bruised reed" and "smoking flax," He is not broken or quenched "till He have set judgment in the earth." The time has now come for Him to execute this judgment: and therefore God, from His throne of government, gives to His Servant, Jehovah-Jesus, to show. (Compare John v. 19, 20; vii. 16; viii. 28; xii. 49; xiv. 10 xvii. 7, 8. Matt xi. 27. Mark xiii. 32. Acts i. 7.)

**to show]** Here we have the same word as that which is used in the opening of the "Conclusion" of this book (xxii. 6). It means *to present to view*, and has a close connection with the visions and signs (compare Matt. iv. 8; viii. 4). But it must not be restricted to this, as is clear from Matt. xvi. 21.

**to His servants]** Not "all Christians" (as such), as Alford says, but to Israel, to whom the word "servant" peculiarly belongs. We have already said something on this subject (see pages 27-30), so that we need only add that it is not used of Christians in the Pauline, or Church Epistles, except in 1 Cor. vii. 22, and in four cases where he refers to himself and others as singled out for special service. Indeed, in one place an important argument is built on the emphatic distinction between *servants* and *sons* (Gal. iv. 7): "Wherefore thou art no more a servant, but a son." (See 2 Cor. vi. 17, 18, and compare John xv. 15).

On the other hand, it is used *fourteen* times of those who are the subjects of the Apocalypse. In the Old Testament it is the common word for Israel under the covenant of works. (See Lev. xxv. 42, 55. Is. xlix. 3; lxxv. 15, &c., &c.)

\* We give a list of all the occurrences of the word, with its renderings on pages 31, 32, so that our readers may be able to judge for themselves what is the sense in each passage. It is rendered *revelation* in Rom. ii. 5; xvi. 25. 1 Cor. xiv. 6, 26. 2 Cor. xii. 1, 7. Gal. i. 12; ii. 2. Eph. i. 17; iii. 3. 1 Pet. i. 13. Rev. i. 1.

With ἐν (en) *in*, i.e., *When he shall be revealed*, 2 Thess. i. 7. 1 Pet. iv. 13.

*Manifestation*, Rom. viii. 19.

*Appearing*, 1 Pet. i. 7.

*Coming*, 1 Cor. i. 7 (marg. *revelation*).

With εἰς (eis) *into*, *To lighten*, Luke. ii. 32.

† The word occurs in this book *eight* times, viz., i. 1; iv. 1; xvii. 1 xxi. 9, 10; xxii. 1, 6, 8.

**what things must needs come to pass]** by the necessity of Divine ruling and over-ruling. That is to say, they are not left to chance, for they must needs come to pass. We have the exact words here from the Septuagint of Dan. ii. 29. In other words, God will fulfil that which He reveals.

**with speed]** ἐν τάχει (en tachei) occurs *eight* times,\* from which our readers may themselves see that it is used in two senses: *quickly*, as to speed; and *soon*, as to time. Both may be true here: and, if the latter (according to Luke. xviii. 8) be relied on, then we must note that delay is implied, "though He bear long with them" (verse 7). Such delay is implied in Rev. x. 6: "for there shall be no more delay." In God's speedy time (with whom a thousand years are as one day, 2 Pet. iii. 8), He will bring them to pass; and when that time comes He will do it with speed, and "make a short work of it" (Rom. ix. 28).

**and He signified it]** i.e., God, see xxii. 6. The word means (etymologically) *to show by signs*: but it must not be restricted to this meaning, as the other occurrences of the word clearly show. See John xii. 33; xviii. 32; xxi. 19. Acts xi. 28; xxv. 27. Rev. i. 1. The restriction referred to has caused the Apocalypse to be looked upon as a book of signs and symbols which no one can understand. The fact is that about half the symbols (14) are definitely explained (though these explanations are often again taken by expositors as being symbolical!) Being Divinely explained, they serve as a key to those which are unexplained.†

**sending by His angel to His servant John]** John, like Paul and others, was singled out for this special service to his own fellow-servants. Compare Is. xlix. 5. Amos iii. 7.

**2. who testified]** The past tense shows that the Introduction, though coming first, was necessarily written last. The word connects the Introduction with the Conclusion. Compare i. 1 with xxii. 16, 20. The only three occurrences in this book. It means here not only testified, but published and made known.

**of (or, as to) the Word of God]** We have seen above (pages 34, 35) that this is the common idiomatic phrase for a direct prophetic communication. This, therefore, stands first, and is used of the whole book.

**and the testimony of Jesus Christ]** i.e., which He testified when on earth. This book or prophetic word does not go outside the scope of what Jesus bare testimony to, in His own prophetic teaching. That is the essence of the prophecy of this book, and the "spirit" of it. See xxii. 6.

\* It is rendered *quickly*, Acts xii. 7; xxii. 18. *Speedily*, Luke xviii. 8. *Shortly*, Acts xxv. 4. Rom. xvi. 21. Rev. i. 1; xxii. 16. To these may be added 1 Tim. iii. 14, where Lachmann and Tregelles prefer it to ταχίον (tachion).

† Thus, "Lampstands" are explained for us as representing assemblies; "Stars," angels of the assemblies; "Torches," spirits; "Horns" and "Eyes," spirits; "Incense odours," prayers of saints; "Dragon," Satan; "Frogs," unclean spirits; "Wild Beast," a king (xvii.); "Heads" of the Wild Beast, mountains and kings; "Horns," kings; "Waters," peoples; "Woman," a city; "Fine linen," righteous awards; "City of God," Bride of the Lamb.

what things soever he saw] Not only what he heard as a direct prophetic message, but what he saw represented in vision. God gave the Revelation to Christ; Christ signified by His angel to John; and John hereby makes it known. He says, in xxii. 8 (where we have another connecting link between the Conclusion and the Introduction), "I John saw these things, and heard them." We have also another proof, in this past tense (i. 2), that the Introduction was written last; or, at any rate, after the seeing and the hearing referred to.

## Things New and Old.

### "WHY TROUBLE YE HER?"

"And Jesus said, Let her alone, why trouble ye her?" Or rather, "Why do ye occasion her grief" or "vexation?"—Mark xiv. 6.

SHE had made no complaint—she had expressed no sorrow—but doubtless her countenance was cast down with "grief" at the indignation and false accusation of the disciples. The Lord saw it, and at once took her part, and pronounced her blessed in expressing His approbation of that act which others had condemned. Oh! how necessary it is to cease from man, and seek only to commend ourselves to the Lord in all we do. How readily man shows indignation, if matters are not done according to his standard. How readily man imputes wrong motives, when conscience is really void of offence toward God and man. Well! it is a comfort that the Lord—the gracious, compassionate Lord Jesus—is our Judge.

When, therefore, the heart beats quicker, and grief swells the bosom, because of the unjust judgments of our fellows, let this be our comfort, that the Lord knows all, and that He who so quickly and so firmly took Mary's part, is still the watchful friend and defender of His loved ones, and that He will, in His own time and way, according to His own word, bring forth their righteousness as the light, and their judgment as the noonday. Jesus said, "Let her alone, why trouble ye her?"

### THE NEW "ENCYCLOPÆDIA BIBLICA."

IF the Bible be what the higher critics now say,—a mere collection of old writings, mostly forgeries,—it is amazing that it should be thought worthy of having an "encyclopædia" all to itself! We are not aware of any other subject or thing which has this unique honour. The very fact of the publication of this new work is sufficient to condemn its editors and authors and all concerned in it. If the Bible be what the higher critics all assert, why do they devote all this labour and spend all this money upon it? Why not leave it alone? But if it be worthy all this toil and expense, surely it cannot be as worthless as they would fain make out!

### CHINESE JEWS.

THE Chinese Jews—Jews native of China—have been re-discovered. The finder happens to be a Jew, Herr J. J. Liebermann, an officer in the German army of occupation in Kiatschou. Re-discovered is a correct term, for from Marco Polo to the present time Chinese books of travels have made constant reference to the "stickers of the sinews" to the white and the black Jews of China. Herr Liebermann writes of a dwindling community that has been settled for 2,000 years at Kaifengw, capital of the province of Honan, on the Yellow River. He noticed in that city people of a Semitic cast of countenance, and these he was informed were the "Tian-Kin-Tchians," the tearers of the sinew. On the door of the Chinese shingle he read in Hebrew the word *Jekaniah*, which he translates "place where God assembles his people." There is, however, no evidence that these people belong to the "lost ten tribes." Such speculation depends upon their ignorance of the Ninth of Ab, but the high priest informed the German Jewish officers that his people came *via* Persia, Khorassan and Samarcand to China "three years after the destruction of the Temple in Salem."

### JEWISH NEGROES.

A RUSSIAN Jew, resident of Meadah, gives information concerning a great number of Israelites, inhabiting the oases of Sahara, and dwelling also at Bather, Bis Arabi, Taggert, Bausra Bein, Uzab, Loquaz, etc. There are in each of these places as many as a hundred Jewish families, and in some of them even more. In one place there are six hundred families, with numerous synagogues and about one hundred copies of the Law, written upon parchment, some of which were more ancient than any he had before seen. But this is not all. A Jew who had accompanied a traveller as far as Timbuctoo, found near the Barbary a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stitched together and containing numerous passages derived from the Psalms. These Jews have mingled some of the superstitions of "oral law," which they have not committed to writing, with some of those of their neighbours, the Mohammedans.

They enjoy equal liberty with other subjects of the African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves in connection with their black skin is this: that after the destruction of Jerusalem, the time of the first captivity, some of their ancestors, having neither goods nor land, fled to the desert. The fatigue which they endured was so great that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage with their daughters, who were black, they communicated their colour to their children. These children became, generation by generation, of a deeper hue, until no distinction of colour now distinguishes the children of Shem from those of Ham. The forms of their features, however, are quite different from that of the negroes around them.



## THE JEWS IN EUROPE.

IN an attractively written book called *The Making of Europe*, by "Nemo," published by Thomas Nelson and Sons, occurs a sketch of the Jews in Europe, which we abbreviate as follows:—

"They existed, as they do to-day, in little scattered groups, bound together by the bonds of a common religion, a common history and a common descent. They were interlopers, with no political rights or privileges—indeed, with scarcely a legal right to exist. In their family life, in their religious practices, they held aloof from the Christians among whom they dwelt. A special quarter of the cities in which they dwelt was assigned to them, and they were forced to wear a distinctive dress. They were the despised remnants of an ancient people, and they asked nothing but to be left alone. Unfortunately, that slight boon was not granted them. They were barbarously persecuted, and driven from this country to that. Yet they managed to do a great work for Europe. They laid the foundations of international trade, the surest guarantee of peace, and the greatest source of national wealth.

"They were restricted from devoting their talents to the practice of law, medicine, or statesmanship. These highly-gifted and intelligent people were forced into trade. They became at first money-lenders, for usury was forbidden to the Christians. They were the "King's chattels," and were looked upon by him as a sponge to suck up money for the royal treasury. Whenever a King wanted money, he squeezed the sponge. In 1187, when the nobility of Christendom were preparing to wage war on Saladin, Henry the Second, of England, made his subjects give him one-tenth of the value of their property. This amounted to £70,000. The small body of Jews in England were forced at the same time to give up a quarter of their property, which produced no less than £60,000.

"The Jews had special and exclusive facilities for trade. They were the only people in Europe who had a common language, and reliable correspondents in every country. Isaac in London would buy one hundred dozen English spades for £100, and send them to Jacob at Valencia, in Spain. Jacob in Valencia would send Isaac in London £100 worth of raisins. No money would pass between them, only produce. Then Isaac would sell his dried grapes to the Londoners, who were glad to get such luxuries, for £200, and so make £100 profit; while Jacob would dispose of his one hundred dozen spades to the Spaniards, who were delighted to get such good tools for £200. Each of them would thus make £100 profit without any exchange of money. Englishmen and Spaniards could not do this, because they did not know each other's language, nor could they trust each other. Jacob in Valencia knew both Spanish and Hebrew, and Isaac in London knew Hebrew and English. Thus they could carry on their business with their customers in the customer's own language, and could communicate with one another in Hebrew. When we apply the case of Isaac and Jacob to every European country, with Jewish settlers in all of them, we see at once what a great international trade the Jews must have organised. The Jewish were the first people to perceive the great part that money was destined to play in the modern world. Their commerce and their accumulation of wealth led to banking and to international banking or money-changing, the most lucrative of all businesses. For hundreds of years there was no competition in money-changing except among the Jews.

"The Jews not only exchanged wealth, but they unconsciously created it. When the Valencia grape-grower found that, thanks to the Jews, he could sell as many grapes as he could grow, he increased his vineyards and grew as many grapes as he could. Without the Jew, he could not sell any grapes at all, because all his neighbours grew grapes for their own consumption. Thus the Jews, in creating an international trade, furnished an international market. In this way they increased the productions of the soil and the output of the factories. As a natural consequence they enriched every country in which they settled and were allowed to trade. Holland was one of the first countries to favour the Jews; and this was one of the reasons why that damp little land, which is not in itself a rich country, became prosperous. Fifty years later, Oliver Cromwell recalled the Jews to England after they had been banished. He was far-sighted enough to perceive that their presence was of the greatest advantage to England. Similarly Napoleon Buonaparte, with equal common sense, favoured their presence in France, and reaped the reward. Only within fifty years have all the disabilities of the Jews in England been removed. In 1846, the law which compelled the Jew to wear a distinctive dress was repealed. It had, however, been in abeyance for nearly two centuries. About the same time, too, the Jews were permitted to become naturalised Englishmen. In 1858, they were freely permitted to become members of Parliament. In 1885, Baron Rothschild, a Jew, was made an English peer."—*Jewish Chronicle*, Jan. 26, 1900.

## Questions and Answers.

QUESTION No. 265.

## HOW MANY CREATIONS?

A. M., Gloucester. "If Genesis i. and ii. refer to one creation of man, how are we to account for the great age of cities now being discovered? It has been suggested to me that Genesis ii. is a new creation of man, the first having fallen."

A similar question is sent by R. F., Frodsbam.

It is unwise in the extreme to make human theories the basis of Scriptural inquiries; and it is the merest theory that the cities referred to in the question are of the age attributed to them. Two general remarks, however, may be allowed. The first is, that the Bible deals only with Adam and his world; and even that merely as introductory to the story of Abraham and "his seed." If, therefore, the existence of an earlier economy of intelligent life on earth were to pass from the region of theory to the domain of fact, it would not touch the authority of the Bible in any way. And, secondly, the scheme of Biblical chronology is full of difficulty. We know that there is a mystical element, not merely in prophetic eras, such as the 70 weeks of Daniel, but also in seemingly historical eras like the 480 years of 1 Kings vi. 1. It is possible, therefore, that the whole scheme of the chronology of Scripture may be subject to this law. That it is a scheme is beyond doubt. The call of Abraham is made the central point between the Creation and the Cross. The period from Adam to Abraham is 1656+430 years; the period from Abraham to Christ is 430+1656 years (see Dr. Anderson's *Coming Prince*). To attribute this to editing is obviously absurd: to dismiss it as a coincidence is the credulity of unbelief. But the actual years that elapsed before the Cross may have been far more than 4172; just as the actual years from the Exodus to the Temple were far more than 480. In a word, these may have been mystical eras, framed upon a Divine plan, as was the era of 480 years (see *Coming Prince*, p. 83). It is the *Divine* chronology of man's world. If we look to the Bible for a *human* chronology, we shall look for it in vain. Historical chronology begins with the era of the Kings of Judah and Israel. It may be well to add that the marginal chronology of our authorised version depends altogether on human Editors, and has no Divine sanction. Though useful in the main, it is in some respects admittedly inaccurate. A.

QUESTION No. 266.

## PALMISTRY.

E. C., Bath. "Is it right for Christians to tamper with arts professing to foretell the future, such as Palmistry, &c.?"

Any attempt at divination is abhorrent to God. We know that many Christians are doing this sort of thing as an amusement; but it is an offence to God. "Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for *there is no answer of God*" (Micah iii. 7).

## QUESTION No. 267.

## BATTLES OF EZEKIEL AND REVELATION.

W. H. "(1) When does the battle of Ezekiel xxxviii. and xxxix. take place? Before or after the Church is caught up? (2) Is the battle in Rev. xiv. 20 and xix. 21 identical with Ezekiel's?"

1. The battle of Ezekiel is directed by *one* great leader, called the Chief of Rosh, Mosch, and Tobolsk. "Rosh is the most ancient form under which history makes mention of Russia." (See *Things to Come*, December, 1898, p. 67).

This battle, you will see, is the gathering of this enemy by God Himself, "that the heathen may know ME, when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. xxxviii. 16).

2. The battle of Rev. xvi. 14 is another gathering altogether. Here, the power that brings together is described as three unclean spirits, like frogs. . . . "For they are the spirits of devils, working miracles, which go forth unto the *things of the earth* and of the *whole world*, to gather them to the battle of that great day of Almighty God."

We should judge that this battle takes precedence of the others.

## QUESTION No. 268.

## RETURN FROM BABYLON.

E. C., Bath. "Is it possible to distinguish exactly (a) Which prophecies refer *exclusively* to the return from Babylon? (b) Which refer *only* to the final restoration? (c) Which may have a double fulfilment?"

The context will generally show what relates to the return from Babylon, and what is future. The Scriptures referring to what is past and what is future are fairly explicit. A careful study of the context will generally show which is meant; and the English spiritual reader can rightly divide these. It needs no fleshly wisdom.

## QUESTION No. 269.

## "I CREATE EVIL": AND JOHN XI. 25, 26.

E. M. H., Chattanooga. "(1) Isaiah xlv. 7. What does 'I create evil' mean? (2) John xi. 25, 26. Is reference intended to the quick and the dead at Christ's *Parousia*? The A. and R. V. seem to warrant this—but Rotherham inserts 'again.'"

1. The answer to (1) is the figure of Idioma, by which, according to Hebrew idioms, one is said to *do* that which he only *permits* to be done. (See *Figures of Speech*, pp. 823, 824).

2. We do not think that this belongs, by *interpretation*, to the Church. The Church of God will rise when "the Lord Himself shall descend from Heaven," and then be for ever with the Lord. This was a subsequent revelation to that in John xi. 25, 26; and need not be read into this latter Scripture in order to make it clear. Martha understood it without knowing anything of that special subsequent revelation which Paul had "by the Word of the Lord" (1 Thess. iv. 15). What the Lord said to Martha was, "I am the Resurrection and the Life:" *i.e.*: "I am the Worker of Resurrection and the Giver of Life; he who believeth on Me, though he die, yet will he live again;" and (not only so, but) "he who is (thus) living again and believing on Me will by no means die for ever" (or eternally, or again). Unbelievers will be raised; but, after their judgment, they will die again, and that for ever, suffering the pains of "the second death." As to those who really "live

again," in resurrection life, "on such the second death hath no power" (Rev. xx. 6).

## QUESTION No. 270.

## MARCION'S HERESIES.

M. E. G., Sutton. "I have lately seen it stated that *Things to Come* teaches the heresy of Marcion. I shall be glad if you will kindly help me by explaining what his heresy was."

Marcion, who lived in the second century, was the founder of an extremely ascetic gnostic sect. He was excommunicated. He taught that the Gospel of Christ consisted in free love of the good, that there is an irreconcilable opposition between the respective Authors of the Law and the Gospel (*i.e.*, the Creator on the one hand, and the God of the Christians on the other). Marcion entirely rejected the Old Testament, and, of the New Testament, all but a few Epistles and the Gospel of Luke. He prohibited wedlock in all the members of his sect, and forbade the use of wine, flesh, and all the external comforts of life. In spite of this severe discipline great numbers embraced his doctrine, and subsisted as a distinct sect until the sixth century. You will, therefore, be able to judge for yourself how far the teaching of *Things to Come* is in harmony with this.

## QUESTION No. 271.

## "WHOSE SOEVER SINS YE REMIT."

E. M. G. "Will you kindly explain the Lord's words in John xx. 23?"

It is a common Hebrew idiom to put what is *said to be done* for the *declaration* that it should be done. See Isa. vi. 10. Jer. i. 10; iv. 10; xxxviii. 23.

But those who prefer to believe a lie will not be convinced by a fact like the above. Therefore, for the sake of argument, it is best to admit their interpretation, and then ask them to point out one word which shows that the Apostles (to whom the words were spoken) had any power or authority to give this gift (whatever it was) to others; or, to give others the power and authority to transmit it again. See *Figures of Speech*, pp. 569 and 572, etc.

## QUESTION No. 272.

## THE FEAST OF TABERNACLES.

B. S., Devon. "How do you reconcile Ezra iii. 4 and Neh. viii. 13-18? In the former passage it is said 'They kept the feast of Tabernacles'; and, in the latter, it says that it had not been kept since 'the days of Joshua.'"

In Ezra iii. they kept the Feast so far as the proper sacrifices were concerned. But in Nehemiah viii. they did more; *they dwell in booths*: and, though the Feast had been observed (as in Ezra), yet "since the days of Joshua the son of Nun unto that day had not the children of Israel done SO" (v. 17); *i.e.*, they had not kept it by dwelling in booths. The word rendered "so" is emphatic in the Hebrew.

## Signs of the Times

### JEWISH SIGNS.

#### A SET DEBATE ON ZIONISM.

This took place in London in March last, and the report of it is very interesting reading. Here we may learn what are the aims and hopes and objects which are stirring

Jewish hearts at the present moment, and it comes to us as one of the most remarkable "signs of the times."

Mr. G. de Haas opened the debate by saying that—

"More than 1,800 years ago there existed a people great in their racial love, and strong in their determination to uphold their national existence and to preserve their ethics and religion. They fought for the maintenance of their national independence: they fought and lost. But they fought with honour, and created a glorious epoch in history. They have since undergone a woeful tragedy, and passed into the miseries of the diaspora, and still found a noble ideal to live for. This people still exists—but how changed from 1,800 years ago! Now they fawned and crawled, and held their hands in fear. For 1,900 years they had undergone a martyrdom, and to-day they were physically degenerated by Ghetto life, and mentally oppressed—called pariahs and parasites.

"Only in the last two decades had some asked themselves: Can the chosen of the past be the chosen of the present? Now their resolve was to uplift Israel to a sublime height, to raise the Jew of Galicia and Rumania to intellectual heights, to make the

#### JEWIS OF ENGLAND

and France conscious of their own degradation. This is Zionism. Their resolve was to renew their devastated country, to rebuild its ruined cities, to restore it to the condition of eighteen hundred years ago in beauty and happiness—to make it once more a land flowing with milk and honey. At the beginning of the nineteenth century revolutions broke down the Ghetto walls, and the principle of culture was made a goal. The ideal of assimilation was propagated, and the sooner the Jews adopted this the sooner would they rid themselves of oppression. This theory was thought correct till 1862. In that year Moritz Hess, in his 'Rome and Jerusalem,' showed that as the people of Italy had wrought a revolution to the benefit of their country, so the Jews might do similarly for their own good.

"The Zionists wanted the Hebrew language and a Jewish atmosphere; they desired international authority to preserve Jews as Jews. Instead of a thousand little institutions, they wanted one great institution.

"To-day the Jews had a mission to themselves—to raise themselves up. The mission of Israel must be left till the Jews were in Palestine. Israel must have a heroic plan, for only as a hero could Israel have any existence.

"The Rev. Gerald Friedlander said that the Messianic idea had taught, that the Jews would be ultimately re-established in their land of promise when the nations of the world were at peace. Mr. de Haas had given two definitions of Zionism: (1) To uplift the modern Jew, and (2) to restore Palestine. But this had nothing to do with political Zionism which was 'The Jewish State' of Dr. Herzl. He, not Mr. de Haas, was the exponent of Zionism. Now, is this Zionism in harmony with the Torah of our Rabbis? Dr. Herzl's plan was that the Jews should leave the countries where they were not happy and go to Palestine. This was to be bought, and we had to get the approval of all our enemies—Turkey, France, Russia, and Rumania. What did Judaism teach?

"Mr. G. Friedlander read an extract from 'The Jewish Religion' of Dr. M. Friedlander to the effect that the Jews had been driven out of the Holy Land because of their idolatry and luxury, but when the guilt of Zion had been atoned for there would be a restoration under the Messiah. We had not to cherish any thoughts that would lead to intrigues or political combinations to regain Palestine. *We must seek the welfare of the nations among whom we live and await the miraculous fulfilment of the prophecies.* Even if the land were bought the prophecies could not be regarded as fulfilled. We must have faith in God.

"Mr. de Haas: What is your solution of the Jewish problem?

"The Rev. G. Friedlander: What my father taught me and his taught him: that God who had taken us out of Egypt and established us in Palestine would restore us to that land.

"Jeremiah, the first Zionist, had counselled them to pray for the peace of the kingdom in which they live.

"In the continuation of the debate, which was frequently interrupted by ejaculations, the question of Sabbath observance was treated. Mr. de Haas said that Zionists proposed, not to buy the land of Palestine, but to purchase the rights of exploitation there. The Jewish Parliament, which would be a democratic institution, would decide the matter. To this Mr. Friedlander objected that no Parliament had a right to tamper with the Jewish religion. Finally Mr. de Haas expressed the aspiration that the surge of emotion now stirring in the community would carry them all to Zion."

#### ZIONIST NEWSPAPERS.

"There is a constant increase of newspapers devoted to the Zionist movement. Hebrew and Yiddish journals have led the way. The Russian *Woskod* has now been Zionist for some time, and the well-edited *Budushtsknosty* is already in its second year. The Roumanian *Egalitate*, *Macabeul* and *Nasaritul* are published to meet the demand in that language. The articles in the *Echo Sioniste* are always bright

and vigorous, and in its last issue there is a trenchant attack by Dr. A. Rokéach on the policy adopted by the Jewish Colonisation Association towards the Jewish agricultural labourers in the Palestinian colonies. Besides the *Corriere Israelitico*, there now appears another Zionist periodical in Italy, the *Idea Sionista*, and in Germany the Breslau Zionist Association have issued a new monthly, *Der Zionist*."

#### POLITICAL SIGNS.

The "Things to Come" which we have to deal with are those which God has revealed in His Word. But it is not without interest to note from time to time what the world's politicians are looking for.

An article in the *North American Review* (January 15, 1901), by Monsieur de Blowitz, the *Times* correspondent in Paris, who occupies an unique and commanding position, is most significant. It is entitled,

#### "PAST EVENTS AND COMING PROBLEMS,"

and we give our readers the following extract:—

"I should like to read the intimate thoughts of those who took part in the Inter-Parliamentary Congress of Peace during the Paris Exhibition. Are there really any among them who believe that the era of wars can so soon be closed, or, in fact, can ever be ended? Struggle is the very evidence, the very manifestation of life, the stimulant of the race; and the cessation of combat is the cessation of life. For my part I believe that the twentieth century will witness numerous and terrible wars throughout the entire globe. In the centre of Europe I see war break out on the morrow of the death of Francis Joseph.

"There is not a single reflecting being who can suppose that, at Francis Joseph's death, the marvellous mosaic which, from the Austria of yesterday, has become the Austria-Hungary of to-day, will continue to remain what it now is. With the disappearance of the direct heir to the throne vanished all possibility of a peaceable succession; and, most extraordinary of all, by imposing upon François d'Este, the present heir, a solemn oath renouncing for his descendants all rights to the succession, the Austro-Hungarian monarchy has deprived the successor of Francis Joseph of still another chance of reigning, for it has reduced to his existence alone the duration of his succession. Just how the war which will follow Francis Joseph's death will occur, it is impossible to foresee, for the very reason that it is inevitable, and any and every circumstance may light the spark. But that it will break out is certain, for Roumania, encouraged by Russia, will wish to seize Transylvania from Hungary, which Hungary in turn never will give up.

"It will break out, because the Slav countries, also encouraged by Russia, will refuse to live both under the shadow of the Hungarians and under the shadow of the Germans. It will break out because neither Russia nor France, nor the other Powers, will ever peaceably suffer Germany to be augmented by the six millions of Germans in Austria. It will break out because Bosnia and Herzegovina will find themselves covered by Montenegro, Bulgaria, Serbia, and Slav Croatia. It will break out because Italy will dream of extending its territory from Trieste to Cattaro, and of recovering its Adriatic Coasts, of which it possesses to-day the immortal and ever-glorious queen, Venice. It will break out, and if arbitration were not a mad chimera, it would be indeed a case in which to apply it, this death of Francis Joseph; since no one would venture to have recourse previously to the solution of the assembling of a vast European Congress.

"As for Germany, the task incumbent upon her during the coming century is to transform its union into a real unity, and to complete itself imperially by the incorporation of those six millions of Austrian Germans who will make her the most formidable nation in Europe.

"If to her material power be added her ingrained national obstinacy . . . and her ambition to keep what she has won, it will be understood that she is destined in the twentieth century to constitute the most absolute force in Continental Europe.

"And finally, in the midst of this explosion which is to resound throughout the opening years of the century, what will be the rôle of France? Will she confine her activity to the task of seeking to cure the internal ills which menace and devour her; or will she, too, in the vast mêlée of covetous ambitions, seek to recover her lost frontiers, or undertake to secure for herself, by compensations which it would be rash to define, fresh boundaries?

"I lay down my pen here. . . . Yet scarcely have I given a glimpse of the problems to come which haunt every thinking brain whenever it lets its thoughts play freely in observation and reflection.

"I have the presentiment, if not the absolute certainty, that the nineteenth century has been but the preface of the solutions which are to be the privilege of its successor. My conviction is that there is a force, whose real scope and power remains unsuspected by men, for it

is as yet hardly wrested from the enigmatic obscurity in which it lurks. I refer to Electricity. . . . The solution of all the problems which are tormenting the human mind is bound up in this one.

"The solution will suppress frontiers, change the aims of armies, subject the planetary spaces to the human will, *modify altogether the faith of the race*, and give in general to the efforts of its intelligence a fresh direction and an object as yet undreamed of."

#### ROME AND THE ITALIAN CENSUS, 1901.

The Rev. Dr. Robertson, of Venice, writes a most instructive article on this subject in *The Christian* of February 28. We give his opening paragraphs as a sign of the times as regards the position of the Papacy in Italy:—

"The Papal Church in Italy feels sorely aggrieved by the action of the Government in the taking of the Census, and the Vatican journals are giving vent to the Pope's feelings in lamentation and vituperation. Since Italy became a kingdom one and indivisible, the Census has been taken every ten years, so that this one of 1901 is the fourth. The Papal Church feels aggrieved that a Census should be taken at all, for such a thing never fails to set in relief the happy, prosperous state of Italy under the House of Savoy, compared with its state before the fall of the Temporal Power, under the misgovernment of the Pope.

"Taking Rome, the capital, for illustration, we find that, whereas in 1870 it had but 180,000 inhabitants, it has now 500,000; whereas the mortality amongst children in 1870 was 40 per 1,000, it is now 25; whereas in 1870 the illiterate formed 75 per cent. of the population, now they form about 35 per cent.; and whereas 20 out of every 1,000 of the population were guilty of grave crimes in 1870, mostly stabbings, poisonings, and murders, now such crimes have practically disappeared. Similar statistics hold for all other parts of Italy. What a commentary they form on the impotence and malevolence of Papal rule, the rule which the Duke of Norfolk prays to have re-established in Italy!"

Dr. Robertson goes on to speak of the importance of the Census as it affects the religious side of the question.

#### RELIGIOUS SIGNS.

##### THE APOSTASY OF THE CHURCHES. BROADENING THE ROAD.

Another example of this comes from the United States. The Rev. David W. Bartlett, of Los Angeles, Cal., is the pioneer of a new movement. After a year with the late Mr. Moody, he went to St. Louis, then to Utah, and four years since to Los Angeles. There he is the minister of "Bethlehem Institutional Church," so called we suppose because of the various institutions connected with it—"political, social, and religious." A large orchestra and choir occupy of course a prominent place. They performed, on the opening night, "delightful productions," and soloists sang "with much tenderness," etc., etc.

The Rev. D. W. Bartlett was the preacher, and, among other things, he said (according to the *Los Angeles Daily Times* of June 11, 1900):

"Tomorrow night and through the summer you will hear from this platform much talk about industrial slavery—and there is industrial slavery—but I appeal to you to escape from the slavery of sin.

"I never expect to see many people won by preaching. When you are ready to do the simple, brotherly act and show an interest in one another, then I expect to see men won to Christ. I have no creed save God."

"It was a sermon full of fire, and the burning words were characteristic of the man."

The same paper (Jan. 17, 1901) has an Editorial note on another preacher:

"Rev. Frank O. Ballard, of Indianapolis, in closing an address on the conditions in the churches of to-day, said he was '*sick of the whole damn business*,' and the other ministers heartily applauded. The Rev. Ballard and his colleagues can hardly expect to win men to Christianity by such expressions of disloyalty to the cause they represent."

The worst of it is, it is a new fashion, and will be certainly imitated by many on both sides of the Atlantic.

##### "DECLINING SUNDAY SCHOOLS."

Under this heading the following appeared in *The Daily Telegraph* for March 14 (the italics are ours):—

"The proceedings of the Council of Evangelical Free Churches were

resumed yesterday at Cardiff, the Rev. J. G. Greenbough, M.A., presiding. Papers were read on 'Sunday Schools,' and Mr. Howard Evans adduced figures showing that there is a declining attendance of scholars, which he attributed to the employment of untrained teachers and the use of obsolete methods. Dr. Munro Gibson, in a paper on 'The Old Testament in the Sunday School,' urged that *teachers should face the results of the higher criticism, even if it caused some unsettlement*. Much of the unbelief of the day was due to the dogmatism which taught that the whole Bible was discredited if doubt was cast upon any particular statement. Professor Rendel Harris said they must study the Bible in the light of the *larger Bible of nature*, or the scholars would have much to unlearn in later life. In the afternoon a resolution was carried urging a scheme for girls' guilds."

This is the Council of the *Evangelical Free Churches*, not of Freethinkers or the Higher Critics!

#### CHURCH CHOIRS.

We are glad to see that the growing evil arising from this source is beginning to attract a little attention, at any rate on the other side of the Atlantic. We are glad to note the following remarks from a Montreal paper:—

"New York, Feb. 27.—Dr. Frank Damrosch condemned operatic music in church and the employment of quartette choirs, last night, at the annual dinner of the Methodist Social Union. Dr. Damrosch said he saw three main uses of music in the church—as a preparation for spiritual thought, as a means of expression of the deeper emotions, and an elevating force for bringing the soul nearer to the divine power. 'I do not want an Italian operatic melody,' said Dr. Damrosch, 'when I enter a church, and, moreover, the organ should never imitate an orchestra. It is big enough, fine enough, and grand enough to stand on its own basis.'

"Dr. Damrosch condemned the mutilation of the works of great composers to furnish tunes for hymns.

"That is vandalism,' he exclaimed, 'and should not be permitted, and you should have a committee of safety appointed to prevent it. The quartette choir is an American institution, and it is perhaps the cause of more trouble in the church than any other thing. I would not advise Americans to be proud of it. Not that we have not excellent quartettes, but the more excellent they are the less fit they are to be in the church.'"

The existing musical performances in most of our churches,

##### UNDER THE PLEA OF WORSHIP,

is distinctly in opposition to God's plainly-written Word, and is not the mark of those whom the Father seeketh to worship Him. They are no better, but rather worse, than the *bonâ-fide* Sunday Concerts in Halls and Theatres. These are at least honest and what they profess to be: whereas the others are rank hypocrisy, making provision for the flesh, while pretending to "worship God in the spirit." It is thus the lowest form of Sunday Desecration.

##### "VANITY FAIR" RECOGNISES ITSELF.

"Advertisement by photography is the latest refuge of the destitute parson. . . . The other day a West End cleric, clearly a man of resource, hit on the novel plan of photographing his people in church. . . . the demand for copies being brisk, and the subsequent offertory being brisker. . . ."

"Religion must be in a poor state if such flimsy trickery has to be resorted to in order to induce people to attend church."—*Vanity Fair*, March 28, 1901.

##### THE SWEET-STUFF SERVICE.

"Mr. Carlile proposes to give the poorest children of Spitalfields and Whitechapel, a special delectation, lest the rise in the price of sugar should affect their sweets. Every member of the St. Mary-at-Hill congregation next Sunday evening is invited to bring a pound of pure sweets, which will be first presented at the altar as 'offerings in kind,' and then despatched to delight the little ones."—*The Daily Telegraph*, April 25th, 1901.

##### "EVENING DRESS SERVICE.

##### "INNOVATION IN WORSHIP IN MAYFAIR."

So runs a news heading in the London *Daily Express*, April 29th.

"In a Mayfair chapel last night was seen the novel spectacle of ladies and gentlemen worshipping in evening dress. It was the second of the special late services in St. George's Chapel, Albemarle Street . . . for the benefit of people who may like to attend church after dressing

on Sunday evening, instead of going to a concert or club or party. . . . The first of the late services took place yesterday week, but all the congregation were in morning dress. Last night, however, several ladies in evening dress, with wraps, rustled up the aisle, attended by gentlemen wearing the white badge of civilisation. When the late services were first announced, the rider was added: 'Ladies in evening dress are asked to wear bonnets or hats.' This request was afterwards withdrawn. . . ."

#### THEATRE SERVICE.

Yet another new "service" is recorded in *The Daily Mail*, of April 30th, from its correspondent at San Francisco, Monday, April 29. It is headed, "Church and Stage United"; and is as follows:

"The Rev. Jay Hudson, the pastor of the People's Christian Church of Santa Rosa, California, has successfully accomplished the union of Church and stage.

"Finding men generally were averse to attending church services, he has had his church arranged like a theatre, with a regular stage, footlights, drop-curtain, and scenery.

"During the week he gives dramatic performances, choosing the actors and actresses from his congregation.

"He says that people crave for theatrical entertainments, and that the Church should give them and influence the tone of the theatre.

"He has thus far attempted only simple plays, but he has hopes of a Shakespearian season.

"On Sundays, Mr. Hudson preaches and lectures, and the congregation now includes many men who never attended services before."

#### MISSIONARY "TESTIMONY."

In a leaflet thus headed, the "testimony" is borne by the Bishop of Mombasa to the work of one of our Bible and Medical Missions which stands high with Evangelical Church people. He says:

"Doubly blessed are sender and messenger who *make God their debtor* by gifts of sustenance and life, etc."

This is sad testimony, indeed. It warns us to scrutinize very closely all missionary enterprises, so that we may be neither senders nor messengers of such a creed.

#### "RELIGION UP-TO-DATE."

St. Matthew's, Southsea, has a Public House, with spirit licence, connected with the Parish Institute. In this Institute dancing is indulged in by the members of the Church, and on special occasions an extra hour is applied for to the magistrates that these young people may "keep it up" till 12 o'clock. Then they are turned out into the street; some of them a mile or more from home. The local *Evening News*, of April 15th, contains an announcement of a Concert and Dramatic Entertainment in aid of St. Matthew's Fund.

#### THE WORLD'S STERN LOGIC.

In *The Daily Telegraph*, of April 12th, there was an Anti-Sabbatarian leading article condemning the London Court of Common Council for opposing the Sunday opening of the Guildhall Art Exhibition. As a sign of the times, the chief argument was based on the action of "the Churches" as to their Sunday services being similar in character, and to "the striking popularity which has attended the 'Pleasant Sunday Afternoon' movement." This is the inevitable result of the mistaken effort of the Churches to make sacred things "pleasant" for men, instead of to please God, and by this title to infer that the other services are *not pleasant*.

#### SPIRITIST SIGNS.

##### RESISTING THE TRUTH.

"*They have rejected the word of the Lord.*"—Jer. viii. 9.

Spiritualism—we are told—"is a Science, a Philosophy, and a Religion" (*The Two Worlds*, May 5). This is a complete face about from what they recently said in another organ of theirs. Then, it was maintained: "It is not a religion." The wind and weather are not more changeable than the fluctuations that come from these graceless deceivers.

They also say: "It develops powers hitherto undreamt of." We quite agree. And some letters we have received from them lately, establish this fact. It has brought out their power for blasphemy. It demonstrates how completely unconscious they are of their profound ignorance. One writes to us: "I am now preaching Spiritualism, and can speak in *foring* tongues (*sic*), yet when in a normal condition *I only know English.*"\*

He had better remain in an abnormal condition if his English takes this form in his "normal" state. But this we have found to be a common thing with these guides. A strong tendency to bad spelling is a marked feature with them.

A Spiritualist of "over twenty-five years" writes: "I have found quite five-sixths of so called mediums, impudent frauds and charlatans" (*The Two Worlds*, May 3, 1901).

Another thing we are told is to be learned through Spiritualism:—that is: "It shows how the soul of man has been evolved and individualised from the great spirit essence" (*The Two Worlds*, May 3).

This is almost equal—in its profundity—to a "sub-conscious ego." The evolution of the soul must, of course, follow the other evolution. We gave examples of the teaching of evolution, from both Pulpit and Spiritist, in our last number. Its awful wickedness is apparent to those who honour the word of God.

"Protoplasm" is the beginning of all things. They might tell us who made protoplasm. But their cry is "There is no god like protoplasm."

We have a deep sympathy with the unconvinced questioner who was trying to understand one who was seeking to convince him as to the important position and value of "protoplasm," discovered, as the teacher asserted, by the "great English Scientist, Professor Huxley." The teacher was greatly astonished that his pupil did not know what "protoplasm" was. He said:

"Now, look here. You don't mean to sit there and tell me you don't know what protoplasm is?"

"That's just it. Nary protoplasm."

"Well, protoplasm is what we may call the life principle."

"Anything to do with life insurance?"

"Oh, nonsense! It's the life principle in nature; the starting point of vital action, so to speak."

"He discovered that, did he?"

"Yes, a few years ago, in England."

"And what good is it going to do?"

"Good! A great deal of good. It expands the circle of human knowledge, and is valuable in bearing out the theory of evolution. It is a contribution to science, and it has made Huxley one of the few immortal names that were not born to die."

"So Huxley knows all about the life principle, does he?"

"Yes—all about it."

"And the starting point of vital action?"

"Exactly."

"Well, see here now; can he take some of that protoplasm and go and make a man, or a horse, or an elephant with it?"

"Oh, no, he couldn't."

"Can he take it and make anything at all of it—even a gnat or a fly?"

"I guess not."

"Well, then, I don't believe it's worth two cents a pound, anyhow. 'Pears to me these scientific fellows put on a big lot of airs about very little. Protoplasm! Ah! Shouldn't wonder if Huxley came over here to get up a company and work it. Did you say the mine is in England?"

\* Our italics.



The scientist gave up his friend in despair.

One spiritist writer waxes enthusiastic on this subject. We have his book, but shall not advertise it by naming it. He says, "The true significance and the surpassing importance of the doctrine of evolution can never be adequately realised." He also gives the weight of his authority as a "thinker" for teaching the Fatherhood of God.

"For Jesus taught the doctrine of the Fatherhood of God. And this is the exact equivalent of the philosophies which were painfully wrought out by Pythagoras, by Socrates, Plato, Aristotle as well as by all the *greatest thinkers* of antiquity. This, I think, is sufficiently evident from the fact," etc., etc.

So, this writer thinks the same as the "greatest thinkers," and then has the effrontery to link on another Name—the One who created them all. But these infidels never give Him his rightful Name and Title—"The Lord Jesus Christ"—"The Son of God." This may be a word of warning and counsel to flippant and irreverent Christians. The phrase "I think," and the other one so frequently brought forward, "greatest thinkers," are used to bolster up some corrupt pollution that is the offspring of an unregenerate heart and mind. As if such thoughts had the weight of a feather in such questions. They may bring into court their great names. One question will put them all to shame: Where wast thou when God said, "Let us make man in our image"?

What man may "think" is often the opposite of what God says. There is a case recorded by a medical authority of a man who "thought" his head was turned round in the opposite direction to what it should be. He was perfectly convinced it was so, and dressed himself accordingly. And his "thinking" would be that everyone's head was turned but his own.

The physician found him sitting before the fire, but warming the back of his coat, with collar and scarf adjusted to where he "thought" his face was. These *great thinkers* are going about under the delusion that everybody's head is turned that holds to the word of God. The awakening will be an awful revelation. Then, when a "funeral oration" is required they steal the words out of the Book, which at other times they defame. They take such expressions as these: "This mortal is swallowed up of immortality"; "not sorrow as those without hope"; "Spiritualism has revealed to us the comforter; shown us that death has no sting."

They talk of "the everlasting arms," and appropriate the triumphant words given by the Holy Spirit for the Christian's comfort: "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (*The Two Worlds*, May 3).

They traduce the very book from which they take words for their false hope, deny the resurrection, and cast foul aspersions on Him who said, "I am the resurrection and the life."

These rebels deny the faith, and would substitute their own jargon for the glorious truth of the Gospel of God. A specimen of their senseless, preposterous nonsense we now give:

"And does the discarnate entity, the vibrations of whose psychic enswathment are in harmony with the *free* ether, in passing from the stage of atomic incarnation carry with it an ethereal atmosphere, or *aura*, still vibrating to some extent in harmony with the *bound* ether in the atomic world, so that physical communication is by this means possible until the *aura* is dissipated? Perhaps the questions are wide of the mark, or perhaps the answers, when forthcoming, may prove to be in the negative. An affirmative answer is, at least, a thinkable possibility, although it may be nothing more."—H. A. D., in *Light*.

If this is not unfathomable rubbish, we do not know where to look for it. It was one of their own writers who suggested that they had invaded the spirit world "on the

side they kept their lunatic asylum." We think this is quite possible. If it be so, then some of the inmates have escaped, and reciprocated the visit by invading the homes and haunts of their followers.

## Editor's Table.

### OUR NEW VOLUME.

Vol. VII. (July, 1900—June, 1901) is completed with the current issue. It will be ready, with Index, &c., as soon as the copies are received from the binders. The price is 2s. 6d.

Vol. I. is out of print. Vol. II. is scarce, but can be supplied for 3s. 6d. Vols. III., IV., V., VI., and VII. can be had for 2s. 6d. each. Or complete sets of these can be supplied in parts (unbound) for 1s. 2d.; postage extra.

### THE CHURCH EPISTLES.

The articles which have appeared in our pages on Romans to 2 Thess. will be published as a separate Volume as soon as they can be printed and bound. The subsequent articles on Paul's other Epistles and the Epistle to the Hebrews, together with the one on "The Cause of 'the Present Distress,'" and that in our present Number will be included in the Volume, which will make about 300 pages, and be published at 5s., post free. Orders should be sent at once to the Editor, 25 Connaught Street, London, W.

### PERANZABULOE.

An important little pamphlet has just been printed by Mrs. Goode (widow of the late Dean Goode), and may be obtained of her, price 3d. post free. Address: The Missionary Bureau, Bryn Celin, Llandudno. It proves the existence of an independent and a protesting church in England *nine hundred years before the Reformation*.

This ancient church was buried by the sand for centuries; and has risen now, (like another Pompeii) as a witness against the church of Rome, being found absolutely destitute of the usual accompaniments of a Roman Catholic place of worship (Josh. xxii. 28, 29. Compare 2 Kings xvi. 10-14 and 2 Chron. xxvi. 16-21).

### OUR CIRCULATION.

Our readers will learn with great thankfulness that since the commencement of our "Papers on the Apocalypse" the circulation of *Things to Come* has rapidly increased. A large number of new subscribers has been added to our list. We have other tokens of Divine blessing, which we shall be in a position to report later on.

### SPECIMEN COPIES,

made up in parcels, for Free Distribution, will gladly be sent to friends who will thus kindly help in making *Things to Come* known.

### ACKNOWLEDGMENTS.

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The amount Per *The Christian* in April number should read £17 9s. 6d.



