

THINGS TO COME.



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

VOL. XII.

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PREFACE TO VOL. XII.

THE blessing we were able, by God's grace, to report in issuing Vol. XI. to our readers, has been fully maintained during 1906.

Not only has it been maintained, but the evidences of it from all parts of the world are such that we were never more encouraged than we are at the present moment.

We feel we ought to let our readers know that receipts from sales and advertisements are not sufficient to pay our monthly bills; but our God has never left us; and has supplied all our need. Thank-offerings for blessings received through *Things to Come* have been enough to make good all deficiencies. And He, who has supplied our need in the past, can continue to do so in the time that lies before us.

In thus leading us, we have ears to hear His voice saying:—"Put not your trust in man"; "Cease from man"; seek not "the praise of man." Be not influenced by "the fear of man." Let not thy work be De-structive merely, but Constructive; not merely negative, but positive. Witnessing for God alone; standing fast by His Word, and making known His Truth.

With these convictions we are entering upon our New Volume, and have pleasure in calling attention to the prospectus of the forthcoming articles on several important and interesting subjects.

We would urge all our readers to do their utmost in making our Journal known as widely as they can among those who are studying to show themselves "approved unto God."

May writers and readers alike pursue this great "study," and God shall have all the glory and we all the blessing.

E. W. BULLINGER.

25 CONNAUGHT STREET,
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Vol. XII. No. 1.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 135, Vol. XI.)

V. THE CONFLICT BETWEEN THE TWO NATURES.

HAVING learnt so much, separately, about the characteristics of the Two Natures, from Rom. vi.—viii., we have now to learn the *experience* and the *doctrine* about them, as existing together in the one personality. This doctrine is taught chiefly in Rom. vii.

Every child of God has the *experience*, but not every such child knows the *doctrine*. This means nothing but trouble, confusion, doubt, and anxiety. No rest can be known, no place can be enjoyed unless we learn for ourselves from the Word of God, what His own explanation is concerning the conflict between the Two Natures.

The *experience* of that conflict is trouble and unrest, and nothing but the knowledge of the true *doctrine* concerning it can remove that trouble; and, not only does it remove it, but it provides us with the greatest assurance we can possibly have on earth that we are the children of God.

The *experience* of this conflict is the one thing in which the true child of God differs from the mere religious professor. The latter knows nothing of it; or of the abiding sense of inward corruption which this experience always creates.

The very fact, therefore, of this experience of the conflict, is the best, and indeed, the only real assurance we can have that we are "born of God" (1 John iii. 9); that we are "His workmanship" (Eph. ii. 10.); and that He has begun in us that good work which He will carry on, carry out, complete, and perfect concerning us. (Phil. i. 6).

The right understanding of the *doctrine* concerning this *experience* can bring only peace and comfort to us: and without it all must be trouble, unrest, and confusion.

It is this which forms the subject of Rom. vii. Let us note how it stands in the general structure of the Epistle. It forms part of a larger member which begins at chapter v. 12, and goes on to the end of the eighth chapter (viii. 39). The subject is SIN (or, the old sinful nature).

From the Structure of this passage we see that the conflict arises through Sin (*i.e.*, the old Sinful nature) being in us, though we are risen with Christ. This is the subject of chapter vii., from the seventh verse: (not of the whole chapter). The first six verses of chapter vii. belong to chapter vi.; and the object in the member B (ch. vi. 1—vii. 6), is to show how we are not in, or no longer reckoned as being under, the condemnation of sin, inasmuch as we died in Christ.

THE STRUCTURE OF ROM. V. 12—VIII. 39.

A | v. 12—21. Condemnation to death of many, through the disobedience of one: but life and righteousness through the obedience of one—Jesus Christ.

B | vi. 1—vii. 6. We not in sin having died in Christ.

B | vii. 7—25. Sin in us, though we risen with Christ.

A | viii. 1—39. Condemnation of sin in the flesh: but NO condemnation to them which have life and righteousness in Christ Jesus.

The object of chap. vii. 1—6 is to show how the Lordship of the Law can be exercised only during life (*v.* 1). Death releases us from its claim against us (*v.* 2). This is illustrated by the case of a married woman who may lawfully marry again if her husband be dead (*v.* 3). The conclusion is that we who have died with Christ (*v.* 4) are therefore free from the law and can be united to Christ in a new sphere, or plane, altogether—in resurrection life (*v.* 4); and, having died with Christ, are altogether free from the authority, and power, and claims of the Law.

This last paragraph may be set out to the eye in the following Structure:

ROM. VII. 1—6.

C | vii. 1. The Lordship of the Law during life.

D | a | 2. Death releases the wife from its claims.

b | 3. Result—Union with another husband.

D | a | 4. Our death in Christ releases us from its claims.

b | 4. Result—Union with Christ.

C | 5, 6. Deliverance from Lordship of the Law by death.

The way is now clear for the teaching that, though we are no longer in our sins, Sin is in us; and, from the moment that the New nature is implanted within us it reveals the presence of the Old nature; and the conflict between them begins. "These are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. v. 17). The two natures thus dwell side by side in one personality. Like the graft of a Rose on a Briar, or an Apple on a Crab-apple, it is one tree; but all that is brought forth above the graft is a new kind of fruit, while all that is brought forth from the old stem, below the graft, is of the nature of the old tree, and is carefully and continually cut off with the pruning-knife.

The experience is so interlaced that it is difficult for man's word to describe it, or explain it. Only "the Word of God" can do that, nothing else. "It is able to divide what is of [the] soul," (*i.e.*, soulical or natural, the Old nature) and what is "of [the] spirit" (*i.e.*, the New nature); and is able to judge [yes, and to condemn the] thoughts and intents of the heart (*i.e.*, the Old nature), (Heb. iv. 12).

It is out of the heart (or, Old nature) that all evil thoughts come forth (Matt. xv. 18-20). The Word of God is "able to judge" these "thoughts and intents" and

enables us to judge and condemn them ; yea, and enables us to discern and divide between what belongs to the Old, and what belongs to the New nature.

As the Two Natures are in the one person, so the "I" in Rom. vii. relates sometimes to one and sometimes to the other. Hence we read (v. 18) :—(18) **"For I know (as a matter of fact from God's Word) that there dwells not in me, that is, in my flesh (my Old nature) any good thing. For the will* [to do good] is present with me, but the working out of [that] good [will] I find not. (19) For the good [thing] which I will [to do] I do not practise; but the evil which I do not will, this I do. (20) But if, what I do not will, I practise, it is no longer I who work it out, but sin which [is] dwelling within me. (21) I find then this law in me who will to practise the good, that the evil is present with me. (22) For I delight in the law of God according to the inward man (the New nature) : (23) but, I see a different law in my members, carrying on war against the law of my mind (or New nature), and bringing me into captivity to the law of Sin which is in my members."**

Here we have the very explicit declaration that the New nature (called the "inward man" and the "mind") delights in God's law ; while there is, at the same time, the Old nature (called "the flesh") which delights in obeying its own law, and carries on a constant war against the New nature.

The Result of this unceasing warfare is the wretchedness which leads the Ego in the next verse to cry out, in broken gasps : **"O wretched—I—man!"** which is translated, **"O wretched man [that] I [am] who shall deliver me out of this body [appointed to] death†? I thank God,‡ [He shall deliver me] through Jesus Christ our Lord."**

Yes, He will deliver all who have this conflict, in the only possible way ; either by Death, Rapture, or Resurrection. Only in Rapture or Resurrection will death be "swallowed up in victory." Then shall we cry, no longer, "O wretched man." But "O death, where is thy sting? O grave, where is thy victory?" That will be the end of this warfare. Well may such an one cry **"I thank God [He will deliver me] through Jesus Christ."** This is our present cry of patience and of faith. But the moment is coming when we shall actually cry, **"Thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. xv. 54-57).**

In view of this blessed hope, well may this revelation end with the exhortation : **"Be ye steadfast, unmovable, always abounding in the work of the Lord."** Be not moved by the varying episodes and experiences of the conflict. Rejoice in the *present* assurance of grace as to our perfection in Christ Jesus ; Rejoice in the promise of *future* victory, when we shall be made like His own body in glory. So shall we be free to engage in the

* *i.e.*, the act of good-willing : Greek, *the to-will*.

† This must be taken as the Genitive of Relation, as in Rom. viii. 36, where the Greek "sheep of slaughter" is rendered "for" : "sheep FOR the slaughter," *i.e.*, sheep appointed for the slaughter. The doctrine is contained and taught in Rom. vi. 12 and Heb. ix. 27.

‡ L.T.Tr. WH. and RV. marg. read, *But thanks be to God*.

work of the Lord ; yea, to "abound" in it. No longer striving to exterminate the enemy, or to have any temporary victory which we may gain over it ; but looking forward to that great final victory which He has promised to "give."

Modern holiness teaching in this sphere of truth robs it of all its beauty and its power.

It realises the fact of the conflict within us, but would have us engage in the hopeless task of eradicating the Old nature. It would thus, at the best, occupy us with ourselves, and would have us ignore the emphatic assurances from God's Word that the Old nature, or the Flesh, can never be changed into spirit.

And, supposing it could be eradicated, Where is it to go? What is to become of it? It is "flesh;" and nothing can end the burden of the "flesh" but death and Resurrection, or Rapture. No amount of surrendering, or believing, can get rid of "the flesh." It is born of the flesh, and is flesh. It is so many stones in weight. How can this be eradicated? And eradicated from what?

It is confusion like this that we get into, the moment we use non-Scriptural terms ; but, in this case, the term "eradication" is not only *non-Scriptural*, but is *un-Scriptural*. The Scripture word is "deliverance" and "victory," and this, not victory over "sins" as such, but over "SIN" itself, over this death-appointed body. This "deliverance" will be experienced only in Rapture or Resurrection.

We *are* delivered from our "sins" here, and now. Our salvation by, and in, Christ assures us of this. It is for these He was delivered (Rom. iv. 25). These God has remitted (Rom. iii. 25). These are all forgiven and covered (Rom. iv. 7., Col. ii. 13). We are not any longer in our trespasses and sins. We were once in them, as it is written in Eph. ii. 1-3 : **"and you [did He quicken] when ye were dead in [your] trespasses and sins, wherein in times past ye walked according to the course* of this world, according to the prince of the authority of the air, the spirit that now worketh in the sons of disobedience (or, unbelief) ; among whom we also, all, once had our conversation (or, lived our life) in the lusts of our flesh (or, the Old nature), practising the things willed by the flesh and the thoughts [of our heart, or, Old nature] and were by nature, children [destined to] wrath† even as the rest" (Eph. ii. 2, 3) : "for because of these things cometh the wrath of God upon the sons of disobedience (marg. *unbelief*)." (Eph. v. 6).**

But from all these "sins" we have been delivered ; and from all that "far off" distance we have been "made nigh by the blood of Christ." (Eph. ii. 13).

It is not now a question of "sins" but of "Sin."

We are not in our sins ; but "Sin" is in us.

This is the great subject of Rom. vii. ; and we feel the motions and leadings of "Sin" ; yea, we feel them most when we would do good.

Sad indeed is this experience. Yea, the Old nature

* Greek, *αἰὼν (aiōn) age*.

† Greek, "children of wrath" ; but it is the Genitive of Relation, as in Rom. viii. 36. See above on Rom. vii. 24.

seems all the more malignant because of the presence of the New.

The New nature seems to stir up the Old, and to make its opposition all the more bitter. It is as though the old tenant resents the incoming of the new tenant.

Until the new tenant sheds its blessed light abroad within, we do not see or realize the depths and powers of the old one. There are those who have been astounded to discover in themselves tendencies and desires which they never knew the existence of before. They simply carried those desires out "in times past," being "dead" to all sense of their real nature, and awful character.

But now, there is a new graft on the old stump. It appears as if it were one tree; and we call it one. But, the sap or vigour of the old tree, when it enters the branches (or members) of the new graft, brings forth new and different fruit.

So with the body and its members. The vital powers of the body (like the sap in the tree) are the same powers as before, and that vital physical power enters into and works through the members of the body as before. But there is a New will directing the members. The members were once under the entire dominion of the Old will. But they have now been absolved from their allegiance. The Old will has no longer dominion over them (Rom. vi. 14). The Old will is in us, and does all it can to influence the members; but, it no longer has the control.

The conflict between the Two Natures may be compared to a SHIP, on which a New Captain has been put on board by the owners. The Old Captain has so long held command, and his enmity to the owners is so great, that he has practically treated the vessel as his own, and kept the crew in perfect bondage. The crew have submitted to it, never having known any other authority, or understood what real liberty of service was. From time to time they have heard of it; they have passed other vessels which they saw at once were very different from their own. But, now that the New Captain is in authority they begin to find out what that difference is. The New Captain, henceforth *always has charge of the helm* and the control of the ship. The Ship is the same, the crew is the same. Even the Old Captain remains on board. The book of instructions which the New Captain has brought on board tells that the Old Captain has been judged and condemned to death, but cannot be executed except by the proper judicial authorities, when they reach Port. They cannot put him ashore, or throw him overboard. But, he no longer "holds the helm or guides the ship." He tries from time to time to get hold of the wheel, but in vain. He succeeds sometimes in putting forth his old influence by creating disaffection in some members of the crew; for he knows them and their weaknesses well from his former complete control of them. He occasionally bribes or deceives some of them into acts of insubordination which they afterwards deeply regret.

But the Old Captain cannot get at the "Ship's papers." They are now put quite out of his reach, where he cannot touch them.

He cannot succeed in altering the ship's course; or change the Port for which she is now making.

He does not read the book of instructions; and if he looks at it, he does not understand it. (1 Cor. ii. 14).

The Ship's company were once his executive, and carried out only his will: but there is now no obligation for any of them to obey his orders, or to recognize his authority. They are released from it; and henceforth they are under the orders of the New Commander.

They are to "reckon" the Old Captain as already condemned, and only waiting execution. As to his powers over them they are to reckon themselves "as good as dead" so far as he is concerned.

This is the argument of Rom. vi. 17-19. "But thanks be to God that [though¹ R.V. whereas] ye were the servants (or bond-servants) of sin, yet² ye have obeyed from the heart that line³ of teaching unto which ye were delivered.⁴ (18) And being set free from [the dominion of] sin, ye became servants of righteousness. ((19) I speak as a man, on account of the weakness of your flesh): for as ye [once] yielded your members in bondage to [work] uncleanness and to iniquity to [work] iniquity; even so now ye present your members in bondage to righteousness to [work] holiness."

We therefore have not only been delivered from our sins, but have been delivered unto this line, or kind of teaching, if we have "so learned Christ." (Eph. iv. 20).

But the question is, Have we "so learned Christ"? and Have we gotten to know the wondrous deliverance which we have obtained in and through Him? This is the application the Apostle makes of this "line of teaching" given in Rom. vi. After speaking of how "other Gentiles walk," who know not this deliverance, he turns to these Ephesian saints and says (Eph. iv. 20): "but ye did not thus learn Christ, if indeed ye heard HIM, and were taught by HIM (according as [the] truth is in Jesus⁵) to have put away from⁶ you [all that was] according to your former course of life, the old man, which is corrupt according to its deceitful lusts, and to be renewed⁷ in the spirit, that is to say⁸ your mind (or New nature), and to have put on⁹ the new man, which, according to God, was created in righteousness, and true holiness. Wherefore, having put off¹⁰ "false-

¹ The word μέν (*men*) though, is clearly implied by the presence of δέ (*de*) but, in the *Apoosis* or next dependent clause. The *Ellipsis* must therefore be supplied in the first clause by the word "though."

² Strange to say, the R.V. disregards the presence of this δέ (*de*) but, or yet. It inserts in the preceding clause the word "whereas," and thus supplies the *Ellipsis* of the word μέν (*men*) though or whereas, because it is clearly implied and indicated by the presence of this δέ, (*de*), which it ignores, though it is actually there.

³ Greek, τύπος (*typos*) type. R.V. pattern.

⁴ So margin and R.V.

⁵ Not "the truth as it is in Jesus," as it is usually misquoted. For this implies that "truth" can be found apart from Him. Whereas, the statement is just the opposite. It is, "as the truth is in Jesus," and in none beside.

⁶ Greek, ἀποθέσθαι (*apothesthai*), to have put off. It is not the Imperative Mood, but the Infinitive, and 2nd Aorist Tense.

⁷ Greek, ἀνανεοῦσθαι (*ananeousthai*), Present Infinitive Passive.
⁸ Genitive of Apposition. ⁹ Greek ἐνδύσασθαι (*andusasthai*). It is 1st Aorist Infinitive: not Imperative. ¹⁰ Greek, ἀποθέμενοι (*apothemenoi*). This is not the Imperative Mood, but the Infinitive (2nd aorist Participle) Middle.

hood, speak ye, each one, truth with his neighbour; for we are members one of another." (Eph. iv. 20-25).

This passage speaks of what they *had done* in consequence of having received the New nature. It does not tell them what they *were to do*. They were not told to put off the Old man. That had been done. They are being reminded of what they had already "learned" from, or concerning Christ, and of the blessed position of the believer in relation to the conflict between the Two Natures. This is the "truth" which the members of the One body were to speak of to each other (v. 25).

We are to remind each other that the Old man has been deposed from his dominion, and that we have been put under the dominion of the New man.

The Moods and Tenses in this passage must be carefully noted. For unless we know the *doctrine* of the Two Natures, we miss the whole scope of the passage. And if we do not discern the scope, we cannot understand the Moods and Tenses. They are all past Infinitives, and not present Imperatives. They are not commands for us to do what has already been done. These Ephesian saints were not here told "to put off" or "to put on" anything; but, all having been done for them and for us by God, the one command is to "speak" of, and talk about, this precious "truth" with the other members of the One body.

And, if we have "so learned the Christ" (*i.e.*, Christ spiritual or mystical) and "heard HIM," and have been "taught by Him," this is what we shall do.

We shall not do this if we have listened to man, and been taught by man. Man will teach us and tell us that we have got to spend our life in trying "to put off the Old man," and labouring "to put on the New man." He will put us under these hopeless tasks and thus bring us into a *new kind of bondage*: all the more deceitful and dangerous because it seems such a good work. But it is bondage all the same. It is not the "truth" which we learn of Christ. It is not "the line of teaching" unto which we have been delivered. We were not delivered from one bondage in order to come under another; however plausible it may seem.

Man's teaching either ignores the doctrine of the Two Natures altogether, and is devoted to rules and regulations for controlling the Old nature (the only one he knows of): or, where the doctrine *is* known, it is vitiated by not knowing all that is "taught by HIM" concerning our present deliverance from the dominion of the Old man now, by the reckoning of faith (Rom. vi. 11); and the future and perfect deliverance from it in Resurrection (Rom. vii. 24; 1 Cor. xv. 57). Hence, man's teaching perverts the blessed doctrine by promising us that, if we follow his prescriptions we can get rid of the Old nature *now* by our own acts of "surrender"; and thus he paves the way for ignoring altogether, and doing without the only deliverance which God has promised by means of Rapture or Resurrection "through our Lord Jesus Christ;" by substituting death as our hope.

This is why "that blessed hope" of the Lord's coming has been so long lost to the great majority of believers. This is why "the hope of Resurrection" has been superseded by the Babylonian tradition of death and an "inter-

mediate state" which is so universally substituted for the Word of God.

There *are* responsibilities, under which the *doctrine* concerning the Two Natures puts us; and there are practical precepts connected with both: but these are all in full harmony with the great lessons which we learn in the school of Grace, where Grace itself is at once our Saviour and our Teacher. (Titus ii. 11-13).

Papers on the Psalm-Titles.

(Continued from page 94, Vol. XI.)

SPECIAL WORDS OCCURRING IN THE TEXT.*

WE come now to two words which are not connected with any Titles, but which occur in the body or text of the Psalm itself.

They thus form a special class by themselves, and must be treated separately, in a special part.

They are "HIGGAION" and "SELAH."

"HIGGAION" (SOLILOQUY).

Psalms ix. 16, xix. 14, xcii. 3.

WORTHY OF MEMORY.

In this word, again, we see no trace of any reference to music: or to a musical instrument.

It shares, with other words, the common idea: which is nothing but mere assumption.

We find it in three Psalms, viz., Ps. ix. 16, xix. 14, and xcii. 3.

In ix. 16 it is transliterated "Higgaion."

In xix. 14, it is translated "Meditation," and

In xcii. 3, it is rendered "solemn sound."

The word occurs also in Lam. iii. 62, where it is rendered in the A.V. "device"; and in the R.V. "imagination."

It is derived from הָגָה (*hāgāh*), and means, *to soliloquise, to speak to one's self*, hence, to meditate, Josh. i. 8, "thou shalt meditate therein." So Ps. lxxvii. 12 and cxliii. 5.

As a noun, it would mean a *Meditation*, or a speaking in *premeditated* words, and therefore, worthy of *memory* or *repetition*.

If we now read the three passages associated with the word *Higgaion*, we shall see the importance of the statement, and understand how worthy it is to be thought upon, remembered and spoken of.

In Ps. ix. 16, it is the judgment of Jehovah in the excision of the wicked man (16), and wicked men (17).

In Ps. xix. 14, it is the words concerning the heavens, and the word of God.

In xcii. 2, 3, it is the loving-kindness and faithfulness of Jehovah, with profound meditation.

"SELAH."

No word in the book of Psalms has received a greater variety of interpretations than this. And the deter-

* We omit, in *Things to Come*, the papers, § 5 "Words relating to Purpose and Object," and § 6 "The One Word Connected With Music." These will be included in the volume when published separately.

mination to look upon all Titles, and all such words as being connected with music, musical "rendering," or musical instruments, has prevented or hindered research in any other direction.

There are two classes of interpreters: (1) Those which regard the word as being derived from סָלַח (*sālāh*) to *pause*, and take it as meaning that the voices are to pause while the instruments play an interlude: and (2) those who derive it from סָלַל (*sālal*) to *lift up*, and understand it as meaning that the voices are to be lifted up, while the instruments are subdued. But we may ask, What then? What is there "for our learning" in either or both of these interpretations? What is there for intellect, heart, or conscience in this? How much the better are we for knowing whether the musical instruments played or not? What is there for doctrine or practice, teaching or instruction for our life and walk in all this?

Suppose the word *Selah* does mean to *pause*: Why should we limit the pause to *music*? Suppose it means to *lift up*, Why should we limit it to lifting up the *voice*?

All that we have at present seen in our studies of the Psalm-Titles connects these words with the *subject-matter*, and not with music; with truth, not with *tunes*.

If it means to *pause*, why should it not refer to our minds and thoughts? Why should not *we* pause and reflect on what is "written for our learning?"

If it means to *lift up*, why should it not refer to the lifting up of our *hearts*?* Why should we not lift up our *thoughts*, and look up to God, who is speaking to us in these Psalms?

We may well believe the late Bishop Perowne, who says of "Selah" † "it is almost hopeless to attempt to give a satisfactory explanation of the word."

Yes, it is not only "almost," but *quite* hopeless so long as we are tied and bound by the tether of tradition; and it will be hopeless so long as our thoughts cannot rise above a musical performance: quite hopeless while we think of the setting rather than the jewel; the frame rather than the picture; the means rather than the end; the music rather than the words.

But, thank God, it is not hopeless when we break the tether of tradition, and search and see how the Holy Spirit has used the word, rather than how man would guess at its etymology.

It is not only "hopeless" to seek for a satisfactory explanation; but it is profitless also, unless, and until, we approach the Scripture as a Divine Revelation, and receive it as being not the word of men, but as it is in truth the Word of God, which effectually worketh in them that believe (1 Thess. ii. 13).

The profit, and blessing, and teaching will come when we study the *usage* of the word *Selah*; and seek to find out all about it from the way in which the Holy Spirit has employed it. Not till then shall we be in a position to consider its derivation.

The *scope* of its use will give the meaning of the *word*. And in studying the scope we are all equal before the

* We believe that someone has suggested "*Sursum corda*."

† Psalms, Introduction, page c.

Divine Word. For this study depends, not on the critical acumen of the brain, but on the accurate reading of the text; not on the possession of human wisdom, but on the gift of the "spiritual mind;" not on the power of natural understanding, but on having that understanding "opened" by the Spirit of God.

Our first duty, therefore, is to gather all the data concerning the use of the word *Selah*, and to observe all the facts connected with it, before we attempt any conclusion.

As to these facts, we note that,

1. The word *Selah* occurs 74 times in the Bible, and all in the Old Testament. Of these, 71 are in the Book of Psalms; and 3 are in the model Psalm—"the Prayer of Habakkuk" (chap. iii.).

2. The use of the word is confined to only 39 Psalms out of the 150. And it is distributed among the five books of the Psalms as follows:—

Book I. (i-xli.), 17 times in 9 Psalms.

Book II. (xlii-lxxii.), 30 times in 17 Psalms.

Book III. (lxxiii-lxxxix.), 20 times in 11 Psalms.

Book IV. (xc-cvi.), not once.

Book V. (cvii-cl.), 4 times in 2 Psalms.

3. In the 39 Psalms which contain *Selah*, we notice that 31 of them have לְמַנְצֵחַ (*lam'natzeach*) "For the chief musician," in the *sub*-scription: which tells us that these 31 Psalms were formally handed over to the Director of the liturgical worship of the Tabernacle and the Temple.

4. In 16 of these 39 Psalms, *Selah* occurs *once* (*viz.*, vii., xx., xxi., xlv., xlvii., xlviii., l., liv., lx., lxi., lxxv., lxxxi., lxxxii., lxxxiii., lxxxv., cxliii.).

In 15 Psalms it occurs *twice* (*viz.*, iv., ix., xxiv., xxxix., xlix., lii., lv., lvii., lix., lxii., lxvii., lxxvi., lxxxiv., lxxxvii., lxxxviii.).

In 7 Psalms it occurs *three times* (*viz.*, iii., xxxii., xlvi., lxvi., lxviii., lxxvii., cxl.).

In one Psalm it occurs *four times* (*viz.*, Ps. lxxxix.).

5. As to its position: some speak of it as being always "at the end of a poem or of a strophe."*

But this statement begs the whole question at the very outset: for this is the very point we are seeking to find out. We are enquiring as to the manner in which it is used, and we are met with a conclusion before we set out.

Is it, we ask, always "at the end"? This is the very point we are considering; and the very question we are seeking to answer.

After Dr. Thirtle's great discovery of the Key to these Psalm-Titles in Habakkuk iii., we shall not too readily accept any conclusions drawn from the apparent position, of a *super*-script, or of a *sub*-script line.

What is true of those lines, may be true of this word. It may quite as well belong to what follows it, as to what precedes it; and this is the very point we wish to find out.

True, there are *four* Psalms where *Selah* does occur at the close of a Psalm (*viz.*, iii., ix., xxiv., and xlvi.). But, it does not follow from this, nor must we conclude from this fact, that its proper place is always "at the end of a Psalm or Strophe."

It might just as well be taken as referring to the begin-

* Briggs. Article "Selah," Hastings's *Dictionary of the Bible*.

ning of what follows, after what we have seen (in our first chapter) as to the confusion of the *super* and *sub*-script lines.

Dr. Thirtle himself suggests that its usage is similar to that of the use of the printer's sign ¶, which is the arbitrary mark for a paragraph.*

There is, however, another fact: it is that no less than four times we find *Selah* so closely connected with the context that, when the Hebrew Text came to be divided by the Massorites into verses, *Selah* was included so as to come *in the middle of the verse* (*viz.* Psalms lv. 19., lvii. 3; Hab. iii. 3, 9).

This fact seems fatal to both the theories: that *Selah* always comes at the *end* of a Psalm or Strophe; or that it always marks the *beginning* of a new paragraph.

Neither of these can be the case, in the face of this fact. Yet *both are true*. Each is a part of the truth, but when a part is put for the whole, we get error instead of truth.

Selah does always come at the end; but it always comes at the beginning also: for, it comes *in the middle*, closely connecting the end of one subject with the beginning of another, because of some wonderful inter-relation between them. This association of the two members is "for our learning." Either to mark an *expansion* of what has been said, or a *contrast* with it; or to give an explanation of it; or to call our attention to the latter, as being the cause or the effect of the former, or as being the reason, or the consequence of it.

When we find, in the case of all the Psalm-Titles, that *subject-matter* is the one great and all-important consideration, we should naturally look for the same in the case of the word *Selah*; and, instead of labouring to find some trivial explanation in some musical expression or instrument, we should look for something worthy of the revelation by which God would impart to us Divine and spiritual teaching.

The Word of God is made up of words; and words are thus, necessarily, the vehicle of Divine thoughts and truths. Surely then, these should take precedence of all other phenomena in connection with the Sacred Text.

If we make a careful study of each of the seventy-four passages where *Selah* occurs, we shall find that it neither *ends*, nor *begins* a passage; but that it **CONNECTS** two passages, in order to emphasise both, and to link together their important truths and teaching.

Selah would thus, as Dr. Thirtle suggests, act as a Paragraph mark, ¶; not, however, as a mere literary paragraph, but as a Divine subject-connector or thought-link. Not the mere *passing away* or onward to a new subject, but the *connecting* of something new with the old, either by way of contrast, or development. Sometimes what has been said is shown, thus, to be the basis of a prayer. Sometimes a cause is connected with the effect; or vice-versa.

In every case, it answers to our "N.B." (*nota bene*), *note well*. It bids us to look back at what has been

* The word *paragraph* means, *something written at the side*: especially a mark or stroke in the margin, to indicate the commencement of a new subject, or a break in a subject: hence, it came to mean the *paragraph* itself. It is now represented by a "P" printed backward, ¶, and standing for the word "paragraph."

said, and mark its connection with what is to follow; to look forward, and mark some additional truth that arises out of what has been said, or some additional teaching, consequent thereon.

This additional matter to which our attention is thus transferred may be, as we have said, synthetic, or antithetic; it may be by way of contrast or amplification; but it is always "*for our learning*," and not merely for our singing or our playing.

Perhaps the best representation of the word *Selah*, and that which would convey its meaning, in many cases would be to regard it as saying,

"*That being so, note well what follows.*"

The one point to be borne in mind is that it is neither the beginning nor the end of one paragraph; but it is the

CONNECTING-LINK

of *two* thoughts, statements, or subjects.*

From what has been said, it will be seen that the word *Selah* must be closely bound up with the "Structure" of the Scriptures. Its importance will be shown, in the fact that, being the key to the Structure, it is the key to the Scope.

So far is this the case, that, on more careful study of the Structures, with the use of this key, several of them have had to be revised. Outward literary form may easily mislead us in forming the structure, if we see not the internal spiritual truths, which alone can rightly guide us.

We may easily mistake mere verbal correspondence between the different members of a Psalm, and be misled, if we see not the real correspondence of Divine truth.

In our consideration of the occurrences of *Selah*, we shall have to note the Structures in certain Psalms, and a careful study of the 74 passages will show how far they bear out what we have now said.

Contributed Articles.

OUTLINES FOR BIBLE TEACHERS.

THE EPISTLE TO THE HEBREWS.

SECOND PAPER, BY MR. F. NEWTH.

(Continued from page 137, Vol. XI.)

THIS is no effort to give an exposition of this Epistle. Our object is merely to discover its *scope*; and, by taking a few points, to show that any attempt to make it harmonise with the Church Epistles must fail.

Difficulties of translation are great enough; and these are only increased if we fail to see the *scope* of the Epistle, which is the key to the interpretation of the words, and the key to their meaning.

Where are the Christians who have not been greatly stumbled at certain statements in chapters vi. and x.? How great are the shifts resorted to in order to make these passages square with Romans viii.? All these difficulties

* When *Selah* comes at the end of a Psalm, it is the connecting link between the two Psalms, either as a whole, or as connecting the end of one with the beginning of another.

arise, in the first instance, from not seeing the *scope* of the Epistle. This necessarily leads us to interpret what is written to one set of people, as though it were written to quite another set. This leads us into further difficulty; and to get out of it, we are compelled to force the meaning of certain words, and modify or exaggerate certain statements.

How much better is it to discover the scope; for then all these difficulties vanish; and what before was obscure and misleading, now shines out brightly for our guidance.

Take for example chapter vi., verse 1. It reads, literally: "Wherefore, leaving the word of the beginning of Christ, we should press forward unto the end." Obscure as these words may be, at first sight, they clearly refer us back to their key in chap. ii. The scope of this first part of the Epistle is the fact that GOD HAS SPOKEN. In old times, to the fathers by the prophets (i. 1): in our days "unto us by His Son" (i. 2). "Wherefore we ought to give more earnest heed to those things which we heard, lest at any time we should drift away [from them]. For if the word spoken by angels was confirmed (and every transgression and disobedience received just recompense), How shall we escape, neglecting so great a salvation? which, a beginning having been spoken* by the Lord, was confirmed unto us by them that heard [Him]." (ii., 1-4.)

Here we have the beginning made by Christ, spoken of in chap. vi. 1. Christ had made that beginning; what He said had received due confirmation. Now, therefore, leaving this beginning of Christ's teaching, let us go on to the end of it.

What that beginning or foundation was is explained in the words that follow:—

1. Repentance from dead works, and of faith toward God.
2. Of the teachings [concerning] purifications, and of laying on of hands.
3. Of resurrection of the dead.
4. And of eternal judgment.

The Lord, in speaking to Jews, had taught a great deal concerning these things. But his ministry was, as we have shown, to Israel, "to confirm the promises made unto the fathers" (Rom. xv. 8).

1. He preached *repentance* toward God, and *faith* in Himself, as sent from God (Matt. iv. 17. John vi. 29).
2. He taught concerning *purifications* and baptisms and *laying on of hands*. All these were outward and material and had to do with the flesh. All were therefore to give place to what was *spiritual* (Acts i. 5; xi. 15. John iii. 5-7. See also Matt. xv. and Ex. xxix. 4; xxx. 19-20. Lev. xiv. 8; xvii. 6. Also Matt. xix. 15. Mark iii. 5. Luke iv. 40; xiii. 13).
3. He taught concerning *resurrection* of the dead (John v. 25, 26), and *eternal judgment* (John v. 27-29. Matt. xxv. 32, 33, 46).

Those to whom the Epistle to the Hebrews was addressed had heard Him: and they had heard the confir-

* Greek, "having received to be spoken."

mation of His word by others (Heb. ii. 1-4): they had indeed been enlightened (John i. 9); yea, these Hebrews had been privileged in a very special way in having what no other people had. "Then Jesus said unto them: Yet a little while is the *light with you*. Walk while ye have the light, lest darkness come upon you (John xii. 35, 36-46. John i. 4, 5, 9). They had "*tasted the heavenly gift*." When on earth, at Jerusalem, at the passover, the multitude merely "tasted." "*Many* believed on His name when they saw the miracles which He did. But Jesus did NOT commit Himself unto them" (John ii. 23, 24). Also "Many of His disciples went back, and walked no more with Him" (John vi. 66).

They had as a nation been enlightened by Him who came as "the light of the world" (John i. 9). But they were not content with that light. They would not walk in it. They believed not on Him, and Belief was necessary "I am come a light into the world that whosoever BELIEVETH on me shall not abide in darkness (John xii. 46); they had witnessed the powers of the coming (millennial) age (referring to the signs and wonders and divers miracles and gifts of *pneuma hagion* mentioned in chap. ii. 4).

If those who had heard this teaching, this "beginning," from Christ (ch. vi. 1) were to deliberately "neglect" (ch. ii. 3), and drift away from (ch. ii. 1) these things; refusing to press forward and go on to the end, to "full growth" and to be initiated: if they, after the beginning at Pentecost (Acts ii. 4. Compare Acts xi. 15), were still "zealous of the law" and continued to offer sacrifices (as so many thousands of them did (Acts xxi. 20-26) if they had heard "the Gospel of the Kingdom," and refused "the Gospel of the grace of God"—then they were falling back; there could be no repentance "again;" Matt. iv. 17 was over and past; they were crucifying the Son of God afresh (denying the fact of the one sacrifice) by their continuance of sacrifices: they were putting Christ to an open shame, and treading Him under foot and counting His blood as an unholy thing, and were doing despite unto the Spirit who was now the minister of *grace* (Heb. vi. 6; x. 29).

The whole scope of these chapters is that they were doing all this because they refused to leave the teaching which was given at the "beginning," and to go on to full growth, heeding the subsequent teaching concerning the gospel of the grace of God.

Their works denied grace; and their sacrifices made naught of the Sacrifice of Christ, and the blood of the Covenant.

Why were they to leave these first things? Because they were brought face to face with a FACT. And that fact was that the ONE to whom all these things pointed had risen, and is set forth as alive again from the dead.

Faith in this great fact was witnessed by Abel in the bringing of his lamb (Heb. xi. 4), by Abraham in the offering of his son Isaac "accounting that God was able to raise him up, "even from the dead" (Heb. xi. 19).

To know Christ, is to know not merely the *fact*, but "the *power* of His resurrection" (Phil. iii. 10), and if this be not known, nothing remains but "a certain looking for of judgment" (Heb. x. 26). To know Christ and the further

teaching concerning Him, is to know that our immunity from "eternal judgment" is assured.

The conclusion of the whole matter is now perfectly clear. Those who had received such blessings naturally, and had hardened their hearts against God, would not be offered such privileges again. It is "impossible" if they fall away, under such conditions, "to renew them again to repentance." This is never to be repeated. There is nothing left for that nation but the covenant made with Abraham, to which no conditions are attached; and to wait for the time when "their strength is gone;" for the unconditional promise of God to take the place of their own vain and carnal efforts.

This may be known by reading Ezekiel xxxvi. From the twenty-third to thirty-seventh verses you can read eighteen "I will's;" and the reason given is, "not for your sakes" (v. 22), but God will do it as he declares: "For Mine holy Name which the house of Israel hath profaned among the heathen" (v. 21).

MODERN THEOLOGY AND FOREIGN MISSIONS.

By MR. D. M. PANTON, M.A.

DR. WATSON, perhaps better known as "Ian Maclaren," has recently issued a paper entitled "Modern Theology and Foreign Missions,"* a paper which, it is to be feared, represents the trend of Nonconformist thought. The modern missionary, he says, no longer regards heathen religions as systems of darkness; but, on the contrary, as imperfect revelations of God.

Buddha, Confucius, and Mohammed, Dr. Watson declares, were "saints" of God; forerunners and heralds, he says, of Christ; and Confucianism, Buddhism, and Mohammedanism were "a prophecy and an anticipation, as well as a preparation, for the Gospel of Jesus Christ."

Now, it is unnecessary to say that this is a revolution in the missionary message. Is it true? Is this a new and lovely understanding of the Gospel, enormously expanding the limits of salvation?—or is it, on the other hand, a child of that terrible sire, the Higher Criticism,—Christianity still, but a Christianity diluted freely with unbelief? Our thoughts at once revert to the test of our Lord. Mohammed, Buddha, and Confucius are, Dr. Watson declares, *prophets* unconsciously prophesying of Christ. "Beware," our Lord says, "of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. *By their fruits ye shall know them*" (Matt. vii., 15). Take a single witness. "In Asia," says Mrs. Bishop, one of the most experienced of travellers, "sin is enthroned, and deified, and worshipped. Mohammedanism is corrupt to the very core. . . . How corrupt Buddhism is, how corrupt Buddhists are! . . . There is scarcely a single thing that makes for righteousness in the life of the un-Christianised nations." *By their fruits we know them.* We stand amazed and appalled if these religions are the work of God.

But let us be quite fair. These religions, says Dr. Watson, "were best in their first days, and worst in their last days." Therefore, let us fasten upon the founders

themselves. No stream rises above its source. We will take Confucius first. What does *God* think of Confucius? Is he one of His prophets, unconsciously prophesying of Christ? Ancestor-worship, State religion which costs China over £31,000,000 annually, Confucius adopted as his own. "Confucius," say the Chinese Classics, "sacrificed to the dead as though they were present, and to the spirits as though they were before him."* Now, more than a thousand years before Confucius, Jehovah had said:—"There shall not be found with thee . . . a consulter with a familiar spirit, or a wizard, or a *necromancer*. For whosoever doeth these things *is an abomination to the Lord*; and because of *these* abominations the Lord thy God doth drive them out from before thee" (Deut. xviii. 11). Confucius was a necromancer. This teaching has riveted, not only ancestor-intercourse, but ancestor-worship, on China and Japan; so that Admiral Togo telegraphed to the Mikado after the battle of the Sea of Japan:—"Not to the action of any human being is the victory due, but to the brilliant virtue of your Majesty, *and the protection of the spirits of your Imperial ancestors.*" Whosoever doeth these things is *an abomination* to the Lord.

We turn to Buddha. One fact is fatal. *Buddha claimed to be God.* Here are his words: "I am all wise; I am free from all stains. . . . No one is equal to me; in the world of men and of gods no one is like me. I am the Holy One in this world. . . . I alone am the absolute Sambuddha." Now if Buddha be true, Jehovah is false: but if Jehovah be true, *Buddha is a false god, an anti-God.* Of one who so sins, God says: "Because . . . thou hast said, *I am a god*, I sit in the seat of God; . . . therefore behold, . . . they shall *bring thee down to the pit*" (Ezek. xxviii. 2). "For He will *famish all the gods of the earth*; and men shall worship *Him*" (Zeph. ii. 11). There is no treason against Jehovah like the treason of opposing Deity; and Buddha rises in all his hideousness as an anti-God.

We turn to Mohammed. Mohammed appeared centuries after God had been revealed in Christ. Utterance on the Godhead is now the touchstone of a prophet. Mohammed says, definitely and finally: "God *begetteth not*, and He *is not begotten.*"† Now we turn to one test of every prophet since Christ. "Little children, it is the last hour: . . . even now have there arisen many anti-Christ. . . . *This is the anti-Christ*, even he that denieth the *Father* and the *Son*" (1 John ii. 22). The denier of the Fatherhood and of the Sonship is an anti-Christ; and this is the denial of Mohammed. Confucius a necromancer, Buddha a false god, Mohammed an anti-Christ: what shall we say, when missionaries tell the lost nations that these are saints of God, prophets unconsciously prophesying of Christ? Hear our Lord. "*All that ever came before me are thieves and robbers. . . . I am the door; by me if any man enter in, he shall be saved*" (John x. 8); "*no man cometh unto the Father except through Me*" (John xiv. 6).

Observe one sharp point of severance. Christianity and all other religions are in deadly antagonism on the way of

* *British Weekly*, Sep. 29, 1904.

* Professor Douglas, *Confucianism and Taoism*, p. 79.

† *Koran*, Sura 112.

salvation. The world's religion is invariably *salvation through our own work*: God's revelation is *salvation through the work of Another*. Salvation, according to Buddha, consists in eight fundamentals:—right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavours, right memory, and right meditation;—that is, *our rightness*, or righteousness, is to commend us to God. Salvation, according to Confucius, is not from God; for man is endowed with goodness at birth, and every blessing that Heaven can bestow is solely the reward of human effort. Salvation, according to Mohammed, resides in belief in God and in himself, coupled with prayer, almsgiving, washings, and fastings;—that is, salvation is what we can do for God, not what God has done for us. Now God's answer to this is frank and decisive. "If there had been a law given which could make alive, verily righteousness would have been of law" (Gal. iii. 21): but "if righteousness is through law, then Christ died for naught" (Gal. ii. 21). The law of Buddha, the law of Confucius, the law of Mohammed, even the law of Moses, all stand grouped on one side: a crucified Lamb stands on the other: and these are in unalterable antagonism. To accept law is to deny Christ. If righteousness is through law, God, in offering up His Son for sacrifice, made a huge and irreparable blunder.

Observe the tremendous consequences of this revolution in the missionary message. (1) The heathen will not be won. The cry that startles the world is this:—"There is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). It is the sharply repellent cry of a unique Christ that attracts the world: the charm to the lost is a Gospel that tells the sinner, not that God will eke out his righteousness into a precarious salvation, but that the *gift* of God is eternal life *through Jesus Christ*. God must have all the glory for salvation, or He will have none at all. So we find that, at the return of Christ, the nations are sitting, not in partial light, but in gross darkness. (2) Christianity in heathen lands will be corrupted from the very start. The peculiar danger of missionary work, in an intensely hostile atmosphere, is to compromise; but the absorption, by the early Church, of the Gnostic philosophies of Greece and Asia ultimately bore fruit in Jerome's bitter cry:—"I woke to find the whole world Arian." And a revival of Gnosticism is predicted for the end: 1 Tim. iv. 1-5. (3) There is a peril of an unconscious alliance with Satan. "The Lord is to be feared above all gods. For all the gods of the peoples are demons" (Ps. xcvi. 5). "They sacrificed unto demons, which were no God" (Deut. xxxii. 17). Sin made them gods, and with sin they will disappear; but meanwhile they are a peril to the Church. "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons" (1 Cor. x. 20). Christ is not a superior Buddha, or a mightier Mohammed: He is One, and there is no other. "There are gods many, and lords many; yet to us there is one God, the Father, of Whom are all things, and we unto Him; and one Lord, Jesus Christ, through Whom are all things, and we through Him" (1 Cor. viii. 5).

Questions and Answers.

QUESTION No. 376.

WOMEN'S MINISTRY.

G. A. S. (Portsmouth). "I would be very grateful if you will give me your views on the subject of 'Women's Ministry.' . . . From my own study of the question I cannot come to a satisfactory conclusion."

We have had, from time to time, many such enquiries from our various readers, and we take this opportunity of dealing with them all.

But we must state at once that it is not at all a question of "views" either of our own, or of others.

It matters not what anyone may think or feel or wish; but it is simply a question of what God has said; and of our believing it, and obeying it.

If we listen to man we shall be very likely to be misled. And if we misunderstand what God has said, we shall not reach a right conclusion.

The misinterpretation of Acts ii. lies at the root of much of the confusion which exists on this subject. The object of Pentecost and Joel's prophecy are both misapprehended.

Pentecost is usually regarded and referred as altering the status of women's ministry. Joel's prophecy (Acts ii. 17, 18) refers to three classes of persons (1) "all flesh," v. 17; (2) "your sons and your daughters," v. 17; (3) "my servants and my handmaidens," v. 18. The prophecy is quoted by Peter, and is used, by *application*, to show that it is not wise to conclude that persons under "power from on high" are necessarily drunken. Its *interpretation* belongs to the times associated with the return of the Lord, and would have been fulfilled at that time had the nation fulfilled the one condition of national blessing, namely, Repentance! It does not say "this is the fulfilment of Joel's prophecy"; but, this is what Joel said. It has nothing whatever to do with the Church, nor do we find anything like a fulfilment of it even in the Acts. However, it is not our "views" which will be of any service to you or others. What we all need is to know all that God has said in His Word. We cannot get, and ought not to go, beyond that. What we find is

1. Dorcas "full of good works and almsdeeds" (Acts ix. 36). This ministry was in the home.
2. Mary, the mother of Mark (Acts xii. 12). In the home, and prayer.
3. The mother of Timothy (Acts xvi. 1): Eunice's instruction of Timothy, her son, at home (2 Tim. i. 5; iii. 14, 15).
4. Lydia, giving hospitality in her home (Acts xvi. 15).
5. Priscilla is mentioned with her husband as taking Apollos to their home, and expounding the way of God more accurately there. This expounding was done privately, as in Acts xi. 4; and xxviii. 23 (the only two other occurrences of the word ἐκτιθῆμι (*ektithēmi*), *Middle voice*). This is the very opposite of public ministry of the Word.
6. The four daughters of Philip (Acts xxi. 9). If this is

the fulfilment of Joel's prophecy, then it does not come in until after 20 chapters of the Acts, and 28 years of Apostolic ministry. And even then, these women are not used, for the Holy Spirit passes them by and sends Agabus from Jerusalem (over 50 miles) to deliver His message.

Here Scripture furnishes us with *six* passages in which *nine* women are mentioned, and we find that not one of them ministered in public, but all in the home.

If we turn to the Epistles we may note other passages which have been referred to by others who have written on this subject.

(1) Gal. iii. 28; but this refers to our standing in Christ, before God, not to public ministry before men.

(2) 1 Cor. xiv. *Seven* times we have the words when *ye come together*, and it refers to the public assembling. The *speaking* in this chapter is *λαλέω (laleō) to speak audibly*. It is used of serious speaking in the N.T. and never of *chatter* as in Classical Greek. It is not a question of how the Greeks used it some centuries before, but of how the Holy Spirit uses it here. It is used 24 times in 1 Cor. xiv.: Twenty-one times of spiritual speaking with tongues and prophesying, and once of God Himself speaking (v. 21). He does not "chatter."

(3) 1 Tim. ii. 8. The word "men" occurs *six* times in this chapter. In verses 1, 4, 5, it is the Generic word (*ἄνθρωπος, anthrōpos*) *man*; but in verses 8 and 12 it is the sexual word (*ἀνήρ, anēr*) *male*.

The sphere of women's ministry is clearly defined in the Word, and seems to be limited to what is personal and private, and not prominent or public. We look in vain for a Scripture which teaches otherwise. So much so that in the Acts and Epistles the sphere seems to be even more limited than in the Old Testament and in the Gospels. For these various spheres note Anna (Luke ii. 37) Phœbe and Priscilla (Rom. xvi. 1-4), Lois and Eunice (2 Tim. i. 5; iii. 14, 15), Lydia (Acts xvi. 15. 1 Tim. v. 10), Dorcas (Acts ix. 39). Persis and others (Rom. xvi. 12), Mary (Rom. xvi. 6). And compare 1 Tim. v. 14. Titus ii. 3.

The reasons for this limitation may be gathered from a careful study of 1 Tim. ii. 13, 14. 1 Cor. xi. 3, 7-9. Eph. v. 24.

This is what is written and taught in God's Word. That this teaching is very generally disregarded, ignored, or disobeyed does not alter God's Word or God's will.

If God pleases, in His overruling sovereign grace, to use any kind of disobedience and make it accomplish His purposes, then we must remember that His mysterious ways are not to be the guides of our conduct. We must be governed and guided only by His revealed Word.

To reason otherwise is to adopt the Jesuit argument, that we may do evil that good may come.

Obedience is ours; Results are Gods. "Hath the LORD as great delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

If such texts as this, and 1 Sam. xvi. -7, were "illuminated," and put on our walls instead of "precepts" and "promises," which are taken and appropriated by persons to whom they were never given or made, we might look for a more obedient walk on the part of God's children.

Signs of the Times.

RELIGIOUS SIGNS.

"ENLIGHTENING THE CONSCIENCE."

"Darkness visible" must be the verdict on much that transpired at the last Church Congress in Weymouth (England), October, 1905.

The Warden of Keble College (Oxford) read a paper on "How to enlighten conscience."

He began by stating that conscience "badly needed enlightenment—constant progressive enlightenment." This is indeed true; but it would have been well, first, to have defined the word, and the thing; as we hear a great deal about certain kinds of "conscience" in the present day. As the reader of the paper failed to do this we will supply the omission, as it will enable us better to judge of his prescription for enlightening it.

Conscience is from the Latin, though it exactly reproduces the Greek *συνείδησις (suneiāsis)*, which is from the verb *συνειδέω (suneidēō) to know together with another, to be privy to (Acts v. 2): to be made acquainted with (Acts xiv. 6); to know anything relative to one's self*. Hence, *conscience* is the knowledge of one's own self, (thoughts, actions, behaviour), almost amounting to our *self-consciousness*.

It is the knowledge which leads us to compare our deeds with some rule or law; and to approve or condemn them in accordance with the belief or code or standard by which we judge them. Hence, we can never condemn ourselves for doing that which we approve; or approve ourselves for doing that which we believe to be wrong. Conscience therefore is our *belief, in action*; judging, approving, or condemning, according to what we believe. It all depends, therefore, on whether what we believe is correct. This takes us back a step, and shows us that conscience is not a starting point, but a point of rest. It is a result, of which our belief is the cause.

This is why we read of "a *good* conscience," because it springs from an unfeigned faith according to the Word of God (1 Tim. i. 5): and it is the "end of the commandment." This again is why we read of an *undisturbed* conscience (Acts xxiv. 16), a *weak* conscience (1 Cor. viii. 7), a *pure* conscience (1 Tim. iii. 9), a *defiled* conscience (Tit. i. 15, 1 Cor. viii. 7), an *evil* conscience (Heb. x. 22), a *seared* conscience (1 Tim. iv. 2).

Conscience is consciousness or knowledge. See 1 Cor. x. 25-28, where it is clear that you may eat what has been offered to idols, on account of that fact that you *know* that "an idol is nothing," and that "the earth is the Lord's."

From all this we learn that there is no such thing as "a conscience" as a separate and independent part of our organization. Many talk of it as so definite a thing, as though it could be removed by a surgical operation!

The one requisite for "a good conscience" is an "unfeigned faith" (1 Tim. i. 5). But: "faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). *Unless therefore our belief comes from hearing God's Word we can have no true standard by which to judge ourselves*. Any other standard by which we judge ourselves and our actions will give us a *bad* conscience; or, at best, a false and misleading one.

If our standard be made for us, or given to us by others; or if we make it for ourselves, it does not come from "an unfeigned faith" in the Word of God.

Now what did the Warden of Keble College (the training school for High Church clergy) tell the assembled multitudes at the Church Congress? Did he tell them to go to the Word of God for the only and indispensable method of enlightening the conscience? On the contrary, he said:

"We must look to reason to guide us. Reason told us that the noblest aim that we could put before ourselves was the development of our own personality as a gift from a personal God."

"Reason gave conscience its ideal, and that was a great gain, but if we wanted to act rightly in practical matters we must again go to reason. It was when reason had given us our ideal, and taught us the bearing of the problems before us—when our feelings were stirred by the sight of the need of action, that we looked for light, that we wanted to know the next step to take. Then it was that we turned to the fountain of light."

So that according to this, the "Reason" of poor fallen man is his alone "fountain of light."

No, not "alone;" for Dr. Lock went on to speak of *Confession* and *Absolution*, and said, that though they "did not give light, they might be almost necessary to prepare the soul to see light," and he went on to speak of the blessings of these things, and he said "the one thing necessary for their [young men's and women's] soul's health was that they should know to whom to speak;" and he pleaded that "no unworthy prejudice should bar children from the counsel and advice to which they had a right."

What is this but "Darkness visible." Poor "reason" which fallen man has in common with animals is thus made the one and only panacea for enlightening the conscience!

Who has not recognized the possession of conscience in a dog? Who, on returning home, has not been able to tell from the very manner of his dog that he is *conscious* of having done wrong during his master's absence? The dog *knows* within himself that he has transgressed some standard which he has accepted as correct, and he exhibits his knowledge in his own way.

And, according to the views commonly held, poor man has nothing better to guide him in this knowledge of right and wrong, and good and evil, but his own "reason."

Where, in all this teaching is the Word of God? Alas, it is not mentioned!

But we know and confess that "the commandment of the LORD is pure enlightening the eyes" (Ps. xix. 8); and that, when we read of "the eyes of our understanding being enlightened," we know that it means "the eyes of OUR HEART" (R.V. margin)! and that is the gift of "a good conscience" indeed.

Compared with this light, Human Reason is darkness itself.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. H. (Bournemouth). In 1 Tim. iii. 15, the expression "House of God" is very important. Indeed it is so closely connected with the scope of the Epistle taken as a whole, that we cannot either in this column, or in Questions and Answers, deal with it satisfactorily. It must form, if the Lord will, a separate Article. We shall have room for many such now that the Apocalypse and "S" and "s" papers are concluded.

G. W. D. (Southsea). You cannot press the expressions "House of Israel" and "House of Judah," except where

they are specially used in contrast, the one with the other. When "Israel" and "Judah" are not so contrasted in the same context, they are used indiscriminately. In Acts ii. 14, we have "Ye men of Judæa"; in v. 22 they are called "Ye men of Israel"; and both are called in v. 36 "the house of Israel." It was not the "Jews" who crucified our Lord, but "the people of Israel" (Acts iv. 27). It is only misleading yourself and others to take hold of an expression and use it in a sense repugnant to other expressions and passages, and thus press it to a wrong conclusion.

J. H. (Bournemouth). Your minister is clearly wrong in speaking of himself as an "Officiating Priest." It is trifling with language to say that "priest is a corruption of *πρεσβύτερος*" (*presbyteros*). If it is a "corruption," Why use a corruption? He means a *contraction*: and it is a fact that "Prester" is short for Presbyter, and it comes to us from the old French *prestre* (modern, *prêtre*). "Prester John" was the name of a fabulous Christian monarch of the 12th Century, who said he would be called a "priest," and took the name of the first priest of the Church—John.

But if *prester* is a contraction of *presbyter*, it surely means what *presbyter* means, and its one and only meaning is *elder*, and is so translated in the A.V., R.V., and in all Protestant versions of the Bible. It is only in the Romish versions that *presbyter* is rendered *priest*, and it is so used only by Romanizing Clergy. To use the word *priest*, and explain and excuse it on the grounds alleged, is a quibble, unworthy of a gentleman. Moreover, if he uses *priest* for *presbyter*, what does he use for the other word he mentions, *ιερεὺς* (*hiereus*)?

G. D. (S. Australia). We do not think the "Saints" of 1 Thess. iv. are the same as Jude 14, Deut. xxxiii. 2, Dan. vii. 10, Zech. xiv. 5. The word "saints" means "holy ones," and is often used of *angels* as it is in the above passages.

ii. We should take the Old Testament Saints as not being the same as the "Remnant." The latter (being alive) will be manifested as soon as the Church has been taken up: but the others (being dead) will "not live again" until they are raised and have part in the "First Resurrection."

iii. The saints of Eph. ii. 6 and Col. iii. 1 are risen with Christ only in God's reckoning, and will not be actually raised until the Lord descends into the air to receive them to Himself.

(iv.) You will find more on Eph. iii. 15 in the *Two Prayers*, republished separately. Price Sixpence.

W. G. (Victoria, Australia). We thank you for your most kind letter, and are delighted to hear the blessing *Things to Come* has been to you. You will see our thoughts about your question as to the Roman Empire in our work on the Apocalypse, when treating of chap. xiii. It is wonderful how we all cling to Tradition; even recent tradition. The Brethren are as tightly tethered to Darby, Newton, and their early workers, as the Wesleyans are to the first 30 sermons, etc., of John Wesley; so that it is almost heresy for anyone to doubt their teaching as to "Daniel's last week" or "the Roman Earth," &c.

E. W. B. (Highbury). We like your pamphlet very much, and heartily commend it. It is *The Origin of Life according to Science*, by E. W. Browne, published at Colston House, Malvern Link, 2d.

T. B. F. (Brooklyn). The Lord's Table is for the Lord's brethren—the Father's children. It is *relationship* which entitles them to sit there, not *beliefs* or *behaviour*. No building is mentioned as to its place, and no hour for the

meal. Three or more can assemble themselves together, and fulfil all that Scripture requires. The Flesh, among some believers, establishes a court in which they determine who are children and who are not. The Word saith "Let a man *examine himself* and so let him eat." These brethren say—No, let us examine him and don't let him eat.

(ii.) As to street preaching, we would not quench the Spirit's gifts in any one who felt called to that form of service.

(iii.) We do not think the Body of Christ is in Acts xv. 14.

(iv.) We can recommend no man's books as "authoritative" not even our own! Man's books are helpful only so far as they enable us to understand God's book more clearly; and no further.

In reading or hearing a writer or speaker note how he uses the Bible, whether he uses it as a *buttress*, quoting a passage here and there to support what he is saying; or whether he uses it as a *fountain* out of which he is drawing for himself as well as for you.

If it should be the former, give no heed to what is said, for he will surely mislead you. A few words can so easily be taken from their context and made to prove anything. In true exposition the *whole context* is absolutely necessary. Accept therefore no interpretation of a verse unless the expounder treats it as related to what goes before and what follows it.

Finally, true teaching will always glorify Christ and abase man, and yourself. Anything, the result of which will tend to glorify yourself or man, is not of the Spirit of Truth. See John xvi. 14. This will ever prove a true test. "He shall glorify ME."

B. P. In reply to E. W. F. in our November Number, you say you would not lay the blame of Revival extravagancies "either on congregations or the conductors of the meetings," but rather explain them as the work of opposing spirits (on the ground of Job i. 2), as thereby being a proof of the presence and working of the Holy Spirit. We are sure you will be pleased to read the following remarks on this by our brother, E. W. F.:

He writes as follows:—"With B. P. we all recognise the Biblical statements with regard to Satan's constant opposition to every good work that has The Lord Messiah for its centre. This is not new. But what many anxious observers notice in these days is the use made by 'Evangelists' and 'Mission Preachers' of new methods employed in religious history to reach humanity concordant with what is termed the 'New Era.' Such portentous accessories receive no countenance from the Word of God.

"The Lord and His Holy Apostles worked the works of God with no such meretricious attractions, sensuous emotions of paganism, great financial support, secularity, choirs 'a thousand strong' and human praise, along with excitement of the fleshly and psychological elements, which all engender sympathetic morbid sensations and movements; but which are not co-ordinate with the Spiritual phenomena presented to us in Holy Scripture as being the methods and effects of The Holy Spirit.

"Moreover, there being no infallible personal authority in the Church, we are to judge of these things by the Biblical Principles given to us in 1 Thess. v. 19-22; 1 Jno. iv. 1.

"Certainly we are not to quench the gifts of The Spirit, such as preaching and prophesying, but we are to *put them to proof* lest we be deceived (Matt. xxiv. 24, 25).

"In 1 Thess. v. 21, we should, I think, read 'prove all *spirits*,' or professed spiritual gifts.

"While holding fast to that which is proved 'good' by the test of Scripture, we are to abstain from all *appearance* of evil, as proceeding, however subtilly, from 'the evil one.'

"Thus we obey 1 Jno. iv. 1, where 'spirits' undoubtedly refer to angelic beings who seek to control the human mind and personality (Jer. xxix. 8; 1 Cor. xii. 10; xiv. 28-33). God requires order, and not confusion (Rev. ii. 2). It is wholly contrary to the mind of God that any human being should allow himself to be controlled in any degree by any other human being, or by any angelic spirit; but solely so by God, the Holy Spirit.

"Even the Daily Papers have alluded to the extraordinary power exercised over persons by the eye and 'magnetic personality' of our present day evangelists.

"It is interesting to the psychologist to day to observe *how largely human personality is supplanting The Holy Ghost in the churches.*

"We require to be old-fashioned and preach anxiety, repentance, faith (not 'believe,' which is quite a different thing), the Bible Jesus of poverty and rejection, and not of intoxicating musical delights.

"And can, or will such converts stand? Mr. Moody on his last visit to this country was my guest for several days. He told me of his surprise and disappointment in discovering how very few of his original converts remained to testify to his success. His words to me were, 'I feel that my mission now is more for the instruction and building up of God's children, than for the conversion of the world.'

"We live in the perilous times of the 'strong delusion.'"

We may add to the above remarks of E. W. F. the following, which may give further light to B. P., and show the further need for trying the Spirits. It is from the *St. James's Gazette* (London), December 8th, under the heading of "A Revival Scene:—

"During a revival meeting at Capel Newydd, Llanelly, the Rev. H. M. Edwards, Pastor of Siloh Methodist Chapel, engaged in prayer. A local evangelist created much astonishment by exclaiming that the devil was in the rev. gentlemen, and calling aloud for the removal of the evil spirit from him. Prayers were consequently offered from various parts of the building. Mr. Edwards protested against the statement made, and called his rebukers a lot of hypocrites and Pharisees."

D. M. (Burntisland). The "first" resurrection was not known to O.T. Saints. That was why the Disciples enquired what the Resurrection "from" the dead meant in Mark ix. 10. Resurrection "of" the dead they knew.

How Dan. ix. would have been affected if Israel had responded to the appeal in Acts iii. 19-21 no one can tell. But that all would have been perfectly fulfilled we are sure. We are called on to believe, not to understand.

DALSTON.

E. C. We are much interested in all that you say of your advance in the knowledge of God and His Word. We make known your desire to meet and know other readers of *Things to Come* in your neighbourhood. (Ezra Cross, 92 Lavender Grove, Dalston, London, N.)

PENRITH.

We are asked to make known that a Bible-class at the Y.M.C.A., in this Town, is studying the "STRUCTURE" of the Scriptures, specially in connection with *The Church Epistles*. Readers of *Things to Come*, in Penrith and neighbourhood, may like to know of this. And other branches of the Y.M.C.A., thus acting, may like to be put in touch with each other.

NOTICES.

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THINGS TO COME.

No. 140.

FEBRUARY, 1906.

Vol. XII. No. 2.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 4.)

VI. OUR RESPONSIBILITIES AS TO THE OLD NATURE.

WE have seen that, though the Two Natures dwell side by side in the same personality, it is clear that we have certain responsibilities with regard to each of them, quite apart from precepts, rules, regulations, and "commandments of men."

1. Our first Responsibility is TO ACCEPT GOD'S ESTIMATE OF IT.

The Word of God does not reveal the *doctrine* to us without giving us the needed *instruction*. Holy Scripture is "profitable for both" (2 Tim. iii. 16); so that, with the "instruction" we may know how to use the "doctrine"; and how we are to know our responsibilities, and fulfil them for our profit and our peace.

If then we recognise this as our first responsibility, then we shall reckon that our Old nature "died with Christ" (Rom. vi. 11).

We are not left in doubt as to what this means. The verse begins "So likewise ye:" Like what? The preceding verses tell us:

"He that died has been [and is] justified¹ from sin. Now if we died with Christ, we believe that we shall live [again] also with Him: knowing that Christ having been raised up from among [the] dead dieth no more; death no more hath dominion over Him. For He who died, died unto sin once for all; but He who liveth, liveth unto God. **EVEN SO YE ALSO** reckon yourselves indeed [to be] dead ones as to sin, but alive unto God in Christ Jesus" (Rom. vi. 8-11).

Observe, it does not say we are to *feel* ourselves as dead; or that we are to *realize* it; but to "RECKON" it as being really so in God's sight, as though it were an accomplished fact.

These four verses (Rom. vi. 8-11) are added as an explanation and illustration of the statement of the fact in the previous verse (v. 6).

"This knowing, that our Old man was crucified with [Christ]."

We have the same fact in Rom. vii. 6: "But now we were cleared [or, discharged] from [the claims of] the law, having died to that in which we were held" (so A.V. marg. and R.V. text).

We have the same testimony in Gal. ii. 20, where the

¹ Greek, *δεδικαίωται* (*dedikaiōtai*), *standeth justified*. (It is the Perfect Tense.)

Apostle emphasizes an important, independent and dogmatic statement by using the Figure, *Epanaipsis*, which commences and closes the sentence (in the Greek) with the same word "Christ"; thus emphasizing and marking off the statement; setting it forth distinctly and attracting our attention to it, and fixing it upon it.

"CHRIST I was crucified with; yet I live, [and yet] no longer I, but He liveth in me, CHRIST."

This is how the Apostle "reckoned" that he died to the law. This is why he says he would actually be a transgressor if he *sought* now "to be justified by Christ" (v. 17); because, if he died with Christ he is freed from the law. His *seeking*, therefore, after that, for justification even by Christ would be a practical denial of that great revealed fact which had been already accomplished.

Even so, it is our first bounden duty to reckon that we are (as regards the law and all its claims on us) *as though we were dead persons*.

This is not a matter of feeling, but of faith. If we are guided by our feelings we shall never enjoy it. It is for us to "believe God." "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). God has declared this great fact in His Word (or we could have never known it); we hear that Word; faith believes it, and rejoices in what it hears; and believes God, quite apart from the question of feeling. So that our first responsibility as to the Old nature is *to accept God's estimate of it*, and to reckon it (as He does) as having died with Christ when He was crucified.

2. Our next Responsibility is that we are TO RECKON IT AS BEING DEAD FOR WHAT IS GOOD, AS WELL AS FOR WHAT IS BAD.

When we say "good" we mean, of course, good for God; good in God's sight; good for eternity; good in God's estimate, good as what He looks for and can accept. In His sight there is in the Old nature (as we have already learnt) "no good thing." So that when we say we are not to cultivate the good in it, we do not mean what man would call "good," but what God reckons as "good."

We are to reckon the Old nature as dead in all its *goodness* as well as in all its *badness*: and to have done with all expectation of producing anything for God from it, as we are of one who is actually dead and buried. When God says it is dead, He expects us to believe it is dead, *because He says it is*. He looks for us to own it as buried.

In the natural man there may be found *natural* religious and amiable characteristics: and *he* may cultivate these. But the child of God need not, and is not, to cultivate these. For, by walking according to the New nature, and led by that, what need will there be for cultivating the Flesh? Led by that, we have Christ in the place of "religion"; and, we have "the mind of Christ." This infinitely exceeds anything that we could ever produce by any attempted cultivation of the Old nature. This leads to

3. A third Responsibility, which is to "MAKE NO PROVISION FOR THE FLESH" (Rom. xiii. 14), but always to remember "the flesh profiteth nothing" (John vi. 63). This is what man calls "the teaching of Jesus," our adorable Lord and Master. But though man so calls it, he does not want it and he will not have it. At any rate, he will pick and choose what "teaching" he likes. Nevertheless, this is what the Lord taught: "the flesh (or Old nature) profiteth nothing."

If we believe His estimate of it we shall never seek to make it, or force it, to do anything for God, either in the way of worship or service; we shall never try to get it to do anything by way of meeting God's demand for righteousness. We shall remember that all such righteousness is "as filthy rags" (Isa. lxiv. 6).

The flesh can be made very religious. Indeed, it is just this which distinguishes "Religion" from Christianity. *Religion has to do solely with the flesh.* All its ordinances are on, or connected with, the flesh. They are all things that the flesh can perform. In Isaiah i. we have a picture of what "religion" consists. When our Lord appeared on earth this exhibition of religion was at its height. Never was there a greater or more punctilious observance of all its ordinances and ceremonies. But, that these can never give a New nature, or change the Old, is shown by the fact that it was the religious part of the nation that crucified the Lord Jesus. That is what a religion, even when given by God, culminated in, when perverted and misused by the Old nature.

It is to this that such passages as these refer: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. i. 27). That is to say, If it is a question of religion; *i.e.*, of outward acts and observances, then, acts of mercy and kindness are purer and better far than all outward religious acts of service and services; bowings and kneelings; crossings and counting beads; drawing near with the lips, and the observing of days, and keeping of feasts.

This is the essence of the argument in the Epistle to the Colossians, which sums up this very question; "If ye died with Christ from the religious ordinances of the world, why, as living in the world, do ye subject yourselves to ordinances ('Touch not, taste not, handle not'; which all are to perish with the using); after the commandments and doctrines of men?" (Col. ii. 20-23).

The flesh can understand and be subservient to these ordinances, for they all belong to "earthly things." Whereas, "If ye then were raised with Christ, seek the things that are above, where Christ sitteth at

¹ Greek, ἀπεθάνετε (*apethanete*), died, not "are dead." It is the 1st Aorist Tense.

² See *The Church Epistles*, p. 187, 188, by the Editor.

³ συνήγέρθητε (*sunēgerthēte*) were raised. It is the 1st Aorist Tense.

the right hand of God. Set your mind' on the things above, not on the things which are upon the earth. For ye died, and your life is hid with Christ in God" (Col. iii. 1-3).

Thus are we taught, as possessors of the New nature, not to make provision for the Old nature; not to feed it up with the nourishment which it loves; not to seek to please or gratify it, not even in what in man's sight appears "good." The Old nature is full of pride. This is why those gatherings and congregations are crowded where the teaching is what is called "practical;" and the hearers are told to "do" this or that (not that they necessarily think much afterwards about doing it); but still, it gratifies the Old nature of the religious man: and, the Old nature, even in the child of God, loves to hear "precept upon precept, precept upon precept." But, let God be honoured, and Christ glorified, His Word magnified and Man abased, that is what the Old nature will not have. He will have the Churches and Chapels deserted where this is the doctrine preached, and where the worship is really spiritual. All this is hateful to him; and he will plainly tell you how thoroughly he dislikes it. But where *provision is made* for him; where there is plenty of music in the choir, and "precept upon precept" in the pulpit, and worldliness in the Parish Room, there he will be found, with the multitude.

There is more danger for the child of God in the things that pertain to "religion," and in the *refined* desires of the carnal mind, than there is in the coarse and vulgar "lusts of the flesh." The child of God will not readily, or so easily, make *such* provision for the flesh. His real snare is when the provision is made by others for what is not openly associated with vice or irreligion, worldliness or immorality.

4. The fifth verse adds another Responsibility: "MORTIFY, THEREFORE, YOUR MEMBERS WHICH ARE UPON THE EARTH" (Col. iii. 5). This sounds very strange at first, after being told repeatedly that we "died with Christ." It sounds practical also. But for a thing to be practical, it must be practicable. It must be something which we are able to do.

The word "mortify" is νεκρώω (*nekroō*), to make dead; hence, to treat as having become dead. The Scripture meaning of the word, here, may be gathered from its usage. Its other two occurrences show us, unmistakably, what this usage is:

Rom. iv. 19. Of Abraham it is written: "Being not weak in faith, he considered not his own body now AS GOOD AS DEAD (he being about a hundred years old); or the deadening of Sarah's womb."

Heb. xi. 12. "Wherefore also there sprang of one, and that too of [one] AS GOOD AS DEAD."

It is not a question of what the word means in the Lexicon; or how it was used by the Greeks: but it is a question of *how the Holy Spirit uses it.* And we see from the two passages just quoted that it is used of one who was actually alive; but, "as good as dead," *i.e.*, impotent as to producing life, and as to all practical purposes.

¹ Greek, φρονεῖτε (*phroneite*).

² ἀπεθάνετε (*apethanete*), 1st Aorist Tense.

³ Greek, νεκρωσις (*nekrosis*), cognate with νεκρώω.

Moreover, the word is used in Col. iii. 5 not of the Old nature itself, but of its "members" (as of Abraham's and Sarah's members): and the exhortation is consequent on the doctrine in the preceding verses.

It begins with "therefore," and the argument is: Seeing that ye died with Christ, occupy yourselves with heavenly things and not earthly things; set your mind on Christ and on the blessed fact that ye are "complete in Him," and that when He appears in glory ye also shall be manifested in glory. Be not weak in faith: consider not your members which are upon the earth; but reckon them *as good as dead*, "ye having put off the Old man with his deeds, and having put on the New, which is being renewed unto full knowledge," according to [the] **image of Him that created him**" (Col. iii. 1-10).

It is *because* of the fact that we died with Christ, and hence, *have* put off the Old man and *have* put on the New, that we are therefore, on that account, to "reckon" the "members" of our body "as good as dead" and to consider them as being IMPOTENT, and unable to produce any "living," or "good works."

All so called "good" works done by the Old nature are "dead works." They are wrought by our members which are, in God's estimation, "as good as dead." Only those are "good works" which God Himself has "prepared for us to walk in" (Eph. ii. 10); and which are done in the spiritual strength of the New nature.

Oh! that God's estimate may be ours: that, like Abraham, we may be not "weak in faith" in this important matter; but strong, to believe God; and thus, set free to centre our affections on the things which are above, where Christ sitteth at the right hand of God; and to wait for our manifestation with Him in glory.

Contributed Articles.

THE DEFILEMENT OF "GOD'S BUILDING."

By EDW. W. FORSTER, M.D.

UNDER the title of "God's Building," the Editor has published a most interesting and instructive essay.

It originally appeared as an *Editorial* in the August number of *Things to Come* (1905).

The subject is based upon 1 Cor. iii. 9, 17. It is soundly practical for the times; its testimony and evidence are both much needed to-day, and ought to be a warning and instruction to any who truly desire The Truth: and who with a seeing eye, a hearing ear, and a believing heart, are willing to understand what is "written for our learning."

In this paper we wish more particularly to draw attention to verse 17, wherein lies a difficulty which may only be solved by a careful scrutiny of the context as dealing out Apostolic reproof to the Corinthians, and to the explanations bearing thereon.

¹ Greek, ἐπίγνωσις (*epignōsis*).

In the first place it is to be observed that the pronoun "him," as met with in verse 17, is not supplied by the original Greek text; but is gratuitously substituted by the translators of both the Authorised and the Revised Translations.

Instead of this relative pronoun αὐτός (*autos*) *he*, the Apostle used the demonstrative pronoun οὗτος (*houtos*) *this*.

No doubt the translators experienced a difficulty, and were perplexed as to what this pronoun had reference. But they would have been more faithful to the trust imposed upon them by allowing the word to remain as it appears in the Revisors' Greek text.*

In the original then the very word is τοῦτον (*touton*) *this*, being the Accusative case of the masculine gender of the demonstrative pronoun οὗτος (*houtos*).

In Darby's translation, as in Tischendorf's, the A.V. and the R.V., we find the relative pronoun "him" substituted for the evidently inspired word "this."

Nor has it apparently been observed that by this default the Spirit of Truth is made to contradict Himself.

For in ver. 15 the man that builds on the One Foundation any other building or exhibition, be it architectural or doctrinal, is doing so in opposition to "God's building" (ver. 9). The verdict upon such work is that all such shall be destroyed by a judgment of God, but the "man himself shall be saved, yet so as through fire."

It must thus be evident that in ver. 17 it is not the man that is referred to, but something else. What then? it is not the man; neither can it be the *temple* of God that shall be so destroyed; for what man is there who is able to destroy "God's building" which is built up of "living stones," and is "in Christ"?

The reference cannot be to "building," which word is feminine, nor to "work," which is neuter. The pronoun "this" must therefore in some manner be related to "temple," which is masculine.

But not to the "temple of God; which temple ye are"—*i.e.*, collectively, when meeting together as "called-out-ones" in the assembly.

The word surely then refers to some temple. Such a building to-day is styled a "Sacred Edifice," or a "Place of Worship," or "God's House;" it is some place wherein it is wrongly thought God's presence is peculiarly conferred. It refers to some edifice, architectural or doctrinal, or possibly both, of man's erection (ver. 12).

This seems to be proved by the words that follow, "for the temple of God is holy, which (temple) *ye are*."

The assembly of "Called-out-ones" is the true place of worship on earth, built of living stones—the members of an organic and spiritual body.

* Just so the Jews experienced a similar difficulty; as appears by comparing John ii. 19 with Matt. xxvi. 61; xxvii. 40. With reference to 1 Cor. iii. 17, it may help us to get at the Apostolic thought by comparing the use of the demonstrative pronoun οὗτος (*houtos*) in this verse with the use Christ Himself made of the same pronoun as recorded in John ii. 19: "Destroy this temple."

The Jews *objectively* concluded that He referred to their temple. The Lord's thought, however, was *subjective*, and referred to something very different in character (as see Mark xiv. 58).

In both John ii. 19 and 1 Cor. iii. 17 the word "this" is of a subjective and ænigmatical quality.

All the religious houses of Christendom are set up in opposition to His spiritual building (God's), and, of course, the beauty and truth concerning "God's building" and its accompanying spiritual worship is utterly destroyed by man's "places of worship."

So then the Holy Ghost, in ver. 17, expresses, in allegoric phraseology, Divine judgment (1 Cor. i. 7; iii. 13, 17, 18) concerning the false conceits and gross fictions established in Judaised Christendom, and represented by the sensuous forms of religion-ism now assumed alike by Catholic and by Protestant "bodies," which are thus brought into sharp and un-Biblical antagonism with "the one Body" (1 Cor. xii. 27; Rom. xii. 5).

These, without exception, are built of dead material, delved out of a dead earth, to contain a "mixed multitude," mostly themselves "dead in trespasses and sins," and containing very few who are truly enlightened as to the Pauline doctrine of the *ekklesia*, the "called-out" or elect assembly, separated entirely from the earth, and even now "seated in heavenly places in Christ."

But having lost the true doctrine of this spiritual Standing and Worship in the Heavenlies, and counting these precious truths "as a strange thing," the religionists of Christendom do as they of old did under similar conditions: "Israel hath forgotten his Maker (Him of the New Creation—2 Cor. v. 16, 17) and buildeth temples."

Men delight in building unauthorized "temples," not heeding the words of the prophet, "Trust ye not in lying words, saying the temple of the Lord are these."

The lying words refer to the inference that men draw from their building zeal, that as they call these buildings "sacred," and "places of worship," so God will favor and protect the so-called worshippers.

Thus they attribute to their buildings, raised upon a foundation of Christ's Name, a virtue which they do not possess: thus, to-day, with all this outward pomp of religionism and a musical evangelism, our people are honeycombed with superstition, unbelief, immorality, and political and commercial depravity.

True holiness and separation of the personality in Christ, with Him outside the gate, are esteemed as being of less value than "the performance of public worship."

"This people honoreth me with their lips;

But their heart is far from me,

But in vain do they worship me,

Teaching as *their* doctrines the precepts of men."

So, as it was then, it is now, that men still "trade upon The Name" (Matt. xxiv. 5).

The Holy Spirit immediately continues, "Let no one deceive himself" (ver. 18). The word *ἐξαπατάω* (*exapataō*) to seduce, or to deceive utterly, has for its root and primary meaning the idea of *seducing from the highway* (from *πάτος*, *patos*, a beaten way or well trodden path); and compare with this the other Scriptures where the Grace of God has authorised the use of this word (viz., Rom. vii. 11; xvi. 18; 2 Cor. xi. 3; 2 Thess. ii. 3), and so warns and directs us not to be beguiled from the right way.

"GOD is spirit: and they that worship Him *must* worship in spirit and truth," *i.e.*, not with the natural and objective senses (Phil. iii. 3-11). Christ is "The Way,"

having become so through His literal and bodily Resurrection. (Comp. Heb. x. 20, 21.)

For, by this great act of Divine power, He was declared to be the Son of God, the First-born, or Begotten, from the state of Death: He that had been dead became alive again.

Not, however, by this Second birth into the natural world again; but into that of the New Creation, into that of the New Heavens and the New Earth, a new environment, a Celestial and spiritual one, because into that of God Who is SPIRIT. All the members of His Body, the Elect, or "called-out-ones," are "in Him" their Risen Head, likewise entered into the same Celestial State, being now "seated together with Him in Heavenly Places" (Eph. i. and ii).

It therefore logically follows that henceforth, The Head and the members together, have their common fellowship and worship in Heaven, within the veil, where, as John records, he saw the temple (the reality) there in Heaven; he saw the Great Priest and His sanctuary, the "True Sanctuary," "pitched by the Lord," "not man." The Lord's members on earth are consistently called upon to worship, "in a truly spiritual manner," alongside the Priest in Heaven.

This is the meaning of the Apostle Paul in Rom. xii. 1, 2. He is contrasting the new worship in Christ Risen, and of the new order, with the material services of the now effete Jewish and Gentile worship and temples, with their grossly material organisations and doctrines.

Having shown, as he had already written to the Ephesians, that "the Old man" with his corrupt and deceitful lusts had been put away (comp. Rom. vi.), the Apostle tells the believers that they are re-newed in the spirit of their minds, having put on "the New man, which, in imitation of God, hath been created in true righteousness and holiness."

Hence, in Rom. xii. 1, 2, the Apostle exhorts the Saints to present themselves before God on this Celestial and Spiritual basis, not amid the *débris* and materialism of an old-world type, one that is religiously garnished with the archaic characters and the curious structures of an extinct dispensation. Ecclesiastics, theologians and religionists fail to understand the purpose of God and His plan of the ages. Alike they remain under the darkness of a bygone and an archaic age, its types, memorials and shadows.

They ignore the change that has taken place in the environment, that indeed it has been superseded by a new creation in and through the Resurrection and Ascension of Christ, whereby "the old things are passed away; behold, they are become new. Moreover all things"—these new things—"are out from God."

The religious environment with its natural and objective correspondences that existed before the resurrection has perished; it has faded away in the presence of a new and celestial environment, having new correspondences, conditions, and standing, of a strictly spiritual and subjective character.

In 1 Cor. iii. 9 "God's Building" is contrasted with man's multifarious establishments. What was Divinely right in the old creation is not so in the NEW. Our new human type is embodied in a new and heavenly nature, one

that is to endure through eternity in a sphere where "all things are become new."

For this reason the Apostle Paul could thank God that he who before had been a Pharisee separated to the law of Moses, was now separated from his mother's womb (the Jewish church, Gal. i. 14). For "Jerusalem that is above, which is FREE, is our mother (church; iv. 26). Thus the Holy Spirit brings us into Resurrection condition and into Resurrection life and worship (Gal. vi. 15; 2 Cor. v. 17; Col. iii. 1-3; Rev. xxi. 5).

All the new things are even now complete in Christ (Col. ii. 8-12) in GOD; *thus*, in this manner, to this measure, "beyond the measure of man's mind," the types and shadows, aye, all the pre-resurrections, ordinances and elements of this age (*cosmic*) pass away, being even now completely incorporated in HIM, who is the fulfiller.

The keeping of a Sabbath! of an ordinance! truly; but *in spirit*, even in Christ, who hath become to us who believe the archetypal embodiment of all types, shadows, and ordinances—(Col. ii. 16, 17)—"which are (or were) a shadow of the things to come, but the substance, or reality, is of the Christ."

In this remarkable passage the article prefixed to *Christ* undoubtedly refers to the *Elect-assembly*, which is His Body (1 Cor. xii. 12; Gr.).

This is "God's Building," for "we are His workmanship created in Christ Jesus" (with which compare Eph. iv. 24), "and have put on the New man, that (Christ-nature) which in imitation of God hath been created in righteousness and holiness of truth." Hence, "as the truth is in Jesus," we dare with boldness proclaim that, being "complete in Him," the elect-assembly itself is in blessed possession of The Substance, or Reality, without any additions or inventions of man.

Hence the well-instructed Believer finds in Christ his eternal Sabbath-rest, *all things being summed up in Christ* (Eph. i. 10, 22).

"Earth's children cling to earth"; so now, as among the Hebrew Christians of old, there are many who hope to bring the Vision of God nearer to themselves by architecture, liturgies, rituals, services of song, and of music; by formulas and by ordinances.

The Church, the Elect-assembly, is a living organism, being the Body of Christ. It is "God's Building;" and it is for this reason that this new creation can only grow in grace and stature through the gifts of the Holy Spirit.

For, "to grow up unto Christ in all things," the created thing must abide continuously in Him who created it, and in nothing else, either in heaven above or on the earth below. For, the sole environment of this "Building" and its Spiritual Life is GOD (Col. iii. 3; John i. 13; 2 Cor. v. 18; 1 Pet. i. 23).

Therefore, His command "Abide in ME." "God's Building" must acknowledge ONE LORDSHIP, ONE HEADSHIP, ONE PRIESTHOOD, that of Christ. He has not devolved His sole authority upon any man; nay, more, He cannot. The head cannot devolve its supreme powers upon the hands.

Further, how is this "Building" related to true worship? To the true Believer, the Divine worship *is ever in*

heaven, consistently with the glorious Truth that His Body and Building are now "seated together with Him in Heavenly Places in Christ Jesus," where, as a constituent of the Priestly Head, we are exhorted to make supplications, prayers, and intercessions for all men (1 Tim. ii. 1).

We are ever to remember that we (as "God's Building") are one with the Lord Messiah. Thus, with Him, we are entered into "the true tabernacle which the Lord pitched, not man;" "not made with hands, that is to say, not of this creation." (Compare Mark xiv. 58.)

Let us scrutinizingly consider 2 Cor. vi. 16.

The Jewish system was wholly destroyed in 70 A.D.; and *this*, in order that the true Priest after a new and ever-living order might be instituted.

In the temple of God which is in Heaven (Ps. xi. 4; Micah i. 2; Hab. ii. 20; Rev. xi. 19; xvi. 17; Zech. ii. 13; Jer. xxv. 30; also Heb. ix. 12; x. 19), there stands the Great Priest "ever living to make intercession," and fulfil His Priestly functions.

From the earliest dawn of history, all down the ages, the Gentiles have always known and held the truth that God may only be approached through a Priest.

So, Cain-like, they invented. They made their own priest, through whom they worshipped assiduously the creature (Satan; Rom. i. 18, 25).

The "Catholic" and orthodox churches adopt a similar principle. The original truth being, indeed, that God must be approached by sinners through the Priest, and, in fact, can only be truly worshipped alongside the Priest, and where he is.

This One, the Lord Messiah, has now entered the tabernacle of the temple of God which is in heaven (Rev. xv. 5; and compare Heb. viii. 2 with ver. 5, ch. ix. 23, and x. 1).

So we learn from type and revelation that men can only truly worship God *in the place where the Priest is* (John iv. 21, 23, 24); for, as in the past, so now, there is only one Place of Worship, which the Holy Spirit tells us is "Above."

The Apostle Paul thanks God that he was separated from his Mother-church (Gal. i. 13, 17); not to be left an orphan, or we orphanless, for "the Jerusalem that is above is free, which is the Mother (church) of all of us. In that freedom stand fast" (Gal. iv. 26; v. i.).

If this precious Truth had never been lost, never covered up with theological rubbish, how glorious a unity might there not even now be on earth.

"One temple vast!"

"*Builded of living Stones, by Thine own hand,
One household, and one brotherhood,
Knit all together by Love's perfect band.*"

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

VII.—THE AGE OF DEFIANCE AND CONFUSION.

PASSING on from the important epoch between the Fall and the Flood, we come to a totally new aspect of history and of God's dealings with man: a new period, easily distinguishable from all going before or coming after. The record of this new era is found in

GENESIS X. AND XI.

The two definite boundaries of this age are the Flood and the Call of Abram. It has been termed the Ethnological (or National) Chart of the human race; but while this is true, it is by no means the whole truth. Nor does such a description convey the counsel of God in this part of His revealed will.

The genealogical tables and tribal settlements are given as a means to an end; a divine end, "the Purpose of the Ages." And we shall find out His will only by carefully noting the facts and statements as here given, and by comparing them with the Ages before and after.

Let us mark these outstanding facts: 1. The *connection* of this epoch with the previous one is found in the three sons of Noah, who came through the Flood; Shem, Ham and Japheth. After the record of their respective descendants (in chap. x.), we are told that "of these were the nations divided in the earth after the flood" (v. 32). Thus we see the continuity of the history.

2. It is worthy of remark that the tenth chapter of Genesis is admitted to be the *most ancient chart* in existence of the nationalities of mankind. And, moreover, it is admitted to be, so far as the facts can be definitely traced, a true and reliable account of the locations and tribal settlements of the leading branches of the Human Family.

It is manifestly intended to impress on us this lesson; for, after the descent is given of each one of the sons of Noah, we have the same *four words* used three times to summarise the record of the various settlements of the descendants of Noah's three sons, viz., *families, tongues, lands, and nations*. (See chap. x. 5, 20, 31.)

3. The importance of this portion of Scripture is emphasized in the fact that we have, in these two chapters, *three divisions of the book of Genesis*, namely, "the Generations of the Sons of Noah" (x. 1); "the Generations of Shem" (xi. 10); and the commencement of "the generations of Terah" (xi. 27). These are given, of course, to lead us up to the next great event in God's ways with men, the call of Abraham.

4. Another thing to be specially noted is the *order in which the sons of Noah are named* in giving their respective descents in chapter x. It is not as we would have expected from Gen. v. 32; vi. 10; and x. 1. There they are named according to their order in God's counsels. But when their genealogy is given according to the flesh and their descendants are named, then they are given in the order of their birth; and Japheth is put first (v. 2); Ham is put next (v. 6); and Shem is put last (v. 21). One consequence of this is that Shem is brought into close connection with his line, which is continued in the separate section of chapter xi. 10-32, leading up to Terah, thus giving the Abrahamic ancestry, preparing us for the Call.

As to Japheth having the first place in chap. x., it is explained by the fact that he was the first-born (x. 21), while Shem was the youngest, as may be seen by comparing ch. v. 32 with xi. 10. Japheth, the eldest, therefore, received the blessing; while Shem the youngest was first in the Divine Counsels. We must recall the blessing on him by his father Noah and the prophecy that he would be

"enlarged" and "dwell in the tents of Shem" (ix. 27). God had a wondrous blessing in store for Japheth: and if his descendants were long in coming to the front place marked out for them, yet they did come, and came with pronounced fulness: they were "enlarged" and did (and do now) "dwell in the tents of Shem." The Indo-European peoples, the descendants of Japheth have, since the days of Greece, taken the lead in the march of civilization and in political ascendancy, and at this moment they are in the van of civic liberty, advanced education, social amenity, and political power.

But more than this, we see the fulfilment of Noah's prophecy, in a higher sense, when we mark how the gospel of the grace of God has been received by the Gentiles, and how that by far the largest portion of the members of the church has come out of the descendants of Japheth. The fall of Israel has been the riches of the Gentiles, and the wild olive branches (of the Gentiles) have been grafted into the good olive tree (of Israel), and so have partaken of the root and fatness of the olive tree; and thereby in a deep and dispensational sense Japheth has been "enlarged" and now dwells "in the tents of Shem." Let unbelievers take note how this prophecy has been so marvellously fulfilled, and know that the Word of God is true and must be accomplished. (Read especially on this subject the 11th chapter of Romans.)

5. In gathering up the salient facts in this narrative, we must note *the special references to "Eber."* There are three references to this name in these two chapters. In chapter xi. Eber gets his place, among others, simply as descended from Shem, and leading on to Abraham (see xi. 14-17). But in chapter x. there are two mentions of him in a more specific way.

In v. 21 we read of "Shem, the father of all the children of Eber." Why is that the first thing said of Shem? Eber, we observe, was the third generation after Shem, and yet his descendants are specially and immediately connected with the head of the Semitic line.

The reason of this is twofold, and is clearly given in vv. 25-30.

There we are told that he had two sons; the name of the one was *Peleg*, and his brother's name was *Joktan*, and the descendants of the latter are given at length, in vv. 26-30, as being of importance. But Peleg is the one through whom the Semitic line descended to Abraham; and the importance of his name is seen at once when we are told that "in his days was the earth divided." His name enshrined that fact, for it means "divided." This indicates to us the time, in the history, of the confusion of tongues at Babel; and, more than that, when we compare with this Deut. xxxii. 8, where it is declared that "when the Most High gave to the nations their inheritance, when He separated the children of Man (Adam), He set the bounds of the peoples, according to the number of the children of Israel," we see clearly how the "Division of the earth among the peoples, consequent on the "Confusion of Speech," was ruled by God's purpose connected with Israel (or the *Hebrews* as the nations called them).

They are called Hebrews from this great-grandson of Shem, named *Eber*; thus connecting Israel directly with

Shem, and also with the dividing of the earth ; for whenever it is a question of God's ownership and rule of the earth, in nations, Israel is the centre of God's thoughts and counsels. It was so : it is so still : it will be so to the end.

6. The next leading fact to be considered is the *account of Nimrod* (see x. 8-12). Nimrod is connected, specially, with Babel : and Babel is connected with the Confusion of Tongues : and the Confusion of Tongues is connected with the Scattering of the People : and there we have got a combination of facts and ideas going deep into the texture and teaching of later scripture. And hence the need of grasping the true significance of this special (and somewhat extended) reference to Nimrod.

The only other mentions of the name are in Micah. v. 6, where we have the expression "the *land* of Nimrod," identified with Assyria ; and in 1 Chron. i. 10, where we are again reminded of his *might*.

It is said of him that "he began to be a mighty one in the earth ;" that "he was a mighty hunter before the Lord" (which explains the proverbial saying in v. 9) ; that "the beginning of his kingdom was Babel" ; and that "he went forth, out of that land (Shinar), and builded Nineveh."

These four expressions mark him out as a man of power, probably both physical and mental, conspicuously above his fellow men ; as a man of craft and cunning (even as a hunter is cunning to catch his prey) ; as the founder of a vast kingdom or empire ; and as a capable organiser in building cities as centres of population.

It was really the first attempt, in human history, at an organised autocratic imperialism : and the system thus inaugurated, centering in Babel, became the great world-power called Babylon. It was the assertion of man's will and organized might without reference to God's revealed counsel. The kingdom, or system, of Babylon, after the initial check at the Confusion of Tongues, went on with various fortunes until it reached its highest Oriental glory in the days and in the person of the great Nebuchadnezzar. Under his masterful rule, the empire spread far East and far West, until it became the colossal power which was represented by the image which the great monarch saw in his dream.

It is through Daniel's interpretation of that image that we see how the Babylonian kingdom was a continuous system of world-power. Beginning with the Babylonian gold, it goes on with the Medo-Persian silver and the Grecian brass ; and takes its later forms in the Roman iron, and the clay ; until, under the mightiest of all the autocrats, "the anti-Christ," it will reach its final and most blasphemous assertion of wilfulness, and then also come to its terrible end.

Let the reader study Daniel ii. and Rev. xvii. and xviii., and the world glory, the human weakness and the fearful Fall, will all be apparent at a glance.

The huge system looks masterful and mighty in the eyes of men ; but, in the eyes of God, it has no more strength than the strength of the weakest element, namely, the feet and toes of clay ; and when a stone, out of a mountain, comes in violent contact with a piece of pottery, the result is certain.

In this case, the result will be the fulfilment of Psalm ii. 8, 9 ; and then the Stone will become the "Kingdom of the Heavens" in Peace and Righteousness, taking the place of the Babylonian system of strife and oppression.

It is thus, in the later aspects of the system, that we see what Nimrod stands for.

He was a mighty overmastering hero, the first real historical type of "the anti-Christ," with whom shall come to an end the autocratic system which began with Nimrod.

And it is remarkable how it is in connection with the dividing of the earth and formation of nations that we have the first type of Him to whom, in the latter day, the kings of the earth will give their power. How wonderful—what a unity—is the Word of God !

7. And now we come to the climax of this portion of the Word, in the account of the Confusion of Tongues (xi. 1-9). The Nimrod movement went on, apparently, for many years, consolidating the Imperial system and unifying the government of the cities ; until there arose the question of a seat of government and a symbol of the great kingdom. This was simply the natural issue and climax of the movement begun by Nimrod.

And so we read that Babel, already founded by Nimrod himself, was fixed upon as the central city of the group : and that along with the completing of the city there was conceived the idea of a great and lofty tower, reaching to heaven, the visible symbol of the whole system, and suggesting the wilful daring of those engaged in the work.

For, we are told, their idea was to fix and settle themselves in that region ; to make themselves a name ; and to prevent their being scattered abroad upon the face of the whole earth (v. 4).

Therein appears the daring wickedness of this proceeding. The name of God was secondary, or forgotten : their own name was everything. The will of God, in the Word of God, was ignored and defied. God had said to Adam (Gen. i. 28), and repeated it to Noah, as the new head of the race (Gen. ix. 1), that His purpose for man was the filling of the earth and subduing it to his dominion ; but here we see an organised and daring attempt to frustrate the revealed will of God and subvert His purpose for the race.

This presumption was not met by another flood, but God had His own way of meeting it, and of fulfilling His own purpose. They were one people, and had one language ; but God said, Let us go down and make them many peoples, and make many languages ; otherwise, "nothing will be withholden from them which they purpose to do" (v. 6). It was not only the climax of the Nimrod movement, it was a crisis for the race. And hence, to prevent something more terrible, and to prepare the way for the accomplishment of the "Purpose of the Ages" in Christ, we are told that "the Lord did there confound the language of all the earth : and from thence did the Lord scatter them abroad upon the face of all the earth."

He would and did further His own revealed will and word. The probability is that the confusion took shape in accord with the three types of people represented in the three sons of Noah. The study of philology seems to point to some such threefold divergence as the primal sources of the many tongues of our own time.

Thus we see in this scripture the complete history of this Babylon system, from its beginning in Nimrod to its termination in the Confusion of Speech.

The gift of Tongues, on the day of Pentecost, shows the same God acting in grace who acted in judgment at the building of the tower.

"The Lord came down to see the city and the tower: " yes, and the Lord will come down again, in power and great glory, to see something else bearing a similar stamp, the work of those who "obey not the Gospel." (See 2 Thess. i., ii.)

How solemn, how prophetic it all is! "He that hath an ear let him hear!"

A closing word. Let it be noted that in this, the

AGE OF DEFIANCE AND CONFUSION,

we see the line of the promised seed growing narrower. Before the Flood it was in the line of Seth (one of two); but now it is in the line of Shem (one of three). And so our passage ends with the "generations of Shem," thus leading us forward to the next great event in the ways of God.

"Known unto God are all His works from the beginning of the world."

Questions and Answers.

QUESTION NO. 377.

BAPTISM INTO THE ONE NAME, OR THREE.

A. F. (Co. Down). "Was the form of Baptism given by our Lord in Matt. xxviii. 19, 20 altered by the Apostles through 'forgetfulness' or 'ignorance,' as stated in the *Irish Presbyterian Quarterly Visitor* for September, 1905?"

Your whole letter about Baptism is very interesting: and the copy of the Presbyterian journal you send raises a very serious question. The point is (1) the Injunction in Matt. xxviii. 19, 20 to baptize in the *Triune* name of Father, Son, and Holy Ghost. And (2) the invariable subsequent practice of baptising in only *one* name—that of the Lord Jesus, the Son. To avoid the great and obvious difficulty, the writer of the article on "Baptism" does not hesitate to charge Christ's disciples with "forgetfulness" or "ignorance;" or, to put his own words in the Lord's mouth, "as if He had said" them. This is an easy way out of the difficulty; but it does dishonour to the Word of God and the words of Christ; and is so inadequate as to compel us to look for a more satisfactory solution. (1) The fact is indisputable that not merely "many of His disciples did in fact baptize in His (Christ's) name," but *all of them did so*. There is not one single recorded exception to this invariable practice. From the very first, only ten days after the Lord's injunction and departure, Peter, in Acts ii. 38, commands those of the Dispersion to be baptized *in the name of Jesus Christ*.

In Acts viii. 16, Peter and John "baptized in the name of the Lord Jesus."

In Acts x. 48, Peter "commanded them to be baptized in the name of the Lord Jesus."

In Acts xix. 5. Whether this refers to those who heard John or those who heard Paul; or whether it refers to John's act or Paul's, it is certain that "they were baptized in the name of the Lord Jesus."

In Romans vi. 3 Paul speaks of "as many of us as were baptized into Jesus Christ."

And in 1 Cor. i. 13, 15, "baptized in the name of Paul" is clearly contrasted with baptism *in the name of Christ*.

It is equally certain that Matt. xxviii. 19, 20 definitely commands the DISCIPLING of "THE NATIONS" by baptizing them in the *Triune* name of Father, Son, and Holy Ghost."

The fact is that the difficulty is *created*. It is not in the Text. It is created by not "rightly dividing the word of truth" (2 Tim. ii. 15); and by reading the Mystery concerning the Church of God into the Gospels, where it has no place.

Inasmuch as the Mystery is the great secret, which was "kept secret since the world began" (Rom. xvi. 25); and was "hid in God" (Eph. iii. 9); "hid from ages and from generations" (Col. i. 26), until it was "by revelation" made known to the Apostle Paul (Eph. iii. 3-9), it is clear that it must not be read into the Four Gospels.

In Matthew we have only "the Gospel of the Kingdom," not "the Gospel of the grace of God." The Church has no place in it. All connected with it, *and the interval of this present Dispensation*, is leaped over. Matt. xxviii. 19, 20 takes up the proclamation of the Kingdom left uncompleted in Matt. x. 5-15, and refers to the final proclamation of it in verses 16-23, after the Church has been removed and caught up to be for ever with the Lord.*

Then, the work will be a *National* Work. Its object will be to bring "all nations," as such, into blessing with Israel; and will thus stand in contrast with the present period in which *individual* Jews and Gentiles are "taken out" and are baptized, not with material water, but with *pneuma hagion*, and made one Spiritual Body in Christ. For there is now only "one Body," and "one Baptism."

The baptisms into the *one* name of the Lord Jesus in the Acts was the continuation of John's baptism, for a little while, during the transitional period of the Acts, until the Mystery was revealed and fully preached.

The Disciples must have known the meaning and future reference of Matt. xxviii. 19, 20; and they knew also John's Baptism. They were not "forgetful" or "ignorant" of either; but, until the Secret concerning the Church was revealed, they continued to baptise, as John had done, "into the name of the Lord Jesus."

This explanation does no violence to the Word of God. It leaves each of these various Scriptures untouched; and each as absolute truth. Neither has to be accommodated to the other; we simply obey the important command of 2 Tim. ii. 15, and the truth stands out in all its beauty, harmony, and perfection.

What it really touches is tradition and the teaching of the Churches.

* See further remarks on Matt. xxviii. 19, 20 in *Things to Come*, Sept., 1899, Vol. vi., page 33. Also page 24, below.

An interesting correspondence has been proceeding in *The English Churchman*, where a pervert to Rome tells how he was influenced solely (*he* says) by the popular interpretation of Matt. xxviii. 19, 20.

He says, "I therefore came to the conclusion that the Church of Christ was to teach all nations, and to continue to do so till the end of the world."

He searched for the "Church that answered to the above description," and after considering the claims of "the different Protestant bodies," all of them seemed to have come into the world too late; so he found the body to whom the Lord's words were addressed in the Church of Rome.

Long argumentative letters followed this statement, but, so far as we have seen, none of the writers have told him that Matt. xxviii. 19, 20 has nothing to do with the Church; but only with the closing days of the coming age, when the Gospel of the Kingdom shall be again proclaimed.

This "rightly dividing the Word of truth" effectually disposes of the pervert's difficulty, and frees the apostles and others from all blame in baptizing into the *one name*. But, at the same time, it condemns all the churches. They claim that the Church was founded at Pentecost, and that the Acts gives us Church teaching in doctrine and practice; yet, to serve their own ends, hold fast the tradition of men and ignore the Book of the Acts altogether as to their one fundamental basis of Church membership.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT.

DECLARATION BY HERR DAVID WOLFFSOHN.

Herr D. Wolffsohn has issued a declaration on his election as President of the Small and the Great Zionist Actions Committee. In expressing his sense of the responsibility entailed on him by this appointment to carry on the work after Dr. Herzl, he considers it nevertheless a duty which he was bound to undertake, in reliance on the co-operation of all true Zionists.

Being called upon to carry on the affairs of the movement he thinks it advisable to lay down the manner they should proceed. The basis of the movement, he states, remains the Basle Programme as it was formulated at the first Congress. The only aim is the creation of a home for the Jewish people in Palestine, and from this there could be no deviation, even a hair's breadth, either to the right or to the left. There must be no adventurous land-hunting, nor carrying on in Palestine of philanthropic colonisation on a small scale.

The movement is political, and this idea must never be put in the background. The Executive must still regard the political part of Zionism as the most important duty. They had to explore Palestine so as to possess the necessary knowledge of the country and be prepared for the future. But they should also support with all the forces at their disposal Jewish private undertakings which could be of service in the development of the country.

The self-consciousness of the Jews is to be strengthened, and the Zionist organisation should be made lasting enough to provide for eventual necessities. Experts should be attracted or brought up for Zionist work, so that they might always be at the disposal of the Zionist organisation. The federations must be supported and the relations of all societies and groups be so arranged that the agitation carried on by them should be uniform and effective. The Zionists ought to endeavour strongly to carry out the laws which they have made, and to see that all regulations respecting societies, federations

and elections be strictly followed. Attention should be paid to the development of the financial institutions of the movement, particularly the National Fund, and the finances of the organisation ought to be put on a secure and sound basis.

Herr Wolffsohn concludes with an appeal for unity. Various parties have been formed within the movement, but he can see nothing harmful in them, for Zionism, he declares, is not a mere party in Judaism, but a national movement: the people itself, in which all views can find room so long as the Basle Programme is acknowledged as the basis of their aim.

SIGNS OF THE APOSTACY.

"THERE SHALL COME IN THE LAST DAYS SCOFFERS."

And the mark by which we are to know them is their question, "Where is the promise of His coming?" (2 Pet. iii. 4).

The Lord Himself asked another question: "When the Son of Man cometh, shall He find faith (or, *the faith*, R.V. margin) on the earth?"

The following sentence from *The Expository Times* (Oct. 1905) contains the proof of the truth of both questions. In a review of a book, it says:—

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.' Was St. Paul mistaken? He has not descended with that shout yet. Will He never descend? *For the most part the Church of Christ is now content to answer, Never.* But Prebendary Webb-Peploe is one of the few who still refuse to answer so. He takes this prophecy as he finds it. He takes it literally. He expects yet to hear the voice of the archangel. He counts it part of his gospel to expect that. He preaches it. And in a volume entitled *He Cometh* (Marshall Brothers; 2s. 6d.) he publishes what he has preached."

This is the whole of the Review, and we are sad and yet glad to reproduce it. For, while it gives a solemn proof of the present Apostacy, it enables us to recommend a book which will instruct and cheer the hearts of the faithful.

EDUCATION AND SALVATION.

Dean Kitchen has recently published a "Letter to the Labour Party," in which he strenuously advocates *education* as the great panacea for the world's improvement.

Certain Socialist journals have retorted that there are many things lacking beside education. One goes so far as to say:—

"University education does not go far towards salvation. Strange it is that Christ had no University education, and that He never said a word about education at all. Strange that He chose as His companions and apostles most ignorant men. Education is good, but it is not virtue, or courage, or love."

Mr. F. Spurr, who speaks of his work among the wrecks of Society in Hyde Park, London, says he found—

"Men of culture, University men, ex-professors, and, most pitiful of all, ex-clergymen, and one who once held the Greek chair of a famous University, a man of great refinement, reduced through drink, and abandoned by all his friends, who only desire to obliterate him from their memory."

This goes far to show that "Education" does not do much in saving men even for this world; and certainly it does nothing in saving men for eternity.

THE BIBLE AND THE WORLD.

One of the commonest features of our times is the use made of the Bible by novelists and playwrights. It has indeed fallen on evil days. In inverse proportion to its displacement in the Church is the large place it is taking in the World. But both tend to make the Word of God of none effect.

The English Churchman of Oct. 5th, in its "Notes of the Week," makes the following remarks on this subject which are worthy of being preserved. And the inference it draws is as true as it is sad:—

"Our observations apply to the flippant, irreverent use of Holy Scripture in the exploitation of theatricals, and in the adoption of titles for works of fiction—sometimes of very doubtful morality. The walls of our cities and provincial towns are placarded with staring coloured posters illustrating scenes in plays bearing Biblical designations of a character calculated to revolt Christian taste and conscience; while on the public bookstalls are exposed volumes of romance labelled with titles profanely taken from GOD'S inspired Word, and perverted from their Divine object for the entertainment of a frivolous, gay, and ungodly world. There is no need that we should particularize cases, and we have no intention to advertise the wares of playwrights and writers of fiction. The deplorable facts are well within the knowledge of the Christian public. What we especially deplore is that the Christian Press and the Evangelical Pulpit are for the most part silent on the dishonour done to the Word of God by the modern methods which impiously debase its holy contents in the interest of worldly pleasure and financial profit. It may be finally observed that the introduction of religious subjects on the stage, and the free handling of Biblical topics for purposes of popular entertainment, coincide with the developments of histrionic worship in our churches, and the spread among the educated classes of the rationalistic spirit of the so-called 'Higher Criticism.' When the spiritual teachers of the people take the lead in adulterating the things of GOD with the element of sensuousness, and systematically depreciate the holy authority of the Scriptures, it is not to be wondered at that the world should see no harm in utilizing sacred subjects for its amusement and gratification, and claim for the stage a mission not less important than the pulpit."

RELIGION AND POLITICS.

"The Rev. J. G. Greenhough, M.A., of Leicester, who is delivering a course of lectures in Newcastle on Free Church history at the present time, was the preacher at the second of the series of mid-day services in Brunswick Chapel, Newcastle, to-day (Oct. 1905).

"The rev. gentleman spoke on the words, 'Thy Kingdom come' from the Lord's Prayer, saying that our Lord did not like long prayers, and there was certainly no vain repetition in 'Thy Kingdom come.' No other sentence or paragraph contained more than these three words. Our Lord voiced here a universal sentiment and longing. The world had always been going in search of the Kingdom of God, though it had not always known what it was searching for. What was this Kingdom of God? He (the speaker) did not think they need be in any doubt what Christ meant by those words, if they had an open New Testament before them. They need not go further than the Lord's Prayer to find his meaning. There they had the Kingdom of God outlined in the prayer, and he asked for no better Kingdom than that. It was the business of the Church of Christ in every place to help in bringing about upon earth such a condition of things as would be rightly called the Kingdom of God." (Daily Paper.)

The speaker of the above words must have some source of information unknown to us. We should never have gathered his conclusions from all that is said about the coming kingdom in the Word of God.

According to the above teaching the Day of the Lord cannot come until a time of peace and righteousness has been brought about by the Church. The Word of God teaches that that Day cannot come until the Apostacy comes!

The above teaching of the Free Churches is that the world is not yet good enough. God's Word teaches that it is not yet bad enough (2 Thess. ii. 3).

If the Church is to bring about the condition of things in the world as contemplated in "the Lord's prayer," then, we may ask, What need there will be for a "Day of the Lord" at all? and what need for any future judgment?

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. E. L. (Plymouth). The very fact that the Bishop of London recommends the book, *When it was Dark*, should be sufficient to warn all who would be readers. Under cover of refuting the Higher Criticism it is an insidious attempt to introduce Romanism. Two of

the worst characters in the book die with the Cross or Crucifix held before them. Romish Priests and Father Confessors strive to prove the power of true religion, and Protestant clergy are sneered at as "vulgar." "When it was Dark" indeed. It is darkness itself; and this darkness will increase so long as the Bishop of London continues to appoint and promote only the extremest men, who are Romanists in everything but name, to the highest offices at his disposal.

J. T. F. (Birmingham). We agree, with Sir Robert Anderson, against the Rev. James Niel that the expression "the prince that shall come" is an *individual* and not a princely people. The title "The Coming Prince," agrees with Dan. ix. 26, as well as with other passages of Scripture.

J. J. (Eastbourne). From time to time we have said much about Anglo-Israelism in *Things to Come*. You will find it in Vol. I. 11, 14, 59, 100, 139, 159, 194, 201, 212, 213, 215, 219, 231.

Vol. II. 6, 58, 60.

Vol. IV. 140.

Vol. V. 76, 89, 101, 108, 112, 126, 132.

Vol. IX. 143.

We agree with you that the question may concern Jews and Gentiles, but we cannot conceive how those who know their membership with the Church of God, and their standing in Christ, can take any interest in it.

We can understand how they have turned against the teaching and practice of those who spiritualize the prophecies concerning Israel; but, while they (and we) understand them literally, they interpret them of the *present* Dispensation; we, of the *future*. Understanding them of the *present* time, they are forced to find some other People to whom they can be made in some way to apply, and not seeing this in Israel, think they detect it in the Anglo-Saxons.

But we who understand them of Israel, are placed in no such difficulty; for all is plain and clear when we give them their proper future fulfilment.

J. H. T. (Taunton). All your questions about the "New Heart" you will find answered in our papers on "The Two Natures in the Child of God." Of course the word "heart" is used figuratively; as the fact of its being only one of other names shows. It does not mean the heart of flesh, the muscle which performs the function of the circulation of the blood. The word is put by *Metonymy* for the real thing that is meant, a Figure of Speech. When we say "the kettle boils" we do not mean the kettle, but the *water*. When we admire a "button-hole," it is not the *hole*, but the flower. When we are told "we have an altar, of which they who continued to serve the Tabernacle had no right to eat" (Heb. xiii. 10), we mean the *Sacrifice* offered on it, for it was that which was *eaten*, not the *altar*.

So in the believer, the "heart" is one of the names given to the Old nature, and as this Old nature is never changed, so the Old heart is never changed, but a New heart is given; and the two exist in conflict, side by side, in the one personality.

With Israel restored, this Old heart (or nature) will be taken away and exchanged for the New.

If, in the case of all these various names, you understand one and the same thing of the Nature in question, all will be clear.

F. M. S. (Chicago). We must apologize for apparent neglect of your most kind and welcome letter. We thank you and thank God for all you are able to say of *Things to Come* and *The Church Epistles*.

As to "the Fourth Kingdom" of Daniel being that of Satan, we are unable to accept it; as the one distinctive feature which all the kingdoms have in common is the *possession of Jerusalem*. That is the centre and sign of the Gentile supremacy over Israel.

The time of its being trodden down is fixed (Luke xxi. 24), and until then it must be in the hands of Gentiles. This being so, we cannot get away from the fact that it has passed *successively* into the hands of each from the first to "the fourth" (and fifth).

A. Q. (Loughborough). (i.) You ask whether the "if" in Col. i. 23 implies any doubt as to their possession of the blessing named, or of their being cut off from it. The answer is that the *condition* implied by the word "if" is always perfectly clear in the Greek, both from the word used and from the Mood and Tense of the Verb which follows it. These can be all seen at a glance in our *Lexicon and Concordance* (Longman's, 15s). In Col. i. 23 the Indicative Present shows that *what is spoken of is taken for granted*.

(ii.) As to 2 Tim. i. 10. We can see no difficulty. It is a blessed and plain statement of truth. "Life and immortality" is the Figure *Hendiadys*, and means "Immortal life." The word rendered immortal is ἀφθαρσία (*aphtharsia*) *incorruptibility*. It is rendered *immortality* in Rom. ii. 7, and 2 Tim. i. 10; *incorruption*, 1 Cor. xv. 42, 50, 53, 54; and *sincerity* Eph. vi. 24 (marg. *incorruption*), and Titus ii. 7 (which is omitted by all the Critical Greek Texts). From 1 Cor. xv. it clearly refers to that state into which we are introduced by and at our *resurrection*. "Brought to light" means *to cause something to come into the light and thus become clear to all*.

Before this, all the world was in darkness. Part believed that *no one* had immortal life, and the other part believed that *every one* had. These two parties existed both among the Jews and the Gentiles. But, to the *Church of God* was revealed *the truth* that those who were saved and called by God's grace, "which was given us in Christ Jesus before the world began" are the possessors (in Christ) of immortal life. This is the good news brought to light and made known by the Gospel. This is, according to the teaching of Rom. vi. 23, "the gift of God" to as many as have been given to Christ (John xvii. 2).

Hence it is written that "this is the record, that God hath given to US eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12). Neither the Jews nor the Gentiles knew anything of this record until Christ brought it to light by the Gospel: and none know it now except as they have seen this great light.

J. S. We thank you for your very kind letter *re* 1 Pet. iii. 19, 20. We do not, however, see with you that this passage can be separated from 2 Pet. ii. 4 (and Jude 6). In 2 Pet. ii. 4 the sin of those angels is associated with the days of Noah, as in 1 Pet. iii. 19, 20. It is true that the words "cast them down to Tartarus" are not in 1 Pet. iii. There we have ἐν φυλακῇ (*en phulakē*) instead. But can this really make any difference? True in 2 Pet. ii. 5 the verb φυλάσσω (*phulassō*) is used. But while the verb means *to keep, or guard*, the noun (as in 1 Pet.) is *always used in a bad sense*. It occurs 46 times in the New Testament, and is rendered *prison* 35 times; *imprisonment* 2; *hold* 1; *ward* 1; *watch* 6; *cage* 1. This, we think, should settle the point. The question is: Can we, in the face of this fact, take the word in 1 Pet. iii. 19 in a *good* sense, when in every other place it is used in a *bad* sense? For our part we dare not do it.

And, further, we dare not take "spirits" as meaning other than *angels*, inasmuch as the word is *never* elsewhere used of men in any form or condition. Man *has* a spirit, but he *is not* a spirit. Moreover, we see good men marrying bad women, and *vice versa*, every day: but we see no race of violent monsters calling down the special judgment of God.

We quite agree that all this does not affect us who experimentally know and enjoy our position in Christ—the Mystery! But surely it concerns us to have a right understanding as to all that God has written for our learning.

G. C. (Glasgow). You ask "whether any important Theologian or writer endorses or agrees with *Things to Come*." We really cannot tell you, as it does not matter in the least whether they do or not. The all important question is—Does *Things to Come* agree with the Word of God, for there and there only "important writers" "spake as they were moved by the Holy Ghost."

J. S. E. (West Calder). The word "reconcile" in 2 Cor. v. 18-20, means *to restore to favour*. This is what God has already done, Himself, by Jesus Christ (v. 18). In the following verses we have the explanation of how and when this was done. It was while we were enemies (Rom. v. 10), where the word "atonement" (v. 11) is the same as that rendered reconciliation in v. 10. Omit the word "you" and "ye" from verse 20 and all becomes clear. God has done a work through Christ, by which HE can be just and yet the justifier of those who believe. He makes this known by His Word, and WE who believe enter into that restoration, and enjoy the peace which that faith gives. (Rom. v. 1, &c.)

E. E. L. (Salop). Hannah's vow is clearly defined in 1 Sam. i. 11. It was the vow of a Nazirite that she vowed for Samuel. This Nazirite vow ran its natural course and had its own termination; which was not in death, as in Lev. xxvii. 29.

J. A. (Lancaster). (i.) In Isa. lix. 19, the word is צָרָר (*Tsar*) *an adversary that oppresses*, from צָרָר (*tsarar*) *to press together, bind round; hence, to oppress, or distress, afflict*.

(ii.) As to 2 Pet. i. 10. From verse 5 they are exhorted to give diligence to do certain things. Then in verse 10 (having made a digression in v. 9) the exhortation to give diligence is renewed, and it is added that "in doing these things" (there is no "if" in the Greek) we shall not stumble, but confirm or make firm for ourselves that calling wherewith God has called us. The verb *to make* is in the present Infinite middle—and means *to make sure to ourselves, or for ourselves*. Not to make our election and calling sure, but to make ourselves sure.

(iii.) In Rom. viii. 29 "Foreknew" is not the same as "predestinate." The latter is based on the former; and the former is the ground of the latter. And yet this relation is only incidental to the language, for with God there can be no past, present, or future. It was necessary, in revealing these infinite verities to us, to use language which implies a succession of time.

J. A. K. (London). The little booklet you enclose for review, entitled *Revealed*, is all built on a wrong foundation, viz., that the word κατέχω (*katechō*) in 2 Thess. ii. 6, 7 means *to hold down*, so as to restrain: whereas, the use of the word on the opposite page (1 Thess. v. 21) proves that it means *to hold fast*. This is borne out by every other occurrence of the word.

The proofs of the author's interpretation is given by quotations from 22 sources of "primitive tradition" and history (p. 7) to show that it refers to Rome, Pagan and Papal.

We cannot therefore commend it as in any sense fulfilling its title "Revealed." What God has Himself revealed is given us in the Apocalypse to interpret the future to us, and not for us to interpret the past.

H. F. (Clapham Common). In 1 Tim. iv. 10 the title of "the living God" shows us in what manner He is

the Saviour or preserver "of all men." The "all" here must be "all," *without distinction*; not "all," *without exception*. CHRIST is the Saviour of His people (Matt. i. 21), GOD is their Preserver or Deliverer; for such is the meaning of the word as applied to Him. See Job vii. 20, Judges iii. 9, Neh. ix. 27, where it refers to temporal deliverance (as seen in Ps. cvii.); while Christ's Salvation is spiritual and eternal (John xvii.).

"INQUIRER." You have been misinformed as to Gen. i. 26, 27. The Hebrew is *tzelem*, *image*. Your friend has mistaken this, and read it as though it were *tzalmāveth*, which means *shadow*. *Tzelem* occurs 33 times, and is rendered *image* in all except Ps. xxxix. 6 ("vain show," marg., "image") and Dan. iii. 19 ("form").

D. M. (Burntisland). The different pronouns in Rom. vi. 3, and Gal. iii. 27, arise from the different standpoints assumed by the writer in relation to those whom he addressed.

(i.) Rom. vi. 3-12 is all in answer to the two questions of verses 1 and 2.

Our difficulties arise from reading subsequent tradition into the passage. We see the word "baptism," and we immediately think of baptism as we know it as practised to-day. But our answer to A. F. (page 20), shows that present day baptism was unknown in New Testament days. Then it was the continuation of John's baptism, which was, not in the name of the Trinity, but in the name of the Lord Jesus. See Acts ii. 38; viii. 16; x. 48; xix. 5. Even here, in Rom. vi. 3, it is the same. We cannot understand why Christians to-day are troubled about Rom. vi. 3, seeing they have not anything to do with such a baptism. It does not concern them in the least. The subject of Rom. vi. refers to quite a different matter. John's baptism was administered in the name of Him "who should come after him (John), that is, on Christ Jesus. When they (the people) heard (John) they were baptised in the name of the Lord Jesus" (Acts xix. 5). If it is Paul's act which is referred to (v. 5), then it brings him also in, as disobeying Matt. xxviii. 19, 20. In either case this was the baptism which "certain disciples" in Ephesus had received, and "as many as" (not all therefore) had *thus* been baptised were taught that He "who should come" had come; and had died. All such, therefore, had been baptised unto His death. They had "become united or grown together in the similitude of His death, so they would be also like Him in His resurrection" (v. 9).

Those who had been baptized into Christ as "about to come," are thus taught from the fact that He who came *had died, been buried, and was risen again*; that their baptism had not been lost, it was not in vain, they had become united to Him and, like Him, are reckoned as having died with Him, and now walk in a new kind of life, worthy to be made like Him in resurrection.

In this passage there is no teaching about what is called "Christian Baptism," because this latter is quite different: being in the name of the Trinity, and not in the name of the Lord Jesus.

The teaching concerns the writer, and "as many" of those to whom he wrote who had thus been baptized. If you have not been thus baptized, it clearly cannot concern you. If it be urged that being baptized in the *One Name* is the same as being baptized into the Triune Name, then language is useless for the purposes of Revelation, and the fundamental doctrine of the churches rests on a foundation which makes inspiration of none effect.

(ii.) As to 1 Cor. xi., the words "till He come" clearly show that it is only for the present day, and does not go beyond the rapture of 1 Thess. iv. The Supper was part of the Feast of the Passover, and for aught that is said in

1 Cor. xi. 25, 26, once a year would satisfy the observance. The passover had been up to that time observed in remembrance of the deliverance of Israel from Egypt's bondage. Henceforth the Passover was to be (the Lord said) "in remembrance of ME." After the words "as often as" there is a little particle in the Greek which it is impossible to translate. It is *an* and its presence, followed by the Subjunctive Mood, makes what is referred to hypothetical. "As often as (whenever ye do so) ye do show the Lord's death."

(iii.) Those who are written to in Eph. and Col. have all the same standing in Christ, however they may be addressed.

(iv.) Col. i. 5, 6. The Gospel is the good news of God's grace which had thus been preached and had reached them among others.

Paul was made a minister of that Gospel from the moment he was called (Col. i. 23). But he and others subsequently became ministers of the Mystery, which he calls "my Gospel."

(v.) We do not know where Gehenna is, but we are told that God is able to destroy both soul (*i.e.*, the living organism) and body in it.

(vi.) The "abyss" (Rom. x. 7) must be one of the names for the place of corruption, as that is where Christ was brought up again from among the dead.

(vii.) No one knows all that is "under the earth." The Bible reveals that there is such a region. Science denies this by saying there is neither "under" or "over," but that all is space.

(viii.) "One born out of due time" (1 Cor. xv. 8), is literally *an abortion*. What it means here is explained in the next verse.

HYMNS FOR CHRISTIAN CONFERENCES.

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CALIFORNIA.

The Rev. Walter W. Moses, of 35 Perry Street, San Francisco, has Volumes I.—IX., that were the property of a deceased Brother in Christ. Readers in U.S.A. may communicate with him as to their transference.

Mr. Moses would be glad to hear from readers of *Things to Come* in California, or on the Pacific coast.

Readers in U.S.A. are requested to note that Mr. Westall's address is Gardena, Los Angeles, California. Mr. Westall will be happy to receive names of Subscribers and their payments in American money, and transmit their orders in bulk to us.

BRIGHTON.

Mr. Wallace J. Mace, of 92 Hythe Road, Preston Park, with a few like-minded, would be glad to hear from others in sympathy with Dispensational Teaching, with the view of meeting together for mutual study and prayer.

ACKNOWLEDGMENTS

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THINGS TO COME.

No. 141.

MARCH, 1906.

Vol. XII. No. 3.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 15.)

VII. OUR RESPONSIBILITIES AS TO THE NEW NATURE.

OUR responsibilities as to the New nature are exactly the opposite to those as to the Old nature. Our first responsibility as to the Old nature was to reckon it as having died with Christ. So our first great responsibility as to the New nature is

1. TO RECKON OURSELVES ALIVE in a new species of life (Rom. vi. 11).

This New nature is life—New life, Spiritual life, Divine life, Eternal life (Rom. viii. 6).

And we are to reckon that we are now "alive," and living in this new life: *i.e.*, living on a new plane of life, unto, and for God; and that this life is "in Christ Jesus." Not in "Jesus Christ," as in the A.V. How the A.V. should ever have said "Jesus Christ" is incomprehensible; for there is no question at all of a Various Reading in the Greek.¹ It is plainly and indisputably "in Christ Jesus"; for the believer is never said to be "in Jesus." It is not in a dead Jesus, but in a risen and living "Christ" that we now stand.

And we are to "reckon" now, by faith (not by feeling), that we do really stand before God in this new species of life.

As long as we look at ourselves we shall never be able to "reckon" it; for we shall see no reason why He should ever have given us this wondrous "gift." We shall see no cause for it in anything that we have ever done.

If we are to carry out this reckoning we shall have to "believe God." In Eph. ii. 4-6 He has given us every encouragement so to do; for there He reminds us that it was while we were children of wrath and unable to think a good thought, or to do a good act, then it was that, "God, being rich in mercy, because of His great love where-with He loved us, even when we were dead ones in our trespasses, made us together alive in Christ: (by grace ye are saved), and raised us up together, and seated us together in the heavenlies in Christ Jesus: that he might show, in the ages to come, the surpassing riches of His grace in [His] kindness toward us in Christ Jesus: for by Grace ye [have been and] are saved through faith: and this [salvation is]

¹ There is a Various Reading as to the words "our Lord"; and they are omitted by all the Critical Greek Texts and the R.V. as being a later addition.

not of yourselves [for it is God's gift]: not of works, in order that no one should boast" (Eph. ii. 4-9).

If it is not by "works," then certainly it is not by *feeling*. It is only by the reckoning of faith that we can enter into, and enjoy, this precious declaration of an accomplished salvation.

But this leads us to another responsibility, which is given in the following verse (Eph. ii. 10).

"We are His workmanship, created in Christ Jesus unto good works, which God hath before prepared (marg.) that we should WALK in them." Therefore,

2. WE ARE TO WALK IN THIS NEW LIFE (Rom. vi. 4). The Greek here for "new," *καινότης* (*kainotes*) *newness*. It is from *καινός* (*kainos*) *new* (not as being young, or fresh, or recently made; which is *νέος* (*neos*); but, as being *new-made*, and different from what had been before; *new*, in the sense of coming in the place of what had formerly been. *Kainotes* occurs only in Rom. vi. 4 and vii. 6, but in each case the word is used in a different association or connection.

In Rom. vi. 4 it refers to our *walk* (and in vii. 6 to our *service*).

(1). As to our WALK, it is to be "in *newness* of life": *i.e.*, as living on a new and a different plane of life; no longer merely the physical life; but now, the *psychical* life. No longer the life as derived from the first Adam, but the life as derived from the last Adam, even Christ. A new sphere of life altogether. The former was of the earth, earthly: the latter is heavenly in its origin, its course, and its end. Our seat of Government¹ now is in Heaven, and our "walk" is to be governed by that heavenly government, and not by any authority having its origin on the earth. As we walk about in the world we are ever to think of and to remember that we are in it, but not of it; and, as all who walk are responsible to look and see where they are going, so we are to "look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20, 21): and this is to govern our walk.

(2). In Rom. vii. 6 this new sphere of life is used in connection with SERVICE:—"but now we were cleared [or discharged] from the law, having died to that in which we were held, so that we [are now privileged] to serve in newness of Spirit (*i.e.*, in the new sphere of the New nature), and not in the old² sphere of [the] letter [of the law]."

This tells us that our service is no longer to be governed by the "letter" of the law, but by its "spirit"; and our service is to spring from a new motive altogether; the other is old² and antiquated and out of date. Now it is to be not from duty, but from love; not from the observance of rules and regulations, but from delight: not from vows

¹ Phil. iii. 20, where the word rendered "conversation" is, in the Greek, *πολίτευμα* (*poiteuma*). This is the best rendering of the word. *Seat of Government* is much better than "citizenship" (R.V.), or *commonwealth* (R.V. marg.), or "conversation" (A.V.).

² Greek *παλαιότης* (*palaiotēs*), *antiquatedness*, occurs only here, and is rendered "oldness."

or pledges, but in perfect freedom of action; not as being bondservants, but as sons. A totally new sphere of service is brought to us with the New nature; and our responsibility henceforward is to serve God on this line and plane of service. Unless we are most watchful we shall find ourselves constantly dropping into the bondage of the antiquated letter, and acting in a servant-spirit instead of a sonship-spirit.

(3). But there is a third *walk* connected with this "newness," or new sphere, into which the New nature brings us; and that is in connection with WORSHIP.

It is spoken of in Gal. v. 25, and it follows on as an additional thought to living in this new spiritual sphere. It has to do with our walk and worship, as being "in Christ," and not according to the religious ordinances of the world.

"If we live [according] to [the] spirit, (or New nature), [according] to [this] spirit we should walk" (Gal. v. 25). That is to say, we, who have this New nature are to walk accordingly; and the verb rendered "walk" here is a different word from that we have had in Rom. vi. 4 and vii. 6. It is *στοιχέω* (*stoicheō*)¹ and it always means to walk according to religious rules and regulations; and has reference to outward religious rites, ordinances, and ceremonies.

The noun *στοιχείον* (*stoicheion*) occurs only in two of the seven Church Epistles, *viz.*: Galatians and Colossians, which are both corrective of Doctrinal errors, arising from being ignorant of the teaching of Romans and Ephesians respectively. It occurs twice in each Epistle (Gal. iv. 3, 9, and Col. ii. 8, 20). Three times out of the four it is associated with the word "world" (*κόσμος*, *cosmos*); and thus refers to what is outward and material, in contrast with, and opposition to, what is inward and spiritual.

The uncertainty as to its meaning, in both the A.V. and R.V., is shown by the inconsistent renderings. In the A.V., in Galatians, it is rendered "elements" in the text, and "rudiments" in the margin; while in Colossians it is "rudiments" in the text, and *elements* in the margin: The R.V. has the latter (the Colossian rendering of the A.V.) in all four passages.

The word refers to all that is outward in religious observance; all religious acts that have to do with the flesh, or the Old nature. So that the responsibility brought before us in Gal. v. 25 tells us that, as we are now living in the new sphere of life, so we are to walk *according to the new Spiritual nature*; and not to follow, or walk in, or according to, the outward religious ceremonialism of the world: neither as to Heathen institutions, or Jewish rites and meats, and drinks, and washings; days and months, and seasons, and years (Gal. iv. 10, 11; Col. ii. 16, 17; Rom. xiii. 1-9); or according to Babylonian traditions.

Thus there are three distinct responsibilities as to our *walk* according to the New nature: they are *Life*, *Service*, and *Worship*; and relate, respectively, to what is *Inward*, *Outward*, and *Upward*.

As to the sphere *within*, we are to *walk* according to the new sphere of life into which the New nature introduces us (Rom. vi. 4).

¹ It occurs five times, Acts xxi. 24, Rom. iv. 12, Gal. v. 25, vi. 16, Philip. iii. 16.

As to the sphere *without*, we are to *serve* according to the same newness of the spiritual or New nature (Rom. vii. 6).

As to the sphere *above*, we are to "worship God in (or, according to) spirit," and not according to the *religious* traditions and ordinances and commandments of men (Gal. v. 25, Col. ii. 20-22).

These are the same three spheres which are all summed up in Titus ii. 11-13; and these are the same three lessons which Grace teaches. For Grace not only brings us salvation, but it teaches us "that having denied ungodliness and worldly lusts (*i.e.*, all the products of the Old nature), we should live soberly, and righteously, and godly in this present world: looking for that blessed hope, even [the] glorious appearing of our great God and Saviour, Jesus Christ." Here we are taught how we are to live in our new sphere, or plane of life.

(1). As to *the world within*, our walk is to be "soberly." The Greek is *σωθρόνως* (*sōphronōs*), *with self-control* over all our desires, and a dignified constraint over all our members. This alone, and nothing short of this, is "Gospel Temperance." To limit this *self-control* to only that one of our desires which is created by thirst, is to miss the whole point of the injunction, and to leave all our other desires of the flesh, and of the mind, without restraint and without control; or, at any rate to act as though they may well so be left. But the greater includes the less. And true Gospel Temperance includes *self-control* over not only drinking, but over eating, dressing, reading, spending, saving, travelling, talking, sight-seeing, visiting, singing, &c.; and covers the whole ground of what is called "purity." It includes every department of our daily life; not only the coarse lusts of the flesh, but the refined desires of the mind; it covers not only what is unlawful, but what is lawful. It controls not only what is lawful, but what is expedient.

Man's perversion of "Temperance" is the result of walking according to the Flesh, and not according to spirit. It would control only *one* of our lusts and leave the door open to all the others. Money not spent in drink may be spent on immorality. Money saved in drinking may be lost in gambling. And thus the mere Ethical Reformer is only picking off a dead leaf or rotten fruit here and there, while what is wrong *lies at the root*. It is not Reformation that is needed, but Regeneration. A "reformed character" is far from being a saved sinner. Such work is good for the world to be engaged in: but it is not the work of the Church of God to labour to make reformed characters. A minister of the Gospel cannot engage in it without neglecting the higher, and only work for which he is commissioned.

No! The walk, according to the New nature, settles all such questions as these for the child of God, and includes the whole; while a walk, according to the flesh, is occupied with only a certain part of the whole.

As to the world within, therefore, our walk is to be *with self-control* in all things.

(2). As to *the world without*, our walk is to be *δικαίως* (*dikaiōs*) *righteously*. And this, not for righteousness, but

² ἀρνῆσάμενος (*arnēsamenos*), 1st Aorist participle middle.

³ "Christ Jesus," according to Lachmann, Tregelles.

from righteousness. Not because it is required by the laws and commandments of men, but because it is the desire of the New nature. Not from a sense of duty, but from the power of love. Not as servants, but as sons. Not as compelled by pledges, or badges, or vows, but as constrained by the Divine nature within to walk righteously as to the world without.

(3). As to *the world above*, our walk is to be "Godly"; *i.e.*, it is to have God for its one and only object. It will consist, therefore, not in the ordinances and ceremonies of man's religious traditions, but in the activities of the New nature. In a word, it is Christ only, in place of all that goes by the name of Religion. It is Christ, and not even the "Christian Religion," as being one of many other religions; but Christ, or true Christianity.

Thus, and thus only shall we fulfil this responsibility as to our New nature, and be of those "who [according] to spirit (or the New nature), worship (or serve) God; and glory in Christ Jesus; and have no confidence in the flesh" (Philip. iii. 3).

The third responsibility we must leave till our next paper, which will be followed by the final paper on certain practical conclusions, which will close the series.

CHRISTIAN FELLOWSHIP.

FUNDAMENTALS AND CONSEQUENCES.

IT will answer the letters of many correspondents if we give rather copious extracts from a letter addressed by a beloved brother in Christ to the church of his ministry a few months ago.

The "Fundamentals" we will give in his own language; but the "Consequences" we will use with our own additions.

Speaking of Church Standing, he says on Fundamentals:

"I. WE UNDERSTAND THAT FELLOWSHIP IN HIS CHURCH CHRIST HAS MADE OPEN TO ALL BELIEVERS (John xiii. 35). Separation is commanded (2 Cor. vi. 14-18): but it is separation from the *world*, not separation from *fellow-disciples*; with the single exception of disciples guilty of certain defined sins (1 Cor. v. 9-13). Christ's acceptance of us is the imperative reason for our acceptance of our brother. 'Wherefore receive ye one another, even as Christ also received you, to the glory of God' (Rom. xv. 7). Him whom God has received, the Church must receive (Rom. xiv. 3). Thus we endorse the spirit of John Wesley's words:—'Is a man a believer in Jesus Christ, and is his life suitable to his profession?—are not only the *main* but the *sole* inquiries I make in order to his admission into our Society.' In the admirable words of A. N. Groves: 'Life, not light, is the term of communion.'

"II. WE UNDERSTAND THAT ALL PARTY SPIRIT, EITHER IN A LOCAL ASSEMBLY OR IN THE UNIVERSAL CHURCH, IS DISPLEASING TO GOD (1 Cor. i. 10-13). Factions are inevitable. 'For there must also be factions among you, that they which are approved may be made manifest among you' (1 Cor. xi. 19). But factions are not thereby justified. 'Now the works of the flesh are manifest, which are these, fornication, . . . factions, divisions, parties, . . . and such like; of the which I forewarn you . . . that they which practise such things shall not inherit the kingdom of God' (Gal. v. 21). Division is the fruit of somebody's disobedience; for if all adhered to the mind of Christ, as revealed in the Scriptures, divisions would be impossible. 'Fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vain glory. . . . Have this mind in you, which was also in Christ Jesus' (Phil. ii. 2-5).

"III. WE UNDERSTAND THAT EVEN GRAVE DIFFERENCES IN DOCTRINE ARE TO BE SUBORDINATED TO CHRISTIAN LOVE (Rom. xiv. 1-13). False doctrine within the Church of God has risen to a fearful height: nevertheless, in dealing with it, we may not go beyond the Scriptures. 'Him that is weak in the faith receive. . . . For God hath received him' (Rom. xiv. 1, 3). Conversion is the compelling reason for communion. Fellowship with a brother in error is not fellowship with his *sin*, but with his *life in Christ*; we do not hold communion with his *weakness*, but with his *faith*. The Church is God's convalescent home (Heb. xii. 12, 13): supreme forbearance is thus required, not for the laxity of indifference, but for the catholicity of love. Differences of judgment on Scripture must be met, not by excommunication (as in 3 John 9, 10), but by instruction (Acts xviii. 26), longsuffering (2 Tim. ii. 24, 25), and humility (1 Cor. viii. 2; 2 Tim. iv. 2; Heb. iii. 12-13; 1 Thess. v. 11; Eph. iv. 1-3).

Of the "Consequences," we will give two.

"1. WE ARE TO LOOK WITH SORROW, NOT WITH SCORN, ON THE DIVIDED CHURCH. Growth in love will increase our pain over thousands of dear souls who seem to rejoice in schism. In the memorable words of Maeterlinck: 'The greater our love may be, the greater the surface that we expose to majestic sorrow.' Let us beware of falling into an attitude of angry protest and impotent uncharity (Eph. vi. 24, Gal. iii. 28).

"2. GOD HAS LIBERATED US FROM THE THRALDOM OF SECT IN ORDER THAT WE MAY LOVE ALL IN CHRIST. Daily recollect, I beseech you, how rapidly we are nearing 'that all-reconciling world where Luther and Zwingle are well agreed.' We would say, with Whitefield: 'I wish all names among the Saints of God were swallowed up in that one of Christian. Are you Christ's? If so, I love you with all my heart' (Acts xi. 26, 1 Pet. iv. 16). He is most Godlike who never abandons truth, yet also never abandons love. 'God is love; and he that dwelleth in love, dwelleth in God' (1 John iv. 16)."

But some of our readers will ask: Are there to be no limitations as to our fellowship? No tests as to union in worship and service?

Our answer is that the one fundamental condition of being fellow-members of the one Spiritual Body of Christ covers all others.

A realisation of this will make us "Inclusives." We hear a great deal about "exclusive," and "close," and "open"; but if we know more of our *joint* Union in Christ, all such terms will be merged in "Inclusives."

We are being, even now, "builded together for an habitation of God through the Spirit."

If there be a Porch to this Building, then it is supported by Two Pillars, as was the Porch to the Temple of God of old; "Jachin" and "Boaz" were the names of these Pillars.

The former meaning, "*He shall establish.*"

The latter meaning, "*In it is strength.*"

We may apply the illustration to the two pillars by which we enter into the enjoyment of this fellowship. The words "He" and "It" sufficiently indicate

THE LIVING WORD,

the Lord Jesus Christ, and

THE WRITTEN WORD,

the Scriptures of truth.

If we are one in welcoming all the claims of these two, then we can unite in a third; the only other form of service which Scripture gives to us in connection with the other two—

THE PREACHED WORD.

If we are at one in holding the Headship of Christ, as Head over all things to His Church (Eph. i.).

And if we are at one in holding the supremacy of the Word, as being the Word of God and not of man.

Then all beside is merely a question of "views," more or less tinged by our mutual weakness, infirmity, and ignorance (only knowing as we do "in part").

These infirmities call for, and demand, in each one of the members of the one Body

"All lowliness
And meekness,
With long-suffering,
Forbearing one another in love."

With these, and all these, and with only these, will we be able to KEEP the unity of the Spirit "which God has MADE in Christ."

Papers on the Psalm-Titles.

(Continued from page 6.)

THE FIRST OCCURRENCES OF "SELAH."

IT will be too tedious for our readers to take them all through the 74 Selahs, and give an article on each one. This would take some years. We propose, however, to give the first occurrence, as a specimen of the manner in which all the others will be dealt with; and because the first occurrence of a word or an expression is always the key to its meaning and usage in all its subsequent occurrences in the Word of God.

Having given the first, we shall (the Lord willing) include all the others (which are ready in M.S.) in our complete work on the Psalm-Titles.

We propose, however, to give, later on, some papers on *The Songs of Degrees*, to include which the complete work will be held over.

THE FIRST SELAH.

Psalm iii. 2, 4.

In this Psalm we have *three Selahs*.

- (1) Between verses 2 and 3.
- (2) Between verses 4 and 5.
- (3) Between verse 8 and iv. 1.

The *first* occurrence of *Selah* must necessarily be full of instruction, as being the key to the whole. It presents us with a *contrast*; and connects, what man falsely says, with what is the real fact.

2. "Many there be that say of me*
'There is no help for him in God.'

SELAH.

3. **But Thou, O Jehovah, art a Shield about me,
My glory, and the lifter up of my head."**

Here the contrast stands out sharply and clearly. Man, being a creature of God, knows God (*Elohim*) only as the Creator: he knows not Jehovah.

But David knew God as his Covenant LORD: and turns to Him as Jehovah, as did Jehoshaphat in a later day (2 Chron. xviii. 31). This Psalm has a historical title. "When he fled from Absalom his son." The history is recorded in 2 Sam. xv.—xviii.; and this is exactly what

* Heb., *my soul*.

his many adversaries did say:—"The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah hath delivered the kingdom into the hand of Absalom thy son" (2 Sam. xvi. 8).

The *Selah*, here, contrasts the *Jehovah* of verse 3 with the *Elohim* of verse 2.

"**But Thou**" emphasizes the blessed fact that, in spite of all they might say, Jehovah was his Shield, and would restore him and his kingdom, and in due time lift up his head.

This would not have been half so impressive without the *Selah*, which bids us connect and contrast the true fact with the false assertion.

THE SECOND SELAH.

The *second Selah* occurs between verses 4 and 5, and is meant to convey the same precious truth as is contained in Phil. iv. 6, viz., that when we have made known our requests to God, His peace will be enjoyed in our heart, and will "keep" us from being full of care.

"Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And God's peace (which passeth all understanding) shall keep your hearts and minds, through Jesus Christ."

The peace that must reign in the presence of Him who seeth the end from the beginning must be wonderful indeed, and perfect. It is just this very fact, that we do not see beyond the present moment, which fills us with care, and prevents us from enjoying the keeping power of that Divine and perfect peace.

Now, see how we are called to learn this same lesson as it is taught in David's experience.

4. "I cried unto Jehovah with my voice,
And He heard me out of His holy mountain.

SELAH.

5. I laid me down and slept;
I awaked; for Jehovah sustained me."

Yes, in that terrible night of his flight from Jerusalem, David could lay him down and sleep. True he was awake out of it by the tidings sent from Hushai by Jonathan and Ahimaaz, the sons of Abiather, who said, "Arise, and pass quickly over the water (Jordan). . . . Then David arose, and all the people that were with him, and they passed over Jordan, and by the morning light there lacked not one of them that was not gone over Jordan" (2 Sam. xvii. 21, 22).

David's trust in Jehovah is seen in 2 Sam. xv. 25; xvi. 12. It was all the affair of a night (2 Sam. xvii. 1), but David slept in peace, his heart and mind "kept by the peace of God," to whom he had cried; and by whom he was answered and sustained.

THE THIRD SELAH.

The *third Selah* occurs at the end of the Psalm, between verse 8 and Ps. iv. 1. It thus *connects* the two Psalms, and tells us that they both refer to the same circumstances, viz., to the time "when David fled from Absalom his son."

It gives us, in Ps. iv. 1, the words of the cry in Ps. iii. 4;

and (in iv. 2) it connects the lies of the adversaries in iii. 1, 2.

Selah here, at the end of Psalm iii., gives us the first example of this usage.

Indeed, in this first Psalm in which the word occurs, we have the three chief uses to which it is put (1) *contrast*, (2) *additional* and consequent truth and teaching, and (3) a literary *connecting link*.

This literary connection is again seen in iv. 8, where we have the same reference to that terrible *night* in David's experience (2 Sam. xvii. 1). It is not merely "an evening Psalm," as it has been called. It is far more than that. It finds its place in David's history, and is linked on to that night when he fled from Absalom, and Absalom said, "I will arise and pursue after David this night." It is thus connected with events which took place at least 1020 years B.C. These events, and these alone, satisfy it and explain it.

It is "concerning Inheritances" (*Nehiloth**); or *the Great Inheritance*.† David's Inheritance was in jeopardy. His "glory" was in danger of ceasing; his "crown" of being profaned; and his "throne" of being cast down to the ground (Ps. lxxxix. 39, 44).

This leads us up to

Psalm iv.,

in which we have *two Selahs*.

- (1) The first between verses 2 and 3.
- (2) The second between verses 4 and 5.

THE FOURTH SELAH.

The *first Selah* of Ps. iv. shows that, in spite of all the vain lies of those who would turn his glory into shame (v. 2), and cast his crown and his throne to the ground, Jehovah, his God, would hear him when he called unto Him, because he had found favour in the eyes of Jehovah. All depended on His grace and favour. This was his support in that time of trouble. See 2 Sam. xv. 25: "Carry back the ark of God into the city: if I shall find favour in the eyes of Jehovah, He will bring me again, and shew me both it and His habitation." This was the note of praise also in another deliverance, "He delivered me, because He had a favour unto me" (2 Sam. xxii. 20); "He delivered me because He delighted in me" (Ps. xviii. 19).

This is exactly what is emphasized by this first *Selah* of this Psalm:

2. "O ye sons of men, how long will ye turn my glory into shame?
[How long] will ye love vanity,
[How long will ye] seek after lies.

SELAH.

3. But know ye, that Jehovah hath set apart him that is godly unto Himself:
Jehovah will hear when I call unto Him."

When he heard the cursing of Shimei, as he fled from the city, he said: "Let him curse; for Jehovah hath bidden him. It may be that Jehovah will look on my

affliction, and that Jehovah will requite me good for his cursing this day" (2 Sam. xvi. 11, 12).

THE FIFTH SELAH.

The second *Selah* of Ps. iv. occurs between verses 4 and 5: and, coming here, it points to the true structure of this Psalm. In verse 1, and again in verses 6-8, we have *Prayer*, or David's address to Jehovah. The four verses which form the middle part of the Psalm are addressed specifically to the "sons of men." The former two (vv. 2, 3) are at once seen to be *Expostulation*; and the latter two (vv. 4, 5) *Exhortation*.

This may be better exhibited by the Structure:

THE STRUCTURE.

Psalm iv.

- A | 1. Prayer.
B | 2, 3. Expostulation. *Selah*.
B | 4, 5. Exhortation. *Selah*.
A | 6-8. Prayer.

Now we are in a position to note that the first *Selah* occurs in the middle of B, connecting verses 2 and 3. And that the second *Selah* occurs in the middle of B, connecting verses 4 and 5.

We have already considered the force of the first *Selah*, and seen that it is meant to emphasize the *Expostulation*, by *contrasting* Jehovah's favour with man's disfavour.

The second *Selah* is now seen to be *Synthetic*, and is used to emphasize the *Exhortation*.

The first part of the Exhortation which precedes the *Selah* is directed to the sin of "the sons of men" against David. These "sons of men" were (1) to "tremble," and (2) to consider themselves, and (3) to hold their tongues.

The *Selah* conducts us to a much more important part of the Exhortation, viz., their *duty* to God. The putting away of their sin by offering the sacrifices required by a righteous law, which would give them also a title to trust in Jehovah.

Now look at the two verses, and see the force of the *Selah* which connects them and teaches this important lesson.

4. "Stand in awe, and sin not:
Reflect [on Jehovah's favour to me] in your heart,
upon your bed, and be silent.

SELAH.

5. Offer the sacrifices of righteousness,
And put your trust in Jehovah."

Thus these two *Selahs* of Psalm iv. point us to the true structure of the Psalm; and the Structure, in turn, gives us the scope and the correct meaning and interpretation of the words.

We have already considered a further lesson conveyed by this fourth Psalm, in the *sub*-scription, which in our Bibles stand at present as part of the *super*-scription of Psalm v. We have seen under the word *Nehiloth* that it is "concerning Inheritances;" or, *the Great Inheritance*.

* See under this title March, 1905.

† If we take this as the plural of majesty.

¹ March, 1905. Vol. xi., p. 26.

Contributed Articles.

THE HIDDEN MANNA.

"And hungry souls there are, that find and eat God's Manna day by day."

COWPER sings that Israel of old not only had a view of Sinai in a blaze, but learnt the Gospel too; that types and shadows were a glass in which they saw a Saviour's face.

The bulk of The People, however, who came out of Egypt, never lived in the Abrahamic tradition; neither do they seem to have possessed Faith, nor a clear perception to behold the Vision of the Messianic Prince, and that Life which He could give in "the world to come" (Heb. ii. 5; vi. 5).

Some time ago, while considering the passage of The Jordan, as recorded in the Book of Joshua, the attention of the writer was focussed upon Num. xxvi. 64, 65: "But among these there was not a man of them that were numbered by Moses and Aaron the priest: who numbered the Children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb, the Son of Jephunneh, and Joshua, the Son of Nun."

What was it, may be asked, that rendered this old generation of Israel unfit to pass through the River of Death into the new inheritance? A reply to which may suitably be made, based on Heb. iii. 17-19, that "unbelief" was the essential cause of the lamentable failure.

The People violated the first principles of Faith; for "Faith is the subsisting upon things hoped for, the being certainly persuaded of things not seen."

The history of Israel in the Wilderness proves that the People were devoid of all subjective (*spiritual*) capacity.

They hankered after the old and deathly environment of Egypt; they sowed to the flesh, and of the flesh they reaped corruption.

They had no reverent fear of Jehovah before their eyes. The People were evidently dead to the Promises made unto Abraham, and had no pleasure in the covenants made unto him and to his seed.

Moses had been instructed into the Mysteries on the Holy Mount; probably the Elders too; for they had seen "the Glory of the God of Israel," and the place where he stood. Yet we note with amazement that, when Moses had pitched the Tabernacle "without the camp, afar off from the camp," none stood by him save "his servant Joshua." It is interesting to observe that in Heb. xi. 29, the chapter of Faith, the wilderness life of Israel is omitted.

We cannot be wrong in assuming that the People knew their national traditions, that they had heard the chroniclers relate the careers of Abraham, Isaac, and Jacob, together with the great and precious promises made unto them and to their seed.

As "like begets like," however, we may trace their national character back to those ancestors as rehearsed in Gen. xlix. 3-27. Herein we are presented with their

persistent hatred toward their brother; we read how they rejected him and sold him. A great famine is recorded; also how this brother, though *they knew him not*, sustained their lives.

Israel beheld signs and wonders; daily, too, they saw the cloud of Glory overshadowing the Holiest Place. They had eyes, but they saw not; ears had they, but they heard not; neither does it appear that the People ever possessed any intelligent impression concerning *the hidden things within the veils*.

Evidently they were not "men of desire"; their soul never panted after God.

The explanation of this state of callous indifference is summed up in Ps. lxxviii.

Truly *then*, as *to-day*, in the world of religionism, the "worst of all evils is the lack of Desire."

This second generation of Israel were numb to the history of Abraham and the patriarchs; nor were they either persuaded or animated by the bones of Joseph (Gen. l. 24, 25; Ex. xiii. 19; Jos. xxiv. 32; Heb. xi. 22).

At a much later period the Nation refused to hear Moses and the prophets; neither were they persuaded *though one rose from the dead*.

Moses had been initiated into the holy mysteries; and we may conclude that he was never backward in imparting *hidden Truth and Spiritual instruction* to a hearing ear and a believing heart.

It was his custom to preach "*Life and Death*" (Deut. xxx. 15-20).

Thus we are brought to the pith of the question already asked. And of that generation it might be truly said, as it was of another long afterwards, "There standeth one among you whom ye know not."

The Abrahamic People had no thought, no consciousness, concerning Abraham's citizenship in Heaven; of that hidden City and State whose builder and Maker is God.

Israel ought to have known, as an elect few always did, that the Law was an Instruction to convince the thoughtful and devout of their natural corruption and inability. It was to be a standard by which moral and Spiritual measurements might be taken of Self.

It would seem as if Israel regarded the Law as being a political and moral code, and nothing more.

Thus their relationship to it became only ethical and animal; this latter nature ruling *in them* instead of the MAN in them ruling *it*.

By the Law the Man should have learnt to reckon himself dead. That, as the animal, the natural and corruptible, is necessarily incapable of fulfilling the sweet and beautiful Law of the Higher Kingdom, therefore, he, the Man, was to be done with it. It was to degenerate and die, and be buried in the billowy waters of death.

Had they not all passed through the Sea? Had they not been baptised into Moses in the cloud and in the Sea? Yes, truly; but Israel's gaze was always upon the things seen and temporal.

They had good tidings preached unto them, even as Christendom to-day, "but the word of hearing did not profit them, because they were not united by Faith with them that heard" (Ps. lxxviii. 8. 18, 37).

The nation was numb and torpid to God's purposes concerning it:

Their ideal was a perfecting of the flesh.

In the animal such is perfectly right: in the Man, to whom the Law has become an Instruction, perfectly wrong.

They aimed at the Law, instead of making the Law an instruction and a discipline to bring them to God. "But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba."

The people were addicted to denominational religionism, accompanied by feast days, solemn assemblies, much music, and singing.

Let us read carefully, verse by verse, the *fifth chapter of Amos*.

Let us compare it, as we proceed, with the moral, religious, and commercial life of so-called "Christian England."

Every word of this solemn chapter is so literally true of our present national life, that it is difficult to believe that similar causes are not at work, and that such will not in due course produce similar results in some national disaster.

As Israel and Judah rested in the Law, instead of going through it to God, so now the "Christian religion" (it is termed *heathenism* in Amos ix. 12) rests placidly on the doctrine of "believing," instead of fulfilling "the Law of Christ" (Gal. vi. 2; 1 John iv. 21; John xiii. 34).

The enlightened Christian knows that he is no longer under the Law of Moses; but he ought to know that he is under a law of God, for he is under "Christ's Law" (1 Cor. ix. 20, 21).

To avoid the enmity, the present day creed is "*only believe*." *Only*: there is to be no anxiety, or repentance; such would make active the enmity, produce grief and pain. Such would remind the man, the sinner, that "whatsoever he soweth *that* shall he also reap."

The fifth chapter of Amos is founded on the fact that Israel *believed*. It was *only* that, and no more.

The majority of English Protestants *believe*, but we see no great change of character, not even, alas, in many *members and communicants*.

Dear reader, Religion is a very popular thing, the world loves it, and thus the things of God are being constantly brought under the patronage of the Devil.

We are not saved by Faith, but by Christ, through or by *the agency of Faith*.

It is not to stand still and believe, and *never go to Christ*.

It is by going up to Him, The Door, and entering in, leaving outside the old man and his deeds, natural and animal, that we receive our Eternal Life, with a Righteousness that is Divine, begun in the Now, continued in us through the energy of the Eternal Spirit, to be perfected in the Hereafter.

"Whosoever will be a friend of the world maketh himself an enemy of God." The Word replies to our introductory question, "Israel doth not comprehend, My people doth not consider"; "for they are a nation void of counsel, and there is no understanding in them. Oh, that they were wise, that they understood this, that they would consider their latter end!"

So the People of that generation entered not in because of unbelief.

Now let us examine, more analytically, the causes which operated to frustrate the entering in of the People; also with regard to Joshua and Caleb, as to the grounds upon which they were permitted to enter into that Land of Rest.

The People had been delivered out of Egypt, and from the power of Satan's King, under the blood of the slain Lamb.

They journeyed through the wilderness guided by the Ark of the Covenant and the Cloudy Pillar. Nevertheless, they murmured against Moses and Aaron; they longed for the "flesh-pots" of Egypt (Ex. xvi. 2-4).

By a wonderful exhibition of Grace, the Lord replied to their ungrateful complaints by "raining down bread from heaven." It was *the gift of God*. This gift itself became the test whereby the truly heathenistic heart of Israel was revealed. They refused to see Him, their Sustainer, *who was invisible*. HE was their LIFE; as it is written, "It is no vain thing for you; because it is your Life" (Deut. xxxii. 47). "For He is thy LIFE, and the length of thy days."

We truly wonder how it was that the People failed to perceive, amid such signs and wonders and proofs of love and care, "the invisible things of Him . . . His power and Godhead."

They altogether failed to take to heart what Moses would have had them learn: "He humbled thee, and suffered thee to hunger, and fed thee with Manna which thou knewest not, neither did thy fathers know: that He might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live" (see Ps. cxxx. 5; Rom. x. 17; 2 Cor. v. 19; 1 John ii. 5).

These things contain an important lesson for us to-day. Their application is pointed. A national apostasy is now moving forward (2 John 9, R.V.) along lines very similar to those which hindered the second generation from entering the Promised Land; and which, in the fifth generation, caused Israel to be set aside, the natural branches being broken off because they refused to see Him, their true Prophet, and refused to eat of the Manna that came down from Heaven.

In Heb. ix. 4 mention is made of "the Ark of the Covenant overlaid round about with gold, wherein was (*is*) a golden pot holding the Manna" (see Ex. xvi. 33, 34).

This statement has an important bearing upon our subject, *The Hidden Manna*.

It is additional information of an interesting character.

Gold is recognised as being a type of that which is Divinely excellent and glorious.

The "omer-ful of Manna" was encased in gold; moreover, this golden pot was laid up in a hidden manner within that coffer which represented Christ, and proclaimed Him to be the antitypical Mercy Seat (Rom. iii. 24, 25; Heb. ix. 5), the True Propitiation and Life Giver. For the Manna was to be the life of Israel, whom it preserved after a natural manner until the People "came to a land inhabited (*i.e.*, cultivated and sustaining, when the Manna would no longer

be necessary); they did eat Manna until they came unto the borders of the land of Canaan."

"Now, an omer is the tenth part of an ephah" (v. 36).

Why is this apparently trivial comment made here? It is a "pure word" given by the inspiration of God, and is for our learning (Ps. xii. 6; Prov. xxx. 5). It is the Divine commentary on Ex. xvi. 36. The Manna was certainly (as taken from the ground and eaten by the merely soulish or natural man) his life.

Through unbelief, however religious that may be, that "bread from heaven" could exercise in their carnal nature no additional potentiality; it was powerless to carry the merely natural man through Death into the Promised Land of Rest (John iii. 3-6; i. 13).

The People had experienced religious ceremonies, with external ritual, since the Exodus; but, evidently enough, the nation had not obtained any inherent or psychological faculty thereby, nor secured to itself, and its members, a *New Nature*.

A Natural organism is born into the Natural world by Natural processes through the laws of Flesh, by which it acquires Natural habits and characteristics.

So, as the Lord said, "That which is born out of the flesh is flesh."

On the other hand a Spiritual organism is born into the Spiritual world by Spiritual processes by the laws of Spirit, and acquires Spiritual habits and characteristics.

Hence the Lord said, "That which is born out of the Spirit is Spirit."

So profound is the change that must take place in the human being to have Eternal Life that the Scripture speaks of it in the terms of a "NEW CREATION" (Gal. vi. 15; 2 Cor. v. 17; 1 Pet. i. 23, with v. 3).

The law of "Conformity to Type" is the gulf that separates the Natural from the Spiritual. This Law prohibits Natural Life from ever passing into Christ Life (1 Cor. xv. 47-50): for every generic life-seed is endowed with its distinctive and artistic type or pattern, and "to each seed a body of its own."

In like manner the true believer obtains through Christ's resurrection, with its "Newness of Life," the privilege of being conformed to the New Type of human-kind, even to that of God's glorious Son.

Now to return to verse 36: "an omer is the tenth part." The number ten is significant of *completeness*.

Thus, the "omer-ful of Manna" within the *golden* pot signified how completely was the Life hidden within the vail, *i.e.*, in Heaven itself.

To the Jews our Lord Himself said, "This (*i.e.*, I myself,) is the Bread that cometh down out of Heaven, that a man may eat thereof and not die."

We believe that in John vi. may be found the key which not only explains the failure of Israel to obtain possession of Canaan (their carcasses falling in the wilderness), but similarly will explain the solemn truth that "many," vast numbers, throughout a de-Christianised Christendom taking their stand upon unauthorised ritual inventions, and priests trading upon the *false insignia* of out-of-date priesthoods, have neither part nor lot in the things of God and of His Christ. Such know *Him* not, nor the *Power* of His

resurrection, nor the fellowship of His sufferings, not having become *conformable to His death* (Philip. iii. 8-11).

Our Lord affirms that the "fathers did eat (*φάγω, phagō*), the Manna in the wilderness, and they died"; on the contrary, "as the Living Father sent Me, and I live because of the Father; SO he that eateth (*τρώγω, trōgō*), Me, he also shall live because of Me." And in verse 58, "Not as the fathers did eat (*phagō*), and died; he that eateth (*trōgō*), *this* bread shall live for ever."

"The fathers" ate after a certain manner, and failed to enter into Canaan (by, as it were, resurrection; see Josh. iv. 2-10). Joshua and Caleb, Moses and Aaron, also ate of the Manna, yet they obtained some hidden and truly spiritual energy which enabled them to enter in and take possession.*

The verb *φάγω, phagō*, like the Latin *edo*, means generally *to eat; consume, eat up*. On the other hand, the force of *τρώγω, trōgō*, lies in the fact that it means *to feed*, and implies the *object*, rather than the *act*, of mere eating. *Phagō* therefore refers more properly to a *carnal eating*, while *Trogō* refers to a *spiritual feeding*.

Thus the words are full of meaning to the enlightened conscience.

It is written, "So the People sat down to eat (*phagō*) and drink, and rose up to play."

The People saw nothing in the Manna but an objective article of food. External religionism, along with "the meat that perisheth," was sufficient for them. They sowed to the flesh, and of the flesh reaped corruption (Heb. iv. 1).

There is nothing new under the Sun. As Israel of old, so to-day in our religious "places of worship," we fear too many "take and eat" (*phagō*), forgetful that they must—if Christ, the Living Bread, is to be a *quickening spirit within*—feed (*trōgō*) upon Him *in their heart and spirit*.

It was LIFE, eternal Life, that the Israelite required *then*, as we do *now*. "It is no vain thing for you; because He is your LIFE" (Lev. xviii. 5; Deut. xxx. 14, 15, 20; xxxii. 47).

Nature and natural food cannot bestow this Gift. It is beyond the limits of all natural law; by such it is forbidden.

The organic constitution of the human soul also forbids it.

Outside these limits there is a *great gulf* † which separates the natural world from the heavenly and spiritual sphere.

* Aaron and Moses each died in his official capacity; and *judicially*. Israel *again* at Kadesh, and *again* in rebellion! (Num. xx). Aaron and Moses appealed to Jehovah. They, however, *failed* in their mediatorial vocation at this time. Their sin became an *official* offence. In their respective *vocations*, therefore, they died; and *so* judicially.

On this occasion the People escaped all punishment! The reason being that it fell on their two representative sin-bearers, who were thus "stricken for their transgressions," and who dispensationally bore "the iniquity of them all" (see Ps. cvi. 32). They both died an *obedient* death with regard to its antitypical significance.

† This gulf is what is known as the law of *Conformity to Type*. The Adamic race belongs to the Genus *Homo*; Species, *natural and corruptible*. The New Man, through Resurrection, is the first-born of a new species of the Genus *Homo*, a spiritual and incorruptible one. The gulf is impassable; there being no transmutation of Species. Distinctive Life is begotten only from its own distinctive seed (1 Pet. i. 23), a scientific truth, enunciated (*circa* A.D. 60) by a fisherman!

The transmission of the same type, or pattern, is provided for in the nature and order of pro-creation. No creature can beget an offspring of a natural order or Genus different from that within which it itself was begotten and brought forth: "all after his (or their) kind" (Gen. i. 11, 12, 21, 24, 25; 1 Cor. xv. 38).

This gulf cannot be bridged except from the higher or celestial side.

Man from his lower platform cannot do so, for he works only through natural laws, which can give him no certain hope, or footing, in that heavenly or rather super-celestial world (Eph. i. 3; ii. 6; iii. 10). To that other world the natural man is therefore DEAD, and if left to himself must for ever remain so, through his fall and failure, as regards the laws of Eternal Rightness, through tresspasses and sin.

Why, then, were "most of them overthrown in the wilderness?" And how do they thus become as an example to us?

Because the People did not eat of *The Hidden Manna*.

As we know, the golden pot containing the omer-ful of Manna was concealed within the veil, in identity with that which represented Christ in Glory.

We may, I take it, suppose that all Israel knew of it being therein. But none of them thought upon that mysterious Manna hidden away in the Holiest Place. They lived careless and wasteful lives, they did not read, mark, or learn and *inwardly digest concerning the "good tidings"* (Heb. iv. 2),* which were published to them, viz., the Promise of Rest.

"But the word of hearing (*i.e.*, the good tidings published) did not profit them, not being mixed with Faith in those who heard."†

We desire to apply this history of Israel to ourselves, and especially so to the "mixed multitude" of the so-called *churches*, that we may be encouraged to follow the steps of the Divine Israelite who "lived by the Father;" that we, too, may live by Him, being kept in daily union with Christ our Head; and our inner man (2 Cor. iv. 16, Col. iii. 10) daily renewed by feeding upon the Glorified Man in Heaven.

We are not to seek our enjoyments from earthly sources, having our minds set upon "earthly things," which bring perdition; "for our seat of government is in Heaven."

The body is to be like to its Head in nature and character—type must answer to type. Our *standing* being "in Christ" hidden in Heaven; our daily *state* must accord therewith: the New Nature, the Resurrection organism *in potentiâ*, must live in conformity with its Risen Head.

And, reckoning ourselves *so*, we must *logically* (Rom. xii. 1, 2, Greek) live day by day through a continuous renewal of spiritual energy. This is imparted according as the measure of our walk is watchful and correspondent with our Heavenly environment, which is *Christ* "our Life."

Our daily *state* ought to accord with our blessed *condition* in HIM.

* In ch. iii. 6 we are introduced to "Christ as a Son over *God's House*; which *House* are we." Then in ch. iv. 3 the apostle explains that "we which have believed do enter into *that Rest*:" (Compare Ruth; Jer. vi. 16; Matt. xi. 28, 29).

† The interpretation of this sentence seems to be that the people, having received the "good tidings," did not mingle it with Faith, and thus digest and turn it into nourishment. Thus they could not become united with those who did so mingle the hearing of the Gospel with Faith. For Faith is that Divine Cordial which renders effective and assimilative, for Eternal sustenance, the Bread that cometh down from Heaven.

Paul and Barnabas at Antioch urged the devout "to continue, or persist, in the Grace of God" (see also Col. i. 23; iv. 2; *et alia*).

Our Lord Himself emphasizes the necessity of "*abiding in Him*," in order that there may be no interruption of the flow of those spiritual energies which alone can keep the new spirit or nature quickened in its fulness.

It is thus alone that saints maintain the peace that passeth understanding, with the fulness of Life which gives unbroken fellowship and victory.

No need, therefore, to talk about "deepening the spiritual life," or of seeking for "the higher life," or of getting a "second blessing." Obedience only is required, "Abide in ME"; live as being "seated in the heavenlies."

The world knows nothing of these things, nor, indeed, do worldly "churches."

They cannot apprehend them, "for they are spiritually discerned"; not through the five natural senses, but through, or in the way of, *faith*, that sixth sense which is the specific property of the spiritual man.

But, at His manifestation, *then* shall we be manifested with Him in Glory: *then* shall this mortal put on Immortality. *Then* shall be brought to the birth the words of the Lord Jesus, that new wine shall be put into new bottles.

Our Lord in Luke xi. 3 implies the constant need of keeping up the union which diffuses throughout the personality continuous renewals of spiritual life and vigour. "Give us day by day the bread that cometh down," *i.e.*, from heaven (Rom. xii. 2; 2 Cor. iv. 16; Col. iii. 10).

"For ye died, and your life (*ζωή, zōē*, not *ψυχή, psuchē*) is hidden with Christ in God"; truly, and in fact, a beautiful interpretation of the Manna in the Golden Pot hidden within the veil.

"He is our LIFE." That is the fact we are to live upon. Wholly in Christ Personal. We are not to feed upon external things, such as external "*performances* of divine worship," religious ceremonies and elements, after Pagan, Jewish, and Catholic models. The "Faith of Jesus, the Son of God," has to-day degenerated into religious clubs of a most comfortable kind. *True* "religion" would not cease if religious clubs were abolished!

Our Life is in secret. That is how we are to live; *by Faith* as seeing Him who is invisible.

Moses and Aaron, Joshua and Caleb possessed the secret. They *fed* day by day on that Hidden Manna, Christ in Resurrection.

Therefore God could honour them, and lead them through the River into the promised Land of Rest.

We may safely aver that they possessed the Faith which is of Abrahamic quality, and differentiates "the Israel of God" (Gal. vi. 14-16).

"We subsist upon the things hoped for," even that "hope which is laid up for us in the heavens," where, as the Apostle Peter writes, it is "reserved (*in safety*)" until the time of Manifestation (1 John iii. 2, 3).

It cannot be lost, for it is hidden in Christ in God; and God is the perfect environment of our Future Life.

In His Almighty mind nothing can be lost or forgotten for the mind of God is a capacious index. He originates

all things, knows all things, and can do all things. In His universal and everlasting mind all generations are registered, and from it in due course He will reproduce everybody in his or her personal identity.

EPILOGUE.

Deeds (*growth*) form habits. A constant doing (*in Grace*) passes into a habit. By our mental processes we form *tracks* through the structures and processes of the brain. Good and bad conceptions, alike, constantly being transmitted (and possibly harboured) form *tracks* as it were—well-beaten paths, which ultimately pass into HABITS; so that it is strictly true that what a man sows, and continues to sow, he is bound to reap—we *must all reap*; for it ought to be well understood that so far as *the natural body* is concerned it is not the *punishment* of SIN that is taken away, but *the guilt of this*, with specific regard to the PERSONALITY.

But HABITS develop *character*. And character determines future destiny. For God does not deal with the form, but with *the nature* of things. CHARACTER is *quality*.

In Heb. i. 3 it is written that Christ was the *χαρακτήρ*, *character*, or express Image of God's substance. To this character, that of the Lord Jesus Christ, God will have each of His children attain.

The Apostle Peter teaches that we "may become partakers of a Divine nature" (Eph. iv. 24 Heb. xii. 10; 1 John iii. 2).

Our Life is laid up in secret together with Christ in God. HE therefore has become our new and spiritual environment, in which *alone* (quite apart from religionisms) we are *now* to live, and move, and have our being; for "AS He is (now), even SO are we in this world."

Torquay.

EDWD. W. FORSTER.

Signs of the Times.

JEWISH SIGNS.

LONDON ZIONIST LEAGUE AND THE TERRITORIAL ORGANISATION.

Mr. Leon Simon, Hon. Sec. of the London Zionist League, writes: "The following manifesto is being issued by the Council of the London Zionist League to members of the League, and to the representatives of the leading communal institutions. It is intended both as an indication of the direction which the work of the League is mainly to take, and as an appeal to non-Zionists to assist actively in the spread of Jewish culture. The League is arranging, as part of its programme for the coming session, a series of lectures on Palestine, which, it is hoped, will be delivered by authorities in each branch of the subject, and will form a permanent contribution to the literature of the Holy Land."

LONDON ZIONIST LEAGUE MANIFESTO.

The present position and aims of Zionism are defined by the following declaration of the Seventh Basle Congress:—

"The Zionist Organisation stands firmly by the fundamental principle of the Basle programme, namely: 'the establishment of a legally secured, publicly recognised home for the Jewish people in Palestine,' and it rejects either as an end or as a means all colonising activity outside Palestine and its adjacent lands."

"As means to the attainment of this end, the Congress resolved that immediate practical work in Palestine should be undertaken concurrently with political and diplomatic work, in the following directions: Exploration, Promotion of Agriculture and Industry, Cultural Development of Palestinian Jews and the acquisition of concessions. The resolutions deal almost exclusively with the practical work of Zionism. It is natural that at Congresses and similar public gatherings stress should be laid on the 'practical' object of obtaining a home for the Jewish people in Palestine. On such occasions the principles underlying the movement are taken for granted, and are therefore not made prominent. The result is that the outside observer tends to overlook the fact that Zionism is based on certain fundamental principles, and that the attitude of each individual Jew towards Zionism depends on his attitude towards these principles, not on his belief in the possibility or the impossibility of obtaining Palestine in the near future. It is therefore to the principles of Zionism that this Council desires specially to draw public attention.

"The fundamental postulate of Zionism is that it is both inevitable and desirable that Jews should continue to maintain their separate identity. In races as in individuals there is an instinct of self-preservation. Zionism seeks to justify this instinct which is ever active in the Jewish people by insisting that, if the Jew must survive, there must be something to be gained by his surviving. He must have a mission. It follows that he must be put into a position in which the carrying out of that mission will be possible. It is at this point that Zionists part company with those who have adopted the 'Mission of Israel' as their cry. The Zionist sees clearly that it is nothing less than a mockery to speak of the Jews as capable of fulfilling any mission whatever in their present state. For a Jewish mission one must have a Jewish people, united by a common Jewish consciousness and common Jewish ideals, not a collection of atoms maintaining a meaningless pretence at separateness when everything in their minds and lives that has any value depends wholly on their non-Jewish surroundings. One wants, in a word, a Jewish nation; and a Jewish nation is only possible in a land with the claims and historic associations of Palestine.

"The winning of Palestine is therefore essential as a means to the great end of enabling the Jews to play a part worthy of them in the world's history. But the work of national regeneration must be begun before Palestine is reached, in order that the land may be won by a people fit to make a worthy use of it. The strengthening of the national consciousness is to be achieved here and now by resisting the tendency towards over-assimilation, and by drawing tighter the bonds that unite Jews in different countries.

"We are told, indeed, that the Jewish religion furnishes a sufficiently strong bond of unity. But the value of this claim is discounted by the uncontested fact that, broadly speaking, emancipation and "enlightenment," under present conditions and in the absence of an active national spirit, tend to weaken the hold of religion on the Jew. There are moreover differences of spiritual outlook, as between the dispersed sections of Jewry, which are not removed by similarities of outward observance; and these latter are in any case too few by themselves to secure a permanent sense of identity.

"How then is the deepening of the Jewish consciousness, and the establishment of a more complete unity, to be achieved? Clearly, by the adoption, in practice as well as in theory, of a wider view of what constitutes Jewish identity. Jews have in common not only their traditional religion, but also a history, a language and a literature—all of them, indeed, intimately bound up with the religion, but capable of being approached independently of it and affording a common ground on which men may meet whose spiritual outlook has little in common. These joint possessions afford a basis for a distinctively Jewish culture which would have a value for all Jews alike and would be proof against external forces making for disintegration. It is necessary that Jewish culture should be made a real and living force. Thus and thus only can there be developed a Jewish consciousness that will unite emancipated Jews with the bulk of the Jewish people and will enable all to co-operate in the fulfilment of a common mission.

"It is for this reason that, as Zionists, who look forward to a future for the Jewish people as glorious as its past, we consider it a primary duty, and peculiarly the function of this League as a branch of the Zionist organisation, to insist on the immediate need of an extension of Jewish culture. Here in England the time is ripe for such an extension. The last few years have witnessed a revival of interest in Jewish literature and history, which may be fruitful in developments. This interest requires to be stimulated and guided. There is need for books on the Hebrew language, directed especially to its re-reading as a living tongue; for manuals of modern Hebrew literature; for translations of the Hebrew classics; and for text books of Jewish history, particularly post-Biblical history. There is need above all for personal effort on the part of Jewish thinkers and workers, whose

influence would be more potent than that of mere books. Capable men are wanted to organize classes in the Hebrew language, to improve the existing channels of instruction, and to deliver lectures on Jewish history, on the condition of the Jews in various countries, and on the inner life which has developed in different sections of Jewry. The aim to be kept constantly in view is not merely to encourage interest in Jewish subjects as a field of research for the student, but to develop Jewish character and Jewish ideals among the general body of the community; and this can only be accomplished by association in a movement aiming at the concentration of Jewish effort on a specifically Jewish end.

"Not that this Council wishes to set up the ideal of Jewish culture as the be-all and end-all of the movement. The practical aim of Zionism, and the means to its fulfilment as set forth in the resolutions of the Seventh Congress, must always be kept in view, and must constantly claim a large part of the activities of Zionists. The League is pledged to the furtherance of this programme to the fullest extent of its powers. But we believe that in insisting on the Cultural side of Zionism we are devoting ourselves to a branch of activity no less essential than the practical side. We believe also that this cultural development is the first step towards the fulfilment of the Jewish mission; and we claim therefore the support of all true lovers of their people for that ideal of Jewish Culture which the League sets before its friends and supporters.

"On behalf of the Council,

"HERBERT BENTWICH, President.

"L. SIMON, Hon. Sec.

"New Year, 5666—1905."

SIGNS OF THE APOSTACY.

"MONUMENT TO SATAN.

"[THROUGH LAFFAN'S AGENCY.]

"New York, Nov. 10th, 1905.

"The people of Detroit are greatly indignant over the action of Mr. Mend, a contractor, who has put up a monument to Satan.

"The work, which was unveiled yesterday, is 14ft. high, and represents the devil crouching in a pulpit.

"It bears the inscription, 'Man is not created, but developed. God did not make man, but man has made gods.'"

The way is being prepared for the "Image of the Beast" (Rev. xiii.); and the world is hastening on in its downward course. We shall see "greater things than these." Let us lift up our heads.

"PROFESSING THEMSELVES TO BE WISE," &c.

Those who seek for "the Wisdom of the East" will find it in a recently published book by the Mahatma Sri Agama Guru Paramahansa.

It is a dialogue on "the way of life." This is the end: "You should abandon the ego of sole existence in the infinite, Eternal Bliss, and be yourself the omniscience of the Unfathomable Reality."

Now we know all about it, and know what to do. No doubt it will be quite easy when we are told how to do it!

But the sign of the times is the fact that such a book can be seriously reviewed in a popular Biblical journal, which closes the review with the words "They only are the fools who call this teacher a fool." That is rather hard on Rom. i. 23.

A SUBTLE SNARE.

A paragraph appeared in *The Evening Standard and St. James's Gazette*, on 19th Aug., 1905, commenting on the recent exhortation addressed by Scientists to Ministers to induce them to preach on Hygiene as being so important for the well-being of the nation. That many will fall into this snare we do not doubt. Already, many are at their wits end what to preach about. They know not the Word, and welcome the newspaper which furnishes them with events on which they can make "Pulpit References."

In Hygiene they will find a topic which the flesh can understand, and which, therefore, will be congenial in its nature.

Strangely enough, the paragraph is headed, "Body and Spirit." This, of course, means *the Flesh and the Spirit*: and we are urged to *improve the flesh*. This is ever the

mark of false teaching, and the token of "another Gospel," which effectually denies the teaching of the Lord Jesus in John iii. 6. The paragraph is as follows, and needs no further comment:—

"BODY AND SPIRIT.

"Hygienists are so shocked by man's ignorance of the elementary laws of health that, when they begin to prescribe, their prescriptions are most drastic. Recognising the value of co-operation from the clergy, the sanitary inspectors now in conference approve the instruction of the budding curate and the full-blown rector in sanitary matters, the knowledge so gained to be put to use in teaching hygiene from the pulpit. This is a counsel of perfection, or, as some would rather put it, a counsel of imperfection. Yet it contains the germ of a valuable hint. Many men and more women would be disappointed to hear their favourite preacher discussing the care of the body rather than that of the spirit. On the other hand, the spirit is so dependent on the body that sermons might be made more practical without offence to any and with benefit to the multitude of hearers. Cleanliness of body, for instance, contributes to cleanliness of mind—if not infallibly, certainly very often. A sermon enforcing that point is what we should call a practical sermon. What valid objection can be urged against its being preached?"

"SINGING PARSON."

"The Rev. Andrew B. Holliday, pastor of the Brunswick Wesleyan Church in Liverpool, has a rich baritone voice, and prefaces his sermon on Sunday by a solo from the pulpit. He is known in Liverpool as 'the singing parson.'" (*Daily Express*, London, 2 Sept., 1905.)

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. F. (Stockport). (i.) In Acts xv. 18 the verb, "is called," is, in the Greek, in the Perfect Tense, "has been called." In Amos ix. 12 it is the Hebrew Present Tense, "is called." The change in tense made by the Holy Spirit in quoting the passage is to show that what had been prophesied in Amos had begun to be fulfilled in the early chapters of Acts, by the calling of the Gentiles as such (Acts xv. 14). In these chapters, as we have said in our papers on the Acts of the Apostles, we have the renewed offer of the Kingdom and the King made by Peter; and a specimen of the dawn of millennial days. But both were rejected by the Nation through their rulers.

Acts xv. does not refer to the Mystery, but to the calling and blessing of the Gentiles as Gentiles: verse 18 shows this. It suffers, like many other passages which have to do with the Mystery, because Transcribers did not understand it; and attempted to make the Text to be what they *could* understand.

There can be no doubt that the primitive reading of Acts xv. 17, 18, was "saith the Lord who doeth all these things [which were] known from the beginning."

These things were known from the beginning. But the Mystery was not known (Rom. xvi. 25): It was "hid in God" (Eph. iii. 9). Amos did not prophesy of the Church, but of Gentile blessing in connection with Israel. That is why Peter, after he had proclaimed the Kingdom—to Israel—was sent to Cæsarea to bring the Gentiles, as such, into it.

But we know that the King was again rejected, and the Mystery was then revealed. The complete and final fulfilment of the prophecy in Amos ix. and Acts xv. is in abeyance.

(ii.) The word "firstfruits," 1 Cor. xv. 23, is in singular number in the Greek, but as the firstfruits themselves were often a plural, so the word has a plural sense. (See James i. 10, Rev. xiv. 4.)

B. H. G. (Bealings). We are sorry we know of no book that will help you as to the Lord's Sermon on the Mount;

for there are so few writers who rightly divide the Word of Truth, that they neither get nor give the "truth." They take every passage in the Bible as though it is to be interpreted of every person in every age.

The Sermon on the Mount was part of the proclamation of the Kingdom. "But now" that the kingdom has been rejected, and the King crucified, the kingdom is in abeyance.

When the King returns, and the time comes for its restoration (Acts i. 6), then the Sermon on the Mount will again apply.

The words, "but now," are not our own. They are the Lord's, in Luke xxii. 36, and are the key to the true understanding of the Sermon on the Mount. Those who believe that it refers to this present Dispensation of Grace do not believe its application to them as individuals, but live in constant disobedience to its precepts.

iii. By the Lord's valedictory address, do you mean John xiv.-xvii., or Matt. xxiv. or xxviii., or Acts i. 2?

H. R. (Liverpool). As to the Resurrections of 1 Cor. xv. and 1 Thes. iv., you will find the answer in our papers on the Apocalypse (ch. xi. 14, and xx. 6); or in the Bound Volume if you consult the Index.

The captives, whom Christ made and led as captives when He rose from the dead, were not saints, either Old Testament or others, but the Saints' *enemies*. They are described and explained in Col. ii. 14, 15. They were Satan, Sin, the Law, and the power of Death and the Grave.

C. S. (Bolton). There are records of three Suppers, *viz.*, John xii. 2, Matt. xxvi. 6, and John xiii. 2.

The Supper in John xii. 2 preceded that of John xiii. 2, which was at Bethany and not at Jerusalem, and is one and the same with Matt. xxvi. 6, but not the same as Matt. xxvi. 20 (Matt. xiv. 17, Luke xxii. 14).

Luke xxii. 14 distinctly says that "the twelve" sat down with them, and *v.* 21 declares that Judas was there.

However much we may be disconcerted at this, we must bow to it.

Perhaps we attach too great an importance to this Passover Feast. For that is all it was; and *every Israelite*, as such, was entitled to partake of it. Perhaps you are reading modern tradition into the whole matter.

J. E. L. (Plymouth). What you mean is that according to Luke ii. 39 (you give no verses) the Lord Jesus was taken from Bethlehem to Nazareth, instead of from Egypt (in Matt. ii. 19-23).

But, where do you start from in your reckoning of Matt. ii. 1. Why not put the visit of the wise men between Luke ii. 39 and 40? It seems that when they left Egypt they returned not to Nazareth direct, but "into the land of Israel" (Matt. ii. 21). This was to Bethlehem. Then, after a short sojourn there (long enough for the visit of the wise men), they "turned aside" to Nazareth, which agrees with Luke ii. 39.

The word rendered "turned aside" is peculiar, and always means *to return after a brief sojourn*. See the usage of this word ἀναχωρέω (*anachōreō*) in Matt. ii. 12, 13, 14; iv. 12; xiv. 13; xv. 21; xxvii. 5; John vi. 15, where it is rendered "depart"; Matt. xii. 15; Mark iii. 7 (withdraw one's self); Acts xxiii. 19; xxvi. 31 (go aside); Matt. ii. 22 (turn aside); Matt. ix. 24 (give place).

Hence we take it that Matt. ii. comes between Luke ii. 39 and 40.

W. M. A. (Helensburgh). 2 Pet. i. 14 seems quite clear, and does not bear the interpretation which the Evangelist you speak of puts upon it. He says: "Peter speaks of putting 'off this tabernacle,' and it was his death he was

referring to. How is this possible if Peter, tabernacle and all, went to the grave." Like a clever controversialist he answers what neither you nor we have ever said. We prefer Peter's words to your Evangelist's presentation of them.

Peter's words are: "Knowing that shortly is (or cometh) the putting off of my tabernacle, as our Lord Jesus Christ also signified to me." (Compare R.V.)

It is no act of Peter's which he was going to do; but an event that was going to happen to him.

By his "tabernacle" he meant his body. Peter's body returned to the dust; and his spirit returned to God who gave it. This is the language of Scripture, and we are content with it (Ecc. xii. 7). If resurrection means anything at all, there will be no "Peter" until the spirit and the body, now separated, are re-united in resurrection. There was no "Peter" before they came together (at his birth), when his tabernacle was put on. 2 Cor. v. quite disposes of his argument. We ourselves are very willing to have this tabernacle put off, knowing that soon we shall be clothed upon with our house which is from heaven—"our resurrection body"—when we shall be "present with the Lord."

J. J. F. (Tennessee). We value your kind letter, and thoughts *re* Gog and Magog. We see the difficulties you mention, but until we find the key, which is doubtless in the Word, we may well keep a definite decision in suspense. What are the books you would like in exchange for Volume I.? We may arrange that matter apart from commercial considerations.

H. H. (Ilford). You give us your "views" and ask us to compare them with Scripture. When you say that "God resurrected Christ from Hell," our only reply is that Scripture says nothing of the kind. And when you say "the resurrection is now in this day of grace," you are in company with those "who concerning the truth have erred, saying the resurrection is past already" (2 Tim. ii. 18). You differ from most Christians only in actually putting into words what their popular traditional belief logically amounts to.

OUR FIRST VOLUME.

J. W. S. (Penrith). We have so many applications for this that we have considered how the desire may best be met.

To reprint it is out of the question, chiefly because of the expense involved when compared with the number required. But also because of the fact that a certain portion is necessarily ephemeral, and relates to circumstances long since passed away.

We propose therefore to look carefully through Vol. I., and reproduce each month, or from time to time, such articles and addresses as are worthy of preservation; reserving a portion of each Number for this purpose.

We trust those who possess Vol. I. will not object to what will be a repetition, in view of the great desire of many of our readers.

BRISTOL.

Mr. A. E. BARBER, of 31 Chelsea Road, Easton, Bristol, would be pleased if any readers of *Things to Come* would communicate with him, with the view of mutual study of God's Word on the lines of 2 Tim. ii. 15.

ACKNOWLEDGEMENTS.

(For *Things to Come* Publishing Fund.)

	£	s.	d.
Mrs. K. (Victoria) ...	0	1	6
C. A. H. (S. Africa) ...	0	1	8

THINGS TO COME.

No. 142.

APRIL, 1906.

Vol. XII. No. 4:

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 27.)

VII. OUR RESPONSIBILITIES AS TO THE NEW NATURE.

(Continued from page 27.)

THE Third responsibility as to the New nature is TO FEED AND NOURISH IT ON ITS OWN PROPER FOOD.

As the Old nature, the flesh, is fed and nourished by that which is extraneous to it (for it cannot feed on itself), so is it with the New nature. Its food must come from without. It requires to be constantly supplied with the food provided and suited for it. That food is the Word of God.

Hence we are told that, as new-born babes, we are to desire the sincere or pure milk of the Word, that we may grow thereby (1 Pet. ii. 2).

The Word of God is the food of the New nature. "Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God shall man live" (Deut. viii. 3).

There is food of all kinds in it. Milk for babes, and meat for the strong: Comfort for the mourners, help for the weak.

As new-born babes desire milk, so the new-born child of God needs and yearns for the milk of the Word.

This is the only food of the New nature; but it must be "pure": the *living* Word, the Lord Jesus Christ; and the *written* Word, "the Scriptures of Truth." Not one without the other. "I am the bread of life"; *i.e.*, the bread which supports life. "The bread of God is He which cometh down from heaven" (John vi. 33, 35, 48-51).

And then, of the written words of God, Jeremiah could say, "Thy words were found and I did eat them, and thy Word was unto me the joy and rejoicing of my heart" (Jer. xv. 16).

If this could be said by one under the Old Covenant—*à fortiori*,—how much more must it be so for those under the New Covenant, and for the possessors of a "Divine nature."

If the Manna from heaven is called "Angels' food," how much more can the Word be called "the bread of God."

It is only by feeding on the Word that the New nature can be properly nourished. It cannot thrive on man's words, nor on all his "great thoughts." They are useless in the spiritual sphere. The New nature would starve on

human reasoning and worldly literature. All these, at best, would make a "man of men"; but he who feeds on the God-breathed Scriptures will become a "man of God" (2 Tim. iii. 17), thoroughly fitted out* for every emergency: ready for every difficulty; equipped for every conflict; provided against every danger; armed against every temptation; prepared for every trial.

The Son of God, when tried, fell back on the Word of God. His first ministerial words were, "It is written"; and His *first* ministerial utterance was in the words of Scripture (Deut. viii. 3).

Three times the Lord spoke on that solemn occasion, and each time it was in the words of Scripture.

In His *last* ministerial utterance (John xvii.), three times did He again refer to this Word.

"THY WORD is truth" (v. 17).

"I have given them THY WORD" (v. 14).

"I have given unto them the WORDS which thou gavest Me" (v. 8).

Here we have again the "words" and the "Word": for the Word is made up of words; and it is impossible to have the one without the other. If words be tampered with, the Word as a whole is vitiated.

No wonder that believers are so weak and powerless both in resisting the evil and in producing the good. So manifest is this weakness that special meetings, and "Missions," and "Conventions," have been introduced with the express object of "deepening the spiritual life." These furnish the evidence as to the low standard of spiritual life, and the unsatisfactory condition of multitudes of Christians. These are the confessed grounds for the need of such special efforts being made. But the very expression is non-scriptural. We will not say *un*-scriptural, because what is meant is right. But it shows a forgetfulness of the Word which declares that this New nature is "*perfect*," and "Divine," and cannot therefore be "deepened," or increased.

It can be nourished, and fed, and strengthened, but this can be done *only by feeding on God's Word*, and not by listening to men's words. It is by the "exposition" of the Word, and not by exhortation of men, that the New nature can be strong and can be kept in good spiritual health. It is by setting the mind on the things that are above, and not by fixing the attention on anything on earth. It is by searching the Scriptures, not by the examination of self.

All other and lower means that may be adopted only tend to feed and puff up the flesh; and the snare is all the more subtle and dangerous, because it seems and sounds so "good," both in matter, and manner, and motive.

* The Greek word ἐξαρτίσω (*exartiso*) was used by the Greeks of fitting-out a vessel for sea. Such a vessel must have everything on board ready for every emergency which experience has shown must be provided for. The man, and only the man who has God's Word in his heart, is so fitted out.

Moreover, these Conventions are at considerable intervals of time ; and to depend on them is as though one were to live on very low diet for a time, and then to make up for it by a great banquet. Thus, at best, it becomes a very irregular, not to say unhealthy, mode of living.

There were saints of God, and a noble army of martyrs and giants in the ministry of the Word of God, and a host of true faithful witnesses long before the days of "Missions," and "Conventions," and Societies.

It was *such* Protestants as these who *gained* for us our great and priceless liberties, long before the days of our modern Protestant Societies, which were invented only for the purpose of defending and preserving what others had gained for us.

All these modern inventions are at once a confession and proof of the low estate into which we are fallen.

The many, instead of feeding on the Word for themselves, prefer to hear the results of other people's studies of it.

It is as though a person were to attend lectures on diet, and study the chemistry of food, instead of eating it, and digesting it, and gathering strength and vigour for his daily duties.

To live on exciting literature, whether sacred or secular, is as though a person were to attempt to live on cakes and sweets and "made dishes," instead of on strength-producing, life-giving, wholesome food.

This is why so many are unequal to the opportunities and responsibilities of the Christian life. This is why so many are powerless before temptation. They give their New nature so little food. They feed on the unwholesome food of their own experiences, or on the experiences and biographies of others. They partake of "good" books, man's books, and hymn-books, which only produce fermentation instead of digestion ; because such food cannot be assimilated by the New nature.

Is it any wonder that, with this kind of dietary, and the Word of God partaken of irregularly or only at rare intervals, or scarcely at all, that so many Christians do not manifest a very high conception of the sonship-spirit, of the high and wonderful privileges of the Sons of God ; or exhibit a real sense of their responsibility in the world in which their lot is cast ?

Let us remember then, that, to realize the privilege of being sons of God, the word of Christ must "dwell within us richly in all wisdom" (Col. iii. 16). The Written Word and the Living Word are the only food of the New nature, and our feeding upon them must not be irregular or at haphazard, getting a mouthful now and again. We do not treat our physical bodies thus ; nor do we thus partake of our ordinary bodily food : for we all know full well that proper meals must be partaken of at regular intervals, masticated slowly, and thoroughly digested, so that it may be assimilated and become part of ourselves. Even so must it be with regard to that new spiritual life, which is ours in the gift of the New nature.

When our spiritual condition is weak through neglect of our necessary food, then it is that we are tempted to resort to all sorts of remedies to get the needed strength and health. Many have recourse to quack medicines, which abound in the religious as they do in the natural world.

All sorts of new-fashioned courses of "treatment" are recommended by the "profession," and all sorts of "foods" are advertised as the "best."

God's "bread of life," which He has provided for us, contains within it all that is necessary for us. But we treat it as we treat God's "corn," which He has provided for our natural life. In the grinding of this corn, man has so constructed his mills that he eliminates from it, automatically, in the grinding, nearly all that God has put in it.*

What is left is mostly starch (to say nothing of deleterious matters which are put into it) ; and as this starch is out of all proportion to the *diastase*, which is that part of the saliva that can alone digest it, it *ferments* in the stomach instead of being *digested* : hence it remains, to become the source of many evils. Meanwhile our system is so poorly nourished that our general health is affected : we mourn over the loss of hair, or teeth ; we feel that we are "out of sorts" generally ; and then it is that we resort to widely advertised medicines and "foods," until many contract what is known as "the drug habit," and cannot do without such props to their natural life.

In the matter of bread (which to a large extent is practically unobtainable), man is beginning to find out his mistake, and is attempting to remedy it. But what does he do ? Instead of adopting the very obvious means, and going back to what God has provided in the corn of wheat, which contains everything that is needed, and this in the right proportion, he is concocting various kinds of "breads," to which he gives wonderful names. The unwary try these new-fashioned breads ; and, though their food costs them more, they do not find the results they hoped for.

All this is a great reality going on before all our eyes ; and *it has its counterpart in the spiritual world*. The Word of God is neglected, or dealt with, and dealt out, by man in various ways. The milk of the Word is put into a "Separator," and what is not believed by this sect or the other is carefully eliminated or avoided.

Man's substitutes are partaken of ; and when we realize that we are weak, or out of health, then, instead of going back to the *cause* of all the mischief (which is neglect of feeding on the simple diet of the Word of God), we continue the very system which has produced all these sad effects, and seek to remedy them by having recourse to man's prescriptions, and by adopting man's recommendations. One party recommends some new kind of "treatment" : another adopts "retreats," which are a kind of "rest cure" : some take to "stimulants," and, while carefully eschewing those of the material world, will go in for the stimulants and excitement of "missions" and "meetings." Others will act as though the continued practice of the "confession" of the ills they deplore would remove them or cure them : while others, again, act as though a "convention" on these things would bring the desired relief.

* These are sold separately at the Corn-chandlers, and have their own names. (Bran, Pollards, Sharps, Middlings, and then Thirds, Seconds, and Firsts, or "Finest Whites.") In Hungary this is carried out to such an extent that the corn is divided into no less than *eleven* separate parts, which are known by numbers (the mills being known and indicated by letters).

Meantime, it is openly confessed by the very promoters of these modern methods that Christian life is at a very low standard; while spiritual life and sturdy Protestant strength is at a low ebb. Like an ill-fed horse, which has constantly to be whipped, so these ill-fed Believers lash themselves; and go and sit in crowds for others to whip them up to their duties; instead of being like a well-fed horse, on which a whip has no need to be used, and which requires only guiding or holding in.

But all this is not the only evil, or even the worst feature of it. For it is when, in this very low condition of spiritual strength, we engage in spiritual work for the Lord that we are *compelled to do this work in the strength of the Old nature, the Flesh*. This naturally leads many into still greater trouble; until, finally, they "break down," and are "ordered away"; or they break up, and all comes to an end.

Oh, that we could make them see the one simple cause of all these evils, which are universally recognised, admitted, and deplored. The existence of these evils is borne witness to *by the very efforts which are made on all hands to remedy them*.

The root of all the trouble is the neglect of the Divinely appointed means, the feeding upon the Word of God.

This is the instrument by means of which the New nature is implanted; and this is the only means by which it can be supported, nourished, and strengthened.

This Word of God is of value, only as we feed on it for ourselves; and as we properly digest it and assimilate it. No one can do this for us. Do not think, therefore, that we can live by looking on and seeing other people eat; or that we can learn by merely looking over and *copying* their work. We must do our own searchings of the Word, and "mark" our own Bibles, and make our own tables and analyses. True, we may be *guided* and instructed in this by others; and we may be stimulated by their labours and examples; but *we must each one do it for one's self*, and we must learn it for ourselves from the Word. After we may have heard it from others, we must *feed on it for ourselves* in order to derive strength from it.

Everything that we can need for our spiritual health and strength is in the Word of God: and the Holy Spirit who inspired it there is with us, to teach us, and to inspire it in our hearts. Let all our dependence be placed on Him. Let us not slight Him by leaning upon man. Lean not even on "*Things to Come*." Listen to it *only so far as it glorifies Christ* and magnifies His Word. All it can do is to act as a guide and a finger-post, to tell you where the food is, and where the "green pastures" lie; and to point out the usefulness, the sweetness, the power, the truth, and the profitableness of this heavenly food; and tell you where you may find what is suited to your needs.

We have no monopoly in this. We have only the same Word to feed on for ourselves.

We can prepare the food, and carve it for you, but *we cannot eat it for you: you must do this for yourselves*.

It is, after all, simply a question of diet, in the spiritual, as it is, so often, in the physical sphere; and the health of both may be ascertained and known by the same test, and that is "appetite." Appetite in the natural world is the

sign of health. The absence of it is the opposite sign. So it is in the spiritual sphere. Our appetite or desire to feed on the Word of God is *the measure of our spiritual health*. By this measure we may test ourselves. This acts like the clinical thermometer in enabling us to find out and demonstrate our real spiritual condition.

All depends on our spiritual appetite for our only spiritual food, the Word of God.

Only as we not only feed on that Word, but as we digest it, and assimilate it, for our own selves, only so far will it profit us.

Like money, it is of value only in proportion to the enjoyment, benefit, or true happiness that we get out of it. We may have a million pounds in the bank, but if we never use our cheque-book or spend that money, the mere coins are no more to us than so many "counters," or they remain merely *a row of figures in a book*.

God forbid that it should be so with us in relation to His Word. We have all there that is able to make us "walk in newness of life." Here we shall find all armour for every conflict, all strength for every service, all comfort for every sorrow, all resources for every need.

Oh, may this precious Word be not only our armoury, or our storehouse, but *our table*. Oh, that we may, by God's grace, truthfully be able to say:—

"Thou preparest a table before me in the presence of mine enemies:

Thou anointest my head with oil:

My cup runneth over" (Ps. xxiii. 5).

MODERN SANCTIFICATION.

A CORRESPONDENT, T. F. C. (India), sends us a book, entitled *Sanctification, or the Highway of Holiness*, by the Rev. Walter Marshall, with an Introductory note by the Rev. Andrew Murray. It is an abridgment of a work, written in 1692, *The Gospel Mystery of Sanctification*, which is declared to be, in the Introductory note, the "one book in the language admitted by all to be the standard one on 'Sanctification.'"

We are sorry that we cannot see our way to recommend either the abridgment or the full edition. Indeed, we would strongly recommend all who value their spiritual peace and happiness not to touch it. The result of such a book can only be to begin and end with self-examination and self-occupation.

True, Christ is so mixed up with all this that it is most deceptive; and all the more likely to mislead, because the means sound so good, and the end appears so desirable.

Our readers will see the drift of the whole when we point out one expression which pervades the whole book: "The Duties of the Law." We meet with this on page after page. The book may be summed up in this: *Justification by faith, and Sanctification by works*.

The Introduction tells how the author's object is to show "not so much wherein the duties of a holy life consist, as what are the means by which, according to God's will, we can be enabled to live a holy life." In the

second chapter these means are said to be "the *inclination of the heart to be HOLY.*"* (Italics ours.)

We ask, which "heart"? The Old one or the New? and we may well stand appalled when we are told that "the great question the book seeks to answer is, *how the believer obtains this holy frame or nature.*"

There is much confusion of thought in the book, not to say contradiction.

According to the Introduction there *is* such a thing as a New nature, but that it is not *given* to the believer, but it is *in Christ*; and becomes ours only as we by faith and works seek to obtain it. He says, "Let him [*i.e.*, 'the seeker after holiness'] dwell on the central thought—the *holy nature prepared in Christ* communicated and working in us by faith."

Each chapter is prefaced by a short "Direction." The "Direction" of ch. i. is, "That we may acceptably perform the Duties of Holiness and Righteousness required in the Law, our first work is to learn the Powerful and Effectual means whereby we may attain so great an End."

It proceeds to explain this by saying that "The scope of all is, to teach you how you may attain to that practice and manner of life which we call holiness, righteousness, or godliness, obedience, true religion; and *which God requireth of us in the law*, particularly in the moral law, which is summed up in the ten commandments." Again, "My work is to show how the duties of this law may be done when they are known."

"The most I promise is no more than an *acceptable performance of these duties of the law*, such as our gracious merciful God will certainly delight in."

This is the sum and substance, the warp and woof, of the whole book. And it is sufficient to show that it involves a totally new doctrine as to our standing, perfection, and completeness, and meetness "in Christ." It takes our thoughts away from Him (while ever mentioning Him), and centres them on ourselves. Christ is in one sense the means, but it all depends entirely on ourselves as to the use we make of Him. So, while professing to start with Christ, we are from first to last thrown back upon, and occupied with ourselves, and put definitely "under the Law," from which Christ has delivered us.

The "Direction" of chap. ii. is as follows (italics not ours):—

"Several *Endowments and Qualifications* are necessary to enable us for the immediate practice of the Law—particularly,

"We must have an *inclination* and propensity of our hearts thereunto."

"And therefore we must be well *persuaded of our Reconciliation with God.*"

* John Bunyan was surely born and wrote in vain: for, eighty years before this book of Walter Marshall's, he shows that he knew the truth of which the latter was so ignorant. It is delightful to read the discourse between CHRISTIAN and IGNORANCE. Says IGNORANCE:—

"My heart tells me so."

CHRISTIAN: "The wise man says, 'He that trusteth in his own heart is a fool.'"

IGNORANCE says, "Yes, *that* is spoken of an evil heart, but mine is a good heart," etc.

CHRISTIAN replies, "Ask my fellow if I be a thief."

"And of our *future enjoyment* of the Everlasting Happiness,

"And of *sufficient strength* both to will and perform all duties acceptably, until we come to the enjoyment of that Happiness."

In chap. iii. we are taught that "our flesh will become His when it is quickened by His Spirit, and His flesh ours, as truly as if we did eat His flesh and drink His blood."

"If we be joined to Christ, our hearts will be no longer left under the power of sinful inclinations." Again we ask, Which heart? The Old or the New?

Even when it comes to "faith," faith is represented as not being of grace, but a work, and a great work. The "Direction" of chap. xi. reads—

"Endeavour diligently to perform *the great work of believing on Christ in a right manner, etc.*"

All this will suit a Roman Catholic just as well as a Protestant; a Ritualist as well as an Evangelical; Thomas à Kempis as well as Andrew Murray; Romish "Directories" as well as Protestant *Rules for Daily Living*.

And, after this, we shall not be surprised to find that "the Sacrament of Baptism must needs be of great use to promote the life of faith": and that "the Sacrament of the Lord's Supper" is as a spiritual feast to nourish our faith, and to strengthen us to walk in all holiness.

"It is a *means and instrument** whereby God doth *really* exhibit and give forth Christ and His salvation to true believers." "Christ doth as truly give His body and blood to true believers in that ordinance as the bread and cup; and they do as truly receive it by faith." "Christ's body and blood are really communicated to us, and we do really partake of them as well as of the bread and cup." "If they understood that God doth really give Christ to their faith, by and with those signs and resemblances, they would prize it as the most delicious feast, and be desirous to partake of it on all opportunities."

We are not surprised to find a "Direction" as to "Fasting"; or that, the concluding paragraph of the whole book should be that "the excellence of this way of Holiness . . . is the way to perfection. It leads to such holiness as shall in a while be absolutely perfect. It differs only in the degree and manner of manifestation from the holiness of heaven."

Surely we have said enough to show the nature and character of this holiness teaching. This is the "standard" work, as issued by the Rev. Andrew Murray, whose books we find in the houses and on the tables of those who frequent the Keswick platforms in various parts of the world.

If this is not Keswick teaching itself, it is where it leads to; and is its logical outcome and end.

The only antidote to it is the Doctrine concerning the Two Natures now appearing in our pages. There we learn in Scripture language the simple truths which the youngest believer can understand.

There is no such thing as a "Mystery of Holiness" in the Word of God. It is so simple that no spiritually-taught believer can fail to see it.

The Old nature is incorrigibly bad, and cannot be

* Italics not ours.

improved. It has no "inclination" for the things of God. On the other hand, the New nature is perfect, and is IN US, and not in Christ for us. Its supplies are in Him. The Living Word (Christ) and the Written Word (the Scriptures) are its food by which it is nourished and by which it grows. Its possession means conflict, but its end is Rapture or Resurrection.

Perfection in the flesh is an impossibility, but Perfection in Christ is a blessed reality to *be enjoyed now*, and not to be "attained," by works of any kind, "after a while." God hath already "made (the weakest believer) meet for the inheritance of the saints in light" (Col. i. 12); and no amount of observing "the duties of the Law" can add one whit to that meetness, for it is Divine.

The mere mention of these facts gives rest to our spirits; and lifts the heavy load from our shoulders, placed there by the modern holiness teaching.

We, who know the Doctrine of the Two Natures, begin where these holiness teachers are trying to end; and, rejoicing in our completeness in Christ, are free to occupy our minds with Him, the source of all spiritual supplies; and to set them on the things above, instead of groping and grovelling amid the ruins of our Old fallen nature.

Contributed Articles.

THE COMING KINGDOM.

BY WILLIAM TUCKER BROAD.

SOME FUNDAMENTAL FACTS CONCERNING IT.

PART I.

"*Thy Kingdom come.*"—Matt. vi. 10.

IT is almost a truism to say that few books are so little understood as the Scriptures. The reason is that real study of it is rare. Most people read it in scraps, and the result is profound ignorance of its teachings.

Yet it claims to be, not the word of man, but the Word of God, made up of words forming a record wholly from God. "God spake through the prophets," is its explanation of its own origin. The mouth, the hands, and the organs of speech used in the speaking and writing were man's, but God was behind speaking through these organs, and hence the words came from God. So the Bible is not a literature of the Hebrews, though it may be, in part, in the Hebrew language. It stands in a class by itself, and cannot be regarded as an ordinary book, for it *is*, and it *contains*, a *Revelation from God*.

Its author is the Holy Spirit. It did not originate in any man's imagination, "for no prophecy ever came by man's will, but men spake from God (and not from themselves), being carried along by the Holy Spirit."

This "God-breathed" record, wholly originating from God, contains in it a revelation of God's plans and purposes for man and the earth. It is history written beforehand. This fact alone shows the foolishness of those who object to, and criticise, what they cannot understand. How can

mortal man expect to understand the mind of the Infinite Creator? For God's thoughts are not man's thoughts, nor are His ways man's ways.

The fact that it is a Revelation from God, at once lifts it out of the range of human criticism. It is altogether beyond man's mind even fully to understand. It is to be accepted just as it stands, and to be humbly believed.

But study this Book of books diligently, and there is unfolded in it the stages by which God is working out slowly and surely His marvellous plans formed before this earth was created. And the author of the book promises to help the diligent, spiritual student. He who "hunts the Scriptures," will find that "spiritual things are declared only to spiritual persons."

The words quoted at the head of this article, were first used by the Lord, and given to His disciples as a petition to be evermore on their lips. Learnt in infancy, and uttered, perhaps, thousands of times, we need to ask what the words mean, whether we believe what we pray, and why the prayer remains so long unanswered.

The reference in the words is to a coming Kingdom which shall be God's Kingdom, and not man's. So they tell a part of God's plan. At present it is only unfulfilled prophecy. But, at the proper time, the words will be translated into events, and the prophecy will become history. Then our little prayer, in its fulfilment, will transcend all our wildest imagination.

But before we can truly pray, we must understand what our words mean. Otherwise, we merely repeat "idle words" which have no meaning to us. We need not say we cannot understand them. The Bible is an easy book to understand, given the true spirit of a student. For it explains itself. It needs no commentary but itself. It needs no teacher but the Holy Spirit. But it does need to be well searched, and then the true explanation is found within its covers.

I.—First of all, what is meant by the word Kingdom?

From the second chapter of Daniel, where we get a short and clear account of the ultimate coming of this Kingdom of God, we find that the kingdoms of men and the Kingdom of God are explained by using the same word. So that God's Kingdom denotes and connotes what we mean when we speak of any one of man's kingdoms.

We see in that chapter, from its use, that a kingdom is a country and a People ruled over by a king. There must be a territory; this territory must contain inhabitants, and these must be ruled over by a personal, present, and visible king.

If there is no king, there cannot be a kingdom. France was once a kingdom: it is now a Republic. The country is the same, and the population is still there, but there is no king. The one change has made all the difference. So we see that the word "kingdom" necessarily implies a king actually present to rule his subjects. The idea conveyed by the word "kingdom" is threefold. There must be country, People, king.

To-day there is no spot in the world that can truthfully be called the Kingdom of God; and it is contrary to facts around us to say that the Kingdom has come, or is at present on the earth. Rather it is now the "Kingdom of

Heaven." Its King is declared to be in heaven seated on His Father's throne, waiting till the time for the establishment of His Kingdom upon earth in power and glory. Then shall He rule the nations with a rod of iron, sternly subduing all His enemies, and putting out of existence all who rebel against His rule.

(a) But there is a mistaken idea that "*the Church*" is the Kingdom of God.

Well, "*the Church of God*" is one thing, but "*the Kingdom of God*" is quite another thing. We are not told to pray that the Church of God may come. It is here already, composed of faithful believers who, like Abraham, have believed God, and have received the baptism of the Holy Spirit. Man's many churches do not compose the Kingdom of God. Most certainly not, though individuals in them may belong to "*the Church of God.*" The church of a nation, or the church of a man, does not even constitute an integral part of the Church of God, much less constitute the Kingdom of God.

In our ignorance we often pray for the extension of God's Kingdom, but it cannot be "extended" till it is first of all "set up." Fancy extending a Draper's business before it is started!

Stern facts all around us daily prove to us that God's Kingdom is not set up yet. For when it is, there will be peace, and righteousness, and equity, in all the world. It will most certainly come, but only in the way revealed, namely, with mighty power and judgments.

No, the "*Church of God*" is not the "*Kingdom of God.*" To say so is to show that we do not know what we are talking about. A church is a church, and not a kingdom. It is an *eclesia*; a congregation of *called-out ones* assembled for worship, and study of God's Word, and having absolutely nothing to do with rule or dominion of a country. A kingdom is a kingdom, and is not a church. Dominion is essential, along with people and king, to constitute a kingdom.

The "*Church of God*" is composed of all truly believing worshippers of God, as defined in the Church Epistles. They are found in small numbers in all countries and kingdoms to-day, with no material corporate organization, and with no outward marks to distinguish them from their neighbours.

But there is no country where all the people are "children of God." There is not a truly "Christian country" upon the earth, and never has been. There are many Christians in England, but it is a misuse of language to call even England a "*Christian*" country. "*Christian*" means one belonging to Christ, but very few seem to care one iota for Him, and if He came He would certainly acknowledge but few Englishmen as real "Christians." There are members of the Church of God in England. But God's King is not here.

Now, it is the "*kingdom of England,*" and not the "*Kingdom of God.*" Edward VII. is king of England; and, good ruler as he is, he is not the promised king who shall reign over the Kingdom of God when it shall be set up.

So it is plain the Church is not the Kingdom we pray for.

(b) Nor does kingdom mean *rule* only.

God rules in the lives of all His children. He has given them His Word to guide them, to tell them His will; and by its precepts they are to be ruled till the King comes for whose coming we pray.

In the Second Chapter of First Timothy it is commanded to the Church of God, "that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place, that we may lead a tranquil and quiet life in all goodness and gravity, for this is good and acceptable in the sight of God our Saviour."

So Christians are to pray for kings and all rulers. These are all appointed by man to carry out the laws made by man himself in a Parliament elected for that purpose by the people. It is man who now rules in the earth. But God's Kingdom will have God's rule and not man's, and hence present rulers prove that rule, as we know it now, does not constitute a Kingdom of God.

God permits human rulers for the present, but even now "there is no power but of God; the powers that be are ordained of God." Hence in Romans xiii. every Christian is commanded to be in subjection to them, and to pay whatever taxes are demanded, for conscience's sake, as well as to avoid punishment. Resistance of any kind to human rulers is absolutely forbidden, whether passive or active, matters not. The Christian is ordered by God to pay taxes, and to render obedience to rulers, who are "His ministers."

In spiritual matters, God rules His children. In earthly things they must obey their earthly rulers. God *overrules* certainly. He upsets men's plans often, and makes even wicked men work out His purposes unknowingly. But as long as there are human rulers, so long will God's Kingdom not be set up.

When God's Kingdom comes, all earthly kingdoms will be put down. When God's King sits upon His glorious throne there will be no earthly kings, for "the Lord shall be King over all the earth" (Zech. xiv. 9).

So we see that a church is not a kingdom, nor does rule alone constitute one.

(c) Nor is *influence* a kingdom.

We know that God's Word has great influence even now when God's Kingdom is not set up, when few know God's revelation. But in the coming Kingdom, "the knowledge of God shall cover the earth as the waters cover the sea."

We influence one another, even when we do not rule. Kings are not the only ones who have influence. God's people are told "to let their light shine." They are not told to rule: they are not told to set up a kingdom. That is God's work only.

To-day education and printing have spread far and wide some vague knowledge of God's Kingdom, and the lives and teaching of God's people have spread influence abroad. But God's Kingdom has not come yet. When it comes it will be with power, and not with influence merely. All will be compelled to submit to it, or to die, and we cannot say that of influence.

Hence we are compelled to say that kingdom does not mean *church*, nor *rule*, nor *influence*.

The Kingdom of God will compose all the territory ruled over by God's King. He will be actually present to rule His subjects and to make laws for them.

There is no *country* now, which can be called God's kingdom.

There are no *laws* now existing, which can be called God's laws.

There is no country now, where God's *will* is done on the earth as it is done in heaven.

Now God's *King* is absent from earth, and till He comes back again the Kingdom will not even begin.

To-day earthly kings rule. To-day there are many earthly kingdoms, and many kings, good, bad, and indifferent. Satan is "the god of this age"; the one whom the majority obey. The time, however, is coming when Satan's rule and influence will cease, and "a King shall reign in righteousness whose right it is to reign."

Every time we pray "Thy Kingdom come," we ask that the revelation and the prophecy of the coming King and Kingdom may be translated into history and actual fact.

(To be concluded in our next.)

Things New and Old.

"LAST WORDS ON EVOLUTION."

"THE RIDDLE OF HAECKEL."

WE give below a few extracts from a very brilliant review which appeared in the *Daily Telegraph* of Feb. 9th. It is an illustration of God's assertion as to most mere Scientists:—"professing themselves to be wise, they became fools" (Rom. i. 22). And this is true. So true, that the greater the profession, the greater is the result. Professor Haeckel is a great Scientist, but there are others as great, as the following will show:—

"These 'Last Words' of Ernest Haeckel's are comprised in a reprint of three lectures which the Jena professor delivered in Berlin, and they are translated from the second German edition by Mr. Joseph McCabe. Haeckel never tires of expounding his views on Darwinism, and this present brochure adds little to what he has already published in 'The Riddle of the Universe,' and that much-misnamed pamphlet, 'The Wonders of Life.' . . .

"As to Haeckel's Darwinism, we take the fundamental objection that he habitually treats the 'Selection of Species' as though it were a force, a living power. The best name for the great natural law is Herbert Spencer's 'Survival of the Fittest.' That can only survive which already exists. Natural selection does not create a blade of grass, it only gives a chance for one blade of grass rather than another to grow because of its superior fitness to the environment. Because the whole of animated nature seems to have grown from the simplest cells of protoplasm that floated in primæval seas, Haeckel finds nothing to be explained, or puts forward explanations of the strangest character. For more than thirty of the best years of his life he was engaged in the study of Radiolaria, microscopic organisms that float in the sea and belong to the Protozoa, the lowest class of animals; and he came, he tells us, to adopt a strictly Monistic attitude on all the great questions of biology by 'innumerable observations and uninterrupted reflections on the wonderful vital movements that are disclosed by these smallest and frailest, and, at the same time, most beautiful and varied of living things.' He admits further that 'the pretty flinty skeletons of the

Radiolaria which enclose and protect the unicellular body are remarkable not only for their extraordinary gracefulness but also for the geometrical regularity and relative constancy of their forms.' Why this gracefulness, beauty, and geometrical regularity in minute creatures of a single cell? How did they learn to secrete their flinty skeleton from the waters? Dr. Haeckel's answer will not easily be beaten. *It's all a work of memory!* 'The relative constancy with which the 4,000 species transmit the orderly and often very complex form of their protective flinty structure from generation to generation can only be explained by admitting in the builders the invisible plasma molecule of the pseudopodia, "a fine plastic sense of distance," and a tenacious recollection of the architectural power of their fathers.'

"Wonderful! Who would have expected so much memory in a single-celled microscopic Radiolarian, possessing neither brain nor nerve? On similar lines cannot anything be explained? Moreover, how did their fathers, ages before, learn the value of geometric regularity? . . .

"Prof. Haeckel 'made a very close study of the unicellular protists and their *primitive cell-soul*.' Few errors in philosophy or science are more delusive than that of giving names to things that are not known to exist. But Haeckel has no doubt about any number of souls. Besides the cell-soul, he has the communal-soul, the tissue-soul, the plant-soul, and could, we have no doubt, if desirable for his theory, create any number more. We have referred to the most beautiful of the sponges, Euplectella. The Jena professor admits that 'sensation and movement are developed in the faintest degree in the sponges; they have no nerves, muscles, or organs of sense,' and yet have memory and 'plastic sense of distance,' sufficient to build up a system of canals, permeating their body-walls, with such symmetry and beauty as man could hardly imitate. If explanations like those we have quoted were written by anyone but a professor of biology the reader would not hesitate to set them down to bald assumption or sheer nonsense; and he would not be far wrong. The Berlin lecturer would have done well to stop with the admission he made years before, 'that the innermost character of Nature is just as little understood by us as it was by Anaximander and Empedocles 2,400 years ago.' . . .

"Here are his very 'last words': 'Our Monistic god, the all-embracing essence of the world, the Nature-god of Spinoza and Goethe, is identical with the eternal, all-inspiring energy, and is one in eternal and infinite substance with space-filling matter. It 'lives and moves in all things,' as the Gospel says. . . . We find God in natural law itself. The will of God is at work in every falling drop of rain and every growing crystal, in the scent of the rose and the spirit of man.' Why, with the exception of the Pantheism of the first few lines, any theistic or Christian thinker could adopt these very terms. They come from one who has been regarded as a Monistic Atheist, one who has ridiculed the belief in God as a superstition, and on the preceding page as something that must 'cease to pose as truth'; yet here in solemn 'last words' he tells his disciples that 'the will of God is at work in every falling drop of rain'! Instead of 'the Riddle of the Universe,' we have now the Riddle of Haeckel."

THE CASE OF JOHN ASGILL (1703).*

IT is remarkable how many truths lie on the surface of Holy Scripture, and yet, though they may be called open secrets, they are secrets still; for it needs the grace and illumination of the Holy Ghost to lay hold of them by a living faith and to turn them into principles of action. This holds good of the revealed truths on which we dwell.

A remarkable testimony was given to the Christian hope and the possibility of translation without seeing death, about the year 1703, by one John Asgill.

"Asgill published a book proving that, according to the Covenant of Eternal Life revealed in the Scriptures, man may be translated from hence into that eternal life, without passing through death, although the human nature of

* Appendix I. to *The Church's Forgotten Hope*, by Rev. W. Bramley Moore, M.A.

Christ Himself could not be thus translated till He had passed through death."

"For writing this book, Asgill was expelled from the House of Commons, and committed to the Fleet, where he died after thirty years' imprisonment, at the age of nearly one hundred years."

"The pamphlet was ordered to be burnt by the common hangman; and, for writing it, the author was expelled from both the Irish and the English Houses of Parliament."

"This tract is scarce, but it may be seen in the British Museum and in the Bodleian Library at Oxford. Mr. Asgill was expelled from the House of Commons in Ireland, 1703, and the House of Commons in England in 1707. It is to the latter expulsion that reference is made in the 'Defence,' *N. & Q.*, vol. vi., pp. 3, 300. Consult 'Biographia Britannica,' s.v.

We here append the vote of the House of Commons in the Kingdom of Ireland, with reference to Mr. Asgill's expulsion; *Luna II die Octobris 1703*:—

"RESOLVED, *Nemine Contradicente*, that it appears to this House, That John Asgill, Esqre., a member of this House, is the author of a book, entitled; An Argument proving that, according to the Covenant of Eternal Life revealed in the Scriptures, man may be translated from hence into that Eternal Life without passing through death, altho' the human nature of Christ Himself could not be thus translated till He had passed through death.

"RESOLVED, *Nemine Contradicente*, That John Asgill, Esqre., a member of this House, be expelled this House, and be for ever hereafter incapable of being chosen, returned, or sitting a member in any succeeding Parliament in this Kingdom."

The "Biographia Britannica" is to be found in the Reading Room of the British Museum, shelf 2027 q, and vol. vi. *Notes and Queries* in the same place, shelf 2092 b.

In the edition of Mr. Asgill's works, 1715, there is another pamphlet, the title of which is, "Mr. Asgill's defence upon his expulsion from the House of Commons of Great Britain in 1707, with an introduction and postscript." London: Printed and sold by A. Baldwin, in Warwick Lane, 1712.

On page six of this introduction, Mr. Asgill writes: "I am now in the fifth year of my expulsion from the House of Commons of Great Britain as author of the treatise, to which I then made, *the sequel*, my defence; to which defence I was admitted with all the freedom and patience and silence and attention that I could then desire, which I mention as my recognition of the justice and candour of that house."

We think it seems clear that Mr. Asgill, from his study of the Bible, was led to discern what we believe to be a cardinal truth and hope of the Gospel. But it seems clear that he did not hold the truth in its complete fulness, nor in its relation to other truths. He was looking for an *individual* translation, on which he expressed himself somewhat strongly; but he did not attain to it, for he did not understand that the change or translation now expected

is not to be that of solitary individuals, but of the body of Christ Spiritual, as a whole.

Nevertheless, we thank God for Mr. Asgill's witness to the forgotten truth of translation, and we feel sure that some seed he scattered has germinated and brought forth fruit, and that "his labour has not been in vain in the Lord."

Questions and Answers.

QUESTION NO. 378.

SINS OPEN BEFOREHAND.

D. M. (Burntisland). "A right understanding of 1 Tim. v. 24, 25 would be greatly valued."

A right understanding of a given verse cannot be obtained without first discovering the precise relation in which it stands to the context. These verses all have something going before them and following after, and must not be treated as an ornamental wall-text. Still worse is it to rearrange such passages and to put them in quite another context from that in which God has already put them. It is a great liberty to *change* God's context; and a great mistake to *ignore* it.

To answer your question we must first look at this context, and discover its *scope*. That is, we must find out *what it is all about*.

To do this we must consider the *Structure* of the whole Epistle, and see in what part of it the passage comes.

The Structure of 1 Timothy.

- A | i. 1, 2. Benediction.
- B | i. 3-20. Doctrine.
- C | ii. 1—iii. 13. Discipline and Charge.
- D | iii. 14, 15. Intended Visit and Interval.
- E | iii. 16. The Mystery of Godliness.
- E | iv. 1-12. The Mystery of Iniquity.
- D | iv. 13-16. Intended Visit and Interval.
- C | v. 1—vi. 2. Discipline and Charge.
- B | vi. 3-21. Doctrine.
- A | vi. -21. Benediction.

From this we see that your two verses come in the Member marked "C," and the subject of this is concerning *Discipline*, as Paul's Charge to Timothy.

Thus we arrive at the *scope* of the passage in question.

Now if we expand the member C we shall get further light.

Expansion of C (1 Tim. v. 1—vi. 2).

Discipline and Charge.

- C | a | v. 1. Men (Elder and Younger).
- b | v. 2-16. Women (Elder and Younger).
- a | 17—vi. 2. Men (Elders, *vv.* 17-25, and Servants, vi. 1. 2).

So that chap. v. 17-25 are the *Charge of Paul to Timothy and the Elders* with regard to their special duties and responsibilities as to the laying-on of hands.

Verse 24 is not therefore some independent dogmatic

declaration concerning "sins" in general, but the *specific* "sins" already mentioned in verse 22.

If others sin by laying-on of hands "suddenly," *i.e.*, quickly, without waiting, testing, and trial, Timothy is charged *not to be partakers of their sins* by joining his hands with them in such cases. We have no idea of the enormity of such sins. It is these which are answerable for all these ungodly men who have "crept in unawares" and wrought such dire mischief. Timothy is to keep himself pure from all such sins. Not "pure" in the general sexual sense in which we use the word "purity" to-day: but with reference to what Paul is speaking about. He is not giving a charge about "purity" as such, but about *Ordination*. A little wine might invigorate him and help to keep him pure from such men and their practices. Some of these men's sins were "evident" beforehand, *i.e.*, they are known of before the man himself is known, and has to be judged of. In other cases the man is Ordained, and his sins are not discovered till afterward. After-proof confirms the judgment arrived at already.

It is the same with their "good works."

The charge is, that Elders and others are not to be rash in laying-on of hands: they are neither to hastily approve nor hastily condemn.

If you are engaged in this work of Ordination or laying-on of hands, then these verses will be most useful to you. If not, then remember that we have here no independent teaching concerning "sins" in general.

Signs of the Times.

SPIRITIST SIGNS.

ARE THE DEAD REALLY COMMUNICATING?

It is some time since we have said anything on Spiritism, but we have been deeply stirred by a very important article in the *Daily Mail* (of London), Jan. 23rd, 1906, by J. GODFREY RAUPERT.

It exactly expresses our views, and confirms all that we have ever written on this subject. The only difference is that we have based our arguments mainly on the Word of God, while Mr. Raupert deals with phenomena on scientific and moral grounds.

It is idle for Christians to laugh at Spiritism, or deny the existence of its phenomena.

Granted that there are imposters and charlatans, these no more get rid of Spiritism than they do of Christianity.

On the other hand, because we admit the facts of the phenomena we by no means admit their claims, or the conclusions drawn from them.

This is the position of Mr. J. Godfrey Raupert. To his question, "Are the Dead Really Communicating?" his answer is "No." And the title of his paper is—

"MENTAL, MORAL, AND PHYSICAL
EFFECTS OF SPIRITISM.
ALL BAD."

We feel we must give his article in full:

"It is daily becoming more and more evident that of all the problems that are at present agitating the public

mind the one presented by Spiritism and by modern psychological investigation is having the pre-eminence.

"The interest in the subject, although for obvious reasons not very apparent in the surface-movements of life, is nevertheless a keen and a widespread one, and it is growing in intensity day by day.

"In view of the unhesitating testimony recently given by savants of high standing and of European reputation, increasing numbers of sceptically inclined persons are reluctantly abandoning their attitude of reserve and are beginning to realise the seriousness of the subject and its far-reaching issues.

"The consequence is that the study of occult subjects and the search and craving for phenomena is daily growing apace, and that a voracious appetite for literature in any way bearing upon these subjects is being created. In thousands of families the 'spirit-circle' is becoming an honoured institution, and the reception of messages from 'departed friends and relatives' is becoming an everyday occurrence.

"How very deeply these practices and the results flowing from them are affecting the mental and moral life of the community is known only to those who are intimately connected with the movement and who have opportunities of looking behind the scenes. And it must be admitted that, strange as such a phenomenon may appear at first sight, it is one that we cannot be very much surprised at.

"When one bears in mind the natural tendencies and cravings of the human heart, the innate desire of most men to have some definite answer to the whence and whither of human life, the doubts on the other hand which recent research has aroused, and the general tendency of modern rationalistic thought to destroy belief in the supernatural, one can scarcely wonder at a universal and growing interest in phenomena increasingly believed to be a means by which the age-long question of man will be answered, and by which the fact of a future life will be established on a sound scientific foundation.

"Now what, briefly, are the facts of the case at this present time?

SCIENTIFIC OPINION. "English science, it is well known, has, broadly speaking, given its verdict. We have it on the authority of men whose veracity cannot be doubted, and whose scientific authority no one can reasonably call in question—who, moreover, have risked their reputation in giving their testimony—

"1. That the much-disputed phenomena occur, and that many of them are of an objective and tangible character.

"2. That they are often governed by intelligence—that intelligence in many instances extraneous in its nature and operations.

"This testimony is being added to day by day by the published writings of eminent foreign scientists, and it is being confirmed by the experience of thousands of intelligent spiritists and of private investigators all the world over. 'The alleged facts,' writes Professor A. R. Wallace, 'which the scientific world scouted and scoffed at as absurd and impossible now, one after another, prove to be real facts, and, strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal power in human beings, or the agency of a spirit-world around us, has been strictly paralleled in the present day and has been subjected to the close scrutiny of the scientific and sceptical with little or no modification of their essential nature.'

"It was, of course, to be expected that testimony of such a character, and coming from such unlikely quarters, would

powerfully affect the public mind, and that it would, in the course of time, give rise to questions of the gravest possible import.

“The greatest of these questions—and, indeed, the one which may be termed the burning question of the hour—is the one which has reference to the nature and aim of the intelligence which is displaying itself. Is it human in character—in other words, are the dead communicating, and are we by these means receiving demonstrative evidence that there is life and a world beyond the grave?*

“It is impossible for those who are familiar with the subject and with the results of the most recent investigations to doubt that science itself is tending in the direction of an affirmative answer to this question. If a certain learned reserve still characterises official statements, it is difficult not to read between the lines and to see what the ultimate verdict is likely to be.

“The pronouncements of individual scientists, speaking in their private and personal capacity, can leave no room for doubt in the matter. And the cry which they have sent forth has found an echo in thousands of human minds, and has given an impulse to the spiritistic movement, the effects of which are but too plainly and painfully visible in every sphere of our social life. Indeed, so strong are the impressions created, that the utmost impatience is being exhibited towards those who would raise a note of warning and who cannot join in the exultant cry of the multitude.

“Ignorance, prejudice, religious bigotry, and narrow-mindedness are the epithets applied to persons who, while admitting the actuality and intelligence of the phenomena, nevertheless deny that it has been shown to be that of the dead.

“And yet it is manifest from the evidence at our disposal that there are uncontrovertible facts pointing in this direction, and that this is an aspect of the subject which should awaken in thoughtful minds the most serious considerations. I can but briefly indicate what an experience of nearly twenty years has taught me, and why I cannot share the popular view as to the nature of the mysterious phenomena under consideration.

“1. It is certain that the identity of the communicating intelligences has not been established. Although it is admitted that in practically every instance the entities claim to be the spirits of departed men and women, it is certain that *that claim has invariably broken down in the presence of real test conditions*. The most recent psychical research in this direction has yielded wholly negative results. Those whose names were best known in spiritistic and psychical research circles, and who have practically spent their lives in the search for such evidence, have, after death, been unable to furnish it themselves. They have not found it possible to supply what may be termed the missing link of the spiritistic hypothesis.

“2. It is a known and admitted characteristic of the intelligences that they attempt to personate deceased individuals. Indeed, so constantly does this characteristic display itself that it constitutes the chief difficulty in the way of satisfactory investigations. We meet with fraud and trickery on every side and with the most heartless deception that the imagination can conceive. The most trusted ‘spirit-friends or relations,’ sometimes after years of intercourse and often on their own admission, turn out to be masquerading entities who have culled the information needed for the impersonation from the passive minds and memories of the experimenters, and who by

*The writer means beyond death.—(Ed.)

some slip or some unusually bold manœuvre in the end turn the tables against themselves.

“3. The moral character of the manifesting intelligences is invariably of a low order. This fact must be and is admitted by all unprejudiced inquirers who have an accurate knowledge of the subject and who have themselves observed and experimented for a sufficient length of time. In numerous instances, of course, this moral depravity is not immediately apparent—indeed, it often remains hidden for years under a mass of platitudes and of high-sounding phrases, but it almost always discloses itself in the end. I know of instances which are appalling in character, and a recent publication of mine has placed material in my possession strongly confirming and illustrating the truth of this statement. A great ecclesiastic sent for me not long ago and told me of instances which had been privately communicated to him, and which had caused him such alarm that he was anxious to enter upon an active crusade against spiritistic practices and teaching.

“4. The general moral and physical effect of spiritistic practices upon the sensitive and the investigators is a disastrous one. It is now known that the objective phenomena cannot be obtained without the aid of a certain vital or ‘psychic force,’ which is drawn from the organism of the sensitive, and which constitutes the *raison d'être* of mediumship. The frequent repetition of the process leads to complete physical prostration, and to an entire breakdown of the constitution. I have come in contact with persons who have been invalids for years in consequence of spiritistic practices, and who have only very gradually recovered their equilibrium. With but few exceptions the consequences of frequent sittings for psychical manifestations are fatal.

“As to the moral effects of these practices a big volume might be written, and even then the half would not have been told.

I have in my possession communications from former spiritists which throw a lurid light upon the subject, and which suggest the gravest possible considerations. As far back as 1877, Dr. L. S. Forbes Winslow wrote on ‘Spiritualistic Madness:’ ‘Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural. . . . I could quote many instances where men of the highest ability have, so to speak, neglected all and followed the doctrines of spiritualism only to end their days in the lunatic asylum.’ And grave and weighty are the warnings more recently given by Professor Barrett, a former president of the Society for Psychical Research, and by Dr. Van Eeden, a Dutch physician, who has devoted much time and labour to the study of psychical phenomena. The latter tells us that in this unexplored religion lie risks of error more serious than in any other department of science. And not merely of error, scientific and intellectual, but also of moral error. And it is this which seems to him ‘to justify the orthodox religions in condemning the evocation of spirits as immoral, as infringing upon secrets hidden from man by the Eternal.’

“It is much to be regretted that while the intensely interesting and phenomenal aspect of the inquiry is unceasingly dwelt upon, these voices crying in the wilderness are left unheeded, and the warnings they convey are disregarded in the insane craving for fresh evidence and ‘phenomena.’

“5. The teaching imparted by the intelligences is wholly contradictory in character. I have in a recent publication summarised this teaching from the works of famous spiritists, and the result is ludicrous in the extreme

'One cannot imagine any rational creature,' writes *Truth*, 'continuing to believe in the revelations of spiritualism who reads the bewildering contradictions of its chief oracles, etc.'

"There is unanimity on one point only, and that is as regards the fundamental doctrines of the Christian faith. It is as a medium, or seer, or human being of exceptional power and degree of development, that they seek to exhibit Christ, and it is the subversion of faith in Him as a divine Person that the spirit messages ultimately aim at. The truth of this statement is fully established by the writings of the best of our modern spiritists. From personal letters which have reached me it is evident that *the writer had in each single instance lost his faith in Christianity, and was suffering the keenest grief and disappointment in consequence.*

"It is for the reasons thus briefly stated AN ENEMY IN THE HOME. that I cannot share the popular view respecting the interpretation of the phenomena of spiritism. On the contrary, I am thoroughly convinced that *a terrible deception lurks behind these phenomena, and that a grave and daily growing peril is menacing society.* A dangerous and subtle enemy is silently creeping into our homes and families, and the astonishing thing is that *our pastors and teachers are so strangely silent on the subject and are doing little or nothing to warn the people.* I am personally strongly convinced that the policy of silence on the subject, so frequently adopted with a view to the avoidance of greater peril, is no longer a safe and a wise one.

"In my opinion our safeguard lies in taking every opportunity of conveying accurate information, and in above all things stating all the facts of the case. It is the one-sided presentation of the subject, and the scientific support which is being given to it, that are doing all the mischief and that are hourly increasing the spread of evil.

"Let it once be clearly and fully known that these 'dear friends,' on the other side of life, ruin and desolate homes, that they drive men and women to destruction and to the madhouse, that they undermine religious faith and confidence, and that in a thousand instances they bring about an utter weariness and detestation of the duties of the present life, and thinking men will abandon their intercourse with such beings, and will seek for the interpretation of the problems elsewhere than in scientific records.

"I have, during the last ten years, spent much of my time in answering the inquiries OF RESEARCH. of persons whose lives have been shipwrecked by spiritistic practices, and it is upon painful facts and incontrovertible evidence that I base my conclusions and opinions.

"I am strongly persuaded that the time has come when an earnest note of warning should be sounded, and when the grave perils of attending this fascinating form of scientific research should be clearly and emphatically pointed out. I cannot but think that in the face of the suspicious circumstances so admittedly and universally accompanying all spiritistic manifestations and the general moral effect which they are known to produce, this warning will not remain altogether unheeded."

RELIGIOUS SIGNS.

THE BISHOP AND THE ACTORS.

The following note from the *English Churchman* is worthy of preservation. It is one of the few journals which remain outspoken on the side of God and of Truth. We were going to pen a paragraph ourselves, but feel we could not improve on what is there written in its issue of Feb. 14th:—

"The Bishop of London delivered an address at a special service of the Actors' Church Union at St. Paul's Church, Knightsbridge, on Sunday, Feb. 11th. He took for his text, Phil. iv. 8, 'Finally, brethren, whatsoever things are true,' etc. The very choice of the text surprises and even startles us, for it is such a verse as one would expect a preacher to take whose message was one of warning to youth against the pleasures and amusements of the world; whereas the Bishop's sermon was a most adulatory address upon the theatrical profession. He described the clergy and the actors as 'the two brothers in arms,' who 'were working as they should be, standing shoulder to shoulder against the common foe.' 'The actor,' he said, 'was preaching to thousands of living souls who very likely would never go inside a church all the days of their life. It was an opportunity of service which the Almighty had given them.' It is hardly possible to imagine more fulsome flattery of the stage than this, and when we remember the fleshly kind of spectacle depicted by the ordinary drama, to bring the name of God into the matter, and describe such histrionic representations as 'preaching,' appears to us gross irreverence, while it certainly degrades the Episcopal office, the dignity of the Church, whose officers Bishops are, and the institution of the Gospel pulpit. His Lordship observed that 'it would be affectation for him to deny that there were special dangers on the stage; the dangers of the stage were very corresponding to the danger of the Clergy.' He then proceeded to comment on 'the danger attending upon doing everything before the public eye, the danger that the eye should become the dominant note.' We should have thought the grave moral dangers, both of those engaged in acting and to the frequenters of the theatre, would have been a fitting subject for Dr. Ingram, or any preacher, to have laid stress upon. He further said that 'the motto for everyone in the actor's profession should be, "I play for Jesus Christ".' Again the heart of the sincere Christian will be pained at this dragging in of the sacred name of Christ in such a sensuous connection.

Editor's Table.

REVIEWS.

The Way: Chapters on the Christian Life, by Sir Robert Anderson (Jas. Nisbet & Co., 3/6). With the aim of this book, and with the great bulk of its contents, we are in the fullest possible sympathy; and we would like to fill our pages with extracts from it. But when we come to chapter xii., on "The Intermediate State," we leave the chapters on "Life," and come to the state of the dead. Sir Robert truly says, "*If we are prepared to accept what the Bible teaches, and to refuse all besides, we shall find that many popular beliefs must be dismissed as sentiment.*" With this we most fully agree; so much so, that we at once dismiss the title of the chapter, for the Bible knows nothing of the term, "The Intermediate State." Once accept the expression as being what "the Bible teaches," and it will be impossible to "dismiss," not merely Sentimental beliefs, but the Errors of Rome, the Traditions of Babylon, the Teaching of demons, and the Deceptions of lying spirits. *All these are based on the theory of an "Intermediate State."* Without this they are impossible. Grant them this, and they ask nothing more. We, for our part, positively refuse to grant them this, and we demand proof of its existence before we can discuss any of the inferences on which the theory is based. The Lord Jesus truly said, "God is not the God of dead men but of living men"; but we ask, as the angels asked, "Why seek the living among the dead?"

If "all live unto Him," that proves they must rise from the dead and *live again*, for that was what the Lord was proving.

If "the rest of the dead lived not again until the thousand years were finished" (Rev. xx. 5), how could they be alive during the thousand years? And can the dead be alive now? Of what use is language if Rev. xx. 5 does not finally settle the question?

However, even with this chapter xii., we cordially recommend the book, feeling sure that our readers, who read it, are certain to "dismiss" everything that is of man, and accept only what "the Bible teaches."

Ancient Tyre and Modern England, by Philo-Anglicanus (Elliot Stock, 7/6 net). This book is by a beloved and well-known friend. Its object is to point out the analogies which exist between Ancient Tyre and Modern England. Apart from this object, and whether the reader agrees with all the analogies or the conclusions drawn from them, he will find a vast amount of "spoil." The writer has deep reverence for the Word of God, and with his great researches and diligent labours he has brought together a mass of most valuable information in a compendious form. We ourselves have learnt a great deal from its perusal.

ANSWERS TO CORRESPONDENTS.

C. E. N. (Anglesea). See our papers on the Apocalypse (ch. xxi. 9). This is after the Millennium, and will account for the full title being given "the Bride, the Lamb's wife."

J. V. (Edinburgh). We are amazed at the cutting you send from *The Monthly Record of the Free Church of Scotland!* The article is a condemnation of Keswick, but not exactly for what we should complain of. It rightly holds that it is *powerless* for the Higher Criticism and the infidel teaching of our pulpits; and that its "assumption that controversy . . . is an evil," is wrong. But when it condemns Keswick for teaching the premillennial coming of Christ as the Church's hope, it errs itself. The writer holds that Christ "has come and He will come increasingly as the day approaches . . . when by the outpouring of His Spirit in Pentecostal showers . . . men everywhere shall become obedient to the Truth."

"They honour Christ the Son most who look for the Spirit."

This is the false teaching which is responsible for much of the confusion of the present day. We see in it the snare of the great enemy of the Word of God. It is Christ for whom we are to look; not the Spirit. Christians are to be "waiting for God's Son from heaven"; not for God's Spirit. If this is what God meant, it would have been easy to have put "Spirit." But it says it is "God's Son" for whom we are to wait; and not God's Spirit.

Its very goodness makes it so fatal. Surely (people think) "it cannot be wrong to wait for the Spirit of God." And, if not wrong to wait for Him, why wrong to pray for His coming? But, has He not come? Did He not come at Pentecost? Is He not here? Why then pray or sing "Come, Holy Spirit, come"? It is asking for what we already have; and the subtlety of the snare is that it keeps us from occupation with Christ.

The Holy Spirit, in the Word, and in our hearts, never directs our thoughts to Himself or to His work *in* us; but always to Christ, and His work *for* us.

This universal prayer for the Spirit at the present day is used for the hiding or destruction of the real hope of the Church of God. That hope is Christ.

"He shall glorify Me," was the test, given by Christ, by which the Spirit's presence and power might be known. But, according to present-day teaching, it is Himself and His work in the hearts of men which He glorifies, and not Christ.

Tried by John xvi. 14 this new movement, which substitutes the coming of the Spirit for the coming of Christ, stands condemned.

W. M. A. (Helensburgh). You will observe that we have not made any reply to the articles in the Roman

Catholic newspaper you so very kindly sent us. It is better that a criticism of our pamphlet on "This is My Body," should die an early death, which a correspondence would only delay. Our mission will be better fulfilled by endeavouring to teach those who desire to learn, than to combat with those who do not mean to be convinced. The one is blessed and happy work, the other is absolutely vain and fruitless effort. So far as the writer's remarks are personal, we can afford to leave our vindication in the hands of God.

G. B. (Cardiff). Christ's resurrection body was not a *spirit*, for He said "a spirit hath not flesh and bones as ye see Me have." It was a *body*, but a *spiritual body*, a resurrection body. Heb. i. 3 describes His two-fold condition. The first part of the verse being what He was *before* Incarnation, the latter part referring to His present position. Just in the same way you have the *Divine* condition before Incarnation in Phil. ii. 6; the *Incarnate* condition in verses 7, 8; and the present *Glorified* condition in verse 9.

LIVERPOOL.

A Bible class is held on the subjects of the current month's issue of *Things to Come* on the second Tuesday in the month, at 8 p.m., at St. Matthew's Vicarage, The Elms, Princes Park. The Rev. Theodore A. Howard will welcome any readers as fellow-students.

BIRMINGHAM.

Mr. G. Rooke, of 19 Southfield Avenue, Rotton Park, would be glad to hear from other readers of *Things to Come* in Birmingham with a view to meeting together for the mutual study of the Word of God and prayer.

ADDRESSES ON THE LORD'S COMING.

Eight addresses were recently given at Sandown, Isle of Wight, on February 19th and 20th, by Dr. Bullinger and James Christopher Smith.

We note the matter here, because we are prepared (if both free for two consecutive days) to repeat the same, where we can do so under the same conditions, namely, where we could arrive from London in time for an afternoon meeting at 3.30 on the first day, with an evening meeting; and return to London after the afternoon meeting at 3 (a meeting having been held in the morning) on the second day.

We append the Sandown programme of the meetings as a specimen, which could of course be varied:

FIRST DAY—

Afternoon: *The Coming of the Lord.*

Its Place and Importance in the N.T. as a whole.

In relation to the Epistle to the Thessalonians.

Evening: *The Counsel and Purpose of God.*

In relation to the ages.

In relation to "the Thousand Years."

SECOND DAY—

Morning: *Dispensational Truth.*

In relation to the Jews and the Gentiles.

In relation to the Church of God.

Afternoon: *Practical Truth.*

In relation to the whole Church.

In relation to the individual Believer.

In this case Hymn-Books were provided, and no Collections were made. Voluntary offerings were invited to defray the necessary expenses of printing and travelling, &c.

Special arrangements were made with a local hotel to receive visitors for a fixed sum at reduced rates.

ACKNOWLEDGMENTS.

G. L. R. (Canada). "For the Editor's
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THINGS TO COME.

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Vol. XII. No. 5.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 39.)

VIII.—PRACTICAL CONCLUSIONS.

THERE are some remaining points with regard to our Responsibility as to the Two Natures which come more under the head of Practical Conclusions, or advice, which follow logically from what has been received from Scripture. Not that we would put our readers under any rules or regulations.

But, after what we have learnt from the Word of God, there are certain responsibilities which are inevitable if we would enjoy the full blessing and fruits of the *Doctrine*, in our own *Experience*.

It is not enough for us to "hold the truth" as to the Two Natures. *The truth must hold us*, if we are to know its value and its power. If the truth holds us, then:

1. WE SHALL DAILY IGNORE THE FLESH, AND DENY ALL ITS CALLS AND CLAIMS. We have to remember that though we are "not in the flesh," the flesh is in us, and that we can never get rid of it till Rapture, Death, or Resurrection.

If we fail to keep this *in daily remembrance* we are at the mercy of every false teacher; liable to fall into any error which may spring up; and to be led astray into any of the new fashions and modern methods, the tricks and contrivances of *Fleshly Religion*. All these errors in doctrine and practice come from this one source. This source is the acknowledging of the claims and capabilities of the *Old nature*.

It is the essence and foundation of all false religions, as seen in the Church of Rome and elsewhere. We have it set forth and condensed in one sentence in a Roman Catholic book.*

"We are commanded by Jesus suffering and dying for us to imitate Him by the crucifixion of our flesh, and by acts of daily mortification."

Wherein does this differ from the popular holiness teaching of the present day? True it may be put in a different way; it may be looked at from other points of view; but this is the ultimate end, aim, and object of all who cultivate, or attend to the claims of the *Old nature*.

The means employed or recommended may vary: but the result desired is one and the same, viz., to arrive at a state of sinlessness more or less. There are differences of *degrees* in this, but not of *kind*. Hence it is that there are various Schools in this teaching. There is the School which Mr. and Mrs. Pearsall Smith opened in the seventies.

* *Faith of our Fathers*, p. 20, London, 1895.

After the great blow which their teaching received at Brighton there was a pause. The lull was eventually followed by the Keswick School, in which the new teaching was greatly modified; the Andrew Murray School carries it a step further, and *lowers the standard* (Christ) so as to make man's attainment of holiness more easy; while the Reader Harris School carries this teaching to its logical conclusion of sinless perfection, and throws down an open challenge to the others, which makes them speak still more warily on the subject, as though conscious of the dangers to which their teaching ultimately and inevitably leads.

But all this comes from one root. The flesh, with all its claims and calls, is not ignored as being "as good as dead."

If this practical duty be not attended to, the door stands wide open for every form of error that may choose to enter.

If we can bear this responsibility *in daily remembrance* it will keep us from embarking on any efforts, plans, or schemes which have for their object the cultivation or improvement of the flesh. It will preserve us also from any form of modern teaching which would excite the hope that, by following certain rules, the flesh can be eradicated.

Both hopes are absolutely groundless, and can end only in grievous disappointment.

Let us make no mistake as to this first fundamental fact, and then we shall not be misled by false hopes that, by suitable food and training, we can change flesh into spirit; or that, by mortifying it in any way, we can get rid of it.

2. THE BEST PRACTICAL WAY OF TREATING THE OLD NATURE IS TO STARVE IT, by keeping it on low diet. But this cannot be done directly by making that an aim or a "work."

It can be done only indirectly by constantly attending to the claims and desires, and satisfying the ever heaven-ascending longings of the *New nature*.

We have seen that the food of the *New nature* is the Word of God. While we are directly feeding upon that, we are indirectly starving the *Old nature*. For, (and this is the important fact) *we cannot be feeding both natures at the same time!**

The nourishment on which the one nature thrives will starve the other. And this fact cuts both ways. If we are feeding the *Old nature* on man's books and man's teachings, we shall be keeping the *New nature* ill-fed, impoverished and weak.

The *Old nature* will thrive on general literature. But the *New nature* will thrive only on the Word of God.

* This is a far-reaching fact. We cannot live in two environments at the same time. It is impossible to be a citizen in two countries at the same time; to become naturalized in one country, *ipso facto* deprives one of all rights and privileges of the other. We cannot sow in one field and reap in another. These are fundamental laws in both the natural and spiritual spheres.

His words "are spirit, and they are life" (John vi. 63); and only what is spiritual can be assimilated by spirit.

Many Christians are constantly occupied with man's thoughts and man's books; and then they are surprised at the low condition of their Christian life and walk. They then rush off to adopt some new fashion (just as the Old nature flies to stimulants or drugs), which promises to supply the want and the vacuum which has actually been created; whereas it is only a matter of diet.

If, in our physical life, people will persist in eating or drinking what is bad for them, they must suffer the inevitable consequences. It is exactly the same in the spiritual sphere: and if the palpable *effects* are seen in our walk and conversation, then the one and only remedy is to remove the *cause*. That will prove much less expensive; give much less trouble; prove perfectly effective; and will bring with it no disappointment.

Our practical conclusion, therefore, is: Do not read any book, do not listen to any speaker, teacher, or preacher unless you are sure that you will know more of God's Word after so doing than you did before. It matters nothing to you what any mortal man *thinks*. Unless he can help you to understand more clearly *what God says*, he will be a hindrance to you instead of a help. You cannot thrive upon man's words. It is only "by every word that proceedeth out of the mouth of the LORD *doth man live*" (Deut. viii. 3). If you feed on the words that proceed out of the mouth of man you will starve. God's words are "spirit and they are life."

Do not talk so much *about* the Scriptures. Be more ready to let them *talk to you*. In conversation about them, do as Ezra the Scribe did. Instead of trying to remember imperfectly what the Word says, and hence, often misquoting it, "**open the book**" (Neh. viii. 5). Let it speak for itself. Its words will be more weighty than your own, for God is with them to make them work effectually.

Bind the Word about your heart. For,

"When thou goest it shall lead thee:
When thou sleepest it shall keep thee;
When thou awakest **IT SHALL TALK WITH THEE.**
For the commandment is a lamp;
And the law is light;
And reproofs of instruction are the way of life" (Prov. vi. 21-23).

You will find people always ready to talk on any subject but God and His Christ and His Word. They will talk about man, and the news of the world. On Sundays they will vary this by talking of Churches and Ministers and Sermons and Services, but it is still man!

Those who possess the New nature find that these things do not satisfy; they leave a craving for something better. Nothing will ever satisfy but God Himself, and the Living Word and the Written Word. If "David's Psalm of praise" (Ps. cxlv.) was true of him, how much more shall it be true of us. How shall not we say,

"I will extol Thee, my God, O King;
And I will bless Thy Name for ever and ever.
Every day will I bless Thee;

And I will praise Thy Name for ever and ever.

* * *

I will speak of the glorious honour of Thy Majesty,
And of Thy wondrous works,
And men shall speak of the might of Thy terrible acts:
And I will declare Thy greatness.
They shall abundantly utter the memory of Thy great goodness,
And shall sing of Thy Righteousness" (Ps. cxlv. 1, 2, 5-7).

This will be found to have a very different practical conclusion to talking of the eloquent words of one, or the inconsistent acts of another, or the wonderful works of another.

The former is a sowing to the Spirit, the latter is a sowing to the flesh.

If our New nature is to thrive, and if we are to be "fat and well-liking," we must feed upon the words of God, and thus starve the Old nature (Gal. vi. 8).

We *must* be occupied either with the flesh or with the spirit; with the Old nature or with the New; and according as we sow to the one or the other we must reap. This is the plain truth and teaching given to us in Gal. vi. 7, 8, commencing with the solemn warning—

"BE NOT DECEIVED,"

given to the Galatian saints, who, having begun their walk in the Spirit (or the New nature) were seeking to be made perfect in the flesh (ch. iii. 3). They had "run well," but someone had come in and hindered them, so that they forgot, and did not obey this important truth and teaching (ch. iii. 7) which we are now seeking to enforce.

We all desire (according to the desire of our New nature) so to walk as "not to fulfil the lusts of the flesh" (the Old nature). What, then, are we to do to accomplish these our desires? Many put themselves under a yoke of bondage, and strive to obey rules, and make vows and give pledges, and wear badges. But it is all in vain. All this, instead of weakening the flesh, only strengthens it by ministering to it, and occupying our minds with it. God's way is much more simple. It is—"Walk [according] to [the] spirit (or New nature), and the lust of the flesh **YE SHALL IN NO WISE FULFIL**" (Gal. iii. 16).

This is God's promise and God's rule. Try it! It will take you clean out of the hands of man. It will deliver you from a terrible bondage. It will bring peace and blessing into your life. It will give you refreshment and rest.

Walk according to the *pneuma*; occupy yourselves with your New nature; minister to its needs; make provision in every way for it, and it alone; and *you have God's word for it* that your desire shall be attained. He assures you that "**Ye shall in no wise fulfil the lusts of the flesh.**"

This expression *οὐ μή* (*ou mē*), *in no wise*, is the very strongest that can be used! It is a double negative, which emphasises and intensifies the assertion to such a degree.

that whenever it was used by man *it was never made good.**

But whenever it was used by the Lord, it was surely and certainly and abundantly fulfilled. When He said, "Him that cometh unto Me I will in no wise cast out" (John vi. 37), He used the expression *οὐ μὴ (ou mē)*, *by no means, on no account will He cast out.*†

Even so is this the case with the Divine assurance of Gal. v. 16: "Ye shall in no wise fulfil the lust of the flesh."

Let us blessedly and thankfully rest on this Divine assurance.

3. WE MUST NEVER PUT OURSELVES UNDER LAW (Rom. vii. 6, margin). This is another thing we must never do.

The moment we fail to remember this, *we quicken the flesh into activity.* The flesh revels in law, as we have seen.

The law was meant for the flesh; but only, and on purpose to prove the "weakness" of the flesh (Rom. viii. 3). This is the very object of the law; so that, discovering our natural impotence, we might thankfully cast ourselves on God's Omnipotence.

The law was never meant for a man "in Christ." Hence, the moment we come down from the high position in which grace has set us, and put ourselves under law, we stir up the flesh into greater activity and power.

This is what Scripture means by the expression "*falling from grace.*" This does not mean backsliding or apostasy, as we call it; but it means walking according to the Old nature instead of the New; thinking of that; cultivating and attending to that, instead of to the New nature.

"Christ is become of none effect unto you; whosoever [of you] are being justified by law" (Gal. v. 4).

No wonder, then, that this important chapter (Gal. v.) commences with the solemn exhortation: "For liberty Christ made us free: stand fast, therefore, and do not be entangled again in a yoke of bondage." Do not put yourselves under any vows, or take any pledges of any kind whatsoever. Do not wear any badges of any kind. They are only badges of bondage. They are the signs and tokens of "the yoke of bondage" under which you have put

* Peter said (Matt. xv. 22): "This shall not (in no wise) be unto thee." *But it was.*

Peter said again (John xiii. 8): "Thou shalt never (in no wise) wash my feet." *But Christ did.*

Peter also affirmed (Matt. xxvi. 35): "I will not (in no wise) deny thee." *But he did.*

Thomas said (John xx. 25): "Except I shall see . . . and put my finger . . . and thrust my hand . . . I will not (in no wise) believe." *But he did,* without thrusting his finger or his hand.

† We have this repeated negation in Heb. xiii. 5 in both clauses: "I will in no wise fail thee, neither will I in any wise forsake thee." (R.V.) George Keith has beautifully expressed this certainty in his well-known Hymn—

"The soul that on Jesus has fled for repose,
He cannot, He will not desert to his foes:
That soul, though all hell should endeavour to shake,
He will never, no never, no never forsake."

For other examples of the Divine use of this strong negation, see Matt. v. 18, 20; xxiv. 35; Luke xxii. 67, 68; John iv. 14; vi. 35; viii. 12, 51, 52; x. 5, 28, etc.

‡ Greek: Ye are made of none effect from Christ.

yourselves. They are entanglements. They imply that grace is not able to keep you, apart from some human props and devices. They practically deny the Divine assurance—"My grace is sufficient for thee" (2 Cor. xii. 9).

True, we may constantly feel our weakness, through the flesh being in us; but all this has been provided against by "the God of all grace"; for He has said, "My power is made perfect in [your] weakness" (2 Cor. xii. 9). Avoid, therefore, all "Rules for Daily Living," all "Directories" or guides for living a "Devout Life." Shun them as you would your most deceitful enemy. They will prove fatal to your peace; they will take all the sunshine out of your life; they will turn you from a son into a bond-servant; and sap your spiritual powers at their fountain head.

Cease all efforts either to improve the flesh or to get rid of it. Feed the New nature regularly with its Divinely prepared food, and *everything else will fall into its own proper place.* Have full confidence in the grace of God and the power of God (2 Cor. xii. 9). And adopt no schemes or plans that would imply that you need any help outside the Word of God.

4. Finally, remember THE DISTINCTION BETWEEN RELIGION AND CHRISTIANITY.

Religion has to do with the flesh; but only Christ will do for the New nature. The flesh knows nothing of Christ, the Son of God, as our Life. It is concerned only with what it can see and hear and comprehend. But the New nature cannot be satisfied with anything lower than Christ Himself. Not even with Christianity or the "Christian Religion" apart from Him.

In Phil. iii. we have this great contrast fully exhibited and illustrated in the personal experience and "pattern" of the Apostle Paul. His example will help us more than any precept. He tells us of the wonderful ground of "confidence in the flesh" which he once had as a strictly religious Jew. However much confidence in the flesh others might have he could still say, "I more": and in seven particulars he enumerates them and sums them up (Phil. iii. 5, 6). But all this time he was blind. He had as yet no New nature within to bring the Old and sinful (though religious) nature to light. But when he received that priceless gift of the New nature, then he discovered that he had been *all that time* really "a blasphemer, a persecutor, injurious," and the "chief of sinners" (1 Tim. i. 13-16).

So that, as to Religion, he could say, "I more;" and as to sinners, "I chief."

Put when his eyes had been opened to know the Lord Jesus as his Saviour and his Lord, then he was only too thankful to cast away all his religion, which he had as a Jew, for the excellency of the knowledge of Christ Jesus his Lord" (Phil. iii. 8). He counted all things but loss, and as garbage, compared with Christ. He did not merely change the "Jews' religion" for the "Christian religion"; but he thankfully *gave up all religion for Christ.*

As to his *standing* before God, his glory was that he was now "found in HIM" (v. 9).

As to his new *object* as a Christian, it was that he might "get to know HIM" (v. 10).

As to his *hope*, it was to be "like HIM" in Resurrection glory at His coming (v. 21). It was all "HIM."

As a Jew he had the hope of resurrection, but he gladly gave even that up for the far greater hope of having part in what he calls "the out-resurrection from among the dead" (v. 11), which had become his as a member of the One Spiritual Body of Christ.

This does not mean that he, as a Christian, hoped that by certain efforts he might obtain some advantage over other Christians; but that, as a Christian (a man in Christ), he already had a more blessed hope than any which the "Jews' religion" could ever give him. He is not speaking of giving up his sins, but of giving up his "gains." All that he once counted religious gains he now counted as garbage, compared with the real "gain" which he had in the excellency of the knowledge of Christ Jesus his Lord; for he had gotten to know "the POWER of Christ's resurrection," and what that meant for all the members of the One body: for all who had fellowship in His sufferings, and had died with Him in His death (v. 10).

Nothing less than this is Christianity. All short of this is Religion.

Christianity consists, not in Articles, Creeds, or Confessions; not in Churches, Memberships, or Fellowships; but, in a Person. God grant that each of our readers may be enabled by grace to say of all their supposed advantages in the flesh—"What things were [counted] gain to me, these I have esteemed as garbage for CHRIST" (Phil. iii. 7).

5. But, in conclusion, FORGET NOT THAT THIS IS THE WAY OF SORROW AND OF CONFLICT; not from within, but from without. Not merely conflict arising from our own Old nature, but from that of others. It remains true, and will be found to be true in our own new experience, and to the end:—"As, THEN, He who was born according to the flesh persecuted him that was born according to Spirit, thus also is it NOW" (Gal. iv. 29).

The emphasis is placed on the two words "then" and "now": one being the first word in the sentence, the other the last word. This is to assure us that we must look for no change in the Old nature; no change in these circumstances. All we are exhorted to do is to be reminded that we are sons of the free-woman, not of the bond-woman; and that we are to "stand fast in this liberty" (Gal. v. 1). Blessed liberty!

The word "then" in Gal. iv. 29 refers to Ishmael and Isaac, but it points backward, further still, even to Cain and Abel and to the religious hatred which ended, and would always, if it could, end in murder still.

It points also to the fact that it was the religious party among the Jews, not the rabble, but "the chief priests," who were determined on the crucifixion of the Lord Jesus.*

Even so it is "now." "All who will (*i.e.*, are determined) to live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). And *this persecution will come chiefly from religious flesh.*

* See Matt. xxvi. 59; xxvii. 1, 20. Mark xv. 11. Luke xxiii. 18. John xviii. 35, 40; xix. 6, 15.

Who among us will not mournfully admit that his chief troubles and trials have come to him through the working of the flesh in his fellow-Christians? Instead of the persecutions coming as of old from the world, which broke people's bones, they come now from fellow believers and break people's hearts!

It was when Saul was carrying out his religion the more earnestly that he was engaged in the work of *persecution* (Phil. iii. 6). It is Religion that has shed the blood of the saints; it is Religion which has filled the ranks of "the noble army of martyrs."

"Behold what manner of love the Father hath bestowed upon us, that we should be called 'children of God.' On account of this the world does not get to know us, because it has no knowledge of Him."

It is in connection with this that we are told:

"Marvel not, my brethren, if the world hateth you" (1 John iii. 1, 13).

"If the world hateth you, ye know that it has hated Me before [it hated] you. If ye were of the world, the world would love its own; and because ye are not of the world, but I chose you out of the world, on account of this, the world hateth you" (John xv. 18, 19, and xvii. 14).

If these words were true "then," of the Apostles to whom they were addressed, how much more true shall we find them "now" in our own experience.

Therefore, as possessors of the New nature, let us "marvel not" either at its conflict with the Old nature within us, or at its conflict with those without us; but let us rather rejoice that we have in this very conflict the greatest assurance that we are "sons of God," and are "His workmanship." This is the surest proof we can have that, as the children of God, we have been chosen out of the world; and let us "count it all joy" if we are privileged to suffer anything for Him who suffered all for us—"for the joy that was set before Him."

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 20.)

NO. VIII.—THE CALL OF ABRAHAM.

WE come now to a most important part of Genesis; a part full of spiritual instruction and help; a part which lays the foundations of all the rest of Old Testament Scripture: a part which has the freshness of Spring about it, for it truly is a spring-time in the ways of God!

We ought now to note how the previous portion of Genesis (i.-xi.) seems to be but a preface to this part. The record of Creation and Formation is brief; the record of the Fall is brief; the record of the growth and apostate corruption of the race is a little fuller, but still brief; the

record of the Nimrod movement, the confusion of tongues and the scattering of the people occupies but two chapters; and yet these eleven chapters cover nearly 2,000 years. But, so to speak, we are hurried on; and it is only when we come to the time of Abraham that we get extended and detailed narrative. These eleven chapters give us *roots of truth*: roots which are necessary and of vast importance; but, when Abraham comes on the scene, the *stem* of the tree of truth appears, and God's purpose begins to take definite shape, and we can see the line along which the purpose is to be fulfilled.

In like manner the latter part of Genesis (xii.-l.) leads up to *the birth of the nation and its subsequent history*, occupying the whole of the Old Testament, except the one book of Genesis; and thus it appears how Genesis is the true preface to, and the seed-plot of the whole Bible.

Having now marked this literary form in the comparative extendedness of the narratives, it behoves us to give special attention to this

PATRIARCHAL AGE,

beginning with Abraham and ending with Joseph; the records concerning Isaac and Jacob filling up between. It is an interesting fact to remember that in this portion of Genesis we have as many chapters as there are books in the Old Testament, namely, thirty-nine.

Endeavouring, then, to apprehend what is the mind of God in this period, we must note its leading characteristics:

1. *The Call of Abraham.*

What we know of Abraham is recorded in chaps. xi. 26 to xxv. 11; from his birth to his burial.

It is evident that his *Call* is the first subject demanding our careful attention; for, unless we apprehend the significance of this new event, we shall misunderstand the whole story. Since the fall of Adam nothing like this had come to pass. There was nothing like it in the period from the Fall to the Flood; nor in the period between the Flood and Abram's time. The time had come for a "new thing" in God's ways.

Up to this time God had dealt with the race as a whole, and He had divided it into Nations; but now He is to call out one man and deal with him as the head of a new People, and as "the Father of all them that believe." This was an absolutely "new thing," and it brought out into more distinct visibility "the Purpose of the Ages." Hence the need of marking closely every point given us concerning this Call of God.

It is definitely referred to in, at least, four places in Scripture; and special attention is called to these passages, because the present writer has been led, by a careful comparison of all the facts, to differ from some current teachings regarding this Call.

The passages referred to are Genesis xi. 27-xii. 3; Isaiah li. 1, 2; Acts vii. 2-4; Hebrews xi. 8. Each one of these Scriptures adds some light on this event; and the combined testimony of all the portions is all we need to know. It has been taught, in certain quarters, that when Abram halted at Haran he did so in disobedience; that he ought to have passed on to Canaan; and that, in fact, he ought not to have had his father there at all. Well,

let us "open the Book" and read. Do the passages, above noted, affirm or even hint at any such disobedience? In no wise: on the contrary, this teaching obscures the perfection of the testimony, and leads the mind to think of the man called, rather than of the God who called him.

It is a common idea that Abram took Terah his father with him. It nowhere says so. It says the very opposite. The words are: "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees to go into the land of Canaan; and they came unto Haran and dwelt there" (Gen. xi. 31). Thus it distinctly says that "*Terah took Abram his son*;" and no interpretation can be true which will do violence to that *fact*. To have said that Abram took Terah would have been enough to discredit the whole story in the mind of Orientals, with whom the Headship of a Father in a family, or of a Sheikh in a Tribe, is supreme. No reason is yet given for this great removal, this emigration from the seat and service of idolatry to a pilgrimage with God. The *fact* is thus, first of all, simply recorded.

The reason or reasons we must find elsewhere.

Why did Terah take Abram his son and make this epoch-forming Emigration? It was one of the greatest movements in all history: and it was great because God made it great: He was in it, and behind it, and the Author of it.

Abram, "on the other side of the river," in Ur of the Chaldees, "served other gods," and there the Most High God, maker and possessor of heaven and earth, called him.

First of all, the Holy Spirit tells us, through the lips of the martyr Stephen (Acts vii. 2-4), that "the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land and from thy kindred, and come into the land which I will show thee."

"*The God of glory appeared*"—the first of a series of Abrahamic theophanies, or appearances of God—and therein was the moving cause of this going out. And God is here called "the God of glory," not only because it sets Him in contrast with idols, but because He is to fill the earth with His glory in connection with the seed of Abraham, and in connection with the people of Abraham (see Psalm lxxii. 19, 20).

Not only so, but "the God of glory" *said* something: spoke a definite message: uttered the terms of a momentous call: "Get thee out of thy land and from thy kindred and come." How kindly and tender is the word "come." "The God of glory" was to lead on, go before, and Abram had only to follow and mark His steps and guidance.

And note here the exact terms: "out of thy land and from thy kindred." Two things, and no more, are mentioned at this first stage of the Call—the *land* and the *kindred*—Ur, and the People of Ur, to whom he belonged and whose gods he had served. This land, and these people are to be left.

The Call was definite and Divine: it was unmistakeable

and imperative. Only two alternatives: either disobey it and stay in his native land; or, obey the call and go out.

What a stir it must have made! Terah had to be told; and the whole household circle was made acquainted with it. Doubtless God had his own way of preparing for the acceptance of this call. However that was, it is clear that Terah was sympathetic and the home circle was willing. And who will dare assert that Terah did not feel that the call was as much to him as to his son? Did it not bring a new light of God to his heart? And in that new light may he not have seen the senselessness and misery of idolatry, and have had grace given to renounce it and go.

Everything points to that conclusion: and thus he naturally, and without violence to home relationship, took the lead in the movement; while, at the centre of the group, beautifully taking a subordinate place, was the man of Faith—Abram—to whom and through whom the message came. "The God of glory" had spoken, and Abram "believed God," for it is written that "by faith Abraham, when he was called, obeyed to go out."

Accordingly the Caravan was arranged, and the whole family group moved out, from Land and Kindred; crossed over the famous river (the Euphrates); and made a long journey north-west, and halted at Haran. It was quite the natural halting-place before the next stage of the migration should be taken.

And now, secondly, note what happened.

We are still in the 11th of Genesis, and its closing words are: "And the days of Terah were two hundred and five years; and Terah died in Haran."

It is most probable that Terah's age and infirmity had suggested (perhaps necessitated) the halt at Haran; and now his death laid a new responsibility on Abram, and it also became the occasion for a further indication of God's will. And accordingly we read on, "And the Lord said unto Abram, Get thee out," etc. The word "now" at the beginning of chapter xii. is misleading, and the word "had" still more misleading; it is simply the continuation of the narrative by the use of the words "and" and "said," "and the Lord said to Abram."

That is to say, when the death of Terah had created a new situation, the Lord came in and repeated and augmented the call, so that Abram would know what to do.

The proof of this is in the fact that the words are added now which were not in the original call, viz., "from thy father's house."

Already he had gone out *with* his father's house from his Land and Kindred; but now he is to go out "from his father's house," he is to sever the connection entirely with the home circle, and make for the new land where he would be the head of a new people, and form for himself a new home circle.

This repetition of the call is recognised by Stephen in Acts vii. 2-4, when he says, "and from hence, when his father was dead, God removed him [or caused him to remove] into this land, wherein ye now dwell." Thus the final stage of the *Going Out* was taken; but taken, be it noted, at the call and by the fresh guidance of God.

There was no hurry: God had prescribed no time: no human relationship was interfered with; but everything was

of God and *to* God; and, through it all, Abram is the same typical man — believing, self-subordinating, humble, and obedient.

What an example he thus left for his descendants to follow! How different their history would have been if Israel had followed the unquestioning faith and ready obedience of their great forefather! And how different *our life* would be if we questioned and hesitated less and humbled ourselves and obeyed more!

Here, then, we see a complete type, in a personal example, of *Going out*, *Going on*, and *Going in*. *Going out* at God's call, *going on* by God's guidance, and *going in* by God's grace, as seen in the good hand of his God upon him. And what were the Exodus from Egypt and the Return from Babylon but national repetitions of Abram's migration? And, again, what is it but a type of the work of God in a human soul when there is a passing out of death into life; a calling out of darkness into marvellous light; a guiding forward in the way and service of God; and the reception at the Saviour's coming into the Father's House?

As this is followed up it will be seen how God's purpose concerning His Son, the Seed of the woman, begins to unfold and take shape, anticipative of the great facts of New Testament history.

May we be enabled to "walk in the steps of our father Abraham," and live worthy of Abraham's God, who is our God too!

"His call we obey, like Abram of old,
Not knowing our way, but faith makes us bold;
For, though we are strangers, we have a good Guide,
And trust, in all dangers, the Lord will provide."

THE COMING KINGDOM.

BY WILLIAM TUCKER BROAD.

(Continued from page 43.)

SOME FUNDAMENTAL FACTS CONCERNING IT.

PART II.

"Thy Kingdom come."—Matt. vi. 10.

WE have already considered what the coming Kingdom is not, and having looked at it from a negative standpoint, let us now consider it positively.

(a) A very little consideration will make it clear that a kingdom is not only a territory ruled over by a king, but he must have ranks and conditions of subjects to rule over. A man may give himself out to be "Emperor of the Sahara," but the title alone, without ranks and conditions of subjects to rule over, makes him the laughing stock of the civilized world.

Every kingdom has in it three classes. There must be

- (1). The king and royal family;
- (2). An aristocracy or nobility;
- (3). Subjects to be ruled over by those set to rule.

We have these classes in England to-day. So has every civilized kingdom.

So will it be in God's Kingdom.

(i.) The Lord Jesus Christ is to be the King, and the Church of God are to compose the members of the Royal

family. Hence stress is laid, in the Epistles to the Churches, upon the fact that the members of the Church of God are no longer servants, but "children of God," and "if children then heirs, heirs of God, and joint-sharers with the Lord Jesus Christ."

(ii.) Israel is to compose the aristocracy of the Kingdom of heaven. They are to rule and govern, under the King, the whole of the earth. Hence the blessings promised to believing and faithful Israelites are earthly blessings, while those promised to the Church of God are in no way connected with the earth, but are wholly heavenly. The one is God's heavenly people; the other is God's earthly people. Where the King is, there will heaven's Royal family the Church of God be; while God's aristocracy will be carrying out the rule delegated to them upon the earth.

(iii.) Godly Gentiles will compose the subjects of this wonderful Kingdom. There were such outside Judaism before the Lord came, and there will be many more such when spirit-filled Jewish missionaries go forth in their thousands to preach anew the "Gospel of the Kingdom," the good news that the King's approach draws near, and that the promised time of blessing for an earth now under the curse of sin, is at hand.

In the Scriptures we get glimpses revealed to us of the ranks of heaven, whereby we know of similar divisions in the heavenly hosts. We read of some called "sons of God" who sang for joy at the creation. Frequent mention is made of "gods" as being a numerous part of the angelic host. Those who rebelled with Satan, who is called "a son of God," are thereafter denominated "false gods"; while a third class of rebellious spiritual beings are the demons of whom we know little. But only let us notice how these three classes of foes, hostile to God, act, and we get much light upon Scripture.

The demons' great temptation is to the various Gentile nations to practice demon worship. Hence the prevalence of devil worship, witchcraft and spiritism among the Gentile nations in all ages since Noah's time. Their special object seems to be to prevent the Nations, as such, from believing and obeying God, and being thereby made fit for occupancy of the place formerly occupied by such rebels in the Kingdom of God.

The "false gods" made their special attack upon Israel, and the temptation was to idolatry. The Lord Himself referred to this fact when quoting Scripture. He said of Israel, "Ye are gods." Hence in the Mosaic law the stern prohibitions made against any Hebrew having any dealings with false gods.

But Satan's craft is chiefly shown in his attacks upon and temptation of the Church of God. Idolatry is not a strong temptation to a child of God. Spiritism has little to entice him with. But to unbelief of his high destiny and glorious calling Satan ever tempts him. This alone is sufficient reason to explain the great success of Satan's master stroke in these days, as seen in the growth of apostasy and unbelief in what is called "higher criticism."

These three dispossessed classes seem specially determined to prevent, if possible, that God's purposes of election of believing individuals among "Jews, Gentiles, and

Church of God" shall obtain what God has promised respectively to these three classes.

The Lord at His first coming proclaimed the King and Kingdom promised and prophesied. But He was rejected and crucified. Then He was by mighty power raised from the dead, and He ascended to His Father's throne to wait till His return to earth to set up the Kingdom.

Meanwhile, while the Kingdom is in abeyance, God's secret as to the Church of God is being worked out, and when that Church is completed of elect from Jew and Gentile, then it will be caught up to be for ever with the Lord.

So in this age of the Church of God, "the Gospel of the Kingdom" is no longer preached. We now preach "the Gospel of the grace of God." Those who believe and receive God's message of favour to lost sinners receive the baptism of the Holy Spirit, and are thereby made members of the Church of God, and are thus adopted into God's family as children of God and part of the Royal family of heaven.

Later, when the Church of God has gone to be with the Lord, godly Jews will again, like John the Baptist and the Apostles, proclaim the coming King and Kingdom. Multitudes will believe their message and proclaim by baptism into water their allegiance to the coming King. These will form some of the subjects of the Kingdom over which the Lord is coming to reign.

Such, in outline, is the Kingdom as revealed in God's word, and for which we pray when we say "Thy Kingdom come."

II. We cannot insist too strongly on the fact that this Kingdom is God's Kingdom. Of course man in his utter conceit of himself and his fancied powers imagines he must work hard to get things ready, and that the Lord cannot return till things are all prepared. A secretary of an English missionary society predicts that at the present rate of work and conversions the Lord's return cannot well take place for a million and a half years! Recent statistics prove to us that, for every convert made to Christianity, no less than twenty-one are born into heathenism. At that rate the whole of the world will never be won by man's agency and modern missionary societies. Heathenism is growing, by the natural birth-rate alone, twenty-one times faster than Christianity is.

The Lord's return then is *absolutely necessary to crush and stop the overwhelming growth of heathenism*. Man has already, after over a century of modern missions, proved his failure to do the work he has arrogantly set himself to do. We have heard again and again that the millennium is coming as the result of what "the churches" are doing, but advancing years seem to prove the goal is *farther off than ever*. There is no hope for the Kingdom apart from God's interference.

The kingdoms are now of the earth, earthly; and during this age God's Kingdom is "to come," and is called "the Kingdom of Heaven," for its King is there. Rejected by man, He has gone to "receive for Himself a Kingdom and to return. At His return it will be set up, and not before; and then it will be the heavenly Kingdom upon earth.

When here, His enemies on one occasion enquired of

Him when the Kingdom of God would come. He replied : "The Kingdom of God is among you" (Luke xvii. 21, R.V. margin). Where the King is, there is the Kingdom. He was present among them though they refused to acknowledge Him. The Kingdom was at hand in a sense they failed to understand. Now it is *not among men*. It is not "at hand" in the same sense, though its coming may be near.

And what a vast change there will be when it has come. The book of Revelation is a picture in words of the events leading up to the establishment of the Kingdom. Chapters xix. and xx. picture to us the King and the hosts of heaven leaving for the earth in millions to establish the Kingdom among men.

It will be a blessed time for the earth then. God alone can work the changes predicted. Man thinks his efforts at cobbling and tinkering will accomplish it. But the world wants turning upside down first, and a vast cataclysm is absolutely necessary before such changes can take place. It needs the mighty power of God to accomplish it.

The curse will be taken off creation. Wickedness will be put an end to. Bad government will cease. A King will reign in righteousness. There will be no Parliaments to waste time and to make legislation for classes (whether for Capital or Labour; Rich or Poor): for all laws will come forth from Zion from the King Himself. Democracy will vanish from the earth, and the glorious rule of an absolute and perfect Monarch take its place. Man will have nothing to do but to obey. The earth will be full of peace and plenty. No wars shall be waged and no dreadful preparations resound. Armies and navies will be totally unnecessary; police and jails things of the past. The earth will then at last be full of the knowledge of God; accomplished quite apart from modern missionary societies.

The Kingdom is to be God's, and God alone can establish it.

III. Curiosity tempts us to ask, "When is this Kingdom coming?" That it is future, is all we know. No dates are given. God's reckonings are not by dates but by duration. Satan's craft is seen in getting men to fix dates; so that when the expected event does not transpire the subject may become one of ridicule. And so the glorious hope has been made a subject of mockery.

Events are predicted that shall lead up to the Lord's return. They are being fulfilled before our very eyes in these days, and yet mockers ask "Where is the promise of His coming?" Hundreds of passages in Scripture repeat the promise, but blind eyes fail to see one of them.

To the spiritually enlightened, however, all the signs of the times point to the fact that the Lord's return is near. No dates are given, but there are signs in abundance. There are scores of prophecies, and their fulfilment is now making history before our very eyes.

The Lord is coming, and that soon, to reign for a thousand years over earth's teeming millions! That is good news indeed in days of political turmoil and death-sowing revolutions.

The Lord will come first, and the millennial kingdom be set up after. How we forget! How we neglect to

ponder upon the greatest event of the ages, though three hundred and eighteen references to it are made in the New Testament alone!

God's Kingdom is coming. Our prayer is near fulfilment. Are we ready? Are we telling of grace while the day of grace lasts? For when once the King rises up, the door of mercy will be shut.

But before the Kingdom comes, there will be the Rapture of the Church of God. Read the First Epistle to the Thessalonians in chapter iv., and we get the glorious hope of the Church of God. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in nowise go before them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with God's trumpet blast: and the dead in Christ shall rise first: then we that are alive, that are left, shall at the same time with them be caught up in clouds to meet the Lord in the air, and in this way shall we ever be with the Lord."

Questions and Answers.

QUESTION NO. 379.

ACTS II. 16: "THIS IS THAT."

M. E. G. (Sutton). Will you kindly explain the force of the word "afterward" in Joel ii. 28? After what? Will the former part of the chapter then have been fulfilled? And how does this affect Acts ii. 16-21?

In answer to your question, which is extremely important, we will give you what we have already written on Acts ii. 16-21 in our new work which is approaching completion in manuscript.

This is the first notice we have given of it; and we give it because we are not thinking of inserting it first in the pages of *Things to Come*. It is of such importance, magnitude, and urgency that this would delay its publication beyond all bounds.

The title of it will probably be

The WORD and the WORDS :
How to study them.

We give an outline of the contents in this Number under Editor's Table, from which you will see that the question you ask will find its answer under Part II. *The Words*. Chap. iv. *The context always essential to the Interpretation of words*. Section 2. *Illustrations of errors arising from a disregard of the context*.

The passage to which your question refers (Acts ii. 16) comes under this last Section, and is one of many Illustrations of such errors.

We extract it from our MS. just as it there stands, and you will see how this Section will answer yours and many similar questions:—

Acts ii. 16-21 is an illustration which affects the *remoter* context as well as the *nearer*, because it is a quotation from Joel ii. 28-32.* This fact makes all the difference.

* Hebrew Text iii. 1-5.

"This is that which was spoken by the prophet Joel" (Acts ii. 16). There is nothing in these words to tell us what is "this" and what is "that." The word "this" is emphatic; and the word "but," with which the new argument begins, sets what follows in *contrast*, not in correspondence. It does not begin with the word "For," but with the word "But." This points to the fact that the quotation is intended to show that their enemies' charge (that they were drunk) would not stand. So far from such signs and wonders proving they were drunk, Peter asks, what about the prophecy of Joel? He prophesied of similar scenes "in the last days."

Peter does not say that these were the last days, but "this is what Joel says" of those days. Will those scenes (he argues) lie open to the same charge of drunkenness? Certainly not! Then, how can these men be charged with drunkenness now, especially "seeing it is but the third hour of the day."

Peter is not expounding Joel. Nor is he saying that that prophecy was then fulfilled. He does not say "then was fulfilled"; or, "as it is written." He merely calls attention to what Joel said of a similar scene, to be fulfilled "in the last days."

That this is so, is clear, the moment we turn to the prophet Joel, and read what Jehovah there speaks by him.

To understand Joel's prophecy it is absolutely necessary for us to see exactly what is the subject of it. What Dispensation is he speaking about? Is it about the Christian Dispensation, or is it the Dispensation of Judgment which shall follow it? Is it all about the Jew? or about the Gentile? or, is it about the Church of God?

The Structure will give us the Scope. It is exceedingly simple:—

THE PROPHECY OF JOEL.

A | i. 1-3. The Call to hear.

B | i. 4-12. The evil which had come upon the Land and the People.

A | i. 13-ii. 17. The Call to Repentance.

B | ii. 18-iii. 21. The evil removed from the Land and the People.

We see, from this, what the prophecy of Joel is all about. It describes the fulfilment of the last clause of "the Song of Moses" in Deut. xxxii.,* which finishes up with the solemn but gracious assurance in v. 43:

"Rejoice, O ye nations with His People:

For He will **avenge** the blood of His servants,

And will **render vengeance** to His adversaries,

And will be merciful unto His Land and to His People."

So the member B (Joel ii. 18) begins—

"Then will Jehovah be jealous for His Land;

And pity His People."

"THIS" then, therefore, is "THAT." This is the scope, or the subject-matter, or context of Acts ii. 16. It concerns Jehovah's "Land" and Jehovah's "People," and not "the Church of God." Peter addresses these "people": he says, "Ye men of Judea" (v. 14), "Ye men of Israel" (v. 22). He calls "the house of Israel"

* For the structure of "the Song of Moses" see our work on *The Apocalypse*, page 470. Or *Things to Come*, Vol. X., page 55.

(v. 36) to this very *repentance* to which Joel calls in view of "the last days." For national repentance is ever declared to be the condition of national blessing.

But the key to the correct understanding of Peter's quotation lies in the word "afterward" of Joel ii. 28. After what? No one can tell us but Joel. We ourselves cannot tell apart from his prophecy.

We see that ch. ii. 28 is part of the member we have marked B (ch. ii. 18-iii. 21), the subject of which is *the evil* (of B, ch. i. 4-12) *removed from the Land and the People*.

The removal of this evil is elaborately set forth and described. The member B is no mere conglomeration or jumble of words and phrases. It has its own Structure as follows:—

Expansion of B. (Joel ii. 18-iii. 21.)

B' a' | ii. 18, 19. Blessings bestowed. (Temporal.)
 b' | 20. Evil removed. (Judgment prophesied.)
 a² | ii. 21-29. Blessings bestowed. (Temporal and Spiritual.)
 b² | 30, 31. Evil removed. (Accompanying Judgment signs.)
 a³ | 32. Blessing bestowed. (Spiritual.)
 b³ | iii. 1-16. Evil removed. (Fulfilment.)*
 a⁴ | 16-18. Blessings bestowed. (Spiritual and Temporal.)
 b⁴ | 19. Evil removed. (Judgment executed.)
 a⁵ | 20, 21. Blessings bestowed. (Spiritual.)

These "*Blessings bestowed*" must be read on from one to the other; and the "*Evil removed*" must, in like manner, be connected; the members relating to the "*Evil removed*" being treated as parenthetical to the members which treat of "*Blessing bestowed*," and the "*Blessing bestowed*" members being treated as parenthetical to the "*Evil removed*" members.

From the above Structure we see that ch. ii. 28 is narrowed down to the member marked "a²," and *connects the Spiritual blessing with the temporal*.

This Spiritual blessing is introduced by the words:

"And it shall come to pass AFTERWARD that I will pour out my Spirit upon all flesh" (v. 28).

"Afterward." After what? After the Temporal blessings of

The former and latter rain (v. 23).

The fulness of the threshing floors and of the wine and oil-presses (v. 24).

* The expansion of b³ (iii. 1-16) is just as perfect and beautiful:—

b³	c¹	d¹	iii. 1, 2. Assemblage.
		e¹	3-6. Judgment.
		f¹	7, 8. Threatening.
c²	d²	9-12. Assemblage.	
		e²	12. Judgment.
		f²	13. Execution.
c³	d³	14. Assemblage.	
		e³	14. Judgment.
		f³	15-16. Threatening.

The plenty³ and satisfaction (v. 26).

The entire and perpetual removal of shame (vv. 26, 27).

When Jehovah shall be "in the midst of Israel" (v. 27).

It is "afterward" *when* these Spiritual blessings shall have been bestowed.

This is *when* the Spirit shall be poured out "upon all flesh."

The most cursory reader must see and know that the Spirit was NOT poured out upon *all flesh* in Acts ii., but only on the Apostles: that none of these wondrous and great signs had been shown: that deliverance was not manifested in Mount Zion and in Jerusalem; for the Land and the People were still in the power of the Romans.

This word "AFTERWARD" thus shows that the prophecy of Joel in Acts ii. is not quoted in order to prove that this Pentecostal scene was the fulfilment of it; but in order to show that, as that future scene could not be ascribed to drunkenness, so neither could this Pentecostal scene be so ascribed.

At least, a child could see that Acts ii. is not the fulfilment of Joel ii., but it is hopeless for those to see it whose eyes are blinded by believing the tradition of those who persist in saying that "the Church was formed at Pentecost."

They not only say this with great assurance; but they lay it down as an article of faith; and are ready to excommunicate any who do not believe it.

But this is only the Tradition of the Brethren. It is not even the Tradition of the Fathers: though it just as surely makes void the Word of God.

There can be no mistake about Joel's word "afterward." The Holy Spirit by Peter interprets it as of "the last days." The Hebrew is not the simple אַחֲרַי (āchar), *after* (Gen. v. 4),† but it is this, compounded with כֵּן (kēn), *so, or thus* (Gen. i. 7), referring always to what follows. It is אַחֲרַי-כֵּן (achrey-kēn), *after that* (Gen. vi. 4; xv. 14; xxiii. 19; xli. 31. 1 Sam. ix. 13, etc., etc.).

It is thus perfectly certain that the word "this" in Acts ii. 16 refers to *what follows*, and *not to what precedes*: to the yet future events mentioned by Joel, and not to the events then taking place at Jerusalem.

The word "this" is an emphatic pronoun. But there is no similarly emphatic pronoun for the word "that." It is simply the article with the perfect passive participle:—"This (that follows) is *what has been said* by the prophet Joel." Not "this" (which has happened); for, in that case, what could be the "this"? This apparent drunkenness? There was no "this" preceding. It would be these events; these phenomena; these Pentecostal scenes. But it is *Singular*, "this," agreeing with the implied word Scripture, about to be quoted from Joel.

The word "this" could not, and cannot, refer to these

* Heb.: "Eat to eat and be satisfied." The infinitive of the verb following its own finite, *i.e., eat and eat*; most expressive and emphatic.

† In these and all similar references to the meaning of a word in the Original we give the *First Occurrence* of it.

Pentecostal scenes; for no gift of tongues was spoken of by Joel.

It could not refer to the pouring-out foretold by Joel, because here, this pouring-out was only on the Apostles; whereas Joel speaks of its being poured upon "all flesh." There is not a word said in Acts ii. about any of their "sons and daughters" prophesying; or of their "old men" dreaming dreams; or of their "young men" seeing visions; or of their "servants and handmaids" receiving Spiritual gifts.

In fact there is in Acts ii. no *fulfilment* at all of Joel's prophecy, either implied or expressed.

There is nothing beyond the argument that the charge of drunkenness could no more be brought against these present Pentecostal scenes than against those yet future scenes connected with the blessings to be bestowed upon Israel, prophesied of by Joel, as what should take place "afterward": *i.e., after* all those temporal blessings have been bestowed on Israel's Land and on Israel's People.

Signs of the Times.

RELIGIOUS SIGNS.

"EDUCATION'S DARK SIDE.

"CRIMINALS BECOME LESS VIOLENT BUT MORE INSIDIOUS.

"The chief constable of Liverpool is of opinion that education is refining our criminals, and a prominent criminologist endorses this view.

"The burglar avoids violence whenever possible, and chooses when occasion offers more subtle forms of roguery," says the chief constable in his annual report.

"The criminologist says: 'Bill Sikes is to be dreaded less than Raffles, and the latter is to be feared less than the accomplished scoundrel who lays far-reaching plans to swindle a whole community.

"Men who, fifty years ago, would have been burglars or highwaymen, to-day are bogus company promoters and well-dressed swindlers of various kinds. Their profits are enhanced, and their risks diminished; and I have no doubt this is one of the fruits of the board school.

"Education has its dark side. An inevitable result of a little learning is to develop hypocrisy where the moral training is not commensurate with the merely intellectual culture.

"The child of to-day whose ethical teaching is neglected, and who has inherited criminal instincts, is launched on society with a better equipment for a career of crime. His education has made him sharper and fuller of devices, it gives intelligence to his fraudulent instincts, and widens his radius of practice.

"Criminals of this kind are the most dangerous to society, because they are the most insidious.

"As the twig is bent so the tree inclines.' Insist on the moral and religious training of children. If the moral restraints and religious influences of the Bible are separated from our primary education, we shall stimulate clever but criminally-inclined children to become more skilful in devising crime and more adroit in its execution."—*Daily Express* (London), 12th March, 1906.

REVIVALS.

That there are many and great Revivals is manifest on all hands. Our paragraphs, given above, are evidence of this fact. Revival seen in crime, in spite of a revival of Education and Temperance. These things seem generally to be in inverse proportion.

Not only is there a Revival in Philanthropy, but also in Poverty. There is a revival in "Religion," but also in Worldliness: a revival in Protestantism, but a revival also in Rome's encroachments.

But there is another revival, to which a long article is devoted in the *Tribune* of March 31st.

A REVIVAL OF THE THEATRE.

New theatres are springing up all around us with amazing rapidity; but this revival is seen not only in the world, but in the Churches.

The writer (William Archer) gives the testimony of Mr. W. T. Stead in proof of his statements, which he quotes, of course, with approval—

“A GREAT AWAKENING.”

“What is Mr. Stead's own statement of the case? It is very gratifying to him, he says,

“to see that this movement is true to the ancient traditions of the “earlier time when the Church was the nursing mother of the dramatic art. When vicars take to writing plays, and curates “turn scene-painters, when I hear that nearly every Church in “Canning Town has its dramatic company, and, still more “strange, when art schools perform the ‘Midsummer Night's “Dream’ at the request of Congregational Churches, who can “deny that we are on the eve of a great awakening?”

“He (Mr. Stead) then proceeds to cite individual instances—an ‘Alfred the Great’ drama, performed, under the curate's direction, by the parishioners of Perranzabuloe, Cornwall; the Hildenborough (Kent) village play, of which the moving spirits are the schoolmaster and the organist; ‘The Prodigal's Return,’ and other dramatic scenes, written and stage-managed by a curate near Preston; scenes from the early history of the Puritans, acted by Leicester Congregationalists. Everywhere, we see, the curate or the schoolmaster is the presiding genius of the affair.”

Thus, in spite of all the efforts of mere ethical and social Reformers, the world is becoming more and more religious, and the Churches are becoming more and more worldly. There is more Temperance but more Immorality; more Education but more Crime; more Religion but more Worldliness.

But all is more refined. We see more of the refined “desires of the (carnal) mind” and less of the coarse and vulgar “lusts of the flesh.”

Instead of the highwayman or burglar, we have the swindler and the Company Promoter; instead of the Pistol we have the Pen and the Prospectus, but they get the money of the unwary all the same.

And yet we have the statement of Mr. F. B. Meyer that an “Ethical Revival” is the great want of the day.

No! What we need is not Reform but Regeneration; not Literature but the Word of God; not Religion but Christianity. All efforts beside these are for the Flesh, and only for Time; not for the Spirit, or for Eternity.

Editor's Table.

A NEW WORK

BY THE EDITOR.

It will be seen from the Question and Answer on page 56 that we are almost compelled to make this announcement.

We are, further, led to do so by our Editorials for April and May, which show the importance of feeding on the Word of God for our own spiritual health and strength.

The fact has been recently forced powerfully upon us that the Word is not read, *because it is not understood.*

If we ask with Philip, “Understandest thou what thou redest?” the ready answer is, “How can I, except some man should guide me?”

It is with the view of affording this guidance that we have commenced a work on the following lines:—

THE “WORD” AND THE “WORDS”:

HOW TO STUDY THEM.

Part I.

THE WORD OF GOD AS A WHOLE.

- I. The one great OBJECT of the Word. To make known the true God.
- II. The one great SUBJECT of the Word. Christ.
- III. The one great REQUIREMENT of the Word. “Rightly dividing” it.
 - i. As to its Literary form (including its Divisions into Books, Chapters, Verses, Punctuation, and Parentheses).
 - ii. As to its Subject-Matter (Jews, Gentiles, and the Church of God).
 - iii. As to its Dispensations (Edenic, Patriarchal, Israelite, Church, Millennial, and Eternal).
 - iv. As to Dispensational Truth and Teaching, showing that
 1. The Past is not necessarily to be read into another part of the Past (Matt. x. 5, 6. Luke ix. 3).
 2. The Past not to be read into the Present (illustrated by Law and Grace, the Imprecatory Psalms, the Sabbath, Kingdom, Gospel, Sermon on the Mount, Lord's Prayer, Priesthood, Baptism, etc.).
 3. The Present not to be read into the Past (illustrated by the Mystery, “Sons of God,” the Church, etc.).
 4. The Present not to be read into the Future (illustrated by the Rapture, and the Resurrection of 1 Thess. iv.).
 5. The Future not to be read into the Present (illustrated by the Tribulation, the 144,000, Sundry Prophecies. Ps. ii. Is. ii.; lxi., etc.).
 6. The Future not necessarily to be read into another part of the Future (illustrated by the 2 Advents, the 3 Resurrections, the 3 Judgments, etc.)

Part II.

THE WORDS.

- I. The meaning of the words to be gathered from the Scope of a passage: not the Scope from the words (illustrated by 2 Pet. i. 19, 20. 1 Pet. iii. 19. Heb. ix. 16, 17. Gen. xxiv. 63, etc.).
- II. The Scope of a passage to be gathered from its Structure (History, Examples, Advantages of Structure, Illustrated by 2 Pet. i. 16-21. 1 Pet. iii. 18-22. 2 Cor. v. 1-5. Heb. ix. 15-23).
- III. Interpretation must depend on the usage of words (under five heads, with many illustrations).
- IV. The Context always essential (illustrations of errors through disregard of context: and of truth by regarding it: (1) in the Nearer context, (2) in the Remoter context, illustrated by many examples).
- V. No one passage to be interpreted in a sense repugnant to others.
- VI. The importance of accuracy in noting little words.
- VII. The study of larger subjects traced through many Scriptures.
- VIII. The difference between Interpretation and Application.
- IX. The place where a passage occurs often essential to its interpretation.

- X. The importance of the First Occurrences (of Words, Expressions, and Utterances).
- XI. The place of Figures of Speech.
- XII. The place of Various Readings in the Original Text.
- XIII. The Church Epistles; the Teaching of their Chronological as well as their Biblical orders.
- XIV. The importance of all work being Individual.

The work is finished as far as Section IV. of Part II. But as matters at present stand, publication will not be possible without some financial help outside the mere sale of copies, which, as a matter of fact, barely covers the cost of production, even when all the copies are sold. For the same reason, the fifth edition of the Lexicon and Concordance cannot at present go to Press. So that we will either return the money of those who have kindly ordered it, or send copies of the 4th Edition, of which we have a few left.

If it should be laid on the heart of any friends to enable these works to see the light we shall take it as a sign from the Lord that they are to go forward. Meanwhile we are working almost unceasingly at the completion of the Manuscript.

ANSWERS TO CORRESPONDENTS.

D. D. (N.B.) We thank you for your remarks on our Answer to Question No. 376 in our February number, and note the passages you mention and the questions you ask.

1. Phil. iv. 3. Paul entreats some "true yokefellow" in Philippi to "help those women which laboured with me in the gospel." We do not see that this labouring was public preaching or teaching. The word occurs only here and in ch. i. 27, and means, as there rendered, *to strive together*, and really excludes speaking. The help is *muscular* (athletic) and material; such as the Godly women gave to the Lord Jesus.

2. It is true that in 1 Cor. xi. 5 he tells women not to pray or prophesy with the head *unveiled*. If you wish to take this as being in public, then you must take the *veiling* as being such as was *then used* in public, and not such veiling as is provided by Paris fashions.

3. In 2 Cor. v. the "we" may be used many times, and include *women*. But we take the "us" of v. 18, and the "we" of verse 20, as Paul and Timothy (ch. i. 1). You are at liberty to include women in this "we" if you can do so in harmony with the cumulative testimony of all the other Scriptures. But, one of our canons is, that "no one passage is to be interpreted in a sense repugnant to others."

4. Acts viii. 4. There must, as you say, have been some women among those who "went everywhere preaching the Word." But it does not follow that they preached publicly. And if they did, they would be corrected and governed by the teaching subsequently given by God.

5. Certainly, women may "sing," and "respond" in worship, but it does not follow that they may sing a "solo" or preach a sermon.

E. T. B. You ask us about the Parables. We reply that they are for the most part Dispensational; and cannot be understood unless the Word of Truth is *rightly divided* as to its Dispensational Times.

The truth of this is borne witness to in a recent review in the *Expository Times* of a book by the Bishop of Stepney, entitled, *Thoughts on Some of the Parables of Jesus*. The Reviewer says:—

"There is nothing else you can do with the Parables in the way of interpretation but put down 'thoughts' about them. And one man's thoughts are different from another man's, so that there is always room for a new book. For the Parables are inexhaustible, and even incomprehensible at present. We seem to be getting nothing out of

them except nibbles of thought. Dr. Lang is not so interested in interpretation, however, as in life, and he succeeds in saying some wise things without going beyond his depth."

A CORRESPONDENT sends us a little book entitled, *The Threefold Secret of the Holy Spirit*. There is no secret in God's Word about this subject. All is clearly revealed there; and if we know all that is revealed, we know all that can be known. Needless to say, there is a great deal about the Holy Spirit in this book, but very little of His inspired teaching. Notice the following, on the Two Natures:

"The question now is, having *two* natures within him, "how shall he be filled with one of them? How shall he "know the fulness and abundant life of the Spirit, and be "delivered from the life and power of the flesh? The "answer seems clear. How else *could* he be filled save by "YIELDING HIMSELF WHOLLY to that one which he would "have fill him? He has the power of choice; he can "yield himself to either." (Italics and capitals not ours.)

Yes, the answer "seems" clear. But it is not! For all these are the words of man, and not the Words of God. We read nothing in Scripture about being "filled with one of them." All these *non-scriptural* expressions form the foundation of all this *un-scriptural* teaching, which leads thousands into bondage to the very flesh from which they are seeking deliverance! This little book has reached its "twelfth edition and 79th thousand" during the last eight years. It is evidently largely subsidised by enthusiastic supporters in the States; for it is advertised as being "sent to you free. It will also be sent free to the address of any friend whom you believe it could help."

Will any friend, we wonder, allow and enable us to send forth our papers on the Two Natures with a similar note. We propose to publish them separately as soon as possible after their completion, which is in this, our May number.

J. R. (Ilford). You will find an article on the difference between the "Counsel" of God and the "Purpose" of God in Vol. V., page 40 (Oct. 1898). The distinction is important.

NOTICE AS TO SUBSCRIPTIONS.

While we are pleased to receive the Annual Subscriptions for *Things to Come*, especially in cases where friends are remitting other monies in payment for books, etc., yet it is well to call attention to the fact that in all other cases it gives us extra work which is quite needless. It means that we have to write to the publisher, and send on the subscription, which might just as well have gone direct from the subscriber.

May we in calling attention to this matter ask our friends to communicate direct with the publishers on all *business* matters,

Messrs. Horace Marshall and Son,
125, Fleet Street,
London, E.C.

In all other cases please direct to the Editor, 25, Connaught Street, London, W., when sending Questions, newspaper cuttings, or Contributions for Publishing and Free Distribution Fund, or for other purposes.

In sending NEWSPAPERS please *mark* the portion to which our attention is called, as it takes much time to hunt through the columns.

ACKNOWLEDGMENTS.

(For *Things to Come* Publishing Fund.)

W. B. (New Zealand)	s.	d.
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THINGS TO COME.

No. 144.

JUNE, 1906.

Vol. XII. No. 6.

Editorial.

"THE SONS OF GOD."

IN our Editorials on "The Two Natures in the Child of God" we have seen that the New nature is the direct creative act of God.

It is this act, in the New creation, which constitutes the saved sinner a son of God: for "that which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit" (John iii. 6).

It is for this reason that Angels are called "sons of God" (see Gen. vi. 2, 4. Job. i. 6; ii. 1; xxxviii. 7. Ps. xxix. 1; lxxxix. 6. Dan. iii. 25 (no art.). They are so called because they were *created*, and not begotten.

For the same reason Adam (unfallen) is called a "son of God" (Luke iii. 38), because he came into being from no human source; but was formed, created, and made, by a Divine creative act.

Herein lies a great lesson. From this we learn how it is that saved sinners can now be called "the sons of God."

Never, after the Fall, is Adam, or are the sons of men, or the descendants of Adam, so called, until we meet with the expression again in the Epistle to the Romans.

When we open the New Testament, we read, in Matt. i. 1, its very first words—

"THE BOOK OF THE GENERATION OF JESUS CHRIST."

This expression stands in direct contrast with another book, of which we read in Gen. v. 1—

"THE BOOK OF THE GENERATIONS OF ADAM."

Surely we are meant to connect these two expressions; and to learn the lesson they would teach us.

In them we are taught the difference between "the first man" and "the second man," between "the first Adam," and "the last Adam"; and we are to learn that what we lost in the first man, which is "of the earth, earthy," we re-gain in "the second man, the Lord from heaven."

Moreover, it is in connection with resurrection that this great lesson is taught. It is in 1 Cor. xv. that we find it:

In Adam we lost *life*; it is in Christ we find it.

In Adam we lost *righteousness*; it is in Christ we find it.

The first lesson taught us in "the book of the generations of Adam" is the fact that Adam begat his posterity in his fallen state and not in his unfallen state.

His book opens by pressing upon our notice this fact; and the contrast between what Adam was "in the day that God created him," and what he had become when sons were born to him.

It is, however, impossible for us to proceed without calling attention to one of the greatest signs of "the

apostasy," which is foretold in 2 Thess. ii. 3. No surer sign could be furnished than the teaching now put forth in a "special column" of what is confessedly the organ of the Free Churches, *The British Weekly*. Without advertising names, or treating it as a personal matter, we must hold the Proprietors, the Editor, and the writer of the "Special Correspondence Column" *equally responsible* for that which appears there week by week.

If "the word Adam stands for the natural man, and the word Christ for the spiritual man," then there was no "Adam," and there is no "Christ." If there is no "Adam" in Romans, then there can be no "Adam" in Genesis; and there is no need for us to write more on this subject.

This teaching, to which we refer, asserts that the book of Genesis is "unhistorical"; treats the Fall as a "myth," and the references to it in Romans v. as an "excrescence on St. Paul's real spiritual teaching." We mention this, not in order to controvert it, except in so far as this Editorial does actually meet it,* but as a sign of the times in which our lot is cast, and to show the need of what we have here written on the great and important subject, "The sons of God."

*This Editorial was ready for press before our attention was called to *The British Weekly* for March 15th and 29th, by one of our readers. But we feel it laid on us to insert this reference to it.

On March 15th, N.E.R. asks the Rev. R. J. Campbell concerning his teaching as to the Fall being unhistoric, and says "I find no difficulty in this, save when I come to such a passage as Rom. v. 12 and 19." Mr. Campbell answers: "To be perfectly frank with you, I may say that *I think* in his earlier ministry St. Paul's theology was dominated by a belief in a historical catastrophe caused by the sin of a primitive ancestor. In his later teaching he does not dwell so much on this *supposition*; but even if he did, why should you be held bound by such a notion if it is not true? It is a mere *excrescence* on St. Paul's real spiritual teaching, and is not essential to it. Jesus never said anything about it."

On March 29th, F.V.H. asks to be directed "to suitable literature" on this subject, from this "suggested point of view."

To this Mr. Campbell answers and says: "Our correspondent must be aware that belief in a moral cataclysm, involving the whole race in its consequences, has not a shred of evidence to support it outside of the *supposed* Biblical account of it. The Genesis story is plainly *unhistorical*, and, like all myths, was never meant to be understood as other than parabolic. To call it the 'teaching' of Genesis, and then treat it as hard fact, is to misapprehend its value. It is a vivid pictorial description of what individual man knows to be true of his own experience. The parallel view set forth in the Epistle to the Romans may have been meant as a literal statement of the Apostle's belief concerning the entrance of death into the world through the sin of a primitive ancestor, but more probably it is a statement of experience with which we should all agree. The word Adam stands for the natural man, and the word Christ for the spiritual man; if this be understood, the teaching is plain enough." (The Italics are ours.)

Note the above carefully, and remember that this is the most popular "Religious" newspaper of the "Free Churches"; and that the writer finds his place in their chief gatherings, and among the accepted leaders on the Evangelical and Holiness platforms of the present day. And, what is more, *Things to Come* has been blamed by true Christians for even mentioning this latter fellowship, as a newspaper fact!

But, we believe God. He has written with certainty. *The British Weekly* teacher only says, "I think." All is based on that. We believe that he thinks: but we do not feel much helped or strengthened by what he *thinks*. Neither will our readers be helped by what we may "think." Let us therefore turn to the "more sure Word," and learn real knowledge from its infallible teaching.

"THE BOOK* OF THE GENERATIONS OF ADAM."

It begins by calling our attention to, and emphasising, the great and important contrast between the man Adam *unfallen*, and the man Adam *fallen*.

What he was "in the day that he was created" is set in strong and vivid contrast with what he became "in the day" he ate of the forbidden fruit, and fell.

This is the great lesson of his *Toledōth*, or the book of his Family history.

Indeed, it may be well to give the Structure of "the Book of the Generations of Adam."

There are *eleven* such *Toledōth*, or "Generations," in Genesis: the Introduction (Gen. i. 1—ii. 3) making twelve divisions in all.

Adam's book begins at ch. v. 1, and ends with ch. vi. 8. Like all the other books, or "Generations," it has its own Structure.†

It is a short book, compared with the others; and its Structure is as follows:

The Book of the Generations of Adam
(Gen. v. 1—vi. 8).

A	v. 1, 2. Unfallen Adam (a "son of God," Luke iii. 38).
B	3-5. Fallen Adam, and his years. The total, 930 years.
C	6-27. The progeny of Adam, and their death.
	D | 28-33. Noah, and his promise of comfort.
A	vi. 1, 2. The fallen angels ("sons of God").‡
B	3. Fallen Adam§ and his years. The balance, 930—810 = 120.
C	4-7. The progeny of the fallen angels: the <i>Nephilim</i>|| and their threatened destruction.
D	8. Noah, and his possession of grace.

* This is the only one of the eleven "Generations," in Genesis, which has the word "Book" associated with it.

† These are the Divine divisions of Genesis. All others are human, artificial, and misleading. We have completed the Structure of the whole of Genesis (as well as nearly all the rest of the Bible), and are ready to publish this. If "the Lord has need of them," "He will provide," and open the way.

‡ It will be noted that Adam unfallen, and the angels, are all called "sons of God," because created by God. But Adam being formed of dust was not created a spiritual being, as were the angels. Hence, Adam unfallen can be set in correspondence with the angels, though they had fallen; for they were still spiritual beings or "spirits" (1 Pet. iii. 19; compare 2 Pet. ii. 4 and Jude 6).

§ Gen. vi. 3 must refer to Adam and not to mankind. (1) It is necessitated by the Structure. (2) It is shown by the fact that the Hebrew, here, for "man" is *Adam* with the Article (אָדָם, *hū'ādām*), which is used of the *man Adam* every one of the 24 times it so occurs in the previous chapters (see i. 27; ii. 7 twice, 8, 15, 16, 18, 19 twice, 20 (the first time), 21, 22 twice, 23, 25; iii. 8, 9, 12, 20, 22, 24; iv. 1; vi. 1, 2, 3). (3) The words "he also" have no meaning if it be not Adam. (See *Things to Come*, Vol. VIII., p. 56, Nov., 1901.)

|| See *Things to Come*, Vol. XI., pp. 111, 138 (Oct. and Dec., 1905).

In the member A (Gen. v. 1, 2) we have to do with Adam *unfallen*; who, as such, was a "son of God" (Luke iii. 38); and in the member B (Gen. v. 3-5) we have to do with Adam *fallen*.

These two conditions are set in contrast, with the view of emphasising the fact that, though Adam in his unfallen state was created "in the likeness of God" (v. 1); yet his sons were begotten by him *after he had fallen* "in his own likeness" (v. 3). Notice how the contrast is brought out by the stress put upon what Adam was "in the day that he was created" in contrast with another "day," the day in which he ate of the Tree of knowledge.

A	a | 1- "In the day that God created Adam
	b | -1. In the likeness of God made He him.
	b | 2-. Male and female created He them; and
	b | blessed them, and called their name Adam,
	a | -2. In the day when they were created."

We see how our attention is thus directed to "*the day that God created Adam*," to compel our attention to another statement, "In the day thou eatest thereof thou shalt surely die." In b and *b* we have the *making* and *creating*; while in a and *a* we have the *time* of that creating.

There was no seed to Adam for 130 years after Abel had been murdered, and Cain accursed: then Seth was born; but it is distinctly explained that Adam BEGAT him "IN HIS OWN LIKENESS." Seth was born a *son of Adam*, a "son of man," and not "a son of God," as Adam had been created.

Fallen Adam and all his posterity were lost; and needed a Redeemer. They were sinners; and needed a Saviour.

The sin of our first parents brought them under the power of the devil; their progeny had now another parentage: for "He that committeth sin is of the devil"; "Cain was of that wicked one" (1 John iii. 8, 12). Our first parents sold themselves into slavery, and into the power of the devil to do his will, instead of God's will. "Ye are of your father the devil, and the lusts of your father ye will do" (John viii. 44). These were the Lord's solemn words to Abraham's seed. Like our first parents they listened to and heard the devil's words. Men need therefore a new parentage, a new creation, a new nature, which would hear, and love to hear, only God's words; for "in this the children of God are manifest and the children of the devil" (1 John iii. 10). This New nature is "born of God." It hates sin (v. 9). The test which manifests a "son of God" is this:—"He that is of God heareth God's words" (John viii. 47). "I have given them Thy words . . . and they have received them, and have known and have believed" (John xvii. 8).

Notice that it is in John's Gospel and Epistles that we have all this plain speaking. It is "the Apostle of Love" who thus reveals the truth as to these great fundamental facts, and lays down all this teaching in the words of the Lord Jesus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 6).

All mankind are born of the flesh, and are "sons of men." This cuts at the root of the devil's lie, that all are the "sons of God"; and at the devil's doctrine of "the

universal Fatherhood of God." This was the essence of his two false promises:

"Ye shall be as gods."

"Ye shall not surely die." (Gen. iii. 4, 5):*

They "heard his words," they believed his lies; they became his children. To this day those two lies are universally believed by the natural man.

All believe that they are "sons of God"; but *they are not*. All believe that "there is no death"; that it is only life in another form; but *it is not* (Rom. vi. 23).

"By sin came death." All, by nature, are in the power of him who had "the power of death, that is, the devil" (Heb. ii. 14). "The whole world lieth in [the power of] the wicked one" (1 John v. 19). Death and the grave are the end of all the sons of men.

If any are to become the "sons of God," it must be by another equally Divine, creative act. "Sons of God" are created only by God. "Sons of men" are pro-created or begotten by man.

The angels are "sons of God," for they were His by a direct act of creation. Adam likewise was a son of God until he fell (Luke iii. 38).

So now, only those are "sons of God" who are "born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD" (John i. 13). To these, and to these only "gave He authority to become the sons of God." None others have this authority.

Men may call themselves "sons of God," but they have no "authority" to do so. The heathen so called themselves; but they were wrong. True, Paul quotes one of their own heathen poets against them. ARATUS was a native of Paul's city, Tarsus, and he wrote (some two and a half centuries before) a work on the Signs of the Zodiac.† He ascribes all in heaven and earth to God's all-creating power, all as springing from Him. ARATUS does not speak of mankind as being the "sons of God." Nor does Paul. He used a totally different expression, *γένος* (*genos*) *kin*, or *kind*. Our word *genus* is the same word Anglicised. It means no more, here, than that man, as part of God's creation, proceeds, as such, from Him. There is nothing about mankind, fallen or unfallen, being sons of God or sons of man. Paul quotes their own poet against the Athenians; and uses his words as an *argumentum ad hominem*, applicable to them. He is not revealing spiritual truth to us as he does in Romans and Ephesians. Paul

*This, too, is the essence of the new Gospel of humanity, as put forth in *The British Weekly*, *The Christian Commonwealth*, and other organs of the New Gospel of Humanity.

†He called it *Diosmeia* (or The Divine Signs), and describes the Twelve Signs of the Zodiac, from which he illustrates the Seasons of the year. He opens his poem by ascribing all to the power of Jupiter as the new Creator.

"From Zeus we lead the strain; he whom mankind
Ne'er leave unhymned. Of Zeus, all public ways,
All haunts of men are full; and full the sea,
And harbours; and of Zeus all stand in need.
We are His offspring: and he, ever good and mild to man,
Gives favouring Signs; and rouses us to toil.
Calling to mind life's wants; when clods are best
For plough and mattock; when the time is ripe
For planting vines, and sowing seeds, he tells,
Since he himself hath fix'd in heaven these Signs," &c., &c.

no more admitted—or taught—the universal Fatherhood of God than he admitted that God was Aratus's Zeus, or Jupiter.

They, and only they, who are "born of God" are "the sons of God"; and only they have "authority" to be so called.

It is "the Father," and the Father alone who bestows that wondrous privilege and authority.

See how this is emphasised by the Figure of Speech called *Hyperbaton*, by which the word that should stand first in the Greek (as it does in the English) is put last:—

"Behold, what manner of love he hath bestowed upon us, THE FATHER, that we should be called children of God" (1 John iii. 1).

It is God, as the Father, who hath bestowed this calling on us (who are here contrasted with the rest of the world, which knoweth us not). This calling is His gift. This gift proceeds from His love. This love is wonderful. Behold it! Behold the manner of it!

It is *uninfluenced*. Nothing in us called it forth. Neither our merit deserved it; nor our demerit hindered it. It flowed forth from Himself; and the only reason given is because the Lord delighted in us (Deut. iv. 37; vii. 7-9; ix. 5, 6; x. 15. Num. xiv. 8. Ps. lxxxvi. 2 (marg.). 2 Sam. xv. 26, etc.). These passages refer to God's love to Israel. *A fortiori*, how much more true of those who are "in Christ." Of these it is, indeed, true that they are "justified freely by His grace" (Rom. iii. 24). This word "freely" is most wonderful. Behold it! Look at it as it is used in John xv. 25, where the Lord Jesus unites both Testaments as declaring "they hated me *without a cause*." It is the same word as is translated "freely" in Rom. iii. 24, which we may therefore render "being justified *without a cause* by His grace."

Behold the "manner of love" then, which calls us "sons of God"; for Rom. viii. 30 declares that only those whom He has justified are His sons: for "whom He called, them He also justified."

Nothing therefore influenced this love which is bestowed upon us. Behold His love! Behold "us." It is the "us" of the Epistle, not the "us" of mankind.

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

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

It is we who have discovered our sinful, lost condition; and who, no longer deceiving ourselves and saying "we have no sin," have confessed and owned our sins, and believed His words of absolution (ch. i. 9).

It is we who, though sinful, are still His "children," and have "an advocate with the Father," even Jesus Christ, the Righteous One, who is "the propitiation for our sins" (ch. ii. 1, 2).

It is we who are "born of God" (ch. iii. 9), who "have an anointing from the Holy One" (ch. ii. 20); who look for, and "love His appearing," because then we shall be "like Him, for we shall see Him as He is" (ch. iii. 2).

These, and these only, have this "authority" bestowed upon them by uninfluenced love.

Let us behold it! It is *eternal*, when we look to the ages that are past (Eph. i. 4). It is *everlasting*, when we look at the ages to come (Jer. xxxi. 3): for the gifts and calling of God are without change (Rom. xi. 29). No power in earth or hell can ever "separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

Behold what manner of love! It is *infinite*. It is without limit, either of duration or extent. It is "great"; reaching to our deepest necessities, our weakest faith, and our greatest need (Eph. ii. 4).

It is *inexhaustible* (John xiii. 1).

It is *invincible*: able to overcome all obstacles; to break down all barriers; to subdue the stoutest will; to soften the hardest heart; to humble the proudest mind; to sweeten the bitterest cup; to smooth the pillow of suffering; to comfort in the valley of the shadow of death; yea, to triumph over death and the grave; and to make the bodies of our humiliation like Christ's own glorious resurrection body.

Behold it! "Behold what manner of love" which has bestowed this privilege and authority upon us, that we should be called "the sons of God."

All our blessings are wrapped up in this our Divinely-given title.

Well may the devil seek to blind men's eyes, and deceive them on this vital subject.

He and his hosts of demons and evil spirits are busier to-day than ever in propagating these his two great lies—

"Ye shall not surely die."

"Ye shall be as gods."

This is the essence and the ultimate object of all the modern "teachings of demons." We could fill pages with evidence of this teaching. It has even now invaded our pulpits and our religious journals. It is the marrow of the new gospel of humanity.

The churches are bound hand and foot by these two satanic lies.

Only the few have their eyes open to see and know the truth.

The multitudes believe and teach the universal Fatherhood of God; and that death is not death, but only life in some other form. They differ as to what that particular form may be. Rome declares for one form, Purgatory. Spiritists declare for another form, and teach that the only resurrection is not from the grave, but is a continual rising from one plane to another in the spirit-world. Even Evangelical Christendom believes and teaches that death is life, each according to its own particular creed; and they have mapped out that life and divided it off into the compartments of Paradise and Abraham's bosom, according to Jewish tradition and their own imaginations.

But against all these traditions of men, we place the sure Word of God in Rom. vi. 23:—

"The wages of sin is death:

The gift of God is eternal life."

If "death" here in the first line means life, then, what does "life" mean in the second line?

And if "death" does not mean death in the first clause, how do we know that "life" means life in the second?

If these two lines do not express two *opposite* facts, of what use, we may ask, is language for the purposes of revelation?

The possessors of this "gift" of eternal life are defined by our Lord as those *given to Him by the Father* (John xvii. 2, 6, 9, 11, 12, 24). Christ has authority given to Him over all flesh, in order (He says to the Father) "that whatsoever thou HAST GIVEN to Him, to them He should GIVE eternal life."

To unfallen Adam, as a "son of God," was this gift given, in "the tree of life." But this tree was lost at the Fall. Man was banished from all access to it; and the way thereto was Divinely guarded and preserved.

This Divine precaution is categorically stated in Gen. iii. 22-24:—

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the LORD God sent him forth from the garden . . . so He drove out the man."

It is in this condition that all the *sons of men* are now born into the world. Not as sons of God possessed of a tree of life, of which they may eat and live for ever; but as absolutely destitute of so great a privilege.

That privilege is now "given" to those who, by the Divine act of the creation of a New nature, become "sons of God" *in Christ*; and who, in Him, possess a "tree of life," of which the Tree of Paradise was only a type; even Christ Himself, who is "the life," "our life." Hence it is that it can now be said in "the words which the Holy Ghost teacheth":—

"He that hath the Son, HATH LIFE;
And he that hath not the Son of God
HATH NOT LIFE" (1 John v. 12).

It is as "the Son of God" that Christ has authority to give life (John v. 25).

It is as "the Son of Man" that He has authority to execute judgment (John v. 27. Acts xvii. 31).

In the face of all this, how glaring are the devil's lies in Gen. iii. 4, 5. How false are his promises. How deceptive are his teachings, by means of his agents, demons, evil spirits (1 Tim. iv. 1, 2), and his human "ministers" (2 Cor. xi. 13, 15).

"We are not ignorant of his devices." We wrestle with these wicked spirits and their teachings (Eph. vi. 12 and margin).

O let us "abide in the truth." Let us set to our seal that God is true. Let us say, "Let God be true and every man a liar" (Rom. iii. 4).

Let us rise to the full height of the wondrous privilege which is "the gift and calling of God"—in making us "sons of God"—"the children of God, and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Papers on the Psalm-Titles.

(Continued from page 29.)

THE SELAHS OF PSALMS VII. AND IX.

PSALM VII.

THIS Psalm has a historical title. It is headed :
 "Shiggaion of David, which he sang unto Jehovah concerning the words of Cush, a* Benjamite."

We have seen under "SHIGGAION" (page 93, Vol. XI.) that this word means a loud cry in danger or joy : and this Psalm is indeed a loud cry of David to Jehovah his God, in whom he ever found refuge.

Who "Cush the Benjamite" was we do not know ; but, being of the same tribe as Saul, he was probably one of Saul's adherents. If so, the date of the Psalm would be many years prior to the rebellion of Absalom, when we have the cursing of Shimei.

What the words of Cush were, we can gather only from David's words in this Psalm. They were evidently false accusations, mixed up with threats of destruction : hence this loud cry of distress to Jehovah, his Refuge, his Deliverer, and his Judge.

The Selah connects verses 5 and 6 ; and, as before, it marks the end of one member and the beginning of the next.† Our attention is called to the strong contrast, in which the thought passes from the treading down of the enemy, to "the loud cry" to Jehovah for Him to rise up in His anger, to lift Himself up, and awake for David's deliverance :

5. "Let the foe pursue me,‡ and overtake me;§
 Yea let him tread my life down to the earth,
 And lay mine honour in the dust.

SELAH.

6. Arise, O Jehovah, in thine anger,
 Lift up thyself against the rage of mine adversaries :
 Yea, awake for me!—Thou hast commanded judgment."

The contrast is clear and sharp. The circumstances were special and peculiar. The danger was great and imminent. The cry was loud. The need of a deliverer was urgent. In verse 2 (Heb. v. 3) the danger is shown :

- 2. "Save me from all my pursuers,
 And deliver me ;
- 3. Lest he|| tear¶ me like a lion,**
 Rending me in pieces,††
 And there be no sign‡‡ of a Rescuer."§§

* There is no article in the Hebrew.

† As may be seen from the Structure of the Psalm, given under Shiggaion, Vol. XI., p. 93.

‡ Heb., my soul. § Heb., it.

|| While "pursuers" in v. 2 is plural, the verb and participle in v. 3 is singular, referring probably to Saul, Cush, or one of his pursuers.

¶ טָרַף (tāraph), to prey on living victims.

** Heb., my soul.

†† According to the Aramaic and Syriac Versions (see Ginsburg's Hebrew Text, and note) this middle line of verse 3 should be omitted.

‡‡ While אֵין in the absolute means none at all, אֵין in the Construct, as here, means no sign of.

§§ Implying a personal interest in the one Rescued, which Deliverer does not.

But Jehovah was his Refuge, his Rescuer, and his Judge. This is the contrast which is emphasised by the connecting Selah.

The true sub-scription of this Psalm vii. (which in the Versions now stands as the super-scription of Psalm viii.) assigns it as having been formally handed to the Chief Musician as appropriate for use at the Feast of Tabernacles.*

Tabernacles told of Jehovah's goodness in having made His people to dwell safely in the midst of enemies and danger. This Psalm, therefore, had that in it which made it appropriate for that Feast ; as commemorating Jehovah's goodness, and praising Jehovah for His protecting care.

PSALM IX.

In Psalm ix. we have two Selahs—

- (1) Between verses 16 and 17.
- (2) Between Ps. ix. 20 and Ps. x. 1.

It is a Psalm of David,† and is a Psalm of triumphant thanksgiving for the excision of the wicked. It refers to the "times of trouble," and therefore looks forward to the future, even to "the Great Tribulation" (Jer. xxx. 6-8 ; Matt. xxiv.).

It corresponds with the song of praise in Isa. xii. : which relates to "that day" ; the same day (referring back to Isa. ii. 11, 17).

Its great subject is shown in the Structure—

Psalm ix.

- A | 1, 2. Thanksgiving.
- B | 3-10. Excision of the wicked.
- A | 11. Thanksgiving.
- B | 12-20. Excision of the wicked.

It will be seen from this that the great bulk of the Psalm has for its subject-matter Deliverance from, and Judgment of, the wicked.

The Selah sets its seal upon this theme by connecting verses 16 and 17 ; emphasising this judgment, by marking the contrast, and pointing to a necessary discrimination.

This is further marked by the word "Higgaion" being associated with "Selah."

We have already seen that Higgaion denotes something worthy of memory.‡ Something that we can, and are to meditate upon for our instruction.

In verse 16 (Heb. v. 17) we have רָשָׁא' (rāshā'), the wicked man (Singular). In verse 17 (Heb. v. 18) we have רֶשְׁעִים (reshā'im), wicked one. (Plural. No art.)

Thus the contrast marked by this Selah is between the Singular and the Plural : "the wicked man," "the man of the earth" (Ps. x. 18), the antichrist (Singular), and the "wicked men," his followers (Plural).

16. "Jehovah hath made Himself known ; He hath executed judgment :

* See under "Gittith," Vol. X., page 127.

† The super-scription—"To the Chief Musician relating to Muthlabben" (the Death of the Champion)—belongs, of course, to Psalm viii., to which it is the sub-scription. See under "Muthlabben," Vol. X., 149.

‡ See above, under Higgaion, Jan., 1906, page 4.

The wicked [one] is snared in the work of his own hands.

HIGGAION. SELAH.

17. The wicked (pl.) must be returned unto Sheōl. [Even] all [the] nations that forget God."

Here, then, we see the force of our *Higgaion*: here is something for us to think about, and meditate upon. Here we see the force of the *Selah*: here are two solemn truths for us to connect and contrast.

These two, the Singular and the Plural, are connected for us again in Rev. xix. 19-21 (the first of the final five Judgments*).

In Rev. xix. 20 we have the Singular (Individuals), the Beast and the False Prophet, cast alive into the lake of fire burning with brimstone. This corresponds with Ps. ix. 16.

Then, in verse 21, we have the Plural, the rest of the wicked, his followers, slain with the sword of Him that sat upon the white horse. This corresponds with Ps. ix. 17.

The *Selah* accords with this, and tells us that we are not to confuse these *two parts* of the first of these final five judgments, either as to the subjects of it, or as to the manner of its execution.

In obeying the *Higgaion* we further meditate on this, and notice that the word (in Ps. ix. 17) rendered "turn" in A.V. and "turned backward" in R.V., is שׁוּב (shūv), and means to re-turn. It is a word of frequent occurrence, and is nearly always so translated. There can be no dispute as to its meaning. Its first occurrence furnishes the key to its interpretation, Gen. iii. 19.†

"Till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

It is thus clear that this "return" must be to that which was their former condition, "dust."

And the word "Sheōl" confirms this.‡ It occurs 65 times, and is, in the A.V., rendered *grave* 35 times (31 times in the Text, and 4 times in the Margin, instead of *hell*). It is rendered *pit* 3 times (Num. xvi. 30, 33, and Job xvii. 16, where it evidently means the *grave*). So that we have the meaning *grave* 38 times out of 65 occurrences.

This, combined with the word RE-turn, confirms the Divine statement: "dust thou art, and unto dust shalt thou return." This is a truth frequently stated. (See Job xxi. 26; xxxiv. 15. Ps. civ. 29. Ecc. iii. 20; xii. 7.)

This is the destiny of wicked men (Plural). It is not the destiny of the Beast and the False Prophet. These are super-human, and are cast alive into the lake of fire. "Jehovah is known by the judgment which he executeth" (Ps. ix. 16). And if we would know what that judgment is to be, we must meditate upon it, and connect, while we discriminate, what He has revealed.

THE SECOND SELAH occurs at the end of this Psalm ix., and thus connects it with the next, Psalm x.

* See Papers on the Apocalypse under Rev. xix. 19-21. (March, 1905.)

† Compare the next occurrences, Gen. viii. 3, xv. 16, xxvii. 44, and Ps. xc. 3.

‡ See *Things to Come*, Dec., 1902, Vol. IX., pp. 67-69; and the pamphlet since published separately as advertised on the cover.

That this connection of these two Psalms is no mere fancy is shown, further, by the fact that there is an irregular acrostic running through the two Psalms, beginning with the first letter of the alphabet at Ps. ix. 1, and ending with the last letter at Ps. x. 17.

Then there is also a repetition of similar words and phrases occurring in a remarkable way in the two Psalms. This is clearer in the Hebrew than in the English. We give the comparison in the literal meaning of the words:—

Words and Phrases.	Ps. ix. verses.	Ps. x. verses.
"the wicked (or lawless) one" -	5, 16	3, 4, 13, 15
"times of trouble" - - -	9	1
"the oppressed" - - -	9	18*
"mortal men" - - -	19, 20	18
"forget," etc. שָׁכַח, shāchach) -	13, 17, 18	12
"humble" - - -	12, 18	12, 17
"not alway" (ix. 18); "never" (x. 11) לֹא-עֲלֶזְבֶּה, lānetzach) -	18	11
"which" (ix. 15); "that" (x. 2) (זֶה, zū) - - -	15	2
"for ever and ever" - - -	5	16
"Arise, Jehovah!" - - -	19	12

The *Selah* not only thus connects these two Psalms, but it tells us that we are to discriminate also between them.

The first *Selah* has taught us to discriminate between the judgments of the *wicked man* (sing.) and *wicked men* (pl.).

The *second Selah* teaches us to discriminate also between the two Psalms. For Ps. ix. has "men" for its subject, while Ps. x. has the "man of the earth." Note how our thought is again transferred by the *Selah* from the plural to the singular—

ix. 20. Put them in fear, O Jehovah;
Let the nations know that they are but men.

SELAH.

x. 1. Why, O Jehovah, standest Thou afar off?
Why hidest Thou Thyself in times of trouble?
Through the pride of THE LAWLESS ONE
he hotly pursueth the humble;
Let them be caught in the devices which
they have devised,
For THE LAWLESS ONE hath boasted of
his soul's desire,
And the covetous one hath blasphemed,
yea, hath abhorred Jehovah.†

* Or crushed. דָּכָא (dāk), to crush to dust: it occurs only here, and Ps. lxxiv. 21.

† This is the primitive reading of the Hebrew Text. It is one of the eighteen passages in which the *Sopherim*, or Scribes, altered the primitive reading out of a mistaken sense of reverence due to God. The idea of "blaspheming Jehovah" was so repugnant to them that, to avoid pronouncing it with their lips, they give (in the Massorah) a list of passages in which they changed קָלַל (chalal), to curse, and דָּבַר (gadaph), to blaspheme, for בָּרַךְ (bārach), to bless: viz., 1 Kings xxi. 10, 13. Job i. 5, 11; ii. 5, 9; and Ps. x. 3.

From not knowing this fact which has been made known in recent years in Dr. Ginsburg's *Massorah*, and in his *Introduction to the Hebrew Bible* (p. 365), Commentators have struggled to show that בָּרַךְ (bārach), which now stands in the printed Heb. Text, can mean *curse* as well as *bless*. (See a Pamphlet on the *Massorah* by the Editor, price 1/-)

And so the Psalm goes on to speak of the words and deeds of "the lawless one." If we ask what blasphemies are here referred to, we shall find further particulars concerning them in other Scriptures:—

He shall "boast of his inmost desires," and do "according to his own will" (Dan. xi. 3, 16, 36). Hence, he is called "the wilful king." (Compare Hab. i. 11-16.)

He shall "exalt himself and magnify himself against every god, and speak marvellous things against the God of gods" (Dan. xi. 36).

We have further details concerning this "lawless one" in 2 Thess. ii. 3, 4, and Rev. xiii. 5, 6.

Truly is it foretold in this Psalm, by David the prophet (Acts ii. 30), that this Lawless one should boast of his inmost desire, and blaspheme Jehovah.

We thus see the force of these two *Selahs* of Psalm ix. The *first* transfers our thoughts from the lawless one to his followers, and teaches us to discriminate between their respective judgments.

The *second* transfers our thoughts from Psalm ix. to Psalm x.: from lawless "men" to "the lawless man," "the man of the earth."

The *Scope* of the two Psalms as thus revealed by these two *Selahs* enables us to revise

The Structure of Psalm X.

- A | 1. Appeal to Jehovah. (Interrogative.)
- B | 2-6. The Lawless one. His acts (*vv.* 3-5). His thoughts (*v.* 6).
- B | 7-11. The Lawless one. His acts (*vv.* 7-10). His thoughts (*v.* 11).
- A | 12-18. Appeal to Jehovah. (Positive.)

It will be noted that as the first *Selah* in Ps. ix. contrasts "the wicked (or lawless) one" (singular) with the wicked men, his followers; so, the second *Selah*, at the end, contrasts Ps. x. with Ps. ix. pointing us on, as it does, to the doings and the thoughts of the Lawless one in greater detail, connecting him with "the times of trouble," or the Great Tribulation: and contrasting him, a second time with his followers; Ps. ix. 20 being in the plural, and Ps. x. referring to the singular.

Contributed Articles.

CHRIST AND THE CRITICS.

BY MR. D. M. PANTON.

Moses wrote:—"The Lord thy God will raise up unto thee a prophet. . . . And I will put my words in his mouth, and he shall speak unto them *all that I shall command him*" (Deut. xviii. 18). Our Lord confirms this. "My doctrine is *not mine*, but His that sent me. . . . He gave me a commandment *what I should say*, and what I should speak" (John vii. 16; xii. 49). "THE WORDS WHICH THOU GAVEST ME I have given unto them" (John xvii. 8). Every word of Christ was a word of God.

In the hand of Christ there is a Book: it is the Old Testament. Seventy times He quotes from the Book; over four hundred times He alludes to it: more than three

thousand nine hundred times the Old Testament writers say that they speak what God had spoken first. What Christ says is what God says:—*what does our Lord say of the Old Testament Scriptures?* This must be decisive.

A remarkable antagonism at once appears between Christ and the Critics.

The first concerns *Abraham*. Abraham, says the Critic, is a mythical or legendary personage, a mere focus of tribal tradition. Now hear our Lord:—"Your father Abraham rejoiced to see my day; and *he saw it*, and was glad. . . . Before *Abraham was*, I am" (John viii. 56, 58). This is the first antagonism.

The second concerns *Moses*. Moses, says the Critic, if he ever existed, never wrote the Pentateuch, which was a compilation, centuries later, of the Exile. Now hear our Lord:—"What did Moses command you? And they said, Moses suffered to write a bill of divorce-ment, and to put her away. But Jesus said unto them, for your hardness of heart *he wrote you this commandment*" (Mark x. 3-5). And again:—"If ye believed Moses, ye would believe me; *for he wrote of me*" (John v. 46). This is the second antagonism.

The third concerns *David*. If there is one psalm more than another, says the Critic, which David *never wrote*, it is the 110th. Now hear our Lord:—*David himself saith* in the Book of Psalms, "The Lord saith unto my Lord," etc. "*David therefore calleth him Lord*, and how is he his son?" (Luke xx. 42). This is the third antagonism.

The fourth concerns *Daniel*. Perhaps no book has been more scornfully rejected by the Critics than the book of Daniel, as a religious fiction, *not* a prophecy, and *not* written by Daniel. Now hear our Lord:—"When therefore ye shall see the abomination of desolation, which was spoken of *by Daniel the prophet*" (Matt. xxiv. 15), then flee. Daniel *was* a prophet, and *he* wrote the book. This is the fourth antagonism.

The fifth concerns *Jonah*. Jonah, say the Critics, is a poetic drama of unhistorical fact. The incident never happened. Now hear our Lord:—"As *Jonah was three days and three nights in the belly of the whale*: so shall the Son of man be . . . in the heart of the earth" (Matt. xii. 40). The collision is sharp and deadly. If Christ is right, the Critics are wrong; if the Critics are right, Christ is wrong. Every nourished doubt—we say it sorrowfully—becomes at last a javelin levelled at the breast of Christ.

For see the tremendous consequences. (1) Our Lord—if the Critics be right—must have emptied Himself, not of glory only, but also of knowledge. This is fatal to our faith. The Saviour who cannot be trusted utterly cannot be trusted at all; and if our Lord was in error when He said that Daniel wrote the book of Daniel, how do we know that He was not in error when He said—"The Son of man hath power on earth to *forgive sins?*" "We are contending," as Bishop Moule says, "for our all"; and we exclaim, as the Apostle did, unrebuked—"Lord, *thou knowest ALL THINGS*" (John xxi. 17).

(2) Our Lord must have been ignorant concerning Scriptures on which He based His claims to be the Christ. Moses, He said, wrote of me, and therefore you ought to

believe me: *but what if Moses never did?* David, He says, called me his Son, Lord, and so I am Messiah: *but what if David never did?* Not only must Christ have been imposed upon, but He imposed on others by maintaining an imposture; and the Light of the world becomes a peculiarly treacherous twilight.

(3) Our Lord must have been partially ignorant even after His resurrection. When the Son of God was about to be enthroned with God, it is written:—"Beginning from *Moses* and all the *prophets*, He interpreted to them in *all the Scriptures* the things concerning *Himself*" (Luke xxiv. 27). The Lord Jesus has not changed His Bible in the tomb; nor has He altered, by an iota, His estimate of that Bible. "These are the words that I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the *law of Moses*, and the *prophets*, and the *Psalms*, concerning me" (Luke xxiv. 44).

(4) Our Lord—we shrink from saying it—must have made an awful mistake about the character of God. These are His words:—"He whom God hath sent speaketh *the words of God*; for God giveth not the Spirit by measure unto him" (John iii. 34).

If aught of these words uttered by Messiah be untrue, *what about God?* Christ says the unmeasured fulness of the Spirit rested on Him; if any impulse of utterance was untrue, *what about the Holy Spirit?* We refuse to go any further. We are treading on the confines of blasphemy.

Says the Dean of Westminster:—"We shall accept for our guidance the considered verdict of the ablest and most devout of the scholars of the Christian Church." God says:—"This is my beloved Son: hear ye HIM."*

Extracts from Vol. I.

"THINGS TO COME."†

Deut. xxxii. 35. John xvi. 13. Rom. viii. 38. 1 Cor. iii. 22.
Rev. i. 19.

THE Word of God tells us of the *Past*, the *Present*, and the *Future*. The Ages that are gone, the Present Age, and the Age that is to come, are all set forth in the Inspired Record which tells us of Jehovah's ways, threefold in point of time, as that wondrous Name itself implies. God has spoken of old time unto the fathers by the Prophets, and in the end of these days in the Person of His Son, whom He appointed Heir of all things, and through whom He made (or prepared) the Ages. (*τοὺς αἰῶνας*, Heb. i. 2.) In His written Word the end is shown us from the beginning. Prophecy is but history written beforehand. We who by infinite grace and mercy have been called out of darkness into His marvellous light—into the kingdom of the Son of His Love—who are privileged through the

* This paper can be had in a separate form under the title of "Present Day Leaflets, No. 1," from Alfred Holness, 14 Paternoster Row, London, E.C. Price two pence for twelve copies.

† This was the Introductory Article of Vol. i., July, 1894.

Holy Spirit's guidance and comfort to gaze by faith on the unveiled glory of the risen and glorified Son of Man, who redeemed us to His God and Father with His precious blood—we possess in the Scriptures of Truth the full and complete revelation of His written Word.

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

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

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

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

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

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

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

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

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

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

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

He has set before us an opened door which none can shut. We joyfully serve Him, and listen day by day for the sound of His footsteps. Like watchmen of the night we proclaim, "The morning cometh!" and, with the morning, the One who will transform these bodies of our humiliation, and, together with those who sleep in Him, take us swiftly away to be for ever with Himself.

Things New and Old.

"WAIT ON THE LORD."

"AND it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about twenty-five or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship."—*John vi. 17-21.*

"Therefore will the Lord wait, that He may be gracious unto you."—*Isa. xxx. 18.*

The Lord Jesus is never in a hurry. However much unbelief may desire to hasten His hand, He still bides His own time. Omnipotence can afford to wait, because it is always sure of success; and when that omnipotence is combined with infinite love and wisdom, the right thing is always done at the right time, and in the right way.

Sometimes the Lord waits until it is quite evening time before He breaks forth in refreshing and delivering and directing light and grace. The dusk becomes more gloomy, and yet He waits. He waits to be gracious. He waits His own opportunity; and then, when twilight has

ceased and it is quite eventide, when all plans are frustrated, all hopes disappointed, no help seems near, and darkness thickens, then He shines forth suddenly and gloriously, and there is light abundant. The deliverance is complete and the way made plain to the end.

So, believer, be encouraged. Whatever may be the path of service clearly appointed you by the Lord, continue therein notwithstanding all present difficulties, and your Lord will appear in His own time for your help. Remember that although it was dark and the sea rose high by reason of a great wind that blew, the disciples still continued rowing. It was all they could do, and it was all that was required of them. In a little while the Lord appeared, and at once their purpose was accomplished, and the ship was at the land whither they went.

Thus it is that patient perseverance in the path of duty, amid many and great difficulties, often results through the Lord's grace in more complete and unexpected success than could otherwise have been accomplished. Therefore, believer, do what you can—still continue rowing, and when the right time comes, the Lord's hand will be manifest, for He doth "wait that He may be gracious unto you." (From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet & Co.)

Signs of the Times.

JEWISH SIGNS.

THE JEWISH YEAR-BOOK.

One fact stands out after a perusal of the new *Jewish Year-Book*. It is the vast influence of the Jews, compared with the smallness of their numbers. In no other nation in the world do we find the same relative proportion: and in the modern world this power and influence can scarcely be exaggerated. We find long lists of names of Jews who are foremost in their various spheres, Finance, Philanthropy, Music, Literature, Drama, Painting, Law, and Politics. Our readers would be astonished to find how many of the familiar names of the leaders in all the professions are Jews. They seem to pervade every sphere. In the world of Finance, Kings, Soldiers, and Diplomats are dependent on his work. And yet it is not a little surprising to learn from the new edition of "The Jewish Year-Book" that in Greater London, out of a population of six and a half millions, there are only 138,860 Jews in all, or a fraction over 2 per cent.

The statistics of the Jews in various parts of the world are exceedingly interesting. The following are the figures of the British Empire:—

British Isles	...	...	...	227,166
Canada and British Columbia	...	...	...	30,000
Australasia	...	...	...	17,403
India	...	...	...	18,228
South Africa	...	...	...	48,820
Jamaica	...	...	...	2,400
Trinidad and Barbados	...	...	...	50
Gibraltar	...	...	...	2,000
Cyprus and Malta	...	...	...	165
Aden	...	...	...	3,059
Hongkong and Straits Settlements	...	...	...	680
Total				349,971

THE JEW IN EUROPE.

The high figures in South Africa are perhaps to be expected. In Europe, Russia accounts for more than half the total of Jews, and Russia, Germany, and Austria-Hungary for nearly 90 per cent. The proportion of Jews to the total population is, in Poland, 16.25 per cent.; in Russia (outside Poland), 4.03 per cent.; in Germany, 1.04 per cent.; and in the United Kingdom, 50 per cent.

It is exceedingly curious that, despite the fact that the Spanish Jews are one of the divisions of the race, Spain's proportion is only .01 per cent., and Portugal's .02 per cent. In Palestine the ratio is 12 per cent., in the United States, 1.97 per cent., nearly four times greater than in Great Britain; while in New Zealand it falls to 2 per cent.

The total Jewish population of the world is calculated in this way:—

Europe ...	...	...	8,786,122
Asia ...	...	...	342,410
Africa ...	...	...	382,432
America ...	...	...	1,574,022
Australasia ...	...	...	17,403
Grand total			11,102,389

MUNICIPAL STATISTICS.

Coming from the countries to the cities, the following figures may be quoted:—

	Jewish Population.	Percentage of Jewish to Total Population.
Berditchev ...	47,000	87.52
Jerusalem ...	41,000	68.33
Salonika ...	60,000	57.14
Grodno ...	24,611	52.45
Cracow ...	45,000	49.28
Lodz ...	150,000	47.59
Greater New York ...	672,776	19.56
Johannesburg ...	15,000	14.70
Amsterdam ...	60,000	10.00
Vienna ...	150,000	08.95
Philadelphia ...	75,000	05.80
Constantinople ...	60,000	05.33
Berlin ...	86,152	04.56
Chicago ...	60,000	03.53
Hamburg ...	17,308	02.76
Paris ...	65,000	02.44
Rome ...	7,121	01.07
St. Petersburg ...	15,270	00.83
Madrid ...	300	00.06
Manchester ...	28,000	05.15
Leeds ...	20,000	04.66
London (Greater) ...	138,860	02.10
Dublin ...	2,700	01.11
Liverpool ...	7,000	01.04
Glasgow ...	6,500	00.86
Birmingham ...	4,000	00.77

Here the Polish cities are naturally the highest, and how far the industrial and political troubles of the Russian empire are the work of the persecuted Jew may be gathered from the population of such places as Grodno and Lodz. It is interesting that the rate is ten times higher in New York than it is in London, though it is difficult to understand why Manchester's figures should be seven times higher than Birmingham's. It is deeply significant to note that the cities most avoided by the Jews are Rome and Madrid, where Rome rules!

But mere figures do not convey any idea of the influence of the Jews.

If our space permitted it, we could give a list of names which would soon show that the importance of the work they have done, and are doing, in the world is out of all proportion to their numbers.

SIGNS OF THE APOSTASY.

"A LEAGUE OF PEACE."

"General" Booth recently delivered an address in Berlin, and is reported to have said (Reuter) that, among "other objects, the Salvation Army sought to promote the unity of all nationalities and races of the world, to make the nations love one another, to promote arbitration in case of differences arising, and to make war less common than it had been of late. After eulogising the blessings of international peace, General Booth declared that it was his deliberate opinion that the best and most influential men in England were in favour of peace between Great Britain and Germany. 'Can we not,' he said, 'have a league of peace with Crowned Heads, Presidents, Governments, the Churches, and the Press to advocate it, so that we in these times shall present to all coming ages and all distant worlds an exemplification of the real Fatherhood of God and the true brotherhood of man?'"

Yes, there will be "a League of Peace" before long. And we are "not in darkness" as to how it will come about. "The Churches and the Press" may be used; but we know from God's Word who it will be that will use them. And we know also that, when the cry "Peace, peace," is loudest, they "suddenly will come."

PREACHERS' NOVELTIES.

We have almost ceased to notice these, for they are so numerous and so flagrant as to force themselves on the attention of all. We have two, however, before us, which are a sad proof that all faith has gone in God's power and God's Word. If it can be supposed that He has come to stand in need of such help, His cause must have fallen low indeed.

"THEATRE ROYAL."

We are familiar with good gospel preaching in Theatres, but this has now come to need an extra fillip. So "a full orchestral band" is deemed necessary, and "Solos and Duets by the wonderful child vocalists, the Misses ———, late of principal Theatres."

The other handbill announces with all the prominence of displayed and bold type—

"Special Announcement.

Sale by Auction,

in the Salvation Army Hall.

Mr. ——— acting under instructions will sell by Public Auction and without reserve,

Thirteen Selected Children,

8 Boys and 5 Girls, aged from 7 to 12 years.

The parents are consenting parties to this sale, and state that these children include some of the best in this district.

The children can be viewed the night of the Sale, and will be knocked down in one lot to the highest bidder."

All this, doubtless, is only a catch to "get the people in," and it probably turned out to be something other than appears on the surface of the announcement. But, all the same, it surely must instigate the thought in the public mind that the God of such preachers must be in a pretty bad way if He cannot get on without such tricks: that He cannot be helping His servants much if they have to resort to *such* baits. Moreover, the public cannot fail to notice that no decent or respectable business man condescends to use such trifling to get his customers!

How long, O Lord, how long!

THEOLOGY OR BLASPHEMY?

We have often given examples of the novel Gospel preached at the City Temple in London. On another

page we have given that which denies the Fall of man. Here we give the latest outcome of that teaching.

Of course it is only what the preacher *thinks*. Even as to his text (John x. 10), he thinks it does not contain "the utterances of Jesus." "No doubt [he says] we have the thought of Jesus, and also some of his words; but the forms of that thought and the elaborate nature of the argument do not belong, *I should think*, to actual history."

"The writer may have probably been [he says] in some sense a pupil of the Apostle John . . . and he has woven into these discourses John's memoirs of his Master."

But this is not what we refer to this sermon for (preached on March 18 last), but to exhibit the ripe fruit of which Arminianism is the prolific seed.

The subject of the sermon is "*More abundant life*."

Speaking of sin as being "the attempt to minister to self at the expense of that which is outside self," he says:

"If a soul is to gain more abundant life it must rise high above the desire to grasp and hold. The gambler is selling that beautiful thing which came fresh from the hand of God, and is at once God's life and his; he is destroying all the possibility of attaining to that higher life which is the destiny of the soul.

"The Christ in him can find no expression. And yet, my friends, realise this, however startling it may seem. Sin itself is a quest for God—a blundering quest, but a quest for all that. The man who got dead drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself, and to realise the more abundant life. His self-indulgence just came to that; he wanted if only for a brief hour to live the larger life, to expand the soul, to enter untrodden regions, and gather to himself new experience. That drunken debauch was a quest for life, a quest for God. Men in their sinful follies to-day, and their blank atheism, and their foul blasphemies, their trampling upon things that are beautiful and good, are engaged in this dim, blundering quest for God, whom to know is life eternal. The *roué* you saw in Piccadilly last night, who went out to corrupt innocence and to wallow in filthiness of the flesh, was engaged in his blundering quest for God. The very hunger within you is the token of the presence of the Christ. Would it suit you better for the moment if I were to change the word? I will not use the word Christ at all: I will say *life*. You want to believe the best, you want to get to it, you want to gather mankind into a common joy. That is the lifeward tendency, that is what I mean by Christ."

We need say no more, or make no comment. There is only one word of Scripture which rightly sums up this exhibition of what man *thinks* (for the whole sermon is nothing more than this). There is no exposition or even a quotation of Scripture. It is only man's so-called "wisdom." But it is written of all such—"Professing themselves to be wise they became fools" (Rom. i. 22).

Editor's Table.

ANSWERS TO CORRESPONDENTS.

D. L. (London). Do not be taken up with the increasing darkness, dear brother. Look up at the light. "God saw the light that it was good." That light for us, now, is His Word (2 Pet. i. 19), and that is indeed "good." If you are occupied with the evils around you, you will get thin, miserable, and distracted. Feed upon the Word. Do not feed on the carrion, like a Vulture; but mount up to the Sun, like the Eagle. As for the Churches, Corporate Unity has ever been the aim of man, from Babylon the Church of Rome onward and downward. It is the desire for Corporate Unity instead of Spiritual Unity that has led to all the evils of Denominationalism. The one is the working out of the "carnal mind," the other is the working in of the spiritual mind. The one is the source of

strife (1 Cor. iii. 1-7), the other is "the bond of peace" (Eph. iv. 3).

This is so open and apparent to the observant mind that Lord Macaulay could pen the following solemn and true words:—

"The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototype treated her Author. They bow the knee, and spit upon her; they cry 'Hail!' and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain. The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple."

Naturally, he is not so clear when he goes on to speak of "the real security of Christianity." It is not to be found, as he holds, "in its benevolent morality," but in Christ, its centre, as the great and glorious Head of the Church, which is His body. To discern this body it needs spiritual understanding.

E. R. W. We must not take *παρουσία* (*parousia*) as a proper noun, but as a common noun, meaning simply *presence*. It is therefore used (1) of INDIVIDUALS six times, and always means their personal bodily *presence*. 1 Cor. xvi. 17 (Stephanas). 2 Cor. vi. 6, 7 (Titus). 2 Cor. x. 10. Phil. i. 26; ii. 12 (Paul). (2). It is used of CHRIST'S *presence*: six times of His *presence* in the air when He comes forth thither for His Church, to receive it up into glory before the Great Tribulation (1 Thess. ii. 19; iii. 13; iv. 15; v. 23. 2 Thess. ii. 1. 1 John ii. 28): and 11 times of His *presence* on earth, when He comes with His Church unto the earth in the Day of the Lord, after the Great Tribulation (Matt. xxiv. 3, 27, 37, 39. 1 Cor. xv. 23. 2 Thess. ii. 8. James v. 7, 8. 2 Peter i. 16; iii. 4, 12). (3). Once it is used of the *presence* of the Lawless One (2 Thess. ii. 9).

It will thus be seen that in 2 Thess. ii. the word *parousia* is used of three distinct forms of *presence*; viz., before, during, and after the Great Tribulation. There will be (1) the *presence* of Christ in the air before the Tribulation (2 Thess. ii. 1), (2) the *presence* of the Lawless One on the earth during the Tribulation (2 Thess. ii. 9), and (3) the glorious *presence* of the Lord by which the Lawless One will be destroyed after the Tribulation (2 Thess. ii. 8).

If we are not careful to distinguish these various usages of the word *parousia*, we shall only create confusion, and get ourselves into sore trouble. We shall find ourselves taking a passage which speaks of the Lord's *presence* on the earth after the Tribulation, and interpreting it of His *presence* in the air before the Tribulation; and if we thus take the word *parousia* as being used only of the latter, then we shall interpret 1 Thess. iv. by Matt. xxiv., and not only take the Church through the Tribulation, but defer any coming of the Lord until after the Tribulation. We shall thus destroy the blessed hope of being caught up to meet the Lord before the Day of the Lord; and shall be overtaken by it as a thief, while 1 Thess. v. 4 distinctly declares we shall not be so overtaken. Moreover, we shall plunge ourselves into that very "darkness" which the same Word declares that we are "not in."

There is scarcely any word of which the usage needs more careful discrimination than the word *parousia*. From not observing this distinction so many have made shipwreck.

The above answer to your letter is taken from the MS. of our new work, Part II., Section iii.

C. D. M. (London). We are not at all surprised to hear what you say. We are always discovering that we believe something, which we repudiate. So you have heard that we believe that those who die unsaved will have "a second chance": we are glad that you "nailed the lie to the counter" like a false coin, as you did. We heard the other day that we "did not believe in the Virgin birth of our Lord." We must confess to being a little startled at the discovery! for it is the first time we heard of *that* lie! What next will it be? Is it not strange that instead of reading, and judging us by what we *have* said, people should take such pains to make us responsible for what we have *not* said! And these, *Christians*, too!

We have often spoken of the cruelty of Christians! It is a sad and terrible reality! But never mind, dear brother; though we thank you for your sympathy.

So persecuted they their fathers, the prophets, and even our blessed Lord and Master. The *real* danger of such opposition lies in this; that it is apt to make one proud, to feel that one can be of such importance that so many should go out of their way to try and injure one! But for grace, this would be one of the results. Thank God we have enough grace for that; and enough to make us "without care" as to what is said.

But how many dear brethren do we know whose mental tortures have been so great as to leave them a wreck, with all the joy taken out of their lives.

But we have not come to that yet; and are not likely to; for we "joy in God," and "count it all joy," and "glory in tribulations," knowing that the sufferings of this present time are very "light" when we compare them with the "weight of glory"; and "but for a moment" when we compare them with that "eternal weight"; but this can be realised only "WHILE we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 16-18). Well may we conclude, with the Apostle, "for which cause we faint not."

W. M. (Brighton). Thanks for the press-cutting about the advocacy of Spiritism, by Archdeacon Colley. It is very noticeable how keenly the spirit-world is pushing itself to the front, and taking advantage of the teachings of Tradition. It is written, you will see, to teach "hereafter beyond the grave." But what is really taught by all Spiritists and Traditionists is not this, but a *hereafter beyond death*, which is a very different thing. This is without a resurrection, and practically denies it; while the other demands it.

Another reader sends the *Daily Dispatch*, of Feb. 13th, in which there are articles on "The Vicar's Play." The book, "When it was Dark," has been dramatised, and a defence has appeared written by the Vicar, the Dramatiser. His object is to oppose the materialistic idea of Resurrection, which he assumes to be that the actual dust of the body will be raised again with all its deformities, &c. But this is not the Bible idea of Resurrection. Indeed, we are distinctly and categorically told "thou sowest not that body that shall be . . . but God giveth it a body as it hath pleased Him" (1 Cor. xv. 37, 38). There is *change* as well as resurrection (v. 52, 53). The Play goes all wrong when it is assumed that "the sacred dust still lies in an Eastern tomb." It shows dense ignorance of the Word of God, which declares that the body of Christ did "not see corruption" at all (Acts ii. 27, 31, Ps. xvi. 10, Acts xiii. 35).

Under the guise of fighting a false materialistic idea, the author of the book and the clerical dramatist strike a blow at the blessed hope of Resurrection, and prepare the way for rank Spiritism. The aim of the Gorleston Vicar is (he

says) "to bring Christianity's expressed beliefs into touch with modern thought and science." This is enough.

G. G. C. (Manchester). Rev. iii. 7 shows how far right *application* may be made while recognising a true *interpretation*. The *interpretation* of Isa. xxii. 15-19 belongs to the history to which it clearly refers. Shebna the treasurer had misused his trust for his own glorification. 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 (vv. 20-25). That is the *interpretation*. But the Holy Spirit makes an *application* of the prophecy to the Lord Jesus; (Eliakim points to its meaning, *God will raise up*), and applies it to Christ in Rev. iii. 7, using the very words of Isa. xxii. 22. But inasmuch as these men were human, and Christ is Divine, the *interpretation* of the prophecy refers to "the house of David," and its *application* refers to the *throne* of David; hence, the removal of Eliakim (Isa. xxii. 25) cannot be applied to Christ; and the word "house" in Isa. xxii. 22 is omitted in Rev. iii. 7. The *application* of any Old Testament Scripture is not necessarily correlative with its *interpretation*. It may be more limited; or, on the other hand, it may extend far beyond it.

E. B. (Swansea.) We can hardly take עַל מוֹת (al-muth) as being one word ("Alamothe") at the end of Ps. xlvi. 1, because the first part of the title of Ps. xlix. is "To the Chief Musician." For the sons of Korah and *Alamothe* would come after this (see Ps. xlv. 1), and would not stand before it. At the same time we need not even then render it "unto death" but "beyond death," in the sense of Ps. xxiii. "Through the valley of the shadow of death;" *i.e.*, right *through* it, even to resurrection.

But the two lines of that verse (Ps. xlvi. 14) are parallel, and must correspond; and it makes a better correspondence if we read with some Codices, 5 early printed Hebrew Bibles, the Aramaic, Septuagint, and Vulgate versions, and as the R.V. puts it in the margin, "according to some ancient authorities *for evermore*."

We much prefer this, as the two lines would then read:—

"Such a God is our God for ever and ever,
He Himself will be our Guide for evermore."

We shall have more to say on this, and on all the Psalms that are anonymous, later on.

REVIEW.

Notes on the "Intermediate State" and the Resurrection, with Replies to Criticisms, by Canon Francis Gell, M.A. (Digby, Long & Co., 18, Bouverie Street, London. Price 1/- net.) These Notes are a reprint of an article in the *Churchman's Magazine*, and of two articles from the *Quarterly Statement of the Palestine Exploration Fund* on the Site of the true Holy Sepulchre, and on the Resurrection itself. We cordially commend it as a dispassionate and scriptural Essay, calculated to do much for exploding the fallacies with which tradition has so overlaid the true teaching of God on this important subject.

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THINGS TO COME.

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Editorial.

"EARTHLY THINGS" AND "HEAVENLY THINGS."

"If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" (John iii. 12.)

THESE words were addressed by the Lord Jesus to Nicodemus, who was

"A man of the Pharisees" (v. 1);

"A ruler of the Jews" (v. 1); and

"A master of Israel" (v. 10).

They related to what the Lord called "earthly things"; not because they were "earthly";* but because they were "earthly,"† *having the earth as their sphere.*

They were Divine things, but are set in contrast with other Divine things of which heaven is, and is to be, the sphere. Both are Divine in their nature, character, and revelation.

It follows from these words of the Lord that, startling as this may seem to some of our readers, the Kingdom of God and the doctrine of the New birth from above were "earthly things."

Moreover, they were the things which Nicodemus, as a teacher, ought to have known; for they are clearly revealed, as such, in the prophecy of Ezekiel, which was evidently present to the Lord's mind.

The Lord's answer clearly shows what the question of Nicodemus must have been, either expressed or implied. As the words stand, there is no question at all. Nicodemus makes a simple statement, and declares his belief that the Lord was a "Teacher, sent from God": but this could have been said only for the purpose of leading up to that which he wanted to be taught by this Teacher.

The Lord knew the thought and question which lay in his heart, and the logical sequence or *ellipsis* may be supplied thus: "Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest except God be with him [*therefore am I come to thee that thou mayest teach me how I can enter and see the kingdom of God*]."

The Lord answers this question and thought of his heart (referring to the prophet Ezekiel); and tells him that, as a "master of Israel," he ought to have known about this (v. 10).

One of the many Scriptures concerning this kingdom which Nicodemus ought to have known was Ezekiel xxxvii. 21-28:—

* Which would be *χοϊκός* (*choikos*), *earthly*, as in 1 Cor. xv. 47.

† *ἐπίγεια* (*epigeia*), *terrestrial*.

"Thus saith Adonai Jehovah:

'Behold, I will take the children of Israel
From among the heathen, whither they be gone,
And will gather them on every side,
And bring them into their own land:
And I will make them one nation in the land upon the
mountains of Israel;
And one king shall be king to them all:
And they shall be no more two nations,
Neither shall they be divided into two kingdoms any
more at all: . . .

But I will save them out of all their dwelling-places
Wherein they have sinned,

And I will CLEANSE them:

So shall they be My PEOPLE,

And I, even I, will be their God.

And David My servant shall be king over them;

And they shall all have one shepherd:

They shall walk also in My judgments,

And observe My statutes and do them.

And they shall dwell in the land that I have given
unto Jacob my servant,

Wherein your fathers have dwelt;

And they shall dwell therein . . .

And My servant David shall be their prince for ever . . .

And I will set My sanctuary in the midst of them for
evermore.

My tabernacle shall be with them:

Yea, I will be their God,

And they shall be My People.'

Into such confusion and error does wrongly dividing the Word of Truth lead, that this Scripture is very commonly taken as referring to this present dispensation of grace; and as containing teaching concerning the Church of God, and the eradication of the Old nature in the child of God.

This is why we have quoted the whole passage in full; in order to show from its context that these mistaken notions are untenable.

The whole passage refers, not to a spiritual kingdom, which Christians to-day talk and sing about; but to a Divine kingdom of glory on the earth. It will be "not of (*ἐκ, ek, out of, or arising out of*) this world," but "from heaven"; it will be "not from hence," but from *thence* (John xviii. 36). Its sphere will be on earth, but its King and its rule will not be either of or from the earth, but from heaven.

If we note a few of the plain statements of this prophecy we shall see how impossible it is to spiritualise it.

1. It concerns the restoration of the children of Israel, and no others, to their land;

2. The Land is that "wherein your fathers have dwelt"; and no other land (v. 25).

3. One king is to reign over them all; and this king is to be no other than "David my servant." This David

can be none other than David's Son, and David's Lord (Ps. cx. 1), the "root" (from which David sprang) and the "offspring" (who sprang from David: Rev. xxii. 16).

If this be thought a "carnal" view, then we fall back on the Divine message to Mary.

"Thou shalt call his name JESUS.

He shall be great,

And shall be called the Son of the Highest:

And the Lord God shall give unto Him the throne of his father David:

And He shall reign over the house of Jacob for ever;

And of His kingdom there shall be no end" (Luke i. 31-33).

Without multiplying similar passages, we may note that the Lord was crucified as "the King of the Jews:" and, as to His resurrection, we are told that David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ TO SIT ON HIS THRONE; he, seeing this before, spake of the resurrection of Christ" (Acts ii. 30, 31).

This then is the kingdom, and this is the King. These are the "earthly things," not because they are of the earth, but because they will be *on the earth*, and will have the earth as the sphere where their glories will be displayed.

But how was Nicodemus to "enter" this kingdom, and "see" this King? The answer of the Lord was "ye must be born from above."

Again He refers to Ezekiel, chap. xxxvi. 26, 27. There we find the same requirements; and we see them met by the power of God. Notice the repeated "shalls" and "wills" of this prophecy:—

"I will take you [O house of Israel] from among the heathen,

And gather you out of all countries,

And will bring you into your own land.

THEN will I sprinkle clean water upon you (Is. xlv. 3).

And ye shall be clean:

From all your filthiness, and from all your idols will I cleanse you.

A new heart also will I give you,

And a new spirit will I put within you:

And I will take away the stony heart out of your flesh,

And I will give you an heart of flesh.

And I will put My spirit within you,

And cause you to walk in My statutes,

And ye shall keep My judgments and do them.

And ye shall dwell in the land that I gave to your fathers;

And ye shall be my People,

And I, even I, will be your God.

I will save you from all your uncleannesses:" (Ezek. xxxvi. 24-30.)

Here, again, we see that this is the terrestrial kingdom of God; and that the condition of seeing and entering it is the new birth. It is all what God will do. Note how this is marked and emphasised in every sentence. It is all "I will," and "ye shall." And yet this is the passage which

is taken away from Israel, and interpreted *now* of believers: and it is believers who are to do everything:—to "yield," and to "surrender," &c., in order that they may get or gain some heavenly and spiritual blessing now. But this scripture concerns "earthly things;" though it is thus made to relate to "heavenly things." The cleansing with this spiritual water is the putting within the subjects of this terrestrial kingdom this "new spirit."

It does not concern an election or remnant of the nation, but the whole "house of Israel;" (v. 22), and, moreover, this is to be "IN THE LAND." The blessing is Divine, and is from heaven, but the sphere of its manifestation and enjoyment is to be on the earth. This is shown in the verses which immediately follow (vv. 31-38).

"I will call for the corn and will increase it,

And lay no famine upon you.

And I will multiply the fruit of the tree,

And the increase of the field,

That he shall receive no more reproach of famine among the nations . . .

Thus saith Adonai Jehovah:

In the day that I shall have cleansed you from all your iniquities,

I will also cause you to dwell in the cities,

And the wastes shall be builded.

And the desolate land shall be tilled.

Whereas it lay desolate in the sight of all that passed by . . .

I, Jehovah, have spoken it, and I will do it . . .

And they shall know that I am Jehovah."

Surely these are "earthly things." The Regeneration of the People will, "in that day," take place with the Regeneration of the Land. It is "the Regeneration" spoken of by the Lord in Matt. xix. 28, and prophesied in "the Song of Moses," which culminates with the double assurance that Jehovah will "be merciful unto his LAND, and to his PEOPLE" (Deut. xxxii. 43).

Nicodemus, not recognising Jesus as Lord and King, comes to Him only as a Teacher; and the Lord, as a Teacher, speaks to him and condescends to instruct him, and show him his ignorance of these elementary truths concerning the Kingdom and the entrance into it. "Marvel not that I said unto thee, Ye must be born from above" (John iii. 7).

Nicodemus did marvel, because he did not understand these "earthly things." How then, the Lord asks, could he have understood "heavenly things?"

These "heavenly things" were as yet "hid in God." They could not yet be revealed. The Lord Jesus could not reveal them even to His disciples (John xvi. 12), because they concerned the Secret as to the One spiritual Body in Christ, which could not be revealed until after His resurrection: for it was in *resurrection* that Christ was "made the Head of this Body" (Eph. i. 19-23); not until after His resurrection therefore could these "heavenly things" be declared and revealed.

Doctrines are built upon facts; these *facts* are Christ's life, and death, and burial, and Resurrection. Without the *facts* there could be no *doctrines*. Without the *doctrines* the facts are only mere history.

The Doctrine of the Mystery is based on the fact of Christ's resurrection. It is "the power" of it (Phil. iii. 10) as distinct from the *fact* of it. One may know the fact without knowing its power. In resurrection it was that Christ was set at the right hand of God in *heavenly* places (Eph. i. 20). It is in Him, as thus raised and seated, that the Church which is His body is "blessed with all spiritual blessings in *heavenly* places" (Eph. i. 3). It is* in *heaven* that the Church has now its seat of government. It "exists" in heaven." It is "from whence," from *heaven*, we look for the Saviour, the Lord Jesus Christ (Phil. iii. 20).

These are the "heavenly things"; not because they are more Divine or more spiritual than the "earthly things," but because *heaven*, and not the earth, will be the sphere where the Church of God will enjoy "the riches of His grace," and "the riches of His glory."

The Kingdom will be "*under the whole heaven*" (Dan. vii. 27). "The LORD shall be king *over all the earth*" (Zech. xiv. 9): and we, the Church of God, shall reign with Him (2 Tim. ii. 12. Rom. viii. 17).

Thus are the "heavenly things" to be distinguished from the "earthly things."

The entrance to the enjoyment of both is the gift of a New nature, begotten by the Holy Spirit. Mere human nature, "flesh and blood, cannot inherit the kingdom of God," either in its heavenly or terrestrial spheres. The qualification is spiritual. A purification is necessary—not with material water but with *pneuma hagion*—with spiritual power and gifts. This was what John the Baptist had proclaimed (Matt. iii. 11). This was why John had come baptizing with water. This is why the Lord Jesus Himself was baptized, "that He should be made manifest to ISRAEL" (John i. 31).

The purification with material water would be no longer sufficient for entrance into the coming Kingdom. Even in the earthly or terrestrial sphere all must be of the Spirit. Hence the necessity of the new birth, which "must be of (or by) water, even spirit." It is the Figure *Hendiadys*, by which one thing is meant, though two words are used, (the latter word becoming an adjective). The one thing here is "spirit": and it is as though the Lord had said, "Except any one be born of water, even spiritual water, he cannot enter into the Kingdom of God" (John iii. 5). In speaking of water, He "spake of the spirit which they that believe on Him should receive" (John vii. 38, 39). This is what is meant also in Isa. xlv. 3:

"I will pour water upon him that is thirsty,
And floods upon the dry ground:
I will pour My Spirit upon THY SEED,
And my blessing upon THINE OFFSPRING."

This was the promise Peter referred to in Acts ii. 39, when he was preaching that they should repent: this being the one condition of national blessing;

"For the promise is unto you and to your children,
And to all that are afar off,
Even as many as the Lord our God shall call."

This is the promise of which the Lord speaks here to Nicodemus. It involves not a change of heart, but an

* It is not the verb *to be*, but it is *ὑπάρχω* (*huparcho*), *to exist* as a present reality.

exchange of heart: for the old heart will then be taken away and a new heart and a new spirit will be put within them. But *the sphere will be terrestrial*; the bodies will be human—though the gift will be spiritual. Hence these are "earthly things;" and they are all yet future.

The children of God, now, pertain wholly to heaven; and the blessings of the Church of God are all in the *heavenlies*, because they are "in Christ" (Eph. i. 3).

We do not wait for any earthly inheritance in order to possess this New nature. Unlike the "new birth" of Israel, ours is a *present* possession, and not future. We possess it even now, but our Old nature is not taken away here. In our case, now, there is neither change or exchange; we wait for new bodies altogether, "desiring to be clothed upon with our house (or spiritual body*) which is from heaven" (2 Cor. v. 3).

This blessing for the children of God far exceeds the blessing of Israel.

It is a present blessing to be entered on and begun now, without waiting for the future.

It is the possession of the New nature already, and side by side with the Old nature without waiting for any exchange.

When our exchange is made, it will be not of the Old for the New, and the New in a human body; but it will be the New nature in a New spiritual body, made in resurrection, or Rapture, like Christ's own glorious body (Phil. iii. 20, 21).

And the sphere of all these our blessings, being heavenly in their source, their nature, and their sphere, are our "heavenly things."

On the other hand, Israel's blessing, being on earth and in human bodies, are called "earthly things." Hence it is that our position in Christ is never once in all the Church Epistles spoken of as "the New birth." We must confine that expression to the "earthly things."

Our New birth as the sons of God will be in resurrection, as was that of the Son of God, of whom Jehovah said (Ps. ii. 7),

"Thou art My Son:
This day have I begotten Thee."

(Compare Acts xiii. 33.)

Resurrection will introduce us into the heavenly sphere, where the Head and the members of the one Body will be "glorified together."

These are the blessings which are called "heavenly things."

This is what the Lord could not teach Nicodemus. Not only because the time to reveal them had not yet come (John xvi. 12), but because he did not understand the "earthly things" which had been already revealed.

All this shows us the importance of "rightly dividing the word of truth;" its times, its seasons, its dispensations, its subjects; the Jew, the Gentile, and the Church of God, and above all, its "earthly things" and "heavenly things."

It shows us also the infinite wisdom, patience, and grace of this Teacher "sent from God," who, in His teaching, was perfect in this, as in all beside.

* *οἰκητήριον* (*oikēterion*) only here and Jude 6, where it is rendered "habitation."

Papers on the Psalm-Titles.

(Continued from page 67.)

THE SELAHS OF PSALMS XX., XXI., AND XXIV.

PSALM XX.

THERE is one *Selah* between verses 3 and 4.

It is a Psalm of David; and therefore he, being a prophet, speaks of David's Son and David's Lord, the Lord's anointed.

It immediately precedes the National Anthem of Psalm xxi., which relates to the Day-Dawn* of the Millennial Kingdom.

It is not closely linked to it by a *Selah* at the end: but its great subject is the same; it is the King, Jehovah's Anointed, the Messiah.

In Ps. xx. 4 we have the point of the Psalm in the prayer:

**"Grant thee according to thine heart,
And fulfil all thy counsel."**†

In Psalm xxi. 2 we have the answer to the prayer:

**"Thou hast given him his heart's desire;
And hast not withholden the request of his lips."**

Thus the two Psalms (xx. and xxi.) are linked together: for the *Selah* precedes the prayer in Ps. xx. 4, and it follows the answer to it in Ps. xxi. 2.

In Ps. xx. 4, the *Selah* shows that peace with God and acceptance with Him in virtue of atoning sacrifice is the basis of prayer: and that true prayer springs out of true worship. This worship in this prayer is addressed to Jacob's God (v. 1); the God who met Jacob when he had nothing and deserved nothing, and yet promised him everything. In New Testament language, therefore, "the God of Jacob" is "the God of all grace" (1 Pet. v. 10).

Not only do we learn trust in Jacob's God, but the acceptance of the burnt sacrifice by turning it to ashes (see A.V. margin).

That is how a sacrifice was accepted. That is how God "had respect" to Abel's offering (Gen. iv. 4). That is how "God testified of his gifts" (Heb. xi. 4). That is how Abel "obtained witness that he was righteous." No sacrifice which God accepted was ever consumed by fire emanating from this earth. It was always "fire from heaven" (Lev. ix. 24). And, when sacrifices were offered away from the place which God had chosen, and where He had set His name, then the fire had to fall specially from heaven (see Judges vi. 21; † 1 Kings xviii. 38; 1 Chron. xxi. 26, and 2 Chron. vii. 1).§

* See under *Aijeleth-Shahar*, Vol. X., p. 184.

† Compare Ps. xxxiii. 11 and the contrast in v. 10.

‡ This is remarkable, for here "fire" (Heb. "the fire") "ascended out of the rock."

§ This is in no way affected by the question of the lad Isaac to Abraham, "Behold the fire and the wood, but where is the lamb for a burnt offering?" (Gen. xxii. 7). The fire which Isaac spoke of was in Abraham's hand (v. 6), "he took the fire in his hand." What Abraham had in his hand could not be alight or burning, and so

The fire which had consumed the sacrifice was carried into "the holy place," and there used to kindle the incense which was then burnt on "the Golden Altar" (Lev. xvi. 12; Num. xvi. 46). Incense is ever the symbol of prayer: and the lesson of this *Selah* is to connect the two things; and teach us that *there can be no true prayer apart from an accepted sacrifice*; that the *accepted sacrifice* is the basis of the prayer, and the *prayer* is the outcome of the accepted sacrifice.

All other fire was "strange fire" (Lev. x. 1, 2). It was not from heaven, "from before the LORD"; and hence it could not be used to kindle the incense upon the Golden Altar.

In this Dispensation of Grace, our sacrifice (Christ) has been *accepted*: and the High Priest is gone, "not into the holy places made with hands, . . . but into heaven itself." Heaven, therefore, is now our only "place of worship," the place of "the prayers of the saints" (Rev. viii. 1-4).

The fire is "from before the Lord," and must come from thence. Only the New nature "born from above" (John iii. 3, 7) can pray. True worship must be truly in spirit (John iv. 24). True prayer is the "vital breath" of the New nature; for, "that which is born of the Spirit is spirit; and that which is born of the flesh is flesh" (John iii. 6). The flesh cannot pray. It can "say prayers" or "offer prayer," but "it profiteth nothing" (John vi. 63). For the flesh to pray is like the offering of "strange fire."

This is the teaching to which this *Selah* points, between the third and fourth verses of Ps. xx.

3. "Remember all thy offerings, and accept (by turning to ashes) thy burnt sacrifice.

SELAH.

4. Grant thee according to thine heart,
And fulfil all thy counsel."*

PSALM XXI.

The *Selah* between verses 2 and 3 leads us forward; and shows us what these "heart's desires," which had been mentioned in Psalm xx. 4, were.

Hence, the *Selah* follows the answer to the prayer (v. 2); and, in giving the reason for the answer, reveals the petitions of the prayer.

2. "Thou hast given him his heart's desire,
And hast not withholden the request of his lips.

SELAH.

3. For Thou wilt meet him with the blessings of goodness (or, good things);
Thou wilt set a crown of pure gold upon his head.

carried for three days. What Abraham thus carried must have been the "kindling," which God would light at the moment of His acceptance of it. Just as when we say "Light the fire," or speak of a fire's being lit, we do not mean that we set light to the fire, but to the wood, or to what we call the "firing." So here, that which Abraham carried in his hand was "the firing" which God would light, or set fire to.

* See note above.

4. He asked life of Thee ;—Thou gavest it him ;
Even length of days for ever and ever.*
5. His glory is great in Thy salvation ;
Honour and majesty wilt Thou lay upon him.
6. For Thou wilt make him most blessed for ever :
Thou wilt make him glad with joy in Thy
presence," etc.

This *Selah*, then, connects the desires of the king's heart (Ps. xx. 4) with the answer to those desires in Ps. xxi. 3 ; and adds the reason for this granting, and the nature of the gifts given.

PSALM XXIV.

has two *Selaha*s.

The first between verses 6 and 7.

The second at the end, connecting Ps. xxiv. 10 with Ps. xxv. 1.

THE FIRST SELAH marks off the first of the three great (threefold) members of which the Psalm consists.

The subject of the Psalm is, without doubt, the bringing up the Ark of Jehovah to the "Tabernacle of David," which he had prepared for it on Mount Zion.

For many years it had wandered about. In the days of Eli it had been removed from Shiloh, and taken in battle by the Philistines.

For seven months it remained in the hands of the Philistines, and it had been brought back to Beth-shemesh (1 Sam. vi.). From thence it was taken to Kirjath-jearim, where it remained for twenty years (1 Sam. vii. 1, 2) in the house of Abinadab in the hill Gibeah (2 Sam. vi. 3) ; Eleazar, his son, being its guardian.

As soon as David became the king of "all Israel," his first act had been to take Jebus ; and his second act was to bring up "the Ark of God whose name is called by the name of Jehovah of hosts that dwelleth between the cherubim" (2 Sam. vi. 2).

In the manner of doing this they (in the first instance) followed the practice of the idolatrous Philistines (1 Sam. vi. 10, 11), and put it on a cart (2 Sam. vi. 3) ; instead of obeying the law of God (as written in Numbers vii. 9 ; iv. 2, 15. Deut. x. 8 ; xxxi. 9), which commanded that the Ark should be borne upon the shoulders of the Kohathites.

God showed His displeasure at this ; and David turned aside, and chose the house of Obed-Edom for the Ark to rest in for three months. This was no chance act of David's. He doubtless chose Obed-Edom's house because he was a Gittite : *i.e.*, a dweller in Gath. For Gath was one of the cities of the Levites (Josh. xxi. 24) in which the special family of the Kohathites lived (Josh. xxi. 20). Obed-Edom therefore was a Kohathite, and was thus specially qualified, and charged with the custody of the Ark ; and when, after three months, the work of taking the Ark to Zion was undertaken, it is carefully mentioned that it was carried in the manner prescribed in the Law. (See 2 Sam. vi. 13 ; 1 Chron. xv. 2.)

It was a joyous moment in David's life ; and he celebrated it by "*dancings with shoutings*," as is shown by the title of Psalm lxxxvii. "*Mahalath Leannoth*" (see

* Or, filling up the *Complex Ellipsis* :—
"Life asked he, of Thee ;
Thou gavest it him :
Length of days [asked he]
[Thou gavest it him] for ever and ever."

above under that title, Vol. X., 172 ; and compare 2 Sam. vi. 14, 15, and 1 Chron. xv. 27, 28).

The more detailed account of the bringing up of the Ark is that given in 1 Chron. xv. : where the order of the procession* is described, and Obed-Edom holds a position of honour in being set over the *Sheminith*† (v. 21), besides being one of the special doorkeepers.

Psalm lxxviii. was another Psalm which was written specially for this procession.*

Putting all this information together, and noting the remarkable words of 2 Sam. vi., which speak of "the Ark of God whose name is called by the name of the LORD of hosts" (*i.e.*, Jehovah Sabaoth), we read in Ps. xxiv. the entering into Zion of "the King of glory," "the LORD strong and mighty," "the LORD mighty in battle," "the LORD of hosts." How can we understand this of anything except "the Ark of the LORD," which was the symbol and token of His presence ; and where, between the Cherubim, the Shechinah marked His dwelling ?

Psalm xxiv. is now seen to describe *the actual entry of the Ark into Zion*, and into "the Tabernacle of David which he had prepared for it" (1 Chron. xv. 1 ; xvi. 1).

We have several Psalms connected with the celebration of this great event.

Ps. lxxviii., the processional Psalm for the setting-out and for the journey ;

Ps. xxiv., for the entrance into Zion ;

Ps. lxxxvii., the joy of the entrance. *Mahalath Leannoth, the dancings with shoutings.*

Ps. cv., for the subsequent worship (see 1 Chron. xvi.).

As to Psalm xxiv., the first *Selah*, as we have said, marks off the first great threefold member, as will be seen from the Structure, and thus gives the key to the other two. Each triad of members consists of (1) a Claim, (2) a Question, (3) the Answer.

The first triad, thus marked off by the *Selah*, is the fullest and most comprehensive. The claim is not merely, as in the other two cases, to the right of the Ark as representative of Jehovah to the Tabernacle of David in Zion ; but (1) to the *right* of Jehovah, the King Himself, to the whole earth : (2) the *question*, as to who is entitled to ascend Mount Zion (v. 3) ; and (3) the *answer* to the question.

In other words, in the first triad we have the king, and who is worthy to carry the Ark to Mount Zion. *Selah* marks the answer : *viz.*, the Kohathites, and not the "new cart" ; and transfers our thoughts to the Ark, which is in question through the rest of the Psalm. This is thus shewn by the Structure of

Psalm XXIV.

- | | | | |
|----------------|--|-------|--|
| A ¹ | \| | 1, 2. | Jehovah Himself the King. |
| B ¹ | \| | 3. | Question. Who is worthy to ascend and enter His holy place ? |
| C ¹ | \| | 4-6. | Answer. <i>Selah</i> . |
| A ² | \| | 7. | The Ark of the glorious King. |
| B ² | \| | 8. | Question. Who is the glorious King ? |
| C ² | \| | -8. | Answer. The LORD of hosts. |
| A ³ | \| | 9. | The Ark of the glorious King. |
| B ³ | \| | 10. | Question. Who is the glorious King ? |
| C ³ | \| | -10. | Answer. The LORD of hosts. |

* See under *Alamoth* above, Vol. XI., 38.

† See under *Sheminith* above, Vol. XI., 63.

Now look at the two verses and two subjects indicated.

6. "Such are they that worship Him,
That seek thy face O [God of*] Jacob.

SELAH.

7. Lift up your heads, O ye gates :
And lift up yourselves* ye everlasting† doors,
That the King of glory may come in."

Having described the worthiness of the Ark-bearers, and their qualification to enter, the *Selah* transfers our thoughts to, and connects them with the entrance of the Ark itself, even Jehovah the King whom it represented.

THE SECOND SELAH, at the end of the Psalm, is designed not so much to connect the two verses, Ps. xxiv. 10 and Ps. xxv. 1, as to connect the two Psalms as such.

Ps. xxiv. has for its subject the constituting of the place of worship; and Ps. xxv. the worship itself, which was to be, and could now be, offered there.

In other words, Ps. xxiv. corresponds with 1 Chron. xv.; and Ps. xxv. with 1 Chron. xvi. In this chapter (1 Chron. xvi.) we have a full description of the worship referred to in Ps. xxiv. 6, for which elaborate preparation had been made, immediately consequent on the entrance of the Ark (see 1 Chron. xvi. 1, 2, 4, 37-42); while Obed-Edom the Kohathite, and his brethren, are again specially mentioned in connection with their ministry "to bring to remembrance, and thank and praise Jehovah, the God of Israel."

Ps. xxv. is marked off by the second *Selah* as being closely connected with Psalm xxiv. It is also marked as special by being one of the Acrostic Psalms.

The unworthiness of the worshippers is emphasised, and stands out in strong contrast with the greatness of Jehovah, the object of their worship. The following is the structure of

Psalm XXV.

- A¹ | 1-7. Supplicatory.
B¹ | 8-10. Didactic.
A² | 11. Supplicatory.
B² | 12-14. Didactic.
A³ | 15-22. Supplicatory.

It is thus seen to consist of three members, whose common subject is Supplication; and these are separated by two members, in which David declares the goodness of Jehovah in thus teaching sinners His way, and showing them His covenant.

Contributed Articles.

THE LIMITS OF OUR LORD'S KNOWLEDGE. †

BY SIR ROBERT ANDERSON, K.C.B.

WHEN speaking of His coming again in glory, the Lord Jesus declared that "of that day and that

* So it should be, with Septuagint and Syriac Versions. (See Ginsburg's Hebrew Text, and note.)

† Or, ancient.

‡ This paper can be obtained, published separately, of the Secretary, Evangelical Alliance, 7 Adam Street, Strand, London. Price 3d. per dozen.

hour knoweth no man, no, not even the angels which are in heaven, *neither the Son*, but the Father."* To some minds these words seem to suggest a grave difficulty. But in fact they illustrate the principle which underlies the proverbial saying, that the exception proves the rule. They emphasise, indeed, the meaning of the statement which immediately precedes them: "Heaven and earth shall pass away: but My words shall not pass away."

And this again is explained by other utterances of our Divine Lord. As, for example, when He said: "The word which ye hear is not Mine, but the Father's which sent Me."† Or, still more fully, when He declared that to reject His words must bring judgment in the day of judgment, because, He added: "I speak not from Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak . . . the things therefore which I speak, even as the Father hath said unto Me, so I speak."‡

And, yet again, this explains the statement that "He taught with authority" (*exousia*).§

It was not that He taught with dogmatic definiteness, for this the Scribes could do; but that while they could only appeal to "the law and the testimony," He spoke from God. He spoke and acted with His ear, as it were, to a telephone from the Father's throne. Therefore it was that, when accused of breaking the Sabbath, He repelled the charge not only as being untrue, but as being a denial of this very "authority." For the lawgiver can suspend the operation of a law—"the Son of Man is Lord even of the Sabbath."||

When inspiration was lacking, the inspired Apostle could say: "I give my judgment." But not so our Divine Lord. For He "emptied" (or "stripped") Himself, not merely of His Divine glory, but of His *liberty* as a man. "Being originally in the form of God," He was "made in the likeness of men"; but more than this, He took "the form of a bondservant."¶

This can have no human parallel; but the ministry of Ezekiel illustrates it in a striking way. The circumstances of the time were such that God required that His prophet should speak no word save what was Divinely given him; and so He struck Ezekiel dumb until the judgment which was the burden of his prophecy had fallen on the guilty city.** But no such discipline was needed here. The Lord Jesus was the perfect Servant, and uttered none but God-given words. "The words which Thou gavest Me I have given them,"†† was the record of His Ministry; and, as was said of the words of Sinai, "He added no more" (Deuteronomy v. 22). Therefore it was that He knew neither the day nor the hour of His coming in glory. For "times and seasons" "the Father has set within His own authority" (*exousia*).‡‡

The Lord's knowledge was thus limited by His "authority" (His *exousia*). *But it had no other limit.* For all His

* Mark xiii. 32.

† John xiv. 24. ‡ John xii. 48-50, R.V. § Matthew vii. 29. Mark i. 22.

|| Matthew xii. 8. Mark ii. 28. ¶ Philippians ii. 6, 7, R.V., *margin*.

** Ezekiel iii. 26; xxxiii. 22.

†† John xvii. 8, R.V. ‡‡ Acts i. 7, R.V.

teaching was within that "authority"; all his words were expressly given Him of God. Hence the transcendent value and importance of His teaching. Hence the unspeakable solemnity of His words. Hence, too, the awful guilt of disparaging His teaching or rejecting His words. And this is the guilt of the distinctive apostasy of the present age.

The intelligent Christian cannot fail to notice that in Mark xiii. 32, as in Acts i. 7, it is not of *God* that the Lord Jesus is speaking, but of **THE FATHER**. The contrast is not at all between the Divine and the human, but between God the Father and God the Son. And the same remark applies to John v. 19-30—a passage which claims very special notice here.

And no part of our Lord's teaching was more definite and emphatic than that in which He accredited the Scriptures as Divine—"the Scriptures" being the identical books which we now call the "Old Testament." But, with mingled levity and profanity, His teaching is contemptuously dismissed as worthless. For, we are told, "both Christ and the Apostles, or writers of the New Testament, held the current Jewish notions respecting the Divine authority and revelation of the Old Testament."*

Extracts from Vol. I.

ISRAEL'S PAST, PRESENT, & FUTURE.

BY THE REV. DR. ELDER CUMMING. †

Rom. ix. 2-5.

"I have great heaviness and continual sorrow in my heart (for I myself used to wish to be a curse [cut off] from Christ) for my brethren, my kinsmen according to the flesh."

[We have given this passage in our own translation; and omitted the speaker's remarks on it as it stands in the A.V.—EDITOR.]

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

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

* These shameful and evil words express the *Kenosis* theory of the sham "Higher Criticism." They are quoted from a work of the highest authority and repute in that crusade—*Hastings' Bible Dictionary*—one of the names on the title page of which is that of Prof. Driver, of Oxford (Article *Old Test.*, p. 601).

† At the Glasgow Conference, June, 1894. (Vol. I. July, 1894.)

THE PAST.

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

The people of Israel are the most ancient people on the face of the earth, except one. The Egyptians as a people are as old, but the wonderful distinction between them is this—Egypt began under the curse of Ham, and Israel began under the blessing of Abraham, the chosen of God. Can you realise in your minds the extraordinary fact that out of the whole world of men, and out of all generations, God should set His hand, His word, His heart *on one man*? From the far distance of heaven, and amid the glories of heaven, that God's eye, seeking out earth, should fix on one man? A young man at home too—not the eldest son, not the head of the house, but a younger son. His name was Abraham. God tested him as I do not think He ever tested anyone else; and in his father's house he said to him, "Get thee out; leave home; leave country; leave everything around you, and go out, alone if need be, to a place I shall tell thee of after thou hast gone." That was the beginning of Israel, and God's gifts and callings are without repentance. He has never changed in his love. "I am the Lord, I change not; therefore ye sons of Jacob, ye sons of Abraham, are not consumed."

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

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

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

Would that were all their story. But we must look at the other side of the picture. What a wayward people they were from the first. Even the patriarchs—I was going

to say with the exception of Isaac, but not even with the exception of Isaac, although he was the sweetest, the gentlest, the most self-forgetting of them all. From the time of the patriarchs downward you cannot find one that did not sometimes forget and depart and almost rebel against God. What a lesson this is to those who speak of the perfectibility or sinlessness of human nature here! Of all these men from Abraham down there is not one in whom you cannot trace a fallen heart, and the effects of that fallen heart in their forgetfulness of God.

Look at their history as individuals, or as a nation. See how they turned away from God. See how, generation after generation, they forgot the Holy One of Israel. See how they tempted Him, how they grieved Him in the desert, when God, almost as a visible God, walked before them in the pillar of cloud by day and the pillar of fire by night. In the Shechinah within His tabernacle God almost appeared to them visibly. And also in the gift of the manna and the quails. How they forgot Him, and "tempted the Holy One of Israel," and grieved the Holy Spirit of God. We cannot say too much as to the faith and holiness of many individual Jews. The 11th of Hebrews is true to the letter, but there is the other side. Alas! alas! for the sins of Israel. See how God dealt with them, how patiently, sending them prophet after prophet. You remember the Lord's own parable, the husbandman sending servant after servant. One they beat, another they stoned, another they killed.

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

THE PRESENT.

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

What has happened since the destruction of Jerusalem? The Christian Church has hated the Jew. Shame upon it

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

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

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

THE FUTURE.

They are obviously preserved for some marvellous destiny in the future. Even worldly men are compelled to confess this. At the present time the Jews are one of the greatest

powers in the world, and they are only needing something to cail them out so as to combine that great financial power and wisdom that belong to them. It is obvious, even to men of the world, that there must be a future in store for Israel, although they cannot guess what it is. But we know: it is plainly laid down in God's word. Let me direct your attention to two or three points. It is guaranteed, it is sworn to, by the oath of God. In Jeremiah xxxiii. 20, 21, there occurs one of the most solemn words in the Old Testament, "Thus saith the Lord; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; *then* may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers." Then again, in the 25th and 26th verses, "Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." The whole of that chapter predicts a time long after their return from the captivity of Babylon, and speaks of the revival of their king.

Now in Jeremiah xxxi. 37 you find a very similar statement: "Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Then again in verses 35 and 36, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is His name: if those ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever."

I say solemnly, we have two alternatives. Either Israel continues for ever, or God's word is no more to be believed. Not only is the future of Israel guaranteed, but there are tokens of the revival already. Read Matthew xxiv. 32, and it is agreed on all hands that this passage must refer to the Jews. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." We are beginning to see the blossoming of the fig tree. . . .

God has promised that His ancient people are to return to their own land. Have you ever made a study of the closing words of the different books of the Bible? If you have not, I would recommend that to you as a very useful study indeed. In the meantime look at the closing words of the beautiful prophecy of Amos—ix. 14, 15: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them,

saith the Lord." This does not refer to their return from Babylon, because they were plucked out after that. Turn to 2 Sam. vii. 10: "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

Therefore, if God in His most solemn word and promise is to be believed, Israel is to return to their own land. But they are to return apparently in unbelief; they will be found in the Holy Land when the Lord returns.

Then turn to Zech. xii. 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him." Just note how in Rev. i. 7 this verse is quoted, "They shall look upon Him whom they have pierced, and all the tribes of the earth shall wail because of Him." That is the story of the Gentiles who have refused Christ. The people of Israel in their own land when He returns shall "mourn" for Him. The Gentiles shall "wail" because of Him. There you see the distinction between the *wailing* of hopeless sorrow and the *mourning* of repentant sorrow.

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

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

from the dead." Oh, Israel, what a marvellous story, from the call of Abraham until the "life from the dead" that shall come through thee!

Questions and Answers.

QUESTION No. 380.

THE BOOK OF EZEKIEL.

E. S. (Crook). "Would you recommend a Commentary on Ezekiel, for I cannot find instruction in any work I possess? Will you say something that will help in the study of the book?"

We feel unable to recommend any one Commentary; for we do not know of one that begins with the Structure. Without this the Scope cannot be obtained: and without the Scope it depends on the Commentator's own ideas as to what is the subject of the book.

It will be impossible also for us to attempt to print the Structure in these pages, as it is most elaborate and perfect, both as to its grandest outlines, and its minutest subdivisions and expansions.

One or two facts may be mentioned which are essential to its study. They can be gained only from the internal evidence of the book itself.

As to EZEKIEL, we learn that he was a Priest, and that he shared the exile of Jehoiachin, B.C. 597. (Ez. i. 2, 3. 2 Kings xxiv. 14-16.) He began his work as a prophet in the fifth year of his banishment (Ez. i. 2): and the latest date given is the 27th year of his sojourn in Babylonia (Ez. xxix. 27). He prophesied during the last 25 years of Jeremiah, and continued about seven years after. He was contemporary with Daniel, who began about thirteen years before him, and continued about 26 years after.

Ezekiel's Prophecy as a Whole.

- A | i.-xii. The DESOLATIONS. Cherubim (i.-iii.) Signs
 | (iv.-vii.) Cherubim (viii.-xi.) Signs (xii.)
- B | xiii. Prophets and Prophetesses.
- C a | xiv. 1-11. Elders.
 b | 12-xv. 8. The Land and City. (The
 | four sore Judgments.)
 c | xv. Jerusalem. (Deserted infant.)
 d | xvii. Babylonian War. (Parable.)
 e | xviii. People. (Proverb, Sour
 | grapes.)
 f | xix. Princes of Israel.
- C a | xx. 1-44. Elders.
 b | 45-xxii. The Land and City. (Judg-
 | ments: "The Sword.")
 c | xxiii. Jerusalem. (Two Sisters).
 d | xxiv.-xxxii. Babylonian War.
 | (Parable.)
 e | xxxiii. 1-22. People. (Example:
 | Watchman.)
 f | 23-33. Inhabitants of wastes.
- B | xxxiv. Shepherds and Flock.
- A | xxxv.-xlvi. The RESTORATION. Judgments on
 | Enemies—Seir (xxxv.) Restoration (xxxvi., xxxvii.)
 | Judgments on Enemies—Gog (xxxviii., xxxix.)
 | Restoration (xl.-xlvi.)

The central point of the prophecy is the prediction of the fall of Jerusalem. Before the fulfilment, he calls to repentance; and after it he promises future restoration.

The dates are from the exile of Jehoiachin.

Everyone of these members is wonderfully constructed; and in such a way as to exhibit the scope of each.

The great point, however, of the whole book is that the *Desolations* of the Land and the City (A) are set in contrast with their *Restoration* in (A). And between these are the Predictions, Symbolic Representations, Visions, and Specific Reproofs and Warnings: all referring to the contemporary history of Ezekiel's times.

We do not see how we can say more in a short compass: except perhaps to call attention to the connection of the book with the New Testament.

We may compare

iii. 27	with	Matt. xi. 15, etc., Rev. xiii. 9.
ix. 6	"	1 Pet. iv. 17.
xxxvii. 24	"	John x. 16.

But the references to Ezekiel are most numerous in the Apocalypse, and will repay careful study.

Ezekiel.	Apocalypse.
i. 5, 6, 10, 18.	iv. 6-8.
i. 23.	iv. 3.
ii. 9, 10.	v. 1.
iii. 1, 3.	x. 8-10.
iii. 12, 14; viii. 3.	i. 10.
vi. 11.	vi. 8.
xxvi. 13.	xviii. 22.
xxxvii. 10.	xi. 11.
xxxviii. 2.	xx. 8.
xxxix. 7, 18, 20.	xix. 17.
xl. 1-3, 5.	xxi. 10, 15, 16.
xlvi. and xlviii.	xxi., xxii.

Signs of the Times.

JEWISH SIGNS.

PALESTINE DURING THE DISPERSION.

At a meeting of the London Zionist League on Nov. 26th, Dr. M. Gaster gave an interesting lecture on the above subject. The information contained in it is worth preserving in its condensed form.

It was preceded by the reading of the following letter from Colonel Conder, whose work in Palestine, in connection with the "Palestine Exploration Fund," is so well and widely known:

"I have received the manifesto, and I agree with it. It seems to me to mean freedom to progress on the lines fitted for Jewish Society. As to Territorialists, I do not think they can do much. There is no historical ideal behind them. Their work must either be purely charitable, or it must be mixed up with land gambling. I consider that your work now lies (1) In organising the Palestine Jews; (2) In preparing those who cannot yet get a footing in Palestine; (3) In fostering the national idea. If you only keep on wishing long enough, Palestine must in the end fall to your nation. My only contribution to the question lies in saying over and over again from personal knowledge, 'The land of your fathers is a good land, and you could make it a rich and prosperous land.'"

"The Haham, who was warmly received, said that the object of the paper was to describe the relation in which Jews stood to Palestine and Palestine to the Jews from the Dispersion to the 19th century. Jews continued to live in the land throughout, and in spite of dire oppression their thoughts clung to it to this very day. If not allowed to live in it, people went there to die, for there they were 'at home,' and preferred that their bodies should mix with the dust out of which their forefathers had been moulded. All through the Ages this claim had been maintained. Wherever Jews lived they were made to feel that they were strangers wandering footsore from land to land, living on sufferance; only Palestine was their true home. Nor had a Christian or Mohammedan denied their claim to Palestine. Jewish occupation of the country remained unbroken, and there seemed to have been a great mistake in assuming that the number of Jews left behind in Palestine was very small.

"No one could suppose the existence of the Patriarchs, which continued up to the 15th century in Palestine, without at the same time agreeing that the country could not have been entirely depopulated by Rome. The restrictive legislation of Hadrian, and afterwards of the Christian Emperors Constantine, Justinian, and others, or the attempted rebuilding of the Temple in Jerusalem in 361 by the Emperor Julian, all proved that a considerable proportion of the inhabitants must have been Jews. In the first century of the modern era, between 80 and 118, the immutable lines upon which the Prayer Book was afterwards completed were laid under Gamaliel II. It was then also that a final break between the Jews and the heretical sects, the Judeo-Christians, was made, and afterwards intensified in the struggle for political independence under Bar Cochba. The Mishnah was fixed by Prince Judah, and in the year 350 Hillel II. arranged the Calendar, by which calculations of Jewish Holidays and Festivals were reckoned, afterwards made permanent by the ingenious device of Nahhon Gaon, through his famous cycle or Iggul Di R. Nahhon.

"In 614 there was a population in Tiberias and Northern Gallile sufficiently large to offer powerful armed assistance to the Persians against Heraklius, the Byzantine Emperor. The 7th or 8th century saw the rise of the Mohammedan power, and the establishment of the Caliphate in Babylon, whence started the Karaitic movement under the leadership of Anan, a reputed descendant of the House of David. The first Hebrew worker on medicine, the mysterious Assaf, had his being in the 10th century, and a great figure in the person of Judah Halevi stood out in 1140, when he sang his song of Zion on the ruins of the Temple and vanished there, for according to the legend the Lord had taken him. In 1204, the great Mamuni sought his last resting-place in the land of his fathers. In the 13th century a huge assembly of Rabbis from the Rhine Provinces, France and England, shook the dust of these countries off their feet and emigrated to Palestine. In 1313, Estori ha-Farhhi left Spain, and wrote one of the best and most comprehensive books on Palestine after living there, and in 1488, Rabbi Obadiah, of Bertinoro, settled in Jerusalem and became its Chief Rabbi. There they found the peace which the wider world denied them, for there had never been a Ghetto in Palestine either for the body or for the mind.

"The great dispersion of Jews from Spain caused a great number to settle in the Holy Land, and under the influence of poetical literature brought from Spain, Nadjara wrote his beautiful poems, a number of which have been incorporated into the liturgy of the East and West. In the 16th century, Palestine became the centre of the great Cabalistic movement, and taught men to again meditate on the problems of God and matter, of life and eternity, and completely transformed the meanings of prayer and ceremony. Palestine had been so much to the Jews for 1,800 years in spite of persecution and devastation. How much more was it to be when the thread was again taken up and the work carried on by the sons of Israel?"

A NEW "MEDIUM" FOR THE CZAR.

The New York Correspondent of the *London Express* telegraphs on February 26th:—

"Mrs. May Pepper, the pastor of a Spiritualist church, has accepted an offer from a high official at the Russian Court to go to Russia for the purpose of doing 'mediumistic' work.

"The offer is said to emanate from the Czar himself. Mrs. Pepper will live in Moscow.

"Although she has encountered strong opposition in America, and has been the subject of two or three alleged exposures, Mrs. Pepper built a large church and attracted many followers."

No wonder we see what we do see going on in Russia, if evil spirits have the control of affairs. No wonder the Jews suffer when Satan, "the Jews' enemy," holds the helm, and guides the State.

RELIGIOUS SIGNS.

SCPTICISM AND RELIGION.

It is a remarkable fact that these apparent contradictions go hand in hand, or, at any rate, prove that extremes meet.

Men fly from an unsatisfying scepticism to Religion, while Religion (or Superstition) drives them back again on Scepticism. Thus they act and re-act on each other with unvarying regularity; and it is in this way that history repeats itself.

There is an old saying that illustrates the working of this repetition of history in its international aspect:—"War brings Peace. Peace brings Plenty. Plenty brings Pride. Pride brings War."

But as regards Scepticism and Religion, there was a thoughtful article in the *Scotsman* of Feb. 13th which illustrates the working of this Law. The writer says:—

"Take only one instance, familiar to us all—the eighteenth century, the epoch of Voltaire. Every schoolboy knows how shallow and unsatisfying has proved the philosophy of that period, though it seemed the last word of scepticism and brilliant philosophic smartness. Now there is probably not one cultured sceptic who bases his views of life on the exploded and exposed fallacies of the *Encyclopédie*. And, alas for the brilliant Voltaire! his works are now only read by the learned for purposes of literary criticism, and by poor University students for the sake of their absurd examinations. The only eighteenth-century writer of philosophy whose works are still read, if only by a few choice spirits, voluntarily and for the sake of real instruction, is the sturdy Samuel Johnson, the one courageous soul who in those barren days held fast to the truths of religion and the eternal sanctions of righteousness.

"It is the essential shallow and unsatisfying nature of Scepticism as a creed that produces another very remarkable result—viz., the revival in sceptical periods of all sorts of strange and ancient forms of superstition. It was Juvenal who denounced the scepticism of Imperial Rome in the first century, and it was the same satirist who described the invasion of Rome by the mysterious cults and superstitions of Egypt and the East—Isis, Osiris, and all the rest.

"At the present moment history once more 'repeats itself.' In Paris, the natural home of scepticism, extremes are meeting in a most amazing contrast. The space that was cleared by the moral deadening of scepticism has been filled by the superstitious effort of fear. One of the most striking features of the intellectual and moral life of the French capital is the extraordinary number of mystical faiths which flourish there to-day. Fifteen years ago, when the poets of the French Decadence pointed to the fact that the Parisians were no longer satisfied with offering worship to Jesus, but were bowing before the images of Lucifer, Isis, and Hermes as well, the Freethinkers laughed, and the Catholics were indignant. 'Four religions for a single city' (said the former) 'are too many.' The latter exclaimed, 'Truly, Paris is the capital of vice, blasphemy, and idolatry. To disown the true God and worship an idol is a sin; but to believe in a multiplicity of sacrilegious divinities, while knowing and acknowledging the true God, is more than a sin, it is a crime.'

"A book was lately published in Paris . . . dealing with what the author, M. Jules Bois, calls the 'Petites Religions' of Paris. Of such cults he enumerates no fewer than twelve sects, the names of which may be given without comment—the *Satanic*, the *Luciferian*, the *Humanitarian*, the *Essene*, the *Gnostic*, the *Magic*, the *Illuminate*, the *Theosophical*, the *Buddhist*, the *Pagan*, the *Swedenborgian*, and that of *Isis*. We shall not attempt to describe the nature and importance of these various cults, but shall confine ourselves to a brief account, which, we trust, may interest many readers of the *worship in Paris of Isis*, the great and typical divinity of Egypt.

At the first glance it might appear incredible that men and women in this twentieth Christian century should seriously set about restoring the worship of Isis. One might be excused for asking—'Can it be that persons so mad and fanatical actually exist to-day in Paris, the most enlightened centre of modern art, science, and civilisation.' It is, however, the case, and the fact appears less absurd and ludicrous when we consider that the ritual and worship are given to Isis, because her votaries have identified her with the virtue of chastity and the idea of beauty. The first proposal to establish the cult of Isis in Paris proceeded from that extraordinary idealist and poet, August Villiers de l'Isle Adam. . . . The idea was taken up by his admirers. Chapels of Isis were built on the slope of Montmartre, wherein the ancient worship of Serapis, as described by Apuleius in his 'Golden Ass,' has been re-established. Isis is now, in fact, worshipped as a goddess, and her claims to deification have been seriously advocated by so eminent a personage as Augustin Thierry. In the prayers of her worshippers Isis is hailed as 'Mother divine,' as the angel who announced the approaching birth of Jesus, and, in phrases somewhat blasphemous, is set above the Virgin Mary as 'best and most beautiful.' There is a serious earnestness in the whole affair, though we scoffers and outsiders may be unable to repress our smiles, and the power of the high priest of Isis over her votaries is as real and terrible as ever was that of his Egyptian prototypes."

GROWTH OF CRIME IN ENGLAND AND WALES.

"A Blue-book was issued by the Home Office to-day giving the criminal statistics of England and Wales for the year 1904. It shows that the total number of persons tried for various offences during the 12 months was 807,139, as compared with 803,696 in the previous 12 months, the convictions being 665,379, as against 660,300. The persons imprisoned numbered 199,153, as compared with 189,727 in 1903, and the number of convicts in prison on March 31st was 20,099. The figures, it is stated, are not all of equal value as criteria of the state of crime, but they all indicate an increase of criminality. The total number of persons for trial for indictable offences was 59,960, or 177.59 per 100,000 population, being an increase of 1,516, or nearly three per cent. There has been a continuous growth of crime since 1899."

The above extracts from the Government Blue-book are a significant comment not only on Education, but on the vanity of trusting on Temperance, or on any ethical reforms.

The fault is in the *root*; but none of the modern methods of man strike at the root—the Old corrupt nature of man. They deal only with the dead leaves and the bad fruit.

God's Word is the only axe which can be laid at the root of the corrupt tree of human nature. And yet how many, who profess to be ministers of that Word, spend their time and their talents and strength in these modern methods, unmoved by the manifest failure which marks all their vain efforts to get good out when there is "no good thing" within (Rom. vii. 18) to be got out!

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. B. (Chicago). (1) If you will read our pamphlet on *the New Creation and the Old*, you will see that it is not correct to say that "God requires of the sinner an intelligent understanding of the Kingdom truths as a condition of pardon." God requires nothing; but He *gives everything*. The Spirit moves; the Word enters: Light ensues; the light shines on the ruin, and *repentance is produced*. The Spirit's movement is to give *life*. The life given is the title to everything; not, the *light*, or the life lived.

It was the good news which the Corinthian saints received and believed which saved them (1 Cor. xv. 1-4). Not what they believed, but the fact that they "believed God," as Abraham did.

(2) We do not know much about the Syriac MS. you speak of. If we did, we should judge its statement (that Joseph begat the Lord Jesus) by Luke i. 35, and should not believe it.

(3) The difference between *λόγος* (*logos*) and *ῥῆμα* (*rhēma*) is this: both are variously translated *word* and *saying*; but *logos* is the collecting and connecting of the invisible thoughts, which are exhibited and manifested by the *word*; while *rhēma* is the joining together of such *words* in a *sentence*. Both mean *word*, and both mean *saying*. The difference is in the *idea*. With *logos* the idea is the invisible thoughts revealed in the written or spoken *word*. With *rhēma* the idea is the joining together of such separate *words* in a saying, or discourse. Hence, *logos* is the collection of thoughts: *rhēma* is the connection of words in speech or writing.

G. N. D. You ask why we do not use the word "Saint" before Matthew, Paul, and others? We reply, because *you* do not use it before Timothy, Titus, and Apollos, and other saints of God.

To use "St." before one and not the others is simply to acknowledge, by so doing, that we accord to the Pope the right of canonization. It is not out of any want of reverence to Paul, or others whom God chose and used: but it is because we decline to recognise Rome's claim to say whom we shall call "Saint," and whom we shall not. Therefore we do not adopt the distinction imposed on us by the Pope's pretensions. If we did, we ought to be consistent, and call all and sundry "saints" whom Rome has chosen to canonize; and presently have to say Saint Joan of Arc.

R. P. (Dublin). We cannot conceive how anyone can quote Luke ix. 30 in proof of an "intermediate state of the dead," when Elijah never died at all, and when Moses who died and was buried by God must have been raised again; or what was there for Michael to contend with Satan about? (Jude 9, compared with Heb. ii. 14).

E. A. N. (Minneapolis). To reconcile John vi. 44 and xii 32, note that the word "all" in the latter passage must mean "all," *without distinction*; not "all," *without exception*; as the latter is not the case.

As to Ps. xci., see Hezekiah as the author, and the Psalm lives again before your eyes. The Structure is simple, and gives the scope:

A | 1, 2. The Most High, my Refuge.

B | 3-8. Consequent blessings (3, 4 Pos.; 5-8 Neg.)

A | 9. The Most High, my Refuge.

B | 10-16. Consequent blessings (10-12 Neg.; 13-16 Pos.)

J. W. (Dusseldorf). Your question as to "the precise force" of "destroy," in Rom. xiv. 15 and 1 Cor. viii. 11, is very important. You will find the answer to it in our New Work, Part II., Canon VII., if you will kindly wait for it. It is hardly possible to copy it all out again and print it here. It must suffice to say that we there show it to mean, "*Do not put away or separate the brother, for whom Christ died.*" At least we give our evidence for this; and it is for others to say whether it is sufficient or not.

J. N. (Lancaster). If you will kindly look at p. 58 again, you will find that we do not say that the Brethren *originated* the idea that the Church began at Pentecost. We say only that they make a great point of it, that is all. The question is not of *originating* it, but of *insisting* on it.

A. L. (Cork). You will find the answer to your question as to "earthly things" and "heavenly things" in our Editorial this month.

J. W. N. You will find your question as to the "fire" (Gen. xxii. 7) answered in the note on page 76.

S. S. C. (Cambs.) Your question as to "Communion Service wine" has been answered in Vol. V., page 116. If you do not use "wine" you need not use "bread."

ACKNOWLEDGMENTS.

(*Editor's New Work.*)

G. A. H. H. B.	...	...	...	10	0	0
Miss C. (Hants)	...	...	...	1	1	0
D. M. (Burntisland)	...	...	...	0	5	0
H. P. (Southsea)	...	...	...	0	2	0

Donations for this work will not only enable the expenses to be incurred; but will reduce the initial cost, so that it may be sold at a much lower price than could otherwise be done.

Undertakings to purchase copies would also help, though the price cannot possibly be fixed at present, or until the printers can see the MS., which is not yet quite completed.

THINGS TO COME.

No. 146.

AUGUST, 1906.

Vol. XII. No. 8.

Editorial.

LEAVEN.

"The Kingdom of Heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. xiii. 33.

IN this short parable we have an example of a word* which, though it has a uniform rendering throughout the Bible, is yet, in one passage, generally taken in a sense which is exactly the opposite to all the others.

This is not a question of translation, but of interpretation. It is not a question of grammar, but of consistency. It is in every passage translated "leaven"; but, while in some passages it is admittedly used in a bad sense, in others it is said to be doubtful; and in one passage, commentators, as a rule, agree in interpreting it in a good sense.

As this one passage is crucial to the interpretation of several parables, and has a most important practical bearing on the study of prophecy, it demands our careful consideration.

For, if leaven be understood here in a good sense, and the "church" substituted for the "kingdom," then we have to look forward to the triumph of Christianity, and to its universal extension until it Christianises the whole earth.

If, on the other hand, leaven be understood in a bad sense, then, whether the Church be substituted for the Kingdom or not, we have to look forward to universal corruption and general apostasy.

It will be seen at once that the correct understanding of this word is vital to a true interpretation not merely of this particular parable, but of the whole prophetic teaching of the Word of God. It is fundamental also to our whole practical Christian life.

For, if we hold the former to be true, we shall plunge into missionary work, and know nothing but this as our absorbing object; while the least we can do is to give up our lives, and if need be, our life, in this great cause.

On the other hand, if we hold the latter to be true, we shall be witnesses to the Saviour whom God has provided for lost sinners (Acts i. 8); we shall "preach the Word; be instant in season and out of season" (2 Tim. iv. 2); but, we shall do this understandingly. We shall not be lifted up with false hopes and vain expectations that men are going universally to receive it; but we shall preach the Word knowingly, being assured that "the time will come

* There are practically two words, the noun and the verb: ζύμη (*zymē*) leaven; and ζυμῶ (*zymō*) to leaven.

when men will not endure sound doctrine; but . . . shall turn away their ears from the truth, and be turned unto fables" (2 Tim. iv. 3, 4).

So far from this being an incentive to idleness, it is revealed for the express purpose of inciting us to greater diligence; and is given as the very and only reason why we are to "preach the Word" with unceasing zeal.

It will be seen, therefore, that the true interpretation of the word "leaven" is fundamental and vital, not only to Christian doctrine, but to practical Christian service.

The truth will appear

- I. From the meaning of the word "leaven":
- II. From its unvarying Biblical usage: and
- III. From the uniform testimony of Prophetic teaching.

(I). As to the meaning of the word "leaven" there seems to be much confusion and inexactness. Probably, few Christians would be ready, off-hand, to answer the question, What is leaven? This suggestion can be tested by asking the first Christian whom one may meet. The answer, if correct, may be so, only "in part;" and in that case it will be incomplete.

Leaven, according to the dictionary, is "sour dough." But this will not do for us. We want to know why the dough should be sour? and how it became so.

To find this out, we have to avail ourselves of the latest scientific discoveries and definitions; using the word science in its true sense, as being *scientia*, i.e., *what we know*, and not what we think.

It is a matter of common knowledge, even among the most ignorant races of mankind, that many liquors under certain conditions develop a process which we call *fermentation*, by which certain gases are given off, and certain chemical changes take place.

To produce this, two things are necessary: viz., the presence of sugar, and exposure to the air. The latter is essential; for apart from this there can be no fermentation, whatever may be the sweetness of the liquor.

This tells us that the primal cause is in the air.

Observation has shown that there are two great classes of microscopic organisms in the air, which are known as "germs" and "ferments." We must not call the former animal, and the latter vegetable, though this would give a rough idea of the difference.

The differences, though microscopic, are definite; and sufficiently distinct for the various organisms to receive names. These "ferments" are microscopic cells not more than $\frac{1}{100}$ of a millimetre in diameter, and are a species of fungi. They multiply with incredible rapidity by sporulation, and budding; and not, as "germs" do, by fission and division. They are in the air, everywhere perhaps; but yet by no means equally distributed.

On coming in contact with a medium suitable for their propagation, they at once begin to multiply (and can thus be artificially cultivated under control). As the result of

this action a scum rises to the surface of the liquor, which we call "yeast."* The germs of the yeast plant abound in the atmosphere of breweries, and in vineyards, especially at the vintage season.†

A little of this "yeast," on being put into dough, sets up fermentation in that; and changes it into a spongiform structure. This arises chiefly from the presence of carbonic acid gas.‡

If some of this dough, while in this condition, be put into fresh dough, fermentation will be at once set up, and the "ferments" will be propagated in this way: just as plants can be propagated from cuttings or slips, as well as from the original seeds.

It is this fermented dough, put aside for future use, that is called "leaven."

A small piece of it is sufficient to reproduce the original fermentation throughout another mass of dough; so rapid is its growth and development.

In the case of grape-juice, the result, after the process of fermentation is completed, is what we know as wine. If fermentation has not taken place, it cannot rightly be called wine.§

In the case of dough it is different. Nothing but the heat of the oven can stop the process of fermentation. If it be not thus stopped, Bacteria would soon finish up the process and end it in putrefaction.||

II. We are now in a position to understand the Biblical usage of the word "leaven."

In discovering this usage, all that is necessary for us to do is to look at every passage where it occurs; and see for ourselves, not what man says about it, but what God Himself teaches.

If there be any appropriateness in the symbols which God uses, and any connection between their nature and His lessons, then we have, already, a sufficient indication of what is likely to be His usage of the symbol of leaven.

We must not, however, allow ourselves to be biassed by this, though we must give it its due weight, and be ready to receive its evidence.

If we carefully note every reference to leaven in the Bible, we find:—

1. That it is used of its natural characteristics and

* The Eng. word "yeast" is the Ang. Sax. *gist*; Germ. *gäscht* or *geist*. Hence our Eng. *gas*, and *gust* (of wind), and *ghost*. There may be a reference in this name to the working of some invisible power, like the "power of the air," exciting internal motion, and producing the effect of *foaming* or *frothing*.

Our Eng. word *East* and *Easter* may be associated with *yeast*, from the *rising* caused by it.

† Milk also ferments, from a smaller kind of microscopic fungus than vineous ferments, called *Bacterium lactis*, which are cylindrical.

‡ In the making of bread this gas is sometimes introduced artificially, by the use of *aërated* water or other devices, independently of yeast. It is then known as "Aërated bread."

§ When it is bottled before the fermentation is complete we get "sparkling" wine, on account of some of the carbonic acid gas remaining in it.

|| Even so in the case of the corruption in the kingdom and in the Church: false doctrine starts the process, and then the putrefactive Bacteria represent all the degradation that follows as a natural sequence when the leaven has done all it can. Nothing but the fires of judgment will end it. For this it waits.

effects as permeating the *entire* mass into which it is introduced: never ceasing in its action until the whole has been affected by its influence. This action is referred to in Matt. xiii. 33, Luke xiii. 21, 1 Cor. v. 6, Gal. v. 9, and Hosea vii. 4.

2. Then it is used to describe the bread with which it is mixed; and we have the terms "leavened bread" and "unleavened bread." This is referred to in Ex. xii. 15, 19, 20, 34, 39; xiii. 3, 7.

3. Next, it is used in connection with Sacrifices; and, by the Divine ordinance, leaven was never to be offered with any offering made by fire unto the Lord.* This is referred to in Lev. ii. 11; vi. 17; x. 12.

4. Then we have the New Testament usage; which has reference to its moral application; from which it will be seen that the matters which are compared to the working of leaven are so likened because of its material characteristics.

(a) *Doctrine.*

In Matt. xvi. 12 "the doctrine of the Pharisees and of the Sadducees" is likened to leaven.

In Mark viii. 15 we are warned of "the leaven of the Pharisees, and of the leaven of Herod."

In Luke xii. 1 we have "the leaven of the Pharisees, which is hypocrisy."

In Gal. v. 9 we have the doctrine of being "justified by the law" instead of by Christ, compared, in its working, to the action of leaven.

All these doctrines are evil; and are condemned. There is no question about this; we have only to study these Scriptures to see why they are compared to leaven. We need not enlarge upon them, beyond noting that—

In the doctrine of the Sadducees we have Materialism:

In Phariseeism we have the doctrines of Plato, which are preserved in Traditional Psychology, and are the seeds of Spiritism.

In combination with the leaven of the Pharisees, which is hypocrisy—(*i.e.*, the form without the power), we have "the leaven of Herod," which is the same in its outward aspect; for Herod could be religious, and he "heard John gladly," and "did many things" (Mark vi. 20); and yet, a little later, he could do one thing, for "he sent and beheaded John in the prison" (v. 27). Even so is it to-day, with those who have only the "form of godliness without the power." They can flock to *hear* a preacher, and *do* many things; they have been leavened with "the leaven (or doctrine) of the Pharisees, and with the leaven of Herod." (Compare Mark iv. 16, 17.)

* "Honey" also was forbidden *with the same limitation*, because it is a cause of fermentation. These two were only types; but their antitypes abound in the Hymn-books provided for our antitypical and spiritual "sacrifices of praise and thanksgiving." The *leaven* of false doctrine, and the *honey* of human sentiment, are everywhere to be found marring and defiling our Hymnology. But "God is not mocked," and these sacrifices are not accepted.

In the case of the Peace-offering (*not made by fire*), when offered as a "sacrifice of thanksgiving," it was to consist of "unleavened cakes:" but, beside the cakes, the offerer shall offer for HIS offering leavened bread with the sacrifice of thanksgiving of HIS peace offerings" (Lev. vii. 12, 13).

This is a type of the evil which is inseparable from the sacrifices of praise and thanksgiving offered by human worshippers.

(b) Practice.

Our association with evil-doers is compared to the fatal working of leaven: inasmuch as the danger of the whole lump's being leavened by the presence of such is great. (Compare 1 Cor. xv. 33.) The "old leaven" is to be purged out. The whole of the context (1 Cor. v.) should be read, to understand the special instruction of verses 6-8.

5. Finally, we have the usage in three remaining passages in which the *bad* sense of the word is questioned, and a good sense is suggested, viz. :—

(a) Lev. xxiii. 17.

(b) Amos iv. 4, 5.

(c) Matt. xiii. 23.

(a) Lev. xxiii. 15-17. "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: . . . Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; *they shall be baked with leaven*; they are the first-fruits unto the LORD."

This is all explained to us in 1 Cor. xv. 23: "Christ the first-fruits." This is "the wave sheaf" of Lev. xxiii. 10-14.*

"Afterward, they that are Christ's at His coming." These are the "two wave loaves" of Lev. xxiii. 15-21.†

"Then cometh the end." This is the "harvest" of v. 22.

We have the antitypes of these in the Gospels and Acts. The first type, the wave sheaf, had been accomplished in the Resurrection of Christ.

Fifty days after the Resurrection began the fulfilment of the second type—in the proclamation to "Repent" (Acts ii. 38; iii. 19-26, R.V.); and in the then readiness of Christ to come. Had that command to repent been obeyed, the promise made to them and to their children must have been fulfilled. Christ's promised coming would have been fulfilled in the sending of Jesus Christ. In this case, "the first resurrection" must then have taken place.

But we know that Israel did not repent. The two houses of the "men of Judah" and the "men of Israel" had both been called by Peter: first separately (Acts ii. 14, 22) and then together (v. 36, "all the house of Israel"). But they refused that call. Hence the Kingdom, and the coming King, and the foretold "first resurrection" are all, now, in abeyance.

"All things are to be put under His feet" (1 Cor. xv. 25). But now, "we see not yet all things put under Him" (Heb. ii. 8).

The type, however, is still true, and will one day be verified in its antitype.

Now we can understand *why there was to be leaven in those "two wave loaves."* For, though they were made of the very flour of the first fruits: though Christ partook of the same nature, and was of the same seed of Abraham, yet He was "without sin" (Heb. iv. 15); He "knew no sin" (2 Cor. v. 21); He "did no sin" (1 Peter ii. 22); "and in Him is no sin" (1 John iii. 5): yet, because the "two

wave loaves" were the type of His earthly people who were all "under sin" (Rom. iii. 9), and who cannot say "we have no sin" (1 John i. 8), *leaven* is expressly ordered to be mixed, in order to make the type correspond with the antitype.

Not only is this the case, but with both the "wave sheaf" and the "two wave loaves" certain offerings were to be made.

But while, in the case of the "wave sheaf," we have only two: "the burnt offering," and "the meal offering with the drink offering thereof" (Lev. xxiii. 12-14), yet, in the case of the "two wave loaves" we have four offerings:—the burnt offerings, "the meal offering and their drink offerings," "the sin offering," and "the peace offering" (vv. 18-20).

Thus, beside the presence of sin in the people being typified by the presence of "leaven" in the "two wave loaves," that sin was further shown to be there by *the sin offering* which is associated with *them*, though not with "the wave sheaf."

This is conclusive as to Lev. xxiii. 17.

(b) With regard to Amos iv. 4, 5. This is either the language of irony; or it refers to the special form of peace offering, offered as a "thanksgiving with leaven," prescribed in Lev. vii. 14, as a type of the sin even in the thanksgiving of the offerer. (See note, above.)

(c) There remains only Matt. xiii. 33. Can it be believed that, in this one passage, the word "leaven" is used in the very opposite sense to that in which we find it in all the other passages?

And yet every commentator of repute, without any hesitation, would not only authorise us so to interpret it, but does not hesitate to bid us so to understand it.

But we cannot do so; no one has such authority, neither have we any such liberty.

The parable is usually read according to its punctuation, which is, of course entirely human and incorrect. The parable does not say

"THE KINGDOM OF HEAVEN IS LIKE UNTO LEAVEN,"

But

"THE KINGDOM OF HEAVEN IS LIKE

unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened."

It is not merely the substance of "leaven," or the initial act of the woman, but it is *the whole process* even up to the final leavening of the whole to which the Kingdom of Heaven was likened.

In this the parable has its place, both in logical relationship, and in its doctrinal teaching, with the other parables with which it stands in immediate connection.

It is the last of the first four spoken to the multitude "out of the house" (v. 1), which have a common lesson, quite distinct from that of the last three, which were spoken to the disciples "in the house" (v. 34).*

In the *first* (the Sower), only one portion of the seed brought forth fruit; and there is no intimation as to the seed sown on the other three portions bringing forth any fruit.

* The Septuagint has ἀρπαγή (*harpagē*), *first-fruit* (v. 10).

† The Septuagint has πρωτογεννήμα (*prōtogenēma*), *first-begotten* (v. 17). This is a truly beautiful commentary: almost like an Inspiration.

* See *The Kingdom and the Church*, by the Editor. Published by Eyre and Spottiswoode, 33 Paternoster Row. Price 3d.

In the *second* (the Tares), the "enemy" secretly sowed by night the seed of the tares. These are "the children of the wicked one," and they continue in the field, which is the world (*cosmos*), corrupting and defiling it, until the time of harvest, which is the end of the age (*aiōn*).

In the *third* (the Mustard Tree), we see "the fowls of the air" (the same evil creatures as in the first parable), finding a home in its branches.

In the *fourth* (the Leaven), we see the same corrupting influence at work, invisibly, like "ferments"; in contrast with what is visible, as in the preceding parable of the Tree.

Can we doubt that we have one and the same lesson in each of these four parables?

"The wicked one" in the first, limits the reception of the good seed.

The same power, the "enemy," mixes his own seed with the children of the Kingdom.

The same power (for the fowls mean the wicked one, compare *v.* 4 with *v.* 19,) takes up his abode in the Kingdom (compare Rev. xviii. 2).

It is therefore the same power that we see in the woman and her work.

The seed is sown not in the world, but only in four kinds of "ground" in it.

The seed, though sown in the world, has tares mixed with the whole of it.

The mustard tree is not the world, for it is only rooted in it.

So likewise it is not the world which is permeated by the leaven, but only the "meal" which is in it.

The Lord afterward repeated two of these parables (the Mustard Tree and the Leaven) in Luke xiii. 18-21. The occasion which called forth the repetition, marked by the word "then" (*v.* 18), shows that they were used to illustrate the increasing hostility of His enemies, which was the working of the leaven.

If the Lord, in His teaching, meant us to understand that the *whole world* was to be permeated with that which is good, He would have pictured to us (in the first) the seed everywhere producing fruit and the ground all "good." He would have spoken (in the second) of an unmixed field, sown only with good seed; or of the tares being changed into wheat. He would have shown (in the third) a tree affording no shelter for unclean and hateful birds; and (in the fourth) some type other than leaven, seeing that the Holy Spirit in the Word, and He Himself in all His subsequent teaching, used it only of that which is evil.

Those who interpret the leaven as being typical of the Gospel do violence to the whole of these four parables as well as to the whole analogy of Bible truth. For the Word is in no sense hidden, but is to be everywhere preached. The Gospel is to be everywhere proclaimed with all boldness. If the Gospel be *hidden*, it is the work of "the god of this world" (2 Cor. iv. 3, 4).

III. Only a few words are necessary to show how all this agrees with the unvarying testimony of Prophetic teaching.

Everywhere are we warned of judgment to come; of

dark days and "perilous times" (2 Tim. iii. 1); of "evil men, and deceivers waxing worse and worse" (2 Tim. iii. 13); of "departure from the Faith" (1 Tim. iv. 1); of "scoffers walking after their own lusts" (2 Pet. iii. 3); of the coming "apostasy" and the revelation of "the man of sin" (2 Thess. ii. 3). Everywhere are we warned against the spread of doctrinal corruption, and of fleshly lusts.

Instead of being told that the world is not good enough for the coming of Christ, we are told that it is not bad enough. Instead of being told that He will not appear until the world's conversion comes, we are told that it will not be until the apostasy shall have come (2 Thess. ii. 3).

Instead of the Church overcoming the world, we see before our very eyes that the world is fast overcoming the Church.

Truly the leaven is working in the Church as well, as it has worked, and will ere long again work, in the Kingdom. For the prophecies and the parables of the Kingdom leap over this present Church interval, and continue its history as though the Church had no existence. And the work of this leaven is only evil.

Our attitude, therefore, now, toward God and His sure word of prophecy; toward man, the Church, and the world; is entirely dominated by the sense in which we understand the Bible use of the word "leaven." This will be a sufficient reason for our having devoted so much space to the consideration of the subject.

Papers on the Psalm-Titles.

(Continued from page 78.)

THE SELAHS OF PSALMS XXXII. AND XXXIX.

PSALM XXXII.

IN this Psalm there are three *Selaha*s:

- (1) Between verses 4 and 5.
- (2) Between verses 5 and 6.
- (3) Between verses 7 and 8.

The first connects verses 4 and 5; and shows how David's trouble of mind and body in verses 3 and 4 led to his confession of sin in verse 5.

By this connection are we taught the use of trouble. As long as "silence" was maintained, so long was there "the heavy hand." As long as there is no acknowledgment of sin, so long must the trouble endure. But, when it has had its perfect work it produces conviction of sin, and a contrite heart, as evidenced by confession; as indicated and emphasised by the *Selah*.

3. "For, because I kept silence my bones grew old
Through my groaning all the day long.
4. For day and night Thy hand was heavy upon
me,
My moisture was turned to summer's drought.
SELAH.
5. My sin I would* acknowledge unto Thee,
And mine iniquity I did not hide."

* When we find the Future in such a position as this, can it mean "I [made up my mind that I] would?"

Thus are we taught and shown how "the heavy hand" of trouble leads to repentance and conviction of sin.

It was Nathan's parable that convicted David in this case (2 Sam. xii. 1-13). That did for him what a famine did for Joseph's brethren (Gen. xlv. 16); what Job's trouble did for him (Job xlii. 5, 6); what a glorious vision did for Isaiah (Isa. vi. 1-5); and for Daniel (Dan. x. 1-8); what a wondrous miracle did for Peter (Luke v. 1-8), and what another famine did for the lost son (Luke xv.).

This is the lesson to which the first *Selah* points.

THE SECOND SELAH.

The *second* takes up the Confession which follows in the latter part of verse 5; and connects the Divine forgiveness, which follows immediately upon that confession, with the fact that it is only forgiven and justified sinners who are able truly to pray. None others are in a fit position and condition for praying. None others have such cause. Note how this cause is shown:

- 5. "I said, 'I will confess concerning my transgression* unto Jehovah,'
And Thou, Thou didst forgive the iniquity of my sin.

SELAH.

6. For this cause let every godly man pray to Thee,
In a time when Thou mayest be found.
Surely in the overflow of many waters,
They will not reach unto him."

THE THIRD SELAH.

The third *Selah* carries us a step further; and shows us that not only are such forgiven ones able to pray, and have a place of safety, and are able to rejoice, but that Jehovah answers their prayer, and promises them guidance and protection.

7. "Thou art my hiding-place;
Thou wilt preserve me from trouble,
Thou wilt compass me about with songs of deliverance.

SELAH.

8. Let Me instruct thee, and teach thee in the way thou shouldest go;
Let Me guide thee with Mine eye."

Then follows (in v. 9) an exhortation as to this Divine guidance. Jehovah goes on to say:

- "Be ye not like a horse or a mule without understanding:
Whose mouth must be held with bit and bridle.
[Else] He will not come near [to help†] thee."

The guidance of Jehovah is chiefly of two kinds. (1) The guidance of the eye, and of the hand (Ps. cxliii. 2): *i.e.*, by signs which only those who are in close communion can understand and interpret: for, in long intercourse with God, we get used to indications of His will which cannot be explained to, or appreciated by, another.

* Some Codices, with the Septuagint and Vulgate Versions, read *transgression* (singular instead of plural). See Ginsburg's Heb. Text, and note. This would be David's sin for which Nathan was sent to convict him (2 Sam. xii.).

† Heb. קָרַב (*kārav*), to draw near in the sense of being able to help. (See Deut. iv. 7. Ps. xxxiv. 18; cxix. 151; cxlv. 18. Neh. xiii. 4.)

(2) If such guidance is not seen, then we need the painful "bit and bridle" of adverse circumstances to bring us near to God, that we may serve and worship Him.*

PSALM XXXIX.

There are two *Selahs* in this Psalm of David:

- (1) One between verses 5 and 6.
(2) The other between verses 11 and 12.

To understand the exquisite teaching emphasised by these two *Selahs* we must see their own inter-relation in the Structure of the Psalm.

- A | 1-3. Silent meditation.
B | 4. Prayer.
C | 5. The Fading of life.
D | -5, 6. The Vanity of man. *Selah*.
E | 7, 8. Prayer.
A | 9. Silent meditation.
B | 10. Prayer.
C | 11. The Fading of beauty.
D | -11. The Vanity of man. *Selah*.
E | 12, 13. Prayer.

We see at once that the two *Selahs* occur in the corresponding members D and D, the subjects of each being *The Vanity of Man*.

If we look closer at these two, we notice that one comes in the middle of the member D, synthetically expanding and emphasising the vanity itself; while the other occurs at the end of the member D, leading us to the only and right conclusion arising from the fact of man's being vanity: *viz.*: Hope in, and Prayer to, God, as expressed in the corresponding members E and E (verses 7 and 12).

The thoughtful reader will require no further help in gathering the full instruction contained in, and conveyed by, these two *Selahs*.

- 5. "Surely, every man, at his best estate, is nothing but a breath.

SELAH.

6. Surely every man walketh in a vain show;
Surely they are disquieted in vain:
He heapeth things up, and knoweth not who shall gather them!"

Thus forcibly is the vanity that is mentioned as a fact in verse 5 expanded, expounded, explained, and emphasised in verse 6.

THE SECOND SELAH

takes up the thought of *vanity* at the end of verse 11; but this time it does not ask us to dwell upon that vanity. It takes us on to a more happy and abiding reality; it sets this frailty and vanity of man in vivid contrast with Hope in and prayer to Jehovah, and makes it the very basis of all dependence on Him.

- 11. "Surely, every man is but a breath.

SELAH.

12. Hear Thou my prayer, O Jehovah,
And unto my cry give ear;
Hold not Thy peace at my tears.
For I am a stranger with Thee,
And a sojourner, as all my fathers were."

* This is another application of the word קָרַב (*kārav*), to draw near in worship. (Lev. xvi. 1. 1 Sam. xiv. 36. Ezek. xl. 46; xlv. 15.)

This is the blessed outcome of rightly connecting the two thoughts: the vanity of man, and the reality of Jehovah.

If man be but a "breath," then let that breath breathe forth in prayer, in dependence on Jehovah.

If man be but a "stranger" and a "sojourner," then let it be "with Thee"—with Jehovah.

Questions and Answers.

QUESTION NO. 381.

MATTHEW XVIII. 15-17.

I. D. K. (Pa., U.S.A.) "Can the above passage, if studied according to 2 Tim. ii. 15, be applied in any way to the Church of God?"

We are delighted to hear of the revolution which (you go on to say) has been wrought in your Bible studies by the all-pervading influence of 2 Tim. ii. 15. Its force as to Matt. xviii. 15-18 must be fully allowed for. Our rule must be, in this and in all similar cases, first to rightly divide a passage like the above; and then, if its scope or subject is *not* the Church of God, to limit its *interpretation* to those to whom it refers. If, after we have done this, there is any *application* we can make of it to ourselves, or to the Church of God, we are at liberty to make it; provided always that, in so doing, there is nothing that militates in any way against the special teaching which is given to us in the Church Epistles (Rom. to 2 Thess.): because these, being specially addressed TO us and written FOR us, are to form our only guide to what we may rightly call true "Church Teaching."

Now, if we test this passage (Matt. xviii. 15-18) by this great principle (which is one of the canons laid down in our forthcoming new work, on *The Word and the Words: How to Study them*), we shall see that Matt. xviii. consists of certain "sayings" (Matt. xix. 1) concerning "the Kingdom of Heaven" (Matt. xviii. 1). For those who believe that God means what He says, and has a meaning for everything He says, this is decisive. There was no Church of God (or Body of Christ) at that time to whom these "sayings" could be addressed; and, even if it be held that there was, these "sayings" were not *about* that Church, but about "the Kingdom of Heaven," and about that as being *still future*. This is clear from the very nature of the question, and the answer as given in verse 3. This answer relates to those who shall enter the Kingdom of Heaven. These sayings, therefore, refer to the "earthly things" of John iii., and not to the "heavenly things" of Ephesians (or the Church Epistles).

In order to make every passage to refer to us or to the Church of God, the word *ecclesia* is translated "church" in verse 17. This is very misleading. The same confusion is seen in other renderings of the word *ecclesia*. In Acts xix. 37 you have the words "robbers of churches," but the Greek says nothing about *churches*. It is one word, and means *temple-robbers*. Two verses further on (v. 39) we have *ecclesia*, but it is rightly

rendered "assembly," and refers to *a town's meeting* of Ephesian citizens, and not to the Church of God, or the assembly of His saints in Ephesus.

In James ii. 2 we have the word "assembly" again; but here the Greek is *synagogue* (as stated in the margin), and not *ecclesia*.

In James v. 14 we have *ecclesia* again, but here it is rendered "church." It clearly refers to the same assembly of the synagogue, already given as the subject, in ch. ii. 2.

No wonder that simple souls are misled, when ignorance of Dispensational Truth led the Translators into such mistakes, and such fast and loose random renderings.

Those who interpret Matt. xviii. 15-17 of the Church in the present day, carefully stop at verse 17, and do not go on to include the next verse (v. 18), for it is self-evident that that verse cannot apply to the Church of God. And no church has ever acted on it except the Church of Rome. This fact is sufficient to settle the question that Matt. xviii. 15-18 must not be *interpreted* of the Church of God.

It concerns the future of "the Kingdom of Heaven." For that Kingdom, which the Lord had proclaimed as "at hand," had been already rejected, and the King Himself was then, soon, to be crucified.

That Kingdom, therefore, is now in abeyance. It has no existence as such. When it is set up, all things will be put under the feet of its King "But we see not yet all things put under Him" (Heb. ii. 9). The Kingdom and its laws and all that pertains to it is in abeyance. The King is absent; the Holy Spirit is present. Ere long this will be reversed. The Holy Spirit will be absent, and Christ's *Parousia* will make Him present.

But now comes the second part of your question: "If the *interpretation* of this particular passage does not belong to us now, how far may we hold and teach an *application* of it?"

The answer is,—So far as we can do so consistently with what is written for our guidance in our Church Epistles.

If any individual chooses to *apply* it to himself, and to act upon it, by all means let him do so. But let him not appeal to this passage as though it were a commandment for him to obey, or as a burden laid upon him so to act in all cases.

An assembly can "put away from itself a wicked person" (1 Cor. v.), but that does not resolve it into a "court of appeal" for matters on which brethren may differ as to what they believe to be the teaching of the Word of God.

At the most, the *application* of Matt. xviii. 15-17 would be limited to the act of the one who sought its action; and would not confer upon the assembly any right to take action of its own motion.

If we knew the teaching of Ephesians as to the Head and the members of the one Body; and if we know what it is to practically hold the truth concerning the members (Philippians) as well as to doctrinally "hold the Head" (Colossians), we should have no need to fall back on the "earthly things" of the Kingdom in Matt. xviii., or to need what was provided for a church, marked by such failure on account of its many divisions, as the Church in Corinth.

Extracts from Vol. I.

"CHRIST OUR HOPE."

PASTOR F. E. MARSH (OF SUNDERLAND).*

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

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

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

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

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

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

You can sum up the whole of God's Word under three heads. God has three heads, or three sections, to His

* An Address at the Nottingham Conference, May, 1894. (Vol. I., July, 1894.)

Book. You know three in Scripture is the number of Divine completeness. Three persons in the Godhead; this book deals with three sections of the people. (1) The Church; (2) the Jew; (3) the Gentile.

I also find this Book is summed up under three things in relation to Christ. (1) What Christ has done; (2) What He is doing; (3) What He is yet going to do.

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

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

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

In the last chapter of the gospel according to John you will see a little incident related there which clearly brings the whole matter before us, and plainly distinguishes between death and Christ's coming. The Lord Jesus Christ is speaking to Peter, and says to him (in the 18th verse), "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had said this He saith unto him, Follow Me." Then Peter wanted to know what John would do. He had been his companion all along: and Jesus replied, "If I will that he should tarry till I come, what is that to thee? follow thou Me." Christ there clearly distinguished between death and His coming. What was the conclusion the disciples came to? In the 23rd verse we read, "Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee?"

Then, says someone else, "You must know that the coming of the Lord Jesus Christ is a spiritual coming." I

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

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

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

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

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

I believe it is unscriptural to speak of man in his un-

fallen or fallen state as "immortal." It is said by some that Adam was "immortal" in Eden, but that he lost his immortality by sin. Is not this a contradiction of terms? If man was immortal how could he fall? What is immortality? *It is a state of holiness and bliss from which it is impossible for man to fall.* Christ is the only One who has immortality. "Who *only* hath immortality" (1 Tim. vi. 16); but His immortality is a guarantee of the believer's, for when He comes "this mortal shall put on immortality, *then*" (mark the "*then*") "shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 54).

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

If you turn to 1 Thess. iv. 13 you find this is confirmed. The apostle says, "But I would not have you to be ignorant concerning them which are asleep; that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by *the word of the Lord.*" This seems to me to be one of the special things which were revealed to the apostle Paul, and which is specially brought out in the New Testament, that the Lord Jesus Christ is coming again for His people, to receive us to Himself, when the sleeping ones and the living ones are caught up together to meet Him in the air. This hope of Christ's coming is the hope of the Christian.

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

Some good people talk of having received a full salvation. I know what they mean. They have apprehended a full Saviour. I have not got a full salvation yet. I have not got my glorified body yet. I remember being at Mr. Spurgeon's funeral, and they were speaking of him as "our glorified brother." I do not think we have any warrant for saying that those who have left the body are in their glorified state. They are not in their glorified state yet. In Philippians iii. 20 we read, "For our conversation is in heaven; from whence also we look—or wait—for the Saviour, the Lord Jesus Christ." We wait for the Lord to come and complete our salvation. He has saved us from the consequences of our sin: blessed be His name! We know Him as a living Saviour, who is able to save us and keep us from the control of sin, but He has not completed our salvation yet, because we wait for Him to come and change these bodies, and fashion them after His own body. We expect the Lord to come and complete our salvation, hence this is called the hope of our salvation.

In Gal. v. 5 we read of another characteristic of our hope: "For we through the Spirit wait for the hope of righteousness by faith." The Lord Jesus Christ says, in speaking of the Holy Spirit, "that when He was come He would convict the world of righteousness, because I go to

my Father." The Lord Jesus Christ was cast out as an unrighteous One, but God has raised Him from the dead as the righteous One, and now the Spirit of God has come to convict the world of this one thing; that the man they crucified as unrighteous, God has called the righteous One.

We are privileged to be hated with Christ. The world knoweth us not, and we do not want them to know us. We do not want to have fellowship with them. There is a time coming, thank God, when Christ will put everything right; when He will take up our cause; and when we see Him face to face we know that everything will be well. This hope is also spoken of as "the Blessed Hope."

I will close with one more verse. We are told in the Epistle of John that "every man that hath this hope in Him purifieth himself, even as He is pure." If I am expecting the Lord Jesus Christ at any moment I must live a holy life, so that at His coming I may not be ashamed before Him.

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

People say that this truth of the coming of the Lord Jesus Christ is not a practical one; but I know that those who love the Lord look for His speedy return, and they are making their lives practical by doing noble and Christ-like work. Oh! let us live so that when He comes we shall be right glad to see Him. Amen.

Signs of the Times.

JEWISH SIGNS.

THE FUTURE OF PALESTINE. ITS POSSIBILITIES AND ZIONISM.

ADDRESS BY COL. CONDER.

Under the auspices of the London Zionist League, Col. Conder lectured on Sunday, April 15th, on The Future of Palestine, at the Wharnclyffe Rooms, Hôtel Great Central, London. Mr. Herbert Bentwich, President of the League, presided during the early part of the address, and there was a fairly good attendance.

The Chairman said of the lecturer that all knew his great interest in the Zionist movement, which he had shown on many occasions. Col. Conder enjoyed the reputation of being perhaps the greatest living authority on the Palestine question, and it was very kind of him to come and lecture on the future of Palestine when so much doubt existed and criticism was indulged in on the subject.

Colonel Conder, who was cordially received, said he had been asked to speak about the future of Palestine: and the great difficulty he experienced was that he knew no more than they. There was only one means of forecasting the future of Palestine, and that was by comparing the present and past, and contrasting it with what might happen in time to come. Therefore he proposed to speak about the present condition of Palestine. That country was familiar to him when there was hardly any civilisation—no roads, no railways, and in some parts a European was never to be seen. The physical condition of the country, however, had not changed. Palestine was very small, not larger than Wales. It was, nevertheless, exactly the same size as it was in the time of their forefathers, and it must be a country capable of supporting a large population. At present it contained about 600,000 souls, or perhaps 1,000,000, if Syria, in the North, were included. After investigation of the ancient ruins and other barren parts, he had come to the conclusion that the population could be increased to ten times the number of the present day. With regard to the objection that Palestine was not an agricultural country, he would remind them that there was at present a considerable agricultural population. Nine-tenths of Palestine was rich in agriculture, and quite capable of being made as prosperous as any parts of Italy.

Palestine had a very desirable agricultural area, and it was because of this that it was coveted by the surrounding nations. It might be said that the climate was not suitable. There was considerable heat in summer, the temperature being as much as 100 to 104 degrees, and he had experienced as much as 118, but the average temperature was about 90 degrees, and in winter there was snow. The year began with storms and sometimes severe snowfalls; then came March and April, when all the country was bright and fresh; during the whole of the summer there was a beautiful and refreshing breeze from the seas. After that the country gradually became burnt up until the rains came, when there was a fall of 20 to 22 inches. There was no real difficulty as to rain, or as regards the water supply. The country, except in one or two chalky districts, was just as described in the Book of Deuteronomy. As far as natural products were concerned, Palestine stood out pre-eminently.

The conflicts and persecutions which followed the various conquests of the country showed that the surrounding nations had always striven to get hold of it, and the same desire still animated them. It seemed to him, therefore, that the natural solution of the problem was that no foreign nation should have Palestine, but that it should be given to the race to which it by right belonged. (Cheers.) That was the reason he was in favour of the Zionist movement. (Renewed cheers.) He had watched the growth of Zionism for 25 years. It had grown stronger and stronger. It might be another 25 years before any tangible results would accrue, but that the movement would die out he never believed, and did not now believe. Jews would not make a home. They must regain their old one, and no country appealed to Jews like Palestine. Colonies and territories might be obtained—they were not homes. If Jews were to continue their traditions, it must be in Palestine, and no other country. (Cheers.)

RELIGIOUS AND POLITICAL SIGNS.

On all sides, in the East as well as the West, we are approaching a crisis, which is being brought on by the innate hatred, inseparable from Religion, whether seen between the great false Systems of Religion, or between the strifes, envyings, and contentions which are the inevitable outcome of Denominational Christianity.

We see the latter exhibited in our Education Crisis in England, and we see the former in the Turkish dominions.

In England, we hear about "Religious Education," but few are careful to define their terms, and ask what the Religion is. We hear much about "Church teaching," though few seem to ask whether it is the Church of the Reformation (or even of the Book of Common Prayer) or whether it is the Church of the present-day Bishops.

But it is in the East we must look if we would see the Religious difficulty full-blown. It is indeed, now, as ever, "the way of Cain," who killed his brother.

An important book has recently been published which gives a vivid account of the whole question. It is called *Pictures from the Balkans*, by John Foster Fraser,* and

* Cassell & Co.

sets before us what we may call

THE CHAOS OF THE BALKANS.

All is summed up in the word "religion."

We will give Mr. Fraser's words and views on the two points, the Religious and the Political aspects of the Bulgarian trouble: for Bulgaria, he says, "is destined to play a great part in the coming changes in the Balkans."

But "coming changes" interest us very deeply, for there is one change that must come before Palestine can cease to be "trodden down of the Gentiles."

(1) THE RELIGIOUS ASPECT.

"Most of the murdering now going on in the Balkans is by Christians of Christians. The fact is, the whole of the Balkans is infested with rival Christian 'bands,' which terrorise villages and convert them from the Greek Church to the Bulgarian Church, or from the Bulgarian Church to the Greek Church, at the dagger's point. The Turkish soldiers occasionally hunt these 'bands,' and when they catch one there is some quick killing.

"If one must balance criminality, the weight of horrors now rests with the Greeks. And I am within the mark in saying that the Turkish authorities wink at the doings of the Greek 'bands.' The Turk abets the weaker party and helps Greek propaganda, not because he loves the Greeks, but because he wants—and this is the blunt truth—to let the rival parties get more equal in numbers, to provoke reprisals, and let the mutual murdering by the infidels proceed.

"All through Macedonia I never heard a good word for the Greeks. The Turks chaffingly call them 'the runners,' because of the way they skedaddled before the Sultan's troops in the Turco-Greek war. Yet Greek talk is unusually bloodthirsty."

The quarrel between the Greeks and the Bulgars is mainly religious, the Bulgarian Church being a secession from the Greek. But the whole situation is tragically complicated.

"But there were, and are, many villages of Bulgarian-speaking peasants who did not secede from the Greek Church, but who—after the manner of the Balkans—are called Greeks, though they do not know a word of Greek. Further, there are Greek-speaking peasants who call themselves Bulgarians because—living probably in districts where the real Bulgarians predominate—they have succumbed to local religious influences.

"Nationality in Macedonia is a matter of fear, politics, and religion. Race has comparatively little to do with it. Language does not help you much, because most Macedonians are bi-lingual, and they change their tongue when they change their party."

The Turk, it has been said, is "the only gentleman in the Balkans," and Mr. Foster Fraser is no more blind to his good qualities than was the late George Steevens. But the Turk lacks the faculty of ruling, and individually he is colossally corrupt.

After enlarging on the colossal corruption of Turkey and the Turks, Mr. Fraser goes on to speak of

(2) THE POLITICAL ASPECT,

and to give us his forecast of coming events in the East, in which Bulgaria, according to his view, is to play so important a part. He says:—

"That Bulgaria—taking advantage of the revolutionary propaganda which is officially repudiated—will, before long, pick a quarrel with Turkey there is little doubt. . . . Greece will throw in her lot with Turkey, and Servia will probably come to an arrangement with Bulgaria. The influence of France and England will succeed possibly in keeping off the interference of the other Great Powers, though Turkey will assuredly have a financial ally in Germany. . . . To imagine that Bulgaria—admirably, even superbly, equipped as she is—will march through Turkey is, in my opinion, a huge mistake. I cannot resist the conviction, however, that in the end Bulgarian arms will prevail.

"It will be when Bulgaria requires the full fruits of her victory that a grave crisis for the peace of the whole of Europe will occur. Neither Austria nor Germany, nor Russia, nor perhaps Italy, will acquiesce in the creation of another Power in the Near East. Roumania and the smaller States, like Montenegro, with no greater political ambitions than to be left alone, cannot be expected to be silent onlookers while holding the knowledge that their ultimate fate will be absorption. Albania will blaze with insurrection.

"The attitude of Germany is sinister. Her policy is that of the long arm. Her price for aiding Turkey will be first concessions, then protectorates, then possessions. But with Turkey defeated she realises,

as everybody realises, that the Balkans will be a hell-pot of anarchy, and she expects to be the Power which will subjugate the rivals. Over their weakened bodies she will march to the Ægean. But who can doubt it must be a bloody road she will travel?"

RELIGIOUS SIGNS.

THE PRAYER FOR UNITY.

On Whitsunday last the Bishops of the Church of England appealed for prayers for unity, and many were the "pulpit references" to this subject in answer to the exhortations.

The need for such prayers lies hidden in one sentence. We were bidden to pray "that we may be led back towards unity."

But unity cannot be obtained by looking backward. Those who look back never go back far enough. We cannot find this unity of the body if we go back even as far as the Church at Corinth. There we find strifes and contentions and denominational divisions. No, it is by being led *forward* to the Ephesian doctrine of "the unity of the spirit" that we can find what is needed. Not by being led *backward* to Corinthian failure.

There was once a medieval unity; but it was the unity of compulsion and of force. It was the late Dr. Bigg who called attention to the fact that "the Reformers stood for freedom as against compulsion. The imposing unity of the medieval Church was built upon force. From the time of Theodosius the Great dissent had been a capital offence." If we ask how it came about that it ever appeared right to pass and maintain so monstrous a law we will speedily discover that the reason lay in the conviction, generally held by Christians from the time of Cyprian, that Christ had imposed on the Church a Divine government of bishops, priests, and deacons, and that no Christian could separate himself from that government without committing the deadly sin of schism.

The last half century has witnessed the triumph of Tractarian opinions in the Anglican hierarchy, and now it is more nearly true than it has ever been in the Reformed Church to say that the Divine right of bishops is an Anglican doctrine.

What most denominationalists mean when they talk, yea when they pray for and preach about visible fellowship and corporate unity is this: It is the carnal desire of the natural man that *his own side should win in the hotly contested conflict for sectarian supremacy.*

It is the carnality of the natural man that not only blocks the way to corporate unity, but makes the enjoyment of true spiritual unity impossible (1 Cor. iii. 1-4).

The one is the fountain-head of strifes: the other is "the bond of peace" (Eph. iv. 3).

"I AM CHRIST."

We know from Matt. xxiv. 5 that this is to be one of the signs of the approaching end of the age, as it was of its beginning. We are not surprised therefore to hear from time to time of this cry being raised. The latest is contained in a 4-paged paper which gives a portrait of the "Promised Messiah," who is now issuing his "writings," which are claimed to "bring rest to the weary, peace and consolation to uneasy hearts, and conviction to those who seek." This "Pretender" hails from India, where he has his monthly magazine and other literature, which we have no wish to advertise by giving further details. The "sign" is sufficient for us.

"SOME SHALL DEPART FROM THE FAITH."

The ancient heresy of "Free Will" was known as *Pelagianism*, PELAGIUS being its chief exponent. At the

time of the Reformation its chief teacher was ARMINIUS; hence it is better known to-day as *Arminianism*.^{*} This is the fundamental doctrine of Wesleyan Methodism, which differentiates it from other sects, though it is taught by all except those who hold and teach *God's Free Grace*, as opposed to *Man's Free Will*.

If we wish to see this heresy full-blown, and carried out to its logical conclusion, then we have it in a recent sermon of the present Bishop of Carlisle, in his old pulpit of St. Martin's, Birmingham.

"*God is a disappointed God*" was the statement of the Bishop!

"It must be very heartbreaking for Him to see how things are going on this planet. Something has gone wrong fundamentally in this world. This world is not at all what He intended it to be. The greatest mystery of salvation is that God only saves by the co-operation of men with Himself."

Here we have the Arminian heresy in all its baldness. We dare not quote more of this teaching. We note that some of the newspapers give it, though with bated breath.

Any thing that is contrary to God, or to His Word, finds (as Sir Robert Anderson has so well put it) a ready entrance into the columns of the Press as being "general literature"; but anything that makes for God's Truth and for God's Word is treated as "Controversial," and is rigidly excluded.

We give this note concerning the Bishop of Carlisle as a warning, showing what Arminianism logically leads to, and ends in.

SPIRITIST SIGNS.

"IS SPIRITUALISM A FRAUD?"

Under this heading a long correspondence has been, and (at the date of writing this, June 12) is still being, carried on in the (London) *Daily Express*. It was started by the exposure of the celebrated medium Mr. Craddick in London. Many letters have appeared and challenges thrown down by writers on both sides. The fact is that both are wrong and both are right; for each has got a part of the truth. But each side, putting its part of the truth for the whole, hammers away at the other side. Exactly the same phenomenon is seen in students of Theology and Prophecy, as well as in other spheres.

SPIRITUALISM IS NOT A FRAUD,

Though it has many Mediums who have been, and are, "Frauds:" this is true of all Professions, not excluding Christianity itself. And we may say that wherever money passes between Mediums and their Clients there is reason to entertain grave suspicion. But Spiritism itself is not a "Fraud." There are manifestations of spirits and their doings which cannot be denied. Many, even of these, can be imitated by clever professional jugglers; but, none the less, the reality exists; and nothing is gained to the cause of truth by merely denying it. On the other hand,

SPIRITISM IS A "FRAUD."

The spirits pretend to be what they are not. This has been confessed even by the spirits themselves. It is merely a pretence, emanating from the prince of demons himself in order to deceive mankind and afford the semblance of proof of the Devil's lie, "*There is no death.*" This is at once the great *raison d'être*, and the great objective of Spiritism. It exists for this end. This is its foundation and this is the cardinal point of its teaching.

God declares, "the wages of sin is death." The

^{*} This is sometimes wrongly spelt with an "e" instead of an "i," and the error therefore comes about which connects it with the country of *Armenia*, instead of with the man *Arminius*.

spirits give God the lie, and declare that there is no such thing as death. Death is only life in another form.

This logically leads to the denial of Resurrection. The spirits teach that death is itself the first of many resurrections, each one conducting the dead man or woman on to higher planes or spheres. With them "Resurrection is past already" (2 Tim. ii. 18). And Christians who are deceived by these "lying spirits" may well believe the same; for, if death be the entrance to glory, what need is there for any resurrection? Many who believe these "teachings of demons" (1 Tim. iv. 1) have personally made this confession to us, and said they "cannot see any necessity for resurrection!" for why, they ask, should any dead person who is thus in glory be brought back and put in a body again!

All this is a proof of what "the Spirit speaketh expressly," and emphatically, and solemnly, "that in the latter times some shall depart from THE FAITH, giving heed to deceiving spirits and teachings of demons" (1 Tim. iv. 1). This is exactly what we see at the present day. All this is transpiring before our very eyes. Those who "give heed" to these deceiving evil angels, and accept these "doctrines of devils," and hold "the traditions of men," are only too ready to grasp at such evidence as spiritism affords in order to bolster up that for which they can find little or no evidence in the Word of God.

This is why we see so many, especially ministers, grasping at this straw, and going not to the Word of God, but to the Apocrypha, to Hymnbooks, to Poets, and to heathen philosophers for their most popular terms and expressions. The Translators both of the Authorised and Revised Versions held these traditions, and hence could hardly help using the bias which induced them to give a turn to, at most, four or five passages of Scripture which sets them at variance to the otherwise universal testimony of the Word of God.

In view of the solemn and "express" warning of 1 Tim. iv. 1, which is given to us concerning the very evils and dangers of the perilous times in which our lot is cast, we must not cease to warn and exhort, at all costs, against these teachings of demons, who, by a false and lying *impersonation*, pretend to be the spirits of those who have died, thus denying at one stroke "the wages of sin" and "the hope of resurrection."

No! we believe God. "The spirit returns to God who gave it" (Ecc. xii. 7). Those, at any rate, who are "the dead in Christ" are in His safe keeping, and are not in the keeping of the performers at seances. Those who "die in the Lord" are in His hand, and not wandering about in this world or elsewhere; or rapping and tapping at the bidding of mercenary or any other "Mediums." No, verily, they are not writing on slates, or moving tables about. If they could communicate, they would do something more dignified than these meaningless trivialities.

This is our answer to the question which is disturbing so many minds at the present day:—"Is Spiritualism a Fraud?"

No, it is not: for there are manifestations which are too well attested to be negated by the wickedness of some who fraudulently dupe others, or by the innocence of those who are duped: or, because some of their performances are tricks would have us reason from the particular to the general, and believe that *all* manifestations are tricks also.

But, none the less, Spiritism IS A FRAUD, in that it pretends to be what it is not. For instead of those who think they are communicating with their dead friends they are really having to do only with wicked, deceiving spirits, and listening to the teachings of demons.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. M. (Edinburgh). Your letter (for which we sincerely thank you) was opened immediately after we had read one (also from Scotland) giving up *Things to Come*. It came with such sweetness (more than making up for the bitter) that we cannot refrain from letting our readers share the joy we felt on reading your words:—

"Before closing, allow me to express my deep appreciation of all your publications. They have proved a great help in expounding 'the way of God more perfectly.' Alas! How many in these latter days have made no advance on the teaching they were so privileged to have in bygone days. Instead of entering into the labours of those who were so used of God to teach them, they have settled down; and much of the speaking, and some of the hymns, are more worthy of a Godly Jew looking forward to the kingdom than an heir of God and joint-heir with Christ. I say this with sorrow. It requires great wisdom and spiritual discernment in dealing with such a condition. We have to be 'wise as serpents, etc.,' and one must be well grounded and established in the truth oneself in order to be a help. It is only too true what one said recently—that 'knowledge in these days had declined considerably, without any less degree of self-confidence.' But God can open a door, and God can prepare hearts, and I believe it is being done. There is a hunger after the things of God which present-day ministry among them cannot satisfy, and I am thankful for it—the hunger of course. How true it is that, amid all the jumble through not 'rightly dividing the Word,' there is—

"Lord, in the little flock below,
Many a weary one—
Many an anxious heart—is there
Thirsting for Thee alone.
Many a heart—a burning heart,
Sore mourner like the dove,
Doth pour her plaint as Thou art near
Yet hath not seen her Love."

"And might not those exercised ones look up and say—

"O blessed Lord reveal Thyself,
Thy voice, Thy heart, Thy ways,
And let not blind deceiving self
Distract from Thee my gaze.
And grant Thy flock, our God, to know
The hope Thy calling gives;
The riches of the Mystery show,
Through Him who died and lives."

"May it be so, and He shall have all the glory.

"Do not think I am complaining or judging my brethren in Christ. I only state facts. The Judaistic spirit is very strong, and cheats the beloved people of God of their liberty and privileges in Christ. It will require a most powerful ministry from the Lord to cope with this state of things: and it may come, or, better still, *He Himself* may come and put an end to it all. Meantime we know that 'the secret of the Lord is with them that fear Him.' May we covet to be of that company experimentally so that we may learn His mind."

M. E. G. (Sutton). 1 Cor. xi. 7 is not affected by what was said in our June Editorial. In Gen. i. and v. the subject is man, as created a "son of God," and his progeny as being born sons of men. In 1 Cor. xi. 7 the subject is the contrast between the male and the female, the husband and the wife. The woman was not created as Adam had been, in the image and glory of God; but was formed out of Adam. So that in this connection it could be truthfully said, by way of contrast, of the man, what could not be said of the woman. In other words, what was true *absolutely* of Adam can be said only *relatively* of man in 1 Cor. xi. 7. And it is said, notwithstanding the Fall, as that is not the subject which is being treated of in 1 Cor. xi. 7.

It is also, of course, a matter of fact that Adam's begetting a son "in his own likeness" must be taken in a *moral* sense; as little or no change could have taken place

in a physical sense. The outward form might be unchanged both in Gen. v. 3 and 1 Cor. xi. 7, but morally the change was unmeasurable.

G. W. T. (1) The word ζωή (*zōē*), *life*, has more than one usage in Scripture. There is (1) the classical or lower sense in which man used it, as referring merely to *animated existence, the state of being alive* (Luke xvi. 25; Acts xvii. 25), and (2) there is the higher New Testament usage, which extends it to *eternal life*. We have the lower usage in our words zoology and zoological. This is why *zōē* is sometimes used where we should hardly expect it (1 Cor. xv. 19; 2 Cor. i. 8; James iv. 14).

(2) With regard to Vol. XI., p. 93, we should say that Cush is not the same as Shimei, but another of whose cursing we are not told.

(3) With regard to Vol. XI., p. 63, we can hardly add the *Alamo* Psalms, as not all of them are David's.

(4) Psalm lii. Although the historical title shows that the *interpretation* belongs to Dæg, as being the immediate occasion of the Psalm being first written; yet, when formally handed to the "Chief Musician," as stated in the subscription (now standing as the *super*-scription of Ps. liii.) it was because the *application* of Ps. lii. was specially suitable to Goliath; as indicated by the word *Mañalath*.

W. B. M. and R. T. The difference between the three words *υἱός* (*whyos*), *παῖδιον* (*paidion*), and *τέκνον* (*teknon*), seems to be that (1) *paidion* being from *paideuō*, to *train* or *educate*, has reference to the school age, and to the school; hence sometimes a *youth* or *servant*. (2) *Teknon* being from *tiktō*, to *bring forth*, has reference to the parents, and to the nursery rather than the school. While the first, (3), *whyos*, has reference to the legitimate son with all the rights and privileges pertaining to the fact of sonship.

G. P. B. (Cardiff). In John xii. 31 "the Prince of this world" refers to Satan, as it does in chapters xiv. 30 and xvi. 11; he is the ἀρχὼν (*archōn*), *one invested with power, dignity, and authority*; hence, *chief, ruler, or prince* (Eph. ii. 2). Christ, in the future day of His Revelation (or unveiling), is called "the Prince of the kings of the earth." Here, the word Prince is the same, but it is not κόσμος (*kosmos*), *the whole world*, but γῆ (*gē*), *the earth* (as opposed to heaven) as being the sphere of the rule of earth's kings.

John xvi. 11 reads "concerning judgment, because the prince of this world has been judged." This refers, of course, to verse 8. The Holy Spirit when He should come would convict, or bring the world in guilty, concerning judgment, because the prince of this world has been judged." In Christ's atonement, a work had been done which would insure the casting out (Rev. xii. 7, 10; 2 Thess. ii. 7) and final destruction of Satan (Heb. ii. 7; Rev. xx. 10).

That judgment is over. That is to say, *the sentence has been passed*, but execution has not been put in. It yet waits to be carried out: and in the Apocalypse we are shown how the judgment summons will be executed.

E. C. We really cannot answer your question about Melchizedek. No one can know beyond what is written. The recent discoveries in Egypt and Palestine have references to such a person as historical.

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THINGS TO COME.

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Editorial.

THE VAIL.

ALL Bible students are familiar with the beautiful veil which hung as a curtain dividing off effectually the Holy of Holies from the Holy Place, in the Tabernacle, and in the Temple; and separating the worshippers in the Holy Place from Him whom they worshipped, the glorious symbol of whose presence was in the Holy of Holies.*

That veil (we are told in Heb. x. 19, 20) represented the Flesh, or human body of the Lord Jesus.

It was a type of His humanity.

Do we all understand the Antitype? and discern the Lord's body; and know how, and in what way, the veil was its wonderful type?

We hear much, on every hand, of the new "Gospel of humanity," which teaches that everyone is a Christ, and that Christ is humanity personified.

Sir Robert Anderson has powerfully shown how much of the advancing Apostasy and the developing "Higher" Criticism is due to the gross ignorance of the Types of the Old Testament on the part of preachers and teachers. This is a solemn warning which ought to alarm all such; and stir us up to a more diligent and prayerful study of the Typical Teaching of the Word of God.

Of all the types, that of the beautiful veil of the Tabernacle and the Temple speaks most loudly in exposing and condemning the latest phase of the apostasy as shown in the Humanism of present day teaching.

Symbolically, the veil was intended to teach that Humanity, as such, could not approach God, who dwelt behind the veil.

This veil was a type of Christ's own perfect humanity; and it shut all other humanity out from God. The one side of it was illumined by artificial light, and was seen by human eyes; the other side was illumined only by the glorious light, the *Shechina*, the symbol of God's presence.

It therefore was a fitting type of the blessed fact that Christ incarnate was perfect God and perfect man.

This two-fold perfection of Christ's manifestation on earth was an effectual witness to the impossibility of the access of humanity, as such, to God.

The object of a veil is to *hide*.

"Come not" was the warning which it continually gave forth (Lev. xvi. 2).

* See Exod. xxvi. 31-34; xxxvi. 35, 36.

The perfect humanity of Christ is the only form of humanity which can approach without a veil to God; or which can dwell in the light of His glory; or can endure in that Divine light.

There can be no union therefore of man with Christ's humanity; no union in Incarnation.

The Incarnation of Christ, while it proclaims God, shuts out man.

Men might admire the beauty of that veil; as men may to-day admire the human character and the teaching of the earthly life of Christ. But the more perfect we find that humanity, the greater the evidence that it is totally distinct from man's.

The Incarnation, by itself (apart from the Redemption which was the purpose and object of it), neither brings man to God nor God to man.

True, it was "God with us," just as His Tabernacle was with men: but when the symbol of God's presence was with men, men could not have access to it. The beautiful veil was an effectual bar, and its one and only voice was "Come not."

The life of Christ on earth was an unceasing proclamation of the fact that only His humanity was shone upon by, and dwelt in, the glory of God.

"The Word was made flesh and dwelt among us (and we beheld His glory, as of the only begotten of the Father) full of grace and truth" (John i. 14).

The proclamation of His life ever was:—"Except ye be holy, sinless, spotless, perfect, as I am, ye cannot enter into the presence of God."

It was not the object of the veil to give access to God; for it was that which prevented it. Even so it was not the perfection of Christ's life on earth that brings us into the presence of God.

No! not until the blood of the sin offering had been sprinkled before the veil (Lev. xvi. 14, 19; iv. 6, 7, 17), (blood which told that the sentence of death had been inflicted), could that veil be put aside, and entrance given to ordinary humanity into the presence of that glorious light.

It was not the beauty of the veil which made entrance possible, but the sprinkling of atoning blood before it.

That beauty might be admired by the worshipper; he might sing hymns in its praise; and give all sorts of sentimental and endearing names to it. He might use all kinds of poetical language in describing it; he might even copy it, and produce similar patterns of embroidery, or schemes of colour; but there was only one way of passing to the other side of it and of standing alive in the presence of God's glory; and that was *by sprinkling the blood before it, and taking the blood of the victim beyond it*. This blood told of substitution, and acknowledged that he who entered did so as a sinner, who had died, and suffered the wages of his sin.

By no other means could he stand on the other side of that veil, and live.

Its very stainlessness, though it might attract attention to it, repelled and kept the sinner from it.

The great antitypical lesson for us all is, that it is not by the beautiful life of Christ that we can enter into the presence of God.

It is not by any "imitation of Christ," not by the observance of any Rules for Daily Living, not by leading a religious or devout life, that we can pass beyond that veil.

To attempt it is to confess our ignorance of the very first letter of the Christian's alphabet; it is to own that we are destitute of the first fundamental lesson of the Christian life.

It is only when the precious blood of that perfect humanity of Christ had been shed that it avails us as our title to enter God's presence.

This is why, in 1 John i. 7, when speaking of our entrance into the light of God's presence, and walking therein, that we are at once reminded of that blood, which alone gives us our title to enter, and preserves us alive, when *we have* entered into that presence.

"God is light. . . . If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

It is here, and in this connection, that the cleansing power of the blood is mentioned; not in connection with sin, or sinning. When it is a case of sin, then it is that we are reminded, not of the atoning blood of Christ, but of our Advocate with the Father. Then it is that we are simply assured of two facts:—(1) That relationship is not broken; God is still our Father: and (2) that Christ is our all-sufficient propitiation (1 John ii. 1).

But it is in connection with approaching to and walking in the light of God's presence within the veil that we are reminded of the blood which must first be sprinkled before we can have either admission within or preservation when there (1 John 1, 7).

Hence it is not the life which Christ lived in His spotless humanity (still less our own imperfect copy of it) that gives us liberty to enter; but only when that humanity had been stained by His own blood of atonement.

Then it is that we have "boldness to enter into the holiest, by the blood of Jesus, by a newly slain and living way which He hath newly made (or, opened) for us, through the veil, that is to say, His flesh" (Heb. x. 19, 20).

These words cannot be read too carefully or too thoughtfully.

From them it is certain that our title to enter God's presence is not by the *earthly life* of Christ, but by the *sacrificial death* of Christ.

But the type in the Old Testament gives us only one part of the truth. It tells us only of *entrance* into the light, but not of *abiding* and "walking in the light." For this, the other part (the New Testament part) of the type was necessary.

When the perfect humanity of Christ had shed His atoning blood, then, at that very moment,

God rent that veil.

When the veil of Christ's human flesh was rent, then the veil of the Temple was rent.

God rent it Himself.

It was rent "from the top to the bottom."* Not from the bottom to the top. God rent it. He began where no man could reach it; and rent it with a power which no man could bring to bear upon it.†

Even so was Christ's flesh rent. Not by the hand of man: for, when the soldiers came to break His legs, they appeared surprised to find that He was "dead already" (John xix. 33).

And thus it was written:

"THOU hast brought me into the dust of death" (Ps. xxii. 15).

"All THY waves and THY billows are gone over me" (Ps. xlii. 7).

"It pleased the LORD to bruise Him" (Isa. liii. 10).

"Awake, O sword, against MY shepherd" (Zech. xiii. 7).

The veil was rent at the moment that Christ died:

"When He had cried again with a loud voice, He yielded up the ghost, and behold, the veil of the Temple was rent in twain from the top to the bottom" (Matt. xxvii. 50, 51).

While the Lord Jesus lived, His perfect life was a barrier to our entrance into the light of God's presence.

It is precisely the same lesson as that which we have in John xii. 23, 24: "Except a corn of wheat fall into the ground AND DIE, it abideth alone: but if it die, it bringeth forth much fruit."

In His perfect and sinless humanity He was, on the Divine side, ever abiding in the light of God's glory. But until He was "rent" it could be solemnly and truly said He "abideth alone."

If we are to have access into that glory, His flesh must be rent; and the rent veil furnishes the type.

It is when He dies, and when that perfect life is yielded up, that the way is open for our entrance, through our *union with Him in death and resurrection*.

Only then, and not until then, could there be "much fruit;" and thank God, we, by His grace, are part of that "much fruit" to-day.

The way into the holiest is now opened. "NOW, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13). Christ has already entered; and we are there in Him.

Ere long, we too shall follow; we even now enter by faith; and we, shall soon enter, as He has done, in resurrection bodies, made like His own glorious body, and be thus "received up in glory" to be "ever with the Lord." For this we wait.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . let us draw near . . . in full assurance of faith" (Heb. x. 19-22).

* Matt. xxvii. 50, 51. Mark xv. 37, 38.

† Jewish tradition tells us that the veil was so strong that two pairs of oxen attached to the opposite edges, and driven in opposite directions, could not rend that veil.

Contributed Articles.

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 54.)

IX.—THE PATRIARCHAL AGE.

HAVING devoted special attention to the great event, the Call of Abraham, there is less reason why there should be much time spent on the other events of the period: because nothing happens to alter its characteristics. The theophany which called Abraham to a life of faith and pilgrimage stamped the whole epoch; for Isaac and Jacob added nothing: they were simply "heirs with him of the same promise." Nor did Joseph change the stranger-and-pilgrim aspect of the age: he was the transition man, receiving the people into Egypt, but not taking them out—only pointing them to the coming dawn.

But while this is true, the leading events in the narrative are so important and significant that it would be unpardonable to pass them over without, at least, a brief notice.

Almost the whole portion (Gen. xii.1.) is occupied with biographical notices of four men, namely, Abraham, Isaac, Jacob, and Joseph. It begins with the call of Abraham and ends with the death of Joseph. They are the great pre-national Patriarchs.

They lived centuries before the giving of the Law, and they were associated with promises and covenants which were independent of the law and which the law could not alter or annul.

Hence it was that the gospel preached to Abraham anticipated the gospel of our age when the message goes out to all nations in the name of the Seed of Abraham, Jesus Christ, Lord of all. And hence, also, it was that the great spiritual grace in Abraham's life was faith, by which he became "father of all them that believe," whether of Jews or Gentiles, for he was a believer (*i.e.*, he "believed God,"), and was a justified man, before he received the sign of circumcision as the head of an earthly people. (See Romans iv.)

Certain things were *common* to them all, as true characteristics of the Patriarchal Age: which things are beautifully stated in Hebrews xi. 13.

First, *faith*. "These all died in faith." They lived in it and they died in it. The expression "by faith" is applied *once* to Isaac, Jacob, and Joseph respectively, but to Abraham it is applied *three times*. (See Hebrews xi.)

Second, *promises*. "Not having received the promises." Their faith was based upon promises of God. "Faith cometh by hearing" (Rom. x. 17). The sure Word of God made their faith strong and unstaggering. Behind the promise was the power of the Promiser: and they believed that what He had promised He was able to perform.

Third, *hope*. They did not receive the fulfilment of the promises, but they "greeted the fulfilment from afar": it was a matter of sure and steadfast hope.

Fourth, *confession*. "They confessed that they were strangers and pilgrims in the earth." There, again, they touch a note in our own life, in the Lord. What they acquired of the Land of Promise they got by purchase or conquest: they were not yet actual possessors: they were "strangers and pilgrims." As such they stood clear of association with the heathen customs of the land. We, too, are strangers and pilgrims, and as such we are to "abstain from fleshy lusts which war against the soul."

"'Tis the treasure I've found in His love,
That has made me a pilgrim below;
And it's then, when I see Him above,
As I'm known, all His fulness I'll know."

Fifth, *destiny*. "They that say such things declare plainly that they seek a country." This was quite a new element in their hope. They expected the fulfilment of the promises, but they "looked for" something beyond all that: they had a destiny, a home, an eternal dwelling before their eyes. And so "they looked for a city that hath the foundations, whose architect and builder is God." He prepared this city for His pilgrim confessors.

We, too, have our own proper prepared place and portion, and Christ has gone to see to it (John xiv.). The thought is beautiful: if we sojourn with Him here, we shall dwell with Him there!

For a description of the city which the Patriarchs looked for, see Revelation xxi.

Our destiny, as members of the one body in Christ, will, of course, be different: in the Father's House there are "many abodes."

The elements named above were common to the Patriarchs; but each had his own special aspect of faith to present. Their individuality was conserved. Something, I think, as follows:—

Abraham presents the **FULNESS OF FAITH**. In him we see it in its initial act, in obeying the Call; in its confirmation, in promise and covenant; in its trial and triumph; and in its pilgrim path, in the calm dignity of one who was separated to Jehovah God and known by Him as His friend!

Isaac presents the **ENJOYMENT OF FAITH**. In his case, the pilgrim element is not pronounced. He stays in the land all the time. As the son of promise and, in figure, the son of resurrection, he enjoys his portion as inheritor of his father's wealth, and leads a quiet and practically uneventful life. By faith he pronounced blessing on his seed.

Jacob presents the **DISCIPLINE OF FAITH**. From the very beginning we see him as the "supplanter," the man with a nervous temperament, with a scheming mind, with a desire for the best portion for himself, ever anxious to make things go his own way. He was a man capable of great things: active, pushing, untiring, and of deep feeling. He feared God; and desired and prayed for His favour. When God comes into the life of such a man, discipline is inevitable: He will take

the twists and crooks out of it: He will bring him by a way he knows not, until he trusts himself less and God more: until Jacob, occupied with himself, becomes Israel, occupied with God!

Joseph presents THE ANTICIPATION OF FAITH. It is toward the end of Joseph's life that we see him falling back on the promises given to his forefathers. These promises became very real to him: they fed his faith, which became clear and strong, kindling the bright hope of the day when God would fulfil His word and the great emancipation would take place. And so, in the striking words of Heb. xi. 22, "By faith Joseph, when he died, made mention (margin, *remembered*; *i.e.*, the promise) of the departing [Greek, Exodus] of the children of Israel, and gave commandment concerning his bones." His words are words of expectation for all time and for all trusting people: "God will surely visit you!" Yes, He has often visited since then, and will visit yet again. The "coffin in Egypt" with its precious deposit was the token of hope to Israel during the long night of the bondage, until "the time of the promise drew near," and at last the day of the Exodus dawned!

Some day, soon, God will surely visit *us* (the living and the dead), and another and far greater Exodus will take place, and we shall be

"For ever with the Lord."

It only remains here to mention two things:—

The one is that other personalities appearing in this narrative are described as contrasts to the God-trusting ones, such as Ishmael and Esau, the Midianites and Pharaoh.

The other thing is of highest interest, namely, that we can now trace the line of the seed of the woman into the *nation* of which Abraham was the head. And thus, anticipatively, Israel became the chosen nation from which was to come God's "Chosen One." "Christ is all and in all": and only in Him is anyone, any nation, anything!

A NEW PERIL.

THERE is no doctrine of God which Satan cannot caricature, and turn into a death-trap for the unwary or unregenerate soul. Some errors are gross, and, to the converted heart, rarely a subtilty or a seduction—as Mormonism or Christian Science. Others are amazingly successful in duping Christian disciples; and in Millennial Dawnism, a recent and secretly spreading leaven imported from America, we confront Satan tracking Second Advent teaching with a false doctrine of surpassing cunning. As no note of warning seems yet to have been raised in England concerning this new peril, and as the wide field of the world grows ever more overspread with toadstools which look like mushrooms, no apology is needed for a warning word; for it is the privilege of every minister of God, not only to be a shepherd for the flock, but also a watch-dog for the wolves. "Greivous wolves shall enter in among you, not sparing the flock . . . wherefore watch ye" (Acts xx. 29-31).

One cardinal doctrine reveals at once the heart of Millennial Dawnism. On minor doctrines there might be legitimate differences of judgment; on so essential a tenet there can be none. *Christ*, they say, is a *created being*; a mighty Archangel, existing before all worlds; Himself the author of all creation, *except Himself*, whom the Father created. "Before He was made flesh," they say, "He was known as the Archangel. He was the first, the direct creation of God."* "The Logos was Himself the only direct creation of the heavenly Father."† Every honour and dignity is heaped upon Christ, while, almost imperceptibly and surreptitiously, He is robbed of His original Godhead. Therefore the revelation of the Holy Trinity is not only denied, but ridiculed. The doctrine of the Trinity "is one of the dark mysteries by which Satan . . . has beclouded the Word and character and plan of God";‡ "a view which suited well the dark ages which it helped to produce."§ In face of this it is unnecessary to disentangle its mass of minor teachings, true and false: the degradation of the Son of God from His Throne of original Deity, together with the denial of the existence of the Holy Spirit, is like a mighty axe brought down with a swinging crash upon the very taproot of the revelation of God. For what Christianity is, is entirely determined by what Christ is.

One utterance of the Holy Ghost is critically adapted to dissipate this error. "All things were made by Him; and *without Him was not anything made that hath been made*" (John i. 3). *He* has made all that was *ever made*:—THEREFORE He Himself was NEVER MADE. Cast a circle about all creation: Christ holds that circle in the hollow of His hand; *but He Himself stands outside the circumference*. He is, it is true, the Son, the Only-begotten; but it is an everlasting Sonship backward as it is an everlasting Sonship forward; and the begetting is not a momentary act, but an eternal relationship. The Father was always the Father; the Son was always the Son. Hundreds of years before the Incarnation of *the Son* God said:—"Thy throne, O God, is *for ever and ever*" (Heb. i. 8); never *established*, for it never *was not*; for "without Him was not *anything made that hath been made*." He built all things; and "He that built all things is God" (Heb. iii. 4).

Lest any should think this a mere quibbling over words, let us note three stupendous fruits of this strange plant. If Christ was created, *the gulf between God and man has never been bridged*. The gulf that yawns between Him who called all things out of nothing (Heb. xi. 3), and the things called out—between creature and Creator—is vast, unimaginable, and unknown, *and it is impassable to all but God*. Into that infinite chasm you might fling a million archangels, and still be no nearer to the further shore. All approach across that chasm must come from the side of God; and if *God* did not come in the person of His Son,—if the Son was not the

* *Studies in the Scriptures: The Atonement*, p. 92. This book is in its fifty-eighth thousand.

† *Ibid.*, p. 97.

‡ *Ibid.*, p. 66.

§ *Ibid.*, p. 180.

express Image, and the very Substance,—if the mighty arches of the bridge of life never started from the further shore,—the Godhead has never entered into the manhood, and manhood has never been exalted into the Godhead. Was it an angel that crossed the mighty void? “Of which of the angels hath He said at any time, . . . Thy throne, O GOD?”

Here is the second fruit of this evil plant. If Christ was created, *infinite sin has never found an infinite sacrifice*. Sin against man, a finite being, is a finite offence; but against God, an infinite Being, it is infinite transgression; and therefore requires an infinite sacrifice. *No created being could have endured the Hell-agony that passed over Gethsemane and Calvary*. Every torture that the saved would ever have suffered entered the bosom of Christ; a world's sin fell on Him in a world's damnation:—*and who but God could have borne the agony?* The Holy Ghost brings out the fact with startling clearness:—“Feed the Church of God, which He purchased with His own blood” (Acts xx. 28). We are bought with the *blood of God*; and without an infinite sacrifice there is no remission of infinite sin.

Still graver is the third gourd of this wild vine. If Christ was created, *His claim to Godhead was blasphemy*. Now this claim was made in explicit terms. “Thou art not yet fifty years old, and hast thou seen Abraham?” (John viii. 57). Our Lord's answer was highly peculiar. “Before Abraham was, I am.” The loftiest Seraph, created in the far backward and abysm of time, could only have replied,—Before Abraham was, *I was*. But the answer is deeper. “Before Abraham began to be, sprang into existence, I”—began to be? sprang into life? oh, no!—“*I am*.” But it is deeper still. “*I am*” was *God's own chosen title*. Moses said:—“When they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you, . . . *Jehovah*, the God of your fathers” (Ex. iii. 13). The Millennial Dawnist confesses that Christ created all things; and yet asserts that there was a time when He *was not*. *Then He was guilty of blasphemy in appropriating the title “I am.”* “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even FROM EVERLASTING to everlasting, Thou art GOD” (Ps. xc. 2).

Millennial Dawnism is obviously a recrudescence of Arianism. “We believe,” said Arius, that Christ “was created by the will of God, God's perfect creature;” and that, “before His generation or creation, He was not.” Arianism plunged the Church of the fourth century into the fiercest conflict and confusion. For half a hundred years, as Bishop Hooker says, the issue hung in the balances; until at the Council of Nicea, and afterward at the Council of Constantinople, the Scriptural doctrine of the Godhead was established once for all in the Church. The error died at last, but it died hard; and only Eternity will reveal how many lives were wrecked, how many souls destroyed, by four hundred years of Arianism. To-day it confronts us once again. Millennial Dawnism is a signal proof that

Satan is not only forging new weapons, but refurbishing old, for his last desperate assault upon the citadel of God. *It behoves us to guard the Person of our Lord with our very life*. My Saviour-God is my life; and if you rob me of His Godhead, or of His manhood, you break my heart with a lost Christ, and you plunge my soul into a certain hell. “Of whom [Israel] is Christ as concerning the flesh,”—a true man—“who is over all, GOD BLESSED FOR EVER. Amen.” (Rom. ix. 5.)*

D. M. PANTON.

Things New and Old.

LUTHER ON “THE WITCH OF ENDOR.”

A GERMAN reader of *Things to Come* sends the following quotation from Luther's *Tischreden* (or After-dinner Addresses), regarding 1 Sam. xviii. 14. (See *Things to Come*, 1903, p. 129):—

“Dr. Luther was asked: Since Samuel has appeared upon the demand of King Saul through the ‘woman that had a familiar spirit’ (soothsayer), was he the right prophet? Luther answered: No, but he was a phantom and evil spirit, which is proved by God having forbidden in Moses to ask the truth from the dead; he has been nothing more than the devil's spook in the shape of (like) the man of God. In the same way a magician and sorcerer, the Abbot of Spanheim, has made it possible that the Emperor Maximilian has seen all the dead Emperors, &c.”

Questions and Answers.

QUESTION No. 382.

“HIS GRAVE WITH THE WICKED.” (Isa. liii. 9.)

G. M. C. (Brighton). “I shall be obliged if you will tell me what is the correct rendering of Isa. liii. 9.”

In verse 7 we have the Lord's suffering; in verse 8, His death; in verse 9, His burial; and in verse 10, His resurrection.

In verses 7, 8, 9 it is what man did; in verse 10 it is what Jehovah did.

The word translated “made” is נָתַן (*nāthan*), to give, appoint, assign.

So that the rendering of the A.V. and R.V. *made*, obscures the sense.

True, the verb is in the third person; but it need not be rendered “he.” It may be taken as impersonal “it.” In that case we should translate:—

The above article can be had in leaflet form (one penny per dozen), from Mr. A. J. TITNEY, 43, Hughenden Road, Lakenham, Norwich.

* To all who would see and understand more of this important subject we would earnestly commend a small book on *The Life of Athanasius*, published by the Religious Tract Society of London.

"His grave was appointed* to Him with transgressors ;

But with a rich man was He, when He was dead :
Because He had done no violence,
Nor was there any deceit in His mouth."

The "it," in this case, may well be the *authority*, and be rendered "they appointed His grave with the wicked."

What is foretold in this verse is that the despised and rejected One would have His grave appointed with criminals by the very verdict, as a matter of course. But this would be overruled; for, when He would be dead, another event would take place, which only subsequent history could make plain. The same authority which had condemned, and thus assigned His grave with the malefactors, would also give His body to a rich man. This was done: as we know from Matt. xxvii. 57.

The word rendered "death" occurs (in this form) elsewhere only in Ezek. xxviii. 10; where it refers to a violent death, and implies judicial sentence of death.

The reason is given:

"Because [of the fact that†] He has done no violence;
Nor was any deceit in His mouth."

As a matter of fact, there always was, and is still, in each Jewish burial ground a portion set aside called "the graves of the wicked." And, when any one was condemned as a malefactor, the verdict of his death carried with it the appointment of his grave in that special portion.

This is in conformity with the Law. (See Deut. xxi. 22, 23.)

Extracts from Vol. I.

THE UNITY OF BIBLE TESTIMONY TO THE COMING OF CHRIST.

BY THE LATE MR. WILLIAM G. CARR, of
ROCHESTER, N.Y.

(At the Glasgow Conference, June, 1894.)‡

THE truth of the Lord's coming runs like a golden thread from Genesis to Revelation. It is not a new doctrine, but an old truth. Let us briefly look through our Bibles, and see how all witnessed concerning it, from the time that the first and oldest

* *Nathan* is rendered *to appoint* in Ex. xxx. 16. Num. xxxv. 6. Josh. xx. 2. 2 Kings viii. 6. 1 Ch. xvi. 4. Ezra viii. 20. Neh. ix. 17. Ezek. iv. 6; xxxvi. 5; xlv. 6. And, *to assign*, in Josh. xx. 8. 2 Sam. xi. 16. Even when it is rendered *to make* it has the force of *appoint*. (See Gen. ix. 12. Num. xiv. 4, &c.)

† See Gen. xxxi. 20, "in that."

‡ From Vol. I., August No., 1894.

Mr. Carr was speaking on the fact that the Lord's coming, from Gen. iii. 15 onward, was always the hope of God's people, and not some new-fangled doctrine of the nineteenth century. He was not specially discriminating between 1 Thess. iv., and Rev., though he does so to some extent.—(ED.)

preacher began to preach of the "coming of the Lord," namely Enoch, reference to which is made in the Epistle of Jude, beginning at the 14th verse. "And Enoch also, the seventh from Adam," etc., to end of verse 15.

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

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

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

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

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

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

Job xix. 25. In the city where I come from some of our Congregational ministers tell us that Job was a myth. He is a beautiful myth. It is very significant that the book of Job is a key to the Bible, and you will find in one chapter alone nearly every doctrine in the New Testament, notably the 33rd. Hear Job xix. 25:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Now we have had Enoch, Jacob, Moses, Balaam, Job—surely witnesses enough to establish the truth from the Old Testament.

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

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

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

Now I am going to the book of Acts, where our Lord ascends into heaven, where He is taken away from His disciples. I love to think of that glory-cloud that covered them all those years in the wilderness; how it came down once more, and took Him away to heaven. Acts i. 11: "Ye men of Galilee, why stand ye gazing up into heaven?" &c. Now notice the simple statement (and the more simple we take it the more we shall be assured) that the "coming of the Lord" is to be personal, literal, visible; and more than that (as we, if we had time, could prove), that the very spot from which He ascended is the spot to which he will descend. "His feet shall stand in that day upon the mount of Olives." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." To any plain man, to any sensible man, if I should say to you: I go through that door, and as I go away so I will come back again, it would not need any Greek or Hebrew to understand that. It only needs common-sense and plain English to understand it. "This same Jesus shall so come in like manner as ye have seen Him go."

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

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

In the next Epistle, the Epistle to the Ephesians, we find nothing about the coming of the Lord, because we are viewed as with Him "quickened," "raised," and "seated together in heavenly places in Christ;" one with Him in glory by faith, soon to be with Him literally. I believe that is the truth that we as Christians need to believe—that is the truth that we as preachers ought to preach to-day—the gospel of the glory. We speak too much about earthly, worldly, and carnal things. We are occupied with worldly things, "minding earthly things." Possibly some here to-day may be in the condition in which I was some years ago—striving, climbing, agonizing, and praying, getting up a round of the ladder day by day, finally falling perhaps further than I had got up. I was not making very much headway. One day I opened my Bible and found that instead of being at the foot of the ladder to agonize and struggle, God had put me at the top. How true it is that God always gives us the best. Satan tries to keep us from realizing our blessed position in Christ. Since I saw that truth, that I had died and was risen again in Christ, my whole Christian life and character have been changed. I don't struggle any more. I just enjoy myself.

In the Epistle to the Philippians, iii. 20, "Our citizenship is in heaven, from whence we look for the Saviour also, the Lord Jesus Christ." If we are citizens up

yonder we are not citizens here. I don't know how it affects you to get hold of that truth. I know what it did for me. Although a politician for many years, holding six positions under the United States government, "I quit," and I have no use for politics any more until He comes, whose right it is to reign. So about our "*glorious body*," we are to get it when the Lord Jesus comes. Oh, how great is this truth, how practical it is, how real it is!

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

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

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

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

The Lord's coming is the time of reward (1 Peter v. 2-4). And I cannot help, as I go over all these things about the Lord's coming, dropping a word to the ministers who are here to-night. I believe your calling and mine, my brother, is to "feed the flock of God." I don't know how it is in your country, I have just come from my own (America), but it is lamentable and appalling, the ignorance of the children of God about the Word of God. God help us who know the Word to see the awful responsibility that is upon us; and to see the other thing—the wondrous glory awaiting those who "feed the flock of God." "Feed the flock of God which is among you." Read to end of verse 4: "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I am looking for that crown, and it comes only to those who "feed the flock of God." Our Lord Himself, in the Gospel of Luke, said that there would be no reward until He came. When thou makest a feast do not call the rich and those who can pay you back; but call the poor, the maimed, the blind, for they cannot recompense thee,

but thou shalt be recompensed. When? Not when you die. You are not going, as some of the preachers say, to get a robe and harp when you die: but at the coming of the Lord: "And he that hath this hope in Him" (as we read in 1 John iii. 3), "purifieth himself even as He is pure."

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

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

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

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

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

HIS RETURN OUR ONLY HOPE.*

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

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

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

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

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

* From Vol. I., August No., 1894.

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

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

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

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

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

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

J. G. B.

Signs of the Times.

JEWISH SIGNS.

THE HERZL ANNIVERSARY.

To commemorate the second anniversary of the death of the late Dr. Herzl, a mass meeting was held at "Wonderland," White-chapel Road, recently, with Mr. Joseph Cowen in the chair.

Herr D. Wolffsohn, of Cologne, President of the Zionist Actions Committee, moved:—

"This meeting, gathered together to commemorate the death of Theodor Herzl, places on record its abiding sense of his matchless services to the Jewish people and the never-ending sorrow which it feels that, called away in the prime of life, he was not permitted to complete the great work he so nobly began."

He said: Two years ago they accompanied Dr. Herzl to his last home, and then, as they stood round his grave, they raised up their hands and swore the old oath: "If I forget thee, O Jerusalem." They had then thought of Herzl's sole wish and desire, that his bones should be interred in the land of their fathers. If those were his mortal remains, Herzl was by no means dead, for he still lived among them in spirit. They would never forget their oath, as they could not forget Herzl, for he occupied too large a share in their lives and in Jewish history. What could he tell them of Dr. Herzl? They all knew what he had achieved. He was the first Jew who had done something positive, and all now acknowledged his greatness. Many ways led to Palestine. Let them conclude the work which Herzl began, and, if they worked united, they would succeed. (Cheers.)

Mr. I. Zangwill, who was received with loud and continued cheering, in seconding the resolution, said it was one in which he could agree with Herr Wolffsohn, although in that very hall, on his return from the last congress, he criticised what had taken place there. But Herzl's was a name which both honoured, and it brought them together that evening. A great crime of the Jewish people was that they would never trust any leaders. They always quarrelled, and, thinking they knew better than their own masters, would not give a man time to work out anything. A leader's policy must always be diplomatic, and he must be allowed a free hand. Jews had so many enemies in every country that it was very difficult for a leader to go straight to his goal. Herr Wolffsohn and himself represented different ideas. Every great man left not only one school of followers, but two, and frequently three or six, because each understood only one part of the system. A great Jew had said that one man cannot serve two masters. That might be true, but one master could have two servants. Dr. Herzl had two such servants—Herr Wolffsohn and himself—both doing their best, as they understood it, to carry forward the great ideas which Herzl brought into Jewish life. (Cheers.) They agreed that an end must be made to the philanthropic treatment of the Jewish problem. It must be dealt with as a political problem, and that could only be done by a great scheme of colonisation. So far they were agreed, and reckoning the two bodies together, that idea had now won over a majority among the thinking Jews of the world. Those people who said they must go on emigrating anyhow and anywhere without any political solution and without self-government were now in the minority. They had to stand up and prove their case—and a very bad case it was. When they said that the problem must be solved in Russia, were they thinking so much about the Jews of Russia as about themselves? The only liberty that the most emancipated Jews had was that they could live in some other people's country, but they could not live in their own. The Jews in every country in Western Europe had struggled for their rights, and in England had obtained them. The next thing to do was to help their less fortunate brethren to obtain equal privileges. It is usually said that the Jews were admitted to England in 1656, and only a few months ago a great dinner party was held at which Lord Rothschild was present and at which Mr. Lucien Wolf took the chair, to celebrate the 250th anniversary. But the Jews were not admitted. They numbered altogether some 11 or 12 millions, and there was hardly a quarter of a million here before the row began. Therefore, it was found that the idea of each community getting all rights for itself in every country was not a solution of the Jewish question. It only solved it for the few people who happened to be in that particular country, and in order that this solution by assimilation should be practicable, the people they lived among must be a superior or at least an equal people. Because a quarter of a million Jews obtained civil rights and assimilated in England it did not follow that the problem could be solved in the same manner in Russia, where five millions of people lived among a nation *inferior* to them. It would be a crime against civilisation if the Jewish community lowered itself to the level of the average Russian. (Cheers.) De Witte had said that the Jews could not be emancipated in Russia except little by little, because the people were not ripe for it, and even if the Duma did not give them civil rights there were still several other powers over the Duma. Everywhere the Jews were living under disabilities. What Herzl came for was not only to solve the problem of the Jews in Russia, but the problem of the Jews in the whole world. He came to raise the dignity of the Jewish people everywhere, to blow a call on the Shofar, a call to rise up and be a free people. (Cheers.)

JEWISH IMMIGRATION INTO PALESTINE.

The *Daily Mail* states that according to its Jerusalem Correspondent the influx of Jews into Palestine during the last few months has been remarkable. Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan States landed at Jaffa. They will settle in the plain of Sharon, round the towns of Ramleh and Lydda, and in Jewish colonies along the sea coast. A few days ago some Jewish financiers made a trip to the region east of Jordan, in the direction of Kerak. They saw the land, and were highly satisfied with its fertility and the nature of its soil. They are willing to colonise the district, but are rather suspicious of the neighbouring Bedouin tribes, who are averse from any permanent settlement being effected in their midst. The correspondent goes on to say that the Jews are in communication with the Government on the subject, and should the latter give them sufficient guarantee of protection against the raids of their neighbours the sale of large tracts will soon be completed.

THE REVIVAL OF PALESTINE.

"From the discordant speeches on Zionism and Itoism which still rend the air, the address of M. Ussischkin at the London Zionist League stands out with peculiar and pleasureable interest. The last Zionist Congress, largely under M. Ussischkin's leadership, swept the

East African proposal aside, and tied down Zionism definitely and finally to Palestine. At the same time it pledged the movement to a policy of gradual penetration into the country. From a statement issued by one of the Zionist organisations, it appears that, in the opinion of the Actions Committee, the bar placed by the Sultan upon Jewish immigration into Palestine has practically been removed. This has opened the door to the policy of penetration, and we are now enabled to see, from M. Ussischkin's speeches, how that opportunity is being used. In the first place, we note that land is being bought in the country, and the nucleus of a new colony being built up, while the Jewish Colonial Bank, with its old branch at Jaffa and the new branch about to be established at Beyrout, is assisting industrial undertakings by means of the credit and the expert knowledge which it places at the disposal of its clients. Concurrently with these facts a great immigration of Jews—an immigration to be counted by the thousand—is going on. Factories are being opened; and education—whether in Hebrew or in the higher secular branches—is being pushed forward. This activity—in refreshing contrast with the flood of words which still sweeps onwards from capital to capital—should be welcome to every Jew, whatever his political label. What one notes in particular is that the immigrants are not the old and incapable who go to Palestine to fill the cemeteries, but young men, who find work in the factories, and have the will and the power to regenerate the country. This may be Chovevi Zionism. But the name is nothing. It is the thing that counts. For our part we should be genuinely glad if the Zionists, or any other party, could do for Palestine what Great Britain is doing for Egypt. Such a work could reflect nothing but credit on the Jewish name, and we trust that the apparent acquiescence of the Sultan in the present efforts may be taken as an indication that he is awake to the value of Jewish energy and ability."—*The Jewish Chronicle*, June 8th, 1906.

Another Journal, under the heading of "Palestine Up-to-date," says:—

"The introduction of soap is doing much to civilise the people in the Holy Land. A large soap factory has been established on the site of ancient Shechem, and the people are beginning to use it on their persons instead of trying to eat it, as they did at first. Along with the introduction of soap, other reforms are going on. Bethlehem has been rebuilt, and the streets are lighted with gas. Nazareth is becoming the headquarters of big olive oil speculators. All around Shechem there is a lively demand for good soap fat, and the sleepy inhabitants of Ramoth-Gilead think of building a glue factory. Jerusalem is waking up also. It has a street-cleaning organisation, big clocks on its public buildings, and its suburbs are being built up rapidly. Even in the vale of Gehenna the price of land has gone up, and much building has been done on the Mount of Olives."

COAL FOR JERUSALEM.

One of the first results of the new railway from Joppa to Jerusalem is the opening of a trade in coal between South Wales and Palestine. The first cargo of Welsh steam coal to go out to the Holy Land was recently shipped at Swansea, and many Swansea people, whose national pride and religious feeling were stirred by the event, made excursions down to the docks to watch the loading. The consignment consisted of 2,250 tons; partly in coal and partly in briquettes. The coal is for Jewish merchants, and is for use in part for the engines of the railway; while the briquettes go on to Jerusalem for use in various mills, which are now developing under the assistance of the better transit of their goods afforded by the railway.

SIGNS OF THE APOSTASY.

"THE APOSTASY."

In 2 Thess. ii. 3 we are distinctly told that "the Day of the Lord (v. 2, R.V.) shall not come except there come THE APOSTASY first."

That was spoken of as then future; and as being a sign of the approach of that Day, leading up, first, to the revelation of the Lawless one. This Apostasy is now close upon us. Its signs abound on every hand.

In this connection, Mr. Pantou's paper, "A New Peril," on page 100, is most timely.

We give three examples, which have, among many others, recently come before us:—

ENGLAND.

"The Professor of Moral Philosophy at Glasgow University, who gave the recent annual address at the Yorkshire Independent College, Bradford, touched with evident sadness upon a painful sign of the times—the way in which to-day the truths of religion are compromised by methods that are intellectually unsound. Dr. Jones does not hesitate to assert that 'the belief of the Churches in the

power of religious faith has sunk very low,' and that we are living largely 'in a realm of twilight, ambiguity, and compromise.' The Moderator of the Free Church Assembly of Scotland, Professor Bannatyne, has recently expressed some strong views in regard to the responsibility of the pulpit for this. He said:—

'If there is a plain and palpable inconsistency between a man's teaching and the creed of the Church whose bread he eats, if he is not convicted of breach of trust in earthly things, of which all men could judge, it is hard to see why he should demand credence when he speaks of heavenly things.'—(*The Christian*, London.)

Review by *Christian Life* (a Unitarian paper), June 6, 1906, on a book written by Archdeacon Wilberforce, "Light on the Problems of Life":—

"We have likened this book to a Unitarian almanack, and as such we can confidently commend it to the use and acceptance of our readers. It will confirm them in their most cherished ideas. . . . It must be understood that we by no means assume that the good Archdeacon's theology is Unitarian. All we say is that there is nothing else to be found in the particular selection from his utterances. He speaks of the Incarnation, but exactly in the same sense in which some modern Unitarians consider themselves justified in making use of that term. 'Humanity in its organic unity is one man, in each member of whom (*sic.*) dwells potentially the same Divine nature which became actual in Jesus Christ.' 'God is the inmost substance in every man.' The truth of our Lord's resurrection is reduced to an unreal platitude. 'His cause conquered.'

'When in the Litany we pray,' says the Archdeacon, "against schism, I, personally, never consider that I am referring to those who conscientiously dissent from the Church of England"—[*he could not; he does that himself*]'—but to the separating elements in our own Communion," &c.

THE UNITED STATES.

Dr. S. W. Crothers (an American) speaking before the British and Foreign Unitarian Association at its Annual Meeting, June 6, 1906, said:—

"America stood to-day to the believers in ecclesiasticism and ecclesiastical ideas as a horrible example of the results of secularism, &c. He would say frankly that one of those results which the most ultra Conservative Churchman imagined as coming from a country where there was perfect freedom in religion had actually happened in America. In America there was no Established Church, but there were places where they wished there was an Established Church of some kind. He could point them in New England to country communities that had relapsed into Paganism, and that were standing examples of the futility of some little sectarianism. That was one of the problems with which America had to deal. There was no religious teaching, sectarian or otherwise, in the free schools, and the question was sometimes asked: Might it not be that they were educating men for a new generation intellectually without adequately educating them morally. They were making them ambitious and keen to achieve, but not giving them the guidance that they needed for true citizenship. American civilisation had evolved men from whom they turned back in affright.

"If people told them of the great evils that were being discovered in American life, they might as well believe them, for they were probably worse than they, in their innocence, could imagine."

A paper read by Rev. F. C. Southworth, President of Meadville Theological School, on the "State and Prospect of Liberal Religion in the United States," at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, Geneva, August 29, 1905:—

"Mr. Southworth reported the growth of 'liberal' religious thought in America, and the spread of Unitarian influence, and affirmed 'with entire confidence that there is no permanent prospect for any other kind of religion.' In another part of his paper (curiously enough) Mr. Southworth spoke of 'the increasing absorption (of the Americans) in material pursuits, the apparent lowering of business standards, and in the diminished interest in the ideal side of human life. He also refers to a general 'decline in Church attendance,' and in poetry, music, and art."

FRANCE.

Congress of Freethought, at Paris, September, 1905, at which 5,000 were present:—

"Professor Sergi impressed upon the Congress 'the urgency of uprooting everywhere the tyranny of dogma,' and suggested that men should 'repudiate all messengers from heaven as the Apache Indians do.' M. Lauvent Tailhale said: 'Toleration towards people who are reactionary, cowardly and favourable to follies, is quite inadmissible now, in this final struggle of Freethought against Clerical-

ism and of reason against folly. We must not spare our enemy. We must hunt him down as a danger to the public.' M. Cyvoct called for a compendium of Freethought doctrines, and a catechism to correspond with it, &c."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

R. B. (Stuttgart). We cannot tell you more than is written *re* Cain's wife. There are books which deal with such questions, and make calculations as to what may have been the number of people on the earth at that time. It must have been, as you suggest, a member of his own family. We are not told the names of all Adam's children; only those whose names are necessary for the history.

A. E. C. C. (London, N.W.) Thanks for your notes on our Ten Sermons. We will look into the points before printing another edition.

As to our having died with Christ and risen with Him, etc. This is all in God's "purpose." We were "chosen" in Christ before "the foundation of the world" (Eph. i. 4), but we died with Christ when He died in A.D. 29, but *experimentally*, now in our own experience and "in due time" (1 Tim. ii. 6).

Our work on the Apocalypse is a reprint of the papers which appeared in *Things to Come*.

W. C. O. We think 1 Cor. xii. 4-6 is individual, not denominational. The words "every man," in verse 7, seem to require this. In 1 Cor. i. and iii. it is of course the making much of men as individuals, and as heads, or leaders of parties. To what else can the "divisions" refer? The word "carnal" in 1 Cor. iii. 1-5 is used of the effort to make a unity of the body, a corporate unity, in the place of the spiritual unity of Eph. iv. 3. It was this that made the Apostle determine not to speak to them of the "Mystery" when he went to Corinth (1 Cor. ii. 1, R.V.) Those who are taken up with their own "bodies" are not in the necessary spiritual condition to hear of, or receive the truth of the "One Body."

ANON (Lancaster). In the card as to "The Scriptural order of Church Fellowship" which you send us, we note that none of the five points, or Scriptures referred to, are from the Church Epistles! They are all from the Prophets, Gospels, and Acts! This is truly significant, as showing the low estate into which the ground of "Church Fellowship" has degenerated. The Lord's words, "Ye do err, not knowing the Scriptures," are as true to day as ever.

W. T. (Croydon). With regard to the case you speak of, we may ask: What Scripture justifies us in believing that God ever "withdraws His Holy Spirit" from one who is really a new creation in Christ? Such was the case in the former Dispensation of Law, when the Spirit of God "came upon" people; but not in this Dispensation of Grace, when He is said to be "in you." As to the cases you refer to you *do* say "they have *apparently* turned to God." That is the very point. "Man looketh on the outward appearance;" upon what *appears* on the surface. But God looks within, and has respect only to what is "the work of His own hands."

All such cases we must leave; and judge ourselves rather than them. There is not much help in these cases from the words "I, if I be lifted up will draw all men unto Me," because the "all" there must mean "all" without

distinction of race or birth: and not "all" without exception.

The text which really applies is John vi. 37. "All that the Father giveth Me shall come to Me." Here is rest. Here is the answer to all your questions. All outside this is only *Religion*, and has to do only with the Flesh.

E. T. (London). The subject you enquire about—the various names by which our Lord Jesus is called in the New Testament—has never yet (so far as we are aware) received the attention it deserves. Nor have we ever had the time to go thoroughly into it ourselves. We have, however, noted the following expressions:—

1. Ἰησοῦς (*Jesus*) without the article.
2. ὁ Ἰησοῦς (*Jesus*) with the article.
3. χριστός (*Christ* or *Messiah*) without Art.
4. ὁ χριστός (*the Christ*) with the Art.
5. Ἰησοῦς χριστός (*Jesus Christ*) without articles.
6. Ἰησοῦς ὁ χριστός (*Jesus the Christ*) with one Art.
7. ὁ Ἰησοῦς χριστός (*the Jesus Christ*) with one Art.
8. ὁ Ἰησοῦς ὁ χριστός (*the Jesus the Christ*) with two Arts.
9. χριστὸς Ἰησοῦς (*Christ Jesus*) without articles.
10. ὁ χριστὸς Ἰησοῦς (*the Christ Jesus*) with one Art.
11. ὁ χριστὸς ὁ Ἰησοῦς (*the Christ the Jesus*) with one Art.

Beside these we have their various combinations with the word κύριος (*kurios*), *Lord*.

All these separate titles have their own meaning; and should be studied, not only in connection with these meanings, but with reference to their distribution between the various books of the New Testament; especially as between the Gospels, and the Church and other Epistles.

All this only shows us that in the case of God's Word we have to do with an inexhaustible book.

J. C. (Nottingham). 1. We do not think that such passages as Acts vii. 58; viii. 3; ix. 1, etc., taken with 1 Cor. xv. 9, prove that "the Church of God was then in existence," in the sense in which that term is used of the Mystery (or Secret concerning the One spiritual Body of Christ).

As we have before pointed out, the word ἐκκλησία (*ecclesia*) has several usages. It means, literally and etymologically, *called out*: and hence it is used of any *assembly* of people *called out* from among others. Of (1) *Israel*, as called out from other nations (Acts vii. 38). (2) *A Tribal council* (Gen. xlix. 6). (3) The congregation of Tabernacle and Temple *worshippers* (Ps. xxii. 25; Matt. xvi. 18). This is its sense in the Acts and the passages quoted above, as well in many others, such as 1 Cor. xv. 9; Rev. ii. and iii. (4) It was used of the congregation of a synagogue, James v. 14, compared with chap. ii. 2 (see margin). (5) It was used of a "town's meeting" of citizens (Acts xix. 32, 39, 41). (6) But in Ephesians it is used in a sense entirely new, and different from all the others. It is there used in its very highest sense by the Holy Spirit of those who are *called out* and brought in to be members of the One Body of which Christ is the Head (Eph. i. 22, 23; iv. 4, 12). We must rightly divide these different usages of the word "church" if we would avoid all confusion.

2. It is impossible for us to say exactly when this last usage commenced. The revelation is not given before Ephesians, which was the first of the three prison Epistles, all written after the close of the Acts of the Apostles.

3. "The Church of God," in the sense of God's assembly, or the assembly of those who feared and worshipped and served Him, has always been in existence, ever since "men began to call on the name of Jehovah" (Gen. iv. 26).

4. "The house of God" in 1 Tim. iii. 15 is used in the highest sense, as shown by the explanatory sentence which is added—"the Assembly of the Living God." This is the same as Eph. i. 22, 23. On the other hand, "the

house of God" in 1 Peter iv. 17 is used in a wider, or Old Testament sense (compare 1 Chron. xxii. 1; Heb. x. 21); whereas in 1 Pet. ii. 5 "the spiritual house" is limited by the special description given.

6. The standing and destiny of believers addressed in James, Peter, and Hebrews can hardly be the same as those of the One Body, though it may be very slight and differ only in degree. In a large house there is the husband and the wife, the children, the relatives, the guests, the servants. But all are the one house. All cannot occupy the same chairs, or be in the same room—"star differeth from star in glory." All are saved ones. All saved from the same lost condition. All saved for eternal glory. The difference is not in *kind*, but only in degree or *position*.

M. C. That Paul's commission was different from that of the Twelve may be seen clearly from Acts xxvi. 16-18, which reads like the Epistle to the Colossians.

You may see what stress the Apostle lays on this distinction, which marked the Gospel committed to him. Read carefully such passages as Rom. ii. 16; xvi. 25. 1 Cor. iv. 15; xv. 1. 2 Cor. xi. 4. 1 Thess. i. 5. 2 Tim. ii. 8.

W. H. (Cork). Your views on the Rev. F. B. Meyer's comments on Job iv. 18 (in *The Christian* of July 5th) are quite to the point. We have an inspired record of the words of Eliphaz, but it does not follow that the words of Eliphaz were inspired. Indeed it is twice stated (Job xlii. 7 and 8) that he had "not spoken of me the thing that is right." It is manifestly wrong, in spite of this, to comment on what Eliphaz said of God as being right, and to proceed to build up a theory of God's bearing with angels and requiring millenniums to bring His training of them to maturity.

Some writers may say anything so long as it is only the product of their own brains; but others are condemned if they endeavour seriously to discover what the Word of God really teaches.

H. D. Thanks for your cutting containing the imaginations of Sir Oliver Lodge on "Science and Religion." The address was suited to the place (the City Temple, London). This is the sort of stuff that is eagerly swallowed by the multitude and regarded as truth. But what does it all amount to? "It has been almost, though not quite, discovered." "Apparently." "Used to think." "As far as can be seen." "It might be." "Perhaps." "He wanted to put into people's heads the idea." "He did not believe." "His belief was—and he admitted this was speculation." "He believed."

Now what does all this amount to? Where is the "science"? For the Latin, *scientia* means *knowledge*. All that we really learn from Sir Oliver Lodge is what he *believes*, and *thinks*, and does *not believe*. When we know that, how are we one penny the better for it? People who will swallow this will readily believe "the lie."

S. R. H. (Cork). As to Luke xxii. 37, the buying the swords, &c., was doubtless done in order to bring about the *reckoning* foretold in Isa. liii. 12. All connected with His death was what He Himself "accomplished" (Luke ix. 31. Compare John xix. 28). It does not say that he was a transgressor, but that He was "*reckoned*" by His enemies to be one.

E. C. (London). Read Luke i. 31-35. No one can tell us more than that: and keep to Scripture terms. The prepared (Heb. x. 6) body must have been from His birth, not from His baptism. Eighteen years before His baptism He declared that He was already about the

Father's business (Luke ii. 49), and the Father's will, which He came to do.

D. M. (Glasgow). Matt. xviii. 10 speaks of angels beholding the face of the Father. What "no man can see" is one thing: what angels may be able to see is another thing. What flesh and blood cannot do is possible to spirit-beings like angels.

J. D. (Crischona), L. K. (Bayern). Your remarks on "The Lord's Day" are welcome. Early in next year we propose to insert a series of papers on this subject (Rev. i. 10). In our papers on the Apocalypse we find we touched only the fringe of the subject; but we have since met with so much misunderstanding on the subject; and we so increasingly see the importance of it, that we have gone exhaustively into all the questions connected with that subject.

The title of our Papers will be

"THE LORD'S DAY" (Rev. i. 10):

IS IT A DAY OF THE WEEK,

Or, "THE DAY OF THE LORD?"

This brings the issue down to its crucial point. And if we prove, as we believe we do, that it means grammatically, historically, and scripturally, "the Day of the Lord," then the interpretation of the Revelation is settled once for all.

We propose to commence these papers in January, 1907, if the Lord will, together with another series

"ON BAPTISM,"

by a brother in U.S.A., who has dealt with this question in an exhaustive manner, so completely embodying the whole of the Biblical types and teaching, that we have never seen anything yet to equal the masterly way in which the whole subject is dealt with.

"SELAH."

The papers on the word *Selah* will be suspended. Enough perhaps has been said to set forth the usage of the word: and the principle having been sufficiently illustrated, our readers can carry out and study the further examples for themselves.

The papers will be completed in book form, with a view to their separate publication in due course.

"LEAVEN."

There has been such a large demand for our August Number, with the Editorial on "Leaven" (one order being for 350 copies), that we have decided to issue it in a separate form towards the end of the year. Further announcements will be made later.

RHONDDA VALLEY.

Mr. G. Richards, of 6 Bethesda Terrace, Hafod, Rhondda Valley, South Wales, would be glad to hear from other readers of *Things to Come*, in the Rhondda Valley and vicinity, with a view to meeting together for the mutual study of the Word of God, and prayer.

ACKNOWLEDGMENTS.

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N.B.—About £100 is required to warrant a commencement. About £30 has been received. All donors above five shillings will receive a copy free; and to the value of their total donation if they so wish.

THINGS TO COME.

No. 148.

OCTOBER, 1906.

Vol. XII. No. 10.

Editorial.

"I HAVE GIVEN THEM THY WORD."

It is full of instruction for us to remember that these are among the *last* ministerial words of the Lord Jesus.

His *first* ministerial words related to the same Word of God—"It is written." These were the first official words of the great prophet and messenger of Jehovah.

Three times did He speak; and three times did He thus rely wholly on the written Word of God (Matt. iv. 4, 7, 10).

Three times also did he refer to the same Word in the closing words of His ministry (John xvii. 8, 14, 17).

Taking them in their inverse order we get—

- (1). "Thy Word is Truth" (v. 67).
- (2). "I have given them Thy Word" (v. 14).
- (3). "I have given unto them the words which Thou gavest Me" (v. 8).

The whole prayer is wonderful, truly solemn, and fraught with the deepest spiritual truth and teaching.

By three titles does He address the Father. We speak of this as a prayer; but it does not say that He prayed in the same sense that *we* pray. He "spake" and "said"*

1. When He speaks with reference to Himself, it is simply—"FATHER," implying the full sense of His equality with Him.

2. When He speaks with reference to His people, it is "HOLY FATHER," with the implication that in themselves they are unholy, and He alone is Holy.

3. When He speaks with reference to the world, it is "RIGHTEOUS FATHER," with the implication that the world is unrighteous, and He alone is Just and Righteous, as well as Holy.

In these last Ministerial words the same fact is stated as in His last words as the Son of Man on the Cross.

"I have finished the work which Thou gavest Me to do" (v. 4).

"It is finished" (xix. 30).

What was finished? The Father's business which He came to be about, as declared in the one solitary utterance that is recorded during all those thirty years (Luke ii. 49).

He had come to do the will of God (Ps. xl. 8; Heb. x. 7, 9). He had done it, and finished it. And, in that He finished it, He left nothing that was not finished; nothing for His people to do but to rest on His work and His word, and to enjoy the everlasting result of both.

* In v. 7 He makes request (*ἑρωτῶ*, *erōtō*).

Having yielded up His trust, He handed another over to us: "As Thou hast sent Me into the world, even so have I also sent them into the world" (John xvii. 18).

For what purpose? The answer is given in verse 4: *To glorify God on the earth*; and in verse 6: *To manifest the Father's Name*.

What a solemn trust is committed to us: and *all* is by the gift of God.

1. We are given to Christ. Seven times over in John xvii. is that great fact and truth declared (vv. 2, 6, 9, 11, 12, 24).
2. We are not of the world (v. 14, 16).
3. We are left in the world (v. 11, 15).
4. We are sent into the world (v. 18).
5. We are hated by the world (v. 14).
6. We are kept from the evil in the world (v. 15).
7. We are to witness for Christ in the world (v. 20).

And when this great trust is declared, it is all condensed in one brief sentence (v. 14)—

"I HAVE GIVEN THEM THY WORD."

Nothing more, nothing less, nothing different.

Let us give this declaration the chief place in our thoughts.

What solemn, weighty, and far-reaching words they are!

Of all that the Lord might have given there is only one: "THY WORD." Nothing higher, nothing lower, nothing different. Not a Prayer-book, not a Hymn-book, not a Manual of Devotion, or Guide to a Devout Life; but "Thy Word." Not the Bible merely *as a book*; but that Book, because it is "the Word of Truth" (v. 17), God's Word. It is this that gives such solemnity to our trust; and it is this that should fill us with the most scrupulous care, lest we infringe it in the slightest degree.

How it emphasises the great requirements on our part as Trustees or Stewards!

"It is required in Stewards that a man be found FAITHFUL" (1 Cor. iv. 2). It does not say *successful*, but "faithful." True *success* is to be measured by the degree of *faithfulness* in the discharge of our trust, as stewards.

This is the great commendation pronounced by the Lord in verse 6,

"THEY HAVE KEPT THY WORD."

Thus we have the two sides of the trust given to us:—

"I have given"—"they have kept."

This is the very same test which is applied by the Lord to His own faithfulness:

"Thou hast given"—"I have kept."

How blessed for us to be engaged and bound together in happy fellowship in such a trust as this! How great and glorious it seems when lifted out of the mire of tradition, and set upon this rock of the Divine counsels and purposes!

O that we may rise to the great and solemn responsibilities of our trust as embodied in these brief sayings:

"Thou hast given"—"I have kept."

"I have given"—"they have kept."

The word used of *our keeping* of our trust is exactly the same as that used of the Lord's *keeping* of His trust. It implies *watchful care* rather than *safe custody*.*

And it has regard to the sure *result*, rather than the *means* by which that result is secured. Both words are used in verse 12. While He was with those who were given to Him, the Lord *guarded them with watchful care*,† and kept them in such *safe custody* that not one was lost of those who had been thus given.

This is the word which applies to us as students of this Word of Truth.

O may it be said of us

"THEY HAVE KEPT THY WORD."

Not merely keeping it in such *safe custody* that none can get it; but *guarding it with such watchful care* that nothing else may take its place; and no tradition come into competition with it.

We are to guard it with such care, that nothing shall be done, no methods adopted, no new fashions followed that would, in the slightest degree, imply either that it is not *necessary*, on the one hand; or, that it is not *sufficient* on the other hand.

We are to guard it with such *watchful care* that nothing may mar its truth, or throw doubt upon its power.

We are to receive it, "not as the word of men, but as it is, in truth, the Word of God" (1 Thess. ii. 13).

Men are the mediums by which it comes to us. They are the transcribers, the transmitters, the translators: but not one of them can say, "I have given it." Not all of them together can say, "We have given it." Men can *give* nothing but their own failures and frailties and infirmities by which their stewardship is marked.

Only ONE could ever say—

"I have given them Thy Word" (v. 14).

May it be said of us—

"They have kept Thy word" (v. 6).

Only ONE could ever say—

"I have given unto them the WORDS which Thou gavest Me" (v. 8).

May it be said of us—

"They have received them, and

They have believed that Thou didst send Me" (v. 8).

These "words" (in v. 8) are not merely the words as composed of so many letters. The "Scribes" received them and counted them with scrupulous care. But these words are the words joined together in *sentences*, as containing and claiming to be the sayings of God. The Disciples recognised and received this claim, which the Rulers did not. May it be true of us

* This is *φυλάσσω* (*phulassō*); while the *watchful care* is *τηρέω* (*tēreō*). This latter word occurs four times in John xvii. 6, 11, 12 ("I kept them in Thy name"), 15. The former once, v. 12 ("I have kept (them) and not one of them is lost").

† It is the Imperfect Tense:—continued to keep.

with regard to these "words," "they have received them."

There is one other result recorded, as the consequence of this reception—

"The world hath hated them" (v. 14).

Let us not mind the hatred of the whole world if we can only have the Lord's approval, and hear Him say of us, "*They have guarded Thy Word with watchful care.*"

Let us be content with the *one thing* which the Lord has given. Let us not seek to substitute anything for it, or to add anything to it, as though it had lost any of its native truth and power.

Let us heed the admonition to Timothy in connection with this all profitable God-breathed Word: "Continue thou in the things which thou hast learned and hast been assured of, knowing of Whom thou hast learned them" (2 Tim. iii. 14).

We have learned of

THE LIVING WORD,

THE WRITTEN WORD, and

THE PREACHED WORD.

These three form God's all-sufficient provisions for the accomplishment of all His counsels and purposes here in this world.

There is no fourth provision. No musical Word; no sung Word.

Let us not, by *supplementing* these three, imply that they need a fourth, or that they have lost any of their power; or need any other help.

Let us not by *substituting* anything for them imply that they are not needed at all.

There is great danger lest, by one or other of these evils, we should fail in the solemn trust that is committed to us.

Let this great and solemn fact be ever present with us:

"I have given them Thy Word";

and let nothing weaken the power or impair the solemnity of this declaration:—

"I have given."

In that priceless gift we have all that is absolutely necessary for time and for eternity.

It is our "Shield" to defend us (Ps. xci. 4).

It is our "Sword" to protect us (Eph. vi. 17).

It is our Sustenance to nourish us (Deut. viii. 3).

It is our Support to strengthen us (Acts xx. 32).

Oh, that we may guard that Word with watchful care; that it may keep us in safe custody, and preserve us from all the traditions of men, all the snares of the enemy, and all the wiles of the devil.

Contributed Articles.

"THE POWER OF HIS RESURRECTION":

OR,

WHAT IT MEANS TO BE "RISEN WITH CHRIST."

A CAREFUL and thoughtful study of the Resurrection of the FIRST-BORN ONE out from among the

dead—by which He became the “Beginning of the New Creation (Col. i. 18)—confirms us in the settled judgment that our Lord *must* have risen on the first day of the week, agreeably with ancient Christian (not Judaised) doctrine.

The Lord came to *fulfil the Law and the Types*.

We find confirmation, from His antitypical office, that Christ arose on the first day of the week, called, in relation to, and in anticipation of, this great fact, the *eighth* day. Throughout Scripture this number is significant of Resurrection. As the first day is the beginning of a new series, so the eighth day was emphatically typical of the beginning of a new creation.

The *seventh* day intimates the completion and Sabbath rest of the natural world, as the *eighth* day images the beginning of the spiritual world—the New Heavens and the New Earth.

The typical Aaron was consecrated Priest on the eighth day, after waiting seven days (Lev. viii. 35; ix. 1). This was connected with a threat of death in the case of disobedience, because all within the number *seven* is subject to the law of DEATH.

If our Lord had arisen on the Sabbath He would have done so under the laws of the natural man, and would not have obtained LIFE (ζωή *zōē*), and exemption from DEATH.

But Resurrection on the *eighth* day brought Him under the rule of the New Creation, along with its correlative Immortality.

We may learn an instructive lesson from Lev. xxiii. 39, *et seq.* The first and the eighth days are identified. On this day the people were to keep a happy, festive, holy day (which, however, fell into abeyance for a thousand years).

The Feast speaks of a great Future Purpose for which Israel had been separated. In Heb. iv. 8, 9 reference is made to “another day”; a Sabbath Rest, beginning typically in Millennial times, but carried forward into its fulness when righteousness shall dwell in the New Heavens and the New Earth; when Eternity shall have abolished seasons, and the eighth day becomes antitypically fulfilled in the one Eternal Rest.

Again, in type, circumcision was on the eighth day, being connected with the thought of Resurrection and a New Relation, the beginning of a new *order* and era. In Col. ii. 11, 12 this type is associated with burial and resurrection. Indeed, the rite being peculiarly connected with the *eighth* day, and identified with burial and resurrection (even Christ's), prefigures the New Creation of 2 Cor. v. 16, 17, in which we are *now* to reckon ourselves, in the way of faith, and spiritually.

Moreover, in Col. ii. the Apostle earnestly exhorts the saints not to “handle, taste, or touch” (among other effete types) “Sabbath days,” which were a “shadow,” but “the substance is of Christ.”*

What aileth the Sabbath? this: that, “That which decayeth and waxeth old is ready to vanish away.”†

Again, in 2 Cor. v. 16, 17, the Apostle enunciates a

* In ver. 16 the plural σαββάτων (*sabbatōn*) has an inclusive and general signification.

great principle, Divinely revealed. In Christ risen, the old creation, its types, figures, and religionisms are all gone, vanished.

Their place is taken NOW, in the way of faith, by the New Creation, New Heavens and a New Earth, and the Holy City, and *no temple therein*.

The *Substance* being manifested, the *shadows* have disappeared, gone out of existence (Col. ii. 17).

Thus we are instructed that it is wrong any longer to be living as in the *Old Order*; that indeed it is right only to live *now* in the *New Order*.

For “if any man is *in Christ* there is a New Creation” (or he is created a new creature), that is, he obtains a new standing “in Christ” *risen*.

Now the logical sequence of such a new order of BEING is that to him who has become so “the old things (*order*) are passed away; behold, all things are become NEW, and all things (of this New Creation) are out of God,” that is, “not made with hands” (Heb. ix. 11).

* * *

Such things, however, as the types and shadows of Old Testament times do not essentially concern us who have died with Christ, together with Him have been baptized under the earth, out of which we have risen with Him into a “newness of life” (Mark x. 38, 39).

The sacred seasons of an archaic period were the *shadows* of the *millennial era* yet to come (Heb. ii. 5; vi. 5) prefigurative of that blessed time when all Israel shall be gathered into their Land of Rest under the personal rule of their Lord Messiah.

The literal explanation of those beautiful types does not, indeed cannot, apply to that “called-out” assembly which is the *Body of Christ*; a unique position.

The keeping of Sabbaths and seasons was an integral part of that “middle wall of partition” which embraced the religious system known as *Judaism*.

The Mystery of the Elect-Company, which is *His Body*, carries us right across the ruins of that system contained in ordinances.

The Resurrection places us right beyond all ordinances, without exception, that have been, or are, of this Old Creation, and beyond all human judgments, thank God.

God has given to us a new standing and condition in His Son Christ Jesus, risen from among the dead.

If we go back from this God-given standing to archaic elements, then, as the Apostle instructs us in his Epistle to the Galatians, we are “fallen away from grace.”* In his Epistle to the Colossians we are warned against subjecting ourselves to man in the matter of a feast, or new moon, or Sabbath days, “seeing that the bond of ordinances is cancelled.” For in ch. ii. 11-15 we are taught that all divine ordinances were cancelled in Christ; and in verses 20-23, that human ordinances are abolished also in Christ.

The shadows have been replaced by Christ, in whom we are complete (ver. 10). A true Priest after a new

* In Gal. v. 4 the words are ἐν νόμῳ (*en nomō*)—“by Law;” the article being omitted in the original text indicates Law in general as being intended, not the Law of Moses in particular.

and ever-living order has been instituted. This "great Priest," the Lord Messiah, has now entered the tabernacle of the temple of God, which is in Heaven. We can only truly worship and please God in the place where the Priest is (John iv. 21, 23, 24); there is only, now, one "Place of Worship," which we are told is above, for "the Jerusalem that is above is *free*, which is the Mother (Church) of all of us. In that freedom stand fast."

In that glorious mansion there are no seasons; for time, and the things of time are unknown.

What God has put asunder let not man join together.

The present-day hankering after some ritual observance, however small, be it even the keeping of a Sabbath, is a sad proof how very few, even Christians, are capable of realising that they are no longer of this earth, its times and its seasons, and its first Adam, with his carnal and earthly ordinances of religion. The axe has been laid at the root of *that tree*; the whole thing and its Sabbaths buried in the tomb of Christ, and we are risen with Him, in His Resurrection, into a newness of life.

This fundamental truth (THE ONE) of our NEW STANDING before God in a new nature has been forgotten; we have "put on Christ," and are now on that ground where all things are become NEW.

Some among us have been baptized under water—a Jewish type, significant of a new birth with relation to the Millennial Kingdom.

But I would sincerely ask whether, or not, we all understand what it is to have drunk of His cup (His death), and to have been baptized with the true Christian baptism in *His burial*, His baptism under earth? when by grace, in the way of faith, we rose up out of the earth with Him in His Resurrection.

THUS did we "put on Christ." THEN were our feet firmly planted on new ground. THEN did we enter with Him into His new creation. THEN did "the old things pass away:" and the well-instructed disciple ought to understand that from that time he is called upon "to live in SPIRIT;" *i.e.*, the New Nature, as having become a partaker of Christ's glory in the heavenly places far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; where there is no longer any temple, or sun, or moon; but seated there together with Christ we are enlightened by the glory of God, and the Lamb is the Sabbath and Eternal Rest.

Through knowing the FACT of Christ's Resurrection, but not apprehending the "POWER" of it, the true significance of that momentous fact, "The Resurrection," many persons remain under bondage to "beggarly elements."

These τὰ στοιχεῖα (*ta stoicheia*), called in the Epistle to the Colossians "the *stoicheia* of the world" (ch. ii. 8, 20), are legal observances, various rites and ceremonies, and are alike denounced in Gal. and Col.

From all such the enlightened believer has been completely freed, in and by *the resurrection of Christ*; freed from every item of the Law of Moses, and every

other ritual and ceremonial law, whether divine or human.

Such an one has not, however, become lawless, for he has become ἐννομος (*ennomos*) "ennomos to Christ" (1 Cor. ix. 21) *

That is to say he is no longer under any former laws, nor under any natural law, whether Sabbath, Mosaic, or human, but is *now* (in this resurrection era) to live under *Christ-law*.

It is scarcely necessary in writing for highly intelligent readers to say that, of course, *this Law* is *that* of the New Creation into which the Lord Messiah brought the members of His body when HE became the "πρωτότοκος (*prōtotokos*), the Firstborn from the dead." As such He became the head of His body, the Church (*the elect-assembly*) (Eph. i. 19-23).

Through His cup and baptism (His death and burial) He for ever set a gulf between the Old and the New eras. Our thoughts are never again to be in bondage to this worldly and carnal sphere. We are no longer to be local and parochial; henceforth our thoughts, our lives, are to be divine and cosmic.

We are no longer to wander away among the extinct products of bygone eras—of an Old Creation. The doing so would be as if one of the curious fossil creatures were to revive out from the rocky strata, come up into our present life, and preach to us a reversion back to the primeval times of its old life.

Our God Most High is not parochial; He does not deal with *texts* and *passages*, but He ordains great PRINCIPLES.

That which governed Eden became marred, and vanished. The Patriarchal principle of Divine rule was of another kind to that of its successor the Mosaic age: this again has been superseded by the principle of grace.

What was Old and Typical has been superseded by that which is New and Real, even Christ. Sabbaths and rituals of an extinct dispensation could never be worked into an age of Grace.

Thank God, many of us have received that seeing eye and understanding heart which enables us to know that we are passed from death unto life, from an archaic type and its laws, into the New Creation wherein all things are become NEW.

The young ruler who came to our Lord was wise. He found the Key of Knowledge, and learned that the Eternal and Sabbath Rest, which he had failed to obtain through Law and Sabbath, had been secured to him by the Lord Messiah.

The world is counted as dead before God (Rom. iii. 19); judgment has been passed upon it. Its dead cannot keep a Sabbath; and the living have outlived

* The apostle writes as from the ground of his new standing in Christ (ver. 20) "not being myself under law" (*see Revisers' Greek*); ver. 21, "not being without a law of God, but *under Christ's Law*." We are under a Law of God; we are under obedience to Christ's Law, or commandments; (comp. Matt. xxii. 37-40; Rom. xiii. 10; Gal. vi. 2). Gentiles were never under any law; and certainly are not to be brought under any now. Christians are "freed from Law."

it (in Christ Risen), therefore it has been removed in order that a better order and type might be introduced.

Again, if our Lord had arisen from among the dead on the seventh day, this would have been actually a resurrection as to *fact*, through reversion to type, back again into the old natural creation, which would have meant a return under the old law and rule of a decayed and vanished environment, from the bondage of which He both suffered, and died, and rose again to deliver us (Rom. vi. 4. 2 Cor. v. 16, 17. Ephes. i. 3, 20; ii. 6, 21; iv. 22-24. Col. i. 12-14; iii. 1-4; 9-11; Heb. viii. 13; Rev. xxi. 5, *et alia*).

Finally: If the Lord had obtained Immortality for us (as indeed HE did), then a resurrection on the seventh day (old creation time) would have been, and would have meant, a resurrection in which the New Resurrection Life had become evolved out of the Old Creation.

This would have been along the lines of, and on the principle of, an organic evolution of the New Creation out of the present old and very evil world!

Thus Darwinism and anti-Biblical Evolutionist doctrine would have been endorsed, and *rationalism*, also the *new humanism*, in their many forms, encouraged. But, no; Holy Scripture teaches, as regards the heaven and the earth that are yet future, a New Creation (coming after a former catastrophe), carried out by Divine fiat on the farther side of the Resurrection unto Life, in conformity to a new type, containing its own new and specific quality of life, and consequently including nothing—not anything—that has existed in a former age. No, not even a toe of the Old Creation shall be found treading upon the heel of one who is in Christ Jesus a New Creation.

If anyone should ask for a "connecting-link," let him lay *this* true saying to heart, viz.: "Behold, I make all things NEW" (Rev. xxi. 5).

To-day we are called upon to live in the present enjoyment of this wondrous heritage; therefore, logically, Sabbaths, special places of worship, ordinances, priests, altars, festivals, everything indeed that has been, or is now, related to the old and natural creation has been, and is abolished; the old creation has been, and remains, *buried in the tomb of the Lord Jesus Christ*.

It is *now* resurrection into the NEW ORDER, wherein we are seated together with Him in Heaven (Rom. vi. 4-6. Ephes. i. 3, 20; ii. 6. Col. ii. 9-15. Heb. ix. 4).

In that eternal state there are "no meats nor drinks, nor holy-days, nor new moons, nor Sabbath-days, nor ordinances, as in Col. ii. 20; because in the Heavenly and Spiritual universe there is to be NO TIME; also because all ordinances, whether human or divine, have become superfluous owing to the Divine purpose concerning us that "*in Him ye are complete*:" of this prize let no man rob us (Col. ii. 18). But keeping fast hold upon the Head in Heaven, and *living there*, we are not to be, yea more, we cannot be, associated with the tabernacles of an old and effete creation. For our

Priest and our Tabernacle are in Heaven, amid the glories of the New Jerusalem (Gal. iv. 26, 28; v. 1).

A profound change has taken place in the environment of one who has "risen with Christ." The believer has already (in the way of faith) been removed from his old social and religious environment and standing into his new standing, condition, and character, which is IN CHRIST (John xvii. 3. Acts iv. 12. 2 Cor. v. 17. Gal. ii. 20. Eph. i. 10, 20, 23; ii. 6. Col. iii. 10. 1 John v. 11, 12, 20).

In the natural world, *life*, to be perfect, must ever be in complete correspondence with its environment. It is just so likewise in the spiritual sphere.

Christ's own principle and *teaching* was "Abide in ME."

If this very vital and settled law holds true of our present world, and is in conformity with the instincts and experiences of all natural kingdoms, how much more important must the enunciation of such a principle be in the spiritual environment wherewith our LIFE is to be in correspondence during Eternity. The Perfection of LIFE in the New Creature (2 Cor. vii. 1. Heb. vi. 1. Col. ii. 10; iv. 12; and compare Ephes. v. 8, 9, R.V.) will express its specific nature and character by practice and conduct. This conduct is that same spoken of in Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11.

It is this specific conduct, denominated "fruit of the Spirit," that differentiates its possessor from all other organisms and creatures of the natural world; it manifests a new relationship, one whose correspondences are Divine and Spiritual; a passage from the Kingdom of Death into that of Life, through the Eternal Energy of the Christ-life.

Now, if fruit is to be of excellent quality, the conditions under which it may be produced must necessarily be of special character and correspondence also.

But how is this "*fruit*" produced?

What constitutes the necessary conditions?

Well, we cannot expect that the relationship of the old natural surroundings will bring forth fruit, *i.e.*, conduct, meet for the subjects of that City and Creation which "has the approbation of God."

We, therefore, look for other conditions of special character, whereby and wherein we may achieve that sincere and practical righteousness ("*sanctification*") which is not a mere religious doctrine, but is the *exact* and inevitable *result* of being intimately associated with Christ, even with HIM who is our LIFE.

Thus, at once, we perceive how appropriate in Scripture are the numerous exhortations to SEPARATION.

It is only through this *separation* (as defined in the Scripture, and seen in the types) that we receive capacity to become holy and endued with that personal rightness of thought, word, and deed which is so distinctive a quality of Eternal Life (Col. ii. 6. 1 Pet. ii. 21).

1 Pet. i. 15, 16, may serve as the type of all such exhortations addressed to all the members of the one body.

The word ἅγιος (*hagios*), holy, is, by Parkhurst, derived from α, negative, and γῆ (*ge*) the earth, *i.e.*, *not of the earth, separated from it.* This object is not to be held as a doctrine merely, or a platitude, but as embodying the entire will of God concerning the practical walk of His people in Christ Jesus (Rom. vi. 19, 22. 1 Thess. iv. 1-12; and compare under "*Holiness.*")

The same Principle holds good with regard to ἁγιασμός (*hagiasmos*), *holiness*; also as regards ἁγιωσύνη (*hagiōsunē*), *holiness.*

"Ἄγιος and its derivatives signify a separation from the common world around us, with new and heavenly walk and conversation.

"Even so now present your members as servants to righteousness unto *sanctification.*"

That is, they had formerly practised iniquity; *now*, in order to practise righteousness, the New Christ Life must be lived in "*sanctification,*" *i.e.*, in the standing and condition of separation (Rom. vi. 19, 22. 2 Cor. vii. 1. Heb. xii. 14. 1 Thess. iv. 7).

"Everyone that hath this hope set on Him *purifieth* himself, *even as He is pure*;"

Which purity again signifies SEPARATION. Nor can this exhortation be regarded apart from 1 John iv. 17:

"As HE is, *even so* are WE in this very world."

Separation is the primary condition of manifesting personal holiness. If through dread of criticism, or ridicule, or loss of social status; if our faith and loyalty become demoralised through the fear of man, and of what he may do to our detriment, and we shirk our duty, and are insincere to our Lord and Head, forsaking His fellowship that we may continue to share the companionship of mere religionists, of worldly persons and things; if we refuse to partake of the "*reproach of Christ,*" and "*the offence of the Cross,*" then do we, indeed, "*fall from grace: i.e., from our standing in grace, from the 'New Creation Ground' in which grace has set us.*"

As fruit is the organic expression and outcoming of the inner life of a tree, just so is our new walk the expression and outcoming of our separation (Rom. vi. 16; xvi. 26, with Gal. iv. 19; v. 16-25. 2 Cor. x. 5. 1 Pet. i. 2). It is the triumph of faith.

The Apostle Peter, in this last Scripture, proclaims sanctification, complete separation from the surrounding evil world in all things. Not a separation to be accomplished by effort; but *by recognising our new standing in Christ.*

For the Apostle exhorts to a spiritual sanctification (a practical walk of holiness), even to such a separation as our Lord Himself effected when He through His death, and *in the state of death*, became wholly separated from the Old Creation—its religion, its politics, yea, and its ethics, and life in general.

The Apostle had in his mind Ex. xii.

In obedience the blood was sprinkled upon Israel, by which the people became separated (through the death which the blood represented) from Egypt and its gods; and in this wise became a sanctified people.

We are *not* to separate the practical walk of life from the doctrinal instruction.

Thus, if our fruit, or conduct, is to be the expression of an organic union with Christ our Head, we must live in the daily occupation with the "*things above.*"

Only thus can we be found in perfect correspondence with Him who is not only "*our Life,*" but the Life of our new state and condition (environment).

Again we ask, how is this to be acquired, consciously and in our experience?

We know of "*Holiness*" meetings; Conventions; and of Conferences for the "*Deepening of Spiritual Life;*" also of numerous Manuals published for the benefit of spiritual cripples and invalids.

Physicians, indeed, are they, and of little value; wearisome comforters are they all.

If we wish for "*peace like a river,*" ever flowing, deep and permanent, not periodically dried up like some eastern wady, we *must live in the habitual acknowledgment of Christ as the Head of the body*; the Head of the New Creation, who has all blessing treasured up in Himself for every member of His Body. This is what is meant by "*holding the Head*" (Col. ii. 19).

What crippled and wearied believers require is that they should ever walk as "*holding the Head;*" ever holding fast the glorious God-given truth, that sanctification and holiness, along with a more perfect spiritual life here, are not in any measure dependent upon books and meetings, but is *only and wholly* consequent upon an ever *abiding with Christ* in the "*heavenly places,*" where they are solemnly declared to be *now* seated together with Him.

Obediently believing this Word of Truth and Divine assurance they would soon cast aside their religious crutches, on which they have for so long a time limped and hesitated; and, being held fast by the Truth through the energy of Christ's Spirit, would henceforward walk with gladness of heart in those celestial mansions where He now is, holding an unbroken relationship and fellowship with Him, and with all Saints.

The completeness of the believer's life *HERE*, with all its related consciousness and volition, is just in proportion to the completeness of his correspondence with Christ in his heavenly sphere day by day.

But this permanent, free, and independent *peace* cannot be obtained unless the believer fully realises what it means to have died in Christ, and to be risen with Him; holding the Head, and holding fast the truth that our correspondences with this Old Nature and world have been for ever cut off in, and along with, the death and burial of Christ Jesus.

Do we believe this? Then let us live it; live as such a state and privilege demands.

Our blessed Redeemer ere he died spake of His disciples as "*not of the world, as I am not out of the world;*" "*sanctify them in THE TRUTH; Thy Word is TRUTH.*"

The meaning is that as He, the Second Man, was "*out from Heaven,*" so also His elect are also "*out from*

God," out from above, *i.e.*, Heaven. Therefore, as a consequence, conduct must correspond with conditions. Thus the prayer of consecration follows, "Separate, or consecrate them." How?

The verb *ἀγιαζῶ* (*hagiazō*) means *to set apart to a sacred purpose*. Thus the disciples, and we to-day, having come out from the world, must now be in practical separation from it, and from all that is included in the term "Society."

The reply then to the question, How? is, *by separation* which is wrought by this truth. The truth has a separating influence, and will detach effectually, if indeed the truth holds us. It will not be done merely by our holding or assenting to the truth.

If we persist in sowing seed in a foreign field (an adversary's), how can we expect to reap glorious and approved fruit in a field of quite a different kind and quality?

If we sow, and continue to sow, in a certain environment, well then, we must expect to reap out of that same environment: we cannot reasonably sow, *as regards conduct and character*, in one environment (the natural), and then reap in another (the spiritual).

We cannot bring fruit to perfection by a half-caste environment or mode of living; we cannot live at the same time in two different sorts of climate; nor can a man hold the rights of two citizenships at the same time (Phil. iii. 20; i. 27, margin. Gal. iv. 26. Heb. xii. 22. Ephes. ii. 6).

There is only ONE SEED, which is Christ.

This spiritual SEED was sown in Death, and in Resurrection brought forth "much fruit" (in its due time, or proper season),* a New LIFE of special and distinctive character.

This SEED has brought forth through His own inherent potentiality abundant life of similar identity.

If this new life, generated through the Holy Spirit, is to acquire the character of the original SEED, it MUST abide and grow within the compass of the original Resurrection life.

Thus only is it possible that in us can be fulfilled the purpose of our creation, as declared in Rom. viii. 29; xii. 1. Ephes. i. 4; ii. 9, 10. 1 Pet. i. 15.

We are exhorted to purify ourselves as He is pure (1 John. iii. 3, 4), which is to be *ceremonially clean* in Him; and separate as He was, and now is.

For we are "created unto good works." All animate beings have their proper and distinguishing habits, functions, and general conduct. So, also, the children of God, *of Light*.

These are characterised in general conduct and aims by spiritual-world-mindedness: while the ordinary members of the race are characterised by natural-world-mindedness.

So, even now, is it to be with the true *ecclesia*, the assembly of the called-out ones; its place of worship is

* *καιρός* (*kairos*), *season*, denotes *due or proper or seasonal time*; so it is distinguished from *χρόνος* (*chronos*), *time*, which denotes *length or space of time*. See Mark xi. 13. It was not the season for the new figs; the tree had been stripped of the old ones.

in the Heavens, in the True Temple, the Reality; and here on earth we are called upon to realise this, and among ourselves to worship in the place that God has told us of.

"For our seat of government (Church and State) is in heavenly places; out of which Heavenly City also we are earnestly expecting (and waiting for) a Saviour, the Lord Jesus Christ. SO stand fast in the Lord, beloved; and mind not the earthly things (not Philippi, nor Rome, nor Jerusalem, nor London, nor Canterbury, nor any other earthly place); but press on toward the goal, unto the Prize, that of the Upward Calling of the Real God in Christ Jesus. Let us, therefore, as many as be full-grown in spiritual things, be thus minded."

Torquay.

EDWD. W. FORSTER.

CHRISTIAN SCIENCE:

A REVIVAL OF GnosticISM.

By MR. D. M. PANTON.

CHRISTIAN Science is one of the sudden, monstrous growths of recent years. In 1890 Mrs. Eddy founded a church in Boston with twenty-six members; in 1906 the Boston Temple, costing £400,000, was dedicated, numbering the Earl and Countess of Dunmore among its worshippers, and enrolling a membership of fifteen thousand. The two Christian Science temples in New York are the regular resort of sightseers; and more than six hundred and fifty churches in the United States, and in centres such as London, Paris, and Berlin, enrol over one million adherents. The textbook of the sect, *Science and Health*, has passed through one hundred and fifty editions; and a distinguished American writer has said that if the enormous growth of the cult continues steadily, in another twenty-five years it will be the dominant power of the Republic, and in a generation or two a dominant power of the world.

It is obvious that no ordinary fascination must underlie what Archdeacon Sinclair has justly called "an amazing farrago of nonsense," since it can captivate such a mind as Sir Douglas Galton, F.R.S., and spread with such miraculous rapidity. The fascination is obviously due to a powerful inspiration behind it, an inspiration which Mrs. Eddy claims to be Divine. "I should blush," she says, "to write of *Science and Health* as I have, were it of human origin, and I, apart from God, its author." But Mrs. Eddy was once a Spiritualistic Medium, gaining a precarious living by public seances in Boston, until she abandoned—it is said for a present income of £200,000 a year—Spiritualism for Christian Science.*

Her inspiration is not Divine: the authoress, like Madame Blavatsky, is one of the mighty Sorceresses of the modern world. For, amid much that is chaotic and unintelligible, three fundamentals, confessed as such by all Christian Scientists, reveal its deep blood-relationship with Gnostic inspiration;—the unreality of matter, the unreality of disease, and the unreality of sin. It is a disintegration of Christian truth by the

* Mr. Peabody's *Exposure of Eddyism*, p. 4.

demonic philosophies of the hoary East: it is a recrudescence of the most dreaded foe of the Christian faith, Gnosticism.

1. Christian Science denies the reality of matter, and thus reduces the world to an illusion. "Nothing we can say or believe regarding matter is true, except that matter is unreal* . . . Knowledge gained from matter, and through the material senses, is only an illusion † . . . Nothing is matter." ‡ This is one of the oldest of the Gnostic deceptions. It is at once overthrown by the Scriptures. Matter is no illusion, no mirage created by the senses; *for God made the world before He made the senses which perceive it.* Man appeared only after the world had been made, and been seen, by God, as a concrete reality: "and God saw that it was good. And God said, Let us make man" (Gen. i. 25). Moreover, matter will, one day, become as imperishable as our senses that perceive it. "And He that sitteth on the throne said, Behold, I make all things new . . . And I saw a new heaven and a new earth" (Rev. xxi. 5, 1): an earth as everlasting as redeemed sight and touch; when every atom and molecule—outside Hell—will throb and whirl and glow with the glory of God. "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. viii. 21). Christ never died for an illusory world.

2. Christian Science denies the reality of disease. "Every sort of sickness is a degree of insanity; that is, sickness is always hallucination § . . . Sickness is an illusion, to be annihilated by mind || . . . What is termed disease does not exist." ¶ The fatal objection is that Christian Science "mind" has never annihilated death: it has never emptied a coffin: it has never flung back the gates of Hades. Death is only the full fruition of disease: disease is only a first symptom of death. "What appears to the senses to be death is but a mortal illusion; for to man, and the spiritual universe, there is no death-process."** *Then why not cure it?* The truth lies far deeper. "Sin entered into the world, and death through sin" (Rom. v. 12); and so death can be cured only by the cure of sin. A corpse is not an hallucination, but a sinner executed: and the reality of the execution is a supreme proof of the deadliness of the sin (Gen. ii. 17; Jas. i. 15). Therefore Christ reaches down past the disease of the body to the disease of the soul, and ultimately heals the casket by first purifying the jewel. "The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 56).

3. Christian Science denies the reality of sin. "There is no sin. To put down the claim of sin you must . . . point out its illusion, and prove its un-

* *Science and Health*, p. 173, 110th ed.

† *Ibid.*, p. 174.

‡ *Ibid.*, p. 7.

§ *Ibid.*, p. 406.

|| *Ibid.*, 489.

¶ *Ibid.*, p. 81.

** *Ibid.*, p. 185.

reality* . . . Sin exists only so long as the material illusion remains. It is the sense of sin, and not the sinful soul, which must be lost. † . . . To get rid of sin, through science, is to divest sin of any supposed mind or reality. ‡ Closely akin was the Gnostic doctrine that lust to the Illuminate was not lust: that matter being unreal, sin in action is equally illusory: that men best mortify sense by indulging in every carnality. § Such receive the awful condemnation of the Holy Ghost: "Uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bondservants of corruption" (2 Peter ii. 18). "The whole truth [about Christian Science]," says Mr. Peabody, "cannot be publicly told. It is not suitable for public discussion. It cannot be repeated in polite society." || Sin will always be committed with impunity where its very existence, and much more its guilt, are denied, until, as among the Ophite Gnostics, evil becomes deified and worshipped under the form of the Serpent;—"having eyes full of adultery, and that cannot cease from sin; . . . for whom the blackness of darkness hath been reserved" (2 Peter ii. 14).

Thus in root principles Christian Science is Gnosticism. It also bears several curious and remarkable features which are identical with this ancient Satanic deceit. (1) It separates sharply between Jesus and the Christ. "Jesus was born of Mary, Christ was born of God. . . . This dual personality continued until the Master's ascension; when the human, the corporeal conception, of Jesus, disappeared; while His invisible Self, or Christ, continued to exist." ¶ This is undiluted Gnosticism: and is that against which the Holy Spirit levelled the profound words, "This is He that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" (1 John v. 6). Before His baptism, during His crucifixion, and after His ascension, JESUS WAS THE CHRIST. Cerinthus, the Gnostic, said: "After His baptism the Christ descended into Jesus: at the end of His suffering, the Christ flew up from Him;" and against Cerinthus John probably wrote. Stephen "saw the glory of God, AND JESUS standing on the right hand of God" (Acts vii. 55). (2) Tentative approaches are made to the prohibition of marriage. "Until it is learned that generation rests on no sexual basis let marriage continue. . . . The time cometh when man . . . shall be as the angels;"** not, however, in resurrection; for all resurrection, even our Lord's, is totally denied. "His disciples believed Jesus dead while He was hidden in the sepulchre,

* *Science and Health*, pp. 444.

† *Ibid.*, p. 207.

‡ *Ibid.*, p. 234.

§ Dean Mansel's *Gnostic Heresies*, p. 135.

|| *Exposure of Eddyism*, p. 3.

¶ *Science and Health*, p. 229. So of Christ it is said: "Wearing in part a human form (that is, as it seemed to mortal view)." *Science and Health*, p. 211. So said the Docetic Gnostics. But see 1 John i. 1-3. See Mansel's *Gnostic Heresies*, pp. 74-77.

** *Ibid.*, p. 274.

whereas He was alive."* It is a first feeler towards the bold command of *fin de siècle* Gnosticism (1 Tim. iv. 1-3). (3) An antagonising cleavage is made between Elohim and Jehovah. "Idolatory is found among the Israelites also. They called the Supreme Being by the national name of Jehovah. In that name of Jehovah the true idea of God seems almost lost. He becomes 'a man of war,' a tribal god."† Jehovah thus becomes closely akin to the Demiurge of the Gnostics; a blind Creator of the world, whom to worship is idolatory. (4) All work of atonement is rejected and overthrown. "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing in His veins."‡ Nor need it have been efficacious. "The great truth that man was, is, and ever shall be perfect is incontrovertible."|| An atonement—it has been said—which is not an atonement, based on sufferings which were not sufferings, wrought in a Body which was not a body, as an expiation for sin which was not sin,—this is a Christian Science which is neither Christianity nor Science. But its deadly peril lies in its fascinating revival of Gnosticism. Its antagonisms, its antitheses, are those of perhaps the subtlest foe that ever devastated the Church of God from within (2 Pet. ii. 1. 1 John ii. 18, 19). "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge [ANTITHESES OF THE GNOSIS] which is falsely so called; which some professing have erred concerning the faith. Grace be with you" (1 Tim. vi. 20).

Extracts from Vol. I.

THE "LOST" TEN TRIBES.¶

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

In B.C. 734 Tiglath-Pileser led into captivity the people of Gilead and of Galilee, and the districts of Issachar, Zebulon, Asher, Naphtali, Northern Dan, Eastern Manasseh and Gad were incorporated into the Assyrian monarchy. The last king of Israel accordingly ruled over nothing but what was afterwards called Samaria: *i.e.*, the territory of Ephraim, West Manasseh, and the remnants of Benjamin. (Benjamin had not been joined

* *Ibid.*, p. 349.

† *Science and Health*, pp. 517, 34.

‡ *Ibid.*, p. 330.

|| *Ibid.*, p. 96. So the Gnostics regarded Christ as a Redeemer, not from man's sin, for man is not chargeable with sin, but from the blunders of a Creator through whom evil had been introduced into the world. *Gnostic Heresies*, p. 18.

¶ Vol. I, July, 1894.

to Judah, as is generally supposed; but Judah had extended her boundaries in the north at the expense of Benjamin as early as the reigns of David and Solomon. The district of Reuben had disappeared during the time of the Kings.)

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

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

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

REGENERATION NOT REFORMATION.¶

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

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

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

For a photograph of the natural man see Romans iii.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WILLIAM G. CARR.*

Signs of the Times.

JEWISH SIGNS.

"JOY IN ISRAEL."

Under the above heading, there was an interesting Leading Article in the *Montreal Daily Witness* of July 7th, 1906, on the then recent meeting of Zionist Conference at Toronto.

Coming as it does on the renewed sorrows of Israel in Russia, it is a relief to hear of any sign of joy.

The article says:—

" . . . A change of policy by the Sultan of Turkey, which will have an important influence on the European situation, was announced at the Zionist conference in Toronto this week by Mr. Clarence I. de Sola, president of the Federation of Zionist societies of Canada. All restrictions on the settlement of Jews in Palestine have been removed, and they are now welcome to enter the country, purchase land, form settlements, and pursue their industries under the protection of the Sultan's government. It is impossible to over-estimate the effect of this change in the attitude of the Sultan towards the Jewish people. . . . Now the barriers have been removed, they are free to enter in and possess the land, and to many it will appear as the first step in the fulfilment of prophecy.

" Apart from mystical associations, the action of the Sultan is a stroke of obvious wisdom, placing Russia, an alleged Christian and civilized nation, in a position of inferiority to Turkey in its treatment of a people by no means lacking in influence over the affairs of nations. Even under the restrictions heretofore existing, many wealthy individual Jews and Jewish colonizing societies established colonies in Palestine. Though these have not been uniformly successful, they have proved that the country can be redeemed from its age-long desolation, and that the colonists are an industrious, law-abiding people. These facts and the oft-repeated assertion of Russian government officials that the Jews are too intelligent, thrifty, and every way capable for the Russians to compete with them, probably had due weight with the Sultan in deciding on giving them leave to settle in Palestine. No doubt having squeezed everything that could be squeezed out of his existing subjects, he sees in the thrifty population that may possibly crowd into Palestine a fruitful field for the taxgatherers of the future. His realm is, however, in too precarious a condition to make it much worth his while or that of his proposed new subjects to consider what may happen a generation hence. In the meantime the astute monarch of Turkey is no doubt seeking the goodwill of a powerful ally. If a great migration should take place to the hills of Judah, to the slope of Sharon and to the valley Esdraelon, there will be an opportunity to test the fitness of the Jewish race for a self-contained nationhood.

" Those who place their hopes in the future nationhood of that people, with their capital at the Holy City, are full of high hope. 'We will not say,' exclaimed Mr. de Sola, 'as we and our fathers have said in the past—next year we will meet in Jerusalem—but now, this year, we will meet there and begin the work of restoration.'"

* From *Spiritual Outlines*, F. H. Revell, New York.

SIGNS OF THE APOSTASY.

"ARE WE BECOMING LESS RELIGIOUS?"

Under this heading a correspondence has been going on in the *London Daily Express*.

It was started by a letter from Mr. Henry F. Whitaker, who, having returned to London after ten years' residence in the colonies, has observed a deplorable change in the religious habits of the people. Churches are no longer filled as they used to be. Sunday has become converted from a day of rest to one of strenuous pleasure.

But all the correspondents flounder about round the question, because they do not define their terms, and come to an agreement as to what being "religious" means.

Most of the correspondents take *religion* as being the same thing as pure Christianity or vital Godliness; and then it is easy to show that this is becoming less.

But with those who, like Sir Robert Anderson, see the vital distinction between *Religion* and *Christianity*, it is as easy to show that, while the latter is indeed becoming deplorably "less," this is quite compatible with the increase of the former.

In November, 1903, p. 57 (Vol. X.), we devoted a page to the difference between these two, and gave a large amount of evidence to show that the word *θησκαία*, (*thrēskeia*) *religion*, means all that is *outward* in worship. It includes all that the "flesh" can do in the way of outward acts of public worship. Judged by this standard, what we learn from James i. 26, 27, is that the showing of mercy and compassion to the poor is better than all such outward religious observances.

It does not say that this is better than true Godliness; but, that it is better than mere outward religious rites and ceremonies.

We cannot repeat here all the interesting evidences we there gathered together, but we can add one very important fact from *The Institutes of Justinian*.*

In Sandar's Edition (p. 93) we read:—

"The distinction between *res sacræ* [things sacred] and *res religiosæ* [things religious] in the older Pagan law, was that the former were things dedicated to the *celestial* gods, the latter were things abandoned to the *infernal*: *relictæ diis manibus* (Gaius ii. 4)."

From this it is quite clear that the word "religion" has come by usage to mean something very different from what it did.

To-day it is used (like the word "leaven") in a good sense; whereas it has reference only to what is bad, or superstitious.

If we are becoming "less religious" in the true sense of the word, so much the better.

The word in itself, now, conveys no meaning. To say that a person is "very religious" tells us nothing. We do not know whether he be a Buddhist or a Romanist, or a religious heathen.

Bearing this in mind, we are quite prepared to find the following masquerading as up-to-date religion.

It is an extraordinary circular issued by the Thornhill "United Methodist Free Church," Sunderland. We copy it from their monthly publication, *The Thornhill Chimes*:—

"TRACTS FOR MEN,
Being Echoes of Thornhill Chimes.
JESUS AND COMPANY, LTD.
PERIODICAL STATEMENT.

Objects.—This Company was formed two thousand years ago for the purpose of reclaiming the fallen; giving sight to the blind;

* *i.e.*, the body of Roman Law compiled at the command of the Emperor Justinian (A.D. 527-565). A body of Civil Law, in fifty books.

clothing the naked; restoring the lost and strayed; comforting the sorrowing; and casting sin out of the world.

Prospectus.—The Company has at its disposal a large and varied plant; it is under the immediate control of Jesus, the originator of the Company, whose entire capital (His life) is invested in the concern.

Dividend.—The Company offers a safe and sound investment to intending Shareholders. The dividend is on the partition principle, and is both immediate and deferred. The immediate dividend consists of concurrent rewards; earthly peace and earthly happiness. The deferred dividend consists of Heavenly Mansions, Crowns of Glory, and Garments washed white in the blood of the Lamb.

The Company not only insures its members against all risks, but lays up for them an 'eternal weight of glory.' The offices are open night and day, and investments received right up to the point of death. The circular proceeds:

Chairman.—The Almighty Himself.

Manager.—The Lord Jesus.

Secretary.—The Holy Spirit and Comforter.

Head Offices.—Beulah Land.

Branch Offices.—Thornhill Church.

Men's Cheerful Meeting, and 'Wherever two or three are gathered together.'

Incidental.—The Company's Crest is a Cross, surmounted by a Crown, and its motto 'Whosoever Will May Come.'

Precautionary.—Should any difficulty be felt by any intending investors, the Holy Spirit will wait upon him or her in their own homes, and their names immediately written down in 'The Lamb's Book of Life.'—T.G.

Issued by the Thornhill Men's Cheerful Meeting.

Leader.—Mr. Geo. Taylor, Pastor.—Rev. J. Ninnis.

Every Sunday, 2-30 to 3-30."

If this be religion, then all we can say is that instead of "becoming less religious," the world is rapidly becoming more and more so. Witness also the following:—

NEW USE FOR MISSION HALLS AND CHURCHES.

The Paris correspondent of *The Morning Post* (London), on June 24th, reports the return of Madame Sarah Bernhardt from her great theatrical tour in the United States. Among her experiences during seven months she says she "gave 226 performances in Theatres, Mission Halls, Tents, and even Churches."

So things are finding their level.

"PANCAKE SOCIAL."

We have a handbill before us which advertises the above in connection with the "first Congregational Church of Wheaton, Illinois." We are informed that "the buckwheat for the pancakes and the coffee were supplied free by a local dealer, in order to advertise the two brands he was selling."

PRAYER MEETING HELD AT BASEBALL GAME.

New Brunswick, Aug. 7.—The first of the prayer meetings held at the close of a baseball game conducted by the Y. M. C. A. was held at the Dayton Presbyterian Church Saturday afternoon. This is in line with the novel plan of the Y. M. C. A. to stimulate an interest in religious work. The team played the Dayton team, and after the game the visiting players, with Secretary Buckelew, conducted the prayer meeting. Many of the spectators at the game attended the meeting, and the service proved most successful.

FROM PULPIT TO PRIZE-RING.

NEW YORK, Sunday.

Robert Allen, a negro evangelist, age 52, formerly a professional pugilist, returned to the prize-ring on Saturday night, and at the Athletic Club, New York, fought a three-round draw with a black named Griffo. Just before time was called Allen knelt in the ring praying for the conversion of all the bad characters present, and also for his opponent, at the same time expressing his earnest hope that the latter would be vanquished.

When the fight started Allen showed no mercy, using his choicest "hooks," "jabs," and "wallops," several times striking suspiciously near the belt. The old pugilist's prayer for victory was nearly answered, but the referee, on points, called the bout a draw. On leaving the club Allen declared, amid some merriment, that "evangelist or no evangelist, we must have a little ready-money."

(Daily Telegraph (London), 8th Jan., 1906.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

R. C. (Bermondsey). We have before us your letter of April 16th, and would reply to its points here, as other of our readers may be interested in them.

1. With regard to the jail scene at Philippi, the jailor could have been sitting (as you suggest) "reading in the guardroom by the aid of a lamp hung from the roof." But it does not say so. If we grant it, surely it is asking a great deal of us to suppose that Paul could see into the guardroom from the darkness of "the inner prison." And if the jailor had already a lamp by him, it is hard to understand why he should "call for a light." It is more reasonable to suppose that the earthquake would have put out all the lights!

We are very grateful for your help in disseminating our various pamphlets, but when you complain of the price being so high, and ask whether we wish to "leave behind £240,000, it may be well to explain to you and others that at the present moment our accounts show us to be exactly £387 14s. 6d. out of pocket by printing and publishing our various works. And this notwithstanding several liberal gifts which we have received from time to time. At the date of writing this we owe the printer more than £143 19s., after having paid him a few days since the sum of £53 8s. 8d.

This is why we dare not proceed with our "New Work." For we are confident that it is not the Lord's will that we should increase the heavy yoke already round our neck to please others, who complain of the very moderate price charged.

If it is not the Lord's will for our new work to be printed we shall willingly return what we have received to those who have so kindly sent us donations. We have never yet condescended to beg, and do not intend to begin now. So we leave the matter entirely with the Lord.

As to your concluding question, Why do we leave Paul "when he tells us what happens when we fall asleep?" we must reply that we do not leave him, but stick closely to him. You say that, when we die, then, "in the twinkling of an eye, we will be clothed upon by our new and glorious body." St. Paul tells us exactly the opposite of this (1 Cor. xv. 52): he declares that this change takes place when "the dead shall be raised incorruptible." If you say it takes place at death, then it is you who leave Paul, by flatly denying the Resurrection altogether; and find your fitting place with "Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some," and whose "word will eat as doth a canker" (2 Tim. ii. 16-18).

J. W. (Manitoba). You must realise the fact that the word "kingdom" does not mean something tangible or material. In the New Testament it denotes *sovereignty*, or *dominion*, as manifested in the rule of a king. Even our English word, "king-dom," carries this sense, as testified by its latter syllable "dom," which is only the abbreviation, or short form of the verb "*dom-inion*."

There are countries which once had a king, and were kingdoms, but are now Republics, though the countries are the same: with the same cities, rivers, mountains, railways, roads, and people. The only

difference is the presence or absence of a king and his rule.

So that your question, "Has the Kingdom of God no present existence?" must be answered both "yes" and "no."

Yes! for wherever God is, He both rules and overrules. No! for His King (Ps. ii. 6, "my King") whom He sent to have "dominion over the works of His hands" (Ps. viii. 6) was rejected, and crucified. Had they "received Him" that would have been the "Sovereignty (or dominion) of (or from) heaven" on earth, which was and is the subject of Old Testament prophecy. Hence this Kingdom is now in abeyance: "We see not yet all things put under Him" (Heb. ii. 8, 9). But we see the King in Heaven seated and expecting the fulfilment of the prophecies and of the prayer "Thy Kingdom come."

Keeping in mind the meaning of the word kingdom, as denoting *sovereignty*, Col. i. 13 has a very precious reality for all the members of the spiritual Body of Christ, for we are translated into the "*sovereignty* of His BELOVED Son" (Gr., "the son of His love"). He whom Israel rejected is all our salvation and all our desire.

DIVINE SOVEREIGNTY

has different names, according to, and appropriate to, the *sphere* in which it is manifested.

As being from Heaven on Earth, Dispensational and Territorial, it is called "the Sovereignty, or Kingdom of Heaven."

As being Divine in its character, and moral in its manifestations, and universal in its sphere, it is called "the sovereignty of God."

As it will be enjoyed by the future *heavenly* "children of the Kingdom" on earth, it is called "the sovereignty of the Father" (Matt. xiii. 43). And as it will be manifested over the *earthly* people, it is called "the sovereignty of the Son of Man" (which will cease according to 1 Cor. xv. 24). Both these are united in the title, "the sovereignty of our Lord and of His Christ" (Rev. xi. 15).

As enjoyed now by the Church of God it is called the "sovereignty of His beloved Son" (Col. i. 13), and the sovereignty of our Lord and Saviour Jesus Christ" (2 Pet. i. 11).

The former of these two has reference to *position*, and our present relation to that sovereignty in grace. The latter has reference to the *display* of that sovereignty in its future glory.

As to your questions about the word "church," you will find them answered in our September number, page 107, under reply to J. C.

J. S. E. (N.B.) The question and answer you send from *The British Weekly* are both so wholly hypothetical that they belong more to the causistry of the middle ages than to the sober enquiries as to the teaching of the Word. A. M. asks: "If we are eternally lost it cannot be because of our sins (for Jesus paid the debt for these)." You see the contradictory suggestion. If the Lord Jesus "paid our debt" then we cannot be "eternally lost." So that the question starts with a false hypothesis.

The answer of R. J. Campbell to this question is even worse, for he says: "If by 'paying the debt' he means enduring the penalty of sin, then *Jesus never did any such thing.*"

Both Question and Answer begin with an "If," and it will do our readers no good to be fed on such lying hypotheses.

We are thankful to inform our readers that R. J. C. has ceased to conduct the Correspondence Columns of *The British Weekly*. This is a removal of a great blot from what is called "Religious" Journalism.

C. W. We have written nothing special on "Predestination," nor could we say anything on it that would please the natural man. Rom. viii. and ix. are the best Scriptures to expound it. But salvation by the free grace of God is the warp and the woof of Scripture.

L. D. The explanation of "the white stone," in Rev. ii. 17, seems to be that the $\psi\eta\phi\sigma$ (*psēphos*), a *pebble*, was used in *voting*. So that in Acts xxvi. 10, where Paul says of those whom he martyred, "I gave my *voice* against them," is in R.V. rendered *vote*, for it is this word *psēphos*, or pebble.

Then, the "*white stone*" implies a *black stone*, used just as a "black ball" is used for exclusion among us to-day in elections to certain societies.

Indeed this is exactly what Plutarch says (about A.D. 46) in his *Life of Alcibiades*. He makes him say that "he would not trust his mother country in a trial for his life, lest perchance by mistake she might cast the black stone instead of the white stone."

So that "the white stone" in Rev. ii. 17 would imply *acquittal* instead of *condemnation*.

We had not this evidence before us when we wrote on this passage in our "Papers on the Apocalypse." This shows how we must be ever learning.

G. R. 2 Cor. viii. 5, 6, can mean only that the word "they" refers to "the assemblies of Macedonia," and that the word "themselves" must be understood as put, by the figure *Metonymy*, for *their substance*. The whole context demands this. They had dedicated their *substance* to the Lord, and then they gave this, by God's will, to the Apostle and Timothy for distribution to the poorer Saints. Titus had before begun to collect this "gift" (not merely "grace," but gift, as in verse 4) in those Macedonian assemblies, so he was now desired by Paul to visit Corinth, and complete there also the same "gift" (as in v. 4) as in the assemblies of Macedonia.

R. T. In 1 Cor. iv. 9 the word "last" is a predicate dependent on the verb "set forth." Not that the Apostles were the last in the order of their calling; but *last* and *vilest*. This agrees with the context. (Compare Mark ix. 35.)

J. S. (N.J., U.S.A.) If the truth concerning the one (spiritual) body of Christ was kept secret from the beginning of the world, and was called "the Mystery" (or secret) because it was "hid in God," it is clear that there is no revelation of it in the Old Testament, and that it cannot be the subject of Old Testament prophecy. The same applies to what you say "are generally considered types of the church in the Old Testament." They are "generally considered" such only by those who do not know the blessed truth of the Mystery; and by those who do not rightly divide the Word of Truth, or who, indeed, do not divide it at all, but see the church everywhere, and rob both the Jew and the Gentile of what belongs to them.

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	(For New Work.)	£	s.	d.	
M. L. (Australia)	1	1	0
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(For Barbican Mission to the Jews.)

P. L.	0	5	0
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THINGS TO COME.

No. 149.

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Editorial.

THE TRANSFIGURATION.

It is not long since that one of our leading Theological Magazines* referred to the subject of the Transfiguration; and in its "Notes of Recent Exposition" opened its issue† with the words:

"There is no outstanding event in the life of our Lord so disappointing as the Transfiguration. It seems so great: we get so little out of it. It is not that we do not fathom it. We may not fathom the Temptation. But we get a great deal of meaning out of the Temptation, and we think we understand the purpose of it. Out of the Transfiguration we get very little either for science or edification. Even as to its purpose there is no assurance, though there are many theories."

The Editor then goes on to discuss "two theories." One by Dr. H. A. A. Kennedy, in *The Journal of Theological Studies* (for Jan., 1903), and the other by the Rev. R. Holmes in the same *Journal* for the following July. The former is the theory "that the Transfiguration was chiefly for the sake of the disciples. It was intended to prepare them for the Resurrection," so that they might see what a glorified body was like, and know the Lord again after He had risen from the dead.

The latter of the "two theories" is that, "by the setting of the Transfiguration, the disciples were taught to surrender their expectations of worldly success, and to enter the Kingdom by the way of the Cross." It was "given to assure them of the crown."

In Feb., 1904, the Editor of *The Expository Times* returns to the subject and repeats his opening words (quoted above), explaining that—

"The 'we' was neither editorial, nor universal. It covered an ordinary experience only. To most ordinary men the Transfiguration seemed to promise much and yield little."

He goes on to consider a third "theory," contained in a volume of sermons by Professor A. B. Davidson‡ in which is one on the Transfiguration. It is "practical." "What transfigured Him?" is Dr. Davidson's question; and the answer is: "The external change that passed upon Him was but the reflection of movements in His own mind and heart going on at the moment . . . an indescribable tumultuous crowding of emotions which rushed into His heart." The great thought was love. The glory "was due to the resolution to go to Jerusalem, taken in the act of prayer." The "practical" outcome of this third "theory" is (1) that to see Christ's glory we must go apart with Christ. (2) We must be trans-

figured by fellowship with Christ, and (3) "Christ took the disciples with Him in order that He might not be alone;" which sounds as if it were an example of modern schoolboy precocity.

All this shows that there is room for another attempt to find a little of what it promises so much; and to find much where it seems to yield so little. There is no reason to doubt or question the conclusions of the editor of *The Expository Times*; and if so, it is all the more urgent that we, and all who believe that every portion of the Word of God was "written for our learning," should seek to learn the great lessons which the Transfiguration was intended to teach us.

However meaningless it may be to the natural man, we are sure that it is full of meaning for the spiritual man.

True, it is super-natural; but though that may be the reason why the natural man may slight, or lightly regard it, it is the very reason why we approach it; being all the more certain that its truth and teaching are also super-natural, and therefore inexhaustible.

Here is a great opportunity for putting our principles, "How to Study the Word and the words," into practice.

The great principle which we must first use is to regard the context as absolutely essential to the right understanding of this or any other Scripture.

It is not a question of human wisdom or acumen; it is not a matter of reasoning or theory; it is not what man may think; but what God has said.

To the context, therefore, let us turn.

The first thing we notice is that the Transfiguration is recorded in three out of the four Gospels. This, of itself, is sufficient to invest the event with special significance; and to impress the words upon us as being of special importance.

In 2 Pet. i. 16, Peter says, by Divine inspiration, that, when he made known to them the Transfiguration he had not followed cleverly-imagined myths.* And he goes on to tell them that beside these historic facts which he had conveyed to them as being what he had himself seen and heard, "we have also the prophetic word [which is] more sure, to which they do well to take heed in their hearts, as unto a light shining in a dark place, until the Day-dawn and the Day-Star arise" (v. 19).

This implies that what he had seen in the holy mount, beside being historic, was also "prophetic" of [the] power, even [the] *parousia* or coming of our Lord Jesus Christ." Or, by the figure *Hendiadys*, the power, yea, coming power, of the Lord Jesus.

In verse 11 Peter had prayed that an entrance into the eternal Kingdom or sovereignty of our Lord and

* *The Expository Times*, † Oct., 1903.

‡ Entitled *The Called of God*.

* *σεσοφισμένοι μύθοι (sesophismenoi muthoi)*.

Saviour Jesus Christ might be richly supplied to them ; hence he goes on to tell them that the coming Kingdom is a reality, and puts them in remembrance of it (v. 12), and stirs them up to have this in remembrance (v. 15). He then goes on to tell them that he had seen what this coming power was able to do in transfiguring this tabernacle of flesh and blood (v. 16), and clothing it with majesty and honour and glory (v. 17).

This is the *application* that Peter makes of the historical facts. There may be others. But what we are in search of is the *Interpretation* ; and for this we have to go, as we have said, to the immediate context.

We find the historical facts recorded in three out of the four Gospels (Matt. xvii. 1—8. Mark ix. 1—10. Luke ix. 28—36). And, remembering the "importance of accuracy," we note that in each case it is dated as taking place "after" so many days from some other event. So that this is the first clue we have as to its interpretation. There must be some important reason for thus connecting the Transfiguration with some other event.

In Matt. and Mark it says "after six days," and in Luke it says after "about eight days." If a question be raised as to this difference, it will be answered by noting that in the former two we have the *present* Tense, "taketh," marking the *commencement* of the event ; while in the latter we have the *past* Tense, "having taken"† : marking the *conclusion* of the event, and adding the word of indefiniteness, "about" : implying that the event commenced six days after the preceding event. So that the Transfiguration occupied a part of three days (part of the sixth and eighth, and the whole of the seventh day).

Next, we have to ask, What is that other event from which it is dated ; and with which, therefore, it stands, and must be so closely related ?

We have not far to look, and we find it in the immediate context.

Ignoring the chapter divisions, we find the prior mark of time in Matt. xvi. 21, Mark ix. 30, and Luke ix. 21, where we have the close of the *second* part of Christ's ministry ; and in the next verse (of each Gospel respectively) we have the commencement of the *third* part of that ministry.‡

The *first* part had been occupied with His proclamation of the Kingdom. It commenced in Matt. iv. 17 : "From that time Jesus began to preach, and to say, Repent, for the Kingdom of heaven is at hand." It ended in Matt. vii. 28, where we read that "Jesus had ended these sayings."

The *second* commenced in Matt. viii. 1, with the subject of His Person. It begins with the declaration

* παραλαμβάνει (*paralambanei*) he taketh. (Pres. Ind.)

† παραλαβών (*paralabōn*) having taken. (Part. Aor. 2.)

‡ In our pamphlet, *Christ's Prophetic Teaching*, we have indicated the four parts of Christ's ministry. (1) His proclamation of the Kingdom, and of Himself as King. (2) His Person, as Son of man and Son of God. (3) His sufferings. (4) His Second Coming. We have shown that all His words and works are in harmony (respectively) with these four great subjects, which occupied and characterised the four great divisions of His ministry.

that He was the "Lord," (v. 2), which is repeated in verses 6, 8, and down to verse 20, where we have the first occurrence of the title "Son of man" in the New Testament : and the statement that he was "the Son of God" (v. 29). This second part of His ministry is formally closed in Matt. xvi. 16, where we have an emphatic declaration that He was "the Son of the living God ;" and He definitely charged his disciples that they should tell no man that he was "the Messiah."

Then, in Matt. xvi. 21, we have the commencement of the *third* part of His ministry. "FROM THAT TIME FORTH began Jesus to show unto His disciples how that he must go unto Jerusalem and suffer many things," &c. This third part of His ministry was occupied with His *Work*, as the second part had been with his *Person*. It ends in Matt. xxiii. 39, when He formally declares that "henceforth" they should not see Him until He came again in the name of the Lord.

The *fourth* part commences, therefore, with Matt. xxiv. 1 : and all that was said and done concerned that coming again, and the change of dispensation which was about to take place. All the parables, as well as the two miracles of this period, were prophetic in their character and teaching.

From all this the great lesson stands out before us, that if we desire to know the interpretation of any of the words or works of the Lord Jesus, we must look for, and find the key in, the subject of that part of the ministry in which they were spoken or done.

This being so, and noting the threefold emphasis on the date, we find the first key to the interpretation of the Transfiguration of the Lord Jesus in the fact of its close connection with *the first mention of His sufferings*.

And here we notice another fact and key : the "sufferings" are immediately connected with the coming "glory." The former are mentioned in Matt. xvi. 21, and the future coming in "glory" in verse 27.

Indeed, this reminds us how often we find these two, the "sufferings and the glory," thus closely associated together. (See Luke xxiv. 26. 1 Peter i. 11 ; iii. 18, 22 ; iv. 13 ; v. 1 ; v. 10, 11.) And when we think of the Old Testament, we shall find, if we look, that while the "glory" is frequently mentioned apart from the "sufferings," we never find the "sufferings" mentioned apart from the "glory." (Compare Psalm xxii. 1-21 with 22-31 ; Psalm cii. 1-11 with 12-28. Isa. liii. 1-10 with 10-12, &c.) If we ask why this is so, the answer is not far to seek. It is a fact, and the fact speaks to those whose understandings are enlightened (Eph. i. 18). If we listen, we hear it saying : 'The glory may well be mentioned apart from the sufferings : for it is independent of them. But the sufferings are the basis of the coming glory. They are the foundation on which it rests. True, the sufferings must take place. It thus "behoved Him to suffer" (Heb. ii. 10. Luke xxiv. 46), He must "needs have suffered" (Acts xvii. 3. Luke xxiv. 26). But *it was not going to end in sufferings*. These were not to be the end of His work. That work was not merely to end in the Cross and the grave. The glory is to be the outcome of the sufferings. This is the

reason why the "sufferings" must never be mentioned without the "glory" being declared. "Ought not Christ to have suffered these things, and to enter unto His glory?" This is the great question that their association asks and answers; and this is why we find the first reference to the Lord's "sufferings" in Matt. xvi. 21, Mark viii. 31, and Luke ix. 22, immediately followed (1) by the announcement of the "glory," in xvi. 27, Mark viii. 38, and Luke ix. 26; and (2) by the manifestation of that "glory" in the Transfiguration which took place exactly six days after it.

It is this coming "glory," exhibited in the Transfiguration, which is thus referred to in the prophetic words: "Verily I say unto you, there be some standing here which shall not taste of death till they shall have seen * the Son of Man coming in His Kingdom" (Matt. xvi. 28). It was this coming glory which Peter made known when he told them how he was an eye-witness of it (2 Peter i. 16). Peter, James, and John were the "some" who were "*standing there;*" and, before they could taste death, yea, within "six days" they saw the Son of Man coming in His Kingdom." They saw, as Peter declares, "the power and coming of our Lord Jesus Christ," and thus the prophetic word was made "more sure." They saw an exhibition of what that glory will be; for, there was the Lord Himself, transfigured before them, and they "were eye-witnesses of His Majesty." There was Moses who had been raised from the dead (compare Deut. xxxiv. 6 with Jude 9): there was Elijah who had been caught up without dying; together forming a glorious manifestation of what the fulfilment of the more sure prophetic word (1 Thess. iv. 16, 17) will be like. As Moses was raised before Elijah was caught up, so will the dead in Christ be first raised; and then, we which are alive "shall be caught up together with them to meet the Lord in the air"—not on a "holy mount" on earth, but into the air, so to be for ever with the Lord, and to behold His glory.

The prophetic "six days" will soon have run their course. The seventh day will come, and the eighth will see all the prophetic word accomplished. Verily it will be true of some who will be then "standing here" who shall not taste of death till they see the coming of this power and glory. Those who shall have "tasted death" will have a glorious resurrection. They will not be left behind. Those who shall be "standing here" will not get before them; but both will be "caught up TOGETHER" † (1 Thess. iv. 17).

Thus the prophetic word of the Lord in Matt. xvi. 28 will have a glorious fulfilment. Those whose understandings are now enlightened (Eph. i. 18) shall not only see that fulfilment in the future day of glory, but they understand His words even now. While those, alas, who have only the folly of human wisdom have their "understanding darkened" (Eph. iv. 18),

* Matt. xvi. 28, ἰδῶσιν (*idōsin*), shall have seen. (Aor. 2 subj. See Mark ix. 1. Luke ix. 27.)

† ἅμα (*hama*), together used of two parties, and of the same time. Matt. xiii. 29 (*with*). Rom. iii. 12. Col. iv. 3 (*withal*). 1 Thess. v. 10. 1 Tim. v. 13 (*withal*). Philemon 22 (*withal*).

and see in the Lord's words (Matt. xvi. 28) a false promise, and a statement made, which, they say, was never fulfilled. For, say they, "they did taste of death, and the Son of man has not yet come:" even so will it be, yea it is so now; for mockers still deride the more sure prophetic word, and ask "Where is the promise of His coming?" (2 Peter iii. 4.)

But there is more in the Transfiguration than this. This is part of the interpretation of the historic facts and words so far as it is supplied by the immediate and "nearer context." There still remains the "remoter context" to be considered. We have not yet exhausted the former, or touched the fringe of the latter.

This must be reserved for our December number.

Notes on the Acts of the Apostles.

IN Vol. III., Dec., 1896; and Jan. and Feb., 1897, we gave a few notes on the special ministries of Peter and Paul.

In Vol. IV. (1898), we supplemented these by Five Papers on the Acts of the Apostles.

We now propose to add two more papers on the latter subject: one on the Transitional Character of the Acts; and the other on its Contrasts with the Epistles.

SIXTH PAPER.

(Continued from Vol. IV., page 135.)

VI.—THE TRANSITIONAL CHARACTER AND POSITION OF THE ACTS OF THE APOSTLES.

To see this Transitional Character of the Acts, and the great distinction which is made in that Book between the Two Ministries of Peter and Paul, it will help us to have before us

THE STRUCTURE OF THE ACTS AS A WHOLE.

It is divided into two great parts:—

The Ministries of PETER AND PAUL.

- | | | |
|---|--|---|
| X | \| | i.—xii. The Apostleship of the Twelve; and of Peter to Jews and Proselytes: ending with Peter's imprisonment. |
| Y | \| | xiii.—xxviii. The Apostleship of Paul to Jews and Gentiles: ending with his imprisonment. |

These two divisions correspond in all their members, as will be seen by the following

Expansion of X.

- | | | | | |
|---|--|---|--|---|
| X | \| | A | \| | i., ii. The Mission of the Holy Spirit, equipping and commissioning the Twelve. |
| | | B | \| | iii.—vii. The Apostolic testimony in Jerusalem. |
| | | C | \| | viii.—xi. Peter's testimony in the Land of Israel. |
| | | D | \| | xii. 1-23. Jerusalem. Peter's imprisonment. Subsequent abode (Cæsarea) and close of ministry. |

Expansion of Y.

- Y A | xii. 24—xiii. 3. The Mission of the Holy Spirit in equipping and commissioning Paul and Barnabas.
- B | xiii. 4—xiv. 28. The ministry of Paul apart from Jerusalem and the Twelve.
- C | xvi.—xix. 20. Paul's testimony in association with the Twelve and with Jerusalem.
- D | xix. 21—xxviii. 31. Jerusalem. Paul's imprisonment. Subsequent abode (Rome) and close of ministry.

Each of these eight members can be expanded: and we have these expansions, and indeed the Structures of nearly the whole Bible, completed, and in readiness for future publication when God's time comes for printing them.

What we have to do now is to see how these two great divisions, and the sharp line of distinction therein manifested, bear upon the *transitional character* of the Acts of the Apostles.

Throughout the New Testament a very distinct line is drawn between *government* and *grace*; between the dealings of God with Israel as a nation and the Gentiles; between Jerusalem the city of the King and the Church of God among the Gentiles.

The Lord Jesus is recorded in all three Gospels (Matt., Mark, and Luke) as having closed the *second* portion of His ministry, charging His disciples to "tell no man that I am Jesus the Messiah" (Matt. xvi. 20, &c.), before He began to tell them "that He must suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day." That is to say, He closed one portion of His ministry before He formally commenced another portion.

Even so the record of Peter's ministry in the Land is closed before that of Paul's begins. (Compare Acts xii. 17 and xiii. 2, 4.)

And the ministry of Paul preaching the Kingdom in the synagogues is ended before he writes to the saints at Corinth establishing them as "the Church of God," "the Temple of God," and "the Body of Christ."

The turning-point in the dispensation, when the manifest dealing of God passed from the Jews to the Gentiles is Acts xix. 21, when Paul, having ended his ministry at Ephesus, prepared to depart into Macedonia. Then the first epistle to the Corinthians was written, declaring "the mystery that had been kept secret since the world began" (Rom. xvi. 25).

The gospel committed to "the Church of God" is contained in 2 Cor. iii.—v. It is the declaration of what God has wrought in Christ for man as a sinner. It is on the principle of the new covenant with the house of Israel. "Our sufficiency is of God, who hath made us able ministers of a new covenant, not of letter (the law) but of spirit: for the letter (the law) killeth, but the *pneuma* (*i.e.*, Christ) giveth life" (ch. iii. 3-5, 6).

The law was the ministration of death; the gospel ministration is spirit (*i.e.*, Christ).

The law was the ministration of condemnation; the gospel is the ministration of righteousness.

It is called "the gospel of the glory of Christ," who is the image of God (ch. v. 4), for all the glory of God is unveiled in the face of the glorified Christ.

God has answered the prayer of His beloved Son. "Glorify thy Son that thy Son also may glorify Thee" (John xvii. 1). The living water which the Lord Jesus spake of (John vii. 38) is therefore ministered through the gospel (Gal. iii. 2), and the work is wholly of God.

God has glorified His Son Jesus Christ.

God has shined into our hearts to give us the light of the knowledge of His glory. God has raised up the Lord Jesus and shall raise us up also by Jesus (2 Cor. iv. 14). We "have a building of God, an house eternal in the heavens;" God hath wrought us for it, that mortality may be swallowed up of life; and hath also given us the earnest of the Spirit.

From the glory of Christ, and that which awaits the believer, Paul turns to speak of His death and its aspect to the world, *without distinction* of Jew and Gentile.

"If one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore, if any man be in Christ he is a new creature: old things are passed away; behold all things are become new. And all things are of God who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

So "the gospel of the glory of Christ," which is the culmination of "the gospel of the grace of God," proclaims the provision which God has made for man's deepest need, a salvation for the chief of sinners. The exaltation of Christ in the glory of God is the answer of God to His descent into the grave. "Now that He ascended, what is it but that He also descended first into the lower parts of (*i.e.*)* the earth?" (Ephes. iv. 9). When the Lord Jesus was laid in the grave the sentence passed upon the first man, Adam, was fulfilled in Him; for He returned to the ground out of which man was taken (Gen. iii. 19). Every sentence against man as a sinner, whether the Jew under the law of Moses, or a Gentile under Adam's transgression, was fulfilled in the Cross, and the death and the burial of Jesus the Son of God. He was the Man of sorrows in His life; the only crown that He wore on earth was a crown of thorns; He bore the sentence of the law of Moses when He hung on the tree (Gal. iii. 13), and He returned to the ground whence man was taken, though He saw no corruption there,

* The Genitive of Apposition.

for "God raised Him from the dead." The glory given to Him is the response of the Father to the perfect obedience of His beloved Son (Phil. ii. 9).

The humiliation of Christ was the expression of the love of God to man, in that He gave His beloved Son to bear the judgment due on account of sin. The acceptance of the believer in Christ is the expression of the satisfaction of God in the perfect obedience of His beloved Son to the Father's will, in that He through the Eternal Spirit offered Himself without spot to God.

Thus God has provided for man's utmost need. Salvation from wrath, for Christ has borne it. Salvation from the law of Moses, for Christ has borne its sentence. Salvation from ordinances connected with the flesh, for Christ has fulfilled them in His death and burial, and is risen the Head of a New Creation, *no more known after the flesh.*

Such is "the Salvation of God now sent unto the Gentiles" through the Apostle Paul. This is what Paul speaks of in Rom. xvi. 25, as "my gospel; and the preaching of Jesus Christ according to the revelation of the Mystery, which was kept secret since the world began, but now is made manifest." The commission given by the Lord Jesus in Luke xxiv. 47, the preaching of Paul at Antioch in Pisidia, Acts xiii., and at Corinth as recounted in 1 Cor. xv. 3, 4, are in accordance with it and lead up towards it; but it far exceeds them all in that it proclaims the Deity of the Lord Jesus, the Eternal Son of God who was made flesh, that as man He might go down into death and into the grave, being made of God the sin-offering for the world, fulfilling the sentence passed upon the first man, Adam, and then rising from among the dead, the Head of a New Creation, the Head of a spiritual seed of those quickened together with Him, who shall share with Him all the glory that the Father hath given Him (John xvii. 22), being not only redeemed by His blood, but accepted in His person in all its perfection as an offering to God; being united to Him by the same Spirit whereby He was raised from among the dead (Ephes. ii. 5), and waiting to be made like Him in glory (Phil. iii. 20, 21).

The facts which constitute "the gospel of God" were spoken by the Lord Jesus Himself to John, in Rev. i. 17, 18: "I am the first and the last, I am the Living One, and I became dead; and behold I am alive again for evermore."

The facts of Christ's life and death are the foundations of the doctrines which are based on them. We cannot separate the facts and the doctrines: for there can be no doctrines apart from those facts; and those facts are incomplete apart from the doctrines.

The Facts are the subject of the Four Gospels.

The Doctrines are the subject of the Church Epistles.

But between the Gospels and Epistles comes the book called the Acts of the Apostles.

So that this book is *Transitional* in its character; for the facts and the doctrines which constitute "the Mystery of God" are not the subject of the Acts of the Apostles.

Contributed Articles.

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 100.)

X.—THE MOSAIC ERA.

THE Book of Genesis is the preface to the Old Testament. That one book covers more time than all the other books do. Hence its importance, as the foundation of all the teaching from Exodus onward. All the other writings take for granted the facts and narratives of Genesis; and the New Testament writers, too, find there their basal facts in connection with the doctrine of Redemption. It is necessary to bear this in mind as we proceed with our study of "other ages."

How, then, may we rightly divide the time covered by the Old Testament books from Exodus to Malachi?

There is a note of time of vast importance in Paul's Epistle to the Romans (v. 14), namely,

"FROM ADAM TO MOSES."

That covers the whole of Genesis, and marks off that long period as characterised by the reign of death over those who had not sinned as Adam sinned.

The apostle implies that the rest of the time, namely, from Moses to Christ, was characterised by something else; and that something else was "the Law." "The Law was our schoolmaster unto Christ." From that point of view, therefore, the Law dominated the whole period from Moses to Christ. During that time, however, new truths were revealed, and great epochal events happened; making it possible and necessary for us to mark where the cleavage of the period comes in.

To make this as clear as possible let the following facts be noted:—

When the Exodus came, the Law came; and these two extended their joint domination over the whole period up to Christ's advent. The one was the expression of God's *power*, the other was the expression of God's *will*. But along with these two new things there was a third fact, namely, the fact of a Nation. God had already a holy, a separated Land; but He was now to have, among the nations of the earth, a People formed for Himself, a priestly People, a separated holy Nation.

From the moment of the Exodus, God dealt with Israel as a Nation: and to this day Israel has not ceased so to be: though now, for a time, Israel is regarded as "*Lo-ammi*:" *i.e.*, not My people. The overruling factors of the Exodus and the Law got their importance from their relation to a living, ransomed Nation; and because, from the moment of the Exodus, God was to have dealings and relationships with that People.

But when we glance over the national life, as narrated in the books of the Old Testament, there is a point

where we see a change in God's governance of the nation ; and, in connection with that change, new truths are revealed, new promises are given, and a new class of witnesses arises.

The change referred to was the establishment of the Kingdom, and the person in whom the change came was David.

From Moses to David the nation was ruled by leaders or judges ("saviours" they were named), who were called to this office as occasion arose. Among them there was no hereditary continuity. During that time the nation was a kind of Theocratic Republic. But from David onward the nation was ruled by kings who had, by heredity, the right to rule under definite promises made to David ; and thus the people of Israel became a Theocratic Kingdom.

This was entirely a new thing in God's ways ; and, not only so, but it was the last thing in the unfolding of God's dispensational purposes in Old Testament times.

This was a new revelation of God ; for, henceforth, He was to be known as Israel's King as well as Lawgiver, as it is written, "The Lord is our Lawgiver, the Lord is our King, He will save us" (Isaiah xxxiii. 22).

Enough has been said to show on what principle the division is made at the time of David. As we proceed we shall find ample proof that this division of time is scriptural and divine.

Thus, for the rest of Old Testament history, we have before us two great Ages or periods of dispensational time, namely,

The Age from Moses to David

and

The Age from David to Christ.

We shall endeavour now to show the leading characteristics of these two epochs in their order. The first of these may fittingly be designated

THE AGE OF THE LAW.

This period is specialised by three great events, which have left indelible marks on the history of the world ; and whose importance cannot be overstated.

1. The first of these events is THE EXODUS.

The Exodus is the abiding type of all Divine deliverances : and, to Israel, it was always the measure of God's power throughout Old Testament history.

When "the time of the promise drew near" the people multiplied and their bondage was intensified. They cried by reason of toil and oppression, and the Lord heard their cry. He came down to deliver them. He prepared His servant Moses, and sent him to be their deliverer. By a mighty hand and stretched out arm Egypt was made to own His might and majesty : and the gods of Egypt were shown to be an empty folly and an impotent fraud.

It was truly a time of tribulation to Israel ; and the "plagues" which broke the pride of Egypt were types of the plagues of the latter day, when another and greater tribulation will prepare for a greater deliverance ; when, over the distracted earth,

"Breaks a new dawn, the Thousand Years."

Joseph had said, "God will surely visit you ;" and the time had now come for the fulfilment of that word.

Accordingly there was instituted the great foundation ordinance of the Passover. There was no altar ; no offering up of anything to God ; but, simply substitution and sustenance ; the people partaking of the body of the victim, whose blood sprinkled, was the symbol and sign of safety and exemption from death. A wonderful type truly. There is no need for its repetition now, for "Christ, our Passover, has been slain for us ; therefore let us keep the feast."

And then, at last, as the morning dawned after that night "much to be remembered," the purchased People moved out between the blood-sprinkled doorposts, free from Pharaoh's power ; "brought out" by God's hand, literally a nation born in a day !

Thus happened the Exodus : and the people thus liberated were not left to themselves ; but the guiding pillar—cloud by day and fire by night—awful symbols of Jehovah's presence, led them on through sea and sand until they came to the Rest that awaited them.

2. The second event was THE GIVING OF THE LAW. After the triumph at the Red Sea, they were led to the rocky peninsula of Sinai. There God appeared to them in terrific splendour ; and there, on the ground of a covenant sealed with blood, He uttered the "Ten Words" in their hearing ; He called Moses to the top of the mount and gave him a Commandment and a Law for all Israel ; gave him, also, the pattern of that mysterious structure, the "Tent of Meeting ;" and thus provided His people with a legislation, with a ceremonial, with a priesthood, sufficient for their spiritual tuition and probation, until He was pleased to change it, or fulfil it, or end it.

This Divine Legation, given to Moses, has been and is the admiration of the world. For wisdom, beauty, justice, mercy, and spiritual significance, it has never been approached and never can be, because it is from Heaven !

3. The third event is THE CONQUEST.

After the weary wanderings of forty years, the separated host came to the borders of the land. There Moses died, and Joshua was appointed leader. By another miracle, the waters of Jordan were divided, and the people passed over into the inheritance promised to Abraham some four and a half centuries before.

Then came the gradual conquest of the Land, and the casting out of the heathen. This event was to Israel (and to the world) something like what the Norman Conquest was to England. Thus Israel was placed in her own promised home and territory, and there the national life, with varied fortunes under the Judges, was developed until the time of David.

The ruling factor of this period was the Law ; to it all looked for instruction : it was the test of obedience : from its sacred sanctions there was no appeal. Departure from its precepts and orderings was ever the measure of departure from God.

Godly Israelites would look back to the Exodus ; they would meditate on God's Law ; and they would reflect

that they owed their territorial home to the might and blessing of Jehovah, in the conquest. Thus these great events would assume divine significance, and dominate their thinking and their conduct.

The conditions and truths under which they lived were very different from those under which their fathers lived, or under which we live; but they were the test for them, and by them the people were judged: and this is what we mean by dispensational truth.

We can now look back on these wonders of old; see them in their dispensational perspective; meditate on their meaning and suggestiveness; and thus build up ourselves on our holy faith. Think on these three events and see how they tell of the life in Christ: Redemption—instruction—conflict!

Extracts from Vol. I.

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

BY THE REV. SHOLTO D. C. DOUGLAS.

(At the Glasgow Conference, June, 1894.)

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

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

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

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

If we would look for an epitome of God's truth concerning the Christian life, you will find it in Titus ii. 11-13: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present world;

looking for the blessed hope and appearing of the glory" (R.V.). I refer to it as the key-note of what may be said; but it takes us into what may be called the four stages.

First of all, Titus ii. 11: "The grace of God that bringeth salvation." That is the first stage. "Salvation" is a large word—and includes all this done for a believer, from first to last, and continues to be unfolded in heaven. Then he goes on to the second stage—"Teaching." That is the next thing. When a man has passed from death to life he must be taught how to live holily: and, thirdly, this life in its negative form—"denying ungodliness and worldly lusts"—(then in its positive side) "should live soberly, righteously, and godly in this present world."

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

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

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

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

Many a man may pass a beautiful jewel, because he is not looking for it; or if he saw it he might not detect that it was a jewel. It presupposes a certain amount of knowledge. I may say that the joy of the coming of the Lord to the believer is all wrapped up in one word; indeed any joy is wrapped up in one word. And what is that word? "Recognition." I mean this, that if there is not a chord within your heart, if there is no power to enjoy sweet music, you may hear the best that ever was composed, and yet it will leave you without touching you; while those who

* From September No. 1894.

have it born in them recognise the notes; it strikes a chord in their hearts which vibrates to it and recognises it. Have you ever noticed it? Sometimes you have listened to a man speaking, and you suddenly recognised the thought you already had faintly conceived. Now you hear it clothed in words, and you "recognise" it. He put that thought exactly into a shape in which you now are able to grasp it. So is the spirit of "recognition."

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

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

God grant that you may daily be found reading these Old Testament portions, and not slurring them over. I assure you that those who do not study these typical portions of Scripture lose that which throws light and gives distinctness to the great doctrines concerning the Lord Jesus, which are given to us more definitely in the New Testament. Thus in Leviticus xxiii. you have a summary of all the great feasts. At verse 5 you have the *Passover*; in verse 9 you have the *Sheaf*, or *Firstfruits*; in verse 15 you have the feast of *Pentecost*; then in verse 23 the feast of *Trumpets*; and in verse 26 *The Day of Atonement*; then in verse 33 the feast of *Tabernacles*. It is to the feast of Pentecost that I now refer. Note first of all, the position, and the time. The feast of the Passover is placed first. There must be redemption, and we must stand upon redemption ground before we can go forward into the feast of firstfruits. (See Luke xvii. 10-14.) We are redeemed by the blood. The blood is the very foundation of it all. Being founded by the grace of God firmly upon that, we pass to the firstfruits. (Read verses 9, 10.) Here we have that to which St. Paul alludes—"Christ the firstfruits."

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

This first sheaf was taken out of that which was first ripe. Various portions of a field ripen before another. So we read in Jewish books that elders went forth, and in the presence of the people reaped this one sheaf, and

took it to the Tabernacle and presented it before the Lord. Here the order is given: First of all "he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it."

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

Then in verse 12 we have the burnt-offering—typical of the entire consumption of the sacrifice—the whole and entire dedication of the being, or animal, to God. Then comes the meal-offering, which also speaks of communion with God (especially the human nature of our Lord); then the drink-offering, which had reference to the joy that was before the Lord. Observe: no leaven. The firstfruits now are gone. What is to be the next thing? Some would teach us that the coming of the Lord is all one event; that there is to be a sudden sounding of the archangel's trumpet, and there will be a gathering together of all upon the earth, and in their graves; then there will be the great white throne, and that this will be the next and only event, and this will be the end of the world. But it does not say so here. There is an interval between the first sheaf, and something else, and then another interval. What is it? (Read verse 15.) "And ye shall count unto you from the morrow after the Sabbath; for seven Sabbaths shall be complete."

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

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

Leaven, we know, is a fermenting element, and leads to corruption: hence this is an emblem of evil.

Now the Church of God is not a perfect Church in every particular: there is the presence of the evil, and consequently there must be that which is to typify it, and so the leaven is introduced. "And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings" (vv. 18, 19). Now this means a division between the two—one absolutely sinless, and therefore no need of the leaven; the other mixed with imperfection, therefore with leaven.

Now we come to the third stage. "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God" (v. 22). There is the whole harvest coming in. "Then cometh the end."

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

But when is the end?

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

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

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

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

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

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

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

Take that word "ἐκ" (*ek*), and go through the New Testament with the Concordance, and see where it occurs. It means *out of*, or *from among*. It is used some 46 times of resurrection from the dead, but only of the resurrection of our Lord, and of His believing people.*

In Luke xiv. 14, when speaking about that feast, Jesus said, Do not call the rich, but the poor, halt, the maimed, the lame, and the blind, for they cannot recompense; but thou shalt be recompensed. When? At the resurrection. But now comes a qualification—at the resurrection "of the just." I do not say you should be committed by these two passages. I don't want to build a great column of truth upon one text, although one text, if clear, is quite enough. I only want to lead your minds to suspect that there is something which requires further investigation. One of the guests at the table exclaimed, "Blessed is he that shall eat bread in the kingdom of God." He thought that the resurrection of the just was the kingdom of God, because he was a Jew, and he looked forward to the earthly kingdom. In passing I would remind you that St. Matthew writes only for the Jews. St. Matthew, at the close of his gospel, never refers to the Ascension. He closes thus: "Lo, I am with you alway." He does not suggest that there is a Gentile period—he leaves it alone; therefore in this gospel the Lord is left on the earth. Let us go on now to Luke xx. 36.

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

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

In Luke xxi. 36, speaking of all the terrible things that are coming upon the earth, he says, "Watch ye, therefore." Why? Because people who interpose a number of events between the coming of the Lord and "the end" cannot be in a state of watchfulness. If I know for certain that certain great events have to

* See all the occurrences. Matt. xvii. 9. Mark vi. 14; ix. 9, 10; xii. 25; xvi. 14. Luke ix. 7; xvi. 31; xx. 35; xxiv. 46. John ii. 22; xii. 1, 9, 17; xx. 9; xxi. 14. Acts iii. 15; iv. 2, 10; x. 41; xiii. 30, 34; xvii. 3, 31. Rom. iv. 24; vi. 4, 9, 13; vii. 4; viii. 11 (twice), 34; x. 7, 9; xi. 15. 1 Cor. xv. 12. Gal. i. 1. Eph. v. 14. Phil. iii. 11. Col. i. 18; ii. 12. 1 Thess. i. 10. 2 Tim. ii. 8. Heb. xiii. 20. 1 Pet. i. 3, 21. In Matt. xiv. 2; xxvii. 64; xxviii. 7, it is ἀπό (*apo*), *away from*.

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

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

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

Let us search and see if there is not some definite passage which clearly answers these questions. In 1 Thessalonians iv. 13-17: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Three things are mentioned; do not confuse them. First of all He descends with a

"shout." The word translated "shout" is the word which is used to denote the shout which the captain of those great galleys, with their many hundreds of rowers, gave to keep them in time. As they drew back their oars he gave a shout, and as he shouted they went forward. This is the word given by the chief person or personage, "a shout." And here it is God Himself. Christ "descends" into, the regions of the air; and, when He does so, there is, second, the voice of the archangel, and then the third, the trump of God. And after these three things have gone forth—the "shout," the "voice," and the "trump"—then "the dead in Christ shall rise first: then we which are alive and remain shall not go before those who are asleep, but are to be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord." Will any candid mind tell me that that means all one great event—that it means the wicked as well as the dead in Christ rise at one and the same time? No! I believe there are those of you here willing to accept the fact that there is something to take place with regard to the "dead in Christ" before anything takes place with regard to the general mass of the dead. And, mark it once more in regard to this passage. Here we have the coming of the Lord down to the region of the air, but not coming to the earth. Here we have a people coming up from the earth, raised, and caught up to meet Him in the air. They are in the first stage of the great coming, while He waits for a little in the air over the earth, and gathers His people together (and there—I am not going to dwell upon it—there He gathers them before His own judgment-seat, the "Bema." Not to a criminal judgment-seat, but to give the rewards (2 Cor. v. 10).). Then He comes, in 2 Thessalonians i., to the earth personally. Then we come to Hebrews xi. 35, where we read of a "better resurrection," as distinguished from some other resurrection.

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

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

Signs of the Times.

JEWISH SIGNS.

THE "BURDENSOME STONE."

The truth of the prophecy (Zech. xii. 3) that the Jews should become "a burdensome stone" to the nations is becoming more and more prominent every day.

The atrocities and massacres, and various methods of the Anti-Semitic movement, are crying aloud that the Jews must go.

BUT, WHITHER?

The Zionists answer, to Palestine. The Jewish Territorial Organisation says, anywhere; but it must be somewhere where the People can find rest and peace.

The position at the present moment is eloquently set forth by Mr. Israel Zangwill, the President of the latter movement, in a letter to the Chairman of the recent meeting in Glasgow inaugurating a local branch in that city. He says:—

"It is just a year ago since I published the Manifesto which initiated the spread of the Jewish Territorial Organisation throughout the world. That Manifesto began with the words: 'The tragic problem of the Wandering Jew grows daily more insistent. The question of the hour is: *Wohin?*' These words were written before the beginning of this dreadful pogrom period, and if they were true then how much truer are they to-day! In a period of six months three hundred thousand Jews have fled from Russia in a wild panic-stricken exodus. We talk of the expulsion of the Jews from Spain in 1492 as one of the greatest events in Jewish history, but even that is said to have affected only 200,000 Jews, while the accompanying carnage was far less ghastly and extensive. In those days the Jews answered the question, *Wohin?* by 'each man for himself, and the devil take the hindmost,' and the result is that four centuries later finds us in exactly the same plight. I do not blame the poor refugees who fled wildly hither and thither, but I do blame their descendants for continuing to live from hand to mouth. We have won great triumphs in every free country, we have more or less obtained civil and religious emancipation, but the absence of any general Jewish politics has left us disunited, unorganised and comparatively passive and helpless spectators of the organised butchery of our kinsmen. And so not only are we unable to stay the present slaughter, we are not even able to direct the emigration in such a manner that our Jewish forces, instead of being scattered, shall be concentrated so as to conduce to the future political power and security of our people. It is this necessary emigration-organising machinery that the Ito has come to supply. We proclaim and repeat that the question of the day is *Wohin?* and that when the answer to this riddle of the Sphinx is discovered all the emigration should be at once or gradually directed towards this one goal. It is the principle of the Ito to concentrate and not further to scatter a scattered people. The answer to the question, *Wohin?* must be some one country, and one country only. And the immigrants into this country must have at least as full political liberty as we in Great Britain enjoy. If the country chosen be a savage territory, they must have a more or less complete form of autonomy; if it is an unconstitutional country like the Turkish Empire, they must have the strongest guarantees of at least local autonomy. But if (to quote my Manifesto) it is 'a modern constitutional country, local autonomy could be automatically attained by the mere numerical preponderance of our immigrants in the said territory.' We do not make a fetish of our phrase 'autonomous basis.'

"It simply means that the immigrants are to have the fullest voice in their own affairs, and not to be ruled from above like the Russians, the Turks, the Hindoos, or the negroes. But what is the name of this *Wohin?* What is to be the answer to the great question? That will be settled, I trust, so far as human wisdom can settle it, by next spring. The public is aware that at the recent meeting of our International Council I was empowered to create a Commission for finding the right answer. I am happy to inform your meeting that I have been fortunate enough to secure gentlemen to serve upon it, whose names when published will be a guarantee to the Jewish people throughout the world that this enormously difficult question will be answered as rightly as is possible. It will

be their task to discover how to organise our emigration so as to combine the maximum of salvation in the present with the maximum of political security and political power in the future. It is a sad misfortune that the greatest aggregation of Jews should be in Russia, in the worst of all possible countries, otherwise six millions of Jews mean an enormous political force. Were these six millions in a land of their own or even in a constitutional country, they would be not a burden and a nightmare to the rest of Jewry, but a source to which the rest of Jewry would look for health and strength. Imagine the power of six million free Jews! To lead these millions of Jews from the house of bondage into a land of freedom, and there to build up this political power, such is the gigantic but gradual task to which the Ito has put its hand, and for which it has now won the sympathy of almost the whole Jewish people."

SIGNS OF THE APOSTASY.

MAN'S TREATMENT OF GOD'S MESSAGES.

In our Papers on the Apocalypse we spoke of this as seen so clearly in that book of judgment. It will require all the judgments there recorded to bring man to confess God, even as the Creator.

Even now the signs of man's treatment of God's dealings may be seen, whether of Grace or of Judgment.

God sends His messages of GRACE: and man, instead of listening to them and obeying them, "sets them to music," and performs or "renders" them for pleasure and profit. The message "Come unto Me" is sung by unconverted people for gain, and "Christians" listen and look on because it is called "Oratorio," which sounds more "religious" than "Concert."

It is the same with God's JUDGMENTS. Man is visited by them, and reminded of God's power, but man only "puts them on the stage," and reproduces them as a theatrical spectacle for profit.

A little while ago we had a reproduction of the awful Eruption of Mount Pelee; now we have the San Francisco Earthquake, as may be seen from the following Press notice of Sept. 1st, 1906:—

"HIPPODROME EARTHQUAKE.

"After Monday next Londoners may view from a comfortable seat at the Hippodrome the effects of such an earthquake as that which devastated San Francisco.

"The Hippodrome management have arranged a thrilling earthquake scene, which includes a city in flames and a terrible tidal wave. The first performance is on Monday."

Another example is furnished by the new attraction at Olympia (London) at Christmas next.

"A Cosmopolitan Country Fair" is to bring together the world's novelties, and the climax is thus announced:

"One of the entertainments is called 'Doomsday,' an electrical scenic show representing New York a thousand years hence, and ending with a tableau of the destruction of the earth by fire."

Verily, we have here, some solemn "Signs of the Times."

"HAVE YOU HEARD DR. ——— YET?"

This is the heading of a handbill, which, with the preacher's portrait in the centre, asks, on one side: "If not, why not? 1000 cultured people hear him regularly" . . . and, on the other side, states that he has been pronounced by high authority "one of America's greatest orators." The line below announces in bold type a "trained choir of 100 voices." Readers are assured that they will find "Obliging Ushers, Friendly Congregation, Everything Delightful and Helpful."

"If you want to get married Dr. and Mrs. ——— invite you to come right to their home." There is "no set charge," but "the groom may pay the preacher whatever he thinks the bride is worth!"

The ——— *Herald* says: "Dr. ——— is a fine example of the modern up-to-date preacher."

The bottom line says in large type "Come and size him up for yourself."

Well, we can "size him up" without going either to see or hear! And what is more, we can "size up" the solemn fact that this is "religion;" and it has no need and no place for the Christ of the Scriptures.

We have omitted to state that the back of the bill is filled with an advertisement of some special brand of champagne, which of course is meant to pay for the printing.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

R. J. G. (Cal.) The prophecies on Egypt in Ezek. xxix. 11, &c., are difficult, and we must be content to wait for further light. These prophecies require special study; and we need specialists to help the general reader who has not time to enter minutely all the various spheres of truth.

H. J. (Taunton). The fact that "the Lord shall be King over all the earth: and the kingdoms of this world will become the Kingdom of our Lord and of His Christ," means, of course, that there will be no other *independent* kings, as such. All kings then will be vassals; tributaries, and at the most suzerains. So that Isaiah lx. will have its abundant fulfilment.

The word "earth" may sometimes be limited to a special land, as part of it. In Zech. xiv. 9 it would have the inclusive and larger meaning. In the next verse the same Hebrew word is translated "land," because the context makes it clear that the meaning is limited. We see the same in chap. xii. 12. (Compare Matt. xxiv. 30, Rev. i. 7.)

R. M. and several correspondents call our attention to an article in the August number of the *Nineteenth Century* magazine, on "The Sacred Fire of Israel." We did not propose to take any notice of it, for it is so clumsily puerile and hostile that it hardly calls for comment. It is more worthy of the ribald days of Bradlaugh than the pages of a high-class magazine to suppose that Moses burned naphtha to deceive and delude the people of Israel, and palm it off as the Divine and supernatural fire from heaven. The best and only retort to such is simply this: "You say so;" or "So you say."

J. P. (Scotland). You will find your question answered in our reply to J. W. in our last issue. Speaking broadly, one may put it that, while the kingdom of heaven on earth is not the Church, the Church is *part* of the universal sovereignty of God. As to the Acts of the Apostles, the book is transitional, and you must consult our papers which have appeared from time to time on that book; and what appears in our present and following issues.

G. A. S. There is no discrepancy between *Things to Come*, 1902, p. 25, and 1905, p. 122. For spirit of God, in Rom. viii. 14, means there the New Nature, or Divine Spirit, but this is the New Creation work of the Holy Spirit. In the former we allude to the Holy Spirit as the *giver* of the New Nature. In the latter we allude to the New Nature as the *gift* of the Holy Spirit.

In our back volumes we have frequently answered your question about the "breaking of bread" (see Jan., 1896, p. 136. April, 1896, p. 185. Oct., 1897, p. 45. Feb., 1899, p. 92. Nov., 1899, p. 57. Nov., 1903, p. 60. July, 1904, p. 156. Aug., 1905, p. 96. Nov., 1905, p. 131).

We cannot add to what we have said in trying to minister the Word. We are not a director of conscience.

When you find anything in *Things to Come*, or our works, which seem not to agree with what we have written in former years, you must take what is *last* written, and correct what has been said at an earlier date. Our writing is not Scripture, nor is it final as Scripture is. Scripture, being God's writing, can "never be broken," never altered. It needs no correction. It needs only to be believed. But all our writings must be tested by Scripture. We are weak and full of frailties and infirmities, and after all we only "know in part." We are ever learning ourselves, and trust our readers are doing the same: if so, we ought always to be ready to *unlearn*, and willing to give up that which we learnt when we had less light and fewer advantages.

As to the "S" and "s" in the Bible you commonly use being different in Rev. xi. 11 from that which we have quoted, we thought we had made it clear that the current editions differ among themselves in this matter. Not only do the current editions differ from that of A.V. 1611, but they differ sometimes from those of different type, and issued by different Presses.

THE LATE MR. FREDERICK NEWTH.

Though we do not chronicle the obituary of our friends, we cannot pass over in silence the loss we have sustained by Mr. Newth's death, on Monday, September 3rd.

From the moment we asked for help, on taking over the financial and other responsibilities of *Things to Come*, Mr. Newth *offered himself*, and kindly undertook to keep the accounts and attend to the business part of the work. His ripe experience and deep knowledge of Dispensational Truth has been, now, for some years, our constant comfort and help; and our almost daily intercourse was strengthening and refreshing. We are sure our many readers will sympathise with us; though it may not be possible for them to fill the gap which his death has made.

ACKNOWLEDGMENTS.

(For New Work.)	£	s.	d.
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For "Things to Come" Publishing Fund.

"A Widow's Mite" ... 0 1 6

THINGS TO COME.

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Editorial.

THE KNOWLEDGE OF GOD.

IT is quite one of the "signs of the times" that the Godhead is becoming a subject of discussion; and the doctrines connected with the Trinity and the Virgin birth, are considered as open questions, not affecting the standing or faith of a Christian.

But there is another question which lies beneath this. The real question is: *How many of us really know the God whom we worship?* Is it not the case with very many that it is "the unknown God?"

The true knowledge of God lies at the foundation of the revelation of the Mystery. Hence it is the great keynote of the Epistle to the Ephesians; and is the link which unites the three Prison-Epistles (Ephesians, Philipians, and Colossians), and binds them to the Epistles to the Thessalonians where, in that typical Church (1 Thess. i. 7, R.V.), we see the wonderful effect produced by the true knowledge of God in heart and life.

In the Epistles to the Romans, Galatians, and Corinthians it is the *knowledge of man* which is made known; but in the Prison-Epistles it is the *knowledge of God* which is revealed.

In the former three it is man, and how he is justified. In the latter three it is God, and how He is revealed.

Hence, one of the blessings enumerated in Ephesians is that God "hath abounded toward us in all wisdom and prudence, having made known unto us the mystery (or the secret) of His will; which means *His secret purpose* (vv. 8, 9): and the measure of this blessing is declared to be "according to His good pleasure which He hath purposed in Himself" (vv. -9, 10).

This knowledge of God is to be obtained, not by reasoning, but by revelation; not by intellectual attainment, but by God's gift.

Hence the prayer that follows on this is that "God . . . may give unto you the spirit of wisdom and revelation in THE KNOWLEDGE OF HIM" (v. 17).

In the Epistle to the Philipians, which is reproof for failure in respect of Ephesian teaching, the opening prayer is that their love to one another as members of the one Body "may abound yet more and more in knowledge* and in all judgment" (Phil. i. 9).

This full knowledge of God is revealed and found only in the person of Jesus Christ. Hence in Phil. iii. 10 the Apostle declares that between our being "found in HIM" in regeneration grace, and our being made like

HIM in resurrection glory, our whole time is to be filled up with the pursuance of "one thing," and that is still Christ, and is expressed in the strong desire "that I may get to know HIM" (v. 10).

In Colossians we have the same prayer as in Ephesians i. 17, but it is in its blessed object and effect on ourselves. "I pray," the Apostle says, "that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding" (v. 9).

Why?

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work" (v. 10).

Thus, not only is our walk secured, but all the wondrous truths connected with the Mystery are bound up in the true knowledge of God.

But, how are we to get to know Him? Who can tell us?

When we come to this, which is the root of the whole matter, every thing and every man fails us.

Articles, Creeds, and Confessions of Faith alike fail to give us this full knowledge of God which is so essential to our faith and walk. They are all only man's impressions, inferences, and conclusions drawn from Scripture; and have themselves to be judged by Scripture.

Whatever of truth there may be in them; or however useful, or even necessary, they may be in their proper place, *they can never take the place of the Word of God.*

Only in the person of the Living Word, and in the pages of the Written Word, can we get to know God.

We do not, therefore, now propose to discuss "doctrines," or to use any non-scriptural expressions; not even such words as "Trinity" or "Unity," or any Ecclesiastical terminology. These are the things which divide the members of the One Body, instead of uniting them. These introduce the seeds of strife and contention. These have been the causes of controversies and martyrdoms. But, if we confine ourselves to the Word of God, and that alone, both writer and readers may, and will, all learn together what God has revealed concerning Himself.

We shall not seek to draw any conclusions, or to discuss or revise any creeds. We shall give only the evidence of Scripture in the words of Scripture; and use only Scriptural terminology.

What we have to do in this matter is not to teach, but to learn; not to consider doctrines, but facts; and not to resort to reasoning, but to revelation.

It is not a question of our understanding what God may mean, but of believing what He has said.

As to our understanding, it is very limited, even as to the natural things of this world. Our hearing is limited; our eyesight is limited. All things great or small, high or low, distant or near, are all only *relative*; they are all matters of degree.

* Greek *ἐπιγνώσις* (*epignosis*) full or perfect knowledge.

It is the same with the words as well as with the works of God.

Whatever line of study we may pursue; whatever work of creation we may study; whatever subject or doctrine we may take up, we go on until we come to the end of human understanding—we reach the limit of intellectual power. We come, as it were, to a wall of adamant which we can neither pierce, nor pass, nor climb; and we return with these words impressed upon our hearts—

“We know in part.”

If this be so in our study of the works and words of God, how much more must it be so in our efforts to get to know God Himself.

In revealing Himself at all He has, at once, to condescend to our capacities. He has to use language which must be understandable by us; but which can never fully reveal Himself; for that which is finite can never explain the Infinite, hence, God must necessarily (by the Figure of speech called *Anthropopatheia*) speak of Himself as a man, for so only could we comprehend. Hence, both as to person and actions, everything is spoken of after the manner of men. This is why we read of His “nostrils,” His “bosom,” and of His repenting, and of other human actions. But all these are only Figures of speech by which we can alone obtain an idea of the reality.

It is for the same reason perhaps that He speaks of Himself as being three separate Persons; for with our finite capacities we can never comprehend the infinite.

We must therefore take the Scripture language, and, instead of reasoning about the literal words, we must rejoice in the truths that are revealed.

Though we may not be able to understand them or explain them; we are, by grace, enabled to believe them and experience them.

Man was once wholly ignorant as to what *light* is. And ignorant infidels ridiculed the idea of light being created before the sun. But since the discovery of the Prism and, more recently, by it of what are called, and known as, the X rays, and the N rays, and Radium, all theories about light have been cast into the melting-pot; and no scientist would, to-day, venture to define the nature of *light*.

“God is light.” This metaphor explains to us that light represents God. And when, in the absolute darkness of a specially-darkened chamber, we recently saw, after the eye had got accustomed to the darkness (which was a long time), we saw the shining forth of a piece of radium, $\frac{1}{1000}$ part of a millimeter: then, in the silence of that darkened chamber one felt almost in the presence of God. There it shone in all its glory and solitude; and there it is shining still. And the man of science, who allowed us to see it, confessed that these were his own feelings.

But far short of this wonderful modern discovery, it has long been known that the rays of LIGHT are threefold.

We have the *Heat* rays, which are felt but not seen.

We have the *Light* rays, which are seen and not felt, and

We have the *Actinic* rays, which are known only by the effects of their chemical action (as in Photography), being neither seen nor felt.

Even so it is with VAPOUR. We have it, *invisible* in the air, *visible* in the form of water, *experienced* in its effects.

In Numbers vi. 24-26 we read, in the Aaronic BLESSING, the same threefold reference—

“JEHOVAH bless thee and keep thee.

“JEHOVAH make His face shine upon thee.

“JEHOVAH lift up His countenance upon thee, and give thee peace.”

In Isa. vi. 3 we have the same threefold reference in the cry of the SERAPHIM:—

“HOLY, HOLY, HOLY, is Jehovah Sabaoth: the whole earth is full of His glory.”

This is exactly what we see in REVELATION. When we come to the Word of God, we have GOD the Giver of the Word: the Word given (CHRIST the Living Word), and the written Word revealed by the SPIRIT, and communicated by Him to our hearts.

Now there are two ways in which we may pursue this study of the revelation of the knowledge of God.

We may take separate single passages of Scripture in which the Father, Son, and Spirit are all mentioned in relation to their respective activities, and

We may afterward take separate *subjects*, and then see how, in three different and unconnected passages, these activities of Father, Son, and Spirit are set forth.

Let us first confine ourselves to the consideration of single passages, with the three activities of God.*

In these Scripture statements the Three are revealed in many ways, and in various order.

1. *As to God's Covenant.*

In Haggai ii. 5 we read: “According to the WORD that I covenanted with you when ye came out of Egypt; so my SPIRIT remaineth with you; fear ye not.”

2. *As to Creation.*

In Ps. xxxiii. 6 we read: “By the WORD of JEHOVAH were the heavens made; and all the host of them by the BREATH (or Spirit) of His mouth.”

3. *As to the Commission of the Messiah.*

In Isa. xlviii. 16 we read: “And now, ADONAI JEHOVAH, and His SPIRIT, hath sent ME.”

4. *As to Incarnation.*

In Luke i. 35 we read: “PNEUMA HAGION shall come upon thee, and the power of THE HIGHEST shall overshadow thee: therefore that holy thing which shall be begotten also shall be called God's SON.”

5. *As to His Baptism.*

We read in Matt. iii. 16, 17 how He was consecrated for His office of prophet: the SPIRIT of God descending upon Him; and the voice of the FATHER, saying, “This is My beloved SON.”

6. *As to Crucifixion.*

In Heb. ix. 14 we read: “How much more shall the blood of CHRIST, who through the Eternal

* We avoid the use of the Latin word “Person,” because it is not Biblical, and is calculated to introduce ideas into Scripture, and thus hinder us in drawing our knowledge out of the Scripture.

SPIRIT offered Himself without spot to GOD, purge your conscience from dead works to serve the living God."

7. *As to Christ's Ministry.*

In Acts x. 38 it is revealed, by the lips of Peter, "How GOD anointed JESUS of Nazareth with PNEUMA HAGION and with power."

8. *As to the Promise of the Comforter.*

In John xiv. 26 we have "The Comforter, who is the HOLY GHOST, whom the FATHER shall send in MY name, He shall teach you all things."

And in John xvi. 16 we have the same truth: "HE (the Spirit) shall glorify ME, for He shall receive of Mine and shall show it unto you. All things that the FATHER hath are Mine; therefore, said I, that He (the Spirit) shall take of Mine and shall show it unto you."

Yes, "All things." All things revealed later by Him in the Epistles specially addressed to the Church of Christ, which is His Body." "All things" essential to the members of that Body for their salvation and instruction; "all things" necessary for their safe conduct to glory shall be taught in the school of spiritual experience by the promised Spirit of God, for the benefit and the blessing of all who have been given to Christ by the Father.

9. *As to the Provision made for God's Children.*

In Romans viii. 16, 17 we learn what wonderful provision is made for the teaching and training of the living children of God:

"The SPIRIT Himself beareth witness with our spirit that we are the children of GOD; and, if children, then heirs—heirs of God, and joint heirs with CHRIST."

10. *As to the New Standing of God's Children.*

In telling us how the sanctification and justification of His people are secured, we have the revelation of the same God in 1 Cor. vi. 11. After speaking of the vileness of those who had been taken out of nature's dark pit of mire and clay, the apostle says: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the LORD JESUS, and by the SPIRIT of our GOD."

11. *As to the Experience of God's Children.*

In every part and stage of a divinely wrought experience the same God is revealed as being engaged. We read in 2 Cor. i. 21, 22: "Now He who established us with you in CHRIST, and hath anointed us, is GOD; who hath also sealed us, and given the earnest of the SPIRIT in our hearts."

12. *As to the workings of the New nature.*

In the heavenward aspirations of the new nature we see the same God working and securing them. In Gal. iv. 6 we read: "And because ye are sons, GOD hath sent forth the SPIRIT of His SON unto your hearts, crying, Abba [*i.e.*, my] FATHER." Here the gift of the Sonship spirit implies the Giver, the Holy Spirit.

13. *As to their access to God.*

In expressing the nearness to which they were brought who had once been "far off," we are told in Eph. ii. 18, "For through HIM (Christ; see v. 16, 17)

we both (Jews and Gentiles) have access by one SPIRIT unto the FATHER."

14. *As to the Activities of the New Nature.*

In Phil. iii. 3 the New nature by which we worship and serve God implies the Holy Spirit, the Giver:* "We are the circumcision, who serve (or worship) by GOD'S SPIRIT, and rejoice in CHRIST JESUS, and have no confidence in the flesh." Here we learn that it is only by the New nature, which is the gift of the Holy Spirit, that we can worship the Father, or rejoice in Christ Jesus.

15. *As to the Calling of God's Children.*

In 2 Thess. ii. 13, 14, we learn how the Thessalonian saints owed all their blessings to the Divine work which had been wrought within them: "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; whereunto He called you by our gospel, to the obtaining of the glory of our LORD JESUS CHRIST."

16. *As to the Election of God's Children.*

In 1 Peter i. 2 the election of those believers to whom Peter wrote is declared to be "according to the foreknowledge of God the FATHER, through sanctification by the SPIRIT, unto obedience and sprinkling of the blood of JESUS CHRIST."

17. *As to the Hope of God's Children.*

In Jude 20, 21, we have the same God revealed (the gift given of the Holy Spirit, implying, of course, the Giver): "But ye, beloved, building up yourselves on your most holy faith, praying by the holy SPIRIT, keep yourselves in the love of GOD, looking for the mercy of our Lord JESUS CHRIST unto eternal life."

In all these and other similar Scriptures we have not a creed to confess; not a dry doctrine to preach: not a theory to reason about; not a cold dogma to propound: but, Divine Truth for us to feed upon, to live upon, to experience; and Divine facts to rejoice in.

We have to do with, and get to know our God, who reveals Himself as the living God, loving, saving, succouring, keeping, preserving, guiding, and blessing His children with all spiritual blessings. But these children, alas! instead of getting to know Him, are *taken up with themselves*; they are occupied with their own blessings instead of with the Blessor. Hence it is that they are lost in themselves, and never really get to know the God with whom they have to do.

They will reason about His Person, instead of rejoicing in what He says and resting in what He has done.

They thus come to regard Him as a God afar off, instead of as the One whom we have, and whom we know; and with whom we have to do.

With some He is altogether impersonal. Those who know nothing of Him coin a new name for Him, and speak of Him as "Providence." Thus they lose the blessed fact that He is their Provider.

* See *The Giver and His Gifts*, page 166.

He reveals Himself as the FATHER for His people in His eternal love and purpose; the SON with His people in present grace and future glory; and the SPIRIT in His people, recreating, restoring, and comforting them.

This, however, brings us into another branch of our subject, which we must reserve for next month.

THE TRANSFIGURATION.

II.—THE SPIRITUAL APPLICATION.

(Continued from page 123.)

WE have seen the historical association of the "sufferings and the glory" of Christ in His Transfiguration. We have now to consider their spiritual association, and the deeper truths to be learnt from it.

The first clue to the more spiritual association of the "sufferings" and the "glory" is given us in 2 Peter i. 17, where a circumstance is revealed which is not mentioned in the historic record. We are told

(1) What was *seen* (v. 16, 17).

(2) What was *heard* (v. 18).

It was on "the Holy Mount" that the Lord "received from God the Father glory and honour."

This is the recorded historical fact. But why should the Lord have received this "glory and honour" from the Father at that particular time?

In the prophetic words of Psalm viii. 5, this "glory and honour" is associated with the first mention of His name as "the Son of Man," and with His future "dominion" in the Earth. This is declared to be in His Incarnation and humiliation; and in His being made "a little lower than the angels." But the Psalm does not carry us further.

We have to turn to Heb. ii. 8, where we have a further revelation, and are told that something had happened to delay this putting all things under His feet. "We see NOT YET all things put under Him." Why do we not see this? Why do we "not yet" see the "Son of Man" exercising this dominion on the earth, and "sitting on the throne of His glory?"

Ah! there was the cross to be borne before the crown could be worn. There were the "sufferings" to be endured before the "glory" could be displayed. The foundation for the eternal glory of His people "must needs" be laid. His glory was complete and secure apart from His sufferings; but not so *our* glory. Before our glory can be entered on we must know "the fellowship of His sufferings," and be "made conformable to Him in His death." All this "must needs" be before we can know "the power of His resurrection" (Phil. iii. 10).

Hence it is written, "But now we see NOT YET all things put under Him. But we see Jesus, who was made a little lower than the angels (for the suffering of death crowned with glory and honour), that He by the grace of God should taste death for every man."^{*}

^{*} i.e., without distinction; not without exception; or all must needs be saved.

That is to say (noting the parenthesis), the Lord was made "a little lower than the angels" that He might die ("taste of death"); but "was crowned with glory and honour on account of the suffering of death."

Thus, again, we have the "glory and honour" associated with the "sufferings" of Christ.

The two Scriptures (Heb. ii. 8 and 2 Peter i. 17), supplement each other.

In the former we are not told where or when this crowning took place; but we are told *why*. It was for the "suffering of death."

In the latter we are not told *why*, but we are told *when*, and *where*. It was "on the Holy Mount," when He was Transfigured in glory.

But we have not yet discovered the reason for this connection of His crowning, and receiving of glory and honour, with the "sufferings" of Christ.

To find this reason we must go to the still remoter context of Exodus xxviii., for there we meet once again with these two words† (in the Septuagint) rendered "glory and beauty." The close connection is by this rendering disguised. Had these two words been rendered "honour and glory," as in the Gospels and Epistle, we should have had our attention called to this context.

Now that it is called to it, we notice that Ex. xxviii. is occupied with the *Consecration of the High Priest*. We read the instruction given to Moses:

"Thou shalt make holy garments for Aaron thy brother for honour and for glory. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto Me in the priest's office" (Ex. xxviii. 2, 3). These last words are repeated from the first verse in order to impress us with what was the one great object of Aaron's consecration as High Priest.

Have we not here the key to the understanding of the object of investing the Lord Jesus on the Holy Mount? not with any earthly or man-made garments of honour and glory, but with honour and glory themselves; His garments made "exceeding white as snow; so as no fuller on earth can white them" (Mark ix. 3). He received, not from the hands of Moses, the brother; but from God, the Father.

And yet, for the self-same object: "that He may minister unto Me in the priest's office."

Thus, we at length learn that the Transfiguration was no mere capricious or unmeaning event, to dazzle the eyes of those who witnessed it, but it was the official and formal consecration of the Lord Jesus as High Priest, for His work and ministry which he had just announced in the first mention of His sufferings.

Here was the first mention of His "suffering:" here also was His inauguration for it.

Here was the announcement of His high Priestly ministry: here also was his consecration for it.

Here was the first prophetic word as to the coming

^{*} διά (dia) with the Acc. Case.

† τιμὴ καὶ δόξα (timē kai doxa) honour and glory.

"glory:" here also was the exhibition, and type, and token of it.

But are there no further evidences as to the truth of our conclusion in the nearer context? Truly there are.

1. Not only before the Transfiguration were those sufferings the subject of revelation, but on coming down from the Holy Mount they are again the recorded subject of conversation (Matt. xvii. 12, 22, 23; Mark ix. 30-32; Luke ix. 43-45).

2. The Transfiguration itself took place "as He prayed." Now we have only two recorded subjects concerning which the Lord Jesus prayed. We often read that He went "to pray," and that "He prayed," but only two subjects are recorded during His ministry: viz., the two that are here associated: the "sufferings" in Gethsemane; the "glory" in John xvii. 1, 5, 24; and both, in John xii. 27, 28.

Either or both of these subjects would accord with all else that is connected with the Transfiguration. If He prayed concerning His "sufferings," here was His consecration for them. If He prayed concerning "the glory that should follow," here was the pledge and the proof and the power of it all; for here, in the "sufferings," was the foundation on which the "glory" was to rest.

3. Not only before and after, but also during the Transfiguration, His sufferings and death formed the sole recorded subject of conversation between Himself and Moses and Elijah. They "appeared in glory, and spake of His decease which he was about to* accomplish at Jerusalem" (Luke ix. 31).

In connection with this there are two important points raised.

(a) The word rendered "decease" is *ἐξόδος* (*exodos*). It is a remarkable word to use of his death. Its use is intended to contrast His own wondrous work with that of Moses who led forth the People of Israel (as well as consecrating Aaron). That was an Exodus; but this, in virtue of His precious blood, will be an Exodus worthy of the name. For He will not only lead the Tribes of Israel back to their land of Promise, but He will lead forth a great multitude which no man can number; beside gathering unto Himself the whole Church of God.

We see therefore why the ordinary word for *death* is not used. It is a pity therefore that it should have been rendered "decease." Wyclif had "going out," which is much better. The R.V. gives "decease" also, but suggests "*departure*" in the margin. But both versions miss the point of the verb, which is *λέγω* (*legō*) *to relate, or narrate: i.e., they did not merely hold converse concerning that Exodus, but they declared it, and related its various steps and events to the three eye-witnesses; as well as made the formal announcement of it all, showing that all was foreseen. His actual "decease" was, of course, included in it; for that was the first event in that Exodus. But it was only the first. There was not only His death to be revealed; but Resurrection and Ascension, and His coming again were*

* *Gr. μέλλω* (*mello*) *to be about to do anything.*

to follow, and be made known. By the use of the word "*exodos*" all these events were included in it.*

There is an echo of this word in 1 Peter ii. 24, where we are told of Christ bearing "our sins in His own body on the tree, that we having been delivered from our sins might live unto righteousness." Here the word *ἀπογίνομαι* (*apoginomai*) implies *separation*, and is a beautiful reference to the departure by *exodus*; no longer living in sin, but living again in newness of life—resurrection life—as risen with Christ.

Thus in 1 Peter ii. 24 and 2 Peter i. 15,† we have two references to the *Exodos* which was related to the three apostles on the Holy Mount.

(b) Moreover His death (as the first event in that *Exodos*) was not merely an event that was to happen to Him, but it was part of a work which He was about to "accomplish." No man took His life from Him, but he laid it down of Himself. Till He chose to do this it was said again and again, "His hour was not yet come." (John vii. 30; viii. 20; xii. 23; xiii. 1; Matt. xxvi. 45). When, therefore, that hour came, we may be sure that it was the right hour, which man had no power either to hasten or delay.

No; "He was about to accomplish" the work: and, if so, we may be perfectly certain that He did accomplish it, and finish it, so that there was nothing left for Himself or any one else to do. It was so perfect that nothing could be put to it or taken from it that could in the slightest degree affect its infinite perfection and completeness.

But there is more than this in the word. It is *πληρώω* (*plēroō*) *to fulfil*. Not only did the Lord accomplish and finish the work which was given Him to do; but, in doing it, He would fulfil all that was written of Him in the Scriptures of truth.

Oh, what a glorious *Exodos* it was which He "accomplished." Every counsel of God was confirmed; every prophecy was fulfilled; and every one of His redeemed was brought out.

If it could be said of the *Exodos* from Egypt: "Thou in Thy mercy hast led forth the people which Thou hast redeemed" (Ex. xv. 13), how much more could this be declared of Christ on the Holy Mount?

In the *accomplishment* of this *Exodos* there was no haste, no delay, no hesitation, no impatience; but all

* There is a further reference to this in 2 Peter i. 15, where this same word is used of Peter's own decease. But what he says is: "I will endeavour that ye may be able after my *exodus* to have these things always in remembrance." What are "these things," but "the abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ" (v. 11). For that entrance, the putting off of his earthly Tabernacle which the Lord had showed him (John xxi. 18) was only the first event. Resurrection and Ascension were to follow. Hence he goes on immediately (in the verses which follow) to refer to the glories revealed on the Holy Mount, when the Lord's *Exodos* was declared to them; and to "the power and coming of our Lord Jesus Christ, when, like Moses, he would be raised from the dead, and be for ever with the Lord, with whom he loved to be, when he there desired to make the three Tabernacles, and remain in the glory.

† See note above.

was done in solemnly ordered and defined exactness from first to last.

How different from an ordinary death. How different from that of John the Baptist that preceded it; and from that of Stephen which followed. Both were "precious" in God's sight; but they were not necessary to His counsels or His plans.

John died in secret, the victim of the vile passions of a wicked woman; Stephen died in haste, the victim of the wrath of a misguided rabble.

What a contrast to the *Exodos* "accomplished" by our Lord.

They were disposed of by the passions of men; but the Lord "accomplished" the counsels of God.

There was no chance about it; no contingency. All was "ordered and sure."

4. But there is more than this in the historical record; there is the utterance of the Divine formula of Consecration, if we may so term it, in the "Voice from Heaven."

When He was consecrated at His Baptism for His office of Prophet, and the proclamation of the Kingdom, there was the same "Voice from Heaven saying: 'This is my beloved Son in whom I am well-pleased'" (Matt. iii. 17).

When He was consecrated at His Transfiguration for His office of Priest, and the sufferings of the Cross, there was a "Voice" which came from the overshadowing cloud, saying "This is my beloved Son, in whom I am well-pleased. Hear ye Him" (Matt. xvii. 5. Mark ix. 7. Luke ix. 35. 2 Peter iii. 17, 18).

And when God bringeth again His first-begotten into the world, and consecrates Him for His office of King, He will say: "Thou art My Son, this day have I begotten Thee . . . And let all the Angels of God worship Him" (Ps. ii. 7; Heb. i. 5, 6).

In Heb. v. 5 it is clearly stated, of the office of Priest, that "No man taketh this HONOUR unto himself, but he that is called of God, as Aaron was. So, Christ also GLORIFIED not Himself to be made an High Priest; but He [glorified Him] who said unto Him "Thou art My Son, to-day have I begotten Thee."

Here we have the same association of "honour" and "glory" in connection with the Consecration of Christ; and we have the use of this same Divine formula in the "Voice from Heaven," at, and in connection with the Transfiguration.

Resurrection marked the completion of His office of Priest on Earth, and its transference to Heaven, where He is "a Priest for ever after the order of Melchisedec," until He is "brought again" into the world. Then He will be a "Priest upon His throne."

This change is marked by a double consecration: the one on earth, in Heb. v. 5, and the other in Heaven, in Heb. v. 6.

Hence, the Holy Spirit connects Christ's consecration as King (Ps. ii. 6, 7) with His resurrection (Acts xiii. 33); because, resurrection is the pledge of the future glory of the Royal-Priest, Melchi-sedec, King of Salem, King of righteousness, King of peace.

Thus the historic interpretation of the Transfiguration takes its proper place in Christ's mission and ministry on earth: a place as important as any other part of His great work of Redemption.

It was not a mere event which happened, or which could have been dispensed with; but it was absolutely necessary for the completeness of the work which he was to "accomplish."

We have seen what its place and object was, as gathered from the nearer and remoter contexts.

It was the Consecration of the Lord Jesus, "*that He might minister unto God in the Priest's office*" (Ex. xxviii. 1-3).

Hence it was immediately associated with the first mention of His "sufferings," because those sufferings were themselves at once the basis and the pledge of "the glory that should follow."

Every circumstance, and every word connected with that wondrous event in the Gospels and the Epistles, confirms this twofold conclusion, and causes us to feel that we are following "no cunningly-devised fable" when we thus use it to set forth "the power and coming of the Lord Jesus Christ."

It now remains for us only to gather up a few practical conclusions, which we must leave for our next number.

Notes on the Acts of the Apostles.

SEVENTH PAPER.

(Continued from page 125.)

VII.—ITS CONTRAST WITH THE EPISTLES.

To understand "the Acts of the Apostles" we must remember that the word "church" has no more definite meaning than the word "congregation" or "assembly."

It is used for Israel in the wilderness (Acts vii. 38), and for a crowd of workmen at Ephesus (Acts xix. 41).

"The Church of God" means simply the people of God, or the congregation of the Lord, except where further defined as "the Body of Christ," in Ephes. i. 23, or purchased with blood (Acts xx. 28).

We must remember also that the subject of the ministry which the book records is "the Kingdom of God," not the church: the Lord spoke to His disciples of the things pertaining to the Kingdom of God (ch. i. 3), as that, concerning which, they were to be witnesses unto Him (v. 8). Therefore the things which accompanied their preaching were things belonging to the kingdom, *not to the church*, except as a pattern of the kingdom.

Then, also, the whole result of the preaching in "the Acts" had Jerusalem as its centre, for even those churches which were gathered by Paul's ministry before he went to Jerusalem (in Acts xv.), received the decrees from Jerusalem when he revisited them with Timothy (Acts xvi. 4). Therefore no assembly in "the Acts" can *fully represent* the order of the Church

of God among the Gentiles now, because no city in the world has taken the place of Jerusalem. They had an earthly centre, and their hope was the hope of Israel.

Finally, the presence of the Holy Spirit is spoken of throughout "the Acts" in the same manner as in the Old Testament history, and by the Prophets in speaking of the Millennial Kingdom as "*coming, or falling upon,*" rather than as "*dwelling in*" the believers. The Spirit of God was "*upon*" Moses and the seventy elders who prophesied, in Numbers xi. 26. The Spirit of God came "*upon*" Balaam (Numb. xxiv. 2), "*upon*" Gideon, Sampson, and upon Saul; upon David (1 Sam. xvi. 10-13). The Spirit is spoken of by Joel (ch. ii. 28) to be poured "*upon*" all flesh after Israel is restored to their land; and is so quoted by Peter in Acts ii. 17. The Holy Ghost was "*upon*" Simeon in the temple (Luke ii. 25), and "*upon*" the Apostles in Acts ii. 3, 4, ch. i.-viii. He came "*upon*" the believers at Samaria, "*upon*" the household of Cornelius (Acts xi. 15). These Scriptures shew that the presence of the Holy Spirit is presented in the Acts *in the same manner as in the Old Testament*, and as it will be in the future Millennial Kingdom. What we see in the Acts is the spiritual Power (Acts i. 8) for testimony before the world, and *not the Unity of the Spirit, whereby believers are formed into the One Body of Christ* (Eph. iv. 3).

The Scriptures shew that, while the Kingdom of God was the subject of apostolic ministry, the Spirit of God was present as "*the Power of the world to come*" (Heb. vi. 4, 5); and the assembly of believers throughout the world, having its centre in Jerusalem, was a pattern of the future Millennial Kingdom, and not at all of the present order of the Church of God as the Body of Christ.

The order of the church among the Gentiles, as the Body of Christ, is given to us by the revelation from the ascended and glorified Christ Jesus, through the Apostle Paul in his epistles to the Churches.

Peter preached Jesus Christ according to the *Prophets*. (Acts ii. 30; iii. 18, 24; x. 43.) But

Paul preached Jesus Christ, according to the *Prophets* and the *Promises*. (Acts xiii. 23; xxvii. 32, 40; Romans i, 2.)

Paul, in his Epistles, *commits to the Gentiles* the preaching of Jesus Christ according to the revelation of the Mystery, the *Purpose of God*, that Christ should be Head over all things to the Church which is His body; the Man in whom all the fulness of the Godhead dwells, who was made the Sin-offering for the world (2 Cor. v. 18-21; Ephes. iv. 9, 10; Coloss. i. 15, 22; ii. 9-12).

PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

In recording the time at which the first epistle to the Corinthians was written, the Lord has given us indisputable evidence as to the time when the Church of God was first established among the Gentiles as the Body of Christ; for in this Epistle we have *the first announcement of that truth*.

We know also from this Epistle that Paul had not taught them that truth while he was present with them.

He says (ch. ii., iii.), "I could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ." He writes to make known to them "the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory" (ch. ii. 7), things revealed unto the apostles by the Spirit of God (v. 10) which they spoke in the words which the Holy Spirit taught them (v. 13) and which could only be discerned by those who were spiritual (v. 14). Therefore in the carnal condition in which they were when he was with them he could not speak of those things.

He reminds them of what had been the subject of his preaching: "I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4). Paul's *preaching* at Corinth had not gone beyond the proving from the Scriptures that Jesus was the person, the Messiah of whom they spoke. Thus He, as a wise Master-builder, laid the foundation of the Church, upon the fact confessed by Peter in Matthew xvi. 18, *but which was not committed to Peter to preach* as the foundation of the Church. To Peter the Lord gave "*the keys of the Kingdom,*" and *not of the Church*; and the Kingdom, and the Church as the Body of Christ, are not the subject of apostolic ministry *at the same time*.

Paul tells the Corinthian saints (ch. iii. 9, 10): "Ye are God's building," and "I have laid the foundation." This being so, it is evident that the believers in the land of Israel, under the ministry of the twelve apostles, could *neither be the Church as the body of Christ, nor represent it*, in the sense in which the Church was spoken of by Paul in his Epistles as the Temple of God; for the *building could not exist until the foundation was laid, and the foundation was not laid until Peter's ministry as recorded was ended*.

The truth concerning the Lord Jesus as the Son of God, and the value of His one offering for believers individually, is given us in the Epistles to the Romans. In Romans we have Christ presented as "the end of the Law for righteousness." In Hebrews we learn how He came to be "the end of the Law." It is in these truths that the Church of God is built up among the Gentiles as the Temple of God upon the foundation that "Jesus Christ is the Son of the Living God, so that the Church is the Temple of the Living God" (2 Cor. vi. 16).

So Paul addresses the saints at Corinth as "the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." They own Him as their Lord in whom they are sanctified. They are "called to fellowship with the Son of God" (ch. i. 9). Not in His relation to Jerusalem, but to His Father, and in the value of His offering who suffered without the gate to sanctify them, in obedience to the will of God.

That the believers are justified in Christ is a "truth according to the prophets," for Isaiah has said

(ch. xlv. 25), "in the Lord shall all the seed of Israel be justified, and shall glory." This truth had been preached by Paul at Antioch in Pisidia (Acts xiii. 39). But that the believers from among both Jews and Gentiles were to be made one Spiritual Body in Christ is a truth according to the revelation of the mystery which was "kept secret since the world began." This is now "made manifest"; for the first declared characteristic of the Church of God is that they are "sanctified in Christ."

The offering of the Body of Jesus that He might sanctify the people by His own blood was accomplished "without the gate" of the city. "Therefore" those who are sanctified in Him are now called to go forth to Him "without the camp." There can be no association of those sanctified by His blood with the city that was guilty of His death. The believers had hitherto been associated with the saved remnant of the nation in Jerusalem by baptism with water, as recorded all through "the Acts." But the principle upon which the Church of God is established among the Gentiles is that of "union with Christ as His Body," and therefore *in separation from Jerusalem, the city which had cast Him out*. Hence, Paul writes: "Christ sent me not to baptise, but to preach the gospel" (1 Cor. i. 17).

The preaching of the gospel is therefore what is specially committed to the Gentiles, for every fresh revelation of truth has its practical result. When justification in Christ was proclaimed to Gentiles and Jews alike in Acts xiii. 39, it was quickly decreed that the Gentile believers were not to be circumcised, for that would have brought them under the law, from which they were justified through faith in Christ. So when the saints are declared to be sanctified in Christ, the washing of the flesh in water, the ceremonial rite of sanctification, is ended; for Christ, by the offering of His Body once, "hath perfected for ever those that are sanctified" as regards ordinances upon the flesh, having abolished them in His death" (Eph. ii. 15).

Now that the Church of God is established among the Gentiles as the Body of Christ (mystical), it bears the same title as the Lord Jesus applied to His Body (personal) when on earth. "He spake of the temple of His Body" (John ii. 21). Paul says to the saints, "Know ye not that ye are the temple of God (1 Cor. iii. 16); and "ye are the Body of Christ" (ch. xii. 27).

The change in the character of the Church from that of "The Camp" to that of "The Temple," and of "the body" outside the camp, of which this epistle marks the epoch, is plainly taught in 1 Cor. x. The circumstances of Israel in the wilderness are spoken of, and twice it is said (vv. 6 & 11) these things are our types. Then, in v. 17, it is said, "We being many are one loaf and one body; for we are all partakers of that one loaf."

The Headship of Christ is the subject of ch. xi.; and the order for the Church which is His Body, when the members come together into one place, is given by revelation from the Lord. The Lord's

table is separated from the Passover supper, with which it had always hitherto been associated. "When ye come together, therefore, into one place, this is not to eat a Lordly supper." The Passover Supper was a memorial of Israel's deliverance by power of their triumph over their enemies. The Lord's table is set among the Gentiles consequent upon Israel's rejection and dispersion, the memorial of His death who came to deliver them. It is to be continued so until He come: it is the token that Christ is no more in the world, but gone again to the Father who sent Him (John xvii. 11). The saints who are partakers of it are "sanctified in Christ," for they are identified with the sacrifice of Him "who through the Eternal Spirit offered Himself without spot to God"; they are the "members of His Body," who suffered without the gate in order that He might sanctify them with His own blood. To eat of this bread and to drink of this cup, as in any way associated with *the city that cast Him out*, is to eat and drink unworthily, and to be guilty of His death. For those who are partakers of the altar, and are accepted in the beloved One and in His One Offering, dishonour Him if associated with the city, in separation from which He offered Himself. Union with Christ, in separation from Jerusalem, is a first principle of the Church of God among the Gentiles, sanctified in Christ, calling upon the Name of the Lord Jesus.

Chapter xii. shews the constitution of the Church of God, and how those who were Gentiles have come to call on the Name of Christ Jesus our Lord. "No man can say that Jesus is the Lord (*i.e.*, take Him as their Master and their Head) but by the Holy Ghost."

While the Church had its centre in Jerusalem, the Gentile believers were associated with the saved remnant of Israel by baptism in confession of Jesus as the Lord; but Paul was not sent to establish the Church of God among the Gentiles as such an assembly. They were not to be known after the flesh, or by ordinances connected with the flesh, since Christ is no more known *after the flesh* (2 Cor. v. 16), but by the *Manifestation of the Spirit* in each one of those who are members of the Body of Christ. "For with one Spirit are we all baptised into one Body, whether Jews or Gentiles, whether bond or free; and have all been made to drink into one Spirit." Jesus, the ascended Lord, and Christ, is the one Baptiser who has baptised into one Body all those who by the Holy Spirit confess Him to be the one Lord. This is the one Faith of the Church of God (Ephes. iv. 5), the confession of every member of the Body of Christ.

Chapter xiii. teaches that love is to be the ruling principle among the saints. It teaches also that the speaking with tongues, which together with baptism accompanied the confession of Christ during the preaching of the Kingdom of God, "SHALL CEASE." The ordinance connected with the flesh and the outward signs of power "cease" when the Church is established among the Gentiles as the Body of Christ.

Doubtless those who had received the miraculous gifts, speaking with tongues, &c., retained them; hence

chap. xiv. gives instruction for their proper use in the Church while those who possess them remain; but there is no Scripture to indicate that they were *given* after the Church was established as the Body of Christ among the Gentiles. Paul did not exercise his gift of healing or lay hands on Epaphroditus to heal him when sick nigh unto death (Phil. ii. 27), nor upon Timothy for the weakness of his stomach (1 Tim. 23).

In chap. xv. Paul recounts to them the Gospel which He had preached to them: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." He shews that *the resurrection of the Lord Jesus is the great fact upon which the whole truth of the Gospel rests*. He then adds (v 51): "Behold I show you a mystery (*i.e.*, I tell you a secret): we shall not all sleep, but we shall be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

In chap. xvi. 8, Paul writes: "But I will tarry at Ephesus until Pentecost." This is proof that the epistle was written after Paul had ceased preaching in the synagogues (Acts xix. 20), and before he departed from Ephesus, in Acts xx. 1. It shews beyond dispute that the preaching of the kingdom as a public testimony to the Jews was ended (Acts xix. 20) before "the Mystery" was revealed to the Gentiles, establishing the Church as the Body of Christ.

Contributed Articles.

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 127.)

XI.—THE DAVIDIC ERA.

THE last article referred to the time covered by the Books *Exodus* to *1 Samuel*. It is in *1 Samuel* that we see the dividing line referred to in that article. In that Book there are two new names introduced which stand for much in the progress of God's ways with man: indeed they stand at the head of their respective orders, the initial representatives of the two lines of Divinely-appointed Prophets and Kings.

In this important double fact we have enough, of itself, to justify our division of time "in David" (See Heb. iv. 7.)

(1) We have the name of *Samuel*. It is quite true that Enoch was a prophet, and Abraham was a prophet and Moses was a prophet (in this particular a type of Christ); but it seems evident from the language of Acts iii. 24 ("all the prophets from Samuel and those that follow after") that Samuel stands first in the line of those special witnesses that the Bible designates Prophets.

In accordance with this we have the tender and touching story of his mother's sorrow; of his early dedication and Divine call. The birth of Samuel, the result of Hannah's distress for her nation, and her prayer to the Lord for His intervention, was not merely the birth of an individual, but the birth of a new Order, the dawning of a new Day in Israel.

(2) We have the name of *David*. Samuel was a transition man: he was like Moses in some respects, acting as prophet, priest, and king; but the outstanding eminence of this man of God lay in this, that he was Jehovah's appointed witness to declare the mind of God to priests and people and kings alike, and that he was specially commissioned of God to find out and anoint the man who was after God's heart, and who was to fulfil God's will as the king of Israel.

Thus Samuel and David are closely associated in the sacred narrative and in the unfolding of God's purpose: the one called when in his boyhood, the other anointed while in his youth, as respective representatives of the boyhood and youth of two New Orders destined to play a momentous part in the Kingdom of God.

All that needs to be said here with reference to Saul is, that he was the people's choice, the people's demand (*vox populi*), which God overruled for higher ends, and made the occasion of bringing in His own King and His own conception of the Kingdom: hence it was that David was entirely God's choice, God's provision, and the occasion for a new revelation of Truth in view of the advent of Christ and the future bound up in Him (*vox Dei*).

We must not go aside to the particulars of the story (1 Sam. xvi.), but the bringing forward of the son of Jesse, and the anointing of him by Samuel, at God's command, is a parallel by the side of the Call of Abraham; the Commission of Moses; or the Call of Samuel.

It was not as an ordinary individual, but *as a king*, that David is called a "man after God's heart," and one who would "fulfil all God's will." And it was in this connection that he became, not only the ancestor of the Messiah according to the flesh, but also the type of Christ as the Lord's anointed King. And when Jerusalem was made the capital of the kingdom, and Zion Hill chosen as the seat of government, then it was possible for the second Psalm to be written, wherein Jehovah says of His anointed one, "Yet have I set my king upon my holy hill of Zion."

We are familiar with the story of David's chequered life: his persecution by Saul; his wars with enemies round about; his trouble in his own house; his sad lapses into sin; his firm founding of the monarchy and organisation of the kingdom; and his nomination of Solomon as his successor on the throne: but above and beyond all these things there are certain elements of lasting importance connected with David and the kingdom which must be stated, however briefly, as directly bearing on "the Purpose of the Ages."

All these things point to Christ.

First, David is regarded as the *model king*.

He was the standard by which those who came after him were measured. This we see, at the beginning, in the case of Jeroboam (1 Kings xiv. 8); and in the case of Abijam (1 Kings xv. 3); and, towards the end, in the case of Josiah (1 Kings xxii. 2). (See also 2 Kings xviii. 3.) Herein David, in type, sets forth the Messiah, the Lord of glory, as the perfect King, as He is also the perfect Priest and perfect Prophet, the One who is the Image of God, the pattern for all His followers in all time to come.

Second, a new Covenant and new Promises centred in David.

To fully realise the importance of this, such Scriptures as 1 Chron. xvii., and Psalm lxxxix., must be studiously pondered.

David desired to build a material house for the Lord, a settled structure, instead of the movable tent; but the Lord's answer to this desire was that he would make for David a permanent Royal House, a descendency of kings to sit on David's throne.

This absolutely new promise was confirmed by a Covenant and an Oath: and hence the Davidic covenant is comparable to the covenant made with Noah and all flesh; and the covenant made with Abraham. The permanency of these covenants was quite unconditional: they did not depend on man, faithful or foolish. There would be discipline, of course, in the case of wicked kings; but God's mercy would not be taken away from David and his seed as it was taken from Saul.

The covenant connected with the giving of the law at Sinai was quite conditional: it rested on the promised obedience of the people: and hence, when the people sinned and acted contrary to their own vow of devotion, the covenant was broken and God regarded them not. In contrast to this we see the covenant—the new covenant—named by Jeremiah, describing Israel's future regeneration, based, not on the fickleness of fallen human nature, but is connected with the Law written on the heart and mind and the blotting out of their sins.

Accordingly the covenant made with Daniel was like the covenant made with Abraham—entirely based on the grace and promise of God.

The one, the Abrahamic covenant, secured the land and the continuity of the people; while the other, the Davidic covenant, secured the kingdom and the succession to the throne. Hence,

Third, from that time forward the Messianic line centred in David.

After these new revelations "in David," we see the line of Christ's descent narrowed down from a nation to a tribe and a family. David was of the tribe of Judah and of the family of Jesse; and hence Christ must be born of the seed of David. The line could not become narrower, and so, with David and Solomon in the undivided kingdom, typical history takes end. Kingdom truth was thus fully disclosed. And the utterance of the angel, announcing Christ's birth, was that the Lord God should give Him the throne of His father,

David, and that of His Kingdom there should be no end. The first verse of the New Testament Scriptures shows Christ descended, according to the flesh, from David and Abraham, and thus connected with the two great "Covenants of Promise."

Seven times, in the Gospel according to Matthew, the Royal Gospel, Christ is called "the Son of David." And in the Book of Revelation, which is the Book of the Day of the Lord, He is said to have "the key of David," that is, the key to the Kingdom and the Throne; and He is said to be "the Lion of the tribe of Judah," and "the root and offspring of David, the bright, the morning star," just as David was the morning star of the kingdom in his day.

How the history of the nation unfolded under these new conditions we shall see in next article; but, meantime, looking back along the road we have travelled, we see all things—all new revelations and unfoldings—pointing to the Messiah, the Son of God, the King of Israel.

He is the Seed of the Woman, making Him a Man,
"the Son of Man."

He is the Seed of Abraham, making Him an Israelite,
"the Hope of Israel."

He is the Seed of David, making him a King, "the King of Kings."

"He is all!"

"Let us rejoice and give glory to Him!"

Signs of the Times.

JEWISH SIGNS.

A SOLUTION OF THE JEWISH PROBLEM.

In *The North American Review* for Sept. 15, 1906, there is an exceedingly interesting article by the Rev. Dr. H. PEREIRA MENDES. Under the title of

"THE HAGUE CONFERENCE AND PALESTINE,"

he offers a solution of the Jewish Problem which we have before stated as being quite within the range of "practical politics," though we had not got so far as to see how easily the whole question might be settled.

Naturally, though Dr. MENDES believes in the fulfilment of prophecy, he looks only to human instrumentality as the manner of its fulfilment. Doubtless God over-rules as well as rules, and that, though He rules, He often uses secondary causes to bring about the accomplishment of His word.

After describing the evils of War, and the desirability of their termination, Dr. MENDES goes on to speak of the different forms of national life as being secured either by brute force or sentimental and intellectual ideals. In contrast with these he speaks of a nation which exists as a spiritual force as being another and the highest conception.

"Such a nation (he says) is the Hebrew nation, as conceived by the prophets in that Book of Books which gives all mankind its highest and noblest ideals. That nation was created only in order that 'through it all the

families of the earth shall be blessed.' Thus that Book declares.

"Let the approaching Hague Conference open the question of the reconstitution of the Hebrew nation by the Great Powers of to-day, even as Belgium and other nations have been reborn with guaranteed independence. It means a solution of the Near-Eastern question. Suppose it does! That question has to be solved some day. It may as well be met before clashing interests, already potent, grow yet stronger.

"Sentimental reasons had much to do with the creation of modern Italy, new Greece, and United Germany. Surely, sentimental reasons, numerous enough and potent enough, exist for creating a new Jewish state by restoring Palestine to the Hebrews. History has yet to atone for its pages of injustice, cruelty, persecution, bigotry, and hatred exhibited against the race which has been so 'despised and rejected of men,' which has indeed 'known sorrows and has been acquainted with grief.' If the nations make this great Atonement and 'bring the Hebrews as an offering out of all nations'; if 'a nation be born at once,' and 'kings and their queens nurse it' into strength; if, by combined action of the Great Powers, Palestine be born again, it will be not for the glory of the Hebrews, not for their temporal advantage, but only for the welfare of all humanity.

"For this new-born or reborn nation will exist only to use its voice in the councils of the world for the benefit of the world, and, chief among those councils, the International Court of Arbitration. Thus practical utility, besides sentiment, speaks.

"The Hebrew nation is the only one that can maintain a judgment or an action unbiassed, by reason of never being hampered by instructions from the home government as to materialities, or as to what questions shall or shall not be discussed.

"Because its own government, purely spiritual, will have no temporal, no territorial aspirations outside of its limits as ordained by Him who saith: 'I made the earth. . . . I give it unto whom it seemeth well to Me,' . . . 'to thy [Abraham's] seed I have given this land, from the river of Egypt unto the great river, the river Euphrates.' That means Palestine and not an inch beyond.

"Therefore, its own government, unhampered by alliances, *ententes*, colonies, protectorates, zones, or other entanglements, will never have occasion to issue instructions to its jurists in the International Court of Arbitration to avoid or 'to refuse to discuss certain questions' which affect its temporal interests, or 'to refuse to submit any dispute to arbitration.'

"The International Court of Arbitration should be in permanent session, and its duties should be to adjust whatever affects two or more clashing nations. Resort to the Court must be compulsory and must be enforced, first, by refusal of officers and men to fight until the Court has passed sentence, and, secondly, by combined action of the other nations. . . ."

After dilating on the horrors of war, Dr. MENDES concludes by pointing out that—

"The Hague Conference is an immense stride forward. Let another step be taken. Let a permanent tribunal be created, with a good proportion of its jurist-members drawn from a nation unbiassed, and not to be biassed, by any worldly consideration.

"And if its *locale* be changed to Zion, dear and hallowed in the eyes of all the Catholic, Protestant, Greek-Church, Mohammedan, and Jewish worlds, the

religious or sentimental environment will not be without force. For 'out of Zion will go forth law, and the word of the Lord from Jerusalem; and He will judge among the nations and will correct many peoples. And they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up the sword against nation, neither shall they learn war any more.'"

SIGNS OF THE APOSTASY.

NONCONFORMIST SOCIALISM.

On all hands the movement is daily increasing to bring about a Millennium without Christ.

Mr. Aked's sermon (reported in a Liverpool journal of September 24), preached every Gospel except that of the Grace of God. In spite of "the deadly slums of Liverpool" and the abnormal death-rate, Mr. Aked said:—

"So far from being plunged into despair, their hearts were filled with greater hope, they were conscious they were winning, and they would go on till they had *built the city of God on the basis of human brotherhood.*"

He urged the Gospel of the housing problem, dustless roads, and other social reforms, and concluded:

"These things could be done, and would be done, if people like them were in earnest; and if there were courage and enterprise on the part of their city leaders these things would be done and they would pay in money and in men, in the destruction of rookeries, and in the rearing of an Imperial race for the Imperial responsibilities of the kingdom of men and of the Empire of Jesus Christ."

The Rev. F. B. Meyer was not far behind Mr. Aked; for we read in another journal:—

"STRONG LANGUAGE BY THE BAPTIST PRESIDENT.

"At the Baptist Union meeting at Huddersfield, to-day, the President (the Rev. F. B. Meyer), referring to the proceedings of the Inter-Parliamentary Union, said they therein hailed a step in advance towards the Parliament of the world, the Magna Charta of universal peace, and the federation of man in a common brotherhood."

These are the men and these the utterances which always find a prominent place in the world's newspapers.

NONCONFORMIST HIGHER CRITICISM.

At the Congregational Union Assembly, at Wolverhampton in October last, "The Virgin Birth" of Christ was deemed a subject open for discussion! though it is only fair to say that some of the speakers deplored that the subject should have been brought forward.

Dr. Barrett opened the discussion with a paper on the orthodox side:—

"Principal Ritchie said he believed in the Incarnation, but it was a mistake to make the doctrine of the Virgin birth a doctrine of a living faith. It was a perilous thing at this time of day to make the Incarnation or sinlessness of our Lord depend on the Virgin birth and that alone.

"Dr. Forsyth, who rose after repeated calls, said he dissociated himself from many of the arguments used by Dr. Barrett. If a belief in the Virgin birth was necessary for the purpose and fulness of the Redemption, that belief must be held; if it could not be shown to be absolutely necessary for the idea of Redemption, then they might preserve on the subject an open mind.

"Mr. Compton Rickett, M.P., regarded the matter as an open question, and said some further discoveries might throw light on a very difficult subject.

"Dr. Barrett, in reply, held that the Virgin birth was an integral part of the Incarnation itself."

It is, indeed, a solemn sign of the Apostasy when such a fundamental article of the Christian Faith becomes a matter open to serious discussion.

NONCONFORMIST PROTESTANTISM.

"A serious religious deterioration is proceeding in our Christian homes," said the Rev. J. H. Jowett, in his presidential address at the meeting of the Congregational Union at Wolverhampton yesterday.

He attributed the deterioration to the prevalence of a flippant conception of the solemn sacrament of marriage."

Thus commenced a paragraph in *The Daily Express* of October 16, with the words "Marriage Sacrament" prominently displayed.

Truly we may take up the President's words and say: "A serious religious deterioration is proceeding" in the Protestantism of Nonconformist divines when they thus, like Romanists, speak of marriage as a "Sacrament."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. C. (Hither Green). Your remarks on "the Prayer for Unity" are very good and true. God has *made* the only unity worth having, and asks us only to endeavour to "keep" it (Eph. iv. 2). Not until the truth concerning this one spiritual Body of Christ is received, and holds us, shall we be in a position to manifest it. It cannot be created by human means, operating from the outside; but from the spontaneous working out from within of truth received.

T. W. The difference between the *σῶμα* (*sōma*) *body*, and *σάρξ* (*sarx*) *flesh*, is that flesh is part of the body; but the body is the flesh—plus all that is within it. *Sōma* is the body with its organs, bones, flesh, and blood, and all that pertain to it. The *sarx* is the fleshy tissues and cells that form part of it.

The word "flesh" is used, by the figure *Metonymy*, for that which is inherent in it; and, which each son of man inherits. That is why it must either "see corruption" in death, or be "changed" in Rapture; for "flesh and blood" cannot enter heaven.

"Dispositions" would not be a good definition of *sarx*, for these are *mental*, while *sarx* is *material*.

"*Phronēma sarikos*" is the Divine definition of the Old nature; *i.e.*, "the mind of the flesh" or fleshly (or carnal) mind.

The other word for "mind" which is used of the New nature is "*nous*," not *phronēma*.

R. C. (Oporto). Thanks very much for your kind letter and donation for our new work. We note all you say *re* "absent from the body and present with the Lord," but we find no such collocation of words in 2 Cor. v. And Paul does not tell us that "as soon as we change this body we have an immortal one already in the heavens"; but he tells us in 1 Cor. xv. 52, 53, that this takes place when "the dead shall be raised incorruptible."—You say that this change takes place at death. God says it takes place at and in Resurrection. We "believe God."

N. F. We are aware of the popular division of the six things named in 1 Cor. iii. 12 into three imperishable things, and three perishable. On the one hand it is said that gold, silver, precious stones, are imperishable, and the "wood, hay, stubble" are perishable; but no such distinction is made in the text. All are alike to be tried and destroyed. It is generally supposed that "precious stones" cannot be destroyed; but there lies on our table a newspaper of October 12, 1906, in which we read a notice: "PRECIOUS STONES DESTROYED. San Francisco, Oct 11. The famous

Tannenbaum mine, producing nearly all the chrysoprase in the world, has been destroyed by fire." This explodes the popular misapprehension, and removes a long-standing mistake.

J. V. (Edinburgh). No wonder you find it trying to listen to a "young minister" who takes for the headings of his sermon—

The *Egotism* of Jesus,
The *Magnetism* of Jesus, and
The *Optimism* of Jesus!

But why listen at all? What can such teaching do for you, beyond vexing and troubling you?

You cannot look upon it in too serious a light.

ENQUIRER (Berks). Yes, Psalms xxii. and xlv. are Messianic, and, though Figures of speech are used, the things of which they are used are *real*:—"The power of the dog" is the power of the enemy who is thus spoken of. There is surely not much difficulty in deciding what is figurative and what is literal. All is literal unless the words are used out of their usual sense.

A DEBTOR. We are not a director of conscience, but a minister of *the Word*. Yet we would say that your first duty is to obtain employment; then arrange with your creditors to pay by instalments. As soon as that is done, there is no reason why your tongue should any longer be silent in testimony for your Lord.

A KEY TO THE ADVENTS.

Under this title, a series of articles will be commenced in January next, if the Lord will, by

PASTOR W. GRAHAM SCROGGIE
(of Halifax).

These papers will contain the substance of the addresses given at Keswick in 1905 and 1906.

"THE CHRIST IN SHAKESPEARE."

This little book is the work of a beloved friend and brother, Mr. Charles Ellis, with whom the editor has had happy fellowship for many years. The writer is so firmly grounded in the doctrines of grace, and so full of the love of Christ, that nothing concerning Christ could be treated by him in other than a reverent spirit. We have pleasure in thus calling attention to the advertisement of the book on our cover.

COMPLETION OF VOL. XII.

With this number, Vol. XII. is completed. Bound copies, price 2/6, will be ready before the end of the year.

With this number is included the title page and index for binding; also an *Inset* as to Vol. XIII., of which we shall be happy to supply copies to those who will kindly undertake to distribute them wisely.

ACKNOWLEDGMENTS.

(For New Work.)		£	s.	d.
Amount previously acknowledged		45	18	6
W. B. (N.Z.)	... ..	1	10	0
E. A. S.	... ..	1	0	0
L. K. (Germany)	... ..	0	15	0
J. Mc M.	... ..	0	13	0
D.M. (Glasgow)	... ..	0	10	0
J. H. G. (London, S.W.)	... ..	0	6	6
R. M. (Darlington)	0	6	0
J. E. L. (Plymouth)	0	4	0
I. D. K.	0	1	0

(For "Things to Come" Publication Fund.)

W. B. (N.Z.)	1	0	0
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