

THINGS TO COME

A Journal of Biblical Literature,

WITH

Special Reference to Prophetic Truth

AND

“That Blessed Hope.”

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PREFACE.

DEAR FRIENDS,

AT the close of the first year since the death of Dr. Bullinger, we look back upon days in which the Word of Truth has been increasingly precious to those who, by Divine grace, have been enabled to "divide" it aright.

We rejoice to have had the privilege, in the course of the year, to publish articles from the illuminating material left by the late Editor; and we are very grateful that beloved brethren still with us have contributed articles that have been highly appreciated by the readers of *Things to Come*.

We also acknowledge with gratitude the support which has been given, and given so generously, to the Publishing Fund. The Lord is standing by our witness; and we are assured that He will continue to do so.

We live in solemn times. If, on the one hand, we seem compelled in some quarters to SEARCH (and in vain) for signs of the Faith; on the other hand we cannot but see around us tokens of that "distress of nations, the sea and the waves roaring," which, in the Word of Prophecy, belong to "the time of the end."

May God keep us true to His Word and occupied with the things of Christ! "The night is far spent; the day is at hand."

c/o MISS ELIZABETH DODSON,

"BREMERTON," GOLDER'S HILL, HAMPSTEAD, N.W.

November, 1914.

Yours in "that blessed hope,"

THE EDITOR.

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THINGS TO COME.

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Vol. XX: No. 1.

Thou Remainest.

BY THE LATE DR. BULLINGER.

Thou art the same. Heb. 1. 10-12.

WHAT blessed words in a world given to change! In sublime contrast to the words of 1 Cor. 7. 31: "The fashion of this world passeth away."

Our entrance upon another year brings this before us very forcibly. What a well-suited theme for our hearts on an occasion like this! Once again we are permitted to assemble to worship God.

It is a serious thought that for every believer individually, and for the Church of God collectively, there will be a *last service*. Ere long His voice will be heard "Gather My saints together unto Me," and that command will be heard, not only by those who "are alive and remain," but also by the dead in Christ; and the "Lord *Himself* shall descend."

Our text puts us into direct communication with *Himself*.

(1) Note the place where we find the words:—All things are seen passing away, and are set in contrast with Him who *REMAINS*. Even creation, the works of God, pass away (ch. 1. 10, 11). No hint here of evolution! And then the Epistle goes on to show Christ as "better" than all else:—

Better than the angels (v. 4); better than Moses, who was but a faithful servant while Christ is the Son abiding in His own house (ch. 3. 3-5); better than Joshua, who led the Israelites into Canaan, but not into "rest" (ch. 4. 8, 9); better than Aaron, who passed away—Christ is "a Priest for ever," 5. 6.

In Him we have a better hope (7. 19); He is the Surety of a better covenant (7. 22); which was established upon better promises (8. 6); He has offered a better sacrifice (9. 23), for the old sacrifices "stood only in meats and drinks and divers workings and carnal ordinances" (9. 10). He has laid up for us in heaven, a better and enduring substance (10. 34); He has prepared for His people a better country (11. 16). They will be the subjects of a better resurrection (v. 35); and they will receive a better provision (v. 40).

We are, therefore, to be looking off to this better One, away from angels, prophets, priests, ordinances, and sacrifices, to a Person, the Blessed THOU—Jesus Christ of Heb. 13. 8; the same yesterday, to-day and for ever. In the Gospel is presented to us His precious blood which "speaketh better things than that of Abel."

These are the things which are "better" for they are everlasting, they cannot be shaken (12. 25-28). And

why? Because they are laid up for us in Jesus Christ, who is "the *same* yesterday, to-day and for ever."

This was the ground of confidence of the saints of old, which we are called on to consider (13. 7), not the "end of their conversation," but the issue of their life, the object of their faith. Verse 7 reads "considering the issue of their life, imitate their faith." JESUS Christ is the *same*, therefore consider HIM!

Consider the Apostle and High Priest of our profession, Christ Jesus (3. 1). Consider Him that endured such contradiction of sinners against Himself (12. 3). Let us make Him the object of our attention, let us occupy our minds with Him.

(II) JESUS means SAVIOUR. When the Angel announced His coming to Mary—he said "Thou shalt call His name Jesus: for He shall save His people from their sins." This is what makes the "tidings" good; this is the true Christmas message: *HE SHALL SAVE*.

HE—A glorious *Person*.

SHALL—A glorious *Certainty*—He knows nothing of chance; there is with Him no contingency, no uncertainty, no accident, no doubts, no hesitation. There is nothing vague, nothing indefinite, nothing indistinct; everything is positive, perfect, permanent.

SAVE—A glorious *fact*. Salvation is a complete deliverance from the curse of the law, and an entrance into the perfect liberty of the Gospel. All God's saved ones can say (or ought to) "Who hath forgiven us all our trespasses" (Col. 2. 13). If not, why not? If He was *sent* to save, He either did it, or He did not do it. If He did not, then in Him there is failure, imperfection, incompetency; and who dare say that of Jesus Christ? But He said "I have *finished* the work Thou gavest me to do."

HE SHALL SAVE.—It does not say "He shall do what is necessary for sinners to be saved, *if they like*"; "He shall do His part, and they must do theirs." No—HE SHALL SAVE in the purpose of God the Father; HE HATH SAVED by the perfect work of God the Son; WE ARE SAVED by the gracious power of God the Holy Ghost.

HIS—A gracious possession. "I know My sheep, and am known of MINE." "They shall be MINE."

PEOPLE—A glorious inheritance. We are *His* inheritance, separated, taken out, purchased, redeemed (Eph. 1).

FROM—A glorious distance; from the curse of the law (Gal. 3. 13); from this present evil world (Gal. 1. 4); from our enemies (Luke 1. 71); from wrath (Rom. 5. 9).

THEIR—A terrible possession.

SINS—An awful inheritance. The fall involves a perverted reason; a polluted mind, a corrupted heart. Sin is the cause of every tear, every sigh, every grave;

it is the maker of every widow and every orphan. Who is to cut off this fearful entail? Jesus Christ who is the same yesterday, to-day and for ever.

(III) JESUS the Saviour. "He shall save." He makes those who believe in Him "clean every whit" (John 13. 10);

Perfect in Christ Jesus (Col. 1. 28);

Complete in Him (Col. 2. 10);

Accepted in the Beloved (Eph. 1. 6).

CHRIST—The anointed Saviour (Luke 4. 18); the appointed Saviour (Heb. 3. 2); provided (Gen. 22. 8); sent (1 John 4. 14); given (John 3. 16).

THE SAME—He is unchangeable, immutable in regard to all that He IS, all He HAS, all He has DONE, all He has SAID. Salvation is everlasting:—

1. "Saved with an everlasting salvation" (Isa. 45. 17).

2. His righteousness endureth for ever (Ps. 111. 3; 119. 142, 144. Isa. 2. 6).

3. His love is unchanging (John 13. 1).

4. His truth endureth for ever (Ps. 117. 2).

5. His consolation is "everlasting consolation" (2 Thess. 2. 16).

YESTERDAY. Through all past ages, and through all our own past lives, He has been faithful to His covenant, and faithful in His dealings with us. In the days of our unregeneracy He was ever patient with our waywardness and our wanderings, and He is still with us to strengthen our weakness and comfort our weariness. *Yesterday* He thought of us in His purposes of love (Eph. 1. 4, 5); yesterday he communicated to us His grace; yesterday He bore with us in His kindness and patience. Ever THE SAME.

TO-DAY. Though friends be fickle, faithless, uncertain, unstable, He says to us: "I am Jehovah, I change not" (Mal. 3. 6). Though circumstances change, and experiences vary, "He changeth not."

FOR EVER. Thus all is well for the believer to all eternity. Everything in this world has to be "shaken" in order to keep us perpetually reminded of this blessed fact of Heb. 12. 27, "that the things which cannot be shaken may remain."

Our circumstances have to be shaken by His providential dealings; our experience has to be shaken to rid us of all religion which is not truly spiritual, all self-righteousness, all self-confidence, all self-conceit. We all need this shaking; we all try to lean on our own experiences and doings, yes, even the most watchful among us. Even Paul had to learn this lesson till he could say: "What things were gain for me, those I counted loss for Christ (Phil. 3. 7).

We foolishly seek to rest on our privileges, our gifts, our attainments. So God has to shatter our worldly schemes and our fleshly wisdom. Why? That those things that cannot be shaken may remain.

(IV) What remains? "THOU"! The Lord Himself remains:

1. His *counsel* remains. The counsel of the Lord standeth for ever, and the thoughts of His heart to all generations (Ps. 33. 11). "There are many devices in

a man's heart, nevertheless the counsel of the Lord, that shall stand" (Prov. 19. 21).

2. The *covenant* of Jehovah cannot be shaken; not all our sins and follies can shake it.

3. The *word of the Lord* endureth for ever (1 Pet. 1. 24, 25).

ISRAEL, the "everlasting nation," has all these blessings in prospect. We only anticipate them spiritually, but all will be true of Israel literally. Israel has been shaken, ah! how shaken and scattered among the nations! But "He who scattered Israel will gather him."

It is of Israel that Isaiah 45. 17 is spoken; it is of Israel that Isaiah 60. 19, 20 is written; it is to Israel that the Lord says in Jer. 31. 3 "I have loved thee with an everlasting love."

Is it not our blessed privilege to manifest our belief in His Word, and minister of our love to that people, to enter into His counsels and tell of that Saviour whom HE has provided? All is vain short of this. Our duty is not to convince them as Jews that Christ is the Messiah, but rather as sinners that Christ is the Saviour.

Much mission work among Jews, I fear, consists of the former, but thousands of unconverted Gentiles believe that! So Jews may believe it, and yet be unconverted. "He shall save His people" (Israel), but only as the Saviour of sinners "from their sins." *Now*, individually by grace; *then*, as a nation, when they "look on Him whom they pierced and mourn." For there is a remnant according to the election of grace" (Rom. 11. 5), "All that the Father giveth Me shall come to Me, and him that cometh unto Me I will in no wise cast out" (John 6. 37).

Such is the blessing promised to them and also to ourselves by faith. May we have an increasing experience of its preciousness in our own souls during the year on which we have entered.

APPLICATION AND INTERPRETATION OF TYPES.

THE spiritual *application* of the types and antitypes of Holy Scripture in this Day of Grace, and of the "exceeding riches of grace," is more difficult than their *interpretation* in connection with the past and future of the Nation of Israel. From our Blessed Lord's words in John 7, we know that He Himself is, in the power of the Spirit, *our* Feast of Tabernacles, as we learn from 1 Cor. 5. 7, that He is *our* Passover.

While enjoying the study of types and antitypes, we must be careful not to let go a deeper *application* of the spiritual meaning of Days and Feasts, which is ours already in Christ Jesus, for a future interpretation (e.g. of Zech. 14. 16, 18)—which might inadvertently dim the brightness of an ever-present and all-inspiring hope. A deeper study is called for of types and antitypes in relation to the Mystery of Christ and the Church, as revealed in the Epistles to the Ephesians and Colossians, cf. Gal. 4. 10, 11; Col. 2. 16, 17.

J. J. B. C.

A New Synopsis.

By JAMES CHRISTOPHER SMITH.

LEVITICUS.

(Continued from page 137).

THUS far the way of approach for the worshipper, namely, by means of a blemishless substituted victim. Now we pass on to consider

(II). THE DEDICATION OF AARON AND HIS SONS. (chap. 8-10).

This portion of the book has reference to the PRIESTHOOD, just as the previous portion had to do with the OFFERINGS. The latter shows Christ as a Victim, "sacrificed for us": while the former shows Christ as a Person, ministering for us.

Here Hebrews 5 must be consulted. No man taketh the honour of priesthood upon himself except such a one as is "CALLED OF GOD, as was Aaron." And our Lord and Saviour was called to the new Priesthood when He rose from the dead as Heb. 5. 4-10 shows.

It was not as a priest that He fulfilled the typical character of the sacrifices associated with Aaron but as a Victim. "This He did once for all, when He offered up Himself." But Aaron's priesthood involved a ministry on behalf of the people, a ministry of sympathy, of guidance, of teaching, of resolving doubts, of deciding issues, and of blessing the people. This part of his priesthood* is not ended at a stroke like the sacrificial part of it, but we see the fulfilment of this, "in perpetuity," in Christ's more excellent ministry in "the true Tabernacle that the Lord pitched and not man," at God's right hand. This is a

RESURRECTION PRIESTHOOD.

And while it is fulfilling much in the Aaronic type, yet it is "not after the order of Aaron" but, "after the Order of Melchizedec," as it was bound to be, for Christ did not come of Levi, but of Judah: and His voice, in the new Priesthood, is "the voice of Judah," as Moses predicted. (See Deut. 33. 7).

It was under the priesthood of Aaron (conditioned by it) that Israel received the law (ceremonial), but "the priesthood being changed," there is made of necessity a change also of the law: and thus the ceremonial law passes and is superseded by the

"MORE EXCELLENT MINISTRY"

of the Lord Jesus, as High Priest after a different "order." This will continue into "the Day of the Lord," when the Priesthood and the Kingship will be united in Him, and "the counsel of peace shall be between them both" (both crowns on one head). See Heb. chap. 5-10, and compare Zech. 6. 12, 13, and Psalm 110. 4.

The picture here presented of the "consecration" of

* See Mal. 2. 4-7.

Aaron and his sons is most vivid and impressive. The provisions for it were anointing oil, garments, a bullock and two rams, and a basket of unleavened bread. Moses was the acting minister, as God's representative.

- (1). Aaron and his sons were washed with water.
- (2). Aaron was robed in the garments of glory and beauty.
- (3). The Tabernacle and all its vessels were anointed with oil.
- (4). Then Aaron was anointed by oil poured on his head.
- (5). The sons of Aaron were robed.
- (6). Aaron and his sons laid their hands on the head of the bullock, which was slain and used as a "sin-offering."
- (7). Aaron and his sons laid their hands on the head of the ram which was used as a "burnt offering."
- (8). Aaron and his sons laid their hands on the head of the "ram of consecration," which was slain and its blood put upon the right ears, the right-hand thumbs, and the great toes of the right feet of Aaron and his sons. The blood was then sprinkled on the altar.
- (9). Specified parts of the ram were put on the hands of Aaron and his sons, (with two cakes and one wafer out of the basket), and waved before the Lord.
- (10). Moses then took oil and blood and sprinkled them upon Aaron and his sons, and upon their garments.
- (11). Finally, the flesh was boiled and eaten, with the bread from the basket, at the door of the Tent, and that which remained was burnt with fire.

Thus this extraordinary scene ended with a feast of consecration, setting forth fellowship with God. All this was repeated each day for seven days.

The marks (or stains) of the "oil" and the "blood" must have remained on the garments ever after, as a visible reminder of this solemn setting apart.

How perfect the type here is, may be seen by observing that the anointing oil was poured on Aaron's head before the sin offering was presented. Thus was he set apart as a minister of God's holy things: and thus, as a servant to minister, was the Lord Jesus set apart, at the beginning of His work, by the Holy Spirit, as a Dove, coming upon and remaining on Him, before He offered up Himself as a Victim. (See Acts 10. 37, 38).

Chapter 9, is the record of what happened on the "eighth day," namely, the offering of the consecration sacrifices with which "the people" were associated. And here Aaron himself was now the officiating priest, as already set apart. Moses was commander and spectator. This is referred to in Heb. 5. 1-4. Aaron offered for himself and for the people.

Then, when all these offerings were completed, came two remarkable closing events, namely, Aaron's blessing and Jehovah's seal.

As Aaron stood at the altar, and before descending from it, he "lifted up his hands toward the people, and blessed them," (doubtless using the words prescribed in Numbers 6. 22-27).

Then he and Moses went into the Tent of Meeting (we are not told how long they stayed), and came out, and "blessed the people" together, wherein we see the blessing of Ruler and Servant combined.

Thereafter, as we are told, "the glory of Jehovah appeared unto all the people. And there came out fire from before Jehovah, and consumed, upon the altar, the burnt offering and the fat. And when all the people saw it, they shouted and fell upon their faces."

THIS WAS JEHOVAH'S SEAL.

All these were typical and prophetic actions and events. The Lord Jesus, before ascending into the scene of His present ministry, "lifted up His hands and blessed" His followers, no doubt using the words Aaron used. But when He appears in His glory, and when all the people shall see Him, He will *bless a second time*, in the double capacity of King and Priest.

And thus the Mediatorial work of the Saviour will be seen, by an astonished Israel and a wondering world, to have the Seal of the Father upon it. The "fire" was the visible symbol of Jehovah's acceptance of all the typical action and offering.

Just as the erection of the Tabernacle was sealed by the appearing of His glory (Ex. 40. 34, 35), so the dedication of the Tabernacle and the Priesthood was sealed in like manner by the appearing of the *glory* and the typical *fire*.

The prophetic element is everywhere. How true it is that "the testimony of Jesus is the spirit of prophecy"!

In Chapter 10 we get the sad fact of

HUMAN FAILURE

recorded, in the presumptuous offering of "strange fire" by Nadab and Abihu, sons of Aaron. These men sinned against much light. They were highly privileged, for they had seen the God of Israel on Mount Sinai (Ex. 24. 9-11). They were highly placed, for they were Aaron's sons. But how little do outward privilege and place save men from folly and sin if the desires of mind and flesh are allowed to work!

"Strange fire," is fire of man's thought and man's kindling. It represents man's religion, and corresponds to Cain's offering of the fruits of the ground—"the way of Cain," not "the way of God." When it is a matter of the worship of God, everything must be *from Him and to Him and of His direction*.

Everything not of the Holy Spirit, is "strange fire." And the Word of God is the only test.

How much of so-called "worship," in our time, is of man's devising and desiring, the fruit of the flesh, "strange fire." God has no respect to it.

This offering of "strange fire" was visited with immediate judgment, for we read, "there came forth fire from before Jehovah and devoured them, and they died before Jehovah." A little while before the fire of

acceptance had come forth: now the fire of judgment comes forth from the same source. Thus we have three kinds of fire:—

The fire of *acceptance* of the sacrifice.

The "*strange fire*" of man's mind and act.

The fire of *judgment* devouring daring sinners.

It is reasonable to conclude, from the words in verses 8-11 of chap. 10, that Aaron's sons were under the influence of strong drink when they offered "strange fire," but that did not extenuate (it rather increased) their guilt.

How solemn and humbling all this must have been to Aaron. Some indications of his feelings may be traced in the eloquent silence of verse 3, and in the pathetic words of verse 19.

He had "holiness to the Lord" written on the golden crown on his brow; he must have felt the need of holiness in the heart!

(II.) LAWS CONCERNING CLEAN AND UNCLEAN.

(chap. 11, 12.)

These laws need not detain us. They are distinctions and restrictions which do not apply to us now; but the one great principle of abiding importance underlying them is there for our learning. It is expressed in the words, "To make a difference between the unclean and the clean" (v. 47); and it is written in letters of brightest light (v. 45), "I am Jehovah that brought you up out of the Land of Egypt to be your God: ye shall, therefore, be holy, for I am holy." (cp. Matt. 5. 44-48).

(IV.) LAWS CONCERNING LEPROSY (chap. 13, 14).

This is treated of under three headings, according to the *place where* the leprosy may be discovered.

(1). It may be in *man's flesh*, (13. 1-46). When leprosy was proved to exist, the person was removed from the congregation to a separate abode. "He shall dwell alone; without the camp shall his dwelling be." And he was to "cover his upper lip, and cry, Unclean, unclean." The wisdom of this principle of separation is coming home to us with increasing force daily. But how impressively these requirements typically tell of man's condition as a sinner, and how he is separated from the fellowship of God and His saints!

We have a wonderful instance in Isaiah the prophet, as to how a man may realise himself to be a spiritual leper (and his nation spiritual lepers with him) before God (see Isa. 6). "I am a man of *unclean lips* and I dwell among a people of *unclean lips*." "Woe is me for I am *undone*!" The word "undone" means "cut off," as the leper was cut off from the congregation of the Lord. Then his cleansing and his call to service are told: and all this on the background of the fact that it happened "in the year that (the *leprous king*) Uzziah died." The Bible is full of typical teaching: the prophetic element pervades it.

(2). It may be in *man's garment*. In the symbolism of the Scriptures "garments" refer to conduct and outward acts; so leprosy in a garment tells of sin in the outward acts of life, in our *conduct*. In accordance

with this, leprosy in the "flesh" tells of sin in the character—deep in the nature, (*vv.* 47-59 cover this aspect of the subject).

(3). It may be in *man's house* (14. 33-53). It is distinctly said that this has reference to the time when they would inhabit the "land of Canaan" (*v.* 34). Here we are pointed to corrupting sin in the place where we live and move and have our being in the circle of *family life* in close contact with those we love (or ought to love), and where our influence goes out in generations to come.

The law to be followed in the day of the leper's cleansing is given in chap. 14. 1-32. Only the most outstanding typical points can be noted here, but the whole portion should be slowly read.

(1) The very first thing mentioned is the meeting of the leper and the priest (*vv.* 2, 3). "He shall be brought unto the priest"; but not yet into the camp, for we are told, "And the priest shall go forth out of the camp," evidently to where the leper was, and look on him to learn if the leprosy is really stayed and healed. How significant! Did not the great Healer come out from the Father and come to the place where we sinners are? Did He not come and look on our misery with a view to bringing us back to forfeited fellowship with God?

(2) Four things were used for his cleansing (*v.* 4). These were, "two living clean birds, and cedar wood, and scarlet and hyssop." Taken together, they are a fourfold type: the two birds being a double type. One bird was to be killed in a vessel over running water (that is, "living water"): the other bird was to be taken, with the scarlet wool and hyssop, and all dipped in the blood of the slain bird, and then the blood was to be sprinkled *seven times* on the one to be cleansed, who was then pronounced clean; and, thereafter, the living bird was let go into the openfield (bearing, of course, the blood on its body).

This double type corresponds to the two goats used on the Day of Atonement, and it tells precisely what they tell, of Him who "on our behalf, died and rose again."

The one to be cleansed then washed in water, shaved off all his hair, and came into the camp for *seven days*, but not into the enclosure of the Tent as yet. Then on the eighth day came the final sacrificial ceremonies, when the blood of the guilt-offering was put on the right ear, the thumb of the right hand, and the great toe of the right foot, representing the whole body.

Thereafter the anointing oil was to be sprinkled before the Lord: then it was to be put on the very parts of the body where the blood already was, and the rest of the oil in the priest's hand, was then put on his head, *the whole measure of oil being used.*

How typically significant all this is!

The blood that cleanses the whole man typifies Christ's blood that cleanses us from all sin and its effects in every part.

The oil is the Holy Spirit anointing us and sealing to us all that the blood secures.

In the case of the dedication of Aaron we saw how he was anointed with oil before blood was shed, because herein he set forth the Holy One who had no sin of His own. But in the case of the leper, typifying a sinner, the blood is applied first, and then the oil is applied where the blood was already.

The Holy Spirit anoints and seals only those who believe, and are sprinkled with the blood of cleansing.

And how *practical* this type is! The ear is cleansed and anointed to hear what God the Lord will say.

The hand is cleansed and anointed to do what He shall command.

The foot is cleansed and anointed to walk where God appoints.

All this proclaims loudly the great truth written across the face of the whole Book of Leviticus:

"BE YE HOLY; FOR I AM HOLY."

(To be Continued).

RULES FOR READING THE BIBLE.

FIRST SERIES.

A PREACHER who was widely known in the last century, William Jay, of Argyle Chapel, Bath (1769-1853), while still young in Gospel ministry, prefixed the following rules to his *study Bible*:—

In reading this Book let me guard against four things—

- (1) The contractedness of the Systematic:
- (2) The mysticism of the Allegoriser:
- (3) The dogmatism of the Bigot:
- (4) The presumption of the Rationalist.

Let me tremble at God's Word, and let me in reading it keep three purposes in view:—

1. To collect facts rather than form opinions:
2. To regulate practice rather than encourage speculation:
3. To aid devotion rather than dispute.

SECOND SERIES.

Somewhat similar were the rules which the late Dr. Bullinger placed on the flyleaf of his Bible:—

"In reading this Book let me guard against—

"The dogmatizing of the systematic divine;—

"The mysticism of the allegorizing interpreter; and
"The bold and daring freedom of the rational and philosophizing critic.

"Let me read it—

"With a view to collect facts rather than to form a creed;

"With the view of practice rather than speculation; and

"With a devotional spirit rather than a controversial temper."

On comparison, there is no doubt that the second is an adaptation of the first, and by one who, during a long career, acted out the rules thus formulated.

The Prophets of Israel:

THE MEN AND THEIR MINISTRY.

By THE EDITOR.

I. INTRODUCTORY.

THE prophets of Israel were the gift of God to the nation of His choice. The nation itself was placed in a position of favour and privilege; and accordingly, into its midst there were sent from time to time chosen witnesses of Divine truth, men whose duty it was to enlighten and direct the people. Through one of these, namely, Amos the prophet, the God of Israel said: "You only have I known of all the families of the earth" (Amos 3. 2; cp. Deut. 7. 6; 10. 15; Ps. 147. 19, 20). The nation was special and particular, and so likewise were the means which were provided for its moral and spiritual guidance and protection.

As other nations have produced nothing to compare with the prophetic books of the Old Testament, it would be a vain proceeding to search their literatures for traces of men corresponding with the prophets of Israel. Other nations had diviners, magicians, and soothsayers. Israel had "men of God" to whom, sad to say, scant attention was paid. By a careful study of the terms employed in Holy Scripture, in reference to the prophets and their ministry, we may assuredly expect to reach a sound Biblical understanding on this important subject.

II. THE MAN.

A number of terms are used in the Scriptures by way of describing the prophets of the Lord.

(1) **PROPHET**—*Nābhī*, so called because speaking under a Divine impulse. It was thus that he had the gift of eloquence which is plainly implied by the designation, as derived from the verb *nābhā*, to pour forth. Accordingly, the prophet was the spokesman of God—a relation which is expressed in the word of the Lord to Moses: "I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet" (Ex. 7. 1, see also 4. 10. 16).

In a word, the prophet was an interpreter of the Divine will; one who stood between God and the people. He spoke the words of God; and accordingly his ministry was spiritual in character and authoritative in its emphasis. The New Testament word *prophētēs* has a significance similar to *nābhī*, implying in particular that the man was one who spoke before, or in the presence of God, and therefore on His behalf, and in His Name.

Thus the prophet communicated to men the will of God, giving His judgment as to the past, His mind as to the present, and His purpose as to the future. He had access to God in a degree that did not apply to ordinary mortals. As the sacrificing priest represented the people before God, so the prophet represented God before the people,

delivering His message or word to them. In all, *nābhī* occurs 306 times in the Old Testament.

(2) **SEER**—*Chōzeh* or *Rōeh*, so called because the mind of God came to him through *visions*; because he *perceived* the will of God. The twelve occurrences of *rōeh* include:—1 Sam. 9. 9, 19; cp. 3. 1 (*chāzōn*, "vision," a word related to *chōzeh*; see sec. iii, sub-sec. 3); 2 Sam. 15. 27; 1 Chron. 9. 22; 26. 28; 29. 29 ("Samuel the seer"); 2 Chron. 16; 7. 10; Isa. 30. 10 (first clause). As for *chōzeh*, it occurs seventeen times: 2 Sam. 24. 11; 2 Kings 17. 13; 1 Chron. 21. 9; 25. 5; 29. 29 ("Gad the seer"); 2 Chron. 29. 30; Isa. 29. 10; 30. 10 (rendered "prophets"); Amos 7. 12; cp. 8. 11, 12; Mic. 3. 7; and derived and related forms have a like meaning. In 1 Chron. 29. 29, where (as already noted) we read of "Samuel the seer" (*rōeh*) and "Gad the seer" (*chōzeh*), so also we read of Nathan the prophet" (*nābhī*).

Thus the three terms now under consideration appear in close connection in one short verse. Doubtless there were distinctions between them—probably local or temporal, assuredly not radical or essential, for in 2 Sam. 24. 11 we read that "the prophet Gad" (*nābhī*) was "David's seer" (*chōzeh*). Moreover, from 1 Sam. 9. 9 we learn, not only that, as a designation, "seer" was older than "prophet," but also that it connoted the same thing:—"He that is now called a prophet (*nābhī*) was before called a "seer" (*rōeh*).

(3) **MESSENGER OF THE LORD**—*M'la'k Yehovah*, so called because engaged in conveying the word of God to men—2 Chron. 36. 15, 16; Isa. 44. 26; Hag. 1. 13. The priests in their time had been designated in a like manner—Mal. 2. 7.

(4) **WATCHMAN**—*shōmēr* or *tzōphēh*, so called because, as a minister of God, he guarded the highest interests of the people:—*shōmēr*—Isa. 21. 11, 12; 62. 6; *tzōphēh*—Isa. 52. 8; 56. 10; Jer. 6. 17; Ezek. 3. 17; 33. 7.

(5) **MAN OF GOD**—not exclusively, but distinctively, as sustaining a special relation and performing a peculiar service—1 Sam. 2. 27; 9. 6 ff; 1 Kings 12. 22; 13. 1-31 *passim*; 17. 18, 24; 2 Kings 4. 7-42 *passim*; Jer. 35. 4. This designation was given to Moses (Deut. 33. 1; Josh. 14. 6; Ezra 3. 2; Psa. 90. 1), who, in a sense, anticipated the prophet (Deut. 34. 10; cp. 18. 15). Hence the prophet was called a "holy man" (2 Kings 4. 9).

(6) **SERVANT OF GOD (OR OF THE LORD)**. Not in an exclusive sense, but rather distinctively—1 Kings 14. 18; 2 Kings 9. 7; 14. 25; Isa. 20. 3; Jer. 25. 4; 26. 5; Amos 3. 7. This designation was also applied to Moses—Deut. 34. 5; 1 Kings 8. 56.

The terms thus displayed stand in relation to certain men on the pages of books which have no parallel in the Gentile world of literature. Only vain presumption or inexcusable ignorance would suggest that the prophets of Israel have successors in the present time;

and only by those who have failed to learn the outstanding lessons taught by "Comparative Religion" would it be for a moment contended that the marvellous writings (say) of Isaiah, Jeremiah, and Ezekiel—not to name the other prophets—can be matched by Gentile books, whether ancient or modern, either as to substance or manner, or as regards their claim, object, or influence.

III. THE MESSAGE.

By a variety of terms we are enabled to secure glimpses of the means whereby the prophets received their illumination, and the methods employed by them in delivering their messages. The principal designations of the message are:—

(1) A PROPHECY—*N'vūah*, so called because given through or by a prophet (*nābhī*, see sec. II., 1, above), 2 Chron. 9. 29; 15. 8.

(2) A BURDEN—*Massū*, a message, sometimes of evil, at other times of good. The sense is indicated in Jer. 23. 33-40; Ezek. 12. 10-13, whence we infer that "the burden" is "what the Lord hath spoken," and, therefore, *had laid upon* the heart and conscience of His servant; in fact, it is "the burden of the word of the Lord" (Mal. 1. 1), a message at once solemn and urgent. Hence the prophetic "burden" is an utterance, or oracle, a decree or expression of judgment. See *e.g.*, Isa. 13. 1; 14. 28; 17. 1; 19. 1; 21. 1; 22. 1; 23. 1; Nah. 1. 1; Hab. 1. 1; Zech. 9. 1; 12. 1. In Isa. 13. 1 and Hab. 1. 1 we read of "burdens" which the prophets did *see*, or receive by *vision*.

(3) A VISION, expressed by various terms, indicating a thing perceived through Divine illumination; hence the words used imply appearance, aspect, sight. See, as to *chūzōn*: Isa. 1. 1; Dan. 1. 17; Obad 1; Nah. 1. 1; as to *chizzāyōn*: Isa. 22. 1; Joel 2. 28; as to *mar'ah*: Ezek. 1. 1; 8. 3; 40. 2; Dan. 10. 7, 8.

(4) A DREAM—*chelem* and *chalōm*. A similar process to that implied in visions of the night (see above, sub-section 3), Jer. 23. 28-32; Dan. chh. 2 and 4, *passim*.

(5) THE WORD OF THE LORD, *i.e.*, a message sent by the Lord:—Isa. 1. 10; Jer. 1. 2; Ezek. 12. 17, 21, 26; Hos. 1. 1; Joel 1. 1; Amos. 3. 1; Mic. 1. 1; Zeph. 1. 1; Zech. 1. 1, 7; frequently repeated in the several books. The word of the Lord came to, and was delivered by, the prophets whom He qualified to receive, and empowered to transmit the same. In Isa. 2. 1 we read of "the word of the Lord" which Isaiah *saw*, an expression which indicates how the message came to the prophet, namely, *in a vision*. In some places we have the command (variously expressed) "Thou shalt speak My words unto them" (Ezek. 2. 7; 3. 4); and that the word, frequently introduced with the declaration "Thus saith the Lord" (*kō āmar Yehovah*) was with power, is shown by such an utterance as: "He that hath My word, let him speak My word faithfully . . . Is not My

word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23. 28, 29.)

(6) SAITH THE LORD—*n'ām Yehovah*, a declaration of the Lord, something revealed, an oracle. This formula is of frequent occurrence (376 times), and is found in all the prophetic books excepting Jonah and Habakkuk. It is a form of prophetic utterance rendered in the Authorised Version "saith the Lord." The expression was one which, in a special and distinctive manner, associated the spoken words of the prophet with the Divine mind or judgment, showing such words to originate, not in the will of man but of God. Typical occurrences are:—Isa. 3. 15; 14. 22, 23; Jer. 2. 3, 9, 12, 19, 22, 29; Ezek. 5. 11; 12. 25, 28; Amos 2. 11; 4. 3, 5, 6, 8, 10.

Prophets and prophecies—authors and writings—occupy a place apart in the world of literature. God gave prophets to Israel; and they spoke to the nation and the world. Did they speak for their own age? So, also, with equal certainty and authority, they spoke for all time. The terms which we have examined show with utmost plainness that the prophets were inspired teachers; and if we would read their writings to profit, we must accept the place of humble learners.

(To be Continued.)

THIEVES AND CONSENTERS WITH THEM. (Ps. 50. 8).

By JOSEPH CHISLETT.

THE thieves with whom we are concerned, and those who connive at their robberies, are the perverters of Divine truth. Our Lord declared to the unbelieving generation of His day: "It is written, My Father's house shall be called the house of prayer, but ye have made it a den of thieves." There are to-day thieves who

(1) Rob God of His sovereignty.

(2) Rob Christ of His Deity; (a) His ancient glory; (b) His future victory; also of (c) His present priestly character and dignity.

(3) Rob the Holy Spirit of (a) His personality; (b) His ministry; and (c) His power.

(4) Rob Holy Scripture of its (a) authority; its (b) glorious teachings; its (c) glorious promises.

(5) Rob the Lord's servants (a) by putting hindrances in their way; (b) by misjudging their actions; and (c) by vexation shorten their lives.

The perfect stranger to the house is not considered to be always the most dangerous thief. So the greatest robbers of Divine truth are not the avowed opponents of the Gospel. Our Lord spake of a man's foes being those of his own household; and is it not true that those who profess to hold truth sacred are its greatest spoilers? they rob the Scriptures of their doctrines, and so manœuvre prophetic truth as to divest it of its grave and solemn meaning.

* Points from a discourse, delivered in 1858, by Joseph Chislett, East Street Chapel, Walworth.

THE INTERPRETATION OF UNFULFILLED PROPHECY.*

If we wish to know how we are to interpret Unfulfilled Prophecy, we have an infallible guide in that which has been fulfilled.

We have, for example, Psalm 22. and Isaiah 53., which both speak minutely of the sufferings and death of Christ; and every detail has been fulfilled literally.

We have, also, Psa. 72. and Isa. 11., which both speak of the future reign of Christ; and, though each is from another part of the same book, yet a different principle of interpretation is commonly applied.

In the one case, "They pierced My hands and My feet" is literal; in the other, "The wolf shall lie down with the lamb," is said to be figurative!

In the one case, "They cast lots upon my vesture," is literal; but in the other, "The leopard shall lie down with the kid," is said to be figurative!

In the one case, "They part My garments among them," is literal; in the other, "The lion shall eat straw like the ox," is said to be figurative!

Does not such a principle of interpreting the Scriptures carry its own condemnation with it?

And yet may we not ask how such Scriptures as Psalms 22, 40, 69, and Isaiah 49 and 53 appeared to those who lived before they were fulfilled?

To the great majority, the word of the prophet applied (Isaiah 53. 1), "Who hath believed our report?" Many, who did profess to believe, made the Word of God of none effect by their tradition, and dealt with that Word precisely in the same way that many do now. They would not have it that their Messiah was to *suffer*, and so they said that such a passage as Isaiah 53 referred to Isaiah himself, or Josiah, or to the whole body of the prophet's personified. But, thank God, there were those who believed and trusted in His Word.

If we ask how such men as Hezekiah, Josiah, David, Isaiah, Daniel, Mary, Simeon, and Joseph of Arimathæa treated the Word, and acted in the face of Scriptures which must have been hard to understand, though clear now to us; we are to'd in

1 Pet. 1. 10-12: "Of which salvation the prophets have ENQUIRED AND SEARCHED DILIGENTLY, who prophesied of the grace that should come unto you: SEARCHING what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow . . . which things THE ANGELS DESIRED TO LOOK INTO."

Luke 10. 24, Jesus said: "I tell you that MANY PROPHETS AND KINGS HAVE DESIRED to see those things which ye see," &c.

Luke 2: 25: "Simeon . . . was just and devout, WAITING for the consolation of Israel."

Luke 2. 38: "Anna . . . served God . . . night and day . . . and spake of Him to all them that LOOKED FOR redemption in Jerusalem."

* A forcible and ever-timely statement, by the late Dr. Bullinger, taken from an early pamphlet, THE IMPORTANCE OF ACCURACY IN THE STUDY OF HOLY SCRIPTURE.

Mark 15. 40: "Joseph of Arimathæa, an honourable counsellor . . . also WAITED for the kingdom of God."

Let us be in the company of those "angels," "prophets and kings," "just and devout," persons who "served God night and day," "honourable counsellors." Let us, like them, "enquire" and "search diligently," "desire to look into," "desire to see," "wait" and "look for" the fulfilment of that which our hearts long for.

THE TWO-FOLD COMING.*

BY DR. I. M. HALDEMAN.

The Second Coming of our Lord Jesus, while spoken of as one great event, has two separate parts. It is of the utmost importance to distinguish and never to confound them.

- (In the first part He comes as a *thief* (Rev. 16. 15).
- (In the second part He comes as *lightning* (Luke 17. 24).
- (In the first, the *Morning Star* (Rev. 22. 16).
- (In the second, *Son of Righteousness* (Mal. 4. 1, 2).
- (In the first, as a *Bridegroom* (Matt. 25. 1-6).
- (In the second, as a *King* (Matt. 25. 31-34).
- (In the first, to the *Marriage* (Matt. 25. 10).
- (In the second, to the *Throne of His Glory* (Matt 25. 31).
- (In the first, to the *Virgins* (Matt. 25. 1).
- (In the second, to the *Nations* (Matt. 25. 32).
- (In the first, *before the Marriage* (Matt. 25. 1).
- (In the second, *after the Marriage* (Luke 12. 36).
- (In the first, *for His Bride* (John 16. 3).
- (In the second, *with His Bride* (Col. 3. 4).
- (In the first, *into the air* (1 Thess. 4. 17).
- (In the second, He descends to the *Mount of Olives* (Zech. 14. 3, 4).
- (In the first, He comes to *receive His Bride* to Himself (John 14. 3).
- (In the second, He comes to *be received by repentant Israel* (Zech. 11, 10).
- (In the first, He comes to *take His Bride into the heavenly city* (John 14. 1-5; Cant. 4. ; Eph. 5. 27).
- (In the second, He comes to *enter as King into the earthly Jerusalem* (Matt. 25. 31; Jer. 3. 17; Zech. 8. 3; Luke 1. 32, 33).

The first stage is called "Our Gathering together unto Him" (2 Thess. 2. 1).

The second stage is called "The Revelation of Jesus Christ from Heaven" (2 Thess. 1. 7).

The first stage, "The Blessed Hope" (Titus 2. 13).

The second stage, "The Glorious Appearing" (Titus 2. 13).

The first stage, or part, is called the "Coming," from the Greek word *Parousia*, and signifies *presence*.

The second stage is called the "Brightness of His Coming," and is from the Greek word *Epiphaneia*, meaning brightness or glory. Thus the *Epiphaneia* of His *Parousia* is the Glory of His Presence. In other words, when He first descends into the air to receive His Church, He will be invisible to the world; after an interval during which the kingdom of Antichrist is running its course on earth, He will manifest Himself to the gaze of all the nations gathered at Jerusalem, and descend in visible glory and power to overthrow them.

* From "How to Study the Bible" (New York).

Sunday School Lessons.*

(FIRST SERIES)

No II. FEBRUARY.

THREE PATRIARCHS.

Text:—Hebrews 11. 4, 7, 8-10.

Hymn:—"How shall a contrite spirit pray."

FIRST SUNDAY.—*Abel*.

(Read Gen. 4: 1-8. Learn Heb. 11. 4.)

Our "First Lessons" from the Old Testament this month take us to these three patriarchs.

The lesson learnt from Abel is the great and important lesson for all, in all times: as necessary to-day as at the first. It is set in the very beginning of Divine Revelation to last to the very end. Cain and Abel are like two great beacons—one, the *danger* signal to warn—the other the *safety* signal to preserve. Contrasted afterwards as "the way of Cain" (Jude 11) "the way of God" (Acts 18. 26), "grace and works," "faith and works." We saw last month that the "Old Covenant" was a Covenant of Works. Adam was under this. He brake it, fell, and came under the curse. Then Salvation was secured under another (Gen. 3. 15), and Faith acknowledged it by offering sacrifice. Abel came as a *sinner*, accepting God's testimony as to the "vanity" of works, and trusting only in God's grace. Cain was a tiller (*lit.* "server") of the earth. His heart was of the earth and in the earth. Not accepting God's verdict as to the Old Covenant, he persisted in bringing the product of the curse (compare Gen. 4. 3, with 3. 17), thus making what God had said of none effect! and, like fools, made a mock at the sin-offering, Prov. 14. 9. He came in his own person. Abel came in the person of another (a substitute, of which the lamb was a witness), and he came "by faith," not "works."

But how did "God testify of his gifts"? By causing the judgment to fall on his substitute, instead of on him! All sacrifices were consumed "by fire from heaven," Ps. 20. 3, margin. (See Lev. 9. 24. (12-24). at the beginning; 1 Chron. 21. 26, David: 2 Chron. 7. 1, Solomon: 1 Kings 18. 36-39, Elijah.)

The world hates all such, and like Cain would slay us. 1 John 3. 12.

SECOND SUNDAY.—*Noah*.

(Read Gen. 6. 5-22. Learn Heb. 11. 7.)

The next thing we note is that Cain tried to make the best of the world "without God." He builds a city, 4. 17, thus settling down in the world, and exalting himself. These Cainites represent the scoffers and mockers of the last days, who use science to do without God. Hence the woe in Isaiah 2. 11, 12, 15-17.

* These lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

In the midst of these days of Noah, Noah stands forth as a single witness for God, against a whole world. He was a sinner saved by grace (Gen. 6. 8), and he walked with God (Gen. 6. 9). All this was "by faith," and it was by faith also that he witnessed, Heb. 11. 7. He witnessed by his life as well as by his words (see 2 Tim. 3. 12), "he that will *live* godly in Christ Jesus," not, he that will *talk* godly of Christ Jesus. Thus he "condemned the world," and hence the world hated him, Prov. 15. 10, 12. Noah was emphatically THE preacher, 2 Peter 2. 5, and 1 Peter 3. 19. Yet his witness was unheeded.

This is now the duty and business of all the Lord's people, "Ye shall be witnesses unto me" (Acts 1. 8). What is required in witnesses? What is required in stewards? (See 1 Cor. 4. 2.) Christ is "The faithful witness," Rev. 1. 5. Success is *nothing*, but faithfulness is everything, Matt. 25. 21, 23. For *all such* the word is "Come thou," Gen. 7. 1. Isa. 26. 20. Sheltered from the coming judgment. Noah, too, was saved by Substitution. Christ to him was the Ark on whom "all the waves and billows" of God's wrath fell, Ps. 41. 7. Therefore the saved one can say, Ps. 32. 6.

THIRD SUNDAY.—*Abraham*.

(Read Acts 7. 1-8. Learn Heb. 11. 8-10.)

Abraham was originally an idolater, Josh. 24. 2-4. Contrast the characteristics and destinies of the two seeds here and Obadiah 18. Called by "the God of Glory," Acts 7. 2 (Gen. 11. 31), who put to shame the gods of wood and stone. He came to Haran till his father's influence was removed by death. Then he came into Canaan. Note the seven-fold blessing of Gen. 12. 1-13. (1) Abraham under the same New Covenant of Grace. See Rom. 4. 2, 3. What were his works, Gen. 20. 9: "Thou hast done deeds unto me that ought not to be done." (2) He was a faithful worshipper like Abel, Gen. 12. 7, 8; 13. 3, 4; 22. 5. His "tent" shows him a stranger, and his "altar" a true worshipper. (3) He walked with God, Rom. 4. 12, and (4) He witnessed for God, Rom. 4. 20-22.

His faith was manifested by obedience, Heb. 11. 8, &c.

It admitted him to God's confidence, Gen. 18. 17.

It secured God's friendship, James 2. 23.

It made him pray for others, Gen. 18. 32.

It enabled him to endure, Heb. 11. 9, 10.

The "Gospel was preached to him," Gal. 3. 8. In the trial of his faith, Gen. 22., he learnt how Christ was "spared not," and became the substitute—as set forth by "the Son," and by "the Ram." We are that "Son" (Gal. 4. 28); Christ is that "Ram" which God provided (Gen. 22. 8; Ps. 89. 19, 20). Abraham saw Christ's day and rejoiced, John 8. 56.

Well might Abraham return and dwell at Beersheba, Gen. 22. 19. What does Beersheba mean? See Ps. 89. 3; Heb. 6. 13-20.

The Ram was "behind" Abraham, and so this

Substitute never entered into the heart of man! It is seen only by the look of faith.

The Horns denote power and authority, signifying Heb. 9. 14; John 10. 17, 18.

Are we known as having Abraham's Faith, Abraham's Tent, and Abraham's Altar?

LAST SUNDAY.—*Examination.*

Signs of the Times.

COLONIAL DEGENERATION.

EVEN in the fair colonies of the southern hemisphere, the people of God witness sights and sounds which urge to prayer that the predicted rule of righteousness may be hastened. It seems that, in Australia, King Demos can play many of the parts which are commonly attributed to a crowned tyrant. Hence, a man who, for reasons consistent with the vaunted "liberty of the subject," declines to join a trade union, runs the risk of forms of persecution which show that, though Britons may no longer be "slaves," yet they may be subjected to indignities from which many of the old-time slaves were free!

And alongside such-like measures of injustice, there is developing a contempt of God which cries aloud for judgment. Quite recently, on a politician venturing a remark upon God's mercies to the highly-favoured Land of the South, the audience responded in groans! The time hastens when He "will speak and not keep silence."

"THE GRANDEST RELIGION."

A peer of the realm, having been "converted" to Islam, has made his "apology" by saying that Islam is "the grandest religion that has ever been given to the world." This, of course, throws a measure of light on the conversion! It quite seems that, with some, "the grandest religion" is the last word in spiritual things. For ourselves, we should be on particular guard at that very point. For one thing, who is to be judge as to "the grandest" of the various religions that are submitted to human patronage? Surely individual taste will have much to say in deciding the issue.

Leaving "religion," it is much more to the purpose for men to ask, Has God spoken? Has He sent forth His Son? Has He revealed to us His purpose of grace with an outlook of glory? If so, these blessings may be altogether apart from "the grandest religion in the world." In fact, with the vital issues before us, we unhesitatingly say, "Let us have the Word of God spoken, the Christ of God sent forth, and the Revelation of God given; and with these we gladly renounce any interest in 'the grandest religion.'" Oh! that men would distinguish between Divine Truth and human developments that vaunt the name of Religion!

"OCCULT CHURCH OF THE SEERS."

Men who reject Divine Revelation are in danger of seeking an explanation of things in the speculations of men. And quite readily the name of "seers" is given to those who say the most confusing things in response to mystified inquirers. It is hardly surprising, in the circumstances, that, for the cultivation of thought apart from that which comes to us through Bible instruction and through the revealing grace of Christ, there should be organised, as is reported from Brighton, "The Occult Church of the Seers," which professes to worship the "All-Spirit."

Ancient and modern philosophies and superstitions—described in Holy Scripture as "abominations"—make their contribution to this new cult, which is at once ritualistic and spiritualistic, with obvious leanings toward what goes by the name of "Christian Science." On the one hand the new religion crystallises scattered fragments of human folly and presumption; and on the other hand it claims to bring all these into relation to "the Master of all the occultism—Jesus of Nazareth." Here assuredly we encounter the spirit of Antichrist—placing Christ over things which are not of God: Knowing Christ as Saviour and Lord, and looking for the glory of His appearing, we must beware of all such contempt of God and His Holy Word, as these modern phenomena represent.

JEWS AND "THE GREATEST JEW."

Sir Harry Johnston, former Commissioner for the British Government in Uganda, and equally renowned as a world-traveller, was recently interviewed by a correspondent of the *Jewish Chronicle*, and the point of his deliverance was expressed in one sentence: "I feel that it is now or never in regard to the re-establishment of the Jews as a ruling race in the country of their origin." This is Zionism with enthusiasm thrown in. But why "Now or never"? If not "now," assuredly the thing will come to pass in God's good time. Who says NEVER to Him? Moreover, the thing will come to pass in God's way, *the Messianic way*.

A special interest attaches to the last paragraph in the interview. Sir Harry Johnston said: "There is one thing I predict—and I hope you will not cut this out of my interview—if the Jews ever regain Palestine, with Jerusalem as their capital, they will come under the influence of the greatest Jew that has ever lived, and conform to essential Christianity." This was a brave word, and it brings in *the Messianic way* to which we have referred. "Essential Christianity," that is CHRIST; "the greatest Jew that has ever lived,"—that is the SON OF GOD. And the time? When "the Law shall go forth from Zion and the word of the Lord from Jerusalem." "I the Lord will hasten it in its time"—THE SET TIME to favour Zion.

HIDDEN.

- | | | | |
|--------------|-------------|----------------|-------------|
| 1. Ones | Ps. 83. 3 | 5. Wisdom | 1 Cor. 2. 7 |
| 2. Treasures | Prov. 2. 4 | 6. Life | Col. 3. 3 |
| 3. Riches | Isa. 45. 3 | 7. Manna | Rev. 2. 17 |
| 4. Things | Isa. 48. 6. | DR. BULLINGER. | |

Editor's Table.

* * * Once again *Things to Come* goes on its way throughout the world. As it reaches homes which it has entered in past years, we trust it will continue to bring the same comfort and help in the things of God.

* * * It is hoped that readers will lend a hand in endeavours to increase the circulation of the paper. There are many students of God's Word who only require to make the acquaintance of the paper, and they would become assured readers henceforth. Will present subscribers make kindly introduction? In order to do this, specimen copies may be had from Miss Dodson—parcels for the cost of postage, sixpence.

* * * It is a pleasure to announce that a new edition of NUMBER IN SCRIPTURE will be on supply this month. We trust that friends who have found the book helpful will recommend it to others, so that this important work of the late Dr. Bullinger may continue to serve the cause of Divine Truth. During recent years second-hand copies have commanded high prices. A new edition of HOW TO ENJOY THE BIBLE is also nearly ready. Each of these books costs 5/-, the inland postage being 4d. and 5d. respectively. Friends are asked to bear in mind that all publications are postage extra. Address:—Miss Elizabeth Dodson, Bremgarten, Golder's Hill, Hampstead, N.W.

SEVENTY YEARS AGO.

Dr. Robert Cameron, of *Watchword and Truth*, Seattle, Washington, U.S.A., relates that a short time ago, it was his privilege to dine with a devoted Christian lady, aged 98 years. In the course of conversation, he asked her whether she did not think the rising generation inferior in goodness and godliness to that of her early womanhood, say seventy years ago. With a distressed look on her face, the aged saint replied: "Oh, yes, and the meenesters have gone back, too, I mean the Presbyterians, for that is all I know. When you go to church now, you never hear a word about grace, grace—the grace of God. When you go, somebody gets up and sings a solo, then the meenester gets up and cracks a joke, and then you go home—that is all. Oh, it's awful! God and grace are left out now." Dr. Cameron (speaking for America), allows that there is "some foundation" for the criticism, and in that judgment he can hardly be accused of censorious exaggeration.

"THE ROMANCE OF BIBLE CHRONOLOGY."

As many will admit, the *Companion Bible* has done much to show the profound importance of Bible Chronology as constructed on a sound Biblical basis. At the same time, it has shown how numerous are the problems, and how absorbing is the interest of Chronology as faithfully derived from the statements of the Book itself. Now we welcome very heartily a work of great

value, in which the general position assumed by the editor of the *Companion Bible* is fully recognised, and the various problems are discussed at length.

The work before us is THE ROMANCE OF BIBLE CHRONOLOGY: An Exposition of the Meaning, and a Demonstration of the Truth, of every Chronological Statement contained in the Hebrew Text of the Old Testament. By Rev. Martin Anstey, B.D., M.A. (2 vols., 7/6 net. *Marshall Bros.*). As will be inferred, Mr. Anstey's labours have been directed to a defence of Holy Scripture, and as a result he has given us a truly noble work. The first volume contains the Treatise, which is full and explicit; and the second volume the Chronological Tables, which are clear and systematic. Those who, hitherto, have been afraid of Chronology, because distrustful of conflicting theories, are recommended to study these volumes; while all who come to the pages may be assured of assistance along lines which will greatly help in the interpretation (and consequently the proper application) of the Word of God.

THE JEWS: TWO POINTS OF VIEW.

A weekly paper, issued as the organ of one of the Free Churches, recently published an article on "The Future of Palestine," and in conclusion the writer remarked that a Jewish State might serve "to bring back the Semitic peoples into complete community of thought and action with the rest of the civilised world." It is not quite clear what "bring back" may mean; but it is assuredly quite deplorable that a professing Christian should contemplate such an issue with satisfaction. With all their waywardness and weakness for long centuries, the Jews have borne witness to the unity of God; and to think of them as absorbed among the "civilised" nations, a conglomeration of Romanism, Rationalism, and Paganism, is to disclose utter ignorance of the revealed purpose of God.

In the same week, one of the Jewish papers published a letter from the pen of a well-known provincial Rabbi, who spoke of the Jews as "a people that dwells apart, and is not reckoned among the nations," as a race whose past is a justification of its existence, and whose future is the cause [that is, the explanation] of its endurance, the motive of its struggle through the ages, the ideal it is determined to realise when 'the great Day of the Lord' will come."

There is assuredly more intelligence in this "Semitic" view of things than in the "Christian" outlook, with its expectation of assimilation and absence of any result that will justify the ways of God in His dealings with Israel. In spite of themselves the covenant people are kept apart. Time and again they have sought to become like unto the nations of the earth, but God's Word stands sure, "This people have I formed for Myself; THEY SHALL SHOW FORTH MY PRAISE" (Isa. 43. 21).

"THE WALLS OF JERICHO."

A lecturer on Palestine exploration has made a discovery, or thinks he has. As part of the ancient wall

of Jericho was found standing by German excavators—at least stumps of the wall—with traces of Israelite civilisation in a house on the wall, the lecturer has given it out that the wall could not have "fallen down flat" as we read in Josh. 6. 20. To some people the "discovery" came with the force of a shock; to ourselves it afforded one more proof of the minute accuracy of Holy Scripture.

In fact, we knew all the while, as a clear deduction from Scripture statements, that part of the wall was standing after the Israelites entered the city; and that a house situate thereon was subsequently inhabited by the new-comers should occasion no surprise in the special circumstances of the case. What part of the wall? That whereon Rahab's house was situate, the house in which the spies were lodged and hidden away, because the woman was sure (such was her faith) that Jehovah was with the invading tribes (Josh. 2. 9)

From Joshua 2. 15 we learn that Rahab lived on the town wall; from ch. 2. 18, 19 that instructions were given to her to gather all her kindred in the house in the coming hour of crisis; from ch. 6. 23 that, at length, when the wall fell, the men who had previously served the part of spies entered the city, and brought forth Rahab and all her people straight from the house on the wall to the camp of Israel. Hence it is clear that the part of the wall on which Rahab's house stood was not destroyed in the same manner as the general body of the structure.

That the rescue of Rahab should have been effected in such a way is a striking incident in the marvellous story. The wall "fell under it" (ch. 6. 20, *marg.*), that is, collapsed, so that the Israelites entered the city from all sides. The house of Rahab was secure, however; her faith saved herself, her household, and even her dwelling-place. The lecturer's "discovery," therefore, is of no importance. He seems to have overlooked facts that are material to a correct understanding of the occurrence—the one fact, moreover, which, in a singular manner, magnifies the grace of God.

BRETON EVANGELICAL MISSION.

Among the numerous interests of the late Editor of *Things to Come* mention must be made of the Breton Evangelical Mission, which he was the means of founding in 1884. By the wise counsel and untiring energy of Dr. Bullinger, Pasteur Lecoat was enabled to translate the entire Bible into the Breton language, and the general work of the Mission has made encouraging progress in the course of the years.

The Mission has many centres of operation, and the work is carried on at the annual cost of about £1,000, which is transmitted without any deduction in the way of office expenses. It is a great pleasure to announce that Mr. W. H. Alexander has accepted the presidency, and Mr. Maurice E. Golby has undertaken the duties of secretary—two offices left vacant through the death of Dr. Bullinger. Copies of the report may be had from Mr. Golby, 7 Bury Street, W.C., to whom communications in regard to the work may be sent.

MEETINGS FOR BIBLE STUDY.

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

CARDIFF.—No. 2, Lyndhurst Street, Canton, any evening by appointment.

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

DERBY WATSON STREET CHAPEL.—Addresses by Mr. C. H. Welch as follows: Saturday, Jan. 10th, 3 p.m., "The Bible from the Standpoint of the Ages," and 6 p.m., "The Bible from the Standpoint of Creation"; Sunday, Jan. 11th, 10.45 a.m., "The Bible from the Standpoint of the Kingdom," and 6 p.m., "The Bible from the Standpoint of the Church—the One Body."

ELTHAM.—83 Earlsball Road (Well Hall Station), Saturdays, January 10th and 24th, at 7 o'clock, "Philippians."

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—Readers of *Things to Come* in Plymouth are invited to communicate with Mr. Joseph E. Lear, 48 Edgecumbe Park Road, Peverell, with a view to mutual Bible study.

WEST CROYDON.—Iron Room, Strathmore Rd. A conference will be held on Jan. 28th, at 7 p.m. Subject: The Testimony of the Lord and His Prisoner, as the basis of Christian Fellowship.

LONDON.

BOWES PARK, N.—50 Thorold Rd., Wed. Jan. 7th, at 7 p.m. 2 Timothy.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, Jan. 14, 1914, at 7. Subject: Col. 2.

THE LONDON SUNDAY EVENING Bible Readings (see advt.). Conference on Jan. 1st, 1914, at 6 p.m.

HARROW ROAD GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, December 6th and 20th, at 7 (Mr. C. H. Welch). Subject: "Bible Difficulties."

STAMFORD HILL, N.—At 93 Paignton Road. Wednesday, Jan. 21st, at 7 p.m. Readers in the district specially invited.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Gray, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

ACKNOWLEDGMENTS.

(*"Things to Come" Publishing Fund.*)

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J. S. A. (Dalry)	0	12	6
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THINGS TO COME.

No. 236.

FEBRUARY, 1914

Vol. XX. No. 2.

Mephibosheth: or The Kindness of God.

BY THE LATE DR. BULLINGER.

2 Sam. 9. 1, 3.

THE history of Mephibosheth is one of those subjects which were "written aforetime for our learning." In it we have, not a type teaching doctrine, but an illustration of truth that is clearly revealed elsewhere.

David asks in *v. 1*: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" This question was based on a Covenant which had been made many years before. In other words, Mephibosheth enters into blessing, not on account of anything he had done, nor of any merit of his own, but wholly on account of a *Promise* and a *Covenant* which had been entered into by others for him.

The terms of this covenant are found in 1 Sam. 20. Saul, in his mad jealousy against David, was seeking his life, and Jonathan, in order to test his father's intentions, persuaded David to absent himself from Saul's presence for three days. The result of the stratagem confirmed David's worst fears, and at a pathetic interview Jonathan pleaded with him thus:

"Thou shalt not only while yet I live show me the kindness of the Lord that I die not, but also thou shalt not cut off thy kindness from my house for ever, no, not when the Lord hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again because he loved him, for he loved him as he loved his own soul." *vv. 14-17.*

Now this illustrates precisely that Covenant in virtue of which Christ, the true David seeks and saves lost sinners now. It is in virtue of the "everlasting Covenant" (Heb. 13. 20), in which Jesus undertook to save all "His people from their sins," and which He referred to when He said, "Lo I come, to do Thy will, O my God." It is in virtue of this Covenant that "the Great Shepherd of the Sheep" seeks the lost, and says: "Is there any that is left of the house . . . that I may show him *the kindness of God?*"

From Saul David had received nothing but hatred and enmity, manifested in bitter persecution, but now all that is over. Saul is dead, Jonathan is dead, and David is enthroned. He might have taken vengeance on the whole house of Saul, but he remembers his covenant with Jonathan, and asks, "Is there any left

of the house of Saul, that I may show him kindness for Jonathan's sake."

Even so, and on the same grounds, is every lost sinner sought and saved. Man is the enemy of God, and has ever manifested an enmity more bitter than that of the house of Saul. The enmity came in at the fall, and it culminated at the Cross. The day is coming when every enemy will be destroyed, but now the foes are sought for that they may be blessed.

It is not a question of whether Mephibosheth had personally manifested the enmity. He was of the house of Saul, and that was enough. He had "fled" (that is how he became lame), and he kept out of David's way; just as when Adam sinned he hid himself. The Prodigal Son went out into a far country. It is the same still, and God is commending His love toward us in that while we were yet sinners Christ died for us, and *while* we were *yet lost* He comes to seek and to save.

We have the *condition* of the lost one illustrated. He was "*lame*"! How did he become "*lame*"? By a fall, and that fall when his house was fleeing from David (2 Sam. 4. 4). They feared David; they believed that David would requite the guilt of Saul upon his posterity.

Mephibosheth became lame when he *fell*. So did Adam; but we are born so! Oh, what a picture is presented to us of a sinner "in all his weakness, his helplessness, and his impotence"! Romans 3. 12 declares it: "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one"; and Rom. 7. 18 confirms it: "For I know that in me, that is in my flesh, dwelleth no good thing."

If there is no good in us, none can come out of us. But Mephibosheth was not only lame, he was at a distance. Where was He? He was in Lo Debar (ch. 9. 4). This is just one of those wondrous touches which add so much to the vividness of an illustration. Lo Debar means *no pasture*, no food. Is not this just the description of the "far country" of the prodigal? Did the lost son find it a place of pasture? No! "He would fain have filled his belly with the husks that the swine did eat, and no man gave unto him."

It was Lo Debar for him, and it is the same for us sinners. It is just here that we read, "King David sent, and fetched him" (ch. 9. 5). What a beautiful illustration of the kindness of God! He is the God of *all* grace: of *sending* grace, yea, of *fetching* grace; grace in pity and love shown to the unworthy and undeserving. We cannot merit grace, it is a free gift. Yes! it is well called "kindness," "the kindness of the Lord" (1 Sam. 20. 14), "thy kindness" (*v. 15*), and "the kindness of God" (2 Sam. 9. 3).

That is very different from man's kindness. Man

shews kindness to those whom he *thinks* deserve it. His proverbial phrase is "A deserving case." It must be either "a deserving case," or it must be because he expects some kindness in return! But not so is it with "the God of all grace," not such is "the kindness of God."

For Him no "deserving case" ever existed!

Mephibosheth had never done a single thing to merit the kindness of David. He had not to "do his part first" (as man says). No! Grace moved first; "for we love Him because He first loved us." Grace *sent* to the "place where he was"; grace *fetches* him *from* the "place where he was"; and did not the true David act even so? Did He not come to the place where the sinner was? Did He not find him "dead in trespasses and sins"? Did He not, when thus sent, "bring us to God"?

Did we "do our part" first? No! There is no truth in this maxim of man. Mephibosheth was too lame to "do his part first." He had to be fetched, and He who knows both the impotence of man and the Omnipotence of Grace has said "No man can come to ME except the Father which hath sent Me draw Him (John 6. 44).

Ah! if it had not been for this grace drawing us, we should all have perished in the "far country" in our strivings to hide away from God.

And now, when Mephibosheth was come unto David, he fell on his face and did reverence (2 Sam. 9. 6). As the son of Saul (the hunter of David's life) what had he to expect? His life might have been demanded. Here he lies—a picture of a trembling sinner brought into the presence of God, for he knew nothing of the covenant.

But now is the moment for David to remember it, and he says "Mephibosheth!" Mephibosheth replies: "Behold thy *servant*" (to be a servant was the highest thought of the lost son)! But when the King assured him of his "lovingkindness," Mephibosheth was still more humbled, and he says, "What is thy servant that thou shouldst look upon such a dead dog as I"?

It is thus that the goodness of God leads to repentance. Is there any thought of worthiness here? Assuredly not! What is the worth of a *dead dog*? In *v. 7* we have the true manifestation of *grace*. Note how David begins. He makes *no* conditions, *no* bargainings, *no* doubts, *no* uncertainty, *no* contingencies; but "I will surely." All is blessed certainty; it is not "If thou wilt do this or that." No, it is all of *grace*.

David simply says "Is there not yet any of the house of Saul that I may shew the kindness of God unto him" (*v. 3*), and the kindness is for the sake of another: "I will surely shew thee kindness for Jonathan thy father's sake, and thou shalt eat bread at my table continually" (*v. 7*). Was it not exactly thus in Luke 15, where the Lord Jesus was revealing "the kindness of God" through the grace shewn by the Father? He utters no reproaches, he makes no

conditions; no, "he fell on his neck and kissed him." Is not this "the kindness of God"? Is it not thus that He received the lost son?

Are not these His words to the trembling one who feels himself to be but "a dead dog"? "Fear not," He says, "I will surely shew thee kindness for the Saviour's sake."

Dear brother, do you thus know "the God of all grace"? (Eph. 2. 4-7). Can you say that this is your blessed portion? *Man* would have sent a book of directions to this lame one to tell him how to repent and pray! To tell him how to cure his lameness, how to gain David's favour! But there is not a word of that sort here! No; Mephibosheth comes just as he is, and no more is required.

But Satan ever tries to hinder the lost one, and strives to hide "the kindness of God," and to hinder Him from being known as "the God of all grace," because then we need no priest on earth, and no saint in heaven to make Him *ready* to receive us. Have any of you been perplexed by men's books of directions as to how you are to repent, how you are to believe, and live, and obey, how you are to take the Sacrament, how you are to please God so as to get Him to save you?

One tells you that by keeping men's ordinances you may hope to be saved; another, with equally deadly effect, may tell you to repent of your sins, to give them all up, to love God, to pray, to make various vows and pledges, *then* you may be fit to come to Jesus. In other words, what this all comes to is that you are not so utterly fallen as you really are; you are not so hopelessly lost as you really are; you are only just a little lame, perhaps only with one foot, and you can make a crutch of Jesus Christ, and then He will help you.

What it really comes to is, that you may *merit* and *deserve* heaven at last, and that you may be saved by works which God has declared in His Scripture of Truth to be *impossible*. If any of you, dear brethren, are thus bewildered and perplexed, Oh! turn away from *men* altogether and all their schemes; let your mind dwell on the kindness of God as revealed in the Cross of Christ, and the feelings of repentance which you seek will be produced without any effort.

When Mephibosheth heard the words of love, "Fear not, I will surely shew thee kindness," the effect was to bow him to the dust under the sense of overwhelming grace. This is that change called *repentance*. It is not a lifting up of self, it is not a mending of self; this is only like trying to feel warm before coming to the fire. We have not to do anything to change the mind of God as though He needed our good works to turn His heart towards us...

There needed no such change with David. His heart was full of love, and what he did for Mephibosheth was based on his covenant of love with Jonathan. And now the Cross of Jesus is the *expression* of God's love to perishing sinners.

(To be Concluded.)

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 39.

"THE WILL OF GOD."

A Study in the Epistle to the Ephesians.

THE Epistle to the Ephesians, the first written revelation of this dispensation, the basic Epistle of the Mystery and of the One Body, claims the earnest attention of all who have believed the glorious message sent by the Lord through Paul His prisoner.

There are many ways in which the doctrine of this Epistle may be approached. We propose to exhibit something of its teaching by calling attention to the usage of certain words in the Epistle. We believe that all Scripture is "God-breathed," that the "words," as well as the Word as a whole, are of Divine inspiration, choice, and design; and believing this we feel sure that a patient search into the words which God has used whereby to convey to us the revelation of His matchless grace in this Epistle, will be well repaid.

The opening sentence of the Epistle reads—

"Paul (an) Apostle of Christ Jesus, by the will of God."

The name "Paul" occurs twice only in this Epistle, and the occurrences are well worth consideration.

1. 1. Paul apostle of Christ Jesus (R.V.)

3. 1. Paul the prisoner of Christ Jesus (R.V.)

Here we have a twofold qualification connected with Paul. He was an Apostle, but he was also a prisoner. The reference to the imprisonment connects that strange providence with Paul's special stewardship: "Paul, the prisoner of Christ Jesus on behalf of you Gentiles."

It is this fact which gives rise to the term "the Prison Epistles," which constitute the great charter of the dispensation of the Mystery.

In both passages, following the Revised Version, the Apostle speaks of his apostleship or imprisonment as relating to "Christ Jesus."

The title "Christ Jesus" occurs ten times in the Epistle (R.V.), whereas the title "Jesus Christ" occurs but once (R.V.). This is very important. "Christ Jesus" carries with it the emphasis upon the exaltation which is everywhere the prominent theme of this Epistle, cp. 1. 20, 21. "Jesus Christ" rather directs the mind to the Saviour who walked the earth and endured the cross, who was the Messiah, God's Anointed. Of course, the same blessed Person is meant in both instances and under both titles, but the order of the titles is indicative of the emphasis intended.

In order that these studies may be as practical as possible, we will give the references in Ephesians to the title "Christ Jesus" as found in R.V. 1. 1; 2. 6, 7, 10, 13, 20; 3. 1, 6. It will be observed that this title, as also the title "Jesus Christ," does not go beyond the Doctrinal section of this Epistle.

When we enter the practical section, *i.e.*, chaps. 4-6,

the titles "Christ" and "Lord" predominate. Indeed, the title "Lord," standing alone, occurs but once in the Doctrinal section, namely, ch. 2. 21, whereas it comes fourteen or fifteen times in chapters 4-6. This is strikingly emphasized by reading ch. 3. 1, and ch. 4. 1 together.

The Doctrinal section (ch. 3. 1), reads: "I Paul the prisoner of Christ Jesus."

The Practical section (ch. 4. 1) reads: "I therefore the prisoner in the Lord."

The clause, however, to which we would call special attention, is "by the will of God." The great dominating fact in the opening sentences of this Epistle is the reiterated "Purpose of the Ages." The opening verses emphasize the will and purpose of God, in a marked manner, so much so that the structure of verses 3-14 is the alternation of Blessing with Purpose. In order that all readers may see this, we give the structure, as follows:

Eph. 1. 3-14.

Blessing according to Purpose.

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| A | | 1. 3. Blessings. "All spiritual" and "in the heaventlies." |
| B | | 4. Purpose. "According as He chose us." |
| A | | 5. Blessings. Predestination to sonship. |
| B | | 5-8. Purpose. "According to the good pleasure of His will." |
| A | | 9. Blessings. Revelation making known "the secret of His will." |
| B | | 9-10. Purpose. "According to His good pleasure." |
| A | | 11. Blessings. Predestination to inheritance. |
| B | | 11-14. Purpose. "According to the purpose of Him who worketh all things after the counsel of His own will." |

The will and purpose of God are here prominent. All blessings are in accord with that mighty will. There is nothing but what is subservient to it. He has declared that He works all things after the counsel of His own will.

When we come to find that the word *thelēma*, "will," occurs seven times in this Epistle, we receive added testimony to the perfectness and fulness of that mighty will which is working so irresistibly towards the goal of grace and glory.

The seven occurrences are as follow:—

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|----|--|------------------------------------|
| A | | Apostleship, 1. 1 (one). |
| A2 | | Doctrine, 1: 5, 9, 11 (three). |
| A3 | | Practice 2. 3; 5. 7; 6. 6 (three). |

Sections A2 and A3 form a complete structure as follows:—

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|--------------|--|---|
| A2 Doctrinal | | a, 1. 5. Good pleasure of His Will—Predestination to sonship. |
| | | b, 1. 9. The mystery of His Will—Future dispensation of glory. |
| | | a, 1. 11. Counsel of His Will—Predestination to inheritance. |
| A3 Practical | | a, 2. 3. <i>Doing</i> the will of the flesh—Children of wrath—"once." |
| | | b, 5. 17. The will of the Lord—Rule for present time. |
| | | a, 6. 6. <i>Doing</i> the will of God—Servants of Christ—"now." |

Let us consider the first three "doctrinal" references. We have the "good pleasure," the "Mystery," and the "counsel" of His Will, related to Sonship, Future Glory, and Inheritance. What a different light these considerations throw upon the Will of God, from the conception we may have held! This is not the will of caprice or of tyranny, this is the will of One infinitely good, seeking by means of grace the glory and blessing of His people.

The words "the good pleasure" of His will, supply us with the first qualifying terms that are used in this Epistle concerning the will of God, and what terms they are! "Good pleasure" is in the original *eudokia*, and occurs nine times in the New Testament.

In Matt. 11. 26, and Luke 10. 21, "so it seemed good."

Rom. 10. 1, "my heart's desire."

Luke 2. 14, Phil. 1. 15, "good will" as opposed to "envy and strife," and in conjunction with "peace."

Phil. 2. 13, 2 Thess. 1. 11, "good pleasure."

The two passages given last are worth a close consideration, as they supply us with the meaning of the word *eudokia* as connected with the will of God.

Phil. 2. 13, "For it is God which worketh in you both the willing and the working on account of (His) good pleasure."

2 Thess. 1. 11, "And fulfil all the good pleasure of (His) goodness and the work of faith with power."

What an expression! What depths of graciousness are revealed in these words! "This," as Blackwall observes, "is the shortest and most charming emphatical representation, that is anywhere to be found of the immense graciousness and admirable benignity of God, which no words or thoughts can fully express, but was never so happily and so fully expressed as here."

Before resuming our consideration of Eph. 1, it should be noticed that *eudokia* comes from *eudokeō*, meaning "to think well"; *dokeō*, to think, also means to decree or determine as "it seemed good to me": *dokeō* supplies the word *dokimazō*, "to try, prove, assay, experience by trial"; and yet again it gives us *doxa*, "glory, esteem, honour, praise."

While it may be impossible to convey in a translation these reflected lights and family connections, we must remember that the "good pleasure" of His Will, indicates to us benevolence, kindness, and grace, but not indulgence and short-sighted affection; graciousness working along the lines of perfect knowledge and holiness; a kindness which is not blind to our failings, but which has fully provided for them.

This it is that makes the "good pleasure" of His Will so wonderful. This encourages us. The first statement concerning God's Will for us clothes it in mercy and unfathomable kindness. It makes us ready for the unfolding of the gracious purposes of the Lord in this Epistle.

The balancing member, ch. 1. 11, speaks of the "counsel of His Will." The word "Counsel" in the original is *boulē*, which means "the design, purpose, decree, counsel." The passages of Scripture which

give any description of this "counsel" leave us in no doubt as to its absolute and unalterable character.

Acts 2. 23. "The *determinate* counsel."

Acts 4. 28. "To do whatsoever Thy hand and Thy counsel *determined before* (predestined) should come to pass."

Acts 5. 38. "If this counsel . . . be of God, *ye cannot withstand it.*"

Heb. 6. 17. "Wherein God, willing more abundantly to shew unto the heirs of promise the *immutability* of His counsel, mediated with an oath."

These words are final and convincing. The design which God has drawn up, the Purpose of the Ages, which He made in Christ Jesus our Lord, can know no alteration, it is IMMUTABLE. "Hath he said, and shall He not do it?" This unalterable character is impressed upon us in the very verse under consideration, Eph. 1. 11, "according to the purpose of Him who worketh *ta panta* ALL THINGS in accordance with (or in harmony with) His own will."

Surely if we rejoice in the fact that God's Will is rooted in His good pleasure, grace, kindness and love, we can equally rejoice to find that nothing great or small, high or low, can deflect, turn back, or alter the immutable counsel of that self-same will.

When we were considering the two prayers of Ephesians, we found "exceeding power" in the first, and "exceeding love" in the second. In the passage before us now, the order is reversed; the good pleasure of His will tells of His exceeding love, and the counsel of His will tells of His exceeding power, pledged to accomplish all His pleasure. Words such as ours seem empty and vapid beside such revelations.

No wonder the Apostle desired the saints to remember him in prayer, that utterance may be given to him, and that he might open his mouth boldly, and speak as he ought.

Both of the passages we have considered are linked with the word "predestinate": the word means literally "to mark off beforehand"; it is parallel with the elective choice which took place "before the overthrow of the world."

The first reference tells us that out of the good pleasure of God's will He has predestined us to sonship. The second reference tells us that in the unalterable counsels of that will we are predestined to an inheritance. "The Lord will give grace and glory." It is an act of pure grace to make such failures as we "sons"; it is an added grace, to predestinate us to an inheritance of glory.

The central reference in the Doctrinal section now claims attention "The mystery of His will" 1. 9.

"In all wisdom and prudence having made known to us the Mystery of His will which He purposed IN HIM unto a dispensation of the fulness of the seasons, to gather together again under one head, all things in Christ, both which are in heaven, and which are on earth even

IN HIM."

The mystery of His will is explained in the verse

which follows, and can be more easily seen when the structure is noticed

Eph. 1. 9, 10.

A | The mystery of His will made known—NOW.

B | According to His good pleasure, purposed—IN HIM.

A, | The Dispensation of the Fulness—THEN.

B, | The fulfilment—the heading up—IN HIM.

The mystery of His will (A) is related to the future dispensation of the fulness of the seasons (A.).

The good pleasure purposed in Christ (B) is the gathering together unto Him of all things in heaven and earth (B,) the reconciliation of all things whether in heaven or in earth, Col. 1. 20.

With regard to Redemption and its *present* application—the forgiveness of sins, God has “abounded toward us” (Eph. 1. 7). With regard to Redemption and its *future* application—the reconciliation of all things through the blood of His Cross, God reveals His purpose, the mystery of his will, slowly, in all wisdom and prudence, giving us just as much as we can bear, and reserving future glories until we are ready.

There are some, who, while rejoicing in the fulness of grace as seen in the forgiveness of sins, are very much opposed to the idea of extending this glorious purpose to “all things in heaven and on earth.” If we follow the teaching of the Lord, we shall not be in a hurry to force these things. Whether believers here appreciate in any measure the “good pleasure,” the “immutable counsel,” and the “mystery” of God’s will, or not, will not in any wise interfere with its glorious outworking. Although, of course, it will interfere with our peace of mind.

The present dispensation of the grace of God, and of the Mystery (Eph. 3. 1-9 R.V.), are foreshadowings of (and links with) the future dispensation of the fulness of the seasons. The Headship of Christ to the Church is a foreshadowing of this destined Headship over all. The good pleasure which determined our sonship has also determined the reconciliation of all things. The redeeming blood of Christ is that which allays all fears, and stays all objections in the case of the individual believer; and as we get to know “what is breadth, and length, and depth, and height,” we shall find that the same precious blood answers all objections and allays all fears with regard to the glorious purpose revealed as the Mystery of His Will, unto which all things are being worked together.

The effect that an appreciation of such glorious purposes should have upon us, is in some measure indicated in the practical section of the structure given above, A3, not speculative intrusion beyond that which is written, but humble and hearty obedience in love. It will be observed that in contrast to “doing the will of the flesh,” 2. 13, is placed, “doing the will of the Lord,” 6. 6.

The Will of the flesh is in the sphere of death, and

under the authority of the Prince of the power of the air, the spirit that now works in the children of disobedience. It only operates during this present age, and then will give place to that perfect age, when the will of God will be supreme, unchallenged, and triumphant in its glory.

The Will of the Lord is in the sphere of life—*resurrection life*—and energized by the Spirit of God. This will is the great pivot of the ages to come. Heb. 13. 20, 21 links this power to do the Will of God, with the resurrection of the Lord Jesus Christ; so in Eph. 6. and in every passage of similar nature.

To do the will of the Lord, one must *know* it and *understand* it. Hence we read in Eph. 5. 17, “Wherefore be ye not unwise, but *understanding* what the will of the Lord is.”

What else can we say? Surely there should be no need for us to urge one another to seek to walk worthy of the Lord unto all pleasing when such heights and depths of grace are revealed to us?

We feel that we cannot do better in concluding this paper on the Will of God in Ephesians than to quote the first two verses of Rom. 12. :—

“I beseech you therefore, brethren, by the MERCIES of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service. And be not conformed to this age, but be ye transfused by the renewing of your mind, that ye may prove what is that GOOD, and ACCEPTABLE, and PERFECT will of God.”

“Good” we must confess the will of the Lord to be. “Perfect” also, for He is both Good and Perfect. “Acceptable” yes, we shall say ungrudgingly in the darkest hour if we but look beyond the “little while” of this age, and view all things in the lustre of the will of Him whose good pleasure testifies to the grace and whose immutability witnesses to the perfect fulfilment of all His glorious will.

CHARLES H. WELCH.

CHRIST AND THE SCRIPTURES.

Nothing is more certain than the respect which our Lord Jesus Christ manifested for the Old Testament in every particular, and it is equally obvious that He knew nothing of the silly conceits of men who have invented “the inspiration of suggestion,” of “superintendence,” of “elevation,” “dynamic inspiration,” and the “inspiration of the concept.” With Him there was but one kind of inspiration, extending equally to every part of the Old Testament, for it was all from God. Hence His rebuke of the Scribes and Pharisees: “God commanded, saying, Honour thy father and mother . . . Thus have ye made the commandment of God of none effect by your tradition,”—a rebuke which we might well repeat to those who deny the inherent inspiration of His Word (Matt. 15. 4-6).

J. H. Brookes.

The Prophets of Israel:
THE MEN AND THEIR MINISTRY.
BY THE EDITOR.

IV. SOURCE, AUTHORITY, AND INFLUENCE OF
PROPHECY.

As the gift of prophecy came from God, so its exercise covered a wide ground, dealing with past, present, and future. Considered in the light of the Old and New Testament Scriptures, it may be described as:—(a) *Forthtelling*—2 Kings 17. 13; 2 Chron. 24. 19; 36. 15; Neh. 9. 26; Isa. 58. 1; (b) *Foretelling*—Gen. 49. 1; Num. 24. 14; Dan. 10. 14; Hab. 2. 3; Acts 26. 22; 2 Tim. 3. 1; Rev. 1. 1.

The *Source* of prophecy is found in God: Isa. 45. 21; 46. 10; 48. 3, 5; Dan. 2. 28, 29.

The *Inspiration* of prophecy is found in the operation of the Holy Spirit: Acts 1. 16; 1 Tim. 4. 1; 2 Pet. 1. 21.

Thus we see the prophets were neither the creatures of kings, nor the heroes of the people. It might, indeed, fall to their lot to rebuke kings (e.g., 1 Kings 18. 18; Jer. 36. 29); and they might be without honour in their own country (Matt. 13. 57, and refs.). We read of them as enduring persecution, 1 Kings 22. 24-27; 2 Chron. 18. 17, 25, 26; 36. 16; James 5. 10; suffering death as martyrs through their devotion to the will of God, 1 Kings 19. 14; Jer. 2. 30; Matt. 23. 37, and refs, cp. Rom. 11. 2, 3; 1 Thess. 2. 15, cp. Heb. 11. 37.

In the language of Scripture, a prophet was—

(1) *A man to whom the word of the Lord came:* 1 Sam. 15. 10; 2 Sam. 7. 4; 1 Kings 17. 8; 21. 17; Isa. 38. 4; Jer. 1. 4; Ezek. 3. 16; Hos. 1. 1. In Isa. 2. 1 we read that the "word" was *seen*, implying that it came to the prophet in a *vision*.

(2) *A man who spoke the words of the Lord—the words of His mouth:* 2 Chron. 36. 12; Jer. 1. 8, 9; 15. 19; 26. 2; 36. 4; Ezek. 2. 7; 3. 4, 17, 27; 33. 7; Hos. 12. 10. Sometimes the utterance was "by command," and with a caution to speak "all the words: diminish not a word," Jer. 26. 4.

(3) *A man who spoke in the name of the Lord*, having Divine authority for his words: Deut. 18. 22; 1 Kings 17. 1; 22. 14; Dan. 9. 6; Hag. 1. 13.

(4) *A man upon whom the hand of God rested in a special manner.* Ezek. 3. 14, 22; 33. 22; cp. Isa. 8. 11; 2 Kings 3. 15.

(5) *A man whose words were confirmed by a Divine fulfilment:* 1 Kings 17. 1ff; 22. 28; Isa. 42. 9; 44. 26; 46. 10; 48. 3; Acts 3. 18. Hence in the Apostolic age the word of prophecy was spoken of as "sure" (2 Peter 1. 19); and described as coming "not by the will of man," but by inspiration of God (2 Peter 1. 21).

(6) *A man who lived in the confidence of the Eternal.* "The Lord will do nothing but He reveal it to

His servants the prophets." (Amos 3. 7; Jer. 23. 22; cp. Job 15. 8).

(7) *A man in whom God put His Spirit*, and to whom He spoke: Num. 11. 39; 12. 6.

These men were not to be bought by gifts (Num. 22. 18; 1 Kings 13. 7, 8; 2 Kings 5. 5, 16). They were supported miraculously (e.g., 1 Kings 17. 6, 14, 16; 2 Kings 4. 1-6), or by presents at the hands of the people of God (1 Sam. 9. 7, 8; 1 Kings 14. 3; 2 Kings 4. 42; 8. 8, 9; Ezek. 13. 19). Their teachings carried grave responsibility: to their word we "do well to take heed" (2 Peter 1. 19; 3. 27); we must "believe it" (2 Chron. 20. 20; Luke 24. 25); we must not despise it (1 Thess. 5. 20). On the testimony of our Lord Himself, a blessing follows the acceptance of words of prophecy: (Rev. 1. 3; 22. 7).

Hence a unique power or faculty was exercised by the prophets of Israel. In response to their prayers the dead were raised, and the living were given over to destruction, 1 Kings 17. 19-23; 2 Kings 1. 10, 11; 2. 24; 4. 32-35. Though men of like passions, or infirmities, with other mortals (James 5. 10, 17), the prophets were men of gifts and endowments that were as truly exceptional as they were marvellous; and in this respect they were unlike other men.

The forms of speech which we have summarised are in no sense commonplaces. Is it said that they are largely anthropomorphic? The answer is, that the facts of the case demanded such a description. In the matter of Divine revelation there must, of necessity, be accommodation to human limitations and circumstances. For finite minds, the Infinite must be expressed in the terms of finite beings and experience. And is not this just what we should expect in a book which speaks of man as "made in the image of God"? (Gen. 1. 26, 27, and refs).

What is beyond dispute is, that the language in question implies a process of inspiration, which presents little difficulty to those who are instructed in Holy Scripture. In brief:—

"The prophets were marked out by special warrant of God as officially His agents, to minister His revelation and messages to this earth; they were men into whose mouths He put the words He wished to be heard by the world; and these words, spoken or written, were guaranteed by the Source from which they came, and without further testimony or assertion, as inspired of God."*

V. PROPHET AND PRIEST.

In the simplest sense of the word, the prophet was a teacher. Before the times in which we find him on the scene in the history of Israel, the work of instruction was vested in a priestly order; and it was only when the priestly order failed in the discharge of its high function, that the God of Israel sent forth other agents, not, in this case, a tribe, or family, or order, but individual witnesses, men prepared to do that which the priests had so sadly neglected to do.

* Bannerman—"Inspiration" (1865), p. 307.

The Hebrew word for priest, *kōhen*, expresses the exalted office conferred upon the tribe of Levi (in substitution for the first-born of the nation as a whole, Num. 8. 18); for it designates one who *waits upon* God in service, one who *stands before* Him to receive His commands. See Deut. 10. 8; 18. 7; cp. Heb. 10. 11.

It has been concluded, with undue haste, that the ministry of the Levites had exclusive relation to matters of ritual. The facts, however, show that a wider range of service was designed; and such facts are found set forth with precision and authority in "the blessing wherewith Moses the man of God blessed the children of Israel before his death." Among other things, the great Law-giver said in regard to Levi, first, "They shall teach Jacob thy judgments, and Israel thy law"; and secondly, "they shall put incense before Thee, and whole burnt-sacrifice upon thine altar." (Deut. 33. 8; 11). Thus, while there were ritual duties, so likewise there were duties, and these were primary, which related to giving instruction as to the will of God. Elsewhere, also, we read that the priests were expected "to teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." (Levit. 10. 11; cp. Deut. 17. 9-11; 24. 8; 27. 14ff).

As appears on the surface of Old Testament story, it was when the priests proved delinquent in regard to their high calling, that God raised up prophets, who not only interpreted the Divine will to the people at large, but were compelled, on occasion, to rebuke the priests themselves for sinfulness and neglect of duty (see Ezek. 22. 26; Hos. 5. 1; Mal. 1. 6; 2. 8). Nevertheless, at the same time, there was a work of instruction left for the priests when they were disposed thereto; and in the days of Jehoshaphat and Hezekiah, we find them encouraged to give such instruction (2 Chron. 17. 8, 9; 30. 22), while, later on, in the times of Josiah and Nehemiah, we find them in some measure engaged in such work (2 Chron. 35. 3ff; Neh. 8. 1-8). It was in view of this aspect of duty that we read of a "teaching-priest"—though sadly lacking at the time in question (2 Chron. 15. 3).

Thus, according to the original intention, the priest was to be one "whose lips should keep knowledge"—the knowledge of God—that men might "seek the law at his mouth: for he is the messenger of the Lord of hosts." The prophet who says this, adds that, as a fact, the priests had "departed out of the way," and had been "made contemptible and base before all the people": in other words, they had been superseded as teachers of Divine truth (see Mal. 2. 7-10).

So it came about that, for the great work of moral and spiritual instruction, during many generations, God raised up prophets. What tribal privilege and family duty failed to accomplish, was, at length, placed in the hands of chosen men whose call was individual and special, and whose qualification was supplied by a Divine equipment.

These were the seers, prophets, and watchmen of Israel, men of God, servants of the Lord, who brought

burdens, saw visions, and frequently introduced their messages by the words, "Thus saith the Lord." In the mouth of these men were words of truth, for "they spake as they were moved by the Holy Ghost" (1 Kings 17. 24; 2 Peter 1. 21).

VI. THE PROPHETS NOT AN ORDER.

Through misleading inferences in regard to the expression "sons of the prophets," commentators have written of a "prophetic order," and of "prophetic guilds"; and have also suggested that prophets were prepared in collegiate institutions or "schools." An examination of Old Testament references and allusions finds no description of any such order or guilds, while no account is furnished of preparatory training at the hands of men.

Leaving such untechnical uses of the word "prophet" as are found in places where Abraham, Moses, and possibly the nation of Israel is in question, we direct particular attention to the men whose names have come down to us as interpreters of the will of God to Israel. These were manifestly men whom God chose, prepared, called, set apart, and sent forth.

There was, in the first place, Moses, whose call was distinctly personal (Ex. 3. 2). The same holds good of Samuel (1 Sam. 3. 10); and while there is no indication of an organization sending forth Elijah the Tishbite (1 Kings 17. 1), it is certain that the Lord Himself selected Elisha, and commended Elijah to anoint him as his successor (1 Kings 19. 16ff). As for the other out-standing characters, they declare their own call and mission—Isaiah (Isa. 6. 8ff); Jeremiah (Jer. 1. 5); Ezekiel (Ez. 2. 4); Amos* (Am. 7. 14, 15).

The electing power and grace of God are seen in the careers of all these men; and the language of the Old Testament shows that their several utterances were the result of definite communications from God, received by "vision" (e.g., Isa. 6. 1), by "the word of the Lord" (e.g., Jer. 2. 1); or by such other means as are set forth in the sacred records.

It were indeed, incongruous to suppose that schools could equip and send forth such witnesses for God as Elijah and Isaiah, Elisha and Jeremiah, Amos and Daniel. If men sent them forth, why cannot they reproduce them—send forth worthy successors?

(To be Concluded.)

* The words of Amos—"no prophet, neither prophet's son," were not intended to suggest succession as either regular or possible; but rather to emphasize the grace of God which had placed Amos in a position of distinction and responsibility.

THE GOD OF

Peace.	Phil. 4. 9.
Love.	2 Cor. 13. 11.
Patience.	Rom. 15. 5.
Consolation.	
Hope.	Rom. 15. 13.
All comfort.	2 Cor. 1. 3.
All grace.	1 Peter 5. 10.
Glory.	Acts 7. 2.

"This God is our God for ever and ever."

Three Attitudes and Utterances of David.

BY THE LATE DR. BULLINGER.

"And David fasted, and went in and lay all night upon the earth"—(2 Sam. 12. 16).

"Then went David in and sat before the Lord"—(2 Sam. 7. 18).

"Then David the king stood up upon his feet"—(1 Chron. 28. 2).

IN the course of David's eventful and instructive history, the Holy Spirit presents him to us in three remarkable attitudes—lying, sitting, and standing. Lying, as a penitent; sitting, as a worshipper; standing, as a servant.

Not only do we see him in these positions, but we hear his utterances, and the seeing and the hearing are full of instruction. May the Holy Spirit enable us so to use it, and so guide us that we may learn its precious lessons.

(1) LYING AS A PENITENT (2 Sam. 12. 16). The arrow of conviction has entered his conscience. Nathan's parable opened David's eyes to the iniquity of his sin. His conscience is smitten and his heart broken before God. His *utterance* is: "I have sinned against the Lord." The words are few but sufficient. God does not require many words. Compare the confession of Isaiah (6. 5); of Peter (Luke 5. 8); of the publican (Luke 18. 13); of the prodigal son (Luke 15. 21).

But the words are plain. There is no excuse, no hiding, no cloaking, no pretext put forward or pleaded, no effort to screen himself, no attempt to maintain his reputation. "I have sinned against the Lord." This is the acknowledgment that flows forth from his broken spirit. When he "came to himself" (Psalm 51, title) this was his utterance as he lay prostrate in the dust: "Have mercy upon me, O God, according to Thy lovingkindness, according unto the multitude of Thy tender mercies blot out my transgressions" (v 1). He places (rolls) his heavy burden beside the lovingkindness and tender mercy of God.

We also must feel the burden of sin before we can confess it. We must hate it before we can acknowledge it. We must judge it before we can condemn it.

It is interesting to note the various arrows that God uses to bring conviction of sin to a soul. In the case of Peter it was a miracle. In the cases of Isaiah, Daniel, and John a vision (Isaiah 6. 5; Dan. 10. 8; Rev. 1. 17). In the cases of Joseph's brethren and the lost son, a famine. In that of the woman of Samaria a command which she could not obey. Here, in the case of David, a parable. Whatever the arrow may be, the wound which God's arrow makes is healed by the precious balm that His love supplies.

This is the order of the Spirit's working—(1) *Thou art the man.* (2) *I have sinned.* (3) The Lord hath put away thy sin. This order is Divine, and it is uniform—"If we confess our sins, He is faithful and

just to forgive us our sins." So Job 33. 27, "He looketh upon man; and if any say 'I have sinned and perverted that which was right, and it profited me not,' He will deliver his soul from going into the pit, and his life shall see the light." So David, Ps. 32. 5, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord: and Thou forgavest the iniquity of my sin." So Isaiah 6. 5, 7, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." So the lost son (Luke 15), "I have sinned against Heaven and before thee . . . And the father ran and fell on his neck and kissed him."

It is much more difficult to *confess* sins than to *ask forgiveness*, especially when confession must only be made to God. *He alone* has power on earth to forgive sins. If it was said to the *Apostles*: "Whosoever sins ye remit, etc.," *whatever* the words mean or refer to, they apply *only to them*; not a word is said and not a hint given that they had any power to transmit that gift any more than they were able to transmit the much commoner graces of faith, hope, and love, patience, meekness and temperance. No, God alone has power to forgive sin. Hence here David says: "I have sinned *against the Lord*," and see Ps. 51. 4; 32. 5. The lost son says: "I have sinned against Heaven." It is all I and **THEE**; I, the sinner; Thou, the God of Truth; I, the penitent; Thou, the Saviour.

This is the true foundation of our peace; it is not a certain mental process, or an exercise of any sort. It is the *Christ that we reach*: "I *must* save and Thou alone!" It is the assurance of Divine authority that can alone give peace and enjoyment, not any feelings of the heart. To say we have peace because we have passed through such and such an experience, and therefore, we have such and such feelings, is to deceive ourselves. And what if we do feel it, no *feelings* can satisfy the claims of God. Therefore, no feelings can give peace to our hearts, or satisfy a divinely-convicted soul.

The ground of peace is not that we felt so deeply, that we wept so truly, that we prayed so fervently, that we struggled so sincerely. These things may have their place and their value, but the ground of our peace is founded on the atonement of Christ, and enjoyed through the promise of God. On the night of the Passover it was the blood outside the door which gave security to the inmates; their peace of mind, which was a distinct thing altogether, arose from knowing that it was there. Their peace was the result of their safety; their safety did not depend on their feelings.

It is the work wrought for us that saves, the promise made to us that gives peace. The work of the Holy Spirit in us is to witness to the work of Christ. He does not speak of Himself. A hungry man values bread, he would not think of feeding on the pangs of hunger; but the pangs of hunger make him value the bread. So it is with the soul; it is not saved by its penitential exercises, yet the deeper and truer these are,

the more the soul will value the perfect atonement of Christ and the promise of God.

David rested, not on the arrow of conviction which entered into his soul at the words, "Thou art the man," not on the cry of confession that it drew forth, "I have sinned;" but on the precious *word of promise*, "The Lord also hath put away thy sin."

(II.) SITTING AS A WORSHIPPER. (2 Sam. 7. 18). "THEN"! *WHEN?* At the beginning of chapter 7. we see David sitting, but not before the Lord. He is sitting in his house, in his own house of cedar (v. 2); and he says to Nathan, "See now, I dwell in an house of cedar, but the Ark of God dwelleth within curtains." And Nathan said to the king: "Go, do all that is in thine heart, for the Lord is with thee" (2 Sam. 7. 1-3).

The next verse shows that both were wrong; v. 2 was simply the thought of all ceremonialists, of all ritualists, the sentiment of the natural heart. It sounds very nice, it seems very specious. "Ought we to live in a house grander than that we erect for God? The House of God ought to be beautiful and pleasing to the eye. The natural mind robs God of all He really asks for, the heart and the life, and tries to make up for it with outward service. It appears very plausible, and it would be very true if it were not written: "The Most High dwelleth not in temples made with hands; as saith the prophet, 'Heaven is My Throne, and earth is My footstool: what House will ye build Me, saith the Lord, or what is the place of My rest? Hath not My hand made all these things'" (Acts 7. 48-50). As the finite is beneath the infinite, so is it impossible for mortal man to build a house for God. "God is a Spirit." Good Prophet Nathan was himself caught in this net, and said, "Go, do all that is in thine heart." But it was contrary to God's thought and mind, and will and purpose. The Lord was not with him in it, it was only "in thy heart" (v. 4), and when we do what is in our heart it is generally wrong (See Ps. 81. 12).

This was as much as to say, "Go and tell David My servant that you have led him astray. Didst thou tell him to go and do all that was in his heart, and to build a house? Now go and tell him that he shall not do all that is in his heart, but I will do all that is in Mine. Tell him that he shall not build Me a house, but I will build one for him (v. 11). You see the vast difference between Nathan's counsel and God's determination.

Next we have the message of *grace* (v. 6-17). Oh! what precious words, comforting words, soothing words, words full of grace. How Jehovah had come down to His people; how He had wandered with them, and dwelt among them, to give and not to take, to minister and not to be ministered to, to spend and not to exact; and all this which God had done in the past was nothing to what He would do in the future. In v. 11 we see Him reversing the matter altogether; He was promising an "everlasting house" and "kingdom" in contrast to a "house of cedar!"

The doings of God in the past were *full of grace*. The doings of God in the future should be *full of glory*.

David is conducted in thought from the sheepcote to the throne (vv. 8, 9); then from the throne on to the boundless ages of the future. David sees how *grace* had brought him out, how *grace* had led him on, how *grace* had brought him through all his dangers and difficulties; and now would build up his house and throne to all generations. David has only to bow his head and worship.

Hence, in v. 18, THEN brings us to David's second attitude and utterance, "Who am I, O Lord God?" David realised how all was of God. God was all and self nothing. All he could do was to go in and "sit before the Lord." He no longer speaks of what was in his heart, of his house of cedar, of his plan of building. No. He can now speak only of the doings of God, and himself sinks into nothing. "Who am I?" It seems an easy lesson to learn. But all who know anything of their own proud deceitful hearts know better.

All God's saints have had to learn the lesson. Oh! how difficult it is! Because man's whole being, man's whole nature, man's whole education from his cradle onwards, is the very opposite, all is on the principle of the exaltation of self and the setting aside of God *until* we learn our real condition, and learn from "the God of all grace" what grace has done for us. We "sit," indeed, but it is in our own house, in our house of cedar; and hence our eye and our heart are filled with our own work, our own service, our own circumstances, our own experience and walk, and our own exploits. Then we get puffed up instead of humbled; we speak of "who I am," and "what I am," instead of "Who am I?"

No, it is grace alone that humbles us, and brings us to "sit before the Lord." The "I" is sure to be lost sight of there. "Who am I?" ask God's saints, and hear the answer of some of them:—

"Dust and ashes," says Abraham (Gen. 18. 7); "I am less than all," says Jacob (Gen. 32. 10, marg.); "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant" "A worm and no man," David (Ps. 22. 6); "Behold I am vile," Job (ch. 40. 4); "A sinful man, O Lord," Peter (Luke 5. 8); "Chief of sinners," Paul (1 Tim. 1; 15); "As dead," John (Rev. 1. 17); Daniel (10. 18). The more we are brought by the Holy Spirit into the enjoyment of our Father's love in Christ, the more we shall know the meaning of the hymn:

"The more Thy glories strike mine eye
The humbler I shall be."

"Who am I? And what is my *house*?" Well, what it was, the least of the houses of Judah; Bethlehem was "the least among the thousands of Judah." And David's *kingdom* was marked by war, revolt, and rebellion; his *family* was ungodly; Adonijah was rebellious; Amnon, unclean and incestuous; Absalom, disobedient, obstinate, a murderer and rebellious; and even Solomon, with all his wisdom, turned to foolishness indeed.

We need not enlarge on Ps. 51 which gives David's

utterance as a penitent; we cannot enlarge on 2 Sam. 7, which gives David's utterance as a worshipper.

(III.) STANDING AS A SERVANT. (1 Chron. 28. 2). This completes the picture. This is God's order. We may rest assured that no one ever fills the place of a servant of God until he has taken the place of a penitent, and the place of a true worshipper; and if we have done this, then when the fitting occasion comes, we shall be ready to occupy the position of effective servants.

LET OUR PRAYER BE:—

Grant, Lord, that we may have such a sense of Thy Presence as shall bring us low before Thee in true repentance;

That we may have such a sense of Thy grace as shall humble us in the dust;

That we may have such a measure of Thy gifts that we may be enabled to render Thee true and effective service, through Jesus Christ.

Sunday School Lessons.*

(FIRST SERIES)

No. III. MARCH.

JOSEPH.

Text:—Philippians 2. 6-11.

Hymn:—"Behold in Jacob's much loved son."

FIRST SUNDAY.—*The Histories of Joseph.*

(Read Acts 7. 8-17.)

HISTORY of Joseph recorded in Gen. 37. and 39-47. In Luke 24. 27 it says "beginning at Moses," and in v. 44 "all things which were written in the Law of Moses. Jesus, therefore, doubtless, among other things, explained the history of Joseph as one of the things "concerning Himself," see v. 26, 32, 44-46.

The use made of it by STEPHEN in Acts 7. 9-17 shows it was typical. In v. 51, 52 he shows that they did to JESUS just what they did to JOSEPH and MOSES. All these had the same history:—

1. All these were *rejected*. Compare and learn the three parallel sayings, Gen. 37. 8; Ex. 2. 14; Luke 19. 14.

2. All *suffered* from their own people, and during their absence married *Gentile* brides, Gen. 41. 45; Ex. 2. 16, 21; Acts 15. 14; Eph. 5. 30-32.

3. All *returned* to rule over them with their brides, Gen. 41. 43; 42. 33; Acts 7. 35; Luke 19. 27; Rev. 5. 9, 19; see the Hymn, "When Moses came as Israel's friend."

Compare the history of Psalm 105. 16-22. God was the doer of it all. And see Gen. 45. 5, 7, and 50. 20.

* These lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

SECOND SUNDAY.—"The Affliction of Joseph."

(Read Gen. 37.)

Joseph was the *beloved* of his father, Gen. 37. 2, 4, 35. So Christ, Matt. 3. 17; 17. 5, John 5. 20, etc.

But *hated* by his brethren, Gen. 37. 4, 5, 8. So Christ, John 1. 11; 15. 18, 19, etc. And "*Enviied*," Gen. 37. 11; Acts 7. 9; and Matt. 27. 18.

Sent by the father on a *mission of love*, Gen. 37. 13, 14. So Christ, John 8. 42; 7. 28, 29; Matt. 21. 37.

The result was a *plot*, Gen. 37. 18. So Christ, Matt. 12. 14; 26. 4; John 5. 16; 11. 53; Acts 4. 25-28.

Then the *rejection* (see first Sunday). Compare "this dreamer," Gen. 37. 19, and "that deceiver," Matt. 27. 63. Also "Let us slay him," Gen. 37. 19, 20, and "let us kill him," Matt. 21. 38.

Both *sold*, Gen. 37. 27, 28, 36; Ps. 105. 17; and Matt. 26. 14-16. (N.B. Caravan made up of two tribes of people, Midianites and Ishmaelites.)

Sold by his own, he was ill treated by strangers: this is the "Affliction of Joseph," Amos 6. 3-6. What the prophet means is explained in the hymn, "A bright and blessed hope is ours." Explain how the "woe" is thus truly expressed.

"And how can we have any joy
Where Jesus is ignored?"

THIRD SUNDAY.—*The Exaltation of Joseph.*

(Read Gen. 41. 38-45.)

This is explained from the words of Acts 7. 9. "But God was with him," see Gen. 39. 2, 3, 21. This was Joseph's security, and it is ours. Ps. 105. 18 says "the word of the Lord tried him," "until the time came." Man forgot him, Gen. 40. 23, but God remembered him.

Joseph was then exalted to the right hand of the throne, Gen. 41. 39-44; 45. 8, 13, 26. So Christ, Acts 2. 33; 5. 30, 31; and Phil. 2. 6-11.

He was exalted to be "a prince and a saviour," Gen. 45. 5, 7. So Christ, Acts 3. 26. None but Joseph could help them, Gen. 41. 44, 55-57. So Christ, Acts 4. 11, 12.

"Bow the knee," Gen. 45. 43. So it will be with Christ, Phil. 2. 10. (Note "be ruled," Gen. 41. 40 means in the margin "kiss"; this explains Ps. 2. 12).

He reveals Himself to His brethren and brings them to repentance, Gen. 45. 2, 14, 15. So with Christ, Zech. 12. 11; 13. 1.

In His rule there were three scenes of blessing, 1 Cor. 10. 32.

1. His *brethren* in their own portion, Gen. 47. 27, and Amos 9. 11-15.

2. The *nations* subject to Him, Gen. 47. 15, and Ps. 24. 1; 72. 8-11.

3. His *bride*, Gen. 41. 45; 47. 22; and Rev. 5. 9, 10.

LAST SUNDAY—*Examination.*

GOD HAS—

A Bag for our sins.

Job xiv. 17.

A Bottle for tears.

Ps. lvi. 8.

A Book for thoughts.

Mal. iii. 16.

DR. BULLINGER.

Editor's Table.

Several readers have sent for specimen copies of *Things to Come*, with the object of introducing the same to their friends. This service is greatly appreciated, and the example is held out for wider imitation. Parcels may be had from Miss Dodson, for the cost of postage, 6d.

By way of making *Things to Come* more widely known, some readers make a point of securing the paper through local booksellers, buying two or more copies per month, in order that one may be left on show in the newsagent's shop. This is a good plan, and mentioned here in the hope that others may wish to adopt it.

There is an accumulation of bound volumes of *Things to Come*. The first volume has long been out of print, but complete sets from Volume 2 onward may still be had. While last year's volume stands at its published price of 2/6 (postage 6d.), and some of the earlier also, intermediate volumes, from Vol. 5 to Vol. 13, may be had for 2/- each, post free. At this reduced price it is hoped that the books will speedily pass from the store shelves to the homes of Bible students, and prove a blessing to many. Address Miss Elizabeth Dodson, "Bremgarten," Golder's Hill, Hampstead, N.W.

MEMORIAL TO DR. BULLINGER.

Many friends have shown great interest in the proposal to provide a suitable stone to mark the resting place of Dr. Bullinger in Hampstead Cemetery. As the cemetery regulations require that the stone be erected by March, the account which was so kindly opened by Miss Carter must shortly close. It will be remembered that the contributions invited were *not to exceed 2/6 from each donor*. Should any more friends of the late Dr. Bullinger wish to have a part in this expression of gratitude and esteem, they should lose no time in communicating with Miss Mabel L. Carter, Ashmead, Redhill, Surrey.

"FAITH AND ORDER."

There is to be a world-conference on "Faith and Order in Religion." Already men are crossing continents to confer; and by and by there will be speeches! And then? Having regard to the spirit of the times, we may be assured that there will be demands for compromise, with a profusion of compliments for those who respond. So far, we see no promise of discussion in regard to the Faith once for all delivered to the saints, or of the Order which, among the Colossians, caused so much joy to the Apostle Paul (Jude 3; Col. 2. 5).

THE PEACE OF THE WORLD.

God has His way of peace, and man thinks he has his way. Our Lord said: "In ME ye shall have

peace"; by and by, He will extend to the world that which has already become the possession of His faithful people. Man's idea, however, is that peace is something which he may command apart from God and His Christ; he thinks that a blessing which is at once sublime and precious may, so to speak, be snatched from the hand of the High and Lofty One. With him it is no question of terms or conditions; and, accordingly, he says to his teachers and advisers: "Give it me now."

In recent days the newspapers have been filled with articles and letters on "The Peace of Europe," "Assured Peace," "Lasting peace," etc. And the seers and mystics of world-thought have had visions of Militarism making way for the apotheosis of serenity. Never a greater mistake! Can it be that the blessing of peace is to be bestowed upon a world that ignores its Creator, and rejects the Divine Peace-bringer?

The angels heralded the Son of God as one bringing peace on earth to men of God's good pleasure; and so it will be in due time: "Thy people shall be willing in the day of Thy power." For a willing people there will be an assured peace, sent from above, not negotiated from below. When men say "peace, peace," it is in the hope of securing it. When God says "peace," it will be with a purpose that graciously achieves it; and like all other Divine acts, that will be to the glory of THE GOD OF PEACE.

"THE SERVICE OF HUMANITY."

The President of the Wesleyan Conference, in a New-Year message, calls for greater devotion in "the service of humanity." We have heard this before; and though the proclamation has been repeated a thousand times, poor humanity remains in a bad way. When speaking of social problems, so baffling in number and so vexatious, the President says, "Government by the principles of Jesus Christ would have prevented their very existence." True; but who asks for "government by the principles of Jesus Christ"? Doubtless, "humanity" *needs* it, but at the same time it has no *desire* for it!

Is it wise to ignore the fact that the sore of humanity demands treatment which is quite beyond the power of poor mortals like ourselves? Why not call men to the service of CHRIST? Nothing better could happen for humanity than that men and women should consider HIM. Verily the wound of which we hear so much is grievous, and requires the wisdom and power of the Great Physician. Yet "humanity" makes no sign: representatively and repeatedly it has said, "We-will not have this Man to reign over us." However, in God's good time, in spite of the waywardness of "humanity," the problems which baffle and vex will be taken in hand by One who has received all authority and power, and at length will come forth and make His enemies the footstool of His feet. Here is the hope of "humanity," and it is for the people of God to "SAY SO."

THE LATE DR. BULLINGER.

In a recent issue, we gave excerpts from letters that have come to hand, some from friends of the late Dr. Bullinger, others from those who, though never having seen him in the flesh, had yet come to honour and love him as a teacher sent from God. We give a few more such excerpts, some of them from letters received from the ends of the earth:—

"We loved him because he so loved our Lord and was the channel of much blessing to us. I feel sure the Lord has said of the Doctor as of Daniel 'a man greatly beloved'—'thou shalt rest.'"

"I personally owe him so much of real spiritual help and sound teaching that has saved me from many a pitfall; I always looked on it as one of God's personal mercies to have ever allowed me to meet him."

"My sister and I got to know him and value his friendship. His scholarship, his student-mind, his kindness; and his sense of humour endeared him to us. I always reckoned it as one of the privileges of my life that I was allowed to know him."

"I feel I have indeed lost a dear friend, a most wise and sympathetic counsellor—and a valued teacher. How thankful I am for his books and teachings, which will be among my most precious treasures now that his personality is removed from us."

"I cannot believe that the dear old friend of so many years has gone. The man of the big heart and tender sympathy as well as of the wonderful brain. We are all of us wondering how the world will get on without him; it has not another with a more sincere and child-like sense of duty and desire to be of use to others."

"I feel I must express my great sorrow to hear of Dr. Bullinger's home-call. I have just got the Companion Bible, and truly it is a living and lasting record to leave behind as his monument; and it is touching there is no mention of his labours or his name in it. There is no use saying how much I feel I owe to him for being my teacher in the things of God. I never imagined he would die before the Rapture!"

"I can truly say he will never be replaced, either in business, in home-life or in his strong personality in the cause of God and Truth, and I greatly deplore his loss. Such Expositors and Bible Students nowadays are very, very scarce and we shall all miss him dreadfully. Great must be his reward 'in that day,' for he was a real and true man of God and most affectionate."

"Your dear uncle was the very best friend I ever had—loyal, staunch to his uttermost, and so loving and sympathetic. His letters were always prized by me; they had such a true ring in them. And now I can have no more—but we can look forward to the day which he was always looking for—the return of our adorable Lord; and we will watch on our side with him that is at rest. So we sorrow not as those that have no hope."

"It was such a wonderful, buoyant personality and such a feeling of life about him. No words could ever express the gratitude I have always felt, and that splendid brain has indeed been used for the service of God, to help thousands to understand the Bible in a most special way. One feels that his life has really been given for the sake of the Bible, for I suppose those years of hard hard work have shortened it, and there must be one day, for such as he, a very special reward."

"There are a number of us out here at the other end of the world who have felt for a long time that we were very intimately acquainted with Dr. Bullinger; and in common with others all over the world, we have sustained a very real loss in his death. But what a monument he has left behind in all his wonderful writings! Truly, 'he being dead yet speaketh.' God has very greatly used him, and honoured him, as it must be to your great comfort to know; and we feel there is a great gap now. Who is to fill it? I suppose whenever a great servant of God goes, it must always seem the same, but the work is the Lord's. If He takes away the worker, He will carry on His own work in His own way. Our friends who have discussed and valued Dr. Bullinger's works are scattered—some in China and others in Australia."

OUR POSTURE.

Wait. Is. xli. 31. Ps. cxxiii. 2; xl. 1.
Work. Matt. xxi. 28. John ix. 4. Luke xix. 13.
Watch. Luke xiii. 37; xxi. 36. 1 Th. i. 10.

DR. BULLINGER.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

CARDIFF.—No. 2, Lyndhurst Street, Canton, any evening by appointment.

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

ELTHAM.—83 Earlshall Road (Well Hall Station), Saturdays, February 7th and 21st, at 7 o'clock, "Philippians."

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First Tuesday in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgcombe Park Road, Peverell, Plymouth).

WEST CROYDON.—A conference will be held on Jan. 28th, in Horniman Hall, I.M.C.A., at 7 p.m. Subject: The Testimony of the Lord and His Prisoner, the basis of Christian Fellowship.

LONDON.

BOWES PARK, N.—50 Thorold Rd., Wed. Feb. 4th, at 7 p.m. 2 Timothy.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, Feb. 11, 1914, at 7. Subject: Col. 2.

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, February 7th and 21st, at 7 (Mr. C. H. Welch). Subject: "Bible Difficulties."

STAMFORD HILL, N.—At 93 Paighton Road. Wednesday, Feb. 18th, at 7 p.m. Readers in the district specially invited.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
F. P. (Walthamstow)	2	12	6
A Friend	2	0	0
J. S. (Lee, S.E.)	1	1	0
H. C. B. (Middlesex)	1	1	0
H. R. S. T. (New Zealand)	0	17	0
M. M. S. (U. S. A.)	0	7	6
L. J. M. (U. S. A.)	0	5	0
E. H. T. (Kent)	0	5	0
W. R. C. (Sheffield)	0	5	0
G. E. S. (Gloucester)	0	3	0
Anon (Brighton)	0	2	6
T. G. J. (Canada)	0	2	6
Anon (Vancouver)	0	2	6

(Late Editor's Publishing Fund.)

F. P. (Walthamstow)	2	12	6
J. P. (Scotland)	1	0	0
G. K. & friends (Scotland)	0	10	0
E. M. D. (Hants)	0	10	0
K. G. T. (London, S.W.)	0	5	0

THINGS TO COME.

No. 237.

MARCH, 1914

Vol. XX. No. 3.

Mephibosheth: or The Kindness of God.

BY THE LATE DR. BULLINGER.

2 Sam. 9. 1, 3.

(Concluded).

BUT we must now look at the blessings of Mephibosheth, and of all those who are thus (as Peter says) "brought to God" (1 Peter 3. 18). Turn to 2 Sam. 9. 9, 10. "I have given unto thy master's son all that pertained to Saul, and to all his house . . . Thou shalt bring in the fruits, that thy master's son may have food to eat, but Mephibosheth, thy master's son, shall eat bread alway at my table." What a contrast to Lo-Debar!

Why are we told all this? To show how God loves to recount all the resources which He has treasured up for His saved ones, in Christ. "Whether it be life or death, or things present or things to come, all are yours, for ye are Christ's, and Christ is God's (1 Cor. 3. 22, 23). Further, we read v. 10, Mephibosheth "shall eat bread alway at my table." How? As an alien, as a stranger? No, but as one of the King's sons, "and thou shalt bring in the fruits that thy master's son may have food to eat." All the rich provision of the King's table are his, and is this for a little while, or occasionally? No, "alway" (v. 10), "continually" (v. 13).

So Mephibosheth dwelt at Jerusalem, *i.e.*, where the King dwelt, in the place of blessing. What, then, had happened? His position was changed, but not his nature, he was still lame; and this is again mentioned in v. 13, but his lame legs were not seen when he was at the King's table. And so our hearts are evil, and ever will be; the flesh is in us still, but now, on account of our changed position, "seated in heavenly places in Christ," our sense of it, and our sorrow for it, become a ground of assurance, and are the signs of life, and not of death.

Moreover, the Scripture prepares us for all that so troubles us, and for all that sometimes makes us doubt whether we have an interest in these blessed realities. In 2 Sam. 9. we see Mephibosheth in the place of blessing; in chap. 16. 1-4, we see him in trial and tribulation; and in chap. 19. 24-30, we learn that he had to do with an adversary who was an accuser, a slanderer, and a deceiver.

This was during the King's absence, during his rejection, while the King was being despised and rebelled against. Ziba went out to David (chap. 16), and accused Mephibosheth of thinking of self (vv. 1-4), of caring for Saul's things and not David's! The time

came, however, for the King to return, and then matters were seen in their true light; 1 Cor. 4. 5 was exemplified, for we read 2 Sam. 19. 24 that so far from exulting in David's misfortunes, he had mourned, he had "neither dressed his feet, nor trimmed his beard, nor washed his clothes from the day the King departed until the day he came again in peace."

Nor was this all. In the King's presence he could answer the King's question (vv. 25-28). This is just a little picture of the day that is coming. Who can tell how soon it may be? The Lord's last words were, "Surely I come quickly." Did David return? Oh yes! Will not David's Lord return? Yes, and our eyes shall soon behold Him. Oh bright and blessed hope! It is not the millennium merely, not the restoration of Israel merely, not the fulfilment of prophecy merely, that we look for: these are all true and blessed in their place.

But it is THE LORD HIMSELF, who shall descend from heaven; and this beautiful illustration stretches on into the day of the Kingdom. Judgment at length falls on the house of Saul (2 Sam. 21), but the King spared Mephibosheth (verse 7). Why? "Because of the Lord's oath that was between David and Jonathan, the son of Saul."

This closes the history of this subject of *grace*, and it throws a lurid light on the judgment which shall fall on all rejecters of the King, on all careless sinners, and even on those who are trusting to their own doings for salvation.

There are just three concluding thoughts: (1) Can anything more vividly set forth the true ground of peace, as manifested in the Grace of God, and the Redemption work of Christ, and the new position and relationship to God in which grace has placed us in Christ?

(2) Then as to our trials by the way. Are not betrayal, slander, deceit, false accusation, sure to be the experience and portion of David, and of David's Son and Lord? Is He not now rejected and despised, and will He not come again from heaven? Yes, it is HIMSELF for whom we wait, it is the Lord Himself who will "descend from heaven with a shout."

(3) Lastly, real loyalty to the rejected King is to be manifested *now*. Loyalty and faithfulness and sympathy and love, such as that which would not allow Mephibosheth to dress his feet nor trim his beard, which made him think so much of David that he thought so little of himself. Yes, faithfulness is more precious than service. True loyalty will be appreciated more than the most showy labours; and *then* at His Coming every false accusation will be met, every untrue insinuation will be cleared, every enemy will be silenced, and, above all, we shall be for ever WITH THE LORD.

And *now*, the deeper our knowledge of the kindness of God to poor unworthy sinners for Jesus Christ's sake,

the deeper will be our hatred of sin. There is no other way to produce that result; and the fuller will be our joy in service, and the more earnestly shall we wait for His return from heaven, even the return of Him who "delivered us from the wrath to come."

The Christian's Standing, Object, and Hope.

BY THE LATE DR. BULLINGER.

Phil. 3. 17. "Brethren, be ye followers together of me."

Phil. 4. 9. "Those things which ye have both learned and received and heard and seen in me, do."

IT is interesting to note the *character* in which St. Paul, by the Holy Spirit, speaks to us in the passages quoted. In the Epistles to the Romans, 1 and 2 Corinthians, Galatians, Ephesians, and 1 and 2 Timothy, he calls himself "Apostle." In 1 and 2 Thessalonians he uses no term at all in regard to himself. In Philemon, he is "a prisoner of Jesus Christ," and in Philippians, only, "a servant of Jesus Christ." So that when he writes and speaks here, and says, "be ye followers of me," he speaks not as one endowed with extraordinary gifts, or one privileged to see unspeakable visions, not as a laborious Apostle, nor as a gifted vessel, but as the "Servant of Jesus Christ," the simple Christian. We could not follow him in his labours as an Apostle, in his rapture to the third heaven and Paradise; but we can follow him in his simple Christian character as a *servant*, and this Epistle where he exhorts us to follow him, is the only Epistle in which he thus describes himself simply as a *servant*. It is true that in Romans he styles himself a "servant of Jesus Christ," but he adds, "called to be an Apostle"; and in Titus, "a servant of God, and an Apostle of Jesus Christ."

We *can* follow him when he sets the pattern as he does in 1 Tim. 1. 16. "Howbeit for this cause I obtained mercy that in me first, Jesus Christ might, show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting." What a pattern! What a hope-inspiring pattern! What an encouraging pattern! What a blessed pattern! What a pattern for poor lost sinners (1 Tim. 1. 13)! What a pattern for such as have been "blasphemers, persecutors, injurious"! The Apostle couples himself with another servant of God when he says to Titus (3. 3), "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." But he touches the lowest depth of all when he says, "Sinners; of whom I am Chief" (1 Tim. 1. 15).

What a pattern for Pharisees, for all who are seeking to be saved by works! He refers to this in Phil. 2. 3, where he declares that he has "no confidence in the flesh," although possessing all the advantages enumerated in verses 4-6. So that, however far any may go in working out a righteousness of their own, so that

they may have confidence in the flesh, they hear a voice from a higher height saying, "I more" (v. 4). No one could excel Saul of Tarsus. Hear him in vv. 5, 6. The point here is not about *sins* as in 1 Tim. 1, but about his "gains." Hence in v. 7 he is not speaking of his *needs* as a sinner, but of his advantages as a *religious* man; it was not that Saul as a sinner needed righteousness, but that Saul as a Pharisee preferred the righteousness of God because it was infinitely better and more glorious than any other. It would be a positive *loss* for anyone to have a righteousness of his own, seeing God has provided "that which is through the faith of Christ, the righteousness which is of God through faith."

This brings us to the first of three things which are revealed in this chapter as making the perfect character of a true Christian. They are like the three things of 1 Thess. 1. 9, 10.

(I.) THE CHRISTIAN'S STANDING (Turning from idols, v. 9). "Found in Him" (Phil. 3. 9). This is the Christian's *standing*. Nothing less, nothing lower, nothing different. Not *partly* in Christ and *partly* in a church, but "found in Him." It is in Christ that we must be found, in His righteousness. Like stones in the Temple, hid in Christ. If we are not found in Him, it matters little where else we are. If we are found in Him, it matters little where we are *not* found. Oh, to be found "in Him," in our own experience! This, then, is the proper Christian *standing*. See also Gal. 2. 15-24.

(II.) THE CHRISTIAN'S OBJECT. To serve the living and true God (v. 9). "That I may know Him" (Phil. 3. 10). Here, again, true Christianity throws us back on Christ, and takes up the thoughts from v. 8. Our object is not this or that church, or this or that work, but Christ Himself in His own glorious Person. As to the *natural* man, all is different. The ancient philosophy had a motto continually sounding in its ears, "*Know thyself*." This saying was introduced by Solon, one of the seven wise men of Greece, and the wisest of them all. A lawgiver, a great reformer, and a great patriot, 638 years before Christ, Solon gave this as his most precious wisdom. It was carved over all the schools and seats of learning, its letters may be seen to-day carved in the marble ruins of Greece. It was good, so far as man's wisdom went; it was the best that man could do! But oh! how impossible to obey it! It is the one thing man *never could* do. It is the one thing none of us know. "The heart is deceitful above all things and desperately wicked. Who can know it?" And if we *could* know ourselves *thus*, what then? When we came to this knowledge, and saw ourselves and our ruin, would it not end in despair? No, we can only know ourselves by the knowledge of Christ.

Christianity came and brought with it a loftier motto, a heavenly wisdom, a Divine truth: "*That I may know Him*." And why? Because it is only by comparing ourselves with that which is perfect that we can form a true judgment (2 Cor. 10. 12). How can we know whether anything measures what it ought to?

Only by bringing it to the standard. How can we tell whether a weight is correct? Only by putting it in the balances. How can we tell whether anything is perfectly upright or perpendicular? Only by applying a plumbline to it. How can we tell whether anything is perfectly straight or horizontal? Only by applying a straight edge, or a spirit level to it. We could never tell, though we tried for years, unless we applied the true test. We might *think* a thing was right measure; we might *believe* a thing was right weight; but we could not possibly *know* it. So it is with ourselves. We might study ourselves all our lives, we might compare ourselves with others—I might *fancy* I was this, or *hope* I was that, or *believe* I was the other, but apart from Christ's perfect standard, I could never *know* it.

Hence we see the highest earthly wisdom is at fault. This was the best it could do, but it was a failure! Not until Christianity came, could a man know himself. Why? Because *Christianity is Christ*. Tried by other standards we might compare more or less favourably, but tried by Christ, God's standard, tried by Christ, God's glory, there is only one result for all. "All have sinned, and come short of the Glory of God." That is why we must be "*found in Him*," not having our own righteousness, but covered over with His righteousness. But the desire of the Apostle here is the object of the Christian, and this is *Christ*, always CHRIST, only CHRIST. Alas! How many have other objects, how many are occupied with lower objects!

We have considered St. Paul's *natural* advantages, which he once considered his *gains*, but which he had learnt to count as loss. We now come to his real *spiritual gain*. In Phil. 3 we learn what this was, *viz.*, "The power of Christ's resurrection." Paul knew he had died with Christ, and had risen with Christ, but he wanted to know (to *get* to know) what the *power* of Christ's resurrection was, what it meant to his own life and service. Too many are occupied with the church and its service; Paul wanted to be occupied with Christ's service, with the things of Christ. Even the Word of God is useless without Christ, for "the letter killeth." The one great reason of the lowness of Christian walk is that the eye is taken off from Christ, and rests on some lower object, either on one's self, or on others, or on one's service. Now St. Paul's object was *one* (v. 13). "This one thing I do," whether he was resting or travelling, making tents or planting churches, *Christ* was his object (v. 10). At home or abroad, by sea or by land, by night or by day, alone or with others, "This one thing I do;" and this, remember, not as the Apostle, not as the enraptured Saint, but as the *Servant*, the one who addresses us in the words of the passages quoted.

Nor should we ever be satisfied with anything lower than this. True, we all fail sadly. Why? Why do we fail in other things? What were we told when we learned to write? "Look at the copy." The copy-book had a line of perfectly-shaped letters printed at the top, we looked at it, and perhaps our first line was fairly well done, but what was our tendency? Each line we looked at the last we had written instead of at

the copy, so the writing grew worse and worse. This is our tendency in the spiritual life. We copy one another: we are copies of copies, instead of copies of Christ. No! Christ must be our object, and this includes all else. In this way alone can we walk worthy of the vocation wherewith we are called (Eph. 4. 1).

Christ is our *strength* as well as our righteousness, "In the Lord have I righteousness *and* strength." This being so, it is our adversary's one aim to keep us from Christ. To accomplish this, he will occupy the *sinner* with his *sins*; he will occupy the *penitent* with his *repentance*; he will occupy the *believer* with his *faith*, as though *it* and not the *Object* of it were the ground of his salvation. He will occupy the *servant* with his *service*; and the *saint* with his *holiness*. It matters not what it is, anything can be used for the same end, and if the end is not gained by one thing it is by another: *Christ* is shut out of view. How many Christians are taken up with something short of Christ! They are occupied with their holiness instead of with the Holy One; they are occupied with the promises instead of with the Promiser; they are occupied with the blessing instead of with the Blessor. And yet having Him we have everything. The promises of God "in Him are yea and in Him Amen." His holiness is mine. His blessing is mine. The full occupation with a Heavenly Object will alone make us Heavenly without an effort. We have not to *try* to be this or that: we "*beholding . . . ARE changed*" (2 Cor. 3. 18). Nothing else will form our character. It is the *object* that forms the *character*; therefore let us run with patience the race that is set before us *looking unto Jesus*" (Heb. 12. 1, 2). And now, to help us and make us look to Christ we have a blessed Hope given to us, a hope in Christ. This will ensure our looking *to* Him. This brings us to the special object of Phil 3. (See 1 Thess. 1. 10, "to wait for His Son from heaven.")

(III.) THE CHRISTIAN'S HOPE. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our body of humiliation that it may be fashioned like unto His glorious body" (vv. 20, 21). Here our hope is presented in a manner quite as characteristic as our standing and our object. If our standing is to be *found in* Christ, then our object is to *know* Christ, and our hope is to be *like* Christ. Our hope is not the glory of the Kingdom, but "the Saviour"; not the "Restoration of Israel," but Israel's King; and when we see Him, we shall be like Him (1 John 3: 1, 2). That is the hope presented here. *Here* we have a "body of humiliation," but we shall be changed. *There* we shall have a body like His own glorious Body—for we shall be like Him. *Here* we have a body in which we groan, *but* we shall be changed. *There* we shall be free from all sin and sorrow, *for* we shall be like Him. *Here* we have a body of suffering and death, *but* we shall be changed, *There* we shall have a body of immortality and life, *for* we shall be like Him. This is our hope. No sooner do we find ourselves in Christ as our righteousness, than we desire to know Him as our Object, and look for Him as our Hope.

A New Synopsis.

BY JAMES CHRISTOPHER SMITH.
LEVITICUS.

(Continued from page 5.)

THE regulations associated with the five laws Concerning Issues (ch. 15) do not call for particular comment: so we pass on to the great subject which divides the book into its two main sections, namely,

THE DAY OF ATONEMENT (Chap. 16).

This is undoubtedly one of the most remarkable ordinances of the Pentateuch. It was unique, even in the Mosaic code. Nothing like it had been ordained *before*: nothing like it has been ordained *since*. And no such ceremonial ordinance is found in the annals or customs of heathenism. It is the climax of all offerings, the full-blown flower of typical sacrifice: the fullest expression, in type and shadow, of the holiness, grace, and forgiving mercy of Jehovah God!

It is all this because it sets forth *God's thoughts* concerning sin and atonement, and because it points so clearly to the Blessed Son of God Who fulfilled the type, and whose *blood* "cleanseth us from *all sin*."

The sixteenth of Leviticus should be read in association with the third of Genesis, the fifty-third of Isaiah, the nineteenth of John, the twelfth of Revelation, and especially with the ninth of Hebrews. The last-named chapter is the New Testament commentary on the chapter before us: and the two, taken as type and fulfilment, bind together the two Testaments with the red cord of

ATONEMENT BY BLOOD.

The chapter, historically, follows chapter 10, and connects with the death of Nadab and Abihu, as verse 1 shows. The general purport of the ordinance was to guard the approach to God, to impress its sacredness, and limit it to the high priest, once in a year. It takes its place, therefore, alongside the Passover* as a great *annual* observance.

"Not at all times" (v. 2); but

"Once a year": as an

"Everlasting statute," (v. 34).

"Thus shall Aaron come into the holy place," with a *young bullock* and a *ram* for himself; and *two goats* and a *ram* for the congregation. These were the sacrificial victims, and it is to be noted that the goats were not two *full-grown animals* but "kids," as verse 5 enjoins.

Then Aaron was to wash his flesh in water, and put on the *holy linen robes*, prescribed for the occasion (v. 4), the "coat," the "breeches," the "girdle," and the "mitre." The ritual commanded must have been solemnly impressive, and must have suggested many a thought to the minds of Aaron and the people.

* Sb, also, with Pentecost and Tabernacles.

First, the bullock, which was for Aaron and his house, was presented and killed for the Sin Offering. Then, with a censer of burning coals from the altar, and incense in his hands, the high priest took the blood of the bullock and went within the veil, put the incense on the coals and sprinkled the blood *on* and *before* the Mercy-Seat *seven times*.

Then he brought the goat which had been selected by lot, as the Sin Offering for the people, and repeated the ritual. Thus he made atonement for the Holy Place and for the Tabernacle, in view of "all the sins of the People" (v. 16).

Then he came out and sprinkled the blood of the bullock and of the goat on the *horns* of the Altar *seven times*.

Thus Aaron "made an end of reconciling the Holy Place, and the Tabernacle and the Altar" (v. 20).

All this being finished, Aaron then brought "the live goat" and laid both his hands on its head, and confessed over it all the *iniquities* and *transgressions* and *sins* of the people, putting them upon the head of the goat, and sent it away . . . into the wilderness, (v. 21): and so, in the striking words of v. 22, "the goat shall bear upon him all their iniquities unto a land *not* inhabited."

At this point it is to be noted how Aaron came again into the Tabernacle and "put off the linen garments," and put on his garments of glory and beauty, and

"CAME FORTH,"

and offered the *burnt offering* for himself and for the people, namely the *two rams*.

The ceremonial was then concluded by the burning of the bodies of the bullock and the goat outside the camp, while the man who let go the goat, and the person, or persons, who burnt the bodies of the offered victims, were to *wash their clothes* and *bathe their flesh in water*, and so, afterward, come into the camp.

Wonderful day! Wonderful ceremony! Wonderful type! It all tells of complete *covering*, *cleansing*, and *remission* of "all sin."

Among the Israelites this ordinance is still observed, but in the bare barren manner which tells of their "Dispersion" among the nations: while, sad to say, we see misguided ecclesiastics going through empty ceremonies clothed in priestly garments and priestly mitres, out of place and out of time, after the manner of a vanished ritual.

This is the ghost of Judaism playing at religion to deceive the people!

But to turn from man's delusions to God's truth, what a light shines out from this marvellous

DAY OF ATONEMENT,

when we study the type in the sunshine of the fulfilment by Him who, "that He might *sanctify* the people *with His own blood*, suffered *without the gate*!"

All that can be done here is to emphasise the leading characteristics of this profoundly significant type.

(I). THE HIGH PRIEST.

Aaron, as representing the people Godward, was the

one acting figure until the reconciliation was complete.

"There shall be no man in the tent of meeting when he goeth in to make atonement." He alone was to kill the victims and sprinkle the blood. He alone was to impose his hands on the head of the live goat and confess over it the sins of the nation. And all this while clothed in the "linen garments."

How plainly this tells us that there is only ONE who can atone for sin, even the One who "appeared at the end of the ages to put away sin by His sacrifice." "He offered up Himself." He was the only victim instead of the guilty. And when Jehovah made iniquities to "meet on Him," and "made His soul [His person] an offering for sin," there was "no man" who could come into that solemn transaction.

And all this He did, clothed in the "linen garments" of human flesh, having laid aside His robes of glory and beauty. Men saw no glory, no beauty, no comeliness, so as to desire or admire Him. Man, as a sin-blinded creature, does not see the inner, deep, Divine significance of the awful sin-bearing mission of the "One Mediator."

(II). THE DEVOTED VICTIMS.

The bullock, the two rams, the two goats. Here, as we mark all that was done with their bodies and their blood, we follow "His steps" as He draws near to the "thick darkness where God was" that He might settle for ever, and once for all, the far-reaching fact of Reconciliation.

Death must come in; blood must be shed; and blood must be sprinkled; for "without shedding of blood there is no remission." The blood was seven times sprinkled within the vail, and seven times sprinkled on the horns of the altar. All was complete and perfect. It was all Godward: the Altar, the Mercy-seat, God's *claim*, God's *presence*. We cannot impress or repeat too often that *atonement is absolutely Godward*, accomplished by "one act of righteousness," in death, by the One who was sealed and sent of God, His own beloved Son. Christ the Offerer—Christ the Victim—Christ is All.

(III). THE "WITHIN" AND THE "WITHOUT."

"Within the vail"; "without the gate." Within the vail, the blood sprinkled seven times under the cloud of incense in the most blessed and perfect acceptance by the God of salvation. Without the gate, the bodies of the victims, as devoted for sin, reduced to ashes, telling of Him who was rejected of men and who suffered to the uttermost. Within the vail, in the sight of a holy God. Without the gate, in the sight of unholy man.

"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain;
But Christ the heavenly Lamb
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they."

(IV). THE TWO GOATS.

This is one of the many double types of the Bible, and in this light it must be understood. Speculations about "Azazel" (the Hebrew word for "scapegoat") avail nothing. The one fact that determines a true interpretation is the fact that the two goats are *one sin-offering*, as verse 5 asserts. Some have found a difficulty in the two expressions "for Jehovah" and "for Azazel" (v. 8) as if they were in *opposition* to one another. Not so, they are not opposites, they are *complements*. The completeness of the sin-offering is seen, not in one but in both. It is a double type, and it tells precisely what the type of the two birds tells.

To imagine that *Azazel* refers to Satan, or some demon dwelling in the desert, is to miss the meaning of the type, and to go back to paganism.

When the goat is sent away, it is let go in the Wilderness, in a land not inhabited; there is no hint that it finds (or is sent to) Satan or a demon there!

How different the truth of the matter in the light of the context, and of other types; and, specially, in the light of the fulfilment.

"One lot *for Jehovah*, and the other lot *for Azazel*." What does "*for Jehovah*" mean? Clearly it means the one which was to be devoted *unto death*, and whose blood was to be taken within the vail and sprinkled for acceptance before God, on and before the Mercy-seat where God dwelt.

And what does "*for Azazel*" mean? Equally clearly it means the one which, *as alive*, was to bear, remove away, and carry to oblivion the whole of the sins of the nation, as sins *atoned for* and *confessed*.

And here the two meet, to form one type, in the blessed Sin-bearer who fulfils the type in both its aspects.

Christ "offered Himself to God" (Heb. 9. 14). This is "*for Jehovah*," in *laying down His life*. Christ, in resurrection, removes, forgives, remits and sends to oblivion the sins He atoned for. This is "*for Azazel*" in His *taking up His life again*.

"*Azazel*" means removal, dismissal. We are reminded of it in Psalm 103. 12. "As far as the east is from the west, so far *has He removed* our transgressions from us."

It is the result, *outside*, of the atoning act *inside*. It is the application to the people of that which was already accepted by and before God.

God is first *satisfied*, then man is *blessed*. God is first *just*, then He is the *justifier*. That is the Sin Offering complete in its Godward and manward aspects.

(V). THE PEOPLE.

One word as to the people whose sins were thus dealt with. They were to "afflict their souls." They were to "do no manner of work."

Just so. It must be so when it is a matter of dealing with sin. Man cannot deal with it or devise a way. It is wholly of God and grace.

"Not of works"—"no manner of work"—"no more worthy"—"afflict your souls." The virtue and value

of atonement comes to men when the soul is afflicted, when the heart is broken, when the sins are confessed, and the conscience convicted.

The confession of the sins over the head of the live goat, and the hands laid thereon, clearly shows *identification* and *application*.

Christ in death is *atonement for sin*.

Christ in resurrection is *removal of sin*.

All is perfect because all is of God.

"My faith would lay her hand
On that dear Head of Thine,
While like a penitent I stand
And there confess my sin."

The Prophets of Israel:

THE MEN AND THEIR MINISTRY.

By THE EDITOR.

(Concluded).

VII. "SONS OF THE PROPHETS."

THE expression "Sons of the Prophets," as found in the historical books of the Old Testament, has suggested to some the theory of a Prophetic Order. The words are found in the following places: 1 Kings 20. 35; 2 Kings 2. 3-15; 4. 1, 38; 5. 22; 6. 1; 9. 1. Some have supposed an allusion to orphan children of the prophets whose lives were taken by King Ahab and his wicked queen Jezebel. (See 1 Kings 18. 4, 9, 22; 9. 10). We proceed to advance a view which is more probable, and more helpful in its bearing on the entire subject.

As we know, throughout the lands of the West in generations gone by—before education was systematised as to-day—it was quite common for clergymen and ministers to take under their care the sons of well-to-do people, with the idea of fitting them for the duties of life. In such cases the chief object was general culture; and though there were instances in which the students afterwards became clergymen and ministers, yet the training of preachers was not the primary intention. We suggest that this was also the case with the prophets of Israel: they received pupils, who were called "sons," and who, in turn, styled the prophet "father." (See 1 Kings 20. 35, and other passages just quoted).

This form of words was according to the fitness of things; and in subsequent ages rabbis have been designated "father" (and priests the same—1 Sam. 10. 12; 2 Kings 2. 12; 5. 1, 13; 6. 21; 13. 14; cp. Judges 17. 10; 18. 19), while disciples (those of the Lord Jesus Christ likewise) have been spoken of as the "children" and "sons" of their teachers, and as "brethren" among themselves (3 John 4. refs. Matt. 23. 8; Acts 1. 16).

It is, of course, possible that some of the "sons" (or pupils) of the prophets received from God the call and endowment that were essential to the prophetic office; but it is here maintained that, to attend a

"school of the prophets" was no guarantee of a Divine call to prophesy, and that no training among men is represented in Scripture as necessary to ensure such a call. Hence the conclusion that the "schools" in question were not designed with the object of "turning out" prophets. A reference to 2 Kings 4. 1, not only makes it clear that some of the men were in the married state, but suggests that the student body might include some of whom it could not, in truth, be said, as of the man there mentioned, that he "feared the Lord."

From 2 Kings 2. 15ff., moreover, it is obvious that the "Sons of the Prophets" were not specially informed as to the will of God; for therein we read that when Elijah "went up by a whirlwind into heaven," they were so lacking in appreciation of the proceeding that, to the surprise of Elisha, they proposed a search-party of "fifty strong men" to scour the country, saying: "Let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain or into some valley."*

As for the "company of prophets" (or "band") mentioned in 1 Sam. 10. 5, 10; 19. 20), it consisted, as the passage shows, of leaders in sacred songs (cp. 1 Chron. 25. 1-3); but their form of concerted service implies nothing against the many statements of Holy Scripture which illustrates the sovereign action of God in the more special distribution of the prophetic gift.

Assuredly no human organisation was employed in the equipment of these agents of the Lord. Had such been the case, how comes it about that, in ages and in a region wherein women were generally neglected in point of education, God sent forth female messengers to lead and guide His people? No one has suggested that prophetesses were trained in schools, or that they formed guilds or communities. Yet what was the influence of Miriam (Ex. 15. 20); or of Deborah (Judges 4. 4, 5; 5. 1); and of Huldah (2 Kings 22. 14, 15)? In Holy Scripture these, and other such, are simply designated "prophetesses"; and the baldness of the statement bears impressive testimony to the inference that, from first to last, the prophetic endowment was the gracious gift of God (see Ps. 68. 11 R.V., and cp. Luke 2. 36, 37).†

The facts as we have them make it obvious that the prophets of Israel were men who were Divinely gifted and Divinely called. They were not started on a ministry and left alone to discharge the same; but were constantly receiving special communications from Heaven.

*It is important to note that, when numbers are specified, we read, not of so many "sons of the prophets" (suggesting a prophetic parentage), but of so many "men" or "young men" of the sons of the prophets; i.e., so many of the general student-body (see 2 Kings 2. 7; 5. 22).

†The late Dean Payne Smith pointed out the remarkable fact that the various posts at David's court which required literary skill were all held by prophets. Whence it appears that, in common speech, the men who received instruction in the schools of the prophets, founded by Samuel, were known as "prophets." Yet by this we are not obliged to conclude that they were all "men of God," inspired teachers (see Dean Spence-Jones's note on 1 Sam. 10. 5 in Ellicott's Commentary).

A survey of the Old Testament makes this to stand out as a feature of prophetic service (see, for instance, as to Jeremiah, 1. 2, 3; 2. 1; 7. 1; 11. 1; 13. 1; 14. 1; 16. 1; 18. 1, etc.). There was an individual anointing (1 Kings 19. 16, cp. Ps. 105. 15), and individual endowment by the Spirit of God (2 Kings 2. 15, cp. Num. 11. 25, 26, and 1 Sam. 10. 6, 10; Isa. 61. 1; Ezek. 2. 2; 3. 24; 11. 5; Mic. 3. 8). To assume an Order, is to divest these facts of their meaning and force; and men of whom these things were true, would despise the associations of a guild or professional organization.

VIII. THE PROPHETIC WRITINGS.

The facts thus submitted compel us to accord to the prophets a position of outstanding importance in the history of Divine revelation. Whereas priests were chosen from among men—"made with hands"—prophets were called by God and sent forth by Him. They were men who spoke with authority, and commanded the attention of kings and people alike; and while standing apart from other men, they were distinguished from the teachers of false cults by a conclusive test: "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him" (Jer. 28. 9, cp. Deut. 13. 1-3, 7. 9; 18. 20).

If we would understand the prophets and appreciate their place in the Divine economy, we must study the writings which have come from their pens. What do we find in the prophetic Scriptures? We find things that are wholly different from the rhapsodical utterances of Gentile soothsayers and the platitudes of leaders in world-thought and philosophy. The prophets deal with times and laws, with lands and peoples, with things that are concrete and substantial. When we are content to regard them as exponents of a peculiar mysticism, we are in grave danger of misunderstanding their ministry and teaching.

For the most part occupied with the affairs of Israel, and of the surrounding nations as they affected Israel for good or evil, the prophets exercised a ministry whose scope included the entire dispensation in which Jehovah revealed Himself in ways and by means which looked forward to the supreme revelation to be made in due time in the person of Christ. This consummation was ever in view; and accordingly it is put to the account of the prophets that they "testified beforehand the sufferings of Christ and the glory that should follow." (1 Peter 1. 11).

Those who have studied the writings of the prophets need not to be reminded of the many illuminating details therein given of "the grace of God bringing salvation" at the first advent, and again of "the glory that shall be revealed" at the second advent of the Lord Jesus Christ. It is consequent upon these sublime disclosures that, all down the ages, a high place has been accorded to the prophets. As their words have stood the prescribed test, and have come TRUE, the exalted claims that have been made in their behalf must be regarded as fully justified; and there-

fore, with the Apostles of a later age, they must ever occupy a noble place in the esteem of the Church, which is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone" (Eph. 2. 20).

In his Warburton Lecture on Prophecy, John Davison thus set forth the calling of the prophet:—*

"Whatever proof men could give of integrity in their pretensions by willingness to suffer, that proof they gave. The prophets, like the apostles, were confessors and martyrs. No confederacy of interest, none of favour, can be imputed to them: priesthood, kings, and people, all equally fell under their reproof; and they were persecuted by all. 'O Jerusalem, Jerusalem! thou that killest the Prophets, and stonest them that are sent unto thee' this is the opprobrium of the infatuated city: but it is the crown and glory of her martyr prophets.

"Next, an equal testimony results on the part of the Jewish people, their persecutors. When we consider the austerity of rebuke addressed by these men to the people of Israel and Judah, and the unfavourable light in which their national character is represented by them, almost without an exception, there is no reason to think that public vanity, or public credulity, meant to preserve in such writings as theirs an advantageous history to recommend either people in the eyes of the world, or that they could gain by having it believed, or by believing themselves, that they had had prophets among them. But the words of the prophets are said to have been 'graven on a rock, and written with iron.'

"Had they not been so written and engraved, by an irresistible evidence of their inspiration, how could they have withstood the odium and adverse prejudice which they provoked? How could they have survived with the unqualified and public acknowledgment of their inspiration from the Jewish people, who hereby are witnesses in their own shame; and survive too with that admitted character, when everything else of any high antiquity has been permitted to perish, or remains only as a comment confessing the inspiration of these prophetic writings? . . .

"But the Jews slew their prophets, and then built their sepulchres, and confessed their mission. There is but one reason to be given why they did so, a constrained and extorted conviction. . . They 'mocked the messengers of God, and despised His words, and misused His prophets, till the wrath of the Lord rose against His people, and there was no remedy' (2 Chron. 36. 16). Pagan and Jewish belief held a different course, and the difference is instructive. The Pagan first believed what his prophets and oracles told him, and afterwards rejected; the Jew rejected, and afterwards believed."

*DISCOURSES ON PROPHECY, second edition, 1815, pp. 54-7.

IX. CONCLUSION.

In days when the prophets of Israel are by many measured by the same standard as the teachers of heathen nations, there is a tendency to find in their greatest utterances little more than an expression of ardent patriotism or a passion for social reform. The terms which we have examined, however (in secs. II, III & IV) exhibit on the part of the prophets a God-consciousness that rarely exhausts itself in merely external or temporal ministries. As surely as these men were, as we have found them, prophets, seers, watchmen, men of God, and so forth, receiving the word of the Lord and transmitting the same with the utmost fidelity, so certainly is it manifest that their ministry was higher and deeper and wider than any form of patriotic service, any devotion to the cause of social reform.

At the same time, it is important to note that the procedure of the prophets had nothing in common with that of ordinary reformers in the mundane sphere. It is noticeable that they delivered their messages without consultation with other men, also acted regardless of those processes of investigation which are followed by rulers or reformers in general. Everything goes to show that the prophets were men with a peculiar gift, each one independent of the other, as well as of other men; and the reason for this is found in the fact that they received the words of God, and spoke the same—"Thus saith the Lord."

It was not alleged against Israel as a signal and heinous sin that it contemned the priests or rebelled against the kings; but rather, and from the mouth of the Son of God, it was charged against the nation that it *killed the prophets* whom God sent (Matt. 23. 37, and refs., Acts 7. 13).* The supreme sin of the nation—the sin for which it has during many generations been under Divine judgment, lay in the fact that it put to death that Prophet of whom all the prophets wrote. True, our Lord was Prophet, Priest, and King, all combined in one; but it was while He was discharging His prophetic office, as a "Teacher sent from God"—"the Prophet like unto Moses"—that He was rejected by the Jewish people (John 3. 1; Luke 24. 19; Acts 3. 22, and refs.). Thus those who foretold, and the One in whom the things predicted were at length to be realised—all were set at nought by Israel—all received the prophet's fate (1 Thess. 2. 15).

The fact that God raised His Son from the dead, and will yet, in due time, perform every word spoken by His faithful servants, affords some idea of the estimate placed upon the prophet and his ministry by the God of Israel. This assuredly should decide and regulate the estimate entertained by faithful Christians, who, moreover, should ever bear in mind that "the testimony of Jesus is the spirit of prophecy"; and that it was after

*The priests were "from among men" (Heb. 5. 1); the kings were "of their brethren" (Deut. 17. 15); the prophets were "sent from God" (Jer. 7. 25; 25. 4; 35. 14; cp. 2 Chron. 36. 15, 16). There was no hereditary element: men did not prepare or ordain the prophets of God.

He had, in time past, spoken unto the fathers BY THE PROPHETS, that, at the end of these days, God "spoke unto us BY HIS SON" (Rev. 19. 10; Heb. 1. 1).

'Twas by an order of the Lord
The ancient prophets spoke His Word;
The Spirit did their tongues inspire,
And warmed their hearts with Heavenly Fire.

The works and wonders which they wrought
Confirmed the messages they brought;
The prophet's pen succeeds his breath,
To save the holy words from death.

Great God, mine eyes with pleasure look
On the dear volume of Thy Book;
There my Redeemer's face I see,
And read His Name who died for me.

Let the false raptures of the mind
Be lost and vanish in the wind;
Here I can fix my hope secure;
This is Thy Word, and must endure!

ISAAC WATTS.

Sunday School Lessons.*

(FIRST SERIES)

No. IV. APRIL.

THE THREE RESURRECTIONS.

Text:—1 Corinthians 15. 22-25.

FIRST SUNDAY.—"Christ the First Fruits."

(Read Luke 24. 1-12, and the Easter Anthems.)

THE Resurrection of Christ one of the most important articles of the Christian faith! 1 Cor. 15. 14, 17, 18.

The day is therefore marked by a special Hymn of Praise. See the "Three ANTHEMS," before the Collect (1) The *first* tempers our joy by recalling the sorrow. While we "keep the feast" we must not forget the passover blood. (2) The *second* celebrates the Victory and points to an everliving Saviour. Rev. 1. 18; Heb. 7. 25. (3) The *third* gives the blessed assurance of the harvest to follow the first-fruits.

The FACT of Christ's Resurrection as the confirmation of our faith and the ground of our hope. Look at the testimony of both friends and enemies. (1) The watch. The bribe of the Rulers not necessary if their account were true. The seal was official, and it was death for a Roman soldier to sleep on guard. (2) The DISCIPLES, Act 3. 14, 15; 5. 30, 31, 32. (3) STEPHEN, Acts 7. 56. (4) The FIVE HUNDRED, 1 Cor. 15. 6. (5) ST. PAUL, Acts 9. 3-6. (6) The ANGELS. Note *all their words*. Matt. 28. 5-8; Mark 16. 5-8;

*These lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

Luke 24. 4-7. Delivered to women. Three distinct utterances.

Note the following words. In MATTHEW "ye," "the Lord," "Tell His disciples."

In MARK, the Angel adds "and Peter." How gracious! Peter had denied that he was one of His disciples! John 18. 17. "He goeth before you." This is the Easter message for all time.

In LUKE it is more friendly and yet reproving, and the great stress is the Angel's reference to the Lord's own words.

All three lay stress on the words "He is not here." The only occasion when Christ's absence was the cause of joy.

Now see the COLLECT: Learn and explain. What are the words of prayer?

SECOND SUNDAY.—"They that are Christ's at His Coming."

(Read Rev. 20. 1-6).

The *third* of the three "Anthems" refers to Christ's Resurrection as the pledge of His people's. He was alone. It was a Resurrection FROM the dead. It was due to Christ: Acts 2. 23; John 2. 19. He is the "first fruits;" see Leviticus 23. 9-14. This pledges the harvest. This is not solitary. All "they that are Christ's"; "the children of the Resurrection," Luke 20. 36. Like Christ's Resurrection it will be "FROM" the dead, and a victory over death—but an honour conferred in grace—not a right. They rise because they are Christ's. This will be at least 1,880 years after Christ's Resurrection and 1,000 years before the next!

Read and compare 1 Thess. 4. 14-17. All this refers only to "the dead in Christ." "Blessed" is he that hath part in it. We read further concerning it in Rev. 20. 1-6, and in 1 Cor. 15.

St. Paul speaks of this in Acts 24. 15, "just"—The Lord refers to it, Luke 14. 14, "Resurrection of the just"; John 5. 18, 29, "Resurrection of life." Dan. 12. 2, "Everlasting life." Heb. 11. 35, "a better Resurrection." St. Paul longs for it, Phil. 3. 11, and David, Psalm 17. 15.

But see Rev. 20: 1-6. Two Resurrections spoken of. If the first is literal, so must the second be!

Those who partake of this "First Resurrection," rise—

through Christ, John 11. 25.
to eternal life, Dan. 12. 2; John 5. 29.
glorified, Col. 3. 4; 1 Cor. 15. 43.
as the Angels, Matt. 22. 30.
incorruptible, 1 Cor. 15. 42.
powerful, 1 Cor. 15. 43.
spiritual, 1 Cor. 15. 44.
like Christ, Phil. 3. 21.

The preaching of this doctrine caused, then and now, mocking, Acts 17. 32.
persecution, Acts 23. 6, 24. 11-15.

It should cause us now to walk worthy of such a

blessed hope. Illustrate by the COLLECT, and explain it.

THIRD SUNDAY.—"Then cometh the End."

(Read Rev. 20. 11-15.)

The Raising "OF" the wicked dead is quite distinct from the Raising of Christ's people "FROM" the dead.

Note its *certainty*, its *period*, its *result*, its *solemnity*.

These are "reserved," St. Peter says, 2 Pet. 2. 9: See Job 21. 30, we thus see how long "after this," Heb. 9. 27.

It is called the Resurrection of the "unjust," Acts 24. 15. "Shame and everlasting contempt," Dan. 12. 2, damnation," John 5. 29.

To everything there is a season and a time, see Eccles. 3. 1. So there is a time for judgment, see verse 17.

The testimony of St. Paul, Acts 17. 31. The testimony of Enoch, Jude 14, 15.

In Rev. 20. 11-15, not worthy to be called a "Resurrection." It is "The end." The wicked dead are seen to "stand." No exemption. No dignity too "great," no insignificance too "small."

The Books opened. Judgment proceeds from what is written in "the books" of those whose names are not in "the book." So it was in vision. So it will be in reality!

The Saints' sins if ever in the "books," are now "blotted out," Isa. 43. 25, 44. 22; Acts 3. 19.

The certainty of this Resurrection to judgment is used as a motive to Repentance, Acts 17. 30, 31; to Faith, Isa. 28. 16, 17.

The unjust "tremble" at it, Acts 24. 25, and will not be able to "stand" in it, Ps. 1. 5.

The "just" will be "bold in that great day," 1 John 4. 17. Why? Rom. 8. 33, 34.

Explain justification by grace and its blessed and eternal results. Illustrate by, and explain the COLLECT. What is the relation of this lesson to each of us?

1. In the Resurrection of *Christ*, Atonement is ratified. 2. In the Resurrection of "they that are *Christ's*," Redemption shall be perfected. 3. In the Resurrection of the *Unjust*, Damnation is fulfilled.

LAST SUNDAY.—*Examination.*

A BIBLE READING.

EVERY MORNING—

- | | |
|--------------------------|------------------|
| (1) Manna given. | Ex. 16. 21. |
| (2) Incense offered. | Ex. 30. 7. |
| (3) Praise offered. | 1 Chron. 23. 30. |
| (4) Service rendered. | 1 Chron. 9. 26. |
| (5) Sacrifice presented. | 2 Chron. 13. 11. |
| (6) God visits. | Job 7. 18. |
| (7) God their arm. | Is. 33. 2. |
| (8) His compassions new. | Lam. 3. 23. |
| (9) Judgment. | Zeph. 3. 5. |

—DR. BULLINGER.

THE FAITHFUL WORD.

TWO RULES FOR INTERPRETING THE BIBLE.

You have it; you read it; you seek to interpret it with all the prayers and all the pains you can. Let me give you only two rules for interpretation. One is, to interpret each part of the Bible by the rest of the Bible, because there is oneness through it; and the other is, let Christ be the key to the Bible, for the Old Testament leads up to Him and the New Testament springs from Him. Let all your roads of reading lead you to CHRIST. *R. B. Girdlestone.*

CHRIST AND THE SCRIPTURES.

"To read Scripture in the presence of the Divine glory is a very different thing from reading it in the light of our own private feelings and experiences.

"All Scripture is about the Lord Jesus in one or other display of His glory. We cannot degrade ourselves in Holy things more than by putting ourselves as the centre or end of the testimony of the Word. Lower the Lord in reality, we cannot; but lower ourselves by false views of Him and of His Father and ours, and of His God and our God we can; and how many do so through want of intelligence in the Psalms." *G. V. W.*

TO THE LAW AND TO THE TESTIMONY.

Let us cling with unyielding grasp to the unerring accuracy and infallible truths of every word of Scripture. Let us heed the admonition of the Spirit of God who gave us the Scripture—"Hold fast the form of sound work" (2 Tim. 1. 23); "holding fast the faithful word" (Tit. 1. 9). The scholars have no advantage over humble readers touching the verbal inspiration of the Bible; for the humble reader can see for himself on every page of the Book that God is speaking through the lips of holy men of old, and on such a question he does not care a baubee for the opinions of scholars. "To the law and to the testimony: if they speak not according to His word, it is because there is no light in them" (Isa. 8. 20). *J. H. Brookes.*

THE BIBLE—HEAVEN'S LIGHT.

The Bible may be likened to a sun-dial. Earthly lights may bring out the beauties of its structure, its carving or inlaid work, or its decoration, but they cannot show us the one thing for which it exists—they cannot tell us the time of day! No earthly light can do that, no candle, lamp or gas, not even the most brilliant electric light. Nothing but HEAVEN'S LIGHT can show us the hour. So it is with the Word of God, where human learning and knowledge can bring out its beauties of language and throw light upon its geography, history or antiquities; but they cannot tell us the one thing which it was given to reveal—the *mind of God!* The wisest "natural man" cannot discern the true time—the meaning of God's Word. Nothing but Heaven's Light—the Spirit of God—can reveal it: "*He that is Spiritual discerneth it.*" Happy they who can say, "*Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God.*" *The late Dr. Bullinger.*

Signs of the Times.

"WHAT MAY BE COMING"—IN BABYLON.

DESCRIBING a visit to Babylon, Mr. W. E. Blackstone, of Long Beach, California, says:—

My interest increased as I took a walk with Dr. Koldeway to the ruins of Nebuchadnezzar's palace, which he has so largely excavated. First, we went to the north-east corner, where amid the walls of the fort, stands the lion (carved from a solid stone), emblem of the Babylonian head of Empires. The intricacy of the passages, rooms, courts, etc., were almost bewildering. The largest court, with an immense room on the south side, Dr. Koldeway concludes must be the "Mene, Tekel" hall. Only the foundations remain, as all the superstructure has suffered the common experience of ruin in the pillage of the valuable bricks for building other cities. But it seems very probable that this was the very hall in which Belshazzar held the memorable feast, and heard the rebuke of God by Daniel the prophet. HERE AMONG THESE REPRESENTATIVE GERMAN, AS EVERYWHERE AMONG ALL CLASSES OF EUROPEANS, I FIND A TREMBLING FEAR AS TO WHAT MAY BE COMING. In the afternoon I had another long walk over these ruins, one of which is thought by Dr. Koldeway to be the real foundation of the Tower of Babel.

THE RE-SETTLEMENT OF PALESTINE.

In an article on the Jews in Palestine the *Egyptian Gazette* presents the following picture:—

"Where nothing but briars and brambles previously existed, we now see beautiful vineyards and fields of growing corn. The country generally is noted for its bad roads, but in the neighbourhood of the Jewish colonies excellent roads have been made, and the greatest order prevails. A new race of beings, too, has grown up there, very different, indeed, from the poor, panic-stricken creatures who first set foot in this, to them, unknown land. Many colonists are fine, sturdy men, capable of carrying out the hard work of reclaiming the barren land; and they are the most intrepid horsemen. They are highly valued by the Turkish authorities, and live on the best terms with the Arabs and all their neighbours."

The developments cause wonderment among politicians and others; but those who concern themselves with the revealed purpose of God have long been looking for these things; and they are ready for further signs of the covenanted blessing. Note the words "most intrepid horsemen." In the old time, the horse was forbidden in Israel; but from the word of prophecy we learn that in due course the prohibition will be removed: "in that day there shall be upon the bells of the horses holiness unto the Lord" (Zech. 14. 20; cp. Isa. 66. 20).

HOW WE IMPROVE!

The Editor of *Watchword and Truth* asks "Is the world growing better?" The answer depends upon what is meant by "better." If the reference is to things that are fundamental, things that belong to God and Divine truth—obedience to the Creator and love to His Son—then there is only one answer to give. Speaking for America, Dr. Cameron says:

"We have more homicides, more public scandals, more divorces, more stealing, more unfaithfulness in public trusts, many more millions are spent on the army and navy for machines constructed for the destruction of life. There is more neglect of God, more disrespect for His Son, more disbelief of the Bible than ever; and the worst of all is, while we have greater light, we have no improvement in the living of the people. But the increased light increases the responsibility and the guilt. This is our human progress."

It is a painful paragraph. If we open our eyes, we must see that the age in which we live is one in which evil masquerades in politest garb, and common decency is easily mistaken for goodness. Hence, between, those who "make a fair show in the flesh," and those whose hearts are occupied with heavenly things, there is little to choose so far as the judgment of men is concerned. The world cannot be said to be "growing better," though we may admit that it is getting more comfortable. Just here, however, is the snare. Surely the Lord's people need not to be warned in this particular. "Let us not sleep as do others, but let us watch and be sober" (1 Thess. 5. 6).



Editor's Table.

New editions are in the press of two smaller works by Dr. Bullinger that are in continual demand. The first of these, **CHRIST'S PROPHETIC TEACHING**, is of profound importance, setting forth the Divine order of the words and works of our Lord. The second, **HOLINESS**, is a book that teaches by solemn warning as well as positive instruction. In a word, it aims to show that, in the pursuit of holiness, "God's way is better than man's." It is a great lesson to learn, and is admirably expounded in this small work. Publication of these new editions will be announced in due course.

Those who have been waiting for copies of **HOW TO ENJOY THE BIBLE** and **NUMBER IN SCRIPTURE** will be glad to hear that new editions are now ready. The former (5s., postage 5d.), is an introduction to the study of Holy Scripture, altogether special in method and exceptional in value. In the words of hosts of readers, "it makes the Bible a new Book." The second work (5s., postage 4d.), exhibits the supernatural design and spiritual significance of the various numbers as they are met with in the Word of God. Second-hand copies have of late been sold for double the price now asked for the revised edition now on sale. Order from Miss Dodson.

"THE FORGOTTEN BEATITUDE."

Of course, it is the word, given in the Apocalypse, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." Solemn attention is called to this beatitude in the latest issue of *Our Hope* (New York). But, praise God, the beatitude is not really and wholly forgotten; the Lord has ever had His watchers who have waited for Him and found delight in this word of promise. Yet the beatitude is overlooked by the multitude, and disregarded by their teachers; but, as we know, much besides is neglected in the same way.

"He that readeth"; it is an individual, an exponent, by pen or speech; "they that hear . . . and keep"; here are those who benefit by the exposition, who listen to the words spoken. "The time is at hand"; this is a stimulus both for the reader and the hearer, and it is included in the "Blessing." Our contemporary exhorts us, in acceptable fashion, as follows:

"No child of God can read systematically and prayerfully the Book of Revelation without getting a greater vision of the Lord Jesus Christ. A greater vision of our Lord must lead to a closer walk with Him; a closer walk means greater devotion and a better service. That is the beatitude of reading the Book of Revelation. . . Oh, get the Blessing. Read the Book! Read the fullest revelation of the Lord of Glory, and the Glories of the Lord!"

PENANCE IN ROMAN CONVENTS.

When escaped nuns and Protestant writers describe the abominations that prevail within convent walls, the Roman Catholic authorities promptly declare their statements to be *ex parte* and untrue. Here, however, is a story from the pen of a Roman Catholic lady, Madame Calderon, wife of the first Spanish Minister to the Mexican Republic, who recently, by permission of the Archbishop, visited the Santa Teresa Convent. Describing her visit, the lady says that the nuns showed her a crown of thorns which, on certain days, is worn by way of penance. The details follow:

"The crown is made of iron, so that the nails, entering inwards, run into the head and make it bleed. While she wears this on her head, a sort of wooden bit is put into the mouth of the penitent, and she lies prostrate on her face till dinner is ended.

"We visited the different cells, and were horrified at the self-inflicted torture. Each bed consists of a wooden plank raised in the middle, and on days of penitence crossed by wooden bars. The pillow is wooden, with a cross lying on it, which they hold in their hands when they lie down.

"The nun lies on the penitential couch, embracing the cross, and her feet hanging out, as the bed is made too short on principle. Round her wrist she occasionally wears a band with iron turning inward; on her breast a cross with nails of which the points enter the

flesh, of the truth of which I had melancholy ocular demonstration. Then, having scourged herself with a whip covered with iron nails, she lies down for a few hours on the wooden bars and rises at four o'clock.

"All these instruments of discipline, which each nun keeps in a little box inside her bed, look as if their fitting place would be the dungeons of the Inquisition."

From these facts we see, not only that Roman Catholicism is contrary to the Gospel of God, but also that it is a curse to the community, and utterly detestable and brutalising in its operations and influence.

THE FOUNTAIN IN THE DESERT.

An American stalwart of the faith, President Greene, LL.D., of William Jewell College, Missouri, has been writing on this theme. We reproduce some paragraphs:—

"Paul tells us that the Israelites, during their journey through the wilderness, 'drank of a spiritual rock that followed them; and the rock was Christ!' Christ went with them through that desolate land, and supplied all their wants. He had not yet come in the flesh. But He was 'The Angel of the Lord,' sent, even before His incarnation, to minister to His people, to follow them through that great and terrible wilderness, as a fountain of living water, to give them drink at all times.

"How well He served His people! Through that long journey of forty years, while the Lord was their only source of supply, they lacked nothing. He brought water out of the solid rock, and gave them bread from heaven. That desert never before supported such a population; and ever since that time it has remained, in the main, an uninhabited country; but the spiritual rock that followed Israel made the wilderness rejoice as does a fruitful land.

"But many of those people did not know the Rock of which they drank. Unbelief blinded their eyes. God was not well-pleased with the unbelievers, and they were overthrown in the wilderness. They did not perish of hunger and thirst. Famine did not destroy them, but unbelief did.

"Let us profit by their example! Their Spiritual Rock follows us. Christ is indeed the fountain of life. He is always with us. If we knew the gift of God, we would ask of Him, and He would give us living water. 'Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life.' What if we are in a sandy desert? What if our resources do fail? Our own resources could never be depended upon. Christ is the only unfailing supply of grace. We cannot live unless we drink from the Living Fountain."

Rev. W. Graham Scroggie has issued an admirable little work, entitled **CHRIST THE KEY TO SCRIPTURE**. It brings to the help of the student the elements of order and arrangement, with the result that the truths set forth take ready lodgment in the devout mind (post free 7d., from The Author, 8 Cedars Park, Sunderland)

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

CARDIFF.—No. 2, Lyndhurst Street, Canton, any evening by appointment.

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First Tuesday in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgcombe Park Road, Peverell, Plymouth).

LONDON.

BOWES PARK, N.—50 Thorold Rd., Wednesday, March 25th, at 7-15 p.m., 2 Timothy.

ELTHAM, S.E.—83 Earlshall Road, Eltham (Well Hall Station, S.E.R.), Saturdays, March 8th and 21st, at 7 p.m., Philippians.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, Feb. 11, 1914, at 7. Subject: Col. 2.

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, March 7th and 21st, at 7 (Mr. C. H. Welch). Subject: "Bible Difficulties."

STAMFORD HILL, N.—93 Paignton Road. Wednesday, March 18th, at 7-15 p.m., Romans.

SCOTLAND

GLASGOW AND EDINBURGH.—Mr. Chas. H. Welch will conduct a series of Bible Expositions during Easter at Glasgow, and the week following at Edinburgh. Further particulars next month.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
W. B. (New Zealand)	2	0	0
A. J. W. (London, N.)	0	10	0
P. W. N. (U. S. A.)	0	5	0
A. M. (London, W.)	0	4	0
M. J. B. (London, S.W.)	0	3	0
E. H. T. (Kent)	0	5	0

(Breton Evangelical Mission.)

A Friend (Edinburgh)	0	10	0
F. A. (Greenwich)	0	7	6
E. H. T. (Kent)	0	5	0
W. R. C. (Sheffield)	0	5	0

THINGS TO COME.

No. 238.

APRIL, 1914

Vol. XX. No. 4.

The Accomplished Decease.

BY THE LATE DR. BULLINGER.

And behold, there talked with Him two men, which were Moses and Elias: who appeared in glory, and spake of His decease which He should accomplish at Jerusalem (Luke 9. 30, 31).

COULD a more blessed occupation be ours than that which engaged the Lord Himself and the hearts of Moses and Elijah on the Mount of Transfiguration? Could we better spend a few moments than in considering the decease which He *has* accomplished? The circumstances of this conversation are interesting and important. It is the moment of His priestly consecration. As Aaron was covered with the anointing oil when Moses poured it upon him, so Christ here, the greater than Aaron, is covered with glory by no earthly hand, and is set apart by the Divine formula, "This is my beloved Son." At His baptism He was consecrated for His office of prophet with the same words, and in Ps. 2. 7 they are used on His consecration as King. This consecration was evidently the object and design of the Transfiguration (see Heb. 2. 9; 2 Pet. 1. 16-18). The subject of conversation also proves the same. It was just before the Transfiguration that the Lord first mentioned His approaching sufferings, and He did so again soon afterwards.

Ah! this is the theme for eternity, and we may well meditate upon it and speak of it. For we speak of it as Moses and Elijah did, in the light of His "power and coming," in the "power of His resurrection," and in the hope of His glory. This decease is the great fact that shall be celebrated for ever.

The word here used for *decease* is a remarkable one, *exodus*. It is used only here and in two other places. In Heb. 11. 22 we read, "By faith Joseph . . . made mention of the *exodus* of the children of Israel"—their departure; and in 2 Pet. 1. 15, "I will endeavour that ye may be able after my decease, my *exodus*." Here the word was used of one preparing for execution. Yes, it was no ordinary death, another word might have been used for *that*. It was no mere death that was to *befall* Him, but it was an *exodus* to be *accomplished*, a departure that looked forward to, embraced, and included the thought of resurrection and ascension. They speak not of His life on earth, of His miracles, or His teaching, but of His *exodus*, His highway out of this world through the gate of resurrection to the throne of glory.

Moses had had his *exodus*. First, out of Egypt with the children of Israel, and, secondly, on Mount Nebo, where the Lord buried him and preserved him, that his body might be raised and appear here in glory. Elijah

had had his *exodus* by a whirlwind in a chariot of horses of fire from the banks of Jordan to the glory of heaven. Now Christ was to have His *exodus*, in which He was to lead out the hosts of His redeemed, some like Moses through the grave and resurrection, some like Elijah by a glorious rapture, who should, upon the heavenly shore, unite in singing the song of Moses and of the Lamb, "The Lord is my strength and my song, and He is become my salvation."

Hence it is that we have in the passage a peculiar word for accomplish, *plēroō*, nowhere else translated "accomplish," but the ordinary word for *fulfil*, to make full, fill up, perfect, to complete in number and in every particular. Yes, His *exodus* must be perfect—so perfect that "not a hoof be left behind," but all His redeemed He *brought out* in grace and *brought in* in glory. The word tells us of the full, finished, perfected character of the way in which the great mystery, the death of Christ our Passover, was to be conducted. All due solemnity was to mark it, nothing must be left uneffected, unsecured, unaccomplished, unfulfilled, of all that God had ordained in the counsels of eternity. Oh! what a blessed comfort for us poor helpless, needy sinners! The sacrifice of the Lamb of God, our substitute, was that which was to secure and give us peace, and we have to learn that all it was given to do, it has done! The counsels of God, the throne of His justice, the "weights and measures of the sanctuary" of salvation have all been *satisfied* to the last jot and tittle.

It was not merely a *death* which *happened*, out of which we *may* perchance derive peace if we will, or if we can, but a glorious *exodus* which was *accomplished*, in which every counsel of God should stand and every promise be fulfilled, and every one of His redeemed should be saved. Hence there was no haste and no delay, no hesitation, and no impatience; *all* was in well-ordered, defined exactness from first to last. Just as with the great OFFERING of the day of atonement, the priest was to take the appointed victims for the sin offering and burnt offering, and offer them in the appointed manner, kill them in the appointed time and order, sprinkle the blood in the appointed place, while wearing the appointed robes, and *then* having reconciled the outer places and things, to take a goat, lay upon its head the iniquities of the people, and send it away into the land of forgetfulness, then he was to take the appointed burnt offering, offer it in the appointed manner, and afterwards burn the sin offering in the appointed place outside the camp. All was deliberately and carefully fulfilled and accomplished in all its stages through the length of the proceedings from first to last. What a wonderful illustration of what we have in the text. They spake of His *exodus*, of the types which had told of it, of the needs which called for it, of the fulness of time in which it should be accomplished.

And then with what calm, sacred, measured, well-weighed deliberation the Lord Jesus fulfilled what was written "in the volume of the book." "Lo, I come to do Thy will, O my God." All through the course of His earthly life He had been exposed to the enmity of the world and the devil; even at His birth His life had been attempted, and at all times men appeared to have Him at their mercy, but they had no power against Him. All along it seems as though they might at any time have killed Him, but no! none could lay hands on Him till His hour was come. "Then they sought to take Him, but no man laid hands on Him because His hour was not yet come" (John 7. 30). "These words spake Jesus in the treasury, as He taught in the temple, and no man laid hands on Him; for His hour was not yet come" (John 8. 20). But, when the fulness of time was actually come for His *exodus* (as it had come for His birth) then how different are the words:—"And Jesus answered them, saying, *The hour is come* that the Son of man should be glorified (John 12. 23). "Now before the Feast of the Passover, when Jesus *knew that His hour was come*, that He should depart out of this world unto the Father . . . He riseth from supper and laid aside His garments and took a towel and girded Himself" (John 13. 1-4). Then, in the Garden of Gethsemane, as we read in Matt. 26. 45, "Then cometh He to His disciples and saith unto them, sleep on now and take your rest; behold, *the hour is at hand*, and the Son of Man is betrayed into the hands of sinners."

As in the "*fulness of time*," He was "*born*," so in the *fulness of time* (but not before) He must *die*. But when the *time* does come, then all is fulfilled in calm, sacred, measured, well-weighed order. *At the Transfiguration* He is consecrated as the Victim, and accepted as such by the Father, and presents Himself a living sacrifice. *At the Supper*, He (as it were) as the Victim, binds Himself to the horns of the Altar. In *Gethsemane* He renews this surrender of Himself to the Father and the Father's will. When the soldiers come to take Him, they cannot touch Him till He pleases. To shew his power and independence, He causes them to fall to the ground, so that He may put Himself as a willing captive into their hands. He passes from the traitor-kiss of one of His own disciples, into the hands of the Jews, and from them into the hands of the Gentiles. Because all these things had been *foretold*, every jot and tittle of Scripture is fulfilled, even to His saying, "I thirst." All His foretold sorrow, in all its manifold forms was realized. The very garments in which He suffered, the company that were with Him and around Him, and the words used, were all foretold. And then, when all was fulfilled when the Paschal *hour* (literally) was come, He entered into great darkness, that no mortal man should witness the actual accomplishment of our redemption, the bruising of the Lamb of God for our salvation.

Oh what a wondrous *exodus*! How different from an ordinary death, how different from the deaths that went before and followed His own, John the Baptist and Stephen. What a difference, and yet no wonder;

all is accounted for. There was in them no value before the throne of God, no place in the counsels of eternity. Precious they were in His sight, oh how precious (Ps. 116. 15)! But they were not important to and in the counsels of God as to redemption. Neither His righteousness nor His grace demanded them. Secrecy characterised the one, and hate the other. Neither was an *exodus* fulfilled. John was a victim to the vile passions of a wretched woman, Stephen was a martyr to the blinding hatred of a religious rabble. How these deaths set off the "decease" we have been considering, and which lay between them! They were "precious in the sight of the Lord," but they were disposed of by the passions of men; while that of the Lord Jesus *fulfilled* the counsels of God.

God's throne, God's righteousness, God's grace, God's attributes, all are concerned in the accomplished decease of the Lord Jesus. Yes, and our own salvation and peace now are concerned in it too. This is the last, and this is the practical, lesson for our hearts. How perfect was the work thus accomplished, therefore how perfect must be the salvation of His people! No chance about it, no contingency in it; *all* accomplished, and all "ordered and sure." Oh, what joy His people find in talking of it now, as they shall hereafter when they sing the worthiness of the Lamb that was slain; and how awful must be the state of those who can talk of all other subjects but this, who can delight in the thing which God hates, who can find rest in the pleasures of sin and of the world, but cannot talk of that which fills all heaven with song! With what solemnity such a passage as this comes into our minds:—"If I had not come and spoken to them, they had not had sin, but now they have no cloak for their sin." "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Ah, if one has no sense of the need of this Saviour, it must be because of the love of sin, the love of the world, the love of self.

May God give us grace to deal honestly with conscience, and bring us to His feet crying "God be merciful to me, a sinner." And then, for those who find the name and work of Christ precious, it is a proof that they are precious in His sight. If we love *now* to talk of His accomplished decease, *then* it shall be our theme with Moses and Elijah and all the blessed company of heaven, when we shall appear with them in glory, to sing, "Unto Him that loved us, and loosed us from our sins in His own blood," and then talk of His decease which He accomplished in Jerusalem.

SACRIFICE.

Praise.	Heb. 13. 15.
Do good.	Heb. 13. 16.
Minister temporal things	Phil. 4. 18.
Present our bodies.	Rom. 12. 1.
Holy life.	1 Pet. 2. 5.

—DR. BULLINGER.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 40.

"THE FATHER."

A Study in Ephesians.

IN our last article we considered the sevenfold reference in Ephesians to the Will of God. We would now draw attention to the Title under which God, whose perfect will runs through the Epistles of the Mystery, has been pleased to reveal Himself. Some names of the Godhead have been revealed under certain circumstances, and do not remain as a continuous title; others when revealed have grown in fulness as the dispensations have changed. Such is the title under consideration. "The Father." This title is practically absent from the Pentateuch; Ex. 4. 22 "Israel is my son, even my firstborn" suggests, of course, the relationship, and Deut. 32. 6 "Is He not thy Father that hath bought thee" assumes it.

The title appears in the Psalms, and the Prophets, occasionally; but taking the Old Testament as a whole, and comparing the few occurrences of this title with the great number of such titles as "Jehovah," etc., we realize that there is something in the title that has particular reference to the coming of the Lord Jesus Christ. Israel as the firstborn son is linked with redemption; the reference already quoted from Deut. 32. 6 links the title "Father" with redemption, "that hath bought thee." The reference in Psalm 63. 16 equally emphasizes this connection with redemption. "Thou, O Lord, art our Father, our Redeemer." The moment we open the New Testament, this title becomes very prominent. Again and again the Lord Jesus Christ speaks of the Father, clothing the title with fresh fulness and tenderness. The name occurs seventeen times in the "Sermon on the Mount," this number of occurrences being greater than the references in the whole of the Old Testament.

The Gospel according to John contains more than one hundred references to the Father, most of them shedding fresh light upon this glorious title of our God. Turning to the Epistles of Paul, we find that while every Epistle contains a reference to the Father, none contain such complete teaching regarding this blessed relationship as the Epistle to the Ephesians. Here the number of occurrences is eight, suggestive of the important truth, that only in resurrection life, by virtue of the Lord Jesus Christ, can any sinner look up to God and cry "Father."

As we might expect, the arrangement of the title in this Epistle is perfect, and not only so, it is instructive. We present it to the eye as follows:

"THE FATHER."

Eight occurrences, suggesting Resurrection.

- A | 1: 2. Grace and Peace from God our Father.
 B | 1: 3. Blessed be the God and Father of our Lord Jesus Christ. Spiritual blessings.
 C | 1: 17. The God of our Lord Jesus Christ the Father of Glory.
 D | 2: 18. Access by one Spirit unto the Father.
 D | 3: 14. I bow my knees unto the Father of our Lord Jesus Christ.
 C | 4: 6. One God and Father of all.
 B | 5: 20. Giving thanks unto God, and the Father. Spiritual songs.
 A | 6: 23. Peace to brethren, and love, with faith from God the Father, and the Lord Jesus Christ.

When the Lord Jesus came to earth, His primary mission was to the "circumcision, for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for His mercy" (Rom. 15. 8, 9). He came to found a Kingdom. John reveals another aspect of His mission, kept back from the Scripture record until that Kingdom became in abeyance; and in John it is the only begotten Son who reveals the Father. John's witness, however, does not contradict, but rather supplements the witness of the Synoptic Gospels; and the four together present us with a glorious testimony to the "Kingdom of the Father." When the Lord was rejected, even after the preaching of forgiveness in the Acts, God presents another aspect of His purposes. In that phase, the object of glory is the rejected Saviour. He who on earth glorified the Father, is now glorified by the Father. Christ came to found a Kingdom, and will yet found it unto the glory of the Father; the Father meanwhile presents a body of truth vitally connected with His glorious Son. Thus it is that we read that it is the Father who blesses us, who chose us, who has made us accepted in the Beloved. It may come as a shock to some to read that Christ did not found Christianity: yet so it is; for God the Father has revealed a Gospel "concerning His Son," He has founded Christianity upon the Person and work of His beloved Son. Thus prayer is addressed to the Father in this Epistle just as access is unto the Father, and the giving of thanks. Yet with all this, there is no set of writings in the whole range of inspiration that so honours and magnifies the Lord Jesus Christ, as do these Epistles of the Mystery.

Turning to the Epistle to the Ephesians, let us examine the eight references to the Father, to learn something of its blessed meaning for ourselves. The first and last references 1. 2 and 6. 23, are salutations. This form of greeting is found in every epistle of Paul (except Hebrews). The combination of the two words "Grace" and "Peace" are suggestive in more ways than one. The most superficial reader, living at the time of the Apostle, or being in any way acquainted with the language of the Bible, would not fail to observe that in these two words the Apostle links the light-hearted Greek salutation *Charis*

(grace) with the deeper *Shalom* (peace) of the Hebrew. Ponder these words. *Grace!* the Gospel of grace, the Dispensation of grace, Salvation by grace, justification by grace; and Peace. *Peace* through the blood of His cross, Peace with God and Peace from God; Peace which passeth all understanding.

One would think that with Grace and Peace as our portion, nothing else could be needed. Perhaps that will prove to be the case; the detailed blessings which open to our wondering gaze are but unfoldings of the great grace of God, the entrance and the atmosphere of their enjoyment being peace which passeth all understanding. When, however, the Apostle has traversed the Epistle, giving both its doctrinal and practical message, he then concludes with a salutation, which, while it still wishes *Peace*, to the brethren, and *Grace* to all who love the Lord Jesus Christ in incorruption, yet adds two more, which, although equally the blessings of the Father, are in some measure the response of hearts touched by Grace, and kept by Peace. The added words are "Love with Faith."

Turning to the remaining references, let us notice them in the order of their structural arrangement, B 1. 3 and B 5. 20. In both members, thankfulness is the atmosphere of the passage. Before enumerating the blessings which the Father has bestowed, the full heart of the Apostle in its overflowing is led to indite the words, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us . . ." 1. 3. At the conclusion of the exhortation relative to the believer's walk, in 5. 20, and just before the Apostle gives some very personal and practical examples of the "manner of life worthy of the Gospel," he again strikes the praiseful note: "And be not drunk with wine in which is debauchery; but be filled with (the) Spirit [the Spirit the filler, taking of the things of Christ, in whom is all our fulness, the result being], speaking to yourselves in psalms and hymns and spiritual songs; singing and making melody in your heart unto the Lord; giving thanks always, for all things to Him (who is) God and (the) Father in the name of our Lord Jesus Christ." "Spiritual blessings" call for "spiritual songs." *All* blessings, enable us to give thanks "*always, for all things.*"

Members C. C. 1. 17 and 4. 6, take us still further along the line of appreciating these, our blessings. For example, 1. 17, introduces the great prayer of the Apostle, that the believer, the eyes of whose heart have been enlightened, might get to know a full personal knowledge of the Lord and of the hope of His calling, linked as that calling is, with the exaltation of the Lord to the very highest glory, concluding with the blessed relationship sustained between the Lord and His Church, namely "His Body, His fulness." Again 4. 6, comes at the conclusion of the sevenfold unity of the Spirit, preceded by references both to the hope of our calling and the one Body. The supreme headship of Christ is given in chapter 1. "Far above all principality etc." is parallel with the headship of the "One God and Father of all, who is over all, and through all, and in you all."

What is the unity of the Spirit? Its very place in the Epistle helps us to answer the question. Right at the commencement of the practical section of the Epistle, immediately following the exhortation to "walk worthy of the calling" comes this unity. This unity is the great practical manifestation of the union of the members of Christ to one another and to their glorified Head, which is the great theme of the first three chapters of the Epistle.

The parallel passage of 1. 17 emphasizes that this unity is not of the flesh but of the Spirit; it is on resurrection ground. The Church of the One Body, is not an organization, but an organism: it is living. How near to the Father must that Church be which is the Body of Christ! Is it any marvel, therefore, that the central references to the Father in Ephesians are those which speak of access? See 2. 18 and 3. 14: "Through Him we both have access by one Spirit unto the Father." "I bow my knees unto the Father of our Lord Jesus Christ." What a word this word "access" is! What blessings already received and to be received it intimates! It speaks of welcome, of full acceptance; it is the sequel to acceptance in the Beloved. He who made us "nigh" by his blood (v. 13) bids us enter the presence of God without fear or hesitancy, for we have been made meet for that presence by Christ.

How the grace of God overflows—not merely access, not just the bare right of entry, not a timid uncertain approach, but, as the Apostle says in 3. 12, "In Whom (Christ) we have boldness and access with confidence by the faith of Him." Among the privileges, the anticipation of our future blessing, access leads us to the Lord in prayer.

The access of chapter 2 is amplified in chapter 3. 12 and used in verse 14, "I bow my knees unto the Father." This is not religion—this does not mean "saying prayers." This is drawing near to one who in all the fulness of the title is "the Father." Verse 14 is immediately followed by the reference to the "family" aspect of this precious title. We are, by grace, members of this great redeemed family. God is our Father. Do we honour Him, or the perfect work of His Son, by "becoming a voluntary in humility, taking up the attitude of worshipping angels"—when our precious privilege takes us with unveiled face into the presence of the Lord with confidence through faith of Christ? There is nothing to tell us in the Word that the Lord Jesus Christ is manifest yet before the Angels of Heaven. He is at the right hand of God waiting the moment to come for His "appearing in glory," and His return in glory to this earth. During this interval, wherein creation groans and heaven awaits, it is the unspeakable privilege of those who have trusted in Him to know the joy of access.

May every reader, and the writer, get to know more fully than ever the preciousness of this title "Father," which has been revealed to us through Christ, by Paul his prisoner.

CHARLES H. WELCH.

Law and Grace. Distinguishing the Dispensations.

WHEN we set ourselves to study the Scriptures, and especially when it is our object to acquaint ourselves with the deep things of God, such as the "Mystery" spoken of by Paul in Eph. 3: 4, it is essential that we recognize the difference between the teaching of the Mosaic Law, and that of this Dispensation of Grace.

For instance, in Genesis 17: 14 we read that God says that the uncircumcised man-child shall be cut off from his people, "He hath broken my covenant." Paul, however says, "If ye be circumcised, Christ shall profit you nothing" (Gal. 5: 2).

These two teachings are contradictory, but when we recognize that the dispensation has changed, and we are no longer under the Law but under Grace, the contradiction is quite satisfactorily explained. What was true under the dispensation of the Law, is not true under the dispensation of Grace, that is to say, is not "present truth." Many similar differences might be mentioned, which show the immense importance of thoroughly grasping the dispensational teaching of Scripture.

The fact that in the Church of to-day the Jewish Law principle is still upheld, and the Grace principle of Paul's teaching is so largely ignored, shows how urgently dispensational teaching is needed, if we accept the general principle of Paul's teaching, that we are now no longer under the Law, but under Grace.

It is a sad fact that many people who would be offended if told they were not Christians, are living quite under the Law, and distinguish no difference between the Law and Grace; while others who do recognize the distinction in a measure, yet, unintentionally, because they do not fully appreciate dispensational distinctions, still hinder themselves in their spiritual progress by adopting legal doctrines as well as legal practices. They are in fact largely under Law, instead of wholly under Grace.

The particular dispensations it specially concerns Christians at the present time to recognize and plainly distinguish, when they study the Word of God, are six in number. They are described in the following lines, where, for the sake of distinction, three of them are known as "spheres," because they embrace first an earthly or political sphere, a second, heavenly or spiritual sphere, and a third or still more exalted sphere, which third sphere is also called in Scripture, by the Apostle Paul, the "Mystery," the "On High Calling"—the "Church," or the "Body of Christ."

They need very careful study, and the simple diagram attached may help to make them more clear than mere words can do.

- | | |
|--|---|
| 1. <u>The Political Sphere</u> | The Political Sphere
6. <u>revived</u> |
| 2. <u>The Heavenly or Spiritual Sphere</u> | |
| 3. <u>Pentecost</u> | 5. <u>The Final Overlap</u> |
| 4. <u>The Third Sphere, or the Mystery</u> | |

No. 1. represents the *first* Covenant with Abraham. At God's command "he went out, not knowing whither he went." As his reward God gave him the Land of Palestine, and he was to be the father of a mighty nation, with seed like unto the sand of the sea (Gen. 22: 10). This was to culminate in a Millennial Jerusalem. The inheritance or kingdom was entirely temporal and political, and the nation was Israel. It was all granted by God of His *Grace* in reward for Abraham's *faith*. In Moses' day the Law was added, and so this first covenant, this political dispensation is familiarly known as the dispensation of the Law, though it is really more than this.

No. 2. represents God's *second* covenant with Abraham. Some thirty years after the first covenant had been made, God put Abraham to further tests of faith. He first promised him a son in his old age, and then he claimed the son in sacrifice. In both these tests Abraham "believed God," and in reward God promised him another seed, likened this time to the stars of heaven. This seed was to be spiritual, and was to include all those of "many nations" who believe God as Abraham did; and he was thus to be the father of the faithful. This was not a temporal or political seed, or kingdom, but was entirely spiritual or heavenly, an election out of political Israel, and it was to culminate in the new or heavenly Jerusalem, the "city whose Builder and Maker is God" Himself (Heb. 11: 10). Abraham and the Old Testament elected saints inherit here as the Bride of the Lamb.

When this Covenant was made it was entirely of Grace, but its sphere was much higher than No. 1, though it ran concurrently with it, No. 1 being political and temporal, No. 2 being heavenly or spiritual and eternal. When Christ came and was rejected by Israel, they as a nation were eventually also rejected (Acts 28: 25-28), and No. 1 for the time being came to an end. But this cancelling of No. 1 had no effect on No. 2, which still continued and *still continues*. Previously the Law dispensation No. 1, and the Grace dispensation No. 2 had run concurrently, but when the No. 1 dispensation was broken by the Jews' rejection of God's offer, God authorized Paul to proclaim a new calling, the Mystery, No. 4; and just as previously No. 1 and No. 2 had run concurrently, in future No. 2 and No. 4 were to run concurrently, and both these are running at the present time. There is, however, this important difference, that whereas No. 2 was vastly higher than No. 1, No. 4 is vastly higher than No. 2.

No. 4 is therefore another offer of God to man of His Grace, but just as it was a greater measure of Grace which granted the No. 2 Covenant to Abraham, as compared with the Grace which granted No. 1, so it was

not merely Grace, but the "exceeding riches of His Grace" (Eph. 2. 7), which has offered the "On High Calling" (Phil. 3. 14), represented by No. 4; for this wonderful offer does not culminate in the heavenly Jerusalem, but in some unrevealed centre, "far above all heavens" (Eph. 4. 10), and its sphere or scope is not confined to the government of this *Kosmos*, as is the sphere or scope of the new Jerusalem, but it extends over the whole Kingdom of God, *i.e.*, over the whole universe. It is this No. 4 which represents the true "Church which is His Body" (Eph. 1. 22, 23).

We see then that the dispensation of the Grace of God (No. 2) is no new Christian doctrine, but extends back to the time of Abraham (Gal. 3. 8). The majority of Christian people of this day, if they have any definite ideas on the subject, probably consider the new Jerusalem as their spiritual home, where they will be gathered as the Bride of the Lamb (Rev. 21. 9), and this is precisely what the Old Testament saints expected (Heb. 11. 10). This is true of all who are "born again" as were the Old Testament saints when they kept the Law and thus obeyed God, and were not "cut off" (Exodus 12. 15) from their spiritual privileges; but the distinctive privilege of the present dispensation is that an election out of those who have already attained to the second sphere, No. 2, are called, through the Sovereign Will of God, to an inheritance in the third sphere, No. 4, of which very little is generally known, but which ought to be our special study. Grace on God's part, and faith on man's part, were both exercised from the days of Abraham, but both are to be exercised in a greater *degree* in this present dispensation.

No. 3. The establishment of No. 4, the Mystery, and the lapsing of No. 1, were both gradual, and there was an overlapping period when No. 4 was established; just in proportion as No. 1 faded. Israel was not to be rejected without ample warning, and so God in His mercy specially endued the Apostles with Spiritual Gifts and great powers, by which they could show great "signs and wonders" in order to prove that they were messengers sent by God. But notwithstanding these signs of tongues, healing, &c., the nation was stubborn in their rejection of Christ, until Paul was finally authorized to declare their rejection by God (as narrated in Acts 28. 25, 28), and at the same time to reveal the Mystery as a special reward to that small minority of the nation who had accepted Christ when the majority rejected Him, as well as to others who might in the future be willing by full faith-obedience, to expand their faith to believe all that God revealed to Paul concerning His Son, on the same principle as Abraham believed God.

The establishment of No. 4 did not abrogate No. 2, and the other Apostles continued to preach No. 2, just as the majority of Evangelical Christian preachers do to-day. This overlapping period, No. 3, is known as Pentecost, and it is, or was, an overlapping, intervening, connecting link between the fading Jewish economy No. 1, and the newly-revealed period of the Mystery,

No. 4. It began when our Lord ascended and endued the Apostles with special powers as related in Acts 2, and ended with the rejection of Israel by Paul in Acts 28. 25-28. Since that time the two concurrent periods have been, *and still are*, No. 2 and No. 4. Of these No. 2 is open to all, but No. 4 only to an election out of No. 2, whom God may choose, and none can say where or on whom His choice may descend. The most unlikely person in the world to have been thus honoured and chosen before his conversion, was the arch-persecutor Paul, yet he was God's chosen vessel to accomplish the most glorious mission to which any man has ever been called.

No. 5. But these two periods, No. 2 and No. 4, will come to an end, as it is generally admitted that Israel, or the Jews, are once more to become God's people, and their nation, their land, and their capital, are to be re-established. Their rejection was only temporary. The Covenant No. 1 with Abraham was not destroyed, but is only in abeyance, and the No. 4 period is only to continue *during that interval*; and there are many signs that this re-establishment is near at hand. Just as the introduction of No. 4 and the cleavage of No. 1 were gradual, and were accompanied by an overlapping period No. 3, *i.e.*, Pentecost, so it may be anticipated that the lapsing of No. 4 and the re-establishment of No. 1 may also be gradual and accompanied by an overlapping period of a similar character. In this case we should expect to see things to some extent reversing themselves as compared with the No. 3 overlap. It is very significant to note that this is what we do see now coming to pass around us. *Then*, Jerusalem was given over to destruction, *now*, it is actually being re-established. *Then*, the nation was to be cast out and scattered; *now*, it is being gathered again. *Then*, God endued His spiritual people with miraculous powers that they might show signs to influence the unconverted; *now*, some spiritual people, true children of God, not realizing the change of dispensation, are seeking signs, tongues, healing, etc., that they may satisfy themselves. *Then*, the Mystery was to be established, *now*, it is soon to be completed. These are very solemn considerations, and can only lead us to the conclusion that the coming of the Lord draweth very nigh. No. 5 represents this closing overlap, which we must consider the great characteristic of the present time.

No. 6 represents the revived No. 1 political covenant with Abraham, which will not be finally and completely established until No. 4 is finally and completely concluded; just as No. 4 was not definitely established until No. 1 was, for the time being, definitely concluded. When No. 1 is once more definitely established, then will occur the great sifting (Amos 9. 9), the "day of Jacob's trouble" (Jer. 30. 7), but probably preceded by a time of temporal and political prosperity and revivifying, and a gathering of the nation together, still however in unbelief, for their final temporal judgments, previous to their being completely reconciled to God, and to their accession to that political position it has always been God's purpose that they should occupy,

but which they threw away when they rejected their King. The end of No. 2 will come subsequently to the end of No. 4, the conclusion of No. 4 being in accordance with Phil. 3. 20, 21, that of No. 2 being in accordance with 1 Thess. 4. 15-17, and 1 Cor. 15. 51-53.

The thorough comprehension of the relative importance of each of these dispensations, of their duration, and of the times of their commencement and conclusion, will greatly assist in "rightly dividing the Word of Truth." It is worth a great effort and every careful attention, in order to have this knowledge always available.

H. W. FRY.

Peter's Fall and Peter's Recovery.

BY THE LATE DR. BULLINGER.

"And the Lord turned, and looked upon Peter . . . And Peter went out, and wept bitterly." (Luke 22. 61, 62).

FEW subjects are of more practical importance than that which is opened up to us in this Scripture. Its teaching cannot indeed be rightly appreciated unless we hold the doctrine of the final preservation of the saints as one of the most glorious truths of the Word of God. And yet there is no truth more capable of being abused. But we cannot and must not ever reason against the truth of any doctrine from its abuse. At least this is a very weak thing to do. Yet on account of this doctrine's being specially exposed to perversion God has specially guarded it. The child of God can never rejoice in this truth unless he is honestly aiming to walk with Him. We cannot walk in the light of this truth unless we are walking in the light of God's presence.

It is true that there is not a perfection of God that does not secure the salvation of His people. His unchangeableness does, the intercession of His dear Son does, the efficacy of His blood does, the indwelling of the Holy Ghost does; and yet notwithstanding, they do not secure a child of God from grievous departures from God, which always have in them the element of *misery*; and this is the one great and effectual guard of this truth, that all departure from God leads to sadness and wretchedness and misery. Blessed be God for it! He has as much bound up that truth with our happiness as He has with His own glory. There are few truths that are more sanctifying. The great principle stirring us up to holiness is the principle of hope—holy hope; nothing is so sanctifying as the blessed hope of being with God for ever; and as this truth especially nourishes this principle, so it has in it the element of holiness. No one can know the power of this truth, but as he knows it to be a sanctifying truth. We see in the case before us an awful display of what remains even in a child of God. There are two points in the story for our careful consideration; first, Peter's fall, and then Peter's recovery.

I. As to the first point. WHO WAS THIS PETER? He was once a fisherman, a poor man; he worked for his living, he walked in one of the humblest classes of life. The Lord Jesus called him; and not only called him outwardly, but called him effectually, by the power of His Spirit; "called him out of darkness into His marvellous light." He became an apostle; and if not the very chiefest, yet he had some marks of his being among the very chiefest of apostles. He was one of the three that went up into the Mount of Transfiguration, and into the garden of Gethsemane with our blessed Lord. He was one whose preaching was more blessed, perhaps, than that of any of the sons of men has been, or ever may be, until the Lord shall come in the power of His Spirit. Three thousand souls were converted to God under one sermon of his. He was a minister of the circumcision, and the Holy Spirit accompanying the Word spoken with power, from Jerusalem, the Gospel went forth through the whole land.

And yet this is the man that fell, and he fell awfully, too. There were some things in his fall which were very striking; perhaps it is the greatest fall that is recorded in God's Word. He was more warned, personally, individually warned, than David was. There was in his fall that which was not in the fall of Noah, nor in the fall of Lot; and there were some things which even rendered it more noticeable than the fall of Judas. There was no grace in Judas—there was great grace in Peter; there was no love in the heart of Judas, he loved only the bag of money; there was great love in the heart of Peter, and he made a great profession of that love too; he seemed to stand as a pillar in the midst of a sinking world. "Though all men shall be offended because of Thee, yet will I never be offended." But there was this amazing and essential difference between his fall and the fall of Judas; there was no intention on the part of Peter to deny his Lord, there was no settled purpose to do it. No, he truly loved his Lord.

Yet there were circumstances of great aggravation in Peter's fall. He fell at the very first temptation. When one said to him, "Thou also art one of them," "Man, I am not," was his reply. "Immediately the cock crew," as if to rebuke him. But it did not rebuke him; the process of hardening had commenced; he did not hesitate; he went on; again the question was put to him, again he denied, and the third time he denied with oaths and imprecations. And if one understands what imprecations are, it was imprecating curses on his own head, if it were not so. Ah! How much has every child of God reason to say, "Hold Thou me up, and I shall be safe!" "He that trusteth in his own heart is a fool." Oh! how full of meaning was that prayer of David: "Keep back Thy servant from presumptuous sins," and not only lest they should *sometimes* get the better of him, but "lest they have *dominion* over me!" How truly does it emphasize this truth for our solemn prayerful consideration, that the very best of saints is exposed to the very worst of sins!

And now that we have regarded the *person*, let us look a little at his fall; and there are many things in it that call for solemn, prayerful, and deep searching of heart as we look at them. In the first place, the beginnings were very small; yet they were quite enough to produce all the effects. First of all, Peter's fall began in impenitency. He had already sinned. As we read in Matthew 26, he had sinned in sleeping when he ought to have been wakeful. "What! could ye not watch with Me one hour?" said our Lord. Again he had sinned, in that after having professed so much love for our Lord, that though all should forsake Him he never would, yet observe, he did forsake Him; for it is said in the fifty-sixth verse, "Then *all* the disciples forsook Him and fled," Peter, of course, among them. Yet though we read the account of this plain departure from the Lord, we do not read a word of his repentance. He gave little proof of repentance, sitting down and warming himself, like a man at his ease. We do not usually go (as he did) to mix with Roman idolaters and Jewish scorners, if we are under the influence of a penitent spirit. True contrition loves to be alone, to pour out the heart in *secret*—before God. Observe, they were Roman not Jewish soldiers; therefore he was with Roman soldiers and Jewish scorners. Wonderful place for him to be in! like a man at his ease. We do not usually choose the presence of the ungodly, when a penitent spirit is at work in our hearts.

But besides this, we see a spirit of self-confidence in him. He ought to have been with his Master. If our friend is in trouble, where ought we to be? With our friend. If one we love is in sorrow, where ought we to be? With him who is in sorrow. But Peter was not there; he was afraid to go; the fear of man and the fear of consequences prevailed, and he stood aloof. He went away from the place of danger, though perhaps there was no danger there; for the beloved disciple, whoever he was, faced the danger, incurred the risk, and he suffered nothing. Why might not Peter have done the same? But he went into real danger; he sat down with the ungodly; and who sits down with the ungodly, but sits down in danger? Oh! how subtle is sin! How small are its beginnings, how rapid are its advances! If a viper stings the hand, it shows but little mark; but in a short time the hand swells, then the arm swells, and soon the whole body swells. What is this? It is but an exhibition of what sin is.

There was impenitence in its beginning, and then there was self-confidence too. And what did it lead to? Why it led him to follow the Lord "afar off." Observe, he did not cease from following the Lord. He "followed the Lord afar off." What was the next step? He "sat and warmed himself." What next? He "cursed and swore," and imprecated curses on his head to prove that he knew Him not. Oh! what an awful consummation! Everything in nature is gradual. We little know what there is in one sin; we little know what it will lead to; what the issue of it will be. There is always a finality in it; and if there were not a restraining power in God—if there were not in Him an

unchanging and unchangeable mind—surely not one of us could look up to God and say "Abba, Father."

II. But now let us consider THE RECOVERY OF PETER. What was there in Peter as a reason why he should be recovered? There was nothing in him to deserve it. It was a *gracious* restoration, one of pure *grace*. If the Lord had left him to himself it would have been no more than he deserved. If in the cold of winter you turn your back upon the fire is it a wonder that you are cold? And if you turn your back upon God, if you reject Christ, what wonder is it if He leaves you? Surely there can be no wonder as it regards yourself. But, Oh! blessed truth!—"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts"; and "as far as the East is from the West, so far hath He removed our transgressions from us."

But there is something in the record upon which we would lay great stress upon. It is said, "The Lord *turned*." Did He turn His heart? His heart was towards him before; He had holy displeasure against, and holy hatred of his sin; but His heart was towards him, He loved him notwithstanding all, and loved him tenderly. Oh! blessed truth! sweeter than the light of the morning, sweeter than honey to our taste. It is said "The Lord turned and *looked* upon Peter." And whom did He see? One whom the Father gave to Him; one for whom He stood in covenant; one for whom He had covenanted to bear that very sin, and to bear all the curse of that very sin, and for which sin He was soon to die. He saw one whom He had prayed for in respect of that very sin. "Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not." Yes, he saw one in whom there was the true grace of God, the incorruptible seed, the seed of eternal life, the new nature, the life of God; in the midst of all its strugglings He saw it. He saw true love, poor indeed in its outcome, but genuine at the root.

Ah! who shall say what there was in that one look? There was unutterable meaning in it. What there was in that look never will be known this side heaven. There was pity in it; there was holiness in it; there was faithfulness in it; there was gentleness in it; there was tenderness in it; there was all love in it; there was more than this, there was inconceivable power in it. The mere look would have done nothing; Jesus had looked on scribes and Pharisees and lawyers. But there was the Eternal Spirit's power in that look, it was Himself that wrought by His own Spirit in that look; and that it was which produced such a mighty effect on Peter's heart. Oh! what an effect it had on him! "Peter went out." What! to sit down and warm himself? Not he! No more to Roman soldiers, no more to Jewish scorners. Now—he wanted to be alone with God. Doubtless he went into some place of retirement to pour out his soul to God. Ah! what was the effect? He wept; and he "wept bitterly." So

true it is, one look of the Lord's will make a man hate himself and hate his sin, while he looks up and loves God. "That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou has done, saith the Lord God."

The subject is a touching subject; for we are all wanderers. There is not one to whom the subject is not applicable; and there is not one to whom anyone can apply it but by the Holy Ghost. Oh! how does it teach the believer—"Let him that thinketh he standeth, take heed lest he fall." There is a tendency to fall in all of us—a tendency to go downwards. There may be some to whom all this is unpleasant; they want something that does not *sift* them and confound them in the dust before God; such want "smooth things." But there are surely others who have a *real desire* in their hearts! Oh! how blessed to know that God who is its author will *satisfy* it! True, one may not *feel* as one would wish—one may be saying, "How little, Lord, have I ever mourned for sin!" Most true. How little has anyone ever *wept* for sin! Yet let us not lay much stress upon tears; some are easily wrought upon to tears who do not *feel* much, and some are very hard to move to tears yet they do feel much.

Does one feel he has a hard heart? Does one mourn over a hard heart? No man ever mourned over a hard heart who had not some softness in his heart. There must be some softening power put forth in the heart of that man who feels that he has some hardness of heart. Perhaps one is taking his hard heart to the Lord; perhaps he is taking it to Sinai. Sinai never broke a man's heart yet. It may cause him to tremble; it may alarm him; it may convince him; it may condemn him; but as to softening his heart, Sinai has no power to do it. A hammer can break the ice, but a hammer cannot melt the ice; the *sun* can melt the ice, not a hammer. One view of Calvary, one look at the Lord, one look from Him will break the hardest heart.

Saviour, let Thy pitying eye
Call back a wandering sheep!
False to Thee, like Peter, I
Would fain, like Peter, weep.
Let me be by grace restored;
On me be all long-suffering shown;
Turn and look upon me, Lord!
And break this heart of stone.

A SIGHT OF THE LORD JESUS GIVES

Conviction of sin.	Luke 5. 8.	Is. 6. 1.
Salvation.	Is. 45. 22.	
Joy.	John 20. 20.	
Clearer vision.	Mark 8. 25.	
Power for Testimony.	John 1. 29.	
Desire to abide with Him.	John 1. 39.	

DR. BULLINGER.

Sunday School Lessons.*

(FIRST SERIES)

No. V. MAY.

THE FIFTY DAYS; or, RESURRECTION AND ASCENSION LESSONS.

Text:—Acts 5. 30—32.

Hymn:—"Rejoice and be glad, the Redeemer has come."

FIRST SUNDAY.—*The Forty Days.*

(Read Luke 24. 36-49.)

OUR Lord was on earth forty days between the Resurrection and the Ascension—(Acts 1. 3 and 13. 31). During this time

1. He appeared to the disciples (1 Cor. 15. 4-8; Acts 10. 41).
2. He gave them special Commandments (Acts 1. 2 and 8).
To preach the Gospel to every creature (Mark 16. 15).
To feed His lambs and sheep (John 21. 15-18).
To begin at Jerusalem (Luke 24. 47).
3. He expounded the Scriptures (Luke 24. 27, 32, 45).
4. He taught them concerning the Kingdom (Acts 1. 3).
How that it had been brought to them (John 1. 11; Matt. 3. 2).
and rejected (John 18. 40, 19. 14, 15).
and would surely come (Luke 19. 12-27).
5. Told them to wait for the Spirit (Acts 1. 4-8).

SECOND SUNDAY.—*The Fortieth Day: its Events.*
(Read Acts 1. 1-14.)

1. He led them out as far as to Bethany (Luke 14. 50).
2. He was taken up whilst blessing them (Acts 1. 9; Luke 24. 51). He came for blessing (Acts 3. 26). and will come again for blessing.
3. The appearance and words of the "two men" (Acts 1. 10, 11).
4. He ascended up to the right hand of God, the place of power and dignity (Mark 16. 19; Heb. 1. 3, 8. 1; Acts 2. 32-35), but also to show that He is not yet on His *own* throne as foretold and promised (Luke 1. 31, 32; Rev. 3. 21; Heb. 10. 13). "Expecting," "till."
5. The Ascension an illustration of His Descent.

The same Jesus (Acts 1. 11; 1 Thess. 4. 16).

Unexpected (Acts 1. 10; Mark 13. 35).

In "clouds of Heaven" (Acts 1. 9; Matt. 24. 30, 26. 64; Mark 13. 26; Rev. 1. 7; Dan. 7. 13).

* These lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

Note the attitude of waiting disciples (Acts 1. 14).

1. Obedience to Christ (v. 4).
2. Christian faith and fellowship.
3. The triumph of grace. Peter who denied is here, Thomas who doubted is here, all who fled are here. They failed in walk, but their *hearts* were right.
4. The effect of sin. A Judas here (Acts 1. 13), but not Judas Iscariot. Union with Christ alone saves, not union with apostles and brethren.
5. Their prayer was "with one accord," same place, same purpose, same prayer, same perseverance.

THIRD SUNDAY.—*The Fortieth Day: its Lessons.*

(Read Heb. 9. 6-15.)

The present service of the Lord Jesus Christ is an all-important lesson. He is not yet a King, as *many* hymns (but *no* Scriptures) represent Him.

He is not yet on His own throne (Rev. 3. 21).

We see not yet all things put under Him (Heb. 2. 8, 9).

But "we see Jesus" as

1. "A High Priest with God" (Heb. 4. 14, 5. 1), *sitting* because His priestly work is finished (Heb. 1. 3, 7. 27, 28; 10. 11, 12).
2. "An Advocate with the Father" (1 John 2. 1). Explain the lesson from the association of these two titles "God" and "Fathers." The *sinners'* sins atoned for to *God*. The children's sins do not alter their relationship with the *Father*.
3. The Shepherd of the Sheep (1 Pet 2. 25). The great Shepherd (Heb. 13. 20) seeking, finding, and saving His Sheep.
4. The Bishop of our souls (1 Pet. 2. 25). Over-looking, tending, and caring for His people.
5. The Mediator (1 Tim. 2. 5), uniting God and the sinner.
6. The Representative of His people (Heb. 9. 24) "for us."
7. The Head of the body the Church (Eph. 1. 22, 23).
8. The Fore-runner (Heb. 6. 20). The after-runners seen in 1 Thess. 4. 17.

FOURTH SUNDAY.—*The Fiftieth Day.*

(Read 1 Cor. 12. 1-14.)

Christ ascended up into heaven "to give gifts unto men" (Eph. 4. 7-13; and see Ps. 68. 18). Note some of these gifts:—

1. Repentance (Acts 5. 31).
 2. Eternal life (John 17. 2).
 3. Ministry Eph. 4. 11, 12).
 4. Rest (Matt. 11. 28).
 5. Authority to become Sons of God (John. 1. 12).
 6. Answers to prayer (John 14. 13, 14; Rom. 8. 34; Heb. 8. 25).
 7. THE HOLY SPIRIT (Acts 2. 33); "He hath shed forth this" (Acts 5. 32; and John 16. 7).
- This is the greatest gift, because—

1. We cannot be born again without Him (John 3. 5; Eph. 2. 5). The evidence that anyone is thus "born" is seen in the possession and manifestation of "*new*" life. This life is spiritual, divine, and eternal (Matt. 5. 6, 16, 17; John 1. 12, 13).

A person naturally dead feels no pain or ache.

A person spiritually dead feels no pain or anxiety about his sins.

A person naturally alive feels cuts and blows.

A person spiritually alive feels and knows the sinfulness of sin.

2. We cannot render acceptable service without the Holy Spirit (Rom. 8. 9, 26; 1 Cor. 12. 3). Having the gift of the Spirit we give our own selves to God (2 Cor. 8. 5). The fruit of our lips (Heb. 13. 15). Our bodies (Rom. 12. 1).

"Of Thine own have we given Thee" (1 Chron. 29. 14).

"Thanks be unto God for His unspeakable gift" (2 Cor. 9. 15).

FIFTH SUNDAY.—*Examination.*

Signs of the Times.

THE BAHAIISTIC DELUSION.

WHO IS "HERE"?

THERE is animation in the circles of Bahaiism, especially in America. Quite recently a new appeal was issued as follows:—

"O People!

"The Dawning point of the Light of God is Revealed. God is again speaking to us through His Great and Glorious Manifestation; Baha Ullah, and through the 'Centre of His Covenant, Abdul Baha.'

"O People!

"Remember Christ and how He was rejected. Are you going to repeat that Destructive Episode? Or are you going to arise and trim your Lamps? 'The Father whom Christ Foretold has come amongst us!' He is here!"

The oracular character of this appeal will doubtless attract some thoughtless people. But why pass from Christ to Baha Ullah? Why not "remember Christ," as invited, and consider His words and claims? On the other hand, what of the statement that Christ FORETOLD the Father? Certainly He predicted His OWN RETURN; and, moreover, He predicted the coming of False Christs. The way to escape Antichrist is to be with Christ, and occupied in His service. "Behold, I have told you before" (Matt. 24. 25).

JEWS IN PALESTINE.

"WOULD GOD THE MESSIAH MIGHT SOON COME!"

While Jews from Europe find difficulties to settlement in Palestine, the Yemenite Jews from Arabia,

being Ottoman subjects, encounter no prohibition. Though poor, and looked down upon by others, these people are entering the land in increasing numbers, year by year; so that, at the present time, there are some twenty thousand of them scattered in the country, about half the number residing in and about Jerusalem. They are well acquainted with the Old Testament, and strict Talmudists. To those who approach them in reference to the Gospel, they say: "Such teaching could not have been uttered by a sinful man, Jesus must have been a 'holy prophet!' But," they add, "we are innocent of His blood, because since the first captivity to Babylon we have been settled in the country of Yemen in Arabia, and never came back to the Holy Land until quite recently." They are often heard to say, "Would to God that the Messiah, the King of Israel, might soon come and settle this question which is so puzzling to us."

"AN AGE OF HEROISM."

THE SUPERNATURAL REJECTED.

This is the designation of our age, as given forth in up-to-date terms by an American who recently crossed into Canada to indoctrinate the people of the Dominion. What with the rage and passion of political life, and the impatient commotion of commercial rivalry, one does not readily detect the heroism of which so much has been made by the American in question, Mr. W. S. Rainsford. Formerly a preacher, the new reformer organised an institutional church in New York; now, however, with the style of "a detached apostle of advanced liberal tendencies," he turns his back on the supernatural and declares that "democracy is part of the Gospel." Then, warming up with denunciation, he finds satisfaction in the conviction that creeds and churches are passing!

If "democracy is part of the Gospel," so much the worse for the Gospel; if creeds and churches are passing, then poor creeds, poor churches! The Gospel of God, remains, however, and the Faith of Christ, like His Church, is so established that "the gates of hell shall not prevail against it." For this we praise God; but it seems quite beyond the view of the new reformer, who speaks of a heroism, which, assuredly, he cannot command in modern society. God preserve the people of America and Canada from such teaching! Why boast of broken lights when you may glory in the Light of the world? Why follow a will-o'-the-wisp, when you may have Christ as Master and Lord? As for the present age—heroic or not—it is destined to give place to "the age to come," with its Kingdom of righteousness, which will show what the glorified Son of God can do for a world which, though blighted with sin, has been redeemed by blood—the precious blood of Christ.

THE LAST THINGS.

"MODERN INTELLIGENCE" AND "BIBLE CONCEPTIONS."

There is a plainness in the New Testament teaching regarding last things which simply refuses to be

overlooked; and yet, strange to say, those who admit the clearness of the teaching, are ready, without ceremony, to brush it on one side! A writer in the *Expositor* shows how it is done:—

"Conceptions of the last things found in the Synoptics, diverge from those of St. Paul, St. Paul's from those of St. John. We need only consider what the New Testament affirms regarding the woes of the last time, the coming of Antichrist, his overthrow, the first resurrection and the second death, the millennial reign of Christ, to feel the utter hopelessness of erecting the Bible text into a final statutory code."

With no attempt at a right division of the Word, the writer of the article might well complain of divergence, but it is significant that the blame is thrown, not upon himself, but upon "what the New Testament affirms." And with this deplorable result:—

To attempt to force upon modern intelligence the whole unsifted mass of Bible conceptions has the effect of bringing down the edifice of Christian hope in ruin.

And then insinuation and disparagement, without a thought that by reverent "sifting" nothing would be lost; but, placed in the sieve of *dispensational truth*, the "true sayings of God" would fall into their proper relations, and yield a message of order and beauty, strength and wisdom. For this time, assuredly, there is "present truth" to which the Church of Christ should give earnest heed: not "the whole mass of unsifted conceptions," but the "rightly divided Word"—for which, by Divine Grace, *Things to Come* has borne witness from its inception, nearly twenty years ago.

Editor's Table.

Correspondents point out that, in the Sunday School Lessons appearing in *Things to Come*, there are now and again statements which do not exactly coincide with Dr. Bullinger's latest views. We would like to remind our readers that the Lessons were written years ago; and it is our common sorrow that the beloved author is no longer here to adjust them in every detail to his maturer teaching. In the circumstances, we cannot do better than remind our friends of his oft-repeated advice—bring everything to the test of the Word of God, and exercise all care in a right division of the same.

We need hardly say that we are sincerely thankful for the kind help received from those who value the testimony of *Things to Come*. As our friends know, the paper is in no sense a commercial undertaking. Doubtless "the world" could find room for a Biblical magazine; but we are not contemplating any such compliance as would meet the "world's" demands.

Meantime, we need only say that such help as friends have occasionally sent has been urgently necessary to the continuance of our witness; and we doubt not the Lord will still incline his people to sustain our hands in His service.

"FORBID HIM NOT!"

It is so easy to misunderstand others; and to show the world how wrong others are is still more easy! The thought is suggested by the experience of an American contemporary, which inserted a friendly criticism of a book written by a beloved brother—a step which it soon found reason to regret. Good to see the wrong, better to *say so*.

But why criticise those who are WITH us? Enough to do, surely, to point out the dangers that arise from the false teaching that abounds on every hand. Further, why should any teacher, or writer, expect those who listen or read, to acquiesce down to trifling details in all his words, convictions, or aims? Much less should we FORBID the man who has his own way of putting things. "Forbid him not . . . for he that is not against us is for us" (Mark 9. 39, 40).

NONCONFORMIST DEVELOPMENTS.

Not realising their wealth in Christ, it is hardly surprising that many professing Christians should feel conscious of spiritual deficiency. It is sad to observe, however, the sorry way they go to work to reach satisfaction. Too often they become inflated by new plans and the pursuit of aims which would have excited the warm indignation of Puritan witnesses and Evangelical believers of past days. Among recent schemes we note (1) a United Free Church of England, with Diocesan bishops, in responsibility if not in name; and (2) an Apology for Ministry presented in sacramentarian terms, which go terribly near to Romanism, the Nonconformist preacher being styled "a hierophant from the holiest place . . . a living oracle of God." This leaves "disciples" and "servants" far in the rear; and claims for our modern teachers and preachers a standing and position which the Apostles of our Lord never arrogated. In what terms, we wonder, will such apologists describe God's faithful people who serve Him day and night, but who have so learned Christ—and partaken of His spirit of humility—that they have no desire to push for front places?

OUR ATTITUDES

Leaning.	John 13. 23.	
Looking.	Heb. 12. 2.	
Lying down.	Ps. 23. 2.	
Sitting.	Luke 8. 35.	Deut. 33. 3.
Standing.	Eph. 6. 13.	Phil. 4. 1.
Walking.	Eph. 2. 10.	Gal. 5. 25.
Running.	1 Cor. 9. 24.	Heb. 12. 1.
Mounting up.	Is. 40. 31.	1 Thess. 4. 17.

—DR. BULLINGER.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

CARDIFF.—No. 2, Lyndhurst Street, Canton, any evening by appointment.

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First and third Tuesdays in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgumbe Park Road, Peverell, Plymouth).

LONDON.

BOWES PARK, N.—50 Thorold Rd., Wednesday, April 22nd. 2 Timothy 1.

ELTHAM, S.E.—83 Earls Hall Road (Well Hall Station), Saturdays, April 4th and 13th.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, April 8th, at 7 o'clock. Subject: Col. 1.

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, April 4th and 18th, at 7.

STAMFORD HILL, N.—93 Paignton Road. Wednesday, April 29th. Romans.

SCOTLAND

EDINBURGH.—April 16th to 19th, in Railway Mission Hall, West Bryson Road, Mr. Charles H. Welch will conduct Bible expositions. Afternoons at 3; evenings at 8; except Sunday, 6-30. All cordially invited.

GLASGOW AND EDINBURGH.—Mr. Chas. H. Welch will conduct a series of Bible Expositions during Easter at Glasgow, and the week following at Edinburgh.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

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(*"Things to Come" Publishing Fund.*)

	£	s.	d.
Anon (Brighton)
A. M. (London, W.) ...	0	2	6
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(*The late Editor's Publishing Fund.*)

W. H. (Surrey) ...	10	0	0
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R. D. (Cornwall) ...	0	15	9

(*Breton Evangelical Mission.*)

E. H. T. ...	0	5	0
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THINGS TO COME.

No. 239.

MAY, 1914

Vol. XX. No. 5.

Truth for the Day of Trouble.

BY THE LATE DR. BULLINGER.

The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee.—Ps. 20. 1.

God's people in all ages have known what it is to have a "day of trouble." Not that in this respect they are worse off than others. No! for the ungodly also have days of trouble. Yet there is a difference, and the difference is this, that in their day of trouble they have none to deliver them, whereas the Godly have the God of Jacob as their defender.

This is true, not only individually, but collectively. The Church of God has its days of trouble, the truth of God, the cause of God has had many a day of trouble when the designs of its enemies have assaulted it and sought to overthrow it. As a nation we have had days of trouble, and we have experienced also, thank God, His merciful deliverances. Among all the thousands of blessings which His goodness can bestow upon a nation, what can be compared with deliverance from a power (not merely a religion), whose one object is to take away our liberties, to destroy our constitution, to subjugate our consciences, to rob us of our Bible, and at the same time accompanying this deliverance with the pure light of the Gospel, and the free use of His Word?

Our thoughts go back 200 and 300 years. Those were days of trouble for God's people in this country. We should have had our hearts stirred to their depths if we could have seen our friends and neighbours dragged from their homes, suffering the loss of all things for maintaining the truth of God and loving the Word of God, laying down their lives, whilst we felt that we ourselves might (if we remained faithful) be the next victims! But for Divine interference, the whole land would have been overspread with moral darkness, the light of the Gospel well-nigh extinguished, and the Word of God bound. What joy would have filled our hearts on learning that the designs of the enemies of God were frustrated, and that the Lord had heard in the day of trouble!

Should there be less joy, should there be less thanksgiving, when we reflect that for more than 300 years the blessing then mercifully given, has by the same mercy been continued? Surely the blessing is as great now as when it was given, and centuries have increased rather than diminished our duty and our privilege. I do not propose for a moment to speak of the historical events of those days of trouble, nor to enter on any discussion as to the character of any king or queen or other instrument that may have been used. No fault

of the instrument can affect or diminish the value of the blessing to us. That blessing was the Reformation which was assured to us by the accession of Elizabeth, Nov. 17th, 1558.

On that day the power of Popery died in this country, and it has never since existed in the same form. The Armada was only one of many attempts to revive that power. Elizabeth's reign was full of plots and conspiracies to overthrow her and the Reformation. Another gigantic plot was frustrated in 1688, and plots of smaller dimensions, but as far reaching in their designs, have always been on foot, and are in progress at this present moment; though they may vary in their form from invasion to diplomacy.

But it is not so much with any one of these deliverances that we would occupy our minds, as with the evils from which we were delivered and the blessings which were vouchsafed. It was, indeed, a day of trouble before the accession of Elizabeth; the reading of the Word of God was forbidden, and it was hidden from the people, and darkness, error, and corruption abounded. Superstition and idolatry had usurped the place of spiritual worship. Truly it might be said that the land was full of idols and all abominations, by which a corrupt priesthood practised on the credulity and ignorance of the people. But it pleased God to raise up a few men in different parts of Europe, and fill them with the love and knowledge of His Word, and many were led to walk in the light of the Word, having their eyes opened to the errors which abounded on every side.

This was the leading feature of the Reformation, the recurrence of man to the Word of God as the sole rule of faith and practice. By this standard our own Reformed Church was modelled, to this Book all its members are directed to resort. This was the great and blessed Reformation. This was the fruitful parent, under God, of all that followed. All other blessings were merely the outflow which an open and well-studied Bible was sure to bring with it. The order of worship was purified, the minister was put in his right place, not as a mediator with gifts to bestow, but as a teacher with the Word of God to impart. Not as a father confessor to usurp the place of God, but as a servant to minister the Word with its exceeding great and precious promises.

The great question, How can a man be just with God? was answered by the proclamation of the grace of God, and of faith in Christ alone. Access to the Mercy Seat was no longer barred by man, but freedom of access at all times was preached through our Great High Priest. No earthly altar, no earthly priest, no earthly sacrifice, was allowed to take the place of CHRIST. The one High Priest ever living to make intercession for us, the

one perfect and sufficient sacrifice, oblation, and satisfaction once for all offered by Christ. Such was the blessing that a re-opened Bible brought back to us. Such was the teaching which was founded upon Holy Scripture as its basis and authority. Such is the teaching which is preserved to us in the Articles of the Church of England.

The system that is justly called Popery is founded practically on a dethronement of Christ, and the consequence is a system of spiritual tyranny, which is based on a groundless assumption of power, and has been deservedly left by a just judgment to run into the most fearful corruptions of faith and practice. "The prophets have prophesied falsely, the priests bear rule by their means, and the people love to have it so." It is from this tyranny that we have been delivered. In that day of trouble God heard the cry of His people, and raised up instruments of deliverance.

Many have been the days of trouble, and many have been the deliverances; and I refer to the matter now not merely to stir up our hearts in gratitude to God, but rather to remind ourselves that it is also a day of trouble now, for we have the same enemy, unceasing in its efforts, unwearied by its defeats. True, its assaults vary; it has not shrunk from using the sword and levying war against our liberties, and invading our shores. Two hundred years ago a battle was fought on our own soil which defeated its designs and crushed its efforts, and we are enjoying at this very moment its results. But though the enemy's tactics may change, the object is unchanged. It may not now be open war that threatens or troubles, but it is more dangerous, it is the sapping and mining of dark and dangerous conspiracies, and it is this which makes our day a day of trouble—not by a religion, be it remembered, but by a foreign power which comes under the guise of religion. It is, as Isaiah says (ch. 22. 5), "A day of treading down," of oppression when those who uphold the doctrines of the Reformation must look for no favour from man.

A day of "breaking down the walls." The walls which the Reformers in 1588 and 1688 erected in wisdom and truth, are going piece by piece (as you may see in a neglected estate); so it is with those walls which our enemies could neither get over, nor under, nor through. The defenders have been foolish and wicked enough to allow them to be broken down piece by piece. The wall of separation between the Church and the world is also being broken down; and the world, instead of being regarded as the enemy of God, is treated as a friend, forgetting the truth of James 4. 4. "Know ye not that the friendship of the world is enmity with God?"

Then there is the third description, "perplexity." Can any word better describe our position, or be more significant or expressive? The poor are in perplexity to know how to live, the tradesman is in perplexity to know how to compete, the rulers in perplexity to know how to govern, the people of God are in perplexity to know what they are to do in the midst of this "day of

trouble." Ah! it is a day of "treading down, of perplexity, of breaking down walls."

What was the cause of the "day of trouble" in Israel's case? *Idolatry*. There is no sin more hateful in God's sight, no sin so strictly forbidden, and none to which Israel was so prone. It was idolatry that paved the way for the Captivity, that defeated their arms in war, that spoiled their cities, that sent them famines, and that finally dispersed them.

Is it not a day of trouble with us when we see how idolatry is increasing, exalting Mary as "our only hope?" Making a wafer God, and bowing down to it and eating it; bowing to tables of wood and stone: setting up again images and figures in our churches: bringing in those things which we had put away? "Shall I not visit for these things, saith the Lord, and shall I not be avenged on such a nation as this?" Need we wonder at panics in commerce, and failure in trade? And when spiritual worship is degraded with the worship of Cain; and in churches and chapels God is approached with flowers and fruits and vegetables and sensual worship?

Need we wonder that ever since these things came into fashion, we have had to mourn over depression of agriculture! I do not wonder. If we believe that there is a God in heaven, and that His Word on earth is true, we might well wonder if it were otherwise. For God is a jealous God, and these are the very things for which He will visit. In Isaiah we read, "It is a day of trouble and of treading down and of perplexity by the Lord God of Hosts" (ch. 22. 5). Surely He is jealous now, when His glory is given to another, when His honour is insulted, when His name is reproached, when "truth has fallen in the street," when the word "thou shalt not bow down to them" is disregarded, when books are printed from which the command, "thou shalt not bow down to them" is cut out, and then sent forth as His Word by those who profess to serve Him! Need we wonder if, when these errors are sent abroad, God should suffer a flood of these errors to return into our own bosoms, as it were for our chastisement and our perplexity.

Another reason why this is a day of trouble is because the "faithful are minished." Yes, have you not noticed that during the last fifty years when God has removed His faithful witnesses, He has not raised up others like them to take their place? He has removed His Elijah, but not sent Elisha; He has removed His Moses, but sent no Joshua; He has removed His Paul, but sent no Timothy nor Titus. Is not this the hand of God? Oh, how anxious Moses was that he might see and know who should succeed him! How equally anxious Elijah was that Israel might not be without a prophet! How anxious Paul was, knowing, as he says, "that after my departing shall grievous wolves enter in among you. . . also of your own selves shall men arise speaking perverse things to draw away disciples after them" (Acts 20. 29, 30)!

Where are the men to-day like the faithful witnesses of the early part of the 19th century? All this has a

very solemn voice. It says to us, when ambassadors are recalled, war is intended; and we may be sure that the day is not far off, and God is saying, "I will surely visit for these things." But not only are the faithful diminished, but "There are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ" (Jude 4). That is how the old serpent creeps in, and so it is that we have the gradual entrance of deceivers into our midst. Within our own memory what a change has come over the aspect of what are called the Churches (for this is not confined to our own Church). Whether we look at worldliness, at sensual worship, at corrupt doctrine, at rationalism, at Romish error, or at infidelity!

But we are not to look on as though we were innocent, for all this must be traced up to the corruption of the human heart! We must humble ourselves before God, and ask what share we have had in all this. What greater blessing could come to our hearts to-day, from the consideration of God's blessings to this nation, than the discernment of the evil and its source? What greater encouragement to faithfulness, than the detection of the great snares which are laid about our feet in order to silence our testimony?

How blessed to be put on our guard this day against the two great snares into which we are so liable to fall, the cry of *peace*, and the plea for *toleration*. How specious they are! How good they sound! How fair they seem! Why, peace is the very essence of the Gospel, and toleration among brethren, mutual forbearance, who can object to that? But how have these principles been perverted! How have these terms been abused! The cry of peace has been used to prevent open resistance to error, that we might be lulled into false security while the enemy is active and secretly plotting against us. It has been falsely assumed that all collision and controversy are evil. Pressure is put upon us not to contend about doctrine. Error may open its mouth, and bring forward its teachings, but when Truth is alarmed and opens its mouth on the other side, all discussion is stifled by the traitorous cry of "peace."

And as to toleration, where is the Christian to whose heart it is not dear? Toleration should be equal, and be exercised by both sides. But in THIS modern toleration the enemies of God's truth and people may abhor, denounce, and if they can, slay us, but we, forsooth, must be tolerant, and because the Truth is God's and not ours, we may yield it up! This is an Evangelical snare. As soldiers of Christ it is traitorous for us to cry, "Peace," when He has not done so. As stewards of His mysteries, it is dishonest to give up what is not our own; but this is the fallacious reasoning which has been "brought in unawares."

And the Apostle goes on to say "ungodly men." Yes, as sure as the Bible is true, so sure is it that those who depart from the truth and bring in error are "ungodly men." And however they may continue to pass with us

in the throng, however useful in Societies or on Committees or on popular platforms they may be, unless the Church can be purged from them, one consequence must result. We must sink to further depths of confusion, perplexity, division, disgrace, and shame.

In conclusion, notice that *because* there are certain men crept in unawares (Jude 4), *therefore* we must contend earnestly for the faith once delivered to the saints; as much as to say, they do it secretly, you must do it openly; they use secret arts, you must fight an honest fight. As God said to Israel of old, "Vex the Midianites and smite them, for THEY vex you with their wives." Let our warfare then be spiritual, open, earnest, uncompromising, knowing Who it is that can alone defend and deliver us. We have a God to look to, and His honour is pledged for our defence. The truth is His, the cause is His, His enemies shall be brought to nought; His Word shall endure for ever, His counsel shall stand, and His own people shall be preserved with an everlasting Salvation.

A New Synopsis.

BY JAMES CHRISTOPHER SMITH.

LEVITICUS.

(Continued from page 30, and concluded.)

THE second section (chaps. 17-27) has, like the first section, five parts. As already stated, we note (1) Sundry laws for the people (17-20); (2) Sundry laws for Aaron (21-22); (3) Set feasts (23); (4) Judgment on blasphemy (24); and (5) Laws applicable in the land (25-27).

It will be enough for the purposes of this Synopsis to note specially two of these parts, namely, the 3rd and the 5th.

THE SET FEASTS (23).

These feasts, here grouped, are seven in number. They are historically prophetic and spiritually typical. They are finger-posts to show the course of Israel's history. They are teaching signs to reveal spiritual truth.

To Israel they recalled past history, and pointed to history yet to come. To us they tell of redemption, of present blessing and coming glory. They are emphatically termed the "Feasts of the Lord"; "My feasts"; "Holy convocations."

The Sabbath is named in v. 3 as an "holy convocation," though it did not partake of the nature of a "Feast of the Lord"; the first of the latter is

(I.) THE LORD'S PASSOVER (v. 5).

This was on the fourteenth day of the first month, and recalled the deliverance from Egypt on the night when Egypt was judged. It was typically fulfilled in *Christ's death* (see 1 Cor. 5. 7, 8) and it will have a final application in Israel amid the festal fulfilments of millennial days (Ezek. 45. 21, 22).

(II.) THE FEAST OF UNLEAVENED BREAD (vv. 6-8.)

This was intimately connected with the Passover, and followed it the same week; but it was not the same thing. The Passover was on *one day*; the Feast of Unleavened Bread lasted *seven days*. If Israel had repented of the rejection of Christ there would have followed a great national purging out of old leaven (malice and wickedness), and a true keeping of the feast with the unleavened bread of "sincerity and truth." For Israel it is now in abeyance; but *we* can keep it spiritually, while *to them*, at present, it is impossible.

We ourselves are now unleavened, and hence we can "keep the feast" on the ground of "Christ our Passover having been slain for us."

(III.) THE FIRST-FRUITS (vv. 10-14).

"When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a *sheaf* (omer or handful, *margin*) of the *first-fruits* of your harvest unto the priest, and he shall *wave it before the Lord* to be *accepted for you*: on the *morrow after the Sabbath* the priest shall wave it."

This is resurrection: Christ's resurrection: Israel's resurrection: our resurrection. Christ was in the grave on Israel's Sabbath; but He fulfilled this type when He rose "on the morrow after the Sabbath" and thus made possible and certain all the applications of it that were to follow. He is the First-fruit Sheaf waved in the presence of God on high, and the guarantee that the resurrections that are coming shall certainly be fulfilled.

Beautiful and blessed it is to mark the *purpose* of the waving (or presenting) before the Lord, namely, "to be accepted for you." How happily this tells of Him who has gone into heaven itself, as the Accepted One, "now to appear before the face of God for us"—and we accepted in Him!

(IV.) THE NEW MEAT OFFERING (vv. 15-21).

This again follows, and is closely akin to the first-fruits; indeed, it is a first-fruit offering (v. 17), only it is not a "sheaf," telling of coming harvest, but "two loaves," telling of the bread which is the result of harvest.

The time of this feast was fixed. It was on "the morrow after the seventh Sabbath . . . fifty days." This fifty-day period—seven full weeks—stamps it as the Pentecostal Feast; and it tells, in fulfilment, of the descent of the Spirit, as recorded in Acts 2.

This will have a future and final fulfilment when Israel shall see the Accepted One, the Pierced One, and mourn and repent and confess. Acts 2 is but a miniature picture of what is coming, when not three thousand, as a remnant, but the whole nation shall be convicted and converted. This, of course, will be associated with the "great and notable day of the Lord."

The "two loaves" are either Judah and Ephraim, to be happily united; or, as the present writer inclines to believe, Israel and the Nations. Already this is anticipated by the fact that the nations are now regarded as

"not common or unclean," but set apart for spiritual blessing, as the Apostle of the nations says: "That I should be the minister of Jesus Christ to the nations, ministering the Gospel of God, that the *offering up* (the new meat offering) of the nations *might be acceptable*, being *sanctified by the Holy Ghost*" (Rom. 15. 16).

This is a *fruit* of Pentecost, and a *fulfilment* of the new meat-offering. All the rest will infallibly follow. The "two loaves," thus representing peoples, compassed with imperfections, were, as is definitely stated, to be baked *with leaven*. This agrees with the facts. When the key is found, the door opens easily.*

(V.) THE BLOWING OF TRUMPETS (vv. 23-25).

This has a reference to the "silver trumpets" whose making and whose uses are described in Num. 10. 1-10. But the day and date of this feast being fixed gave it special significance in the cycle of the year. It was to be on the *first day of the seventh month*. This was the greatest festal month of the year, three of the seven feasts happening in it.

This feast stands for Proclamation; the heralding of new days, larger blessing, further fulfilments of prophetic truth. To Israel it will be the joyful sound of concluding events when the great day of her regeneration and restoration will have come. The angel of God is spoken of as going out with the trumpet sound to gather together His elect (Israel) from one end of heaven to the other (comp. Ps. 50. 4-6; Matt. 24. 30, 31; Rev. 14. 6, 7).

"Gather my saints together unto me." Part fulfilment is found now in the proclamation of the Gospel, both of grace and of glory. To us the silver trumpets of proclamation are the Old and New Testaments, by means of which we tell out things old and things new, things present and things to come, all which is a foretaste of further and final glories!

(VI.) THE DAY OF ATONEMENT (vv. 26-32).

The description of the solemnities of this great day is given in chap. 16, and we have already commented on it. Here the day is seen in its relation to the other yearly feasts, and as one of them. It has, therefore, a time-relation and a time-fulfilment. It points here to the day in Israel's future when the nation, awakened by the "blowing of trumpets,"† will see Him whom they pierced, and mourn, and confess, and weep, and "afflict their souls" truly; and then the blood of atonement shall be applied to their stricken consciences. They will then realise the value of the blood of the One who "died for that nation." (See Zech. 12. 10-13. 1.)

"But not for that nation only"; no, thank God, for us also! And, now, while Israel is scattered and her blessing is in abeyance, our eyes have been opened to see the solemn significance of the "precious blood of Christ," and our troubled consciences have been satisfied

* With this agrees, also, the use of the "keys" (not key), when Peter opened the Pentecostal testimony to Israel at Jerusalem, and to the nations at Cæsarea. Paul's ministry carried this "opening" to further issues.

† See for this thought, chapter 25. 9.

and rested by the sprinkling of that blood upon them, in its value and efficacy, by faith.

Thus, to us, the "day of atonement" is an ever-present and continuous reality. "THE BLOOD of Jesus Christ, His Son, CLEANSETH US FROM ALL SIN." This is enough. Hallelujah!

(VII.) THE FEAST OF TABERNACLES (*vv.* 33-44).

This was to be celebrated on the fifteenth day of the seventh month, and, like the Feast of Unleavened Bread, it lasted seven days. It closed the appointed series of yearly feasts or holy convocations. It was, therefore, the crowning feast, and it was observed with national joy and gladness. It told of the gathering in of the fruits of the year, and thus told also of God's unfailing promise. The "booths" reminded them of their experiences when they came out of Egypt, and thus based their gladness on God's deliverance of them from the "house of bondage."

It is referred to in John 7, and Christ is seen crying out to the people to come and receive the water of life, and thus enter into spiritual and eternal joy. Israel will experience this in the happy future, for her millennial blessing will be one long glad some

FEAST OF TABERNACLES.

We, by grace, already share this joy, anticipating Israel's deliverance, and anticipating, also, our own proper, greater, and gladder future with the Lord in glory, when we shall be fully "satisfied with His likeness!"

It is easy to see how the prophetic element is present in these feasts as presented in sevenfold fulness. Let those who think that these books are merely human documents, brought together by merely human hands, account for the facts if they can. When we accept it, as here declared, that "the Lord spake unto Moses," all is plain.

We refer, now, in a final word to the

"LAWS APPLICABLE IN THE LAND" (*chaps.* 25, 26).

"When ye come into the land"; this is the word that rules these chapters. Two things claim special notice.

(1) THE YEAR OF JUBILEE (*ch.* 25).

All these time-arrangements were ruled by *sevens*:—Seven days—and the Sabbath. Seven years—and the Land-Rest. Seven sevens of years—and the Jubilee.

It was a marvellous system. Its beneficence is equalled by its efficacy. It was God's plan for the well-ordering of the life of an earthly people. It cannot be improved upon; it is perfect.

It is a solemn (shall we say silent?) testimony to Israel's failure that there is no record of the Jubilee Year having ever been observed. It will be celebrated in the great glad time of Israel's future deliverance. The spiritual release is already ours.

"The year of Jubilee is come,
Return, ye ransomed sinners, home."

(2) PROPHETIC OUTLINE (*ch.* 26).

Here in practical exhortation we see prophetic

intimation. This solemn testimony gives a foreview of God's dealings with Israel in relations of *obedience*, *disobedience*, and *confession*. "If . . . then." This balancing mode of expression rules the whole statement. The "if" refers to certain moral conditions, and the "then" expresses God's action in relation to them. Three are specially mentioned.

(a) The principle applied to *obedience* (*verses* 3, 4 and context); (b) The principle applied to *disobedience* (*verses* 23, 24 and context); (c) The principle applied to *confession* (*verses* 40, 42 and context).

These principles illustrate the over-ruling thought of this wonderful Book, namely, "Ye shall be holy, for I am holy."

As in all the books, CHRIST is here: as the Sacrifice, as the Way, as the High Priest, as the Passover, as the Sin-offering.

He, at last, will fulfil the holy anticipations prophetically announced in this Book, both for Israel and the stranger.

Herein we rest,
We look for Him!

Princely Power.

BY REV. G. P. MCKAY.

NOTES OF A SERMON.

"As a Prince hast thou power with God and with men."—
(Gen. 32. 28.)

WONDERFUL statement! Bringing a Kingdom to view! Jacob the Heir!

Jacob, by nature no "Prince." No power his! No hero he! Supplanter—schemer—self-seeker—coward.

Esau more to our mind. Free son of the desert. Greatly injured. Generous and forgiving.

I.—WHENCE THIS CHANGE? HOW THIS BLESSING?

1.—*Because Jacob recognised God in his life.* This is proved by his visions; for the dreams of night often fall below, but rarely rise above the thoughts of the day. Also by his prayers, as in *vv.* 8-9. A wonderful prayer! Esau had in his heart no sky-light. Jacob had; and used it.

2.—*Because God now dealt personally and closely with Jacob.* He brought his sin to his remembrance. With that sin ("all things that ever he did"), "Jacob was left alone," . . . BEFORE GOD!

3.—*Because he was now brought low.* Up to this everything had gone well. No fear: no alarm. On this night a strange dread! Till now he had met no equal. By subterfuge, if not strength, he had continuously prevailed. Now, no wrestling of his availed. Strength gone—wit gone—at the mercy of that strange solemn Presence!

4.—*Because he availed himself of a great discovery he made.* He found that when we cannot wrestle *we still may cling.* And he did that! "When I am weak, them am I strong!"

5.—*Because of his determination and importunity.* "I will not let Thee go"! Now, or never. "They cried the more loudly: Jesus, Thou Son of David," etc.

6.—*Because of his intense earnestness.* Hos. 13. 4. "Yea, he wept, and made supplication." In this, in a measure, like our Lord, Who "offered up prayers and supplications, with strong crying and tears . . . and was heard in that he feared."

7.—*Because God was there for the very purpose of blessing him.* After all, what else brought Him? And what else brings Him into our lives—HERE?

II.—WHAT RESULT FROM ALL THIS?

1. *Honour.* A new name: Israel, "Prince of God." A high place in the highest Peerage! "To him that overcometh will I give . . . a new name." Rev. 2. 17).

2. *Power with God.* Greatest of all power. Power in prayer, in fellowship, in co-operation with God. Nothing denied to, or withheld from, him who has that power. He has but to ask and have. "Ask of Me, and I will give thee"!

3. *Power with men.* *With Esau;* even inducing him (ch. 33. 11) to accept a "blessing." "And without all contradiction the less is blessed of the better." *With his Family;* saying to "his household and to all that were with him, Put away the strange gods that are among you, and be clean" (ch. 35. 2). *With his Foes;* for "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob" (ch. 35. 5). "Who is he that will harm you, if ye be followers of that which is good?" (1 Peter 3. 13.)

4. *Prevailing influence.* With all the tribes around. By and by, with Pharaoh. Even on deathbed. To all time, with Israelites. With the Samaritans: ("Our father Jacob gave us this well, etc.") With the Gentiles. And even with the Church of God. How widespread, and far reaching!

SUCH HONOUR AND BLESSING WILL STILL COME,—

"To them that love God," and seek His grace. "To them who are the CALLED according to His purpose." To them who realise their sinfulness and weakness. To them who definitely desire the gift. To them who are in earnest about it. To them who have faith to accept it. Jacob had this.

But it is just here that many break down to-day. They love God, are "called," feel their weakness and need, earnestly desire to "receive power," and are even importunate in their pleading for it. But when God says "All this I give thee in Christ," they do not believe they have it, and still go on "wretched, and miserable, and poor, and blind, and naked." Alas! Alas! But so it is! God help us by faith to lay hold on His good word, as Jacob did!

The Book of the Prophet Daniel.

BY COL. G. J. VAN SOMEREN.

[Whether his readers may or may not agree with what the writer of these Notes now offers for their consideration, he trusts that these papers may provoke some to undertake a closer study of prophecy itself.]

DANIEL, a "man greatly beloved," ch. 10. 11, was one of the "holy men of God who spake moved by the Holy Ghost" (2 Pet. 1. 21). Men may impugn the book, and charge it with inaccuracies and manifest errors; may deny the very existence of the man himself, and assert that the work was written by some unknown Jew long after the captivity; but discovery after discovery of ancient monuments, as the years pass by and add to our knowledge of the ancient days so largely treated of in the pure Scriptures inspired of God, shows that the rushing in of men with ready-made theories to blur and confound the "things that angels desire to look into" (1 Pet. 1. 12) is not wise.

Many of the charges, brought against not only Daniel but other parts of Scripture, are fading fast in the light of the silent witnesses that God in long-suffering is allowing men to find. "Lumen et alia et seipsum demonstrat." The word discovers not only itself but also many other things, bringing them to light to confound the things of darkness.

Before concentrating on the prophetic portions of the book, it may be useful to offer answers which at least satisfy the writer of these Notes, to some of the main objections to what is recorded by Daniel. (1) That he is but the hero of a romance of much later times than those claimed in the Scriptures. The prophet Ezekiel, who wrote till the twenty-seventh year of the captivity (ch. 29. 17), speaks of Daniel, 14. 14, 20, and of his wisdom, 28. 3. The Lord Jesus Christ Himself speaks of "Daniel the prophet," Matt. 24. 15. (2) The opening verse of the book is challenged as a chronological inaccuracy. The right way to meet this is carefully to examine other Scriptures bearing on the history of the period. When Pharaoh-Necho marched against Assyria to the river Euphrates he was opposed at Megiddo by Josiah of Judah. Him he slew in battle, and, deposing the elder son Jehoahaz, who reigned but three months, placed another son, Eliakim, on the throne, changed his name to Jehoiakim, and put the land under tribute (2 Kings 23. 29-35 and 2 Chron. 35. 20; 36. 4). He must have returned a little later (2 Chron. 36. 4) and then have marched triumphantly through all Syria to the Euphrates, holding Syria in thrall for some time; for we learn from Jer. 46. 2 that Nebuchadnezzar smote him at Carchemish in the fourth year of Jehoiakim. The Babylonian then drove him back into Egypt, taking from him all the country between the Euphrates and the river of Egypt (2 Kings 24. 7).

This fourth year of Jehoiakim was the first year of Nebuchadnezzar (Jer. 25. 1). Then, as we find from Daniel 2. 1 that Nebuchadnezzar was in Babylon in

his second year, the fifth of Jehoiakim, and as Babylon is some 300 miles from Carchemish as the crow flies, and from Carchemish to Jerusalem is rather more, it follows that Nebuchadnezzar, then heir-apparent only, must have left Babylon *in the third year of Jehoiakim* and reached Jerusalem in Jehoiakim's fourth year, or in his own first year as King of Babylon.* On his seizing Jerusalem, Jehoiakim became his servant three years and then rebelled; this rebellion being followed by bands of Chaldeans, Syrians, and others ravaging the land (2 Kings 24. 1, 2). That Nebuchadnezzar came into the land, and that it was raided by bands a few years later, is confirmed by the words of the Rechabites to the prophet Jeremiah (ch. 35. 11).

In that same fourth year of Jehoiakim Jeremiah caused Baruch to write the words of the Lord against Judah (Jer. 36. 1-4). In the following or fifth year of Jehoiakim the King commanded a fast in the land (v. 9), and in the same month (vv. 20-23), hearing of the Baruch scroll, orders that it be read before him, listens to a part of it only, cuts it with his penknife and throws it on the fire. That fifth year of Jehoiakim is the second year of Nebuchadnezzar in Babylon, the year in which he dreamed his dream, which signified the transfer of rule to the Gentile (Dan. 2).

In 2 Chron. 36. 6, 7 we are told that Nebuchadnezzar put Jehoiakim "in fetters to carry him to Babylon, and carried of the vessels of the house of the Lord to Babylon." Daniel (ch. 1. 2) confirms the carrying away of "part of the vessels," but simply states that Jehovah gave Jehoiakim into the hand of Nebuchadnezzar. As there is no record of the actual carrying into Babylon of Jehoiakim, and we find him the following year in Jerusalem, with no word of his having been sent back, it is a fair conclusion that the words "to carry him," 2 Chron. 36. 6, indicate an intention of Nebuchadnezzar's but not one carried into execution, and that Jehoiakim reigned continuously for eleven years in all (2 Kings 23. 36).

Daniel, writing in after years, records, in ch. 1. 1, as the A.V. renders his words, that Nebuchadnezzar "came" to Jerusalem in the third year of Jehoiakim. The Hebrew verb used here for *came* is *bo'*. Reference to a Hebrew-English Concordance will show how very frequently this one verb is also rendered, and correctly rendered, in the A.V. by *go, set out, went, went in, went forth*. The *Companion Bible* notes several instances. A few will be quoted here: Gen. 7. 9; 15. 15; Deut. 4. 1; 1 Sam. 25. 5; 2 Sam. 2. 24; 20. 8, and Jonah 1. 3. This last is very clear, for the ship was then "going" to Tarshish. As all that has been quoted above from Kings, Chronicles, Jeremiah and Daniel is in strict accord throughout, the word "came" in Daniel 1. 1. may fairly and honestly be rendered *set forth to*; showing that Nebuchadnezzar, to have accomplished his six hundred miles marching from Babylon to Jerusalem, and fighting on the way from the Euphrates

* The historian Berosus says that when news reached Babylon of Syria and Phœnicia having been taken by Egypt, the King, who was then ill, sent his son Nebuchadnezzar against Pharaoh-Necho.

to Palestine, *must have left* Babylon in the third year of Jehoiakim, and so Daniel's record is not to be set aside because the A.V. on this occasion translates his *set forth* by *came*.

(3) It was said by critics that as Daniel uses Greek words for the names of three of the musical instruments detailed in ch. 3. 5, and that as there was not at that date sufficient intercourse between Greece and Babylon to admit of Greek instruments being taken to Babylon, *therefore* Daniel must have been written at a much later age than the Bible claims for the book. This assertion of the critics, for it is nothing more, is swept away by the fact that the instruments in question have been found figured on Assyrian monuments prior to the days of Nebuchadnezzar. As an instance of the strange things that flow from biassed minds, it has been said in this connection that foreign articles drop their names in the country which adopts them. Then what about the words *piano-forte* and *violoncello*? Again the Chaldaic word *kārōza'*, "herald" (Dan. 3. 4), was cavilled at, as it was alleged to be but the Greek word *kērux*. But this objection has been dropped, for it has been established that it is a Semitic word.

(4) One critic laid it down as fact that "there was no King Belshazzar." And the very existence of this historic character was at one time denied. *Therefore*, Daniel is again wrong! Nabonidus was King when Cyrus's General, Gobryas, took Babylon. A Babylonian inscription, authorized by Cyrus, tells us that towards the close of the war Nabonidus, the King, was defeated in the field some distance from Babylon, and driven away. When Daniel (ch. 5. 16) is told by Belshazzar that if he can interpret the writing on the wall he will make him "the third ruler in the kingdom," and verse 30 of the same chapter records that "in that night was Belshazzar, the King of the Chaldeans, slain," it does not follow that the critic is right and Daniel wrong. Herodotus, writing some 150 years later, speaks of a king, a descendant of Nebuchadnezzar, who was slain fighting in Babylon when, during a feast, the city was captured. He calls him *Labynetus*. Now as there is good evidence that Nabonidus was not then in Babylon, and also evidence that he died elsewhere some years after the capture, and Herodotus tells of a king slain the night that Babylon was captured, and Daniel is told that he should be "the third ruler in the kingdom," honest criticism will not cavil at the well-established inference that Belshazzar was co-regent at the time, while his father was fighting the enemy out in the country. That Herodotus, 150 years later, gives his name as *Labynetus* does not prove that Daniel, who was then in Babylon, was wrong in giving Belshazzar his right name.

Further, Nabonidus in earlier years, as we learn from cylinders in the British Museum, rebuilt a temple at Mugheir, the old Ur of the Chaldees, and then prayed the Moon-God to give wisdom to his son Bel-sar-ussar, and preserve him from sinning.

Thousands of accounts and contracts, inscribed on

tablets now in the British Museum, are proved to be the records of the firm of Egibi, State Bankers in Babylon, who carried on their business from father to son, both in the directorate and among the clerks, from B.C. 1000 to B.C. 400. In these records mention is made of the son of King Nabonidus, Bel-sar-ussar, that is *Belshazzar*, who had then a separate household, a secretary and property of his own.

Regarding objections made about "Darius the Median," the *Companion Bible* and its Appendixes should be consulted.

As these *Notes* are intended to deal with the prophecies of Daniel, enough has been said in this introductory portion to show that some of the major criticisms directed against the Book are very vulnerable; and a careful examination, by readers for themselves, of the remaining objections regarding the character of Nebuchadnezzar, the gold in the image set up in the plain of Dura, the names of certain men, the furnace and its use, and others, will show that, while critics come and critics go, "the Word of the Lord endureth for ever."

"SHADES" OF FALSE THEORIES.

LET us have no fear as to the ultimate issue, however many and however learned may be those who advocate views which are not in thorough accord with Christ's teaching, and which are not based on solid facts. Scores of popular false beliefs have vanished, and all such beliefs will vanish in time. They may now seem to stand as firm as Babylon did, but the time will come when they will have to come down from their pedestal, and the shades of other departed theories will mockingly cry, "Art thou also become weak as we? Art thou become like unto us?" (Isa. 14. 10).

G. H. ROUSE.

THE BIBLE CHRISTO-CENTRIC.

THE supreme object of the Bible from Genesis to Revelation is to set forth the Son of God in His varied relations as Creator, Man, Redeemer, Priest, King and God-man. The Bible is Christ's centric; without that centre all is chaos; with that the Book is order, the expression of infinite intelligence, filled with light, with light and love, and intelligible to the quickened minds of the sons of men. It is evident that each of these books contributes its part towards the general whole; that each has its special lineament to paint in the common portrait of the King; that each book stands for some definite form of the great revelation, and that necessarily each book has some special characteristic, some particular purport. This meaning and purport may sometimes be told in a word or a phrase. The knowledge of the meaning, the comprehension of the purport, will flash light into the mind concerning the truths each book seeks to present.

I. M. HALDEMAN.

Sunday School Lessons.*

(FIRST SERIES)

No. VI. JUNE.

OCCUPATIONS OF THE BIBLE.

Texts:—2 Tim. 2. 19; Isa. 1. 18; 2 Cor. 4. 7.

FIRST SUNDAY.—*The Smith and the Carpenter.*

(*Read Acts 19. 23-41. Learn, 2 Tim. 2. 19.*)

THE SMITH means simply the one that *smiteth* metals with the hammer. (1) The first mentioned in the Bible is Tubal-Cain, Gen. 4. 22.

The descendants of Cain sought to make the best of *this* world, v. 17 building, v. 20 merchandise, v. 21 pleasure, v. 22 luxury. His story begins with murder, v. 8, and ends with a song of murder, v. 23. (2) The miserable condition of Israel through sin marked by taking away the smiths 1 Sam. 13. 19-21. (3) His work is described in Isa. 44. 12; and a beautiful lesson may be drawn from Isa. 54. 16, 17. (4) In the New Testament *Two* are named, both the enemies of St. Paul:—

(a) Demetrius the silversmith, Acts 19. 23-28. This incident exhibits three things—the perversion of human skill, v. 24; the principle of the human heart, v. 25; and the power of the Gospel, v. 20. This power (verse 26) is evident, "ye see and hear." Suitable for all classes—"all Asia." In one man, "this Paul," not angels, or great personages. Working through the heart "persuading and turning." (2 Cor. 4. 7, explains all.)

(b) Alexander the coppersmith. He was a fellow worker of Demetrius, Acts 19. 33, but the Lord frustrated their works. He made shipwreck of the faith, 1 Tim. 1. 20, and 2 Tim. 2. 17 and 18, but "The Lord knoweth them that are His." He "greatly withstood" St. Paul, 2 Tim. 4. 14, 15, but the Lord "stood with" him, verse 17.

THE CARPENTER. His work mentioned very early (Noah's Ark). The art soon perverted against God, Isa. 41. 6, 7. So also for Idol-making, Isa. 44. 13-17. The Vision of the "four Carpenters" in Zec. 1. 18-21 is explained by God, and shows that he will furnish skill to counteract the designs of the enemies of His people.

The only mention in the New Testament is that of Joseph and the Lord Jesus, Matt. 13. 55, and Mark 6. 3. He who made Heaven and Earth stooped to be the son of a Carpenter! and took the form of a servant.

* These lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

SECOND SUNDAY.—*The Dyer and the Fuller.*

(Read Josh. 2. 12-21. Learn, Isa. 1. 18.)

THE DYER. (1) The most ancient of dyed robes was Joseph's, Gen. 37. 3.

This was one of the causes of the envy of his brethren. It was afterwards dyed in blood and sent back to his father like the "message" of Lu. 19. 14.

(2) In the Tabernacle we read of the "blue and purple and scarlet and rams' skin dyed red," Ex. 25. 4, 5. (3) The scarlet line suspended from Rahab's window, Josh. 2. 18-21 (give the history and the lesson). (4) The goodly Babylonish garment was doubtless dyed, Josh. 7. 21 (give the history and the lesson). (5) Mordecai's garments, Esther 8. 15 (give the history and the lesson). (6) Lydia the seller of purple, Acts 16. 14 (give the history and the lesson).

THE FULLER. (Ang. Sax. and Lat. a bleacher or whitener of cloth.) (1) The fullers' work carried on outside Jerusalem in a field. From this field Rabshakeh threatened Hezekiah, 2 Kings 18. 17. (2) The fuller's earth or soap was any cleansing substance, but see Jer. 2. 22. There is no known substance that can remove, cleanse from sin, change its character or conceal it from view. (3) See Mal. 3. 2. This shows the searching nature of the coming judgment. (4) The Transfiguration, Mark 9. 3. (5) So used of God's saints, Rev. 7. 14; 19. 8, 14.

THIRD SUNDAY.—*The Potter and the Tent-maker.*

(Read Jer. 18. 1-6; 2 Cor. 4. 7.)

THE POTTER. Frequently referred to in Scripture. (1) God puts no trust in man because he is made of clay, Job 4. 18, 19. (2) The first mention of pottery, 1 Chron. 4. 23. (3) The Potter teaches us the great, valuable, necessary, but humiliating lesson of God's sovereignty, Isa. 29. 16; 45. 9 (Rom. 9. 20, 21,) and Isa. 64. 8. (4) Jeremiah's important lesson, 18. 1-4. The *first* is "marred" and "taken away," and the *second* endures. This is true of the Earth, Rev. 21. 1. The Covenant of works, Heb. 8. 6, 7; 10. 9. The possession of the Land, Isa. 54. 8, 10. Ezek. 14. 11; 34. 28-30. Our bodies, 1 Cor. 15. 47-49 and 38. (5) The Potters' Field, Zech. 11. 12, 13, see the prophecy fulfilled, Matt. 27. 3-10; Acts 1. 18, 19. (6) God's enemies shall be broken as a potter's vessel, Ps. 2. 9; Jer. 19. 11. (7) We may now be in His hands vessels meet for the Master's use, 2 Tim. 2. 20, 21.

THE TENT-MAKER. (1) This was the occupation of Aquila, Priscilla, and St. Paul, Acts 18. 3. See also 1 Cor. 4. 11, 12; 2 Cor. 11. 9. What an example of serving God in our daily business! We do not serve Him by neglecting the duties of life to do spiritual work. See Titus 2. 9, 10. (2) Song 1. 5, like the badger or goat skins, we by nature are "black" as the tents of Kedar, but clothed with Christ's righteousness are "comely" as the curtains of Solomon. (3) We are reminded of the frailty of life, Isa. 38. 12, and (4) Of the blessed hope of those who are Christ's at His coming, 2 Cor. 5. 1.

LAST SUNDAY.—*Examination.*

Abraham's Plough.

In a paper read before the Victoria Institute, on April 20th, on "The Latest Discoveries in Babylonia," Dr. T. G. Pinches, the eminent Assyriologist, speaking of the period known as the "Dynasty of Babylon"—to which Hammurabi belonged—gave an account of Abraham's Plough. He said:—

An interesting detail has been published in Professor Clay's "Documents in the Temple Archives of Nippur dated in the reigns of Kassite rulers." This is contained in an archaic picture, copied from impressions of a cylinder-seal, representing ploughing. It was a seal made for a personage named Warad-Nin-sar, who was probably a farmer. The plough is drawn by two humped oxen, such as the Babylonians often used, and a man with a short beard, raising his arms, seems to be directing the operations. The handles of the plough are held by a longer-bearded agriculturist, draped to the feet, and his long skirts must have hampered his movements to a certain extent. The most interesting figure, however, is one walking beside the plough, who, with his skirts bunched up to hold the grain, is engaged in pouring the seed down a vertical tube with which the implement is fitted. Two emblems occupy the field above, the larger being in the form of a Greek cross surrounded by an outline—as commonly found during the Kassite period, and possibly an emblem of divinity in general.

Similar ploughs to this are shown on other monuments—notably Esarhaddon's black stone in Babylonian script, now in the British Museum—and it is clear that such "improved" agricultural implements were common in the East—the Semitic East—of ancient times. But the interesting thing about it is that the seeding device was regarded by the Jews as being an invention of Abraham. This interesting fact has been pointed out by the American Professor James A. Montgomery who quotes the very interesting statement concerning it made in the book of Jubilees—a kind of Midrash on Genesis composed about the second century B. C. According to this work, the people made idols, and indulged in all kinds of abominable practices, instigated thereto by Satan, who tried in every way to corrupt and destroy the people of the land. Among other things, Prince Mastema "sent ravens and other birds to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens snatched it from the surface of the ground. . ."

When, however, Abraham was born, he became known on account of his youthful piety—so much so, that his mere word sufficed to disperse the flocks of ravens which came to devour the scattered seed. That year the people were enabled to sow and reap, but we are told that Abraham taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, to put the seed therein, and the seed fell down therefrom upon the ploughshare, and was hidden in the earth, so that they no longer feared the ravens.

Signs of the Times.

DENYING THE LORD.

WHILE in many parts of the earth there are movements which seem to foreshadow the time when "Ethiopia shall stretch out her hands unto God," it is deplorable to note, even among agents of the Gospel sent forth into distant lands, a tendency to give away all that is distinctive in the Gospel message. These men seem to take special delight in confounding Christ with the heroes of the heathen, and Christianity with the corrupt systems of lands of darkness. Thus, a contemporary, dealing with a volume written in 1910 by a Baptist missionary, who has been in China for forty years, says:—

The author endeavours to prove that "the Mahayana faith is . . . an Asiatic form of the Gospel of our Lord and Saviour Jesus Christ," that there is "a vital connection between Christianity and Buddhism"; and he expresses the hope that his book may "pave the way for the one great world-wide religion of the future."

Despite the urgent need for Gospel light, missionaries and their friends are prepared to identify Buddha with God, and the Chinese goddess Kwanyin with the Holy Spirit! "Set for the Gospel?" Indeed not, but rather *against it*. Just imagine the Master Himself sending forth Disciples with instructions to indulge in such identifications, "to pave the way for the one great world-wide religion of the future." How sad beyond measure is the departure from primitive ideals! Some say "Back to Christ," and some "Back to the Apostle Paul." We say "Back to Holy Scripture," reverently read and rightly divided; and then we shall soon have a mighty confession of sin on the part of those who are virtually "denying the Lord that bought them."

JEWISH SIGNS.

ACCORDING to the last census of the United States (1910), about a million of the foreign-born population returned "Yiddish and Hebrew" as their mother tongue. Coming from Germany, Austria-Hungary, and Russia, these people use a mixed speech, largely German, which is called Yiddish (or Jewish) because sprinkled with Hebrew words. Among other things, this means that, even in "the melting pot" of America, the Jews cannot get away from their origin, and that a thousand things and practices of daily life, with proverbs thrown in, are commonly spoken of and described in Hebrew words, though in many cases those words are made subject to the laws of German, Russian, or Polish grammar. Thus, we see that the Jews are the Hebrews and the Hebrews are the descendants of Abraham. So they link our modern life with scenes in the earliest book of the Bible!

There are now about fifty Jewish Agricultural Colonies in Palestine, each colony being, in some sense, a little commonwealth. They are scattered over the Plains of Philistia and Sharon, Esdraelon, and around the Lake of Galilee. Some of them have not more than a score of persons, some number nearly two thousand. Almost all of them are subsidized by some Jewish institution. Some of them are co-operative. In all, modern methods of horticulture and agriculture are being introduced. One can see a modern harvester, horserake, and wagons at work in a colony, while all around the plains are dotted with gangs of men, women, and children reaping with the sickle, loading sheaves on donkeys and camels, and gleaning by hand. In the importation of European vines some see a fulfilment of the word of Isaiah, "Thou shalt plant it with pleasant plants, and set it with vine slips of a strange god" or land. (Isa. 17. 10, R.V.) If this be so, "the harvest shall be a heap in the day of grief and desperate sorrow," (v. 11). So writes Rev. A. E. Thompson, of Jerusalem.

THE LORD'S RETURN.

Modern evolutionary theories have done much to obscure the Scriptural outlook of the Coming of Christ and the manifestation of the Kingdom of God. In the view of theorists, "since the fathers fell asleep all things continue as from the beginning of the creation." Of course, God's faithful people, who find their delight in His Word, have readily answered the taunt, but they have often looked in vain for contemporary scholars to confirm their testimony as to the obvious trend of Holy Scripture on the subject. Nevertheless, what with its widespread promulgation on the one hand, and its scornful rejection on the other, the doctrine of the Lord's Return commands a measure of attention which places it among the "signs of the times."

In our last issue we showed, by an excerpt from the *Expositor*, how easy it is for a writer of great erudition to admit the teaching of the Bible in regard to "last things," and then to brush it on one side out of respect for "modern intelligence." It is a pleasure to say that in the April issue of the same magazine, the writer appears to better purpose when dealing in particular with the "Return of Christ." Here are some sentences from the article:—

The promise of Return is calculated to rebuke a false and superficial optimism . . . The consummation of the Kingdom is not, in the last resort, dependent on the efforts of man. . . The new order comes from God, by interposition, how and when He may think best; the redemptive crisis is such as wholly to outstrip the powers of nature. This expectation of the Lord's Return in power and glory will always remain a vital part of Christian belief. It is no primitive fanaticism, but redeeming hope toward God, to expect a real close of history, a worthy *dénouement* for the story of a world in which God has wrought salvation for men. The claim of Jesus to be Saviour is

impaired when this is left out. He is not thought of as filled with all power except as we look to Him one day to make His work perfect. Salvation covers more than individual destiny; it is perfected only as the Kingdom is made perfect, and Christ's perfecting of the Kingdom, coinciding with the end of this world, is His Advent.

Readers of this page will readily readjust some of the expressions; but taken as a whole, the sentences place a sublime truth in a light that is fresh and helpful. In days when the Return is so generally passed by, this statement by Professor Mackintosh, D. Phil., D.D., is welcome, as showing, among other things, how difficult it is for discerning interpreters to misunderstand the New Testament wholly and all the while. The Return of the Lord is a truth that lies on the surface of the Book, and it is significant that it should be seen and commended by a thoughtful writer who is by no means free from critical bias.

Editor's Table.

MEMORIAL TO DR. BULLINGER.

The memorial which it is proposed to erect over the resting-place of Dr. Bullinger, in Hampstead Cemetery, will express the loving appreciation of many friends. The proposal was explained in *Things to Come* for December last, when it was intimated that contributions were limited to half-a-crown. The time is drawing near for the account to be closed; so that any friends who may have overlooked the matter have a few days left in which to show their interest in the project. Contributions should be sent to Miss Mabel L. Carter, Ashmead, Redhill, Surrey.

"HE SHALL SEE HIS SEED."

Pastor Marsh relates that the well-known Hebrew professor, "Rabbi" Duncan, of Edinburgh, preaching from the words "He shall see His seed," set out the following divisions:—*First*, "He shall see them born, and brought in; *second*, He shall see them educated, and brought up; *third*, He shall see them supported, and brought through; *fourth*, He shall see them glorified, and brought home." This is good: saved to the uttermost. The Lord perfects all His work. That which He begins in grace, He will complete in glory. He went to the dust of death that He might bring home His own, "loved with everlasting love."

OUR DEPENDENCE ON REVELATION.

"Canst thou by searching find out God?" It is an old question, and the answer must be in the negative. By philosophic induction, it is true, men may reach the conviction that there is a God; but unless God reveal Himself we can have no true knowledge of

Him. In a paper read before the Victoria Institute, Mr. E. Walter Maunder, F.R.A.S., showed with clearness the limitations of physical science:—

"That which men have learnt concerning sun, moon, and stars, they have learnt in one way and in one way only: it is from the sun, moon, and stars themselves that men have derived their knowledge of them; the sole foundation of astronomy is Observation. So with the other sciences; as geology, biology, and the rest. We have learned of the rocks from the rocks; of life from life. If we would learn of God, our knowledge of Him must come from Himself: there is no other source possible."

True; and praise God the knowledge has come from Himself. "Having of old time spoken unto the fathers in the prophets, He hath at the end of these days spoken unto us in His Son" (Heb. 1. 1, 2, R.V.). Thus mankind was not kept waiting for the progress of human discovery; the Omnipotent Creator declared Himself, revealing all that we need to know for present comfort and eternal salvation. Shall we not stand by the Book which enshrines that revelation? Let some deny, we will not cease to affirm; and further, by His grace, we shall be enabled in "the Word" and "the words" to find continual confirmation of "the Scripture of Truth."

SCIENCE AND THE RESURRECTION.

Among the many cavils of criticism which are flaunted before us at the present time is one which says that we must neither insist upon the "physical resurrection" of Christ, nor upon the statement that such an occurrence took place on "the third day." And some preachers and teachers, more desirous of accommodating themselves to modern thought than of standing in defence of Holy Scripture, have seen their way to yield the point! They say in the Creed, "the third day He rose again from the dead," but they do not believe anything of the kind. Their enlightened "conscience" does not allow them to admit the doctrine, but somehow it allows them to confess it in the Creed, and to repeat it continually. Strange!

What is there against the doctrine which is so plainly affirmed in Holy Scripture and so positively enunciated in the Creed? Just this—"physical science knows nothing of the resurrection of dead bodies." But who said it did? We have never heard the thing hinted! As a fact (intimated in a preceding note) physical science is distinctly limited in its range of knowledge. It sums up human observation in regard to the processes of nature. It knows nothing of things antecedent to those processes which Scripture speaks of as "the beginning"—Creation; it knows nothing of anything that may succeed or follow up those processes, if at any time superseded or terminated, which we speak of as "last things"—Eschatology; it knows nothing of anything that may intermit or transcend those processes, which at least must be regarded as

possible. Yes, assuredly, physical science is strictly limited in its range; and in regard to things of which it knows nothing we may say with truth that it is not a competent witness. Thus it must not be asked to testify one way or the other, either regarding the (past) resurrection of Christ or the (future) resurrection of Christ's people.

Of course, it is absurd to quote physical science on a subject of which, admittedly, it "knows nothing." We, who believe in God (1) who has revealed Himself to mankind, and (2) who has intervened in human history in the person of His Son, have another ground of confidence; for among the miracles, wonders, and signs attending that revelation, that intervention, the resurrection of Christ, on the third day after His crucifixion, stands out as an event more strongly attested than a thousand historical occurrences which we all accept without question or dispute. Out of this event, made sure by "many infallible proofs," grows the glorious hope that those who are "IN HIM" will in due time be raised; will "hear the voice of the Son of Man, and will come forth."

Associated as it is with the Blessed Hope of the Appearing of our Lord, this doctrine of the Resurrection is among the elements of "things to come." It has come to us from God and not from man; and as physical science has nothing to do with Divine Revelation, so it has no right to be consulted on this subject. For us the Word of God is enough; but in addition to that Word we have the pledge of Christ's resurrection on "the third day." Let us believe without wavering. "Let God be true, but every man a liar."

ROBED AND READY.

In a recent discourse on Heb. 6. 5, "the powers of the world to come," Dr. A. B. Simpson, of New York, said:—"If we are looking for the glorious coming of our blessed Lord, we shall bear in mind the words of Peter: 'If we look for these things, let us be diligent, that we may be found of him in peace without spot and blameless.'"

"Dr. Gordon told us once that he used to go up from Boston to his summer home in Maine some day every week. One day he wrote to his wife saying he would be up that week, but he did not know which day. His little girls came down to the station to meet him. They were all fixed up with their spotless dresses. They wanted to be in their best when Papa came. They went down Monday night, but he did not come. 'Now,' said the mother, 'keep your clothes clean, he may come to-morrow.' They were so careful. But he did not come Tuesday, nor Wednesday, nor Thursday. He came at the end of the week, but they had been keeping their clothes clean to meet him with approval. And he did not fail to tell them how pleased he was with their appearance when he did come.

"So, beloved, shall we live under the power of that blessed Hope, and watch and keep our garments clean, robed and ready when He comes?"

We are asked to announce that Mr. Alex. Thomson, jun., has undertaken to act as agent to Mr. Ivan Panin, of Grafton, Mass., U.S.A., in the United Kingdom. Friends desiring literature on Biblical Numerics should write to Mr. Thomson, Gibsons Lodge, Corstophine, N.B. for particulars.

SEVEN WITHOUTS.

Christ	}	Eph. 2. 12
Hope		
God	}	1 Tim. 6. 5.
Truth.		
The Spirit.		Jude 19.
Strength.		Rom. 5. 6.
Excuse.		Rom. 1. 20.

—DR. BULLINGER.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First and third Tuesdays in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgumbe Park Road, Peverell, Plymouth).

LONDON.

BOWES PARK, N.—50 Thorold Rd., Wednesday, May 13th, at 7.15 p.m., 2 Timothy.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, May 13th, at 7 o'clock. Subject: Col. 1.

THE LONDON SUNDAY EVENING Bible Readings (see advt.).

HARROW ROAD GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, May 2nd and 16th, at 7 p.m.

STAMFORD HILL, N.—93 Paignton Road. Wednesday, May 27th, at 7.15 p.m. Romans.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
W. H. (Surrey)	5	0	0
Anon (Oxon)	0	5	0
Anon (Brighton)	0	2	6

(Late Editor's Publishing Fund.)

E. H. T. (Kent)	0	5	0
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(Breton Evangelical Mission.)

E. H. T. (Kent)	0	5	0
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THINGS TO COME.

No. 240.

JUNE, 1914

Vol. XX. No. 6.

The Glory of the Eternal Trinity.

A SERMON BY THE LATE DR. BULLINGER.
2 Thess. 3. 5.

The Lord direct your hearts into the love of God, and into the patient waiting for Christ.

It is well that from time to time we should occupy our minds and hearts with the *Great Foundation Truth* of the TRINITY IN UNITY. This is not merely a doctrine or an article of Faith, but a *Fact* and a *Revelation*. Our *understandings* are *limited*, as are our senses. Our *hearing* is limited; there are sounds which are too low in the scale and others which are too high to come within the limit of our hearing. There are objects which are too distant or too small to come within the range of our eyesight. Even what perception we have is limited according to measure and degree. Also, in *understanding* there is a point beyond which *none can go*, there are mysteries too high and too deep for the natural mind.

It is so with *this Doctrine*. It needs the spiritual understanding and the spiritual capacity; it must be "spiritually discerned;" and it is not simply to be repeated as an article of Faith, but to be enjoyed as a fact and reality in our *experience*. It must be an experimental knowledge. THEN, we shall see that it does not depend on one text, nor on the interpretation of any text, but is bound up with, and forms, so to speak, the warp and woof of the whole Bible. It enters into every part of the Word of God, and it enters into every part of our experience.

Though we cannot understand it nor explain it, we can *experience* it, and we can *believe* it because we experience it. There are TRINITIES in nature—Look at plants in their relation to *vapour*. Vapour is (1) *invisible* in the air; (2) *visible* in rain and dew; (3) *experienced* in its effects on them. God is light; light represents Him; *Sun-light* is a Trinity. There are the (1) Heat rays which are unseen, which may be likened to the Father. (2) The light rays which are seen, representing the Son; and (3) the actinic or chemical rays, seen by their effects, representing the Holy Spirit. *Revelation* is a Trinity. (1) There is the Giver of the Word. (2) The Word *written* and *living*. (3) The Spirit making us to *discern* it.

Now we have the same realities in the Word of God itself though the order varies. Thus: (1) In connection with the *Covenant*, Hag. 2. 5. "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) *Creation*.—Ps. 33. 6. "By the WORD of JEHOVAH were the heavens made, and all the host of them by the BREATH of His mouth," Ps. 104. 30. "Thou sendest forth thy SPIRIT, they are created." (3)—*Crucifixion*.—Heb. 9. 14. "How much more shall the blood of CHRIST who through the eternal SPIRIT offered Himself without spot to GOD." (4) *Communication*.—Isa. 48. 16. "And now the LORD GOD and His SPIRIT hath sent ME." (5) *Communion*.—2 Cor. 13. 14. "The grace of our LORD JESUS CHRIST, and the Love of GOD, and the Communion of the HOLY GHOST be with you all."

The *order* varies to show that "none is afore or after other, none is greater or less than another, but the whole three Persons are co-eternal together and co-equal, so that in all things the Unity in Trinity and the Trinity in Unity is to be worshipped." GLORIA PATRI, &c., is a human composition, and we follow *its order*. Isa. 6. 3. "Holy, Holy, Holy," and Numbers 6. 24-26, the threefold blessing, points to the great truth; and in Matt. 3. 16-17. in the account of the consecration of our Lord to the work of Redemption, the Trinity is also revealed. There was the Son, eager for the work; the Spirit descending upon Him; and the Father taking delight in Him. This is why in ver. 15. it says US. This is the US of Redemption, as Gen. 1. 26. is the US of Creation.

As in the Old Creation, so in the New, the Triune God must be All in All. To go back to the Incarnation, we find the same Revelation, Luke 1. 35. Then in the promise of the Comforter, John 14. 26, and 16. 14-15, the same again. Yes, "all things" essential to the salvation of God's people, all things necessary for their safe conduct to glory, shall be taught in the school of spiritual experience by the Holy Spirit for the benefit of every child of the Father.

Peter preached the doctrine of the Trinity in the house of Cornelius, Acts 10. 38. See how the Eternal Three appear of one mind in the training of the living family of God, Rom. 8. 16-17. Again, in the sanctification and justification of sinners most vile the same God is revealed, 1. Cor. 6. 11. "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." In every part of God-wrought experience the Trinity is engaged, 2. Cor. 1. 21-22.

In the Heaven-born aspirations of Redeemed Sinners we see the same Three Persons, Gal. 4. 6. And then, in expressing the nearness with which we are privileged to approach to God, and to which we are brought, we read "Through Him we have access by one Spirit unto the Father," Eph. 2. 18. To the Philippians St. Paul speaks of this great doctrine as the *basis* and *essence* of all true *worship*: "For we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus,"

Phil. 3. 3. To the Thessalonian Saints he says, "Remembering without ceasing your work of faith, and labour of love and patience of hope, in our Lord Jesus Christ in the sight of God and our Father . . . For our Gospel came unto you . . . in the Holy Ghost," 1. Thess. 1. 3-5.

And he shows how the same Eternal Three are interested in, and identified with, the choice, the sanctification, and glorification of the Church, 2. Thess. 2. 13-14. Then further, in Titus 3. 4-6, we have cleansing from sin and reviving from death ascribed to the Trinity in Unity in the cluster of New Covenant Truths. St. Peter adds his testimony, when he declares and displays the work and the worth of the Holy, Blessed, and Glorious Trinity, 1 Pet. 1. 2. Jude's Trinity is practically and experimentally revealed in verses 20-21, "Praying in the Holy Ghost, keeping in the love of God, looking for the Lord Jesus Christ."

In all these scriptures we have not a mere dry doctrine to preach about, not an abstract theory to reason about, not a cold dogma to understand or even to believe, but living and experimental truth to live upon and rejoice in. We HAVE and KNOW a Triune Jehovah, Who loves, Who saves, and Who succours an innumerable people taken out from all kindreds, tongues, people, and nations. Yes, we are to *have* and *know* in a blessed experience, Jehovah the Father *for* His people in Eternal love and purpose; Jehovah the Son *with* His people in redemption, grace, and glory; Jehovah the Spirit *in* His people, regenerating, restoring, and confirming.

If we look at the wondrous inheritance and patrimony provided and prepared for the family of God, we see that the Father secures it in every attribute, blessing, and promise; The Son gives the right and title to inherit it in the purity of His Person, the perfection of His righteousness, and in the preciousness of His Blood; the Spirit is at once the earnest of the inheritance, sealing home the truth in their hearts, and giving the qualifications, capacities, and powers by which alone it can be enjoyed (Eph. 1. 13).

Again, if we look at the family of God, the Body of Christ as a whole, we see the Father blessing it with *all* spiritual blessings, not *some*, or *one*; the Son holds the blessing inviolable and secure; the Spirit reveals and communicates the blessing in accordance with the will of the Father and the intercession of the Son. And if we look at the needs of the individual members of this family we see how the Father says to each wayward child: "Thou shalt call Me 'my Father' and shalt not turn away from Me" (Jer. 3. 19). The Son says: "All that the Father giveth Me, shall come to Me," &c. (John 6. 37.) The Spirit says: "They are kept by the power of God through faith unto salvation" (1 Pet. 1. 5.)

If it be a question of QUICKENING "The Father quickeneth;" "the Son quickeneth whom he will" (John 5. 21); "the Spirit quickeneth" (John 6. 63). SEARCHING. The Father searcheth: "O Lord Thou hast searched me and known me" (Ps. 139. 1). The Son searcheth: "I am He that searcheth the

reins and the hearts" (Rev. 2. 23). "The Spirit searcheth all things, yea the deep things of God" (1 Cor. 2. 10). TEACHING. The Father teacheth (His children). "They shall be all taught of God" (John 6. 45). The Son taught (His forgetful disciples). "They come to him again, and as he was wont He taught them again" (Mark 10. 1). The Spirit teacheth (His servants) "The words which the Holy Ghost teacheth" (1 Cor. 2. 13).

See what a wondrous work Salvation is! A grand definite fact, wrought and revealed by God Himself, and not a mere subject to be preached about. See how it is a fact in which all the ever-blessed Trinity are actively engaged. It is not a mere subject of exhortation between the preacher and the hearer; Not an *offer*, to be bandied and hucked about and rejected or accepted; but it is an accomplished *fact*, flowing out of the will of the Father, flowing *through* the will of the Son, flowing *into* our hearts by the witness of the Holy Ghost.

So complete and wonderful is this great fact, and all that is connected with it, that if you are blessed and freed from all condemnation, it is in the Purpose of the Father, it is in the Person of the Son, it is in the Power of the Spirit, so that your blessing is at once lifted right out of *your hands!* If you have the FAITH that saves, it is "the gift of God" (Eph. 2. 8); it is the grace of Christ (Gal. 3. 22); it is the fruit of the Spirit (Gal. 5. 22, 1 Cor. 12. 9-11) given to "every man severally as He will."

If you have a good HOPE through Grace, it is *from* the Father (1 Pet. 1. 3); it is *in* Christ Jesus (1 Tim. 1. 1); *through* the power of the Holy Ghost (Rom. 15. 13). If you are an object of divine LOVE, Then you are loved by the Father (Jer. 31. 3), by the Son (John 13. 1), by the Spirit (Rom. 15. 30). If you possess Eternal LIFE, This is yours by the *promise* of the Father (Tit. 1. 2), *in* His Son (1 John 5. 11), and *by the quickening* of the Spirit (John 6. 63). If in any measure you are able to enter into the consolations of the Gospel, it is because the Eternal and Triune God has determined to bless you. The Father of mercies and God of all comfort comforteth His children in all their tribulations (2 Cor. 1. 3, 4); The Lord Jesus Christ was sent on purpose "to comfort all that mourn, and to heal the broken-hearted" (Is. 61. 1, 2. Luke 4. 18); The Holy Spirit is *the* great Comforter of all who walk in the fear of God and in the comfort of the Holy Ghost (Acts 9. 31).

Thank God for this blessed day which brings to us such a remembrance of what GOD, OUR GOD, is for us, *to* us, and *in* us.

UNTO HIM.

Live.	2 Cor. 5. 15.
Go forth.	Heb. 13. 13.
Glory.	Eph. 3. 21.
The gathering.	Gen. 49. 10.
Our gathering.	2 Thess. 2. 1.
Drawn.	John 12. 32.

—DR. BULLINGER.

The Book of the Prophet Daniel.

BY COL. G. J. VAN SOMEREN.

THE nineteen verses (3-21) of the first chapter of Daniel gives us details of his life, both interesting and important. Daniel, with several other young members of the royal family of Judah, was a captive in Babylon, and Nebuchadnezzar had directed the Rabsaris, or Chief of the Eunuchs, to choose from among these lads those who were comely, debonair, and intelligent, and to have them trained in "the learning and tongue of the Chaldeans."

That Chaldeans had raided Job's camels (Job. 1. 17), shows that they were a people in existence long before the age of Daniel. It is now known that prior to the days when Tiglath-pileser the Assyrian conquered Babylon, some 1100 years before Christ, Assyrian and Babylonian had often met each other in fight, and that in still earlier times Babylon had been ruled by a former Nebuchadnezzar, who routed Elam on the one hand, and Assyria on the other.* "Excavations in Lower Mesopotamia show that long before the days of Semitic influence in Chaldea, a people had dwelt there whose language was very old, agglutinative in its beginnings, its grammar Turanian, its vocabulary Cushite or Ethiopic. Ancient poetry, ancient history, the exhumed remains of ancient days all fall into line with the Bible record, in the tenth of Genesis, that Nimrod the founder of Babel, or Babylon, was a descendant of Ham, and that these Cushites spread east and west into Asia and Africa from the head shores of the Arabian Gulf . . . Nineveh was a colony of Babylon; and inscriptions show that the religion, literature, method of writing, and science of Assyria, were Babylonish in origin. The vast number of tablets and inscriptions from Nineveh, belonging to or collected during the reign of Assurbanipal about 50 years before Nebuchadnezzar the Great, prove that the learning of Assyria was borrowed from Babylon. The old Accadian tongue had before that been translated from tablets and collated with the Assyrian, grammars and dictionaries being also drawn up."

The Kaldi rose again into notice in the 6th century B.C., when Nabopolassar, the father of Nebuchadnezzar, threw off the yoke of Assyria and ruled as Lord of Babylon. Nebuchadnezzar was thus a scion of the old Chaldean stock, and it was doubtless the learning and tongue of this primitive Hamitic people that was taught to the captive Jews. From among the number four stand out prominently, for it was of God, who (v. 17) gave knowledge and wisdom to all four, and to Daniel in addition understanding in all visions and dreams. It was also of God that the Rabsaris showed them much kindness, and when in due course they were brought

*Quoted from *Babylon, Past, Present and Future*, a pamphlet by the writer of these Notes.

before the King they found favour in his sight beyond all their fellows. In this heathen court, however, their Hebrew names were changed; Daniel, or *God my Judge*, to Belteshazzar, or *Protect him, Bel*; Hananiah, or *Gracious is Jah*, to Shadrach, or *Command of Aku* (moon god); Mishael, or *who is as El* (God), to Meshach, or *who is as Aku*; Azariah, or *Helped of Jah*, to Abednego, or *Servant of Nego*.

Daniel himself lived on, certainly till the third year of Cyrus (ch. 10. 1), and by that time was probably about ninety years of age. This man, "greatly beloved" of God and faithful to his earthly masters, saw the beginning of the captivity of his people, and was spared also to witness the end of that period of judgment.

In the second year of Nebuchadnezzar, that fateful fifth year of Jehoiakim, in which the King of Judah despised, and destroyed with knife and fire the special message sent him from the Lord by the prophet Jeremiah, a dream was sent by that same Lord to the Gentile monarch. From that dream begin "the times of the Gentiles," for then it was that Daniel told the King of Babylon (ch. 2. 37, 38), that the God of heaven had given him dominion over the children of men, the beasts of the field, and the fowls of heaven. Twenty years later, in the eleventh year of Zedekiah, whom Nebuchadnezzar himself had renamed and seated on the throne, the crippled Kingdom of Judah was swept away by the Chaldean. The Glory of Jehovah departed from over the mercy seat and then left the city itself; and for two thousand four hundred years the sons of Israel have walked in their own land only by the sufferance of the Gentile. The book of the prophet Daniel sets forth the outstanding features of the purposes of God during Israel's exile, and shows, too, that "at the time appointed the end shall come" (ch. 8. 19), and Israel shall be gathered again and the kingdom of heaven set up on Zion's holy hill, as testified to by all the prophets.

The second chapter of Daniel begins the tale, recording the dream of Nebuchadnezzar, the conduct of Daniel in the day of the King's wrath, the interpretation of the dream and what resulted.† Nebuchadnezzar dreamed a dream and then could not recall it, though it woke him and left him troubled. He summoned his College of Occultists and, with dire threats, called on them to declare the dream and its interpretation. They offered to interpret it if the King would but tell them the dream. He denounced them as cheats and ordered them all to be slain forthwith.

There is an interesting point in v. 10. The dream being unknown it could not, said the wise men, be shown by any "except the gods whose dwelling is not with flesh." This indicates a belief that, while there are superior gods whose knowledge is high such do not dwell with flesh, there are also inferior gods who dwell

* *Companion Bible*.

† From the words "O King" (ch. 2. 4) to end of chapter 7 the original is written in Chaldaic, all the rest of the book being in Hebrew.

with flesh, communing with men, but who can only reason and draw acute conclusions on matters laid before them, though they are as ignorant regarding hidden things as are the men with whom they dwell. This latter part is the true explanation of "seducing spirits" and of "the doctrines of demons" (1 Tim. 4. 1-3). Not ghosts of dead men, but "wicked spirits" (Eph. 6. 12), with whom God's children must contend. The demons of Gadara were ready to dwell with flesh, whether of swine or men. Though most of the work in séances is but clever jugglery, every now and then the fact that demons can enter into flesh and use men and women as mediums is too clear to be set aside. The method of invoking them and of becoming their instruments was known in former ages, has never died out, and the Holy Spirit "speaking expressly" (1 Tim. 4. 1) directs us to note, to contend with this evil, and to warn all of its terrible recrudescence in the closing days of this present age.

Daniel, trusting in God and so not fearing the angry King, gets an audience; and, promising to show the King the whole matter, asks for a respite. Consent being granted he calls his three friends together, they lay all before "the God of heaven," and the secret is revealed to Daniel in a vision of the night. He pours out praise and thanksgiving, discloses "the King's matter" to his friends; then, giving his reason, again asks to be brought before the King and is hurried into the presence. The King asks him if he can declare the dream and its interpretation.

Daniel, passing by the heathen monarch's god (ch. 1. 2), and disclaiming any wisdom of his own, tells him that "there is a God in heaven that revealeth secrets," who had sent the dream "to make known to the King what shall be in the latter days." IN THE LATTER DAYS. That is the *leit-motif* of the whole book; the key note of all Daniel's visions. The prophet first sets forth the dream itself. What the King had seen was a great and shining image made of four metals and miry clay, which was struck on its feet by a stone cut without hands out of a mountain. The impact broke the feet in pieces, whereupon the whole image became dust and was swept away by the wind, while the stone grew into a mountain and filled the whole earth. The image though composed of five different constituents, stood self-consistent and persistent till the moment that, *as a whole*, it was swept out of existence. The four metallic parts are distinct, the head of gold; the breast and arms of silver; the brass composed the belly and thighs, thus completing the body; but the iron legs end in toes of mixed iron and clay. These iron legs, like all legs, are not united at any point, but proceed from the body separately and remain so throughout.

Then comes the interpretation of the matter. The head of gold is King Nebuchadnezzar, the man then ruling in Babylon, and his name is known to all. The silver breast and arms signify a Kingdom to arise after him but inferior to him. Then come the brass belly and thighs, also a kingdom, "which shall bear rule over all the earth," and it is not said to be inferior to

the second. Thirty words suffice for the explanation of the three first portions, but the interpretation of the iron Kingdom calls for one hundred and thirty five words, and it is when this kingdom has reached its end that the stone falling on its toes causes the disappearance of the whole image, and the fifth Kingdom, which shall stand for ever, is set up by the God of heaven. This invests the iron Kingdom with great importance, and, as we shall see from other parts of the book, Daniel in later visions is concerned chiefly with the actions of the power which, under diverse aspects, is smitten by heavenly agency. It is that which gives him trouble and sorrow of heart.

This fourth Kingdom of iron is to be one endowed with vast power which it will use ruthlessly, breaking all things in pieces. But as the years pass it will become less strong, its authority being then parted among weaker agents, the intermixed clay. There are certain words in verse 43 which are generally taken to mean the uprising of the democracy and the consequent sharing of power between it and the aristocracy and other rulers. But the scripture phrase is "they shall mingle themselves with the seed of men." As "golden lads and lasses must, like chimney sweepers come to dust," so, too, the greatest monarch and the proudest aristocrat are but "the seed of men," no more no less than the lowest plebeian, and all spring from one common stock. May not the "they" refer to the "principalities and powers, the world rulers of the darkness of this present age," as runs Ephesians 6. 12 when literally translated? This present age being coterminous with "The times of the Gentiles," and dating from the second year of Nebuchadnezzar and fifth of Jehoiakim when, the God of heaven setting aside His rebellious Israel for a time, "the prince of this world" was allowed fuller governing scope till the year of the redeemed of Jehovah shall draw near. When that hour is about to sound the great red dragon, Satan, shall be cast out of the heavenlies (Rev. 12. 7-9), and will summon all his forces for the last great campaign of the war that he has waged continuously with the woman from the day he won the first battle over her in the Garden of Eden.

Himself reproducing the sin that brought the Flood on a world filled with a hybrid race, (Gen. 6. 1-13; Jude 6. 7; 2 Pet. 2. 18-20; 1 Pet. 3. 18-20), he will set forth his own child the Antichrist, thus claiming for himself the seed of the woman, and will bring up his own false prophet, who, helped by the spirits of wonder-working demons, shall set forth the things concerning the Antichrist work miracles and cause all to worship the man of sin (Rev. 13. 11-17; 16. 13, 14). Thus will the great dragon, Satan, complete the blasphemous imitation of THE FATHER, SON, AND HOLY SPIRIT, but the mingling of seeds will but hasten the day of wrath and the doom that awaits him, his offspring, his principalities and powers and his unhappy human dupes. The stroke falls on the fourth Kingdom, the power of the Gentile, controlled and energized throughout by Satan and more manifestly so in its closing

days, collapses; and "the God of Heaven" sets up a Kingdom which endures, the long foretold *Kingdom of Heaven*. Then, and not till then, "shall the earth be filled with the knowledge of the Lord as the waters cover the sea," "the law shall go forth from Zion" "the city of the great King," the promise to Abraham that "in him should all nations of the earth be blessed" will be fulfilled, for then "in the name of Jesus every knee shall bow," and all things in heaven and earth *and under the earth* "confess that Jesus Christ is Lord to the glory of God the Father."

That "the times of the Gentiles" begin with Nebuchadnezzar and end in the fourth kingdom is laid down for our learning in the Word. Fully two thousand four hundred years have passed since the second year of Nebuchadnezzar, and the fourth kingdom is still in being. The usual view is that the three last kingdoms are Persia, Greece and Rome, the last under varying aspects and in itself filling quite two thousand years of the whole period. Most of those who hold this opinion also make the four great beasts of chap. 7. identical with the four divisions of the great image of chap. 2; consider the history of the ram and goat of chap. 8. to be already closed, and assign to Antiochus Epiphanes the greater part of the details of chap. 11. Further, they hold that Rome is meant by the two legs of the image, first in its united state and then in its division by Constantine into the Eastern and Western Empires. But, as already shown, the details of the image afford no ground for supposing the legs to have been joined together at any point, for the brass completes and monopolizes the whole of the belly and lumbar region. Others, again, contest many parts of the above theory, and others still, all of it.

The suggestion is here offered that before the book of Daniel can be properly understood it will be necessary, *first* carefully to study and compare many other parts of Scripture; and *second*, to recognise the fact that, since the days of Noah, the Word never concerns itself with the history or doings of any nation except where that nation may be brought into contact with Israel, the people whom God has chosen for His inheritance and His witnesses, and of whom as concerning the flesh Christ came. In Him centres all Scripture.

CHRIST AND THE OLD TESTAMENT.

One may be perplexed by the alleged discovery, on the part of men of learning, that much of the Old Testament has been erroneously accepted as the authentic writing of the several authors to whom the books are attributed, or unduly credited with a prophetic character. He may have neither time, nor learning, nor judgment to sift, or to decide upon such alleged discoveries; but if he have not been shaken in his faith in Christ, he will at once perceive that, if Christ be Very God, His Word must be conclusive, on either the authenticity or the value of the writings of the Old Testament.

—WILLIAM PAGE LORD HATHERLEY.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 41.

"CREATION."

A Word-Study in Ephesians.

Continuing our study of some of the words used in the Epistle to the Ephesians, we take up one which is directly associated with the great Purpose of the Ages, the word "create." This word occurs four times in the Epistle, the number of occurrences being suggestive of that which is world-wide. When we think of creation, our minds go back to the opening chapters of Genesis, but we must be careful to distinguish the primal creation which is referred to in Gen. 1: 1, from that six days work, wherein some things were *created*, and other things *made*. Although our subject is rather the New Creation than the Old, yet it may be of service to some of our readers to have one or two items indicated, which will give the setting of the subject.

Gen. 1: 1 is a passage which stands alone. It tells of the Creation of Heaven and Earth "in the beginning." How far back this "beginning" may be—none of us know; it is severed from the rest of the Bible, and finds its corresponding member structurally, in the New Creation of Rev. 21. "The Heavens and the Earth which are now" are the work of the six days as given in Gen. chapters 1 and 2. They have as their introduction "darkness" and "the deep"; they have as their conclusion "the lake of fire" "the second death."—The creation of Gen. 1: 1 was perfect; the New Creation will be also perfect—but the present interval, while being perfect by reason of the nature of its Maker, and by reason of the fact that it accomplishes the end for which it was planned, is designedly imperfect in the sense that it contains as a part of its very constitution that which is evil and that which is transient. Like the Law, it is a pedagogue to lead us to Christ. When this is fulfilled, like the Law, it passes away.

The relation of these three creations may be better seen if set out as follows:

1	2	3
<i>The Creation of heaven and earth.</i>	<i>The Creation of heaven and earth of the six days.— Gen. i. 2.— Rev. 20.</i>	<i>The New Creation of heaven and earth.— Rev. 21.</i>
"Before age times."	"The age times."	The consummation of the ages and the purpose of God.
"Before the foundation (or overthrow) of the world."	"Since the foundation (or overthrow) of the world."	

1 and 3 are connected with each other, reflecting the glory pertaining to each; but although when we consider the heavens, and the works of God, we

realise his power and glory, yet viewed in the light of the ultimate goal, it can be written of this creation, as it was written of the law: "For even that which was made glorious, had no glory in this respect by reason of the glory that excelleth." God never intended that the destiny of the universe should hang upon Adam and his deeds. He never intended that the Earth as re-made and peopled during the six days should remain for ever. His ultimate purpose was a New Creation, the "former things" having passed away, and Christ the glorious Head, of whom Adam was but a failing type.

The heavens and earth that are now, are the platform upon which the great work of Redemption is being enacted. When that work is accomplished, the heavens and the earth shall pass away, and the New Creation shall be ushered in. The New Creation constituted part of the hope of Israel, as may be seen by reading Isa. 65. 17, 18: "For behold I create new heavens and a new earth . . . for behold I create Jerusalem a rejoicing." The New Creation is connected with the New Covenant, as may be seen by reading 2 Cor. 3. 6, and 5. 17: "Who hath made us able ministers of the New Covenant." "Therefore if any man be in Christ there is a new creation."

It will be nothing more than we may expect, if these things be so, to find the Scriptures of the dispensation of the Mystery referring in some way to this New Creation, and if we turn to the Epistle to the Ephesians, we shall find the word "create" occurring in helpful contextual relation with the great theme of the Epistle. Not only does the number of occurrences—four, entirely harmonize with the world-wide aspect of creation, but the order of occurrences is instructive. We accordingly set out the four passages as follow:—

"Create" in Ephesians.

(Four Occurrences—Number of Creation).

- | | | |
|---|--|---|
| A | | 2. 10. We — created by God, in Christ Jesus. The New Creation foreshadowed. |
| B | | 2. 15. The Both (Jew and Gentile) created in Himself. The New Man. |
| A | | 3. 9. All things — created by God through Christ Jesus. The present Creation. |
| B | | 4. 24. Ye — created according to God in Righteousness. The New Man. |

The first three occurrences are found in the doctrinal section. Let us examine them in the light of their context. The two which come in the second chapter are so intimately related that we must exhibit this connection at the expense of being a little tedious. Eph. 2. 1-22 may be viewed as a whole as follows:—

- | | | |
|---|--|---|
| A | | 1-3. Past . . . "We all in times past." |
| B | | 4-10. Present . . . "But God." |
| A | | 11-12. Past . . . "At that time." |
| B | | 13-22. Present . . . "But now." |

The word "create" occurs in the two corresponding members marked B B dealing with the present. While the whole passage is most beautifully arranged, we can only give, in this place, the passages which

have direct bearing upon our subject. Expanding a little those members marked B, we find

- | | | |
|---------|--|---|
| B 4-10 | | a 4-5. Quickened.
b 5. By grace saved. |
| Present | | a 6-7. Raised and seated.
b 8-10. By grace saved. |
| B 13-22 | | a 13. Nearness.
b 14-17. Result: Middle wall broken down. |
| Present | | a 18. Access.
b 19-22. Result: Fellow citizens and temple. |

While the structure of the passages extends to more detail than we have shown, the above will suffice for our present purpose. The word "create" will be found, in the first instance, to be included under the heading "By grace are ye saved." This is exactly the reason why the word is used in this place. The context reads: "For by grace are ye saved through faith; and that not of yourselves it is the gift of God: Not of works, lest any man should boast. FOR we are His making, created (cf Gen. 1. 26, 27 'let us *make* man in our image. So God *created* man in His own image') in Christ Jesus upon (*epi*, with dative, cf Eph. 2. 20 'upon the foundation') good works which God prepared before-hand, in order that in them we might walk."

We trust that there is no need to labour the point, in *Things to Come*, regarding the glorious truth that *positively* Salvation is of grace, and *negatively* it is not of works. It is helpful, however, to observe the parallel with creation in this passage, as it emphasizes a most important truth. In the opening verses of chapter 2. death reigns. But God who is rich in mercy steps into this scene of death, and through Christ calls the dead to life—so it reads "even when we were dead in (or by reason of) sins, hath made us alive together with Christ . . . and hath raised us up together." Resurrection is the only word which answers all requirements here. Reformation will not do. Here the dead are "made alive" and "raised" together with Christ. This Resurrection is spoken of in creative terms in the verse under consideration, and emphasizes the blessed fact that the New Creation, unlike all that has ever preceded it, will stand in resurrection strength, indefectibility, and glory—for in every sphere and plane in that New Heaven and New Earth, it will be all "with Christ" "through Christ" and "in Christ."

Readers of the A. V. are robbed of much precious teaching, by the fact that the translators sought to avoid, as far as possible repetition of words—giving us indeed excellent English, but at the price of limited facility to know the very words of God. In verse 15 A. V. the word "make" occurs twice, "*to make* in Himself, of twain, one new man," and "*so making* peace." The first word "make" should read "create," which immediately links it with the passage in verse 10.

Two classes are spoken of in the context. "Gentiles in the flesh called uncircumcision by that which is called circumcision in the flesh made by hands"

(verse 11). The distinctions between Jew and Gentile, were "in the flesh." By Resurrection and by New Creation, all these distinctions vanish away, just as Peter tells us "the elements shall melt with fervent heat" before the coming of New Heavens and New Earth.

The Blood of Christ, has made us nigh to God. He himself is our peace. He has made "the both" one; the middle wall which perpetuated the fleshly distinctions between Jew and Gentile no longer stands, ordinances and decrees which formed a barrier between the nation and the nations have been abolished, "with the object that of the two, He might create in Himself, into one new man, making peace."

The whole context demands careful and prayerful study. The Structure* is most helpful, but we cannot give it here. The unity here, is not man-made or hand-made. It is of God. It is entirely an act of grace, resting solely upon the finished work of Christ. The passage continues with the subject, showing that not only has the temple barrier gone, but that the hitherto alien Gentile is part of God's very temple itself. This temple "fitly framed together," is, in the practical section spoken of as the body "fitly joined together" (same word 4. 16).

The mention of Reconciliation and its connection with the New Creation furnishes a theme too great and important for us to attempt as a part of this article. The Unity of the Spirit, the One Body, are not the inventions of man. Resurrection, Creation, Hidden, Secret—these are the words which alone give any adequate idea of the "calling wherewith we have been called."

The third reference, 3. 9-10, links creation with the Mystery and "the Purpose of the Ages." The many problems which arise relative to this present world, its apparent disorder, its injustice, its unstilled groans, its labour and travail under the sun, are all resolved in the light of the Purpose of the Ages. It may not be, that in this life, we shall be able to settle clearly all these problems, but we see sufficient to enable us to wait with an intelligent hope and faith, believing that it shall be according to all that God has said, although the path may not always be clear. Whether the words at the end of verse 9 (A.V.) "by Christ Jesus" are retained or rejected, all Scripture testifies to the fact that the Lord Jesus Christ, in the present creation and in the New Creation, is the centre and pivot of all.

The practical outcome of this doctrine is given in the fourth reference. "To have put on the new man, which after God is created in righteousness and holiness of truth." It will be observed that this verse is a part of a larger statement, and the complete passage commences with verse 20 and ends with verse 24. It deals with the Godward aspect, that which follows, verses 25-32, and indeed the remainder of the Epistle, being an expansion or development of the truth.

The A.V. leads the mind to think of a command "that

*Given in the author's book "DISPENSATIONAL TRUTH" page 247. (see Adv.)

ye put off" (22) "that ye put on" (24): a more literal rendering, and one which is in line with the context, is "your having put off" "your having put on." The truth is being stated in these verses, the practical conclusions commence with the "wherefore having put off the lie" of verse 25. If we supply the word "namely" after the words "as the truth is in Jesus" of verse 21, we shall catch the meaning. The truth is, that by the grace of God, through the offering of the Lord Jesus Christ, or as Col. 2. 11 puts it "the circumcision of Christ," we *have* put off, and we *have* put on; acceptance and completeness is already ours "in Christ": we have not to make ourselves complete, we have not to put on the new man, we have not to make the Unity of the Spirit, we have not to make ourselves fit for the calling—but all these things being done for us by the Lord, the exhortation is "to walk worthy."

We are foreshadowings of the New Creation; already that creative work has commenced. The new man of Eph. 2. is to find a practical manifestation in the unity and the walk of Eph. 4. Let us remember that while "good works" are entirely ruled out before Salvation, yet good works are a result of God's New Creation, Eph. 2. 10; Col. 1. 10; 1 Tim. 6-18; Tit. 2. 14, and are looked upon as fruit to the praise of God.

CHARLES H. WELCH.

Christ and His Angels.*

BY THE LATE HORATIUS BONAR, D.D.

And, having made peace through the blood of His cross, by him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.—(Col. 1. 20).

THE bloodshedding and peacemaking of Calvary have prepared the way for the actual reconciliation of all things and beings whom it is the purpose of God to reconcile or unite to Himself, either on earth or in heaven. The meaning of the word "reconciliation" in reference to man is easily understood, and signifies just what we usually ascribe to it, the actual making up of the variance between two parties. The two parties here are the sinner and God; the reconciliation is the actual forgiveness of the sinner, and the restoration of the Divine Friendship; the basis of the reconciliation is the bloodshedding of the cross.

But as to the "things in heaven" said to be reconciled, there is a difference. We cannot say of the *nature* of angels that it needed *actual reconciliation*, such as ours needs; for only *part* of angelhood had fallen, and that fall did not involve the whole nature or race, but simply the individuals who "left their first estate." But still the angelic family, and those members of it who kept their first estate, need something to cement and confirm their union; something to assure them that there shall be no second fall among them, no possibility of a

*From a Discourse in LIGHT AND TRUTH: or Bible Thoughts and Themes from the Lesser Epistles.

breach between them and God, in all the eternal future.

It is to this closer and firmer union that the Apostle here refers: it is the readjustment of the things in heaven; the restoration of their disturbed equilibrium; gathering them round a new and more glorious centre; fixing them on a far surer basis; cementing together all their various parts and relationships indissolubly and everlastingly; drawing them more closely to God, to one another, and to the various regions and individuals of unfallen creaturehood; opening up to them a far more intimate fellowship with Godhead than they ever had or could have had; and all this through the incarnation and bloodshedding of the eternal Son.

It is this that the Apostle speaks of as "reconciliation," the reconciliation of "the things in heaven." Not pardon, nor cleansing, nor renewal; of these the hosts of God above need nothing; but a closer union, surer bonds, more intimate communion, nearer access, an increase of bliss and holiness, with the superadded assurance of eternal security.

Though Christ "took not hold of angels," yet is He their Head; appointed such by God, and constituted such in virtue of His Person and work; for, not as God is He the Head of angels, but as God-man,—the crucified and risen God-man. His possession of the human nature is that which links Him to creaturehood. Of universal creation, as represented in and by humanity, He has become the Lord and Head. His connection with angels comes to Him through His connection with us. Linked to one portion or fragment of creaturehood, He has become linked to all; for, as the *uncreated* is one, and he who touches it at one point touches it all, so the *created* is one, and he who takes hold of one section takes hold of all. Christ then has become the Head of angels, because He is the woman's seed, the Head of the Church. To this He Himself refers, when, as the risen Christ, He says, "All power is given to Me *in heaven* and in earth."

What a view does this give us of the value, the potency, the glory of His finished work, as bearing not only on men but angels, not only on earth but heaven! What a circle does it embrace! Into what regions of being does its efficacy, its virtue, not enter! What might it not accomplish, if so the Father willed it, in heaven and earth and hell! Its innate potency is absolutely infinite; and the only limit that can be set to it is the will of Jehovah, the only thing that can circumscribe its irrepressible tendencies of blessing is the Father's purpose.

What a view does this give us also of the security of angels, and of all holy creaturehood for ever! The work of Christ is their assurance against any future fall. They shall never perish, neither shall any one pluck them out of His hand. They are not indeed members of His Body, but they are integral, necessary parts of that creaturehood of which He is the glorious Head. This readjustment of the universe is its eternal security. Formerly it had no proper, no visible, no all-attractive centre; now it has one which is both visible and invisible, human and Divine, resistless in the force of a

mysterious gravitation which does not diminish with distance, and which no intervening body, great or small, has power to disturb or alienate.

We too often think of connection with Christ as exclusively the privilege of the redeemed. And no doubt this is the case with that special union of which the New Testament speaks. In *this*, angels have no share, for it belongs to those whose flesh He took, and whose death He died. But, beyond this, there are outer circles of connection; less intimate, but not less efficacious bonds of union; and these are for the "things in heaven"; these are they that give even the angels an interest in Jesus and His cross; for from that cross there go forth, even to the highest heaven, invisible influences of the most blessed and potent kind; and it is because He stooped so low in shame that God has exalted Him so high; not only giving Him a Name that is above every name, but making Him "Head of principalities and powers."

Such is the foundation on which "the things in heaven" rest. Such is the security of angels. We think, perhaps, that there is no need for any security, save that furnished by their own holy natures, tested by the standing of so many thousands of years. But herein we greatly err. No creature in itself has any security, or any reason to suppose that it may not, next moment, fall. And if no additional barrier has been thrown up to protect the holy angels, since the fall of their fellows, their personal standing during so many ages is inexplicable. But God's *purpose* concerning Christ, and then the fulfilment of that purpose in His incarnation and death, threw up the barrier, and secured them against the possibility of fall.

It is *to the Father* that this reconciliation is made; but then it is *through the Son*; the inner and ultimate centre being the Father, but the outer and visible centre being the Son. Thus all the universe is gathered round the Son; and yet God is all in all. The Christ, the crucified God-man, is the Head of creation, the Head of the Church, the Head of the universe, and yet it will even then be said, "My Father is greater than I."

The reconciling blood has not yet done all its work. That work is going on, and will, ere long, be in larger measure exhibited, in the day of the Kingdom, the times of the restitution of all things. Meanwhile, individual reconciliations are going on upon earth, preparatory to the coming consummation. Each reconciled sinner is part of this. And hence, with that day in view, we give out our message of reconciliation, as ambassadors for Christ, beseeching men to be reconciled to God.

ONE THING.

Desired.	Ps. 27. 4.
Befalleth.	Ecc. 3. 19.
Lacketh.	Mark 10. 21.
Needful.	Luke 10. 42.
Know.	John 9. 25.
Do.	Phil. 3. 13.
Not ignorant of	2 Pet. 3. 8.

—DR. BULLINGER.

Sunday School Lessons.*

(FIRST SERIES)

No. VII. JULY.

SAMUEL, DAVID, AND SOLOMON.

Texts:—1 Sam. 2. 8 (1st part); 1 Sam. 16. 7 (last part);
Luke 11. 28, 31.

FIRST SUNDAY.—*Samuel the Prophet of the Lord.*

(Read 1 Sam. 2. 1-10. Learn, verse 8, first part.)

SAMUEL means, "asked of God," 1 Sam. 1. 20. Describe his birth and family.

(1) He had a praying mother, 1 Sam. 1. 27 (note her prayer and her praise) and was a man of prayer himself. See Ps. 99. 6, "These called upon the Lord and he heard them." 1 Sam. 7. 9-12, the battle at Mizpeh, and 1 Sam. 12. 18-24, note verses 22 and 24, (compare Jer. 15. 1).

(2) He was trained early to serve the Lord, 1 Sam. 1. 28; 2. 18; and had an early call from Him, 1 Sam. 3.; and a special message from the Lord, v. 11-14.

(3) He was the last of the Judges. Why were judges needed? see Judges 2. 11-19. Now they want a King like the nations, 1 Sam. 8. 4, 5. Why was this wrong? see v. 7; 12. 12. This sin had been attempted before, Judges 8. 23.

(4) He was the first of the Prophets: 1 Sam. 3. 20, Acts 3. 24, 13. 20. No Messianic prophecy of Samuel's written. The Holy Spirit in Peter knew what had been "spoken" by Samuel and all the prophets.

(5) By Samuel, God (a) communicated with the people, 1 Sam. 3. 1, 19-21; (b) defended the people, 1 Sam. 7. 12, 13; (c) taught the people, 1 Sam. 12. 23, 24; (d) and revealed the kingdom to the people, 1 Sam. 10. 24, 25.

(6) He was respected by the people, 1 Sam. 12. 2, 3. He reasoned with the people, 1 Sam. 12. 7-15. He was lamented by the people, 1 Sam. 25. 1.

SECOND SUNDAY.—*David—"after God's own heart."*

(Read 1 Sam. 16. 1-13. Learn, 1 Sam. 16. 7, last part.)

Before David is mentioned in history, Samuel thus speaks of him, 1 Sam. 13. 14. This is the first notice of David. "After God's own heart," not because he was without sin, but because God chose him, Ps. 89. 20, 21.

(2) His first appearance and introduction, 1 Sam. 16. 11-13. "He keepeth the sheep." Yes! and he really *did* keep them! see 1 Sam. 17. 34, 35. How true of

* These lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

the true David, John 6. 39, 40; 10. 27-29. He keeps them through death and the grave. "The Lord is thy keeper!"

(3) His character.

(a) As a PROPHET he spake of Christ's resurrection, Acts 2. 30, 31.

(b) As a PSALMIST he sang of God's Covenant, "ordered in all things and sure," 2 Sam. 23. 1-5.

(c) As a SINNER he confessed his sin and rejoiced in God's forgiveness, 2 Sam. 12. 13, Ps. 32. 5 (1 John 1. 9); 1 Chron. 21. 7, 8, and Ps. 51. 3, 4.

(d) As a WORSHIPPER he made *himself* nothing, 2 Sam. 7. 18, and *God* everything, 1 Chron. 29. 10-19. He also gave liberally, 1 Chron. 22. 5.

(e) As a PREACHER he spoke only of God's exceeding goodness; and the sinfulness of sin, 1 Chron. 28. 9.

(f) As a KING he ruled God's people in the fear of God, 2 Sam. 8. 15; 2 Sam. 7. 23, 24.

THIRD SUNDAY.—*Solomon in all his glory.*

(Read 2 Chron. 1. 7-12. Learn, Luke 11. 28, 31.)

Solomon means "pacific." His other name was Jedidiah = "beloved of God."

(1) The glory of his WISDOM. He prays for it, 1 Kings 3. 5-14. The prayer answered, 1 Kings 3. 28 4. 34. An "understanding heart" is God's gift, 1 Kings, 3. 9. None by nature, Eph. 4. 18, 2 Tim. 3. 7, 1 John 5. 20.

(2) The glory of his KINGDOM, 1 Chron. 29. 25, 2 Chron. 1. 1. See its extent, 2 Chron. 9. 26; its wealth, 9. 14; its length, 9. 30.

(3) The glory of his BUILDING, 2 Chron. 2. 5. God gave the opportunity, 1 Kings 5. 4, 5. God gave the plan, 1 Chron. 28. 11, 12, 19. God gave the preparation, 1 Chron. 29. 16.

The glory of Solomon fades before the glory of Christ. "A greater than Solomon is here," Lu. 11. 31.

(1) A greater *wisdom*, 1 Cor. 1. 24, Rev. 5. 12: Concerning higher things, 2 Tim. 1. 10. Solomon's wisdom was a gift, Christ's was underived. Many things unknown to Solomon. All known to Christ. Solomon's wisdom mixed with folly! Christ "all wise."

(2) A greater *kingdom*, Luke 1. 32, John 18. 36, not from this world, but it is coming down here from heaven, "Thy kingdom come!" Greater in its extent, Dan. 7. 13, 14, 27. Greater in its wealth, Phil. 2. 9-11. Greater in its length, Luke 1. 32, Dan. 2. 44, Isa. 9. 6, 7, Heb. 1. 8.

(3) A greater *building*. God Himself lays a greater foundation, Isa. 28. 16, Eph. 2. 20-22. God has ordained the plan, Ps. 118. 22, Luke 24. 44. God gives the preparation, Eph. 4. 11, 12, and God builds, 1 Cor. 3. 9, 10. Matt. 16. 17, 18, "I will build." This building has a greater glory, 1 Cor. 6. 19; 2 Cor. 6. And a holier service, 1 Pet. 2. 4, 5.

LAST SUNDAY.—*Examination.*

Mysticism and Esoteric Christianity.

THE initiation of the Apostle Paul into the highest order of mysteries relating to God, Christ and the Universe, is recorded in the second Epistle to the Corinthians and in the Epistle to the Ephesians.

The risen and glorified Son of Man, the Lord Jesus Christ, who had been raised from the dead by the glory of the Father, was the true *inner life* of the great Apostle of the Gentiles. It was no longer Paul's old self or his "transcendental ego" that he counted his true life, but the risen Christ in glory who now lived in him.

The Lesser and Greater Mysteries of the East and West were now surpassed and superseded by a Third Order of Mysteries—and without initiation into this third sphere, "on-high," far above all heavens, where Christ is at the right hand of God, the "deeper things" of Esoteric Christianity could not and cannot be apprehended either by intuition or by intellect, but through the Spirit alone, who searcheth all things, yea the deep things of God.

The Son of God by whom and for whom all things had been created, had by His Cross triumphed over and led captive all the hostile principalities and powers in heavenly places, and was (and is now) seated at the right hand of the Majesty on high.

To the Apostle Paul was granted the position of a wise Master-builder and to him was the special privilege given of making known by the guidance and power of the Holy Spirit, the great and hitherto "hidden" and unrevealed mystery of Christ and the Church, in connection with God the Father's purpose as to the future government, not only of the Millennial heavens and earth, but also of the vast Universe of God.

This third sphere of the glories of the Lord Jesus Christ which is specially unfolded in the later Epistles of the Apostle Paul, is the key to the deep esoteric teaching of this great initiation.

No wonder that writers on Esoteric Christianity utterly fail in their attempts to place Confucius, Zoroaster, Buddha and Krishna on a level with the God-Man, the Lord Jesus Christ!

Vain, indeed, are the efforts to separate His deity (theotēs) from His holy humanity—by talking of the "Mythic," the "Mystic" and the "Historic" Christ.

The glory of His Person is wonderful and its nature inscrutable, so that it cannot be explained away by writers on Theosophy, Mysticism, Occultism and Transcendental Metaphysics.

The transcendent glories of the Risen Christ to whom every knee shall bow, of things in heaven, things on earth and things under the earth, cannot be dimmed by those who have been deceived by the spiritual agents of a revived Gnosticism or of an esoteric Buddhism.

"Ye shall be as gods" was Lucifer's offer to Eve in the garden in Eden, and we see how potent still is this temptation in the present crisis of a re-action from a gross materialism to a still more dangerous mysticism, in the case of some of Eve's most talented and thoughtful daughters.

"The serpent beguiled me and I did eat" was the sorrowful answer given by the woman in that far-off day.

"The Serpent beguiled Eve by his subtilty," "thoroughly deceived her," writes St. Paul, stating a fact apart from all allegorical application. But the

"Seed of the woman" the Lord Jesus Christ, "beheld Satan as lightning fallen from heaven." May not the time be near when we shall be able to say, "the days are at hand and the effect of every vision?"

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J. J. B. C.

Signs of the Times.

"A BIBLICAL PLAY."

THE times in which we live make little difference between things sacred and things profane. Hence, with the object of men-pleasing we are continually witnessing the exploitation of Divine Revelation—when money can be made that way! In pursuance of this modern policy—with no principle in it—we are invited now and again to see a Biblical play. Why should we? We can imagine no reason!

At the present time such a play is being presented in a London Theatre. Though called Biblical, however, and much puffed under that designation, it is only Biblical in a loose sense which applies to much that passes under the name of "Religion," *i.e.*, it is in reality without Biblical basis or warrant. Just think of a scheme in which Barabbas poses as the lover of Mary Magdalene being described as "Biblical"!

The newspapers have had much to say about the play, telling us that Psalms are sung on the stage. Personally we know nothing of the business; but it is remarkable that, now and again Papist influences peep from behind such productions. In this case it is reported that the Psalms are sung by members of certain Roman Catholic choirs. Somehow, whenever there is flagrant corruption of Holy Scripture, and gross misrepresentation of its teaching, we come upon a clue if we look for the Roman Catholic!

SPIRITUALISM AND ITS PRINCIPLES.

In a Hulsean Lecture, delivered in 1845, Dr. Trench (afterwards Archbishop) summarised the prophetic outlook as follows:—

"The hints which we have in God's prophetic Word, and the course of the mystery of iniquity as it is already working, seems to point to this:—that as there has been an *aping* of the Monarchy of the FATHER in the absolute despotisms of the world, and an *aping* of the economy of the SON as though He already sat on His throne in its spiritual despotisms, and eminently in that of Rome, so there yet remains for the world as the crowning delusion a *lying* IMITATION of the Kingdom and dispensation of the SPIRIT . . . full of false freedom; full of the promise of bringing all things into one; making war on the family, as something which separates between man and man; breaking down and obliterating all the distinctions between the man and the woman; between the flesh and the spirit; between the Church and the world; between evil and good."

This was written three years before the great outburst of modern Spiritualism in 1848; and those who have followed the movement in its more recent developments, running alongside other negations and contradictions, overturnings and excesses of the flesh, will rightly conclude that, to the careful student the Word of God is a light in a dark place. And is it not obvious that some of the principles of Spiritualism are to be found in other movements which in like manner are opposed to God and human well-being?

DISREGARD OF THE SCRIPTURES.

The Bishop of Norwich has suggested four principal reasons for the present decline of the sense of regard for the Bible. (1) The competition of other literature; (2) the prevailing carelessness, which shows itself in opposition to Bible standards; (3) the tendency to "follow after charity" in a manner that prefers philanthropy to the definite service of God; and (4) modern doubt as to the meaning, truth, and power of the Word of God.

Good, so far; but there is more to say. The "other books" of sec. (1) are really such as let in the world, the flesh, and the devil, for we must bear in mind that Bible readers themselves seek help from books which are wholesome and helpful. As to the opposition to Bible standards (2), this is largely owing to fleshly ease and the "fullness of bread" that turns away from God; and the people "love to have it so." Reason No. 3 arises from a choice of "the Christian Religion," otherwise, the worldly church, in place of the things of God. Finally, modern doubt (4) represents an attack upon Divine Revelation, originating in blank unbelief, and supported (unwittingly to a large extent) by the misdirected exertions of men who think themselves called to make it easy for people to assent to a form of words which is neither clear nor sound.

The subject is one that calls for plain speech; and when sanctified scholarship and Christian faith do their part boldly and without fear, we shall find a growth of regard for the Word, and a revival of interest in the things of God.

CANONICAL AND UNCANONICAL.

One of the many forms assumed by the modern attack on Holy Scripture is the confusion of the canonical books with those which are not canonical. In other words, the Sacred Writings, as we have them in the Old and New Testaments, are placed in the same class as the Apocrypha and the ever-accumulating body of ancient error and extravagance. Of course, all old writings have their interest for the light which they throw upon human thought and action; but it is alike against sound theology and Protestant principle to "establish any doctrine" by those books which the wisdom of the early centuries declared should only be used "for example of life and instruction of manners."

Yet in our day the Apocryphal writings, even the least worthy of them, are being put to a singularly mischievous use. One frequently sees cases in point; and especially does this take the form of comparing

the more mystical sections of such literature—coming from men of whom nothing whatever is known—with the Book of Daniel in the Old Testament and the Book of the Revelation in the New. Then, the expositor, for so he thinks himself to be, concludes in some such bold terms as these: "Canonical apocalypse cannot profitably be taught apart from a knowledge of these"—i.e., the uncanonical rhapsodies. This we deny; in fact, we affirm the contrary. "What is the chaff to the wheat?"

Assuredly we shall best understand the Sacred Books by regarding them altogether apart from those which are to-day being put in a place which they cannot possibly occupy. As well confound the dialogue of a "penny gaff" with the greatest achievements in drama, as place apocryphal "apocalypses" (so called) in the same class as "the Apocalypse of Jesus Christ, which God gave to Him, to show unto His servants things that must shortly come to pass." We must be on our guard against this growing evil, and make distinctions between good and bad, sacred and profane.

Editor's Table.

NOT ADMIRATION, BUT FAITH.

In a striking leaflet entitled WITNESSES TO CHRIST, Mr. D. M. Panton gives excerpts from what has been said in praise of Christ by those whose lives have not been subjected to His control. In conclusion, he says:—"Admiration of Jesus is utterly valueless for salvation. God demands faith in, and worship of, Him. Rousseau, whose teachings ultimately drenched Europe in blood; Napoleon, the slaughterer of eight millions of mankind; Goethe, as alien as Shakespeare from the Christian faith; Renan, an apostate; Mill, in the front rank of English infidels; Lecky, a determined opponent of Christianity; Ingersoll, its bitter enemy: *admiration of Christ can never save.* "YE MUST BE BORN AGAIN" (John 3. 7). Leaflet may be obtained from A. J. Tilney, 64 Hall Road, Norwich.

ORDER OF THE STAR IN THE EAST.

Mrs. Besant's prediction that a Great World Teacher is on his way has been recalled by recent proceedings before the Judicial Committee of the Privy Council. The action was an appeal against the decision of the Indian Court requiring Mrs. Besant to renounce the guardianship of two young Hindus, now studying at Oxford, one of whom is in training as Head of the Order of the Star in the East. Some years ago the father of the lads gave them into the care of Mrs. Besant, the well-known Theosophist leader; but coming, in due time, to distrust the influences that were playing upon the minds of his sons, he demanded their delivery into his own hands. It appeared that the lads had expressed a wish to remain in England, and as they were thus beyond the jurisdiction of the Indian Court,

the case was decided in Mrs. Besant's favour. So the training of the Great World Teacher proceeds apace!

What are we to see in the expectation which has received momentary encouragement by the acts of the "powers that be"? Among other things, this—that the great hope of the people of God, that the Lord will soon come to claim His own, and to take in hand the mismanaged affairs of the world, is being exploited by Theosophists and others under the guise of the manifestation of the Lord of Love! The description which they choose, however, is excessively sentimental from the point of view of "things to come" as they are revealed to us in Holy Scripture. The LORD whom we expect will come, it is true, in love and mercy, but not without wrath and judgment. As surely as He will distinguish between His own people and those who "will not have this Man to reign over them," so surely will He be manifested in a majesty that will astonish such as merely look for "the Lord of Love."

WORK AMONG THE JEWS.

From time to time we have called attention to the Christian witness of the Barbican Mission to the Jews. At the East London head-quarters many of the Hebrew people have heard for the first time of Him whom the prophets of Israel announced, but whom their ancestors rejected when he came in the fullness of time—rejected because he came in God's way, and not in the way that man expected. Then, again, in the course of tours through Continental countries, taken year by year by the Director, Rev. C. T. Lipshytz, a large number of Jews have been instructed in the Gospel, and innumerable scriptures and Christian books distributed over a wide region. As a result, there are to-day in all parts of the world converts who look upon Mr. Lipshytz as their father in Christ.

We note with interest that the present year marks the semi-jubilee of the Mission. It is thirty-five years since Mr. Lipshytz was brought to the Lord; and after years of labour in Germany his steps were directed to England. In 1889 he organised the Barbican Mission, the equipment of which is in many respects unique. It is not surprising, in the circumstances, that many should be congratulating Mr. Lipshytz upon his twenty-five years of labour in the Metropolis; with "signs following"; and as we should expect, a testimonial fund is being raised in token of the event. The worker himself would, we are sure, join us in the well-known ascription, "Not unto us, not unto us, O Lord, but with Thy Name, give glory."

THE EARLIEST DAYS OF MAN.

An instructive little work has been issued by Rev. F. A. Jones, author of "the Dates of Genesis," with the title *THE EARLIEST DAYS OF MAN* (6d. net., *Kingsgate Press*). The title describes the object of the work, and it is sufficient to say that, after dealing with "Science and the Bible," the author pursues his subject in the light of Tradition, Archæology, Geology, and Scripture, with a concluding chapter on "The Sign of the Prophet Jonah."

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First and third Tuesdays in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgcumbe Park Road, Pevereil, Plymouth).

STOCKPORT.—Readers in or near Stockport are invited to communicate with Mr. A. T. Howarth, 149 Woods Moor Lane, with a view to mutual Bible study.

LONDON.

LONDON, SUNDAY EVENING Bible Expositions (see advt.).

BOWES PARK, N.—50 Thorold Rd., Wednesday, June 10th, at 7.15 p.m., 2 Timothy.

PIMLICO, S.W.—At 55 Moreton Street. Wednesday, June 10th, at 7 o'clock. Subject: Col. 1.

HARROW ROAD GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, June 6th and 20th, at 7 p.m.

STAMFORD HILL, N.—93 Paignton Road. Wednesday, June 24th, at 7.15 p.m. Romans.

ELTHAM, S.E.—(Well Hall Station, S.E.R.). Saturdays, June 13th and 27th. Mr. Chas. H. Welch. Philippians.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.)—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.)—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.)—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.)—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

ACKNOWLEDGMENTS.

(*"Things to Come" Publishing Fund.*)

	£	s.	d.
Bradford Tabernacle Readers	1	0	0
M. G. (Glasgow)	0	2	6
Anon (Brighton)	0	2	6
A. M. (London, W.)	0	2	0
E. H. T. (Kent)	0	5	0

(*Late Editor's Publishing Fund.*)

G. K. and Friends (Glasgow)	0	10	0
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(*Breton Evangelical Mission.*)

E. H. T. (Kent)	0	5	0
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THINGS TO COME.

No. 241.

JULY, 1914

Vol. XX. No. 7.

"Following Hard."

"My soul followeth hard after Thee; Thy right hand upholdeth me."—Ps. 63. 8.

THE title of this Psalm tells us that even in Canaan, though a fruitful country, there were wildernesses. But though David was in a desert, there was no desert in him, for he thirsted for the living God. The whole Psalm is one of the most beautiful in the Psalter. It has been said of it by Donne, that "as the whole book of Psalms is as ointment poured forth upon all sorts of sores—a cerecloth that supple all bruises—a balm that searches all wounds—so there are some certain Psalms that are imperial, Psalms which command all affections—universal Psalms that apply to all necessities. . . . The spirit and soul of the whole book of Psalms is concentrated into this one."

Truly we do find described many of the exercises, the trials and the changes to which the living children of God are subject. David found that the path of his earthly pilgrimage was one of tribulation; but in the midst of all his darkness, difficulties and doubts, he found a secret something cheering his heart, and keeping him from despair. Though the dark shade of his manifold transgressions hung heavily upon his spirit, and the lowering cloud of perplexing providences wrung many a bitter cry from his heart, yet hope, sweet hope, sought in the gloom for one ray, however faint, of heavenly satisfaction in his God.

This Psalm is divided into two parts:

Those who seek after God (*vv.* 1-8).

Those who seek the soul of God's Servant (*vv.* 9-11).

The first eight verses are divided into 7 members (alternated). Four shewing God's goodness and a consequent resolve, alternating with three, of which the writer himself is the subject. Our text is part of the last of these four—Goodness and Resolve.

- I. {Thou art my God,
Early will I seek Thee;
- II. {Thy lovingkindness is better than life;
My lips shall praise Thee.
- III. {God satisfying with marrow and fatness;
My mouth shall praise Thee with joyful lips.
- IV. {God helping and upholding,
My soul rejoicing and following.

May this gracious God be our Teacher, and warm our cold hearts with His love, and cheer us with Heavenly light, while we consider the beauties of these verses.

We have four subjects, each of which we may describe by a word beginning with D.

DAVID'S **D**arkness
Desire
Determination
Delight

(1) DAVID'S DARKNESS (*v.* 1). Oh! what a mine of experimental truth. How well it agrees with those Scriptures which describe the heartfelt trials of God's children! Often in their feelings they are at a distance, and question whether God has really anything to do with them or not. But the very cry, the very anxiety, is the strongest proof we can have that this felt distance would not trouble us except God Himself had come near to us in His Grace. It is a glorious fact that no trial, no tribulation, no temptation, however fierce, no way, no work, no warfare, however desperate, can make us feel that we have nothing to do with God. We often wonder how God can have anything to do with such unworthy sinners, but we also realize that we must have to do with God.

The heart charged with its bitterness heaves the heavenward sigh, and desires, and cries after the only object that can truly satisfy it. Now David's experience in *v.* 1 springs from this fact. He sought for God because no refreshment could be found. The land was barren, the clouds were dark. Hence his resolve—"Early will I seek Thee." In Hebrew these five words are expressed by one word, *shāh-chār*, which means to break, cleave, break through. Hence the *noun* means the dawn, the breaking forth of light, and the verb gets an additional idea of breaking forth, hence to seek carefully or earnestly. In our text the two thoughts are united. Similar is the teaching (though not the same word) in Ps. 46. 5 (*marg.*), "God shall help her, and that right early." What volumes do these words contain for Israel and Jerusalem in the future, and for all anxious waiting souls now!

In the dark and dreary nights of trial which we are called to pass through, we wait and watch for the day's return. "My soul waiteth for the Lord more than they that watch for the morning" (Ps. 130. 6). As surely as God's children experience the darkness of the Wilderness, so surely will God help, defend, and comfort them with the morning of His appearing. Yes! God's deliverances are 'early.' Look at Exodus 14. 24-27. The children of Israel are in straits. They know not what to do. The enemy is in hot pursuit, but "in the morning-watch the Lord looked unto the host of the Egyptians through the pillar of the fire and the cloud, and troubled the host of the Egyptians." The Lord looks destruction on His enemies; but He looks mercy and deliverance to His own. Israel's enemies are dismayed and destroyed, while the Redeemed of the

Lord break forth with songs of deliverance, and joy, and gladness.

So with Hezekiah, when Sennacherib King of Assyria sent his blasphemous letter. Hezekiah made no stir, marshalled no forces, but went up to the house of the Lord. What was the result? "When they arose early in the morning they were all dead corpses" (Isa. 37. 36). Ah! it is blessed (and it will ere long be blessed for Israel), after a long night of darkness and sorrow, to behold the rising of the "Sun of Righteousness, with healing in His wings" (Mal. 4. 2).

And why did David long to see God's *power*? (v. 2). Because his own fancied strength was gone! The collect for the second Sunday in Lent exactly expresses David's mind. "Almighty God, who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord." David knew that his own strength was perfect in weakness. He, like Paul, gloried in his infirmity, that the power of Christ might rest upon him.

And why did David long to see God's *Glory*? Because God had stained all his pride, marred all his beauty, divested him of all boasting and self-glorying. Because the lovingkindness of God was better to him than life, David would praise Him with joyful lips. These were David's experiences, expressed, not only here, but in Ps. 119. 25, where he says, "My soul cleaveth unto the dust, quicken Thou me according to Thy word." With so firm a foundation as Jehovah's word, he could look up and say, "Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth" (Ps. 71. 20). David's faith was for the night as well as for the day, for the storm as well as for the calm. That is a faith which is worth having, a faith to live in, and a faith to die in.

(2) DAVID'S DESIRE. "Thee"—"after Thee" nothing else could satisfy David's heart but David's God. He had a heart for God, and Oh! wondrous mercy, he had God for his heart, though he did not realize it as he would. This is the essence of true faith; it is all in a *Person*. This is the essence of the Gospel. The Gospel of God is concerning His Son—"A Saviour Christ the Lord." "Ye shall be witnesses unto *Me*." This, I repeat, is the work of grace. All short of this is only religion, and you see it at every step. What is *man* (unregenerate man) in search of? Pleasure, Fame, Reputation, Power, Riches, a name in the world. *Man* will have anything, everything, *without God*. So also with the religious man! He will have his creed, his sect, his belief, his responsibility, his zeal and his earnestness, but if he have not *Christ* he will be lost though he have all the appliances and all the forms and ceremonies of religion. What are these things to my heart, without a knowledge of God in Christ as *my God*? Nothing but deception and delusion.

So with the true Christian. The temptation of our

old nature is ever to add something to Christ, as if He were not enough, or to substitute something for Christ as if He were not necessary, instead of being ALL IN ALL. We are told to seek "the blessing." But blessings without Christ are so many burdens which our poor proud nature cannot carry. No! If Christ is our one object, then we have the Blesser with us, with all His Blessings with Him, making them to abound in us for our good and for His glory. We are told to rest upon the many "exceeding great and precious promises"; but promises without the Faithful Promiser to make them good in our experience, are but so many words—meaningless words to make our hearts ache with an unsatisfied longing. "That I may know HIM" was the prayer of the Apostle. "That I may know HIM" will be the desire and prayer of every Spirit-taught child of God. Yes, Spirit-taught; for look at the first verse of the Psalm "My soul thirsteth for *Thee*." Now compare this with Ps. 65. 9, "Thou visitest the earth, and waterest it"; but see the rendering in the *margin*, "After *thou* hadst made it to *desire* rain." This brings us to

(3) DAVID'S DETERMINATION. "My soul followeth hard after Thee." The original word is *dah-vak*, which means literally to stick to, cleave to (as with glue). "My bones cleave to my skin" (Ps. 102. 5). "My soul cleaveth to the dust" (Ps. 119. 25). "I have stuck unto Thy testimonies" (Ps. 119. 31). "The tongue of the sucking child cleaveth unto the roof of his mouth for thirst" (Lam. 4. 4). But here it is with the preposition "after," and therefore "*followeth* hard after," suitably supplies the ellipsis and exactly expresses the meaning. Boaz says, "*Abide* here *fast* by my maidens" (Ruth 2. 8). The word *dah-vak* occurs in Prov. 18. 24. "There is a friend that *sticketh* closer than a brother." David means, therefore, that he followed after the Lord, not at a distance, but having overtaken Him, he abode fast by Him.

There is everything to make the child of God do this:—a world at enmity with Him; the devil at constant war with Him; a deceitful heart that cannot believe in Him; a cowardly self that will not acknowledge Him. Truly my soul followeth hard after Him; we long to breathe our desires to Him; but the flesh is weak, and language is lame, and ability is wanting. We *would* live a life of praise to the God of all our mercies, but we cannot do the thing that we would. We *desire* that love should burn more fervently, but the flames break not forth as we would have them. It is a following hard after God; it is our determination. It is our "toiling in rowing," but Jesus Christ is on the mount of intercession, and soon He will come and bless His toiling ones with His own presence, with the full enjoyment of the peace and quietness which He now deals to them only in measure.

(4) Lastly, we come to DAVID'S DELIGHT. "Thy right hand upholdeth me." This is closely connected with the other experience, for why do we cleave to the Lord? Because the Lord cleaves to us, and holds us. We have the same word in Gen. 2. 24. "For this

cause shall a man leave his father and mother, and shall cleave unto his wife." The comment of the Holy Spirit on this is in Eph. 5. 32. "This is a great mystery, but I speak concerning Christ and the Church." It is not, then, we who cleave to Christ, but it is Christ who cleaves to us. "Thy right hand upholdeth me." This is the secret of David's determination to cleave unto the Lord. Were it not for the unseen hand of Jehovah, there would be no following hard. Now it is all explained. David's desire is now understood. The world does not understand these blessed spiritual realities. The world represents the poor seeker who would follow after and find God, as a weak woman struggling in the water, and trying to get hold of a cold lifeless rock, and in danger of being washed away by the very next wave. The Holy Spirit of God here represents her as a poor weak vessel indeed, but held fast in the loving embrace of the living God Himself! Oh what a distance between man's imagination and God's revelation! This is David's delight here. Not Satan's subtlety, nor Saul's cruelty, nor his own infirmities, nor all of them together are of sufficient force to cut asunder this union with Christ! The cleaving of David's spirit was the work of the Friend that sticketh closer than a brother, it was the cleaving of the Heavenly One Himself. A union of the Lord's making is altogether incapable of the devil's breaking.

But there is more in this "right hand of the Lord." It is a beautiful figure. "The right hand of the Lord is exalted . . . doeth valiantly" (Ps. 118. 16). This is the Lord who, having saved His people from their sins, now lives—ever lives to make intercession for them, and at God's right hand is pledged to deliver them from all trial, tribulation, and temptation. David knew this. Hence his prayer, "That Thy beloved may be delivered, save with Thy right hand, and hear me" (Ps. 60. 5). As salvation was accomplished by the Lord Jesus, so it is applied by the Holy Spirit; and what a mercy it is to know that all our wants, all our joys, are in the right hand of our risen and exalted Saviour! Blessed with the knowledge of this, the redeemed of the Lord can say, "O sing unto the Lord a new song, for He hath done marvellous things. His right hand and His holy arm hath gotten Him the victory" (Ps. 98. 1).

He who triumphed over all our foes will protect and defend us from them until our life's end. But he will teach us to bless and praise Him for His grace, His goodness, and His gentleness, as did the sweet singers of Israel: "Thou hast also given me the shield of Thy salvation, and Thy right hand hath holden me up, and Thy gentleness hath made me great" (Ps. 18. 35). Well may we, poor doubting, fearing, trembling ones, whose daily cry is, "Hold Thou me up, and I shall be safe" (Ps. 119. 117), apply and feed on this precious promise for our spiritual comfort and refreshment. "Fear thou not, for I am with thee, be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness" (Is. 41. 10).

A New Synopsis.

BY JAMES CHRISTOPHER SMITH.
NUMBERS.

THIS Book might have well been called "The Journeyings"; but the name "NUMBERS" sufficiently designates it, for the numbering of the people is one of the leading features of the writing.

Geographically, the record follows Exodus. Exodus closes at *Sinai* and there Numbers begins. It closes at the *Plains of Moab*, with *Kadesh* as the pivotal point between.

This really gives a structure which may profitably be adopted. It agrees, too, with the essence of the teaching conveyed by the book.

Accordingly, we present the contents of Numbers in two main sections, namely,

AT SINAI. Chapter 1. 1 to chapter 10. 10.

AFTER SINAI. Chapter 10. 11 to chapter 36. 13.

As compared with the previous books of the Pentateuch, Numbers follows on in a true and suggestive spiritual sequence.

GENESIS is the book showing Man's *Origin* and *Apostasy*, and the new beginning of *Grace* in the *Patriarchs*.

EXODUS is the book showing *Bondage*, *Deliverance*, and resulting *Service*.

LEVITICUS is the book showing ordered *Sacrifice* and *festal Worship*.

NUMBERS is the book showing numbered *Organisation* and ordered *Journeying* with attendant *Discipline*.

The italicised words will give the clue to the main thought of each book.

First Section. [1. 1—10. 10].

The events at *Sinai* prepared for the *Journeyings*, as the events at the *Plains of Moab* closed the record of the *Journeyings* and prepared for the *Conquest*.

It is remarkable that this book does not give the account of the *death of Moses*, though it brings us right up to it. That account is reserved for *Deuteronomy*. But we have the account, here, of the death of *Aaron*, (on *mount Hor*), and of his sister *Miriam*. The death of *Aaron* must have been very near the end of the period for it happened in the *fortieth year* after the departure from *Egypt*.

According to the order of time, in the speaking of these messages to *Moses*, chapter 9 would come before chapter 1, for there the Lord spake in the *first month* of the second year whereas in chapter 1 it is in the *second month* of the second year. This is explained by the *subject* of the *Passover* and the *place* where it is referred to in the narrative.

Let it now be carefully noted that what is here recorded was spoken by the Lord "in the wilderness of *Sinai*, in the *tabernacle of the Congregation*." This

links the book with Leviticus (1. 1) which was given from the same place.

The **SPEAKER** is the same, and in intentional continuity; and the **PLACE** is the same showing equally sacred association (in worship and in organised life).

The first four chapters of the book are occupied with the

NUMBERINGS.

Altogether there are six numberings recorded in this Book: four at Sinai and two at the Plains of Moab.

Let us briefly note the four at Sinai:—

(1). There is first the numbering of the nation (a national census) *from twenty years old and upward*. Chapters 1 and 2. As stated in 2. 32, the total number was 603,550.

In connection with this census all the tribes are assigned their proper places, in relation to the Tabernacle, in perfect order of journeying. Here we see the perfect organisation of a redeemed Nation.

God is never a God of confusion but always of perfect and peaceful order!

(2) The second numbering related to the Levites who were to be counted from a month old and upward. See chapter 3, 15-39.

As stated in verse 39, the total number of the Levites was 22,000. These were given to Aaron for the Tabernacle service, instead of the firstborn.

(3) The third numbering is given in chapter 3, 40-43, and referred to the firstborn ones of the nation. Like the Levites, they were counted from a month old and upward: and as stated in v. 43 their number amounted to 22,273.

The 273 over the number of the Levites, had to be redeemed at the price of five shekels apiece, and the money given to Aaron and his sons.

The teaching in the Bible concerning the firstborn is a great deep, and needs most careful study. (See such a passage as Heb. 12. 23).

(4) The fourth numbering relates to the three sons of Levi, Kohath, Gershon and Merari, in relation to "work in the Tabernacle." And as able-bodied men were needed for the different services, they were counted "from thirty years old and upward even until fifty years old." For the total, see chap. 4. 48.

How wonderfully merciful this was. After the age of fifty they were not to bear any heavy burdens.

They were to do this work during the years—thirty to fifty—covering the perfection of strength and the bloom of manhood.

One wonders how a law like this would be regarded, or applied, in the case of the burden-bearers of the twentieth century!

The sixth chapter is occupied with two important subjects, namely, the Nazarite Vow and the National Blessing.

THE NAZARITE VOW (1-21),

was quite voluntary and was a sign of special zeal and devotion toward God. Fasting bears a similar stamp in the New Testament writings.

Samson and John the Baptist are perhaps the two most notable individual Nazarites.

The National Blessing (22-27), was to be used by the High Priest and his sons on special occasions. It is beautiful, poetic, sublime. The threefold use of the name "Jehovah" may point to the tri-unity of the Godhead, like the threefold use of the word "Holy" by the seraphim (Isaiah 6. 3). The words of this Blessing are probably the words used by the risen Saviour in blessing the Apostles at Bethany before His ascension.

Paul uses words somewhat comparable in 2 Cor. 13. 14. Another tri-unity. Compare with all these references the great scene at the Jordan when Christ was anointed for His ministry, (Luke 3. 21, 22), where we note the Father uttering an audible voice: the Son receiving Divine recognition and approval: the Dove Spirit coming upon and abiding upon the Son.

Mysterious Trinity! Blessed Unity! In the use of these words there was (and there is) no priestly pretension and no mysterious effect produced by the priest. The purpose is plainly pointed out in v. 27. "They shall *put my Name upon* the children of Israel"—that was all they could do, all anyone can do—"and I will *bless them.*" The bestowment of the blessing was entirely of God. All else is sheer pretension and sham.

The seventh chapter describes what must have been a memorable scene. When the Tabernacle was fully set up (v. 1) and anointed and sanctified, the princes of the Tribes brought their offerings which Moses received and gave to the Levites.

On twelve successive days—one prince's offerings each day—the same thing was enacted.

There were *twelve oxen*, one for each prince, and *six wagons*—two oxen being attached to each wagon.

The oxen and the wagons were handed over, in unequal portions, according to the burdensomeness of their service, to the Gershonites and to the Merarites. The Kohathites, who could bear their allotted burdens *on their shoulders*, got no wagons.

What a wonderful example of perfect apportionment of gift and help, according to "several ability" and to the burden of service!

The eighth chapter describes the actual dedication of the Levites, according to the commandment as given in Leviticus.

Thus were they given to Aaron as we are given to Christ: and thus they began their service as we begin ours.

The ninth chapter is the record of their first Passover after leaving Egypt.

It is specially noted that the Lord spake to Moses in the "first month of the second year" (v. 1), thus reminding him and commanding him.

The Passover was not an ordinance specially connected with priestly ritual: it was a family and national institution, ordained before the ceremonial and Levitical laws were given. Hence the importance of its typical significance.

The rest of the chapter reminds us of the Cloud of

the Presence hovering over the Tabernacle—a cloud by day and the appearance of fire by night. By its lifting and moving the journeys were determined. Nothing was left to man or chance—all was arranged of God. All beautiful and beneficent. None the less does He lead us now: not by a visible cloud, but by the living Spirit who dwells in the temple of our body. This no doubt demands more implicit and constant *faith*, and that is well.

The Israelites walked largely by sight: we “walk by faith, not by sight.”

Chapter 10. 1-10.

Very fitly this section gives the making and use of the “two silver trumpets,” just before the first move from Sinai, because their sounding in connexion with the journeyings was one of their special uses. Almost all the leading *movements* of the people were to be signalised by the blowing of these trumpets.

They were to be used for the

Calling of the Assembly (*v.* 2).

Journeying of the Camps (*v.* 2).

Gathering of the Princes (*v.* 4).

Declaration of war (*v.* 9).

Festal and Sacrificial Seasons (*v.* 10).

The people understood the sounds of one, or both trumpets, as the case might be. The trumpet sound determined their specific action.

The Word of God—made of the two silver trumpets of the Old and the New Testaments—does everything for us which these trumpets did for Israel. In God's *service*, the actions of God's *people* are to be regulated by God's *word*. See how the Thessalonians used it (1 Thess. 1. 8).

All was now ready. The princes were in their places: the camps were ordered: the Levites were appointed and placed: the people were stationed for orderly marching: the silver trumpets were ready, and everyone knew his place and his duty.

All was ready for the first journey from the Mount of God.

It was perfect preparation.

It was perfect order.

God's way is perfect!

(*To be concluded.*)

CHRISTIAN SCIENCE AND THE BIBLE.

An American writer says: “I do not know of one intelligent, careful student of the Bible who has become a ‘Christian Scientist’! If it be urged that clergymen are among the number of those who accept Mrs. Eddy's teaching, it may be said in reply that not all ministers are Bible students. It would be well-nigh impossible for one familiar with the principles of interpretation, who had made a patient and prayerful study of the Bible, to accept the fantastic exegesis of Mrs. Eddy. One often hears the declaration, from disciples of Mrs. Eddy, ‘The Bible is a new book to me.’ No doubt this is true. The Bible of the fathers disappears under the manipulation of Mrs. Eddy, and that which takes its place is most fearfully and wonderfully new.”

The Book of the Prophet Daniel—3.

BY COL. G. J. VAN SOMEREN.

THE twelfth and thirteenth chapters of Revelation and 14. 13, 14 speak of the active presence on earth of creatures other than human, who are ruled by a great being styled “the dragon,” “that old Serpent called the Devil and Satan.” Energised by him, they in the closing days of this dispensation will exercise a terribly malignant influence among men, and display vast power on the earth itself and over what we term the Laws of Nature.

Later chapters, 19 and 20, tell us of the destruction of these creatures and of their Master (13. 6; 14. 14; 20. 7-10). Other scriptures describe these beings as ever inimical to God, inciting men to disbelieve His words, and to act in opposition to Him, His commands and His servants. Searching the Word regarding Satan and his subjects will throw much light on prophetic writings, and on “the times of the Gentiles.”

The prophet Ezekiel (28. 11-19), using the King of Tyrus as a symbol, speaks of a wondrous being, “the anointed cherub that covereth, and set so by God.” He was once upon the holy mountain of God. Amongst created beings he was pre-eminent in beauty and wisdom, his abode and surroundings adorned much as shall be the city that in the new heaven and new-earth shall come down from God (Rev. 21. 18-20). But the very glory, power and wisdom bestowed on him when he was created became his undoing. His heart lifted up by pride and corruption he was cast out of the mountain of God as profane, and he, who while perfect in his ways, had walked up and down in the midst of the stones of fire shall yet be destroyed by fire, be brought to ashes upon the earth and never shall he be any more.”

This being had “been in the garden of Eden” (Ezek. 28. 13). According to Scripture but four have been in that garden; The Lord God, Adam, Eve and Satan. Satan is “the anointed Cherub” of Ezekiel. The Cherubim, who differ from the Seraphim and from the Angels, are always closely connected with the dealings of the Lord God with earth and its inhabitants. Cherubim were placed at the East of the garden of Eden (Gen. 3. 24); cherubim bore up the firmament like the terrible crystal that carried the throne of JEHOVAH, and these cherubim were in the midst of the fire that girt the throne (Ezek. 1. 26, 4, 13). When the Son of Man went down into the sorrows of Sheol, into the snares of death, pouring out His life for the sin of the world, He cried aloud in His distress. That cry came into the ears of the Almighty, the earth shook and trembled, the foundations of the hills were moved and shaken, the heavens were bowed: and, to draw Him out of the great waters, to deliver Him from the enemy too strong for Him, GOD Himself came down “and

HE rode upon a cherub and did fly" (Ps. 18. 1-19). Again, the Mercy Seat had at either end the figure of a Cherub; and the Millennial Temple will be adorned with cherubim alternating with palm trees (Ezek. 41. 16-18).

The Lord Jesus (John 14. 30) gave Satan the title of Prince of this world (*Kosmos*); and when Satan, tempting Him in the wilderness offered Him, if He would bow in worship as his vassal, the Kingdoms of the habitable earth "and the glory of them, for that is delivered to me and to whomsoever I will I give it, if Thou therefore wilt worship me all shall be Thine," the Lord did not deny the validity of the claim thus confidently advanced. The power bestowed on him by the purpose, will and wisdom of God, though straitened later and yet to be further narrowed, has not been taken from him.

We read in the Scriptures that Satan appeared in his place among "the Sons of God when they presented themselves before the Lord" (Job 1. 6; 2. 1). Ages before that day the sons of God shouted for joy when the foundations of the earth were laid (Job 38. 4-8). The earth then, as created "in the beginning," must indeed have been a marvel of beauty and glory to have called forth such holy joy. The words of Isaiah, 45. 18, testify to the fact that God "created not the earth in vain," (Heb. *tolu*). May it not have been that then God appointed "the Anointed Cherub," at that time full of wisdom, perfect in beauty, perfect in his ways (Ezek. 28. 12, 14, 15), to be "prince of this world." But, alas, he rebelled with his principalities, and powers, sin marred the earth, it fell into confusion, the deep overwhelmed it and darkness covered all.*

The Spirit of God moved upon the face of the waters God spake and light was. In due order and time the dividing firmament, seas, earth, grass, herbs, trees appeared, were gathered, or created, by the spoken word. In the fourth period a twenty-four hour day appears, consequent on the making of *the light bearers* (Heb. *maaōr*) sun and moon, appointed for signs, seasons, years and days. In the fifth period *the waters bring forth* the living creatures in them *and the fowls*. In the sixth period there appear, first in time and order, the beasts, cattle, and creeping things; and last of all "God created man, male and female," and all is declared to be "very good." Then follows the seventh day, not limited by either evening or morning. This order and succession cannot be set aside. The full details of Gen. 1. 6 to 2. 3 mark all this as an epoch distinct from that written of for our learning in chapter 2; which tells us that a single male, Adam, was first "formed of the dust of the earth," caused to live, placed in a garden "eastward in Eden," told to dress and keep it under a fixed condition, which if broken would involve death (2. 4-17). Next, both beasts *and fowls* were formed "out of the ground"; brought to Adam and named by him, but among them was found for him no fellow. He is thrown into a deep sleep and

* That the A. V. rendering of Gen. 1. 2, "The earth was without form and void," should be "became without form and void," is allowed by all the best authorities. Compare 2 Pet. 3. 6.

from a part of his own body the woman is made and given to him.

No theorizing can, neither should it, attempt to alter these facts or their order as recorded for us. The record of Gen. 1. 1, 2^a is that of an epoch of a heavens and earth that then were, and tells that the earth perished by water (2 Pet. 3. 6); while the two separate and following epochs, recorded in Gen. 1. 2^b to 2. 3 and Gen. 2. 4 to end of the chapter, belong to the heavens and earth that now are and which "are reserved unto fire" (2 Pet. 3. 7). These two latter epochs are, within those limits, distinct; being separated by some great event of which Scripture does not speak particularly. It is, therefore, with the greatest reverence here suggested that Satan, who had brought ruin on the earth of Gen. 1. 1, 2^a, led a second rebellion against God and a terrible catastrophe ensued which swept away the men of Gen. 1. 26 to 2. 3. As the rest of chapter 2. makes no mention of a second creation, or of a re-making of sea or fresh water fish, or of any insects, and as the eggs of these creatures can withstand cold such as would destroy all other life it is possible that this catastrophe may be assigned to what geology calls the Glacial Period.

When that had passed Adam our progenitor was placed on the refashioned earth, and we are now living in that same epoch. It is an epoch of which the component ages, some closed, others in action or still in the future, all work out the sovereign purpose and dealings of God with man, with Satan and with earth. Great and strange events, culminating ever in righteous judgments, mark each age, and when the last shall have run its course Time shall be no more, and the new heavens and the new earth, for ever freed from sin and death, shall be set forth in the great Beyond, that shoreless Ocean of which all ages and epochs were but time waves that rose at His Word and sank again.

THE LOVE OF GOD.

Could we with ink the ocean fill;
Were every blade of grass a quill;
Were the world with parchment made,
And every man a scribe by trade,
To write the love
Of God above
Would drain that ocean dry;
Nor would the scroll
Contain the whole,
Though stretched from sky to sky!

From time to time we have met with these lines, generally without any indication of their author, but sometimes with the statement that they were written by an imbecile boy who in lucid moments thought upon the love of God! At length it seems that they came from the pen of a Jewish writer, Meir ben Isaac Nehorai, who in an Aramaic poem on the Feast of Weeks "let himself go" on the majesty and love of the God of Israel. The interesting fact was intimated in a sermon preached by Dr. Hertz, Chief Rabbi, and reported in the *Jewish Chronicle* of June 5th last.

“Riches” in Paul’s Epistles.

- ch. v.* ROMANS.
1. 2. 4. Despiseth thou (O man) the *riches* of His (God’s) kindness and forbearance and longsuffering.
 2. 11. 12. The *riches* of the world.
 3. 11. 12. The *riches* of the Gentiles.
 4. 11. 33. The depth of the *riches* both of the wisdom and knowledge of God.
- EPHESIANS.
5. 1. 7. The *riches* of His (God’s) grace.
 6. 1. 18. The *riches* of the glory of His (Christ’s) inheritance in the saints.
 7. 2. 7. The exceeding *riches* of His (God’s) grace.
 8. 3. 8. The unsearchable *riches* of Christ.
 9. 3. 16. The *riches* of His (God’s) glory.
- PHILIPPIANS.
10. 4. 19. His (God’s) *riches* in glory by Christ Jesus.
- COLOSSIANS.
11. 1. 27. The *riches* of the glory of this mystery (among) the Gentiles, which is “Christ in you” the hope of glory.
 12. 2. 2. The *riches* of the full assurance of understanding to the acknowledgment of the mystery of God, even Christ, in Whom are hidden all the treasures of wisdom and knowledge.

Seven attributes of God are here referred to:—

1. The *riches* of His kindness.
2. The *riches* of His forbearance.
3. The *riches* of His longsuffering.
4. The *riches* of His wisdom.
5. The *riches* of His knowledge.
6. The *riches* of His grace.
7. The *riches* of His glory.

We have thus numerical perfection, 12 in the first series, and 7 in the second.

In the first series, the number twelve is beautifully built up, not merely by the usual division of that number into 3, 4, 5, but making a series in arithmetical progression from 1 to 5, merely omitting the number 3, thus—

Philippians	1	}	7
Colossians	2		
Romans	4		
Ephesians	5		
	12	12	12

Four out of the seven Church Epistles (Romans, Ephesians, Philippians, Colossians,) contain references to these *riches*; three (Corinthians, Galatians, Thessalonians,) do not. Thus again we see the subdivision of the number 7 into 4 and 3.

So, too, the seven attributes of God occur in four places.

Can anyone reasonably suppose that the Apostle

Paul worked these numerical harmonies into his Epistle designedly?

They do not bear the impress of such an idea.

Are we not compelled, as honest men, to admit that in these *hidden depths* of the Word, there is the handiwork of an inspiring Holy Spirit of God, revealing “the *riches* both of the wisdom and knowledge of God”?

It is in the later Epistles of St. Paul that we have the full revelation of the Mystery which was “hid in God”; and it will be observed that it is in these same later Epistles only that we meet with the word “riches.”

G. W. H. and J. J. B. C.

Mrs. Besant on the Apocrypha.

IN her fourth lecture on Mysticism at the Queen’s Hall on the Man-Idea, Mrs. Besant contrasted the conception put forward in the Canonical Scriptures with that contained in the Apocrypha: in the latter (she maintained) we get deeper and sublimer views than in the canonical books, in which we get rather the popular view taught to the people. In Genesis it is said that God made man in his own likeness, “in the image of God made he him, male and female created he them.” In the Apocrypha, however, it is written that “God made man in the image of His own eternity.” How changed the thought! In the one the image of God is an outer form, in the other a likeness of nature, an identity of existence. In the view that God made man in the image of His own eternity, the Hebrew religion joins hands with the religions of the further East, in which man is not a creation but an emanation of the life of God!

Mrs. Besant went on to hold that the idea of man as a special creation carried with it the idea that man fell from original righteousness. Man is a fallen creature. This Mrs. Besant characterized as a terrible idea. It is put forward in the Articles of the Church of England, and she quoted the ninth Article as the text of a passionate repudiation of the notion that man is a fallen being.

There is a certain boldness in pitting the Books called Apocrypha against Holy Scripture; but it does not answer in this instance, for in ch. 10 of the Wisdom of Solomon, verse 1, we read, “She (Wisdom) preserved the first-formed father of the world that was created alone, and brought him out of his fall.” Thus we cannot get away from the fall of man by preferring the Apocrypha, as Mrs. Besant seems to do.

This Apocryphal Book, the Wisdom of Solomon, is a Greek recension of one of the Commentaries of Solomon (see Ecclus 47. 17). Although Apocryphal and uncanonical, it is genuine and authentic; that is to say, it gives the thoughts and comments of the wise king who, in obedience to the injunction contained in Deuteronomy 17, himself, with his own

hand, wrote a copy of the Pentateuch and made comments on it.

Dr. Margoliouth, Laudian Professor of Arabic in the University of Oxford, in his "Lines of Defence of the Biblical Revelation," demonstrates that this book is a recension of a genuine and authentic work, written 1,000 B.C. This will account for its great value and the high estimate in which it has been held by scholars and initiates. St. Paul shows an intimate acquaintance with the Book; and Heraclitus of Ephesus (B.C. 513) evidently had a copy of it, and got therefrom the *Logos-idea*.*

What becomes of the "assured results" of the Higher Criticism and the post-exilic theory of the Pentateuch when we read (though only in an imperfect recension) a genuine commentary on these Five Books of Moses written about one thousand years before Christ!

Professor Margoliouth can tell us more about the Wisdom of Solomon than will suit the purposes of Theosophy. Mrs. Besant had better not venture in future to quote this recension of an ancient book, which, as we see, gives such a crushing reply to her foolish denial of revealed Truth, as to the Fall of Man.

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J. J. B. C.

Religious Symbols of Antiquity.

FROM what sources were the Babylonian myths and traditions derived?

In the comparative study of ancient religions an all-important point is the question of origins.

The origin of the religious faith of Abraham and the Patriarchs was the Revelation of God which He communicated to them personally and by the mouth of His prophets "since the world began."

Genesis contains the written record of these earlier revelations, and the oldest Signs and Symbols of the Human race corroborate these direct revelations and the subsequently written records of them.

Abraham, Isaac, and Jacob, and Hebrew believers after them, had no need to accept Babylonian traditions; and there is no evidence whatever to show that they were indebted to them for their religious conceptions. On the contrary, they knew that they were surrounded by peoples who had *corrupted* primitive revelation ("changed the truth of God into a lie." Rom. 1. 25), and who had debased and perverted the true meaning of the earliest religious Signs and Symbols through their false system of Astro-theology.

The similarities between Babylonian and Hebrew writings are to be accounted for by these perversions and corruptions of an earlier faith, on the part of those from whom Abraham and Isaac and his descendants were instructed by God to separate themselves.

* Clement of Alexandria, Origen, Tertullian, Cyprian, Athanasius, Cyril, Epiphanius, Eusebius, and Augustine, quote the Book of Wisdom as the genuine and authentic work of Solomon.

The promised "Seed of the woman" would eventually spring from that Olive Tree of Promise, and to the descendants of Abraham, Isaac, and Jacob were committed "the living oracles of God."

Abraham doubtless saw through the Astro-theology of the Babylonians and Accadians, as Moses later on saw through the Egyptian Osirian myths, for he was "learned in all the wisdom of the Egyptians."

One of the most fruitful sources of Babylonian Mythology was the early perversion of the symbols of the Cherubim and of the Constellation Figures which had been mapped out in the heavens before Babylon became a nation.

These early symbols embodied the prophecies of the coming Redeemer, and to the perversion of these Signs may be attributed many of the myths and legends of the nations of antiquity.

There is not therefore the slightest necessity to admit the derivation of Scriptural historical records from Babylonian myths or traditions.

To do so is an anachronism. The comparative study of Religious Origins both from the exoteric and esoteric standpoint can never be complete unless it includes a knowledge of the origin and of the migration to other countries of the Religious Symbols of antiquity.

J. J. B. C.

"Antichrist is Coming."

IN the latest issue of *Evangelical Christendom*, Pastor D. M. Panton, of Norwich, has a remarkable article on "The Order of the Star in the East." He speaks of "organised preparations for the Antichrist, perhaps the most unblushing and the most daring the world has ever yet seen," and supports his solemn statements by quotations from the publications of the Order. In conclusion he says:—

"The great counterfeit 'church,' with its tangible, objective and sacramental 'mark of the beast,' is already fearfully foreshadowed. Nor has the Order even omitted to answer the challenge that their preparation is for Antichrist. 'One rather curious and interesting development, which is not, I think, without its use, although perhaps at first sight it hardly seems favourable, is that some very extreme Christian journals, maintain that it will not be Christ, but Anti-Christ. Now I do not think that this is likely to do harm, I think, on the contrary, that it may do good by familiarising people whom we cannot possibly reach with the idea, and by influencing them to think about it.'" (Mrs. Besant, in "Progress of the Order," etc., p. 4).

"So that even the warnings *against* Antichrist, and the news of the glorious Advent, are, by Satanic wiles, to be made subservient to recruiting devotees for Antichrist himself. 'Little children, it is the last hour: and as ye heard, *Antichrist is coming*' (1 John 2. 18). It is with a solemn hush upon our spirits that we watch the sunset skies."

Sunday School Lessons.*

(FIRST SERIES)

No. VIII. AUGUST.

BIRDS AND THEIR LESSONS.

*Texts:—*Luke 12. 24; Ps. 55. 6-8; Jer. 8. 7; Ps. 91. 4.

FIRST SUNDAY.—*The Raven: The Bird of Providence.*

(Read 1 Kings 17. 1-7; Learn Luke 12. 24.)

(1) THE bird first mentioned in the Bible. Called so by Adam, Gen. 2. 19, and referred to by Solomon, Song 5. 11. Word means *to be black*. Sent by Noah from the Ark, Gen. 8. 6. It returned to, or on, not *into*, see *v. 7* margin. God had fitted it to do certain work, it found it and did it. It is good for us to know our work and do it. (Collect 1st Sunday after Epiphany.)

(2) Ravens classed among unclean birds, but to touch them did not render ceremonially unclean. God selected them for his commands 1 Kings 17. 4-6. Most unlikely for the service in man's eye. What a precious word, "I have commanded the ravens to feed thee *there*." The divinely appointed provision is always in the divinely appointed place. Elsewhere Elijah must have provided for himself.

(3) When Job and his friends had ceased to speak (Job 32. 1-3), and Elihu had finished, "the Lord answered Job out of the whirlwind" (38. 1). One of His questions was about the raven, *v. 41*. Note the effect upon Job 40. 1-4 and 42. 2. "I am vile," "I know that Thou canst do everything." The raven was thus one of the things used to bring Job to this blessed condition.

(4) The same lesson taught by David, Ps. 147. 9, and by the Lord, Luke 12. 24, "God feedeth them," How much more us? How wonderful; as wonderful as feeding Elijah!

SECOND SUNDAY.—*The Dove: The Bird of Rest.*

(Read Gen. 8. 6-12. Learn Ps. 55. 6-8.)

(1) First mention in Gen. 8. 8. If *v. 7* sets forth our state by nature "to and fro" "cannot rest" (Isa. 57. 20, 21), then the dove, *v. 8*, would illustrate our condition through the Spirit when we find "no rest" here. See Micah 2. 10, only in Christ, the true Ark our "rest,"—Matt. 11. 28, 29. [Then *vv. 10, 11*, would illustrate "our hope," the dove with the olive leaf, "the earnest of our inheritance," Eph. 1. 13, 14, 2 Cor. 1. 22; 5. 5. The dove being one of the emblems of the Holy Spirit. Then *v. 12* would set forth our fruition and entrance on the new heavens and new earth, "Oh that I had wings like a dove."]

* These lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

(2) Jesus spoke of the dove as well as the raven. He said, Matt. 10. 16, "Be ye . . . harmless as doves." His sheep were to assume two opposite characters: (a) to avoid persecution without incurring guilt, (b) to encounter persecution without compromising principles. These are never combined in *nature*, only in *grace*! Another mark of grace is shown in the next words, "Beware of men!"

(3) The dove is the emblem of the Holy Spirit, Matt. 3. 16. The work of the Holy Spirit is to exalt Christ, John 16. 14. So He makes Christ known as the true *Rest* for weary sinners. Sets forth His gentleness, meekness, harmlessness, and peace, Gal. 5. 22. He tells of peace made, Gen. 8. 11, Eph. 2. 14, 15, and of judgment passed, Gen. 8. 11, John 5. 24.

(4) The same spirit now causes us (a) to *mourn* during Christ's absence, Isa. 38. 14. (b) to *desire* His coming, Ps. 55. 6-8, Rev. 22. 17, (c) to *assure* us of coming glory, Ps. 68. 13.

(5) The doves sold in the Temple, John 2. 16, Matt. 21. 12, were the abuse of, Deut. 14. 23-26, and a solemn lesson.

THIRD SUNDAY.—*The Swallow: the Bird of Wisdom*

(Read Ps. 84. Learn Jer. 8. 7.)

(1) We call it the bird of wisdom, because God says it *observes* something, Jer. 8. 7. God gives the swallow wisdom. Describe it in its exercise. The world is now under judgment, John 12. 31, and 5. 22, 27, 1 Pet. 4. 5. Jude 14, 15.

God has provided an escape from it, 2 Thess. 1. 7, 8 1 Cor. 11. 31, Ps. 32. 5, 1 John 1. 9, John 5. 24.

Are we *wise* like the swallow? (not worldly wise, Rom. 1. 22, 12. 16, 1 Cor. 1. 19, 20, 27, 3. 18-20. Such are not truly wise, 2 Cor. 10. 12).

Thus wisdom is shown in fleeing from the coming winter of judgment. The Lord says of the *foolish* people that they "*knew not*," Matt. 24. 39, so Jer. 8. 7, 1 Thess. 5. 2, 3.

Like the swallows the *time* is "*appointed*," Acts 17. 31.

(2) Mentioned again in Ps. 84. 3, from "*yea . . . to . . . young*" is a parenthesis. Thus, as the swallow builds a nest for herself where she may lay her young, so do the Lord's people long to dwell in the house of the Lord above, and enjoy a foretaste of communion with Him down here.

(3) Its twittering, "chattering," is imitated by Hezekiah. Oh, that we might copy his words, "O Lord, I am oppressed, undertake for me," Isa. 38. 14.

FOURTH SUNDAY.

The Fowl: the Bird of Tenderness and Watchfulness.

(Read Matt. 23. 34-39. Learn Ps. 91. 4.)

(1) THE HEN. Describe the characteristics, which make the illustration of Jesus in Matt. 23. 37. "Ye would not," this is the ever-recurring description of human nature!

Matt. 22. 3, would not come to the feast.

Matt. 23. 37, would not be gathered.

Isa. 30. 15, would not return to be saved.

Prov. 1. 24, 25, } would not hearken.
Ps. 81. 11,

Luke 19. 27, would not have their King.

(2) THE COCK, gives two lessons

(a) of watchfulness during Christ's absence, John 13. 38. We cannot stand in our own strength; see the source of Peter's weakness, Mark, 14. 29, "yet will not I." See the source of his restoration, Luke 22. 61, "the Lord turned." Our watchful prayer, Ps. 17. 5, 119. 117.

(b) of watchfulness for Christ's return, Mark 13. 32-37. Christ does not put His return off beyond "to-day." Assuming it to be to-day, He mentions, v. 35, even, midnight, cockcrowing, or the morning, see the Hymn, "It may be at morn when the day is awaking."

LAST SUNDAY.—*Examination.*

Signs of the Times.

WATCHING AND WAITING.

THE spirit of expectancy among the people of God is a sign of the times that should not be overlooked. Doubtless there have, throughout the generations, always been some who said in their hearts, "Come, Lord Jesus"; but at the present time, in all lands, there are those who earnestly desire that the glory of the Lord may be revealed. While some may be actuated by a longing to be delivered from "the bondage of corruption," others assuredly say "Come" with the definite conviction that the Advent will bring enhanced glory to the Lord, and with outgoings of warm affection to Him whom NOT HAVING SEEN THEY LOVE. In a word, the prayer is not a mere selfish wish, but the pleading of earnest devotion, in harmony with the revealed purpose of God.

The prayer of the people of God at this time is in words which the Holy Spirit teacheth, and that prayer will assuredly be answered. THE LORD WILL COME; He will receive His people unto Himself, and He will give them work in His Kingdom. They will reign with Him, admiring and serving, ever giving to Him all glory and praise, of things in heaven and things on the earth.

"STONES CRYING OUT."

In these last days God is answering presumption and unbelief in a striking manner. Forty years ago, when men were discounting the Biblical record of the Deluge, George Smith discovered the Gilgamesh epic, one chapter of which tells the story of the destruction of the world by water. Since then, however, unbelief has renewed its boldness, and once again the early chapters

of the Old Testament are explained away, even professed theologians using hereith the language of infidelity rather than that of faith. At length, in the providence of God, a still stronger confirmation of the Book of Genesis is forthcoming, as was made clear on June 10th, by Professor Sayce, in a lecture before the Society of Biblical Archæology.

It seems that, among inscriptions found at Nippur, in ancient Babylonia, and now preserved at Philadelphia, Dr. S. Langdon, of Oxford, recently found another version of the Deluge, a version in the Sumerian language, and written before the time of Abraham! Examination shows this version to be in striking harmony with Genesis in details wherein the earlier account showed considerable divergence; and besides giving us a word-picture of Noah, it explains human sin as to its origin, speaking of the Fall as a result of partaking of forbidden fruit, and the yielding to the serpent's wiles. The version discovered forty years ago was defective on these important points.

Full particulars of the discovery are promised shortly; and, quite naturally, they are awaited with more than curious interest. As the spirit of unbelief settles upon the Church and the world, God is setting before those who love His Word ever increasing evidence that the Holy Scriptures are "true from the beginning." In this case, once more, "stones cry out" in confirmation of the very parts of the Bible that have been most criticised in recent times.

JEWISH SIGNS.

The purposes of God in regard to Israel are ripening in a manner that cannot but impress the thoughtful onlooker. In a recent issue of the *Jewish Chronicle* there appeared "interviews" with two gentlemen who, having visited the Holy Land, had made observations on the Jewish renaissance as it develops day by day. One described in terms of admiration the colonies that have been organised in the past generation, and the other spoke of the charms of Jerusalem and the general outlook of Palestine life.

Said MR. HENRY MORGENTHAU, American Ambassador at Constantinople: "Everywhere I encountered proud, free, and contented beings. There was nothing of a sense of oppression, no traces of bent backs and of those furtive glances which are characteristic of Jews who have to endure persecution, of Jews of the *golus* ["exile"] type, the sad products of centuries of ghetto life. Men stood before me who were not wanting in self-consciousness and self-respect, which gain for them the respect, and, perhaps, even the affection of their neighbours; men who believe in themselves, and in their future. I saw women and girls at work in the field and the garden, and also amusing themselves by dancing. It was hardly believable that they were the same women and girls who only a brief while ago worked with bent forms at the sewing machine, or were students who industriously pored over books—quite a different mien, quite different figures, and also quite different manners.

The other observer, MR. JOSEPH COWEN, President of the English Zionist Federation, speaking of Palestine said: "It is the only place in which, by Jewish effort, the Jewish question can be solved." He was charmed with Jerusalem, as may be gathered from his words: "I arrived there on the eve of Sabbath, and although I have travelled pretty extensively, and seen a good portion of the world, I have never in my life beheld so impressive a sight as met me on my arrival. I saw the beautiful purple mountains of Moab, a delicious feast for the eyes; and then at once I realised, as I had never realised before, the truth of the Bible in its glorification, in its worship of Jerusalem, as a city set amidst the very richest splendour nature can offer. Anyone who sees Jerusalem and tries to think of what she must have been in the days of her glory when she was a princess among nations, and before she sat solitary as a widow, and then adds to what he can perceive in imagination, what he can actually see of the surrounding beauteous grandeur—the natural setting of Jerusalem—can realise it. The Bible writers spoke merely the truth, and romanced not at all."

So much for the present; but among "things to come" is the blessing for which we yet pray, that God will "make Jerusalem a praise in the earth" (Isa. 62.7.)

Editor's Table.

"PREACH THE WORD."

It is related of William Perkins the Puritan (1558-1602) that he had a habit of writing on the title pages of books in his library the words, "Thou art a minister of the Word: mind thy business."

Possibly this good man has successors in a like expression of devotion to God and sacred duty; but assuredly a much larger number of preachers in the present day, show no such vigilance in regard to their "business."

The celebrated Matthew Henry, and others like-minded, wrote after their names the letters V.D.M., *Verbi Dei Minister* ("A Minister of the Word of God"). They never conceived of themselves as men set apart merely for the moral instruction and intellectual entertainment of the people.

How different things would be to-day if preachers generally would take to heart the words of William Perkins! The people of God are hungering and thirsting for help on the part of men who "give diligence to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth."

GODLINESS WITH CONTENTMENT.

A Congregational minister, in a letter dated from Assisi, in Italy, has resigned the pastorate of his church

in London, and intimated his purpose to "seek personal poverty and the simplest kind of life," while pursuing an unorganised and irregular form of preaching. Apparently, the minister in question has grown tired of conventional Christianity; if so, he is not alone in this day of moderatism and inconsistency. His resignation has touched the imagination of some who have never given a moment's thought to Christian foundations, as set out in the Holy Scriptures; and the fact that a salary of £600 a year has been renounced by the new follower (in one sense at least) of Francis of Assisi, has evoked varied compliments in the press, in terms of holiness, devotion, and what not.

It is not for us to reflect upon the motive of the minister in question; but it is fair to remark that, while, on the one hand, it is the vocation of very few to "SEEK personal poverty" (it comes to most of us *without seeking*) there is an evident tendency in some quarters to confound religious eccentricity and self-imposed limitations with that "godliness and contentment" which, in combination, is "great gain" (1 Tim. 6. 6). Beyond question the calls of the world and the allurements of wealth are a real danger to many. While, however, with wealth there comes a special obligation in regard to stewardship, with poverty there comes a call for simplicity of life, as of necessity rather than of choice—"having food and covering, we shall be therewith content" (1 Tim. 6. 8). Beyond dispute the apostolic ideal was not along the Franciscan line; and our safety lies, not in seeking complacent conditions, one way or the other, but (as Paul says): "in whatsoever state I am, therein to be content" (Phil. 4. 11).

"FAIRY TALE" HEAVEN v. CHRIST OUR HOPE.

Dean Inge, in a sermon at St. Paul's Cathedral, brushed on one side, with scornful impatience, the "fairy-tale" Heaven of popular expectation, and, to the astonishment of some, made no endeavour to suggest any outlook of eternal life and blessing in its place. He asked what evidence there was for the existence of "a literal place where God and the angels live"; and he was content to leave the impression that all hope of the life to come is a mere phantasy. And of course, his utterances made good "copy" for the daily papers.

Those who regard "Heaven" as the beginning and ending of all hope, the centre and circumference of "last things," may have experienced a shock on reading the Dean's words. But the brave laughing down of popular expectations does not clear the field. There yet remains THE LIVING CHRIST and His assured promise to His people. Those who rest on Christ, and His words which cannot fail of fulfilment, will pay little attention to human theories, as from time to time they are discredited by criticism and contempt.

Standing apart altogether from vulgar hopes expressed in crude and insufficient words, there is the soul-supporting assurance of our Lord and Master: "I

am the Resurrection and the Life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die." Thank God we have here something more secure than the hope of "the man in the street," something, moreover, quite untouched by the negations in which distinguished preachers seem to delight. We rest on the word of Him who said: "BECAUSE I LIVE, YE SHALL LIVE ALSO." And though the batteries of unbelief may pound away, as they do, at merely human forms of speech, they cannot touch the Person of the Living Christ, nor for one moment hinder the due accomplishment of His gracious purposes in regard to His faithful people for time and eternity.

The Deity of Christ.

It has been remarked that two essential truths of Christianity, namely, Redemption and the Deity of Christ, are being set aside in many sections of the modern religious world.

The "divinity" of Christ is owned by very many who do not accept the truth that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. 1. 16, 17). "All things were made by Him, and without Him was not any thing made that was made" (St. John 1. 3).

By the term "divinity" very many modern writers do not mean to include all that is written in such passages as the above. They profess to honour the Lord Jesus Christ, but alas! they do not say with St. Thomas, "My Lord and my God."

The True Light—the only True Light for lost and sinful man—was in the world when "the Word became flesh."

It is helpful to see that in Holy Scripture the Lord Jesus Christ is called "Son of God" in three aspects, or from three points of view.

(1) As Creator—as in above passages;

(2) As born of the Virgin Mary (Luke 1. 35); "God sent forth His Son, born of a woman" (Gal. 4. 4).

(3) Son of God in resurrection, see Acts 13. 33, and Psalm 2. 7: "Thou art My Son, this day have I begotten Thee," *i.e.*, from or out of the dead. "The Firstborn of the dead" (Rev. 1. 5); "The Firstborn from the dead" (Col. 1. 18). We can speak therefore of the Human Nature of the Lord, of His Divine Nature, and of His Deity. It is this last all-important truth as to the Deity of the Lord which we must be careful to maintain in these latter days.

If we know that we have been redeemed in wondrous love and mercy by His precious blood, and delivered out of this evil age, we shall ever desire to hold fast, in the power of the Holy Spirit, the truth as we find it in Scripture concerning the transcendent glory of the Person of Christ.

C.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First and third Tuesdays in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgumbe Park Road, Pevensey, Plymouth).

STOCKPORT.—Readers in or near Stockport are invited to communicate with Mr. A. T. Howarth, 149 Woods Moor Lane, with a view to mutual Bible study.

LONDON.

LONDON, SUNDAY EVENING Bible Expositions (see advt.).

BOWES PARK, N.—50 Thorold Rd., Wednesday, July 8th, at 7.15 p.m., 2 Timothy.

HARROW ROAD GOSPEL HALL, LEYTONSTONE, N.E.—Saturdays, June 6th and 20th, at 7 p.m.

STAMFORD HILL, N.—93 Paignton Road. Wednesday, July 22th, at 7.15 p.m. Romans 3.

ELTHAM, S.E.—(Well Hall Station, S.E.R.), Saturdays, July 11th and 25th, at 7 p.m. Mr. Chas. H. Welch. Philippians.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.)—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.)—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.)—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.)—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

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THINGS TO COME.

No. 242.

AUGUST, 1914

Vol. XX. No. 8.

Crucified with Christ.

BY THE LATE DR. BULLINGER.

"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me."—Gal. 2. 20.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature."—Gal. 6. 14, 15.

IN these last words the Apostle Paul sums up his important letter to the churches of Galatia, and he emphasizes the great sum and substance, the essence and marrow of the Gospel of Christ, and of true Christianity. This is utterly and entirely opposed to the world and to the world's religion. The world is that which is opposed to the Father (1 John 2. 16). The world has always been willing to support religion, and even Christianity, provided it has been allowed to alter it, and adapt it, and put its own marks upon it. And in all ages Christians have been willing to comply with this condition, and have allowed its sacred deposits to be tampered with.

To such St. Paul says, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ" (Gal. 6. 12). It was the fear of the world that constrained Christians to submit to circumcision. They allowed themselves to be made bad Jews lest they should be persecuted for being good Christians. "Marvel not," said Christ, "if the world hate you"; but His followers grew weary of being despised and hated, and so they listened to the world's overtures of peace, and accepted the world's terms to gain for themselves the world's security and luxury. But the world has ever broken its promise, and will yet break it more and more! "The friendship of the world is enmity with God." We cannot purchase peace with the world without losing peace with God. Its last work will be to strip and destroy that church, which has purchased peace at the cost of disobedience to the Lord and by compliance with the requirements of man!

St. Paul's counsel here is, that mere religion without Christ is nothing, is useless, is worthless. Circumcision is useless without Christ, and uncircumcision is useless without Christ, *i. e.*, the old nature in any shape is nothing. Man's thought ever is that it is something, that something can be made of it. Hence no effort has been spared. In one age restraint has been tried, in another, liberty. In one age discipline cuts it down, in

another, indulgence lets it grow. One school advises and tries monasticism, another believes in the development of man, but no modification of the natural man will suffice; it must be a "new creation" (2 Cor. 5. 17, R.V., marg.).

Man must be made over again, made anew. This is the great point on which the Apostle lays such stress here. He says, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus" (Gal. 6. 17). There is a double reference in his words, when translated more closely, "Administer not to me your cuts." I need them not, I am crucified with Christ. It is not marks nor brands made by man upon the flesh that we want, but it is the brands of the Lord Jesus. He was crucified for us, "wounded for our iniquities," and those who are crucified with Christ have His marks on them, and to such can be said, "the grace of our Lord Jesus Christ be with your spirit" (v. 18). This is the cry from Heaven to all who are crucified with Christ, this "grace" in them and with them is the "mark" and "brand" which the world will never countenance and approve.

The world threatens with loss all who are thus marked as the Lord's. But what says He to such? "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you." "God shall supply all your need." We need not fear about not pleasing the world; Christ takes all excuses away. "Take no thought, saying, 'What shall we eat?' or 'what shall we drink' or 'wherewithal shall we be clothed?' . . . Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself" (Matthew 6. 31, 34). This is godliness, and godliness has the promise of this life as well as of that which is to come.

Thus we see that the Apostle's argument is based on the declaration of our Lord. We see that the only thing we can really glory in is the Cross of Christ, by which we are crucified to the world, because we are crucified with Christ, and this may mean perils and hardships. But there is a very important point connected with this matter—and it is, that it is a very personal and individual concern. The Apostle says, "I and Me." "I am crucified with Christ . . . He gave Himself for *me*" (Gal. 2. 20). This is the glory of the Gospel. The world talks about "man," and would deify "man"; but God, while he has condemned "*man*," saves "*men*." Men lose themselves in masses, and attempt to hide themselves in the multitude; but so soon as God speaks He separates one from the other, and deals with individual souls.

The Gospel does not deal with the masses as such; it takes out from the masses "a people for His Name." The Cross stands out in relation to all who

are crucified with Christ. It is not that you have been born in a land where the Cross is honoured; it is not that you have relations with a church that holds forth the Cross; it is not that you wear a cross, but that you are in living vital union with the crucified, so that you may say, "I have been crucified with Christ." Oh, what a wonderful expression! What a mysterious truth, when a lost sinner comes into the vital experience of it! Then for him these 1,800 years are blotted out, and he counts himself as being on Calvary in Christ.

So real is this great truth that the very crucifixion scene becomes part of our experience. In God's sight, in the Divine view, the saved sinner is identified with Christ. Everything he gets from God is in Christ. He is "chosen in Christ," accepted in Christ, redeemed in Christ, and represented by Christ. Not only is this great fact and truth for every saved sinner, but in measure and in part the very experiences of Christ are ours. There is a sense in which they become true in our experience.

Take, first, His *rejection*. He was "rejected of men," not rejected of the Father! Nō. We must make the distinction which the Scripture of truth makes. Not as is commonly said that the Father hid His face from the *Son*, but it was God against MAN. "Awake, O sword, against . . . the *man* that is My fellow" (Zech. 13. 7)—"against the man," not against "My Son." "The Son of Man" was "rejected of men," and the penitent soul, the sin-convicted sinner, has this experience. The first thought of such an one is, "I am accursed before God." Never before has the sinner known the terrible weight of Divine rejection till the Holy Law of the Holy God is written by the Holy Spirit on the fleshy tables of his heart. He that has been crucified with Christ enters into the real positions and in measure and in part into the experience of the darkness which overspread the heavens when Christ as *man* hung upon the cross, being made a curse for us. The death due by the law is realised by such an one; conscience is now for the first time awakened; sin now for the first time is seen as that which separates from God; and the sinner loathes himself, as he thus enters into the first experience of what it is to be crucified with Christ.

But, secondly, there is, thank God, another experience. There is another view of the Cross of Christ, a Divine view, that of *acceptance*. If at His baptism and transfiguration the testimony of heaven was, "My beloved Son, in whom I am well pleased," surely it was so *here* when that *Beloved One* was accepted; for the holiness of God was then vindicated, the law of God was then honoured, the majesty of God was then magnified, and the same words are pronounced over every sinner who can say, "I have been crucified with Christ." The Father in heaven declares of Him and of every such an one, "My beloved son, in whom I am well pleased," and this, just because he is "accepted in the Beloved." Oh what a mighty reality there is in this great truth! How great the merits of this Saviour

who has thus stood in the sinner's place, that the sinner might stand in His! No wonder that of all such the Holy Spirit has written, "There is now *no* condemnation to them that are in Christ Jesus." What a perfect satisfaction do we present! Who can measure the glorious answer to the law, the vindication of God's holiness, which the man (who a little while ago was a poor forlorn outcast sinner) brings before God, as soon as by grace he is enabled to say, "I have been crucified with Christ." Ah, this is light that will dissipate our darkness: all our bondage and fear would be instantly gone if we could only realize what it means to be "crucified with Christ."

But more than this is contained in the truth: not only Christ's acts and position are ours, but *His words* and utterances become in part ours. We know what it is to cry, "My God, my God, why has Thou forsaken me?" It is our cry of felt helplessness; it says, if God should cast us out for ever, "just and true is He." No reason can we find in ourselves, no ground for our acceptance can we find in our past living or present feelings. If saved at all, it must be by grace, and grace alone; and it shews that even this cry is the *result* of life which has been given; for though we cry, we say "My—my God." This is the beginning of the end, all else is assured when we can say *my* God. But the full measure of our absolute *unworthiness* is never experienced by us until this life and light has been imparted. It was when God said, "Let there be light," that ruin and desolation was seen at its worst, and so it is with the sinner. Talk not about repentance or contrition as a preparation for coming to Christ, for if we "have been crucified with Christ," we will surely experience the horror of this great darkness, but it will be coupled with hope. "My God."

Then another cry, "It is finished." What a blessed confession is this for Christ and for us! He who is crucified with Christ may take it upon his lips, and claim it as his own. His salvation is finished, the work is complete and perfect, nothing can be put to it nothing can be taken from it. Of course, if we mean to be saved by our own merits it will never be finished, and if we hesitate to say this, it is a proof that we are trusting to our own merits. If we are seeking to be saved by anything we can produce, our rest will always be unrest. But if saved *by* Christ, *in* Christ, *with* Christ, "for Christ's sake," *then* it is presumption if we do not admit to their fullest extent such statements as these, "He that believeth *hath* everlasting life," "is passed from death unto life," "shall not come into condemnation." It is not presumption to claim these words, but it is presumption, and unbelief too, if we hesitate as saved sinners to confess them. Come, all ye that are going about to establish your own righteousness, all ye that are seeking some other way to the glory of God, listen to this joyful sound of a finished salvation for all who have been crucified with Christ!

We cannot follow all the other thoughts which gather round "Christ Crucified," but there are two other facts that we must not omit. The Apostle says, "By whom

the world is crucified to me, and I unto the world" (Gal. 6. 14). (1) What is the relation of the world to the crucified? Ah, it wore a very solemn aspect as the Crucified looked upon it, and he who is crucified with Christ sees it in the same way (in part and in measure). This is more than a figure. What did Paul mean when he said, "If ye be dead with Christ"—and "Ye are dead"? Not that we are actually dead, but *judicially* dead in God's sight, and therefore we are so to *reckon* ourselves. "If ye be dead with Christ," says the Apostle. "If ye then be risen with Christ, set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God" (Col. 2. 20; 3. 1-3). What does this language imply? We are to be blind and deaf and indifferent to the world, as was Christ upon the cross. We are *in* the world, indeed, but rejected by it, not *of* it. All the hum and distracting noises fell upon unheeding ears, as they rose from Jerusalem and were wafted by the winds towards Calvary! If we are crucified with Christ we shall know something of this experience; only remember always that it is the *effect* and not the *cause* of being thus crucified. We cannot crucify ourselves, we cannot make ourselves dead. How did the Lord Jesus pray? "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" (John 17. 15). "Let me see life," says the man of the world, and he plunges into sin. "Let me see life," says the saved sinner, and he separates himself from sin. *He only lives* who is crucified and risen with Christ.

(2) Those who are crucified with Christ know something of His sustaining joy. We are not left to imagine what this was, but we know that "For the joy that was set before Him He endured the cross, despising the shame" (Heb. 12. 2). Great were His sufferings, but greater still His joy. So it will be with us. This alone will support those who have been crucified with Christ. We shall never know the measure of His sorrow, but we shall know something of His joy. For a joy is set before us, and it will enable us to despise the shame and endure the suffering, and confess that "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8. 18). "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4. 17).

Only those who have been crucified with Christ can truly say, "I live" (Gal. 2. 20), and I have the blessed hope of *everlasting life*. Can we say this? If we cannot, "What is our life?" Your life which you are living for yourselves? Let us not call this *LIFE*. Let us not call our sinful pleasures *JOY*. For what is our experience? Is it not a consciousness of a disappointed present, and a future without hope? Is it not a heart unsatisfied with earthly objects? Is it not a will at cross purposes with God's will? Do we call this *life*? Nay, call it what it is, *death*. Not dead with Christ, not dead to sin, but dead *in* sins.

May this testimony for the Crucified One quicken us

together with Christ, that we may be able to say, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loveth me, and gave Himself for me (Gal. 2. 20).

The Book of the Prophet Daniel—4.

BY COL. G. J. VAN SOMEREN.

THE prince of this world now sees a man and a woman placed in his domain. He comes into the garden of Eden and by subtle questioning paves the way for a direct contradiction of God's word, "Ye shall surely die," by his own lie, "Ye shall *not* surely die." Having shaken the basis of faith in God's truth he adds the bait "Eat of the forbidden fruit and ye shall be as God." The woman yields, incites the man to follow her example, and for the third time sin and death have entered the world. The Lord God appears. The Tempter is the first arraigned before Him and the final victory of the woman's seed is foretold in the great prophecy, "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." Sentence follows on the two human dupes, ending with "dust thou art and unto dust shalt thou return"; creatures that had not sinned are slain that their skins may cover the nakedness of the sinner and then, "lest the man put forth his hand and take also of the tree of life and eat and live for ever," thus eternizing sin and woe, he is exiled from the garden, which is guarded by a Cherubim at the east, and the tree itself by a flaming sword.

From that moment commences the warfare of the ages. Sin enslaves man more and more, and Satan makes his first daring attempt to pervert the mystery of God and gain the seed of the woman for himself. The world is filled with a hybrid race, the mothers thereof human women, the fathers Sons of God who left their first estate going after strange flesh. The Flood sweeps away all flesh that had corrupted its way upon the earth and in it man, beast, bird and creeping thing "all in whose nostrils was the breath of lives" met a common doom, death. All but one man, Noah, whose pedigree in the male line is given from the man Adam downwards, and who, preserved from the pollution, stands "*perfect in his generations*" with his family, eight human beings in all, and a saved remnant of bird, beast and insect on the disdeluged earth; having been carried safe through the waters of death, shut into the ark by the hand of God Himself.*

Years pass and at Babel man again disobeys the Almighty; till, in later generations a single man,

* Gen. 6 to 9; 1 Pet. 3. 18-21; 2 Pet. 2. 4, 5; Jude 6, 7.

Abraham, a descendant of Shem, is called out of idolatry (Josh. 24. 2, 3), and chosen by God to be the first of a family which should grow into a nation set apart for God Himself as His witnesses on earth. At once Satan organizes his forces against this man and his. Foiled again and again he persists, and at the close of many centuries his temptations and wiles succeed so far that ten tribes of Israel are carried away by Assyria, and later the other two fall captive to Nebuchadnezzar and are borne off to Babylon, "The Mother of Harlots and abominations of the earth."

The words of Jehovah despised by Israel's King and the nation brought into servitude the *Times of the Gentiles* are before us. Daniel's words to Nebuchadnezzar are remarkable. They are not, Thy Kingdom is this head of gold, but, "Thou, O King, art this head of gold." Into the hand of this man absolute dominion over both Gentile and Jew was given by "the God of heaven," Dan. 2. 37. The same "God of heaven" who, v. 44, shall set up the endless kingdom. Each age of our present epoch begins with a man chosen out by God and invested with power. Adam, Noah, Abraham, and now Nebuchadnezzar stands out the fourth of a series. The individual heading each of the ages is succeeded by men and communities of feebler characteristics, morals and powers, while each age itself issues in disaster. The Flood ends that of Adam; that of Noah through truth perverted, Rom. 1. 18 ff, drifts back into idolatry; Abraham's descendants, placed as witnesses for God in a choice land from which Jehovah drove out the heathen before them, become worse than the Canaanite and fall successively under Assyria, 2 Kings 18, under Egypt, 2 Chr. 35. 20 to 36. 4, under Babylon, 2 Kings 25. The fourth age, or *Times of the Gentiles*, opens with Nebuchadnezzar, the head of gold, and will at the day and hour determined in the purposes of God become as the dust of the threshing floor, smitten by the Kingdom which "shall never be destroyed" but "stand for ever," Dan. 2. 44. That final Kingdom, too, shall be set up in A Man, in *The Son of Man* (*Bar Enosh*, the Son of Humanity, not only *Ben Adam*),* Dan. 7. 13; set forth "King over the whole earth" from the day when "His feet shall stand upon the Mount of Olives" Zech. 14. 9, 4; He the "Faithful and True," "the Word of God," King of Kings and Lord of Lords," Rev. 19. 11, 13, 16.

The rule of Nebuchadnezzar's successors lasted for little more than twenty years after his death, and then passed into the hands of Persia, falling later to Greece in the person of Alexander the Great. He fulfilled the conditions of the latter half of the thirty-ninth verse of the second chapter of Daniel, and his short yet marvellous career of twelve years closed in B.C. 323 with his death. For many years after his vast dominions were divided amongst men whose power waxed and waned as their fortunes varied. In B.C. 190 Rome, after driving Antiochus of Syria out of Greece whither he had gone at the invitation of some of the cities to free

* So, too, in the New Testament our Lord is *huios anthropon*, not *huios andros*.

them from Roman influence, appeared in Western Asia Minor and, sixty years later, on the death of Attalus III of Pergamum she established the first Roman Province of Asia Minor; followed in B.C. 103 by the setting up of the Province of Cilicia. During B.C. 66 to 63 Pompey had crushed Mithridates of Pontus in Asia Minor, made Armenia a subject ally of Rome and annexed Syria and Judæa, thus, for the first time, bringing the land of Israel under the power of Rome. He then extended Roman influence to the Euphrates and faced Parthia.

In B.C. 168 Egypt, which had suffered much from Macedon and Syria, sought help from Rome, and a somewhat shadowy protectorate was established over it in B.C. 163, the country being an ally of its suzerain, to use a modern word. A hundred years later, however, Pompey had dominated it, and when Julius Cæsar, Rome's first Emperor B.C. 45, defeated him at Pharsalus in Thessaly, B.C. 48, Pompey fled to Egypt where he was murdered, while Cæsar following him marched through Syria and Palestine and crossed the Nile. In his Egyptian operations he was greatly helped by Antipater, an Idumæan, the father of Herod the Great, who under Rome ruled Judæa when our Lord was born. After the battle of Actium Egypt was annexed to the Empire in B.C. 30, and the possessions of her great predecessors were brought under the power of Rome with the exception of the countries beyond the Euphrates. These, though they had been invaded, by Crassus B.C. 63 and by Trajan in A.D. 114, were never held by Rome, and Hadrian who followed Trajan abandoned them altogether.

So far the general interpretation that Persia and Greece represent the Kingdoms symbolized by the breast and arms, and by the belly and thighs of the Image of Nebuchadnezzar's dream is justified. These powers, both of them purely heathen and under "the prince of this world," held dominion over Palestine more or less completely and that dominion passed to Rome after a considerable interval. Then Rome, also pagan in her religion, must be taken as the beginning of the fourth Kingdom, though the question may well be raised whether she can be regarded as occupying that position to the end of the *Times of the Gentiles*. The answer will come from a careful comparison of her career compared with the characteristic features of the Kingdom symbolized by the legs, feet and toes of the Image. That Kingdom was to be (a) strong as iron, breaking in pieces, subduing all things and bruising them; (b) at a later stage it was to be divided, becoming partly strong and partly broken; and (c) "they were to mingle themselves with the seed of men," this mingling being the cause of the abatement of its original strength.

The picturesque legends of early Rome assign her an origin dating from at least the eighth century before Christ. They tell of Æneas of Troy, of his wolf-nurtured descendants Romulus and Remus, of Numa who, guided by the counsels of the heavenly nymph Egeria, his spouse, gave Rome her religious and social canons, as Romulus had earlier endowed her with her laws and policy. They speak of other kings, but from

the beginnings of history, shadowy though it may be, *Rome is seen as a Republic*, occupying a single city of Italy with a very narrow strip of territory round its walls. She entered into relations with the then existing Latin League and by a happy policy of conquest, of colonizing and of admitting her neighbours into close political union, or even citizenship with herself, after many ups and downs and the shock of invasion by the Gauls B.C. 390, she gradually spread herself out on all sides and came to occupy the position of leader among the peoples of Italy. But that was not till B.C. 280 or forty years after the death of Alexander the Great. Then came her long struggle of one hundred and twenty years with Carthage in Africa, and, as we have seen above, it was not till B.C. 133 that she established her first province of Asia, and that only in Western Asia Minor. Alexander had died in B.C. 323, and the reins that then fell from his hands into those of his generals were not picked up and held by Rome till Pompey established her power in Syria and Egypt, some two hundred and sixty years later, the final annexation of Egypt itself being thirty years later still.

Herod the Great had by that time established himself in power in Palestine, and shortly before his death our Lord was born into the world. Seventy years later again Titus destroyed Jerusalem and Israel was driven forth on his long and yet unfinished term of exile. From that date also the word of God takes no notice of Rome and her history. But for the purposes of the comparison of her fortunes with the features of Nebuchadnezzar's Image the rapid sketch already in hand must be here finished. On the death of Nero in A.D. 68 the armies of different provinces began fighting for the right of electing an Emperor. When Domitian, the son of Vespasian and brother of Titus, was murdered A.D. 96, five remarkable emperors, Nerva, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius succeeded each other till A.D. 180. From then till A.D. 275 Rome was often in sad straits. Civil war was frequent, a new Persian Kingdom arose, the Goths pressed hard on the Empire, Gaul declared itself independent, in Syria Palmyra rebelled. A little before Diocletian was elected Emperor, Rome's power was in great measure restored, but by A.D. 323 Constantine, though sole Emperor, ere long made Constantinople his Capital and the division of East and West followed. The western Empire, a mere name, ended in the fifth century A.D., and in A.D. 1453 the Turk established himself in Constantinople.

This rapid survey of the history of Rome, if accepted as correct, does not accord with the history sketched for us in the second chapter of Daniel of the fourth kingdom. Rome, though at times a stern stepmother, grew more by treaties, colonizing and incorporation of states into citizenship, a wide enfranchisement being granted by Caracalla as late as A.D. 212. Still less does her history agree with the usual belief that she was first an Empire and then a democracy. For long she was a Republic, and ended as an Empire.

The legs of the Image were as already pointed out never joined in one; like all legs they were separate throughout and of equal length, and are still in existence, for the Stone has not yet fallen on them and destroyed the whole Image together. *The Times of the Gentiles* are still running their course though many signs indicated in Scripture point to their end being near. Daniel's prophecies, his prayers, his trials, his anxieties were ever concerned with the fate of his people, Israel, and the other great point, already suggested above, that Scripture never concerns itself with the history of any nation except where it touches Israel must be borne in mind.

The Coming Antichrist.*

BY S. J. ANDREWS.

IN the lower stages of civilization, and in the highest, individual men exert the greatest influence over their fellows, and become leaders. In a well-organized society, where all is fitly framed together by joints and bands, every man is kept in his place and limited in his action; and his personality, however marked, is comparatively of little importance. The strong and the ambitious thus restrained can render to the State better service through their greater energy. But in uncivilized communities where no such restraints exist, personal qualities find their full scope, and mark out the chiefs; and if there be one superior to the rest, he becomes the all but absolute leader. The same is true also of the civilized community when it reaches its last stage—the social-democratic.

When laws and institutions are no longer revered as having religious sanction, when through continual changes they have no root in the traditions or love of the people, when rulers by popular election prove themselves incapable, when no surety or stability of legislation exists, and all are uncertain and anxious as to the future—then there arises a general cry for a man. In the general disintegration it is only about a man that men can rally, not about abstract principles or written constitutions. All cry for one who, with a clear brain, inflexible will, and a strong arm, can serve as a centre of unity, and bring order out of confusion.

THE CRY FOR A MAN.

It is at the time of the end, when all elements, good and bad, are struggling together to the death, that this cry for the man becomes loudest; for all feel what is expressed by Carlyle, that "there is no other remedy for whatsoever goes wrong. There is but one man fraught with blessings to the world, and fated to diminish and successively abolish the curses of the world. For him make search, him reverence and

* From CHRISTIANITY AND ANTI-CHRISTIANITY IN THEIR FINAL CONFLICT (1898).

follow; know that to find or miss him means victory or defeat for you." And as he is to be sought for, so he is, when found, to be obeyed and worshipped. "He is above thee, like a god . . . He is thy born king, thy conqueror, and thy supreme law-giver." "To the primitive man the noble human soul was Divine, demanding worship." "Human worship everywhere, so far as there lay any worth in it, was of the nature of hero-worship." "Hero-worship, heartfelt, prostrate admiration; submission, burning, boundless, for a noblest god-like form of man; is not this the germ of Christianity itself?" "Hero-worship is the summary ultimate essence and supreme perfection of all matter of worship."

This sense of the importance of the man, as emphasized by Carlyle, is wholly in accord with his pantheistic philosophy. As humanity is Divine, he in whom is its highest measure is the Divine man, the guide, leader, and ruler of all. And as there must be somewhere in the world such a man, one above all others, unless we suppose two or more exactly equal, he is to be sought out, and exalted to his true place, and obeyed and worshipped. Before him, when he shall appear, Carlyle, and all Pantheists, must bow down, and yield him "submission, burning, boundless." He will be to them "like a god, a born king, a conqueror, and supreme law-giver." Who does not see in the Divine man of the Pantheists all the features of the Antichrist?

THE PRINCE OF THIS WORLD.

But the political supremacy of the Antichrist is not to be explained by his extraordinary personality, and the tendencies of the times alone. There is, also, an invisible Power, of whom we know only through revelation, he whom the Lord called "the prince of this world." It is as invested with his authority, and endowed by him with superhuman powers, that the Antichrist rules. We read in the Revelation (13. 2) that "the dragon gave the beast his power, and his throne, and his great authority." And the Apostle Paul says that the coming of the Lawless One "is according to the working of Satan with all power, and signs, and lying wonders!" . . .

It need not be said that, as the prince of this world, and as playing a most important part in human history, Satan lives no longer in the faith of many. How far the belief in his existence continues in Christendom, it is not easy to say; multitudes, doubtless, reject it as an idle superstition; and all the tendencies of modern thought run in this direction.

But if the existence of Satan and his power in the earth are a reality, it is more than folly to ignore them. To those who receive the Scriptures in their obvious meaning, and the teachings of the Church, "a kingdom of darkness," of which he is the head, is a reality. There are invisible powers who set themselves against God in all He would do for men; and who have control over men in proportion as they voluntarily yield themselves to their temptations. Against them mere unbelief is no safeguard; an incredulous and scoffing age is most easily befooled.

The Lord was tempted by the proffer of "all the kingdoms of the world" if he would pay homage to the tempter, and He refused with abhorrence. But Satan finds at last one who will willingly accept what he would give, and to whom he can transfer his throne and great authority. Many of the Christian Fathers depicted this man as a monster, repellent in person, and stained with every vice. But we have seen ground to believe that the world will see in him one who represents in fullest measure its conception of human perfectibility; one worthy to be the leader of men, and their ruler.

A NEW RELIGION.

By what successive steps Antichrist will attain to supreme power, it is not for us to say. But it is obvious that, as the son of his time, he must represent its beliefs, its needs, its aspirations. There must be a community of feeling between him and those who first gather round him. If the Antichristian spirit is already widely prevalent, he will at once find many who will be his helpers, and instruments in his further plans. Later, he may use force, as did Mohammed, and destroy all who will not submit to him. But it is contrary to the light which Revelation gives us to suppose that his career is one of uninterrupted success. On the contrary, we seem to be taught that he early receives a check through the testimony of men inspired of God, symbolized by the "Two Witnesses" (11. 3), who make known to the Church his true character and aims, and thus recall to their Christian faith many who had been deceived by him. At this time he is said in symbolic language to go down into the abyss, his power for a time obscured, and the nations bewildered in dark forebodings. But from this he soon emerges, full of satanic energy; and now crushes all opposition, and puts himself at the head of the nations.

In this rise of the Antichrist into power, the world at large will, we may believe, see nothing supernatural, nothing wholly new to human experience. History records many instances of men who, appearing as the representatives of new beliefs, new principles, new institutions, have overthrown the old, and attained dominion. What is necessary is that the old should have lost its hold upon many minds as outworn, and that the new seems better fitted to their needs. To this must be added the gift of leadership, the faculty of command. We might take from history many illustrations.

The diffusion of Christianity through the Roman Empire, and the decadence of Paganism, gave to Constantine the opportunity of appearing as the champion of the new faith, and thus to attain to supreme power. Substantially, the same conditions reappear to-day. The old Christian faith is struggling with infidelity in its many forms. Not a few are asking for a new religion. There is everywhere political discontent, social agitation; the peoples are saying: "We are weary of the old, it has disappointed us, it cannot save us, let us try the new." It needs only another Constantine; and a new order, political, social, religious, now rises upon the ruins of the old.

It is thus very possible that Christendom may see in the growing political ascendancy of the Antichrist nothing that shows the hand of God in judgment, or any power of Satan; only the supremacy of the boldest, and strongest, and wisest. Those alone who believe the Revealed Word, and seek in the light of the Spirit to discern the signs of the times, will see that he is the predicted one to whom Satan gives his throne, and whom God uses as His rod to punish His disobedient people; others will see in his rule over the nations no more than their voluntary acceptance of him on the ground of his greater ability to further the general well-being. Not till the last stage of his career will his satanic character be fully revealed, and the Christians who have followed him turn back to their true Lord. . . .

HEAD OF THE NATIONS.

Considering the movements and tendencies of the time, democratic, socialistic, anarchistic, cosmopolitical, we find no difficulty in understanding how there may be a federation of States under one head, realizing the prediction in the Revelation of the union of the Ten Kings and the Beast. That these Kings act together in their persecution of the apostate Church, and "give their Kingdom unto the Beast, till the words of God shall be fulfilled," is expressly ascribed to His own action upon them: "For God hath put in their hearts to fulfil His will" (Rev. 17. 16, 17).

We may see in this union of the rulers of Christendom against Christ the final fulfilment of the predictions of the second Psalm. "Why do the nations rage (tumultuously assemble), and the peoples imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together against the Lord and against His Anointed, saying, 'Let us break their bands asunder, and cast away their cords from us'" (R.V.).

It is not a rebellion of the kings and rulers only against God and His Anointed King, but of the nations and peoples of Christendom. No longer will they be in subjection to any Divine rule. All laws and ordinances having Christ's name will they cast away. And the ground of this general rebellion is the deep hatred of the doctrine of human sinfulness, of which the cross is the symbol. This hatred becomes more and more intense as humanity seems to be ascending higher and higher in knowledge and power and goodness, and indefinite progress is open before it.

The boasting of its great representative meets on all sides a welcome response: "I will ascend into heaven; I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds; I will be like the Most High" (Isa. 14. 13, 14). But "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." His King is the Lowly One who humbled Himself, becoming obedient even unto the death of the cross; and now exalted to the Father's right hand, is the King of kings and Lord of lords; before whom every knee shall bow, in heaven and on earth and under the earth.

Sunday School Lessons.*

(FIRST SERIES)

No. IX. SEPTEMBER.

THINGS WHICH GOD HATH PREPARED.†

Text:—1 Cor. 2. 9, 10.

Hymn:—"There's a Friend for little children."

FIRST SUNDAY.—*Past Things (Nature and Grace).*

(*Read Prov. 8. 22-26.*)

NATURE. *The Heavens.* "He prepared the heavens," Prov. 8. 27. (The word implies a purpose, see Gen. 1. 1, 2.)

1. **THE EARTH.** "His hands prepared the dry land," Ps. 95. 5 (P.B.V.). Distinguish between "creation," v. 1, and "preparation" (from v. 2) for man, and God's ultimate purposes of grace and glory with respect to the earth. Now, the Devil is "the Prince of this world." But he is to be cast out. The Book of Revelation describes the process. See 2 Pet. 3. 6, "that then was," v. 7 "are now," v. 13 "new heaven and new earth." These are His preparations.

2. **THE LIGHT AND THE SUN.** "Thou hast prepared the light and the sun," Ps. 74. 16. "AND." Both are parables. "God is light (1st day), Jesus is the Sun of Righteousness (4th day). As light is made up of three colours it was prepared to illustrate the Trinity. They were prepared for "signs," Gen. 1. 14; so was Christ, Luke 2. 34.

3. **RAIN.** Ps. 147. 8, "who preparest rain for the earth"; "sent on the just and on the unjust," Matt. 5. 45. Why? Because He loves sinners who do *not* love Him, Luke 6. 35. "He first loved us," 1 John 4. 9-19; Rom. 5. 8, 10.

4. **CORN.** Ps. 65. 9, "Thou preparest them corn." Corn is God's gift. Man can only sow and water: God alone can give the "increase," 1 Cor. 3. 6-9. "Thou, O God, hast prepared of Thy goodness for the poor," Ps. 68. 10. Yes, it is for the "poor," empty sinners that God prepares corn—"the bread of life," John 6. 31-35.

GRACE. *Salvation.* Luke 2. 30, "Mine eyes have seen Thy salvation" (explain whose, what, when, how) "which thou hast prepared." Salvation was thus no afterthought. Like Simeon we receive—"Nothing in my hands I bring," etc.

1. **INCARNATION.** Heb. 10. 5, "A body hast Thou prepared me." All was prepared and written by the Holy Ghost in the volume of the Book. Where? Ps. 40. 7, 8.

2. **THE FEAST.** Matt. 22. 4, "I have prepared my dinner," etc. Yes, ALL is God's preparation. The *Excuses* are man's. It is ours now to go and tell

* These lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

"them that are bidden." Christ is the banquet. "Blessed are they which are called to the marriage supper of the Lamb," Rev. 19. 9.

SECOND SUNDAY.

Present Things (Mercies, Trials and Duties).

(Read Jonah 4.)

MERCIES. THE HEART. Ps. 10. 17, "Thou wilt prepare their heart." Prov. 16. 1, "The preparation of the heart in man . . . is from the Lord." Illustrate by the heart of *Lydia*, Acts 16. 14. Then there can be "praise," but not before; Ps. 57. 7, "My heart is fixed, O God, my heart is fixed: I will sing and give praise" [margin]. All such whose hearts are like the "good ground" are "*a People prepared for the Lord*," Luke 1. 17, made ready. This is the object of this lesson. This is why our Church and School exist.

1. SUSTENANCE. Ps. 23. 5, "Thou preparest a Table before me." His people not prepared and then left to starve and perish—a Table before—and goodness and mercy to follow. God provided for *Elijah* a brook, ravens, and a widow, 1 Kings 17.

2. DELIVERANCE. "*A Fish*." Jonah 1. 17, "The Lord prepared a great fish," not a whale, but a great fish, specially prepared. The Lord can always deliver His people, even when their trouble is the result of their own folly.

3. COMFORTS. "*A Gourd*." Jonah 4. 6, "The Lord God prepared a gourd . . . for a shadow, to deliver him from his grief." How good and gracious of God!

TRIALS—But these are *mercies* which are landmarks in "the Right Way," Deut. 8. 2.

1. SMALL TRIALS. "*A worm*." Jonah 4. 7, "But God prepared a worm." Sometimes our comforts are withered and removed to teach us great lessons. Let us take our little trials from God.

2. GREAT TRIALS. Jonah 4. 8, "A vehement east wind." We could always get on if it were not for this or for that. But *that* is just *the* Trial. Let us see in this and that the Father's east wind and worm.

DUTIES. Eph. 2. 10, "Good works which God hath ordained (margin, *prepared*) for us to walk in." Like the iron rails of a railway. Distinguish between *Wicked* works, *Dead* works, and *Good* works. See Article xiii. and Heb. 11. 6, Rom. 14. 23. Let us seek to be "*vessels*" meet for the Master's use and prepared with every good work. NOTE.—"*To walk in*," not to *get through!*—but delight in.

THIRD SUNDAY.

Future Things (Judgment and Glory).

(Read Rev. 20. 11—21. 6).

JUDGMENT is prepared for those who scorn the Salvation which He has prepared, Prov. 19. 29.

1. HIS THRONE. Ps. 9. 7, "He hath prepared His throne for judgment. Ps. 103. 19, "The Lord hath prepared His throne in the heavens." No uncertainty about it. The Day is appointed, Acts 17. 31. In

Dan. 7. and Rev. 4. we read of the arrival of the appointed day for the prepared Throne.

2. INSTRUMENTS OF DEATH. Ps. 7. 13, "He hath also prepared the instruments of death." All are ready (1 Pet. 4. 5), but execution waits.

3. EVERLASTING FIRE. Matt. 25. 41, "Prepared for the devil and his angels."

GLORY. 1 Cor. 2. 9, 10, quoted from Isaiah 64. 4.

1. A KINGDOM. Matt. 25. 34, for the "blessed of My Father." How? See Matt. 16. 17, for sinners saved by grace from wrath. It is the Kingdom for which we pray in the Lord's Prayer. A literal kingdom in which we shall reign with Christ, Rev. 1. 6, 2 Tim. 2. 12.

2. A CITY. Heb. 11. 16, "He hath prepared for them a City." For those who DESIRE a Heavenly Country, Heb. 13. 14. "Here we have no continuing city, but we seek one to come." Those who look for this City (Heb. 11. 10) can dwell in the world as strangers, v. 9. It is of this City (Rev. 21 and 22) that we are now *citizens*, Phil. 3. 20.

3. A PLACE in this City and in this Kingdom, and in the many Mansions. John 14. 2, 3, "I go to prepare a place for you." See Matt. 20. 23, a place prepared. Oh, what a place it will be. Oh that we may be *prepared for the place!*

LAST SUNDAY.—*Examination.*

SIN VANQUISHED IN CHRIST.

The conquest of sin by grace in Christ Jesus far transcends the demolishing power of sin handed down by Adam to his posterity. "But where sin abounded, grace abounded more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." . . .

The first historic conquest of sin in Christ, was his conception without sin; though born of a sinful woman, her sinful nature was not handed down to Him. Then followed victory after victory—in those thirty silent years in which He never yielded to a single sinful impulse; in the wilderness struggle when, in that supreme moment He said, "Get thee hence, Satan"; on Calvary when he meekly submitted to the sufferings of human sin, in which submission He showed Himself above sin; in the resurrection when death was defeated and driven from his own battlefield, the grave, while He as the Son of God arose in triumph, and in forty days afterward sat down on the right hand of the Father, to send to men the Spirit to apply and enforce His mediatorial work.

Then this conquest of sin is *personalised* in each believer. At regeneration the sin principle is subdued by the Spirit in Christ, and the divine nature so influenced as to guarantee the complete conquest of sin. In the life of consecration and service the sin principle goes down in defeat step by step, until in death, whose sting is sin, the believer triumphs in Christ on the last field.—From *The Fundamentals*.

Signs of the Times.

AWAY FROM THE CHURCHES.

ONE after another the Churches are reporting decrease in membership—at least in Great Britain. Though the leaders would wish it otherwise, yet they are becoming reconciled to figures that tell of continued decline. In fact, they seem disposed to explain statistical disappointment as evidence of spiritual advance! It seems that (1) a higher sense of Christian principle induces some people to remain out of membership of the churches! and (2) at the present time stated membership has little value or significance after all! Of course, the whole theory of statistics is opposed to the latter suggestion; and why organise membership at all if it means so little? On the other hand, the Roman Catholic communion, which is “neither Christian nor a Church,” seems to be holding its own in English-speaking countries (though not elsewhere); and is to-day pushing forward missionary operations with ever-increasing vigour. Altogether, the outlook as to faith is singularly depressing. On all hands, men and women are holding aloof from fellowships which in varying measure imply allegiance to Christ.

“HERE” OR “COMING”?

The theory that the Church is carrying out the Lord's will to perfection, is designed to obviate the need for the Lord's Personal Return. This is the aim, though indirect, of Mr. C. M. Sheldon, the American minister who some years ago made a stir with “In His Steps.” In his new book, entitled “Jesus is Here,” he represents Christ as well pleased with the modern church, and as encouraging it to believe itself the mighty instrument by which society is to be reorganised. To think that, with an open Bible, there should be such a view of things—putting the Church in the place of power which belongs to the Lord! Though prepared to recognise and praise all that could be commended in His servants, the Lord had no alternative in the apostolic age but to rebuke and warn the Seven Churches in Asia. Can He see nothing to reprove in the Modern Church, with its cool discussion of His person and claims, and its bold rejection of His Word? To our mind, in view of what we see around us, “Jesus is Here” is a poor cry in comparison with the inspiring exclamation, “Behold He cometh!”

“WAXING COLD.”

Those who consider the times, cannot overlook this sign. In solemn words, the Master warned His disciples that “because iniquity shall be multiplied, the love of the many shall wax cold” (Matt. 24. 12 R.V.). Where there had been love, there would be cool indifference; where there had been affection, there would be neglectful disregard. In other words, the Lord intimated that men and women whose hearts had once evinced tokens of interest and a desire to serve Him would turn to the things of the world.

Have we not seen and heard of cases? “The many.” That is, not a few, but a number sufficient to startle and surprise; moreover, not the people whom nobody would care for, or observe, but rather those from whom better things might well be expected. Hence to each and all of us the words should come as a solemn warning. Assuredly they were spoken with that very object—that we may flee from worldly teachers and cling close to Christ, that we may eschew evil influences and seek the things which are above.

In days of declension through unbelief—in days when “the many are waxing cold,” our safety lies in being occupied with Christ. So shall we “endure to the end,” and realise the joy of eternal salvation.

“PERFECTING THE SOCIAL ORGANISM.”

In a missionary magazine published in India, there recently appeared an article on “Perfecting the Social Organism.” How is it to be done? Apparently without Christ; perhaps by the Creator in partnership with mankind! Though “functioning” is said to “mean performing,” it is in special favour with the writer, along with other outlandish expressions, by which the article is made (to use the words of another) “as clear as mud!” We trust the missionary author will one day learn that the Creator is not dependent on the creature, and also that the sublimest truth for present-day utterance is that the SON OF GOD IS COME. In view of this truth, so urgent in its appeal, we defer discussion on “the law of supply and demand,” and other conditions of “perfecting the social organism.” Many missionaries, we are sure, are wholly with us in thus placing “first things first,” and holding that Christ alone can “perfect the social organism.”

ROME AND MARRIAGE.

The operation of the *Ne Temere* decree has afforded ample evidence of Rome's contempt of domestic purity and honour when independent of such regulations as “Mother Church” imposes. While in Ireland and Canada families are ruthlessly broken up by the operation of the decree, in America the way is being prepared for the perpetration of similar outrages. This is clear from the reply given by a Roman Catholic organ to a question as to what course should be taken in dealing with an ecclesiastical “deserter.”

Here is the answer:—“A woman who was brought up in the Catholic faith, and trained in a parochial school, but who married a Protestant, left the Church, joined a Protestant Church, and is raising her family Protestant, is undoubtedly in bad faith, and leading a most sinful life. **The harlot or drunken woman is a model of virtue compared to her.**”

On this statement *Watchword and Truth* remarks, “What do you ‘limp back’ Protestants say to that? Where in the Bible in any church, prelate, priest, or minister, given authority to interfere with the holy relation between husband and wife? Where does any minister or priest get authority to marry or to divorce? By virtue of his office, any pastor is appointed by the law of the land to perform this function—that is the beginning and end of his authority.”

Editor's Table.

"FROM HEAVEN OR OF MEN"?

IN America, even as in our own land, a deliberate attack has been made upon the Sunday Schools, by the introduction of critical and sceptical theories into the "Lesson Notes" provided for the teachers. By this means teachers imbibe and children are taught low ideas in regard to the Bible, and likewise become indoctrinated in unbelief. One such set of "Helps" issued in the United States has been splendidly exposed by Edward Payson Vining, M.A., LL.D., of Brookline, Mass., in a pamphlet entitled "FROM HEAVEN OR OF MEN? An appeal to believers in the teachings of our Lord Jesus Christ." Dr. Vining shows the gravity of the situation, and convicts the Note-writers of serious inconsistency and error. In some concluding paragraphs, he asks:

"Is the Bible the work of fallible men, giving to us the imperfect results of their prejudiced and inadequate investigations, together with their own shallow misconceptions and unwarranted misunderstandings? Or is it, as it claims for itself, and as our Lord affirmed, indeed the Word of God?"

"Upon one side of this question stand all the infidels of all the ages and every enemy of our Lord Jesus Christ. Upon the other side stand our Lord Himself, and the great company of all those who truly recognize His lordship."

TO ROME AND FROM ROME.

The Roman Catholic Press has given particulars of yet another London clergyman recently received into the Church of Rome, making the twenty-seventh clerical "conversion" from Anglicanism in Great Britain during the past fifteen months. Doubtless the said "vert" is now among his own people, and lost in a crowd. But when thus engaged in arithmetical exercises, why does Rome stop at simple addition? It is but a step to subtraction; and passing from experiences in Great Britain and America, to those of France, Italy, and Austria, the advanced rule might well be tried, even though it would tell of losses. As is well known, priests and others are continually leaving Romanism for Protestantism in the lands just named; while the "Away-from-Rome" movement in Central Europe, with its thousands of converts to Protestantism, cannot but be interesting reading from whichever side it is described.

THE BIBLE IN ITALY.

Dr. Alexander Robertson, of Venice, reports a growing interest in the Bible among the Italian people. Not only is there a demand for issues imported by missionary agencies, but a Milan publisher is bringing out a "show" edition in parts. Dr. Robertson writes: "This is the third edition of that Bible. Each part

costs three-halfpence, and the completed book will cost twelve shillings, yet this costliness does not hinder its sale. Of course, it is a Bible to keep. It is as large as any family Bible, and is full of beautiful illustrations, so that it becomes an art treasure, for many of the illustrations are reproductions of famous old classical pictures. It has one drawback: it is a copy of the Martini Version, with notes which fall in, to a large extent, with the errors of the Papal Church. Still, these notes will not deceive intelligent readers. When the text was being read to a group of workmen in the Venice arsenal, and then the comments on the text were read, a workman, quick to perceive that the comments were not fair explanations, said: 'Ah, the text and the notes are at fisticuffs.' Another then said: 'We know what that means. It is the Roman Church trying to back up its errors by Holy Scripture.'"

A PROFESSOR'S DIFFICULTIES.

Modern thought, after turning Holy Scripture into nonsense, has a product with which it can do very little. For instance, an American professor inquires, "Who wants to play harps for ever and ever in heaven?" Then he remarks: "We should be liable to *ennui* after a few million years." Perhaps; but who proposed the harps? Why should the professor trouble to deal with a vulgarism?

Again, speaking of the hope of the Lord's Return, he asks: "How could people on a round earth all see the same spot in the sky at the same time?" But who said they could? Moreover, what has prophecy to do with "the same spot in the sky at the same time?" That is left to the puzzled professor!

Over against the vulgarism which seems to vex the critic, we place the statement of Holy Scripture, that in the coming glory the Lord's people shall be "WITH HIM WHERE HE IS"; and over against the objection as to the Advent, expressed in terms of unbelief, we place the Lord's own statement: "BEHOLD I COME QUICKLY." And as none of the objections of Jewish scepticism or disobedience prevented Christ's first appearing, so none of the puerilities of modern doubt and difficulty will stand in the way of His Glorious Return.

THE BIBLE A LIVING BOOK.

Unlike other books of instruction, the Bible does not become obsolete. This is a fact of immense significance, and its only explanation is that the Bible is a LIVING book, the Word of the living God. All other books partake of the infirmity of their authors, and are either dying or dead. On the other hand, "the Word of God is living."—*Philip Mauro.*

PREACH THE WORD.

It is as preachers depart from the Word that their preaching becomes barren and fruitless. The Divine Spirit will only accompany the Divine Word. His mighty power will act only in His own way and by His own means. The Word is supernatural, and woe to the preacher who leaves the supernatural for the natural; who sets aside the sword of the Spirit to use in its stead a blade of his own tempering.

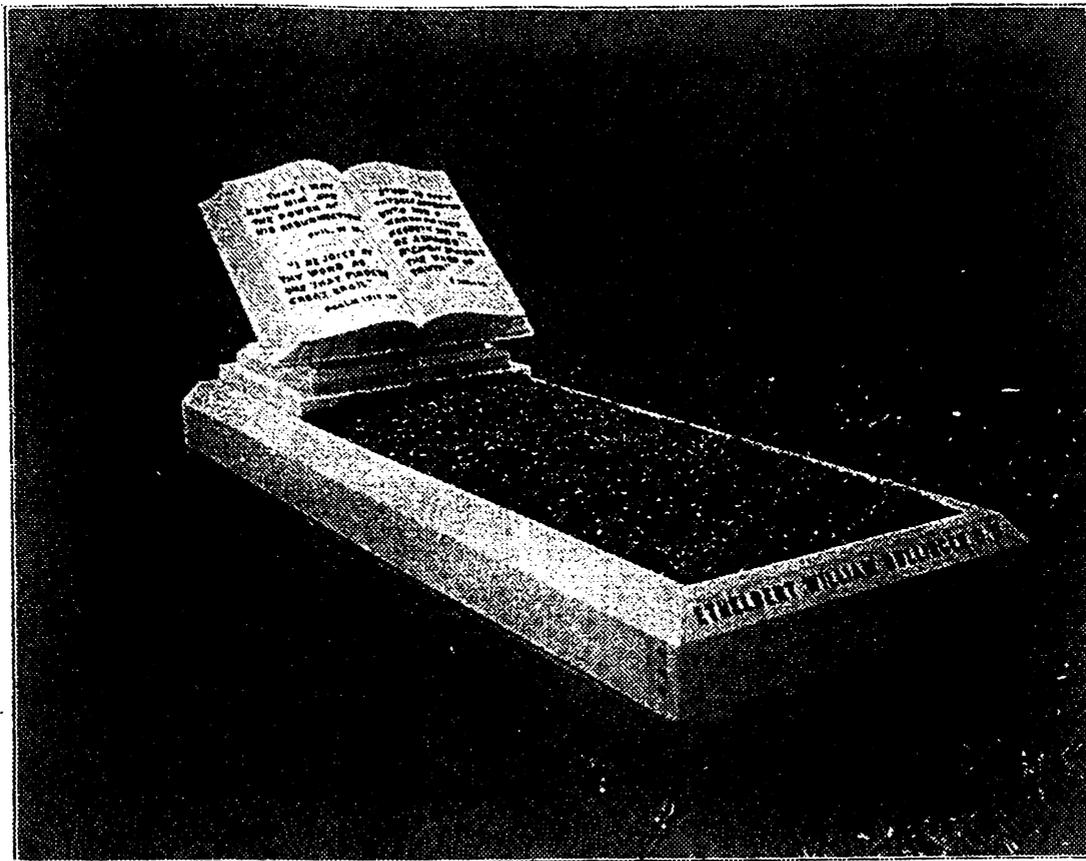
—*The late Howard Crosby.*

The Evidence of Prophecy.*

By BISHOP NEWTON.

YOU see what standing monuments the Jews are everywhere of the divine vengeance for their infidelity; and beware therefore of the like crime, lest the like punishment should follow; "for, if God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11. 21). Our infidelity would be worse even than that of the Jews, for they receive and own the prophecies, but do not see and acknowledge their completion in Jesus, whereas our modern infidels reject both the prophecy and the completion together. But what

succeeded, and the event had fallen out agreeably to the prediction, we should not so much wonder, we should not lay such a stress upon it; it might be ascribed to a lucky contingency, or owing to rational conjecture; but that so many things, so very unlikely ever to happen, should be so particularly foretold, and so many ages afterwards so punctually fulfilled, transcend without doubt all the skill and power of man, and must be resolved into the omniscience and omnipotence of God. Nothing certainly can be a stronger proof of a person's acting by divine commission, and speaking by divine inspiration; and it is assigned in Scripture as a test and criterion between a true and a false prophet, Deut. 18.



MEMORIAL TO THE LATE EDITOR OF "THINGS TO COME"

For the benefit of those who cannot see it for themselves, we reproduce a photograph of the memorial which has been raised on the resting place of Dr. Bullinger in West Hampstead Cemetery. On behalf of Miss Carter we beg to thank all the friends who so kindly subscribed. The cost of the memorial was £32 13s. 4d., towards which has been received to date £29 13s. 6d.

strange disingenuity must it be, when there is all the evidence that history can afford for the prophecy, and in many places even ocular demonstration for the completion, to be still obstinate and unbelieving? May we not very properly bestow upon such persons that just reproach of our Saviour, Luke 24. 25, "O fools, and slow of heart to believe all that the prophets have spoken"? But I have good hope and confidence in God, that, (Heb. 10. 39,) "we are not of them who draw back unto perdition, but of them who believe to the saving of the soul."

Indeed, if it was once or twice only that the thing had

22, "When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously;" and in another place, Jer. 28 9, "The prophet who prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him."

It is so much the peculiar prerogative of God, or of those who are commissioned by him, certainly to foretell future events, that it is made a challenge to all the false gods, Isa. 41. 21, 28, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob; show the things that are to come hereafter, that we may know that ye are gods."

* Excerpt from DISSERTATIONS ON THE PROPHECIES, concluding chapter (1754-8).

THE COMPANION BIBLE.

THE FIRST PART, consisting of the PENTATEUCH and 52 APPENDIXES, including CHRONOLOGICAL CHARTS.

THE SECOND PART, containing JOSHUA to JOB; with 10 APPENDIXES.

THE THIRD PART, containing THE PSALMS to THE SONG OF SOLOMON, with 14 APPENDIXES.

THE FOURTH PART, consisting of the PROPHETS with 17 APPENDIXES.

We are glad to announce that the FIFTH PART of this work is now passing through the Press, and will be published in September. It will comprise the FOUR GOSPELS, together with 86 APPENDIXES. Specimen pages are given below and on next page.

THE GOSPEL

ACCORDING TO

JOHN.

A A' C'

1 °In the beginning °was °the Word, °and °the Word °was °with °God, and °the Word °was God.

2 °The same °was °in the beginning °with °God.

3 °All things °were made °by Him; °and °without Him °was °not any thing made that °was made.

D' E'

4 °In Him °was °life; and the life °was °the light of °men.

F'

5 And °the light °shineth °in °darkness; and the darkness °comprehended °it °not.

B' G'

6 °There was a °man °sent °from °God, whose name was °John.

H'

7 °The same came °for a witness, °to bear °witness °of °the Light, °that °all men °through °him might °believe.

A. D. 26

8 °He °was °not °that Light, but °was sent °to bear witness °of °that Light.

1. 1-28 (A, p. 1510). THE FORERUNNER. (Repeated Alternation and Introversion.)

A	A'	C'	1-3. God.	THE WORD.
	D'	E'	4. Life.	
		F'	5. Reception.	
	B'	G'	6. Mission.	JOHN BAPTIST.
		H'	7, 8. Witness.	
A ²	D ²	E ²	9. Light.	THE WORD.
		F ²	10-13. Reception.	
	C ²		14. Man.	
		B ²	H ² 15. Witness.	JOHN BAPTIST.
		G ²	-15. Mission.	
A ³	D ³	E ³	16-. Fullness.	THE WORD.
		F ³	-16, 17. Reception.	
	C ³		18. Revealer of the Father.	
		B ³	G ³ 19-. Mission.	JOHN BAPTIST.
		H ³	-19-28. Record.	

1 In the beginning. Gr. en (Ap. 104. viii) archē. Occ. four times in the N.T. (Cp. Gen. 1. 1). The context will always supply the dependent word (where it is not expressed). Here, and in v. 2, supply "of the aions = ages"; for the Logos then "was", and the aions were prepared by Him (Heb. 1. 2; 11. 3). In Acts 11. 15 supply "of our ministry" (2. 4). In Phil. 4. 18 supply "[the proclamation of] the Gospel". For the combination of archē, with other prepositions, see notes on John 8. 44 ("ex archē"); on John 8. 44 ("ap' archē"); on Heb. 1. 10 ("kaf' archas"). was = was [already pre-existent]. Creation is not mentioned till v. 3. "The Word had no beginning". See v. 3; 17. 5. 1 John 1. 1. Eph. 1. 4. Prov. 8. 23. Ps. 90. 2. Cp. 8. 58. Not the same "was" as in v. 14. the Word. Gr. Logos. As the spoken word reveals the invisible thought, so the Living Word reveals the invisible God. Cp. v. 18. and. Note the Fig. Polysyndeton. Ap. 6. with. Gr. pros. Ap. 104. xv. 8. Implying personal presence and relation. Cp. v. 18. God. With the Art. = the revealed God of the Bible. Ap. 98. I. 1. the Word was God. This is correct. The Art. designates "the Word" as the subject. The order of the words has to do only with the emphasis, which is thus placed on the predicate, while "the Word" is the subject. was God. Here "God" is without the Art., because it denotes the conception of God as Infinite, Eternal, Perfect, Almighty, &c. Contrast 4. 24. 2 The same = This [Word], or He. 3 All things. Referring to the infinite detail of creation. were made = came into being. Not the same word as in v. 1. by = through. Gr. dia. Ap. 104. v. 1. As in Rom. 11. 34. Col. 1. 16. Heb. 1. 2. and without, &c. Note the Fig. Pleonasm. Ap. 6. with- out = apart from. was = came into being. Not the same word as in v. 1. not any thing = not even one thing. Gr. oude, compound of ou. Ap. 105. I. was made = hath come into being. 4 life. Gr. zōē. Ap. 170. 1: i. e. the fountain of life. Hence 1 John 5. 11, 12, and Ps. 36. 9: manifested (1. 4); obtained (3. 16); possessed (4. 14); sustained (6. 38); ministered (7. 38); abounding (10. 10); resurrection (11. 24, 25). A characteristic word of this Gospel. See note on p. 1511. the light. Not a light. Cp. 8. 12. Gr. phōs. Ap. 130. 1. A characteristic word of this Gospel. See note on p. 1511. men. Gr. pl. of anthrōpos. Ap. 123. 1. 5 shineth. Gr. phainō. Ap. 106. I. i: darkness = the darkness. Pre- supposing the Fall. Gen. 3. 19. comprehended it. This is direct from the Vulgate. The Gr. kata- lambanō is so rendered only here. It means, overcame or overpowered Him not. See 1 Thess. 5. 4 (overtake). Mark 9. 18. John 8. 3, 4 (take); 12. 38 (come upon hostilely). it. Referring grammatically to phōs, the light (neuter); but logically to the Word. Quoted by Tatian (A. D. 160-170), Orat. ad Graecos, xiii. Note the Fig. Parechēsis (Ap. 6) in the Aramaic (not in the Greek or English), "darkness comprehended". Aram. k'bel kubel. not. Gr. ou. Ap. 105. I. 6 There was = There arose. Not the same word as in v. 1. sent. Cp. Mat. 3. 1. Gr. apostellō (Ap. 174. 1), whence we have our "Apostle" = one sent. John not only came, but was "sent". from = from beside. Gr. para. Ap. 104. xii. 1. Not "by", but from. Cp. 15. 26. God. No Art. Cp. v. -1. Ap. 98. I. 1. 1. John: i. e. John the Baptist; the John of the narrative, not of the Gospel. Occ. twenty times, and is never distinguished by the title "Baptist", as in Matt., Mark, and Luke. 7 for a witness: i. e. with a view to bearing witness; not merely to be a witness. That would be martur (martus, as in Acts 1. 8, 22, &c.). This is marturia = a bearing witness. Gr. eis. Ap. 104. vi. Not the same word as in v. 18. to bear witness = in order that (Gr. hina) he might bear witness. Gr. marturō, a characteristic word of this Gospel. See note on p. 1511. witness. Gr. marturia, a characteristic word of this Gospel. of = concerning. Gr. peri. Ap. 104. xiii. 1. that = in order that. Gr. hina. Often found in John. all: i. e. all, without distinction. through. Gr. dia. Ap. 104. v. 1. him. John the Baptist. Cp. 5. 33. Acts 10. 37; 18. 24. believe. See Ap. 150. I. 1. 1. A characteristic word of this Gospel. See note on p. 1511. 8 He = That one. Cp. 2. 21. that was sent. Supply "came" from v. 1.

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THINGS TO COME.

No. 243.

SEPTEMBER, 1914

Vol. XX. No. 9.

The Cursing of Balak AND The Blessing of God.

BY THE LATE DR. BULLINGER.

NUMBERS—CHAPTERS 22 TO 24.

THESE chapters contain much valuable instruction for us; they were written for our learning, and are profitable for doctrine, for reproof, for correction, and instruction in righteousness.

They bring before us four revelations of God relating to Himself and His people. The words of chap. 22. 20-22, should be read by way of introduction for two reasons:

(1) To show that though we hear the voice of Balaam we are listening to the voice of God. "God came unto Balaam at night, and said unto him, 'If the men come to call thee, rise up and go with them; but yet the word which I shall say unto thee, that shalt thou do.'"

(2) Because of an apparent difficulty often made by a careless reader. God had told Balaam to go with the men, "if they come to call him." They *did not* call him, but he rose up and went of his own accord; he simply did what he wished to do; he "loved the wages of unrighteousness" (2 Pet. 2. 15). Certain men are said to have "run greedily after the error of Balaam for reward" (Jude 11).

All this, however, is introductory; the great subject is the four sayings of God, all concerning His people, in Num. 23. 7-10; 18-24; 24. 3-9; 17-19. In these Scriptures we see the enmity of the world against the people of God. This is always the case; the moment God's people are manifested as separate from the world, their presence is intolerable. The object of Satan has always been to destroy them. Pharaoh attempted to destroy them in Egypt; Balak sought to crush them in the wilderness; Athaliah did her best to cut off the line of the promised Seed, acting, though unconsciously, under the instigation of Satan; and Haman sought to sweep away the whole nation of Israel. But the effect of this is always to manifest and bring out God's favour.

Here we have Balak calling upon Balaam to curse Israel; hence here we are called to pause and hearken, while Jehovah tells out in the ear of the enemy, what He thinks about His people. "Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel." (Num. 22. 2, 3).

So Balak in his terror hires Balaam to curse the people. The Lord may have to deal with them in

secret about many things, but He will not suffer another to judge His people. This is a practical commentary on Rom. 8. 33; "Who shall lay anything to the charge of God's elect. It is God that justifieth, who is he that condemneth?" How can He condemn those whom He has justified? It matters not what the enemy thinks of them, nor what they think of themselves, nor what they think of one another; the question is, What does God think?

Paul says, "With me it is a very small thing that I should be judged of you or of man's judgment (*marg.* "day"), yea, I judge not mine own self . . . he that judgeth me is the Lord" (1 Cor. 4. 3, 4). He knows all about His people, what they are, what they have done, what is in them. Everything is manifest in His sight; hence it is not with "the vision" of angels, of men, or of devils, that we have to do, but with the "vision of the Almighty" (chap. 24. 4, 16).

What sweet peace this fact gives! God sees His people, He thinks of them, He acts towards them, according to what He has made them, and what He has wrought for them, according to the perfection of His own work. He sees His own workmanship, and it is to the glory of His great Name that not a blemish should be seen on them. His character, His name, the perfection of His work, are all involved in the standing of those He has united to Himself. Hence the moment the enemy advances, the moment the accuser speaks, Jehovah places Himself in front, and receives and answers the accusation; and His answer always rests, not on what His people are in themselves, but on what He has made them to be, in the perfection of His own work, in their *standing* in Him.

It is on this ground that the Bride in the "Song" says, "I am black" (Song 1. 5, 6); but the Bridegroom says, "Thou art all fair, my love; there is no spot in thee" (4. 7). So in John 13, the Lord says, "clean every whit," though a few hours afterwards Peter denied Him. The Bride in the "Song," and the disciples in John 13 are all seen "in the vision of the Almighty." This accounts for "all fair" and "clean every whit." Looked at from any other point of view they are "all foul" and clean never a whit. This is our *state*. So vast is the difference between what we are in ourselves and what we are in Christ.

Now note the special point of each saying, and note also that the historical is also the theological order.

(I.) First comes their calling and separation. "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23. 9). So long as they were living in Egypt there was nothing to draw out Balak's thoughts and feelings, or to make Israel intolerable to the world. But the moment God had called them out, the moment it could be said, "The Lord hath avouched thee this day to be His peculiar people as He

nath promised thee, and that thou shouldst keep all His commandments, and to make thee high above all nations which He hath made, in praise and in name and in honour, and that thou mayest be an holy people unto the Lord thy God" (Deut. 26. 18, 19)—that moment the opposition of Satan is aroused. We have God's declaration that they are in His divine intention and thought a people who were never at any time, on any ground, or for any object whatever, to be reckoned among the nations. So now with us, we are an *ecclesia*, a people "called out."

(11.) In Num. 23. 19-24, Balak invites Balaam to curse Israel from "another place," but the Lord meets him, and puts a word in his mouth. If Jehovah in His abounding grace calls out, purchases, separates His people, to make them dwell alone, to make them shine as lights among those who are in darkness, He *must* make them such as He would have them to be. Hence we have here no negative, as in the first instance, but positive blessing. "Behold I have received commandment to bless, and He hath blessed and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them."

This is high ground to take, "the top of the rocks," the "vision of the Almighty." Israel's blessedness is seen to depend, not on themselves, but on the truth and faithfulness of God, "God is not a man that He should lie, neither the son of man that He should repent; hath He said and shall He not do it? or hath He spoken and shall He not make it good?" In (I.) it was "God hath not cursed" (23. 8). Here it is "He hath blessed" (v. 20). This is manifestly an advance; Israel is not merely called and separated, but justified (v. 21). The enemy may point to iniquity, yes—but what if Jehovah will not see it; if Jehovah cast it behind His back, who can bring it before His face? "Who is he that condemneth, when it is God that justifieth," when He "remembers our sins no more"?

This is, of course, the truth only from God's standpoint: it is the *standing* of His people. As to their *state*, *i.e.*, in themselves, they are perverse and rebellious; indeed, God had to deal with them directly afterwards (chap. 25), but in the presence of the enemy God justifies them. Moses has to say, "Ye have been rebellious against the Lord from the day that I knew you" (Deut. 9. 24); and Moses' experience after forty years is, "Ye are a stiff-necked people." But God's judgment as to their standing was one thing, and as to their condition, another.

How important for us to see this truth as to ourselves! It would save us from all the current errors that are abroad as to "perfection." There is the witness of the Spirit *within* us as to the evil of the flesh and of our condition; there is also the witness of the Spirit *to* us as to our standing in Christ. Of the one He says: "If we say that we have no sin we deceive ourselves, and the truth is not in us;" and again, "If we confess our sins" (1 John 1. 8, 9); and "If any man sin" (1 John 2. 1). Of the other He says, "Justified

from all things" (Acts 13. 3); "perfected for ever" (Heb. 10. 14); "perfect in Christ Jesus," "made meet to be partakers of the inheritance of the saints in light" (Col. 1. 12, 28); "accepted in the Beloved" (Eph. 1. 6). How could this be true if at any time God imputed sin? No! The Spirit of God judges sin *IN* us, and chastens us in love, but He makes known to us in Christ that sin has been judged *FOR* us.

It is not a question of self-examination to find good or evil in ourselves, but it is a question of the efficacy and value of Christ's work. We are either sinners "dead in trespasses and sins," or we are "accepted in the Beloved." We get into trouble because we do not distinguish between the judgment of the Spirit within us about ourselves, and the judgment of God about us in the work of Christ for us. God sees His people so thoroughly justified in Christ that He can take up His abode among them. "The Lord his God is with him and the shout of a king is among them" (Chap. 23. 21). "I will dwell among the children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them" (Exod. 29. 45, 46). "I will pray the Father and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth . . . He dwelleth with you and shall be in you . . . If a man love Me he will keep My words, and My Father will love him and we will come unto him, and make our abode with him" (John 14. 16, 17, 23). He is *in* His people and *among* them, and all is summed up in the words of verse 23, "What hath God wrought!" not what have *we* wrought!

III. Chapter 24. 5-9 brings us forward another step. God's people are not merely called and separated and justified, but actually sanctified, made "comely" and "goodly" (v. 5, 6). Thus the prospect becomes better and better. (1) Not cursed. (2) Blessed. (3) Enemy cursed for seeking to curse. If one had gone down and looked at those tents in the vision of man they would have appeared "black as the tents of Kedar;" but in the vision of the Almighty it is: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Why? Because the seer had "his eyes opened" by the Lord. Jehovah knew all about them, what they were, and what they would do, yet He could look upon them and say, "How goodly are thy tents"! Was this making light of sin? God forbid! He chastened them, and that terribly, for the evil that was in them, but yet could speak of them thus. What precious, adorable grace! May we rejoice in it in our own experience!

IV. In chap. 24. 16-19 we reach the loftiest crag of the rocks from whence we can see the glory gilding the horizon. "There shall come a Star out of Jacob, and a sceptre shall rise out of Israel . . . out of Jacob shall come He that shall have dominion." This completes the picture; the structure is built on a sure foundation. In all this we see a beautiful commentary on Rom. 8. 30; "Whom He did predestinate, them He

also called; and whom He called . . . them He also glorified."

- I. Called—dwelling alone—not cursed.
- II. Justified—God dwelling in and among them—blessed.
- III. Sanctified—goodly, comely—a blessing.
- IV. Glorified—we stand on that summit. We survey the Glory, we see the Star arise out of Jacob. We see the Messiah appear, and one day we shall see His throne and His glory established for ever.

A New Synopsis.

BY JAMES CHRISTOPHER SMITH.
NUMBERS—*Concluded.*

HAVING endeavoured to state briefly the leading contents of the First Part, which was headed, "AT SINAI" (1-10. 10) we now pass on to the Second Part, namely, "AFTER SINAI" (10. 11-36. 13).

The events at Sinai had wonderfully enriched the National Life. The "Ten Words," spoken from heaven, were now the precious treasure carefully guarded in the Ark of the Covenant; the Tabernacle with its vessels and typical structure and teaching symbols; the codes of laws, sacrificial, social, and legal; and the ordained Priesthood of Aaron and his sons and the separated Levites—all this was received at Sinai, and was now to be carried forward as controlling factors in the nation's character and conduct.

When God gives life—physical or spiritual—He controls it by conditions suitable to its kind.

Chapter 10. 11-36, describes the memorable
FIRST MOVE FROM SINAI.

How different it was from the first move from Egypt, though it must have reminded them of that event.

The date is specially noted (*v. 11*) when the cloud was taken up. It was a journey of three days (*v. 33*). A typical period. The whole camp moved forward in the most perfect order, the tribe of Judah leading the van (*v. 14*), with all the other tribes in proper place.

In the same beautiful order, the Tabernacle and its vessels were carried. (Compare *v. 17* with *v. 21*.)

In this journey, the two most solemn (and even sublime) moments must have been as described at the close of the chapter—

(1) "When the Ark set forward"
Moses stood up and proclaimed, "Rise up, Jehovah, and let thine enemies be scattered, and let them that hate Thee flee before Thee."

(2) "And when the Ark rested"
Moses again uttered his voice, "Return, O Jehovah, unto the many thousands of Israel!"

"Set forward" and "Rest."
"Rise up" and "Return."

How appropriate! How significant! Well may we use these words in the morning and evening of every day, and at the beginning and ending of every journey we take.

But we must not omit to note the Gospel preached by Moses, on this occasion (*v. 20* to *v. 32*), by inviting Hobab, his father-in-law, to join the redeemed host. Again, how appropriate. Just at the right moment. The situation accentuated the message. "Come thou with us." "We are journeying to the place." "The Lord hath spoken good." Wonderful Gospel! (Pilgrimage—Proclamation—Plea—Promise.) Subsequent history implies that Hobab believed and went.

All this is sunshine; but now come the clouds of complaint and discontent. Chapters 11 and 12 describe three kinds of fleshly rebellion.

(1) COMPLAINT. (11. 1-3).

The displeasure of the Lord was shown in the "fire of the Lord." When Moses prayed the fire was "sunk," evidently it had gone into the earth. The place was named Taberah ("the burning").

(2) LUSTING. (11. 4-34).

"The mixed multitude, among them, fell a lusting." By comparing Exod. 12. 38, we see that the "mixed multitude" came up from Egypt with the Israelites, an element of corruption from the first, and now we see the corrupt tree bearing its corrupt fruit. The people were infected, and they "returned and wept" and joined with the leaders of the movement in crying out for flesh to eat. They remembered the flesh pots of Egypt (which showed that their hearts were still there), and worst of all they despised the Manna which God had given as a sign of His providing power!

The Lord was greatly angry. Moses was displeased, and told the Lord he was not able to bear the people alone. He even asked God to slay him, out of hand that he might not see the bitter end of this business.

But the Lord had His own answer, and His own way of dealing with the mischief. Man's failure is contrasted with God's faithfulness all through Scripture. So far as Moses was concerned, the Lord called for "seventy elders" who were to have put upon them of the spirit that was on Moses, and who were to bear the burden with him. Compare with this the "seventy others" that Christ appointed, besides the twelve Apostles. Moses was content: and *v. 29* is a splendid testimony to the generosity of his mind.

So far as the people were concerned, the Lord "gave them their request" but in the judgment of His hand, for they ate of the "quails" that fell round the camp until they were nauseated therewith, and until the "plague" broke out and carried off many. "There they buried the people that lusted," and called the name of the place "Kibroth-hattaavah," that is—"The Graves of Lust." How true it is that the way of transgressors is hard.

(3) ENVYING. (12. 1-16).

This was fleshly rebellion in a very different form. It came from an unexpected quarter. Evidently it originated with Miriam, and her brother Aaron aided and

abetted her. The reference to the Cushite woman was a mere blind: the charge was rooted in envy and jealousy. "Hath the Lord indeed spoken *only by Moses*? Hath He not spoken *also by us*?"

It is this spirit of envy that accentuates the beauty of Moses' character as declared in *v. 3*. To meet this rising rebellion, and before it spread further, the Lord "spake suddenly" unto the three persons involved (*v. 4*), and called them before Him. He rebuked Miriam and Aaron by a high commendation of His servant Moses, placing him *higher than a prophet* (*v. 6-8*).

When the cloud of the Presence was lifted from off the Tabernacle, "behold Miriam was leprous, as white as snow." Aaron saw it and immediately confessed the sin of the two of them (*v. 11*). Moses cried to the Lord to heal her, and his prayer was granted; but she was shut out from the camp (the place of the leper) for several days. How deeply humiliating it must have been!

The Lord can meet every difficulty: His hand has not "waxed short."

"They who trust Him wholly,
Find Him wholly true."

Chapters 13 and 14 are occupied with the important event of the *searching of the land* and its unhappy results. The time had come when the people might have (should have) entered the land promised to their fathers; but alas! by their unbelief and rebellious spirit they were destined to wander in the great wilderness *until all those numbered of them*, from twenty years old and upward, that murmured against God, had fallen in the wilderness.

"Forty days" were occupied in spying out the land: and "forty years," a year for a day, they were to wander until their carcasses were all left to mingle with the sand and soil of the deserts.

How splendidly Caleb and Joshua stand out in contrast to their unbelieving brethren. Unbelief ever looks at the circumstances, and says: "We be not able to go up"; but faith looks to the God who promises, and says: "We are well able to overcome it."

Moses pleaded with God about this critical business, and the Lord pardoned the sin, but its consequences were disastrous. Even pardoned sin may leave a terrible sting, and hand on dire results!

It is in this connexion that we have that great promise given, and given in spite of Israel's failure, showing that nothing can turn aside His settled purpose (14. 21):—

"BUT AS TRULY AS I LIVE, ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD!"

Here we read the lesson, in large type, that there are blessings, in promise and purpose, which many of God's children never actually go up and possess.

There are many who are saved by grace, and, in a measure, enjoy the "justification" of the Epistle to the Romans, who, however, never make their own the heavenly treasures of the Epistle to the Ephesians, with the conflict therewith connected. (Compare Heb. 3. and Eph. 6).

"THE GAINSAYING OF KORAH." (Chapters 16 and 17). This formidable rising of "two hundred and fifty princes" (16. 2), was the same in character as the jealousy of Miriam and Aaron, but it was on a larger scale, and more daring. It was really setting aside God's order, and claiming the prerogatives of Aaron and Moses.

Moses remonstrated with them: more than that, he challenged them to come up before the Lord with their censers. There they stood for the judgment of God. The congregation were commanded to get up from about the tents of Korah, Dathan, and Abiram, and as Moses finished his forecast of coming doom, in their hearing, instantly the ground clave asunder and the earth opened her mouth and swallowed them up. They and all pertaining to them went down alive into the pit, and they "perished from among the congregation." Fire consumed the rest (*v. 35*).

It was a daring sin, and it was visited with a terrible punishment. With how much sorer punishment shall they be visited who dare to usurp the functions of the Son of God Himself, as the only one ordained of God to exercise the High Priesthood (Heb. 5).

Korah is one of the three most conspicuously typical instances of personal apostasy in the Old Testament. (See Jude, *v. 11*).

Two *memorials* were the outcome of this solemn incident, namely:

(1) The *censers* of the rebels made into broad plates as a covering of the altar. (13. 36-40).

(2) The *rod of Aaron* that budded, "Kept for a token," preserved in the Ark. (See Heb. 9. 4). Compare this "rod of Aaron" with the rod of Moses, used in so many stirring scenes.

Chapter 18 allies itself in character with the Levitical Code, and fittingly comes in here after the challenge of Aaron's authority.

THE TYPE OF THE "RED HEIFER." (Chap. 19).

This is one of the leading types. It was general and continuous, and took its place with the Passover and the Day of Atonement as one of the most significant in all typology. The heifer (red and without spot) was wholly burned,* and *cedar wood and hyssop and scarlet* were cast into the burning; and the resulting ashes were to be kept and used with running water for sprinkling the unclean. For its significance and fulfilment, see Heb. 9. 13, 14.

Chap. 20 contains three specially interesting incidents, namely:

(1) The death of Miriam (*v. 1*) who seems to have been a woman of a strong and ambitious character.

(2) The incident at the Rock (the second occasion of this kind), where water was given, when Moses manifested that impatience on account of which he was debarred from entering the Promised Land (*vv. 2-13*).

(3) The death of Aaron, on Mount Hor, by the coast

* Except the blood which was sprinkled directly before the Tabernacle (*v. 4*). The ashes evidently were of the nature of a disinfectant.

of Edom (v. 23). Moses outlived his sister and brother. Aaron was a great man, but far from having the sterling qualities of Moses (vv. 22-29).

Chap. 21 is distinguished by the record of the *gainsaying* (v. 5) of the people, which was punished by the bites of "fiery serpents" which the Lord sent among them. They confessed their sin, and Moses was directed to make a serpent of brass and put it on a pole, to which when the bitten ones looked they lived (4-9).

This chapter contains fragments of history quoted from various sources, which are of interest to Bible students. Here, too, we have the conquest of Sihon king of the Amorites, and of Og the king of Bashan (vv. 21-33).

In the progress of the Journeyings we now see the people "in the plains of Moab" toward the end of their weary way. And here we come to the strange and highly interesting story of

BALAK AND BALAAM (22-24).

Balak was king of Moab, and he hired Balaam (a clever and avaricious man with a reputation for prophetic wisdom and priestly power) to come and curse Israel. In this transaction Midian was confederate with Moab.

These peoples were of the same stock as Israel, for they were descended from Abraham and Lot. But they were devotees of false gods—Baal and Moloch—while Israel had the knowledge of the true God, and worshipped Him?

How did this difference come about? God did not allow Balaam to curse His people. God told him plainly NOT TO GO WITH THE "ELDERS" that were sent to bring him; but the second time of asking he went, and it was in this journey that God showed his displeasure as appears in the incident about the "ass" on which Balaam rode. "The dumb ass, speaking with man's voice, forbade the madness of the prophet," is the striking New Testament comment.

Three times "seven altars" were built and *forty-two victims** offered upon them—a goodly price Balak paid besides his disappointment!

Every time some wonderful word, in favour of Israel and to God's glory, was spoken, words which are very frequently quoted to this day:—

"How shall I curse whom God hath not cursed."

"Let me die the death of the Righteous, and let my last end be like his."

"What hath God wrought!"

"So the people shall dwell alone, and shall *not be reckoned among the nations.*"

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."

But he told of coming doom on Israel's enemies, and finally exclaimed: "Alas, who shall live when God doeth this?"

The fate of all nations, if they knew it, depends on their relation to Israel.

*And these the very best of the herd of the flock—*oxen* and *rams* (23. 2).

Balaam is placed with Cain and Korah as a type of apostasy.

- (a) The *Way* of Cain.
 - (b) The *Error* of Balaam.
 - (c) The *Gainsaying* of Korah.
- } Jude, v. 11.

Chapter 25 tells the terrible sequel, how the Midianites, by licentious seduction, brought death to many thousands in Israel (v. 9). Hence the command to Moses: "Vex the Midianites, and smite them, for they vex you *with their wiles.*"

The bold, zealous conduct of Phinehas on this occasion (7-13) earned for him God's commendation, and an everlasting covenant of peace and of priesthood.

Chapter 26 tells of the numbering *at the close of the Journeyings*. During these tragic years the nations had decreased in numbers (as is seen in v. 51). The number of the Levites is also again given (v. 62). What a sad record it is in vv. 64 and 65.

God kept His word: Caleb and Joshua were preserved: Israel got the wages of sin.

In chapters 27-34 we have reference to such events as the appointment of Joshua as Moses' successor (27. 15-23); the destruction of the Midianites (chap. 31); the settlement of Gad, Reuben, and half the tribe of Manasseh on the east side of Jordan (chap. 32); the names of the places marking the *stages* of the Journeyings (chap. 33); and the forecast of the dividing of the land and the names of the twelve men that were to do it (chap. 34). Then chap. 35 is occupied with the order for the urban possessions of the Levites, and particularly the

"CITIES OF REFUGE"

among their possessions—three on either side of Jordan, to which the person who slew anyone unawares might flee for safety—a wonderful provision of mercy, and a wonderful type.

The book closes with a striking law to maintain the purity of the tribes in the matter of intermarrying.

Thus the book which *begins*

"AT SINAI,"

with God speaking there; *proceeds* with the events happening

"AFTER SINAI,"

during the Journeyings; and *ends* "at the plains of Moab by Jordan near Jericho," with

GOD SPEAKING THERE (36. 13).

It only remains to remind readers of the fulness of typical events found in this book, such as

- The Passover.
 - The Silver Trumpets.
 - The Journeyings of a Redeemed Host.
 - The Rod of Aaron.
 - The Red Heifer.
 - The Brazen Serpent.
 - The Cities of Refuge.
- } All telling of God's Christ, and of provision for God's people.

"PERFECT."

- His *work*. Deut. 32. 34
- His *way*. Ps. 18. 30
- His *will*. Rom. 12. 2

—DR. BULLINGER.

The Book of the Prophet Daniel—5.

BY COL. G. J. VAN SOMEREN.

THE prophet Joel nearly eight hundred years before the birth of the Lord was charged with a remarkable message to Israel from Jehovah, chap. 1. 2-4; a message which challenged the experiences and traditions of the old men as to its unique terrors, and was to be told by them to their children, who were to pass it on to future generations. Four desolating woes were to fall on the land, the last of them coming on it in the great, the terrible, the far-off day of the Lord, chap. 2. 1, 2, accompanied by the irruption of an army of strange unhuman beings whom none can abide or withstand, 2. 3-11.

Israel, whose evil doings had been the cause of each of the sweeping terrors, when this fourth one appears is exhorted to turn to Jehovah and cry for mercy, 2. 12-17. That cry shall be heard, and the promise follows: "Then will the Lord be jealous for His land and pity His people, yea, the Lord will answer and say unto His people," the floors shall be full of wheat, wine and oil shall cause the vats to overflow, and (v. 20), "I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his ace towards the east sea, and his hinderpart toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things." Further promises follow on to v. 27. The people owning Jehovah in that day "shall never be ashamed" (v. 27); and then (vv. 28-32), shall come to pass the fulness of Joel's vision, a provisional fulfilment of which was seen in the early days of the Apostles at the first Pentecost. The nation that had just before slain its Messiah, the Son of whom Isaiah (9. 6, 7) had spoken such great things, was by the mouth of Peter invited to return and the sign of Joel's vision was vouchsafed. But Israel would none of it then, and so the long-delayed but inevitable day of clouds and thick darkness; "the many days" of Hosea 3. 4; to be followed by abounding grace, Hosea 3. 5, and Joel 2. 28-32, still lies before it. That the fourth woe is yet to come and be succeeded by final deliverance is clear from Joel's third chapter.*

What bearing, if any, has this prophecy of Joel's on the nation during the *Times of the Gentiles*? Here we must look to secular history, but in strict subordination to the Word itself. The first woe, Joel 1. 5-7, shows us a great lion that lays waste the Lord's vine, and barks the fig tree, leaving its branches white. A new but analogous image, and with fuller details than in chap. 1. 4. We have seen that the fourth woe is even now in the future, and will end in a full deliverance. What are the first three woes?

* With all Joel read Deut. 31. 16-22, and 28 to 32-43; Isa. 30 to 35; Dan. 11. 41 to 12. 4; Hab. 2. 1-4; Zech. 14. and Rev. 9.

No desolation of older days was more terrible than that wrought by Nebuchadnezzar, and it is *the first of Joel's woes*. After it, when the set time came, B.C. 455, the children of Israel, yet under the yoke of the Gentile, were allowed by Persia to return to Jerusalem. They rebuilt their City and Temple and dwelt there, often quarrelling amongst themselves, till A.D. 70. Persia, the silver-breast-and-arms kingdom, treated Israel kindly, and from Nehemiah's days till the rise of Alexander the Great but one incident called for interference by the Government. The High Priest of the day (circa B.C. 348) killed his brother in the Temple. A Persian General was directed to occupy Jerusalem and the tribute paid by the city was increased, and there the matter ended.

In B.C. 334 Alexander the Grecian crossed into Asia, drove the Persians before him at Granicus, and defeating them again at Issus, much farther east, entered Syria as a conqueror, reached Tyre on the Mediterranean and called on Jaddua the High Priest of Jerusalem to appear and swear allegiance to him. Jaddua hesitated and Alexander marched on Jerusalem, but was met just north of the city by the High Priest in his holy robes, attended by priests and a vast number of the people clothed in white. Alexander halted his army, and advancing, almost unattended, received Jaddua with great reverence, saying that he did so because before leaving Macedonia he had seen just such a vision in a dream, in which he was also assured of success against Persia. He with Jaddua entered the city in peace, and though Palestine during the greater part of the days of the third kingdom of brass was held now by one, now by another, of Alexander's generals and their successors, who divided his great dominion among themselves, and though the land went through anxious moments, Jerusalem was left practically untouched and often favoured, till B.C. 175, when Antiochus Epiphanes succeeded to power in Syria. He found the Jews quarrelling among themselves, set up a high priest of his own choice, and in B.C. 170 entered the city and massacred very many of its unhappy folk. Two years later he again entered the city by treachery, broke down its walls, razed the greater part of the buildings and houses therein, set up an idol altar on the site of Jehovah's altar and sacrificed a sow thereon, an abomination mourned over by Judah to this day. He then forced idolatry on the whole land, and desolated its towns and villages, slaying thousands of their inhabitants in a merciless manner. This led ere long to the great and successful revolt known as that of the Maccabees. These acts of Antiochus Epiphanes may well be taken as fulfilling *the second of Joel's woes*, which overwhelmed Palestine in the days of the third kingdom of the *Times of the Gentiles*.

Mention has already been made of Rome's early settlement in Asia Minor, of her shadowy protectorate over Egypt in B.C. 163, and of the very gradual way in which she gathered up the reins of power that had dropped from the failing hands of Greece. When Pompey in B.C. 63 established the power of Rome in

Syria he seized Jerusalem by siege and assault, but left the Temple and its treasures untouched and treated the Jews with much kindness. Julius Cæsar did the land no harm when he marched through it on his way to Egypt, and some little time later he appointed Antipater, the father of Herod the Great, to be Procurator of Judæa. Herod made Jerusalem a great city, built the Jews a magnificent Temple, being himself, however, an Idumæan, a Gentile under Rome, the state that ruled Palestine at the beginning of the fourth, the terrible iron kingdom of the Image of the *Times of the Gentiles*. Then it was that shortly before the death of Herod the Lord Jesus Christ was born in Bethlehem. In A.D. 70 Rome swept the City and its Temple off the face of the earth and drove Israel into his long and yet unfinished exile. That fearful desolation answered to the third of the woes of *Joel's prophecies*.

Throughout her history Rome never treated any city with such cruel rigour as she did Jerusalem in A.D. 70, nor any people as she did Israel during the years of stern suppression of the revolt against her authority that closed with the desolation of Zion. Even after the insurrection sixty years later under Bar Cochba had been effectually suppressed, the Emperor Hadrian rebuilt Jerusalem, filled it with idol temples, theatres and baths, set up a statue of himself on the site of the Temple of Herod and named the new city Ælia Capitolina. No Jews were allowed to live in it, yet no other measures were taken against them. Hadrian's city in course of time fell into decay, and gradually the name of Jerusalem came back into use for the town that again arose, and that has met with so many vicissitudes at the hands of heathen, of persecuting Christians, and of Mohammedans, and yet lives on for the reason given us in Ezekiel 43. 7. From the days of Titus till the now fast approaching days of heaven no history of Jerusalem is recorded in Holy Writ. Neither does the Scripture concern itself with the doings of Rome after she had been used as God's instrument to overwhelm His disobedient witnesses. At the beginning of the fourth kingdom of iron she had just come to be the leading earthly power in the dominions of the world that had been given to Satan, Luke 4. 6. At that crisis the Lord Jesus Christ was born into the world, and that astounding fact necessitated a change in the strategy and tactics of the Prince of this world in his warfare of the ages against "the seed of the woman."

We have already seen how when the man Abraham was chosen by God as the head of the third age of our present epoch, the adversary discerned him and his seed to be the centre of danger to himself. His wiles brought about the failure and setting aside of the sons of Jacob and the world-wide renewal of his own power in the man Nebuchadnezzar, the head of the *Times of the Gentiles*. But now, though all pagandom was still his, a crowning danger loomed before him. "Full of wisdom," (Ezek. 28. 12) and with forty centuries of experience to guide him since the days of Adam, the Prince of this world recognized the advent of Him who said "Before Abraham was I AM." Earthly and lesser

powers must now be subordinated more completely to a *spiritual warfare* if his material hold over the earth and its inhabitants is to be retained. He, himself, with his "principalities and powers, world rulers of the darkness of this present age, wicked spirits in the heavenlies," (Eph. 6. 12), must ever be ready and, as occasion calls, be brought forward more and more openly to animate, control and guide his human dupes and slaves. Every means new and old must be employed to meet the power that in the person of the SON OF MAN threatens him and his seed.

Herein, it is suggested, is the secret of the terrible character of the fourth or Iron Kingdom, which is still in being and will continue till it is smitten from heaven, when at once and for ever the *Times of the Gentiles* shall end, and there shall be brought in the *Times of Refreshing* for Israel, and through Israel for the whole of the sin-stained and weary world. Then Daniel's prayer (ch. 9.) and the great deliverance of his people (ch. 12. 1) shall be answered and fulfilled.

The fourth kingdom begins at that point of time when the Lord Jesus Christ was born into the world. The Prince of this world assumes the direct government, and two lines of attack are set up by him simultaneously. These are the legs of the Image ending with the mixture of iron with miry clay, that is of spirits with human creatures as in the days before the Flood. One line is designed to defend and advance his hitherto untouched pagandom, the other to corrupt, break down and overwhelm the exiled sons of Abraham, and to corrupt and bring over to himself that new Body about to be formed through the death and rising again of the Son of Abraham, who had come forth from God and returned to God. For both purposes the kings of earth shall be used, and openly in the end greater powers still (see Isaiah 24. 21) over whom he is yet allowed dominion. When he shall bring his own seed against "the seed of the woman" set forth by God, the vials of wrath shall be poured forth and his own end shall draw on apace.

THE RESTORATION OF ISRAEL.

The restoration of Israel is a pivotal event in the gracious purposes of God concerning the world. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Therefore, "ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isaiah 61. 1, 6, 7).

"TO HIMSELF."

Reconciled. .	Col. 1. 20
Subdued.	Phil. 3. 21
Purified.	Titus 2. 14
Presented.	Eph. 5. 27

—DR. BULLINGER.

“Preparing for Antichrist.”

IN April, 1898, the late revered Editor of *Things to Come* kindly allowed me the privilege of a short article on the above subject. Its object was to try and show that a certain class of literature (nebulous and inexact in its nature) was not only undermining faith, but was preparing the way for the world's great Antichristian Ruler.

In the lapse of time the condition of things is naturally more advanced; the teaching of many has waxed bolder; the Order of the Star in the East has been established, and proclaims aloud that some great Leader will soon arise, who shall unite all men under one bond of sympathy and service, irrespective of class, caste, or creed. The state of society surely points to some great disruption, and that not in the *far* future.

All these things, to the reader and “hearer” of the inspired Word, only confirm the truth of many of its prophetic utterances. And yet, when we point to the Book, and say on its authority, that men in the future will not only be obedient and pay respect to some one great Ruler, but will accord to him Divine honours and worship,—that not only Satan, who will energize Antichrist, will be worshipped, but that Antichrist himself will be the object of adoration,—men laugh us to scorn, and declare that in this enlightened (!) age, such a state of things is impossible.

Is it? Read the following from a London daily paper of July 18:—

“WORSHIP OF THE KING.”

“REMARKABLE INDIAN RELIGIOUS MOVEMENT.”

“The Allahabad *Pioneer Mail* says that Queen Victoria's statue at Calcutta was garlanded by Bengalis recently, and that this was the outcome of the birth of another remarkable movement, which has been initiated in Calcutta for the ‘worship of the King.’

“As there is no statue of the King in Calcutta, the promoters of the movement selected Queen Victoria's for the performance of their rite. The organiser of the movement is one Godawelharmisra Din Pralapi. His aim is to preach the Vedic religion throughout the world, and it is his opinion that in India the adoration of the King is essential to the growth of that religion.

“After the ceremony leaflets containing Bengali odes, and a sermon exhorting Hindus to ‘worship the King’ if they desired peace, were distributed among the spectators.”

Surely comment is superfluous. In this case it is a Christian King who is worshipped (quite apart from his being a Christian); in the future it will be Antichrist, who will shower marvellous worldly benefits on his adorers. King George is beloved by us all, and we yield him our loyal devotion. But what about the coming incarnation of error and unbelief, “denying both the Father and the Son?” (1 John 2. 22).

GEO. A. B. CHAMBERLAIN.

Hook Vicarage, Yorks,
27th July, 1914.

Prophecy : History Written Beforehand.

DEUT. 28.

In the course of a paper on “Unfulfilled Prophecy: a Potent Argument for the Bible,” in the latest volume of *The Fundamentals*, Mr. Arno C. Gabelein, of New York, thus deals with Deut. 28:—

THIS is one of the most solemn chapters of the Pentateuch. Orthodox Hebrews read through the entire five Books of Moses each year in their synagogues. When they read this chapter the Rabbi reads in a subdued voice. And well may they read it softly, and ponder over it, for here is pre-written the sad and sorrowful history of this wonderful nation. Here, thousands of years ago, the Spirit of God through Moses outlined the history of the scattered nation, all their suffering and tribulation, as it has been for well-nigh two millenniums, and as it is still.

Apart from such general predictions as are found in verses 64-66, and fulfilled in the dispersion of Israel, there are others which are more minute. The Roman power, which was used to break the Jews, is clearly predicted by Moses, and that in a time when no such power existed. Read verses 49, 50: “The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as an eagle flieth, a nation whose language thou shalt not understand.” The eagle was the standard of the Roman armies: the Jews understood many Oriental languages, but were ignorant of Latin. “Which shall not regard the person of the old, nor show favour to the young.” Rome killed the old people and the children.

“And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land” (v. 52). Fulfilled in the siege and overthrow of Jerusalem by the Roman legions. “The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, shall eat her children, for want of all things in the siege and straitness wherewith thine enemy shall distress thee in thy gates” (vv. 54-57). Fulfilled in the dreadful sieges of Jerusalem, perhaps the most terrible events in the history of blood and tears of this poor earth. . . .

Of much interest is the last verse of this great prophetic chapter. “And Jehovah will bring thee into Egypt again, with ships, by the way whereof I said unto thee, Thou shalt see it no more again; and there ye shall sell yourselves unto your enemies for bondmen and bondwomen, and no man shall buy you.” When Jerusalem was destroyed by the Romans, all who did not die in the awful calamity were sent to the mines of Egypt, where the slaves were constantly kept at work without being permitted to rest or sleep, till they succumbed. The whip of Egypt fell once more upon them, and they suffered the most terrible agonies. Others were sold as slaves. According to Josephus, about 100,000 were made slaves, so that the markets were glutted, and the word fulfilled, “No man shall buy you.”

Sunday School Lessons.*

(FIRST SERIES)

No. X. OCTOBER.

FOUR THINGS "LITTLE" AND "WISE"

Text :—Prov. 30. 24-28.

FIRST SUNDAY.—*The Ant.*

Read, 1 Cor. 1. 23.

"ALL Scripture is profitable," 2 Tim. 3. 15, 16. For what? "To make wise." Four things little "upon the earth," but wise with wisdom God-given (see margin). God's judgment shown in 1 Sam. 16. 7.

THE ANT has many peculiarities, characteristics, and lessons, but we take now only the one given here. (1) "a people," they have communities, towns, houses, roads, etc., (2) "not strong," and (3) "they prepare their meat in the summer," *while it is to be obtained*.

All who are now "wise, made wise," are thus like the Ant:—

(1) They are a people—God's people, Ps. 100. 3, Matt. 1. 21, and made wise, 1 Cor. 1. 30, James 1. 5, Dan. 2. 20, 21. All other wisdom is foolishness, 1 Cor. 1. 19, 21, 25. God makes wise by His Word, Ps. 19. 7.

(2) They are "not strong." Rom. 5. 6 says, "without strength," Isa. 40. 29, Job 12. 13, Isa. 45. 24. But by His wisdom, and in His strength they prepare

(3) their food in the summer, *i.e.*, while it may be had, *i.e.*, "now"—in this school, by this lesson. A time is coming when it will not be possible to get this food. Times in your own lives, judgment times, Matt. 25. 10, Isa. 55. 6. Hence the conclusion, Prov. 10. 5, "He that gathereth in summer is a wise son."

SECOND SUNDAY.—*The Coney.*

Read, Matt. 7. 24-29.

THE CONEY—*shaphan*—to hide, especially in the earth. A small wild animal about the size of a rabbit, with soft feet, so that it cannot burrow. Knowing its *febleness*, it never ventures forth into the plain, but hides in the crevices or clefts of the *rocks*, see Ps. 104. 18. There, safely sheltered and secure, conies teach us a lesson for eternity. God's people are a "*feeble folk*," Hos. 14. 1, John 15. 5, Rom. 5. 6, 2 Cor. 12. 9. But when "made wise," we make our house in the Rock, Ps. 18. 2, 91. 2, 94. 22.

Christ is the Rock, Acts, 4. 10-12, 1 Pet. 2. 4-7, a *shadow* for the weary, Isa. 32. 2. a *refuge* from the storm, Isa. 4. 6, 25. 4, 33. 16, a *foundation* for the feet, Ps. 40. 2.

It *pours* forth *water* for refreshment, Deut. 8. 15, Ps. 36. 8.

oil for gladness, Deut. 32. 13, Isa. 61. 3.

honey for delight, Ps. 81. 16, 119. 103.

Are you building on this Rock? Matt. 7. 24, 25. If *not*! Then, Rev. 6. 16, Luke 23. 30.

THIRD SUNDAY.—*The Locust.*

Read, 2 Kings 11. (parts).

THE LOCUST has many points of interest, and many lessons. (In Scripture the same thing may be a type of several *different* things.) The one point here is, "No King," yet, notwithstanding that, guidance is not wanting to them. "They go forth all of them by *bands*" (margin, *gathered together*), but literally "*divided*," and what this means is described in Joel 2. 7 (read).

So the Lord's people now, to the eye of the World, have "no King;" yet, when "made wise," they see Him by faith, Heb. 2. 8, 9 (illustrate by 2 Kings 11. 1-12). The world seeth Him not, John 14. 19. But those who see the King now by faith, 1 Pet. 1. 8, "have everlasting life," and shall be "raised up," John 6. 40, "every man in his own order," 1 Cor. 15. 21-24. Then "thine eyes shall see the King in His beauty," Isa. 33. 17 (*v.* 16, the Rock).

Now, everything is "ordered" and "in order." The Covenant, 2 Sam. 23. 5: the Priest, Heb. 5. 6, 10: the Altar, Judges 6. 26: the Sacrifice and all pertaining to it, Gen. 22. 9, 1 Kings 18. 33. Our sins all set in order before us, Ps. 50. 21. Our steps ordered, Ps. 119. 133, 37. 23, and in due time the Kingdom itself, Isa. 9. 7.

FOURTH SUNDAY.—*The Spider.*

Read, Ps. 45.

THE SPIDER (may mean a kind of lizard, which may be taken or caught in the hand; but the *lesson* is the same, so do not trouble the children with needless criticism). Though small and insignificant, it knows how to gain an entrance into king's palaces.

So with the Lord's people. They are "not strong," but "feeble," "small," yet, when "made wise," they learn the way to the palace of the King of kings. Weakness knows the value of something to take hold of, and faith clings to the hope set before us, Ps. 45. 15. God's palace is our Refuge, Ps. 48. 3, John 14. 2. Only such a little one *could* thus get in! Does not depend on strength. A strong man would be stopped or arrested if he attempted to force an entrance. So in spiritual things. It is only the "little ones," Mark 10. 15, Luke 18. 17, "made wise" that can thus "enter," Ps. 65. 4, Rev. 22. 3, 4, 3. 12.

Let us learn (1) the infinite value of the present moment which the "*despiser*" scoffs at, Acts 13. 11; (2) the infinite value of a place of safety which the

"rejector" laughs at, John 12. 48; (3) the infinite value of the "ordered" covenant, which the "neglector" contemns, Heb. 2. 2, 3; and (4) the infinite value of clinging to the Lord Jesus, and that blessed hope of reigning with the King for ever, of which the mere "professor" is ignorant, Tit. 1. 16, Matt. 7. 21-23.

LAST SUNDAY.—*Examination.*

Signs of the Times.

WAR!

THE terrible war which is now raging in Europe is emphatically a sign of the times, indicating that the times of the Gentiles are rapidly running out, and running out in social ruin and disorder. At the beginning of August the newspapers spoke with bated breath of the opening of the great "battle of Armageddon;" and from time to time since then they have been delineating incidents and aspects of a truly awful conflict, involving several "Christian" nations.

Of course, such language as the newspapers employ is not that of Apocalyptic exegesis in the true sense of the word; but rather it is an accommodation of Biblical phraseology to the description of scenes which are without parallel in the history of war. So to speak, the kings of the earth and their armies are gathered together; and a woful gathering it is, with instruments and engines on sea and land, and in the air above, such as have never before been used for the destruction of man and all his works.

The great battle—Armageddon—described in Rev. 16 is introduced by the solemn words: "Behold I come as a thief" (v. 15). In like manner, the proceedings which at the present time seem to "stagger humanity," cannot but remind us of the nearness of the Lord's Return. Wars and rumours of wars cannot but urge us to pray: "Come, Lord Jesus, come quickly." For generations men have been boasting the advance of civilization—called "Christian civilisation"—but in one brief hour their vaunted schemes have been brought under eclipse, and shown to spell Inhumanity, Anti-christianity, Atheism.

On every hand we see the need for the coming of the Prince of Peace: what is obvious in times of normal quiet is demonstrated to the least observing on-looker in presence of the havoc of war. And the disorganisation induced by such conflict as that now raging, encourages us to hope that the promised Peace-bringer is at hand. In due time, He will come, and will not tarry; and "to Him will the gathering of the people be."

WHENCE COMETH PEACE?

In the midst of the sorrow and disorder caused by war, man dreams of peace—in fact, he undertakes to bring it round! Again and again, he has claimed

power to achieve it, and once in a while he celebrates its advent. Nevertheless, he is not able to command its continuance. Peace is a Divine gift, even as war is not outside the Divine control. The former comes at the ordering of God; the latter is subject to His overruling power:—"I make peace, and create evil." (Isaiah 45. 7).

In the present conflict the vain conceit that man can ordain peace has already asserted itself, and become "a sign of the times." It has even been suggested that the more bitter the war the more lasting will be the peace that must follow it. Hence a newspaper writer says:—

ENGLAND'S WHY.

War, for the end of war;
Fighting, that Fighting may cease:
Why do our cannon roar?
For a thousand years of Peace.

H. B.

Thank God peace will come—"a thousand years of peace." But that will be when the saints shall "live and reign with Christ a thousand years." The fact is plain, and the period is defined beyond question in Rev. 20. 4. That condition of peace, however, will not result from a desire on the part of sinful men to "lay down their arms." Rather it will come when, in His goodness, God commands it, when he shall "scatter the people that delight in war," and bid men to "beat their swords into plough-shares and their spears into pruning-hooks (Isa. 2. 4).

And how will it come about? After a conference of representatives of the powers? When nations are satisfied with victory and depressed through defeat? No; it will come when "He shall judge among the nations, and shall rebuke many people"; and, moreover, when He shall bring men to "walk in the light of the Lord" (v. 4, 5). "I, the Lord, will hasten it in His time"—in the time appointed in the counsels of the Eternal (Isa. 60. 22).

"GODS THAT ARE NO GODS."

When, in ancient times, the wicked denied the existence of God (Ps. 14. 1), it was the person of JEHOVAH, the God of Israel, who was thus repudiated and ignored. Heathen though they were, the deniers had a certain fear of God: in a word, they worshipped "gods that were no gods." In like manner to-day, men who deny God, by their perverse claims and admissions show that, in reality, they deny THE GOD AND FATHER OF OUR LORD JESUS CHRIST, the living and true God. In their own way, speaking generally, they have a regard for God, but he is a god of their own imaginings; their thoughts are of "gods that are no gods."

(1) In some cases these wanderers from the path of understanding worship themselves: "their God is their belly" (Phil. 3. 19). Thus they provide for themselves in a spirit of covetousness; and "covetousness . . . is idolatry" (Col. 3. 5).

(2) In other cases they worship a created being who

corrupted his way and rebelled against God. These are the Satan-worshippers of our time, who find delight in being contrary, and satisfaction in professing the absurd and monstrous. It is a shocking thought, but nevertheless it should be recognised: men are willing to worship the enemy of God.

(3) A third class likewise does homage to the creature: they worship the sun! Of this cult there are devotees in the West as well as in the East; and quite recently proceedings that were akin to such adoration were reported from Paris. Light and heat attract these people, but none of them suggests that grace and truth have come to man from the bright orb of day.

(4) A fourth class, through human media, seek unto spirits; and in the measure that they do this, they turn from the Creator. Clearly the spirits from whom they seek instruction are spirits of evil: "by their fruits ye shall know them." This class includes millions of devotees in all countries of the world; they have communion with the devil through the demons who serve him. Their conduct was rebuked by the prophet when he inquired: "Should not a people seek unto their God?" (Isaiah 8. 19, 20).

There are many other orders and classes, one and all of whom "refuse to keep God in their knowledge." Their number and prevalence is a sad sign of the times in which we live. Some of them, under the dominion of THE FLESH, find their place in class I; others, taken captive by MENTAL PERVERSITY, worship persons, powers, and objects which God created but never intended to receive the honour which is properly due to His holy name (classes II, III, IV).

One of all of these, with many not specified, are forms of idolatry followed by men and women who deny God and His Christ. Not the less are they idolatry because tintured with philosophy, and more refined in appearance than the rough cults of benighted heathen, who bow before stocks and stones. "My dearly beloved, flee from idolatry" (1 Cor. 10. 14).

JEWISH SIGNS.

As showing the marvellous awakening of the Jewish national consciousness, mention may be made of the recent proposal to convene, at Zurich, a public meeting of a non-party character, to consider the advisability of instituting a Jewish Parliament, or Sanhedrin, to deal with questions affecting the interests of the Jewish community. The proposed organisation is to be international, and to take account of matters for which at present no institution exists. In view of the war, the meeting has been deferred for the present.

The immigration of Jews into Palestine has of late assumed such large proportions that the Arab Press of Syria has launched a campaign against it. The facts seem to indicate that, as in many other instances, the Jewish people were simply a scapegoat in a piece of political intrigue. The Arabs have a quarrel with the Young Turks party, and they think to vex them by means of an agitation against the Jews. Meantime, the Porte has prohibited immigration of Jews into the Holy Land. But the people will get there, nevertheless!

Editor's Table.

A TIME TO THINK.

THE European conflict, as might be expected, is causing men to think. In the midst of peculiar national anxieties, many have been driven to God for wisdom and consolation. Again and again it has been observed that wars have led to solemn thoughts, and in some cases to a more sober estimate of life and its obligations. Further, officers and men who have been privileged to rejoin their friends at home, have brought with them a new sense of spiritual responsibility. God grant that, at the end of the present conflict—should the Master tarry—there may be given to our people, in a measure that shall tell for many days, "a spirit of grace and of supplications" that shall qualify for more acceptable service in the Gospel cause!

PRAYER-BOOK REVISION.

Romanisers are for "capturing" the Prayer-Book; though there are signs that they will not have it all their own way just yet. Mr. Thomas Wright, of Olney, has been uttering words of warning to the Bishop of Oxford with reference to the proposed alterations. He wrote: "Although we regard nearly all the suggested alterations as either harmful or unnecessary, we object particularly to three, namely, the insertion of a Prayer for the Dead, the authorisation of the Reservation of the Sacrament, and the proposed mutilation of the present beautiful Communion Service. To pray for the dead is unscriptural; to reserve the Sacrament, leading as it must to many abuses, is shameful. How any Churchman can wish to take from the simple and touching beauty of the Communion Service, passes my comprehension. We can scarcely improve on the teaching of the Lord Jesus; the Bible, though old, is not yet obsolete."

THE BIBLE IN THE ARMY.

Rome's hostility to "lay" reading of the Bible has made itself felt in the British Army. Formerly, every soldier, on enlistment, was provided with a Bible and a Service Book, as part of his regular kit; Protestants were given a copy of the Authorized Version, and Romanists a copy of the Douay Version. The Papal authorities, however, chafed at the arrangement; and, as we know, all parties of politicians are afraid of the Papists! Hence a change was brought about, and some years ago the system was modified, and now the books are supplied *only to those who ask for them*.

Dr. C. A. Salmond, of Edinburgh, calling attention to the matter in the *Bulwark*, points out that the very men who most need Bibles are those who are too shy to ask for them. He concludes: "How can the moral and spiritual welfare of our soldiers be better promoted than by giving to each of them as a companion and counsellor a copy of God's own Word?"

Varia.

DEFINITIONS OF GRACE.

"Grace is love which passes beyond all claims to love. It is love which, after fulfilling the obligations imposed by law, has an unexhausted wealth of kindness."—*R. W. Dale.*

"Grace—what is that? The word means, first, love in exercise to those who are below the lover, or who deserve something else; stooping love that condescends, and patient love that forgives. Then it means the gifts which such love bestows; and then it means the effect of these gifts in the beauties of character and conduct developed in the receivers."—*Alex. Maclaren.*

THE BIBLE AND OTHER BOOKS.

If a diligent study of Scripture should interfere with our reading of religious literature, we may rest satisfied that we shall not be losers, to say the least of it. While we use with gratitude the books in which men communicate their thoughts and experience, we must always, not merely in theory, but in practice, hold them in a subordinate position. The more the Bible has the pre-eminence, the greater will be our power of discernment, the more shall we be truly benefited by the writings of men. A diligent study of Scripture will place us in the true position of not being in bondage to man, and of being willing to learn with gratitude from all servants of the Lord.—*Dr. A. Saphir.*

IS ROMANISM CHRISTIANITY?

BY T. W. MEDHURST.

Can that be truly called Christianity which is the reverse of it? Can that be fitly treated as Christianity which hates it, denounces it, and tries to destroy it? Can that be Christianity which forbids liberty of conscience, and the right of private judgment?—which commands the Bible to be burned; which teaches the worship of saints and angels; which makes the Virgin Mary to command God; which calls her the Mother of God and the Queen of Heaven; which sets aside the mediation of Christ, and puts others in His place; which makes salvation to depend on confession to man, and this a confessional so filthy that Satan himself might well be ashamed of it? Can that be Christianity which condemns the way of salvation through faith, as a damnable heresy; which by the bulls of its Popes, and decrees of its Councils, requires both princes and people to persecute Christians; which actually swears its bishops and archbishops to persecute them with all their might? Can that be Christianity which has set up, and still maintains, the Inquisition; that which has been so cruel, so bloodthirsty, that the number slain by it of the servants of Christ, in about 1,200 years, is estimated at fifty millions, giving an average of 40,000 a year for that long period? No, it cannot be! With a voice of thunder, let Protestants answer, "No"!

"HENCEFORTH."

Eph. 4. 17	Ps. 125. 2
Rom. 6. 6	Is. 52. 1
2 Cor. 5. 15	Acts 18. 6
Is. 9. 7	Ps. 131. 3
Luke 5. 10	Is. 59. 21
Mic. 4. 7	2 Tim. 4. 8
John 15. 15	Matt. 23. 13
	Rev. 14. 13

—DR. BULLINGER.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

DERBY.—At 2, St. Mary's Gate Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First and third Tuesdays in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgcombe Park Road, Peverell, Plymouth).

STOCKPORT.—Readers in or near Stockport are invited to communicate with Mr. A. T. Howarth, 149 Woods Moor Lane, with a view to mutual Bible study.

LONDON.

LONDON, SUNDAY EVENING Bible Expositions (see advt.).

BOWES PARK, N.—50 Thorold Rd., Wednesday, Sept. 2nd, at 7.15 p.m., 2 Timothy.

STAMFORD HILL, N.—93 Paignton Road. Wednesday, Sept. 2nd, at 7.15 p.m. Romans 3.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

QUEENSLAND.

NORTH ROCKHAMPTON.—Clifton Street Baptist Church, Thursdays, at 8 p.m.

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("Things to Come" Publishing Fund.)

	£	s.	d.
B. V. (Worthing)	1	1	0
A. M. (London, W.)	0	8	0
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H. V. (Worthing)	0	1	6

(Breton Evangelical Mission.)

W. P. (London, N.)	1	1	0
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unmixed evil. This is all important. Endless confusion, trouble, perplexity and melancholy are the unhappy result of ignorance as to these two natures.

Nothing that is good can spring from our carnal nature, and therefore what a ground for assurance when we see deep concern about one's soul. Such good desires after Christ and His salvation could never spring from a nature that is at enmity with God, that loves darkness rather than light, that prefers this world to the world to come. The soul may indeed be in great distress, full of doubts and fears, it may refuse to be comforted; *but* in God's purpose it is saved already, and only waits for faith to enjoy its salvation.

All this and more is involved in the importance of distinguishing between flesh and spirit. Indeed, there are three spheres of conflict shewn to us in the Holy Scriptures. The flesh opposed to the Spirit (Gal. 5). The world opposed to the Father (1 John 2). Satan opposed to Christ. A failure to distinguish these eternal opposites is the cause of much confusion.

We have seen this regarding flesh and Spirit. Now look at the world and the Father. What perplexity abounds as to what is called worldliness, and where to draw the line. We have simply to ask, "Is this of the Father?" In hundreds of cases it would be impossible to determine where worldliness begins and ends by looking at the thing itself, but we may soon ascertain whether it is "of the Father," and this settles the question. If it is not, it must be "of the world."

(2) Another reason why it is so necessary to learn the reality of nature's ruin is, that where we fail to learn this, we fail also to apprehend the reality of Divine grace, because we fail to see the need of this grace! If Divine righteousness were to deal with our sins, what must it do? It must condemn them. But if Divine grace deals with them, it must assuredly put them away.

The truth is, that the saved sinner has both the one and the other in Christ. Divine righteousness dealt with my sins in Christ, Divine grace is bestowed on me in Christ, for it is written "That as sin reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5. 21). The grace that forgives is as perfect as the righteousness that condemns. Nay, more than this, God is both gracious and righteous in pardoning the sinner that trusts in Christ, yea, He is "faithful and just" in forgiving our sins.

Thus we can understand the work of Christ *only* when we see our real, natural condition. For Christ's work was not an attempt to whiten the blackness of our character, to improve the vileness of our nature, to mend our undone condition. That perfect work clearly discovers the ruin of "all flesh." Sin was condemned; the flesh was condemned; and on resurrection ground a new creation has been brought in.

(3) This enables us also to understand the mission of the Holy Spirit. What has He come to do? Has

He come merely to whiten nature's blackness, to improve its vileness, to mend its undone condition? Nay! What then? He has come to glorify Christ, to point to His perfect work, to apply the Word of God to the hearts and consciences of sinners, to bring them out of darkness into light, out of the old creation into the new, wherein "all things are of God." It is necessary to see this—that the energy, the power, the operation of the Spirit of God are not to whiten, to improve, or to alter the flesh, but to produce a "new creation."

It is necessary to understand this, for if we are looking for any improvement in our nature, we are looking for what we shall never find. We are trying to make bricks without straw. Hopeless task! But if we simply hearken to the testimony of the Holy Spirit about Christ, if we believe on the only begotten Son of God, all is clear.

What is FAITH? It is believing the record which God has given of His Son. *Then* we have eternal life; we are "a new creation"; we are no longer regarded or reckoned as being in the nature, the character, the condition of the flesh, but as being "in Christ," possessing His nature, standing in His Divine righteousness, accepted in all the acceptableness of God's beloved Son.

O wondrous love! That one who is black, vile, and undone should have it all put away in Christ, and be himself comely in all His comeliness! Black—but comely; perfect in Christ Jesus; accepted in the Beloved; complete in Him.

Oh, let us dwell on such wondrous love! Only God could have planned it. Only God could have accomplished it. Only God could have revealed it. Soon, soon will come the glorious day when all the blood-bought family shall be gathered home, and the Lord Jesus Christ shall present to Himself His people a glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish before Him in love. Whiter than snow!

And now through the little while of temptation, and trial, and trouble, we go forward, led away from all self-dependence, resting in the Lord, rejoicing in Christ Jesus, and having no confidence in the flesh. Our daily cry is, "I am black." Our daily longing is conformity to His image, while the Spirit of God whispers to our heart, "Thou art all fair, my love, there is no spot in thee." May we all be led to understand and to experience the truth of John Newton's hymn—

"Since therefore I can hardly bear
What in myself I see,
How black, how vile must I appear
Most holy God to thee.
What wondrous love, what mysteries
In this appointment shine;
My breaches of the law are His,
And His obedience mine.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 42.

PEACE.

A Word Study in Ephesians.

IN considering the usage of the word Peace in the Epistle to the Ephesians, it will be of service if, at the outset, we place the occurrences of the word before the reader—as follows:

PEACE.

- A | 1. 2. Peace from the Lord.
- B | 2. 14. He is our Peace.
- B | a 2. 15. making peace—connected with Unity.
- | b 2. 17. evangelizing peace—to us.
- | a 4. 3. bond of peace—connected with Unity.
- | b 6. 15. evangel of peace—to others.
- A | 6. 23. Peace to the brethren.

As may have been anticipated, such perfect peace as the Lord gives is marked with the number of spiritual perfection, the number of occurrences being seven. The opening and closing members introduce this wonderful gift of God's grace in the salutation and the concluding benediction of the Epistle. The central members are the ones to which we would draw the readers' attention. The natural harmony of the second member, B, leaves the statement 2: 14, "He is our Peace," in majestic isolation, and it appears that the peace made, the peace preached, the bond of peace, and the gospel of peace, included in the member B, are but the outcome or the fruit of the glorious truth, *He is our Peace*.

The doctrine of Peace with God is very blessed. Rom. 5 teaches us that there is no peace except upon the basis of justification. Col. 1 teaches us that peace was made by the blood of His cross. The doctrine, however, of the peace which the individual believer has with God by virtue of Redemption, is not so much in view in this Epistle as the peace which was made in relation to the Jew and the Gentile in connection with the One Body. This will be more manifest if we consider the context of the passages.

EPH. 2. 14, 15.

- A | He is our peace.
- B | Who hath made the both (*ta amphotera*) one.
- | C | And hath broken down the middle wall of partition.
- | D | The enmity.
- | C | The law of the commandment in decrees having abolished in His flesh.
- | B | That He might create in Himself the two (*tous duo*) into one new man.
- A | Making peace.

Here is the same teaching as that of Eph. 4. The unity of the spirit in the bond of the peace.

It will be observed that immediately following the

words, "He is our peace" comes the statement concerning the making of the both one; and conversely, immediately preceding the words "making peace" comes the statement concerning the creation of the two into one new man. Consequently it is the collective and dispensational aspect of peace rather than the individual and doctrinal aspect, that is prominent here. The enmity is not so much the enmity of sin existing between the sinner and the Lord, but is rather the enmity connected with "ordinances" and fleshly distinctions that stand between "the both" and "the two," of the context, the abolishing of which not only made the both one, but made peace where enmity reigned.

The enmity is connected with "the middle wall of partition." It is common knowledge that this refers to the *chel* or the *soreg*, the wall which separated the court of the Gentiles from the court of Israel in the Temple. There is a cast in the British Museum of one of the inscriptions which were placed upon this middle wall, forbidding any foreigner upon pain of death to go beyond the enclosure. Peter and Cornelius in happy fellowship may go up to the Temple, but although both were saved and forgiven, there would come a point in their walk where the distinctions of race and flesh would sever the unity. Peter as one of the Circumcision would have access beyond the middle wall, Cornelius would have to remain outside, spiritual equality notwithstanding. It is not so now. It is written, "For through Him we BOTH have access by one Spirit unto the Father."

The word "both" is a key word in this passage. The one Spirit being another link with the unity of Eph. 4. We all remember the wild commotion that followed the rumour that Paul had taken a believing Gentile into the Temple. The charge against him was historically and literally false, but so far as access into the real temple was concerned, it was soon to be demonstrated as being blessedly true. The middle wall that separated Jewish converts from Gentile is seen further in Acts 15, where the Gentiles are given a few restrictions, while the Jewish believers intimate that they will continue in full observance of the ordinances and customs of the law. This perpetuated the differences between the two sets of believers, and it is this enmity in the "decrees" that is broken down in Eph. 2.

There is a sphere of blessing where the flesh is counted as dead and buried; where all blessing is connected with heavenly places in Christ, blessings which were promised before the foundation of the world. The Lord Himself, by virtue of His Death and Resurrection and His present position "far above all," is not only our glorious Head, but He is our peace. He has made *the both one*. He has created *the two* into one body.

The wider context of Eph. 2 bears ample evidence to this truth. Verses 11, 12, "Wherefore remember that ye being in time past Gentiles IN THE FLESH called uncircumcision by that which is called the circumcision IN THE FLESH made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of

promise, having no hope, and without God in the world." Verses 19-22, "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone, in whom all the building fitly framed together groweth unto a holy temple IN THE LORD; In whom ye also are builded together for an habitation of God IN SPIRIT."

It will be observed that the enmity of verses 1-12 are founded "in the flesh," while the blessings of verses 19-22 are founded "in the Lord" and "in spirit." He is our peace. He is the Chief Corner Stone. He is the great Central Member of the sevenfold unity of the spirit of Eph. 4. One Lord in the midst, with one hope and one faith on either side, one spirit and one baptism, one body and one God and Father ranged around Him. That is the one unity which we are urged to keep, and which alone is formed by the bond of "the peace" (all other so-called unities are bound with bonds indeed—but not those of peace). The article is employed in the expression "the bond of *the* peace," and it makes us look back to chapter 2 for the complete teaching concerning it. The unity of the spirit is bound together by the Lord. The Peace, made by Himself is the one bond.

We must ponder Eph. 2 very much if we would be able practically to realize Eph. 4. The link between these two chapters is further established by the words which are repeated from 2. 21; in 4. 16, translated in the one passage "fitly framed together," and in the other "fitly joined together." The truth that the Temple and the Body are linked together is not new. It occurs in John's Gospel and in the Epistle to the Corinthians. It attains its highest conception, so far as believers are concerned, in Eph. 2 and 4. In the heavenlies, the one Body is the Temple of the Lord. This it is which makes the teaching possible that the words "of the saints" sometimes carry with them the idea "of the holiest," referring not so much to a temple or holy place into which the members of the one Body will enter, as to the transcending thought that *they themselves* are built up by the Lord as His habitation and Holiest of all. There is no middle wall *there*. No fleshly distinctions intrude *there*. All is peace *there*.

The practical note is very distinctly seen when we compare 2. 17 with 6. 15. "He preached peace." That occurs in the doctrinal portion of the Epistle. Our feet are to be shod with the readiness of the gospel of peace, that is the response of the practical section. His message to us was one of peace—what then should ours be? Our feet shod indicates our point of contact with the earth. Our wrestling is NOT with flesh and blood. Our warfare is not carnal. Spiritual wickedness, principalities and powers in the heavenlies, are our foes—but so far as men are concerned, as far as in us lies we endeavour to live at peace, we have an eagerness, a readiness to proclaim that message.

Judgment is not ours—we leave all judgment to the Lord, but peace is our message. The unity we endeavour to keep makes for peace; the Lord its glorious centre, He is our peace. Oh, that we could ever remain at peace among ourselves! How true it is that the flesh is the ground of discord. May the few words of explanation offered be instrumental in leading all of us to the fresh consideration and deeper appreciation of the special aspect of Peace as set forth in this Epistle of the one Body.

CHARLES H. WELCH.

The Book of the Prophet Daniel—6.

BY COL. G. J. VAN SOMEREN.

THE Angel Gabriel had appeared to Mary and had told her that she should bear a Son, begotten not of the will of flesh but by the power and will of the Spirit. The Babe is born, angels send the simple shepherds of Judæa to find in Bethlehem, the city of David, Him who shall fill David's throne. From the distant East and guided by "His Star" come the "wise men" to "worship the King of the Jews." The report spreads and Herod is troubled. The Scribes tell him of Micah's words of old. He sees the wise men and directs them to go, find the Child and bring him word again—he, too, would worship Him. The strangers leave, and again led by the Star go to the place where the Child is, bow in worship, present their gifts and, warned by God, travel at once northwards to their own land. Herod, finding himself mocked, discloses his real intention, sends forth his commands, and Rachel mourns her little ones from two years old and under slain in Bethlehem. But the Kingly Child was not there. Joseph, obeying the command of God given him in a dream, had taken Him and His mother out of Palestine into Egypt, and there He is kept till Herod is dead. Then, at the word of God, Joseph returns and the child is brought to Nazareth. *The first attack of the Great Adversary through Herod has failed.*

The Child grows in favour with God and man, in wisdom and stature, and at twelve years of age is taken to His first passover at Jerusalem, where His understanding of "the writings" and His answers astonish the dignitaries of the Temple, and they, wondering but not understanding it, hear His claim that He "must be about His Father's business." He returns to Nazareth with His mother, and eighteen years pass in silent, unrecorded purity of life and obedience to every command of Jehovah, God of Israel.

When the Man Jesus is "about thirty years of age" He is proclaimed by His forerunner John, and goes forth in public to do *His Father's business*. This pure and sinless Israelite, the very type and fashion for every true son of Abraham, is baptized in Jordan, "thus fulfilling all righteousness." This wondrous self-humiliation

and obedience to the word of God spoken by John "sent forth from God" is honoured at once, and the Spirit descends on the Man Jesus, and the voice from heaven testifies that He is the beloved Son of God whom all must hear.

Driven forthwith into the wilderness to be tested, the same wilderness in which Israel of old had failed under trial, this wondrous Man hungered by a forty days' fast is encountered by Satan himself. Three separate attacks, the last being the offer of the very world which He had come to redeem by giving His life for it—it should be His would He there and then worship its Prince—are all beaten back by the sword of the Spirit in the hand of Him of Whom the Scripture itself is but the setting forth. Satan's second assault has failed, and he retires, but only "till a more convenient opportunity." Enough is told us to show how persistent were the attempts to slay the Lord, as that on the Hill of Nazareth (Luke 4. 29), and the storm on the lake (Mark 4. 39); attempts to draw Him into disobedience to God; into despondency by the unbelief or faithlessness of His followers; attacks on His faith when in Gethsemane His "soul was sorrowful even unto death." At last, betrayed by one disciple, denied by another, and forsaken by all, He is hanged on the Cross of shame, His "life is poured out" and He dies. *Now surely Satan has triumphed.* But the gates of Sheol cannot hold this prisoner. The third day dawns, and through the operation of the Spirit He comes forth from the deep waters the Prince and Author of Life, over whom "death hath no more dominion," begotten that day with the words "Thou art My Son." His incarnation, His death, His rising again, three facts surpassing all conception of Archangel, Satan, Demon, or man have hurled the hosts of evil backwards in confusion and dire distress.

The Victor passes into the heavens, the Spirit comes down with power, and three thousand men at once are delivered from slavery in one day. The Gospel of the Raised Jesus goes forth far and wide from Judæa to the Gentiles—Satan organises opposition to it on every side. Thousands of Israelites may acknowledge the Lord Jesus as their Messiah and Saviour, but the nation at large is blinded still, and Rome is used now to break it in pieces and bruise it (Dan. 2. 40), for its rejection of Jehovah (Acts 28. 25-28), and the sons of Jacob are driven out and are often in worse case than they were under Nebuchadnezzar. For centuries they are treated as the offscouring of the earth by the Gentile, even when that Gentile professes to be governed by the spirit and teaching of the meek and lowly Jew, the Lord Jesus Christ. After a time Mohammedanism absorbs vast numbers of them, and though in Christendom they are, in some lands, allowed at last to live in peace and to enjoy the common rights of men and citizens, even there many scoff at their own sacred books and so are held fast in the spiritual grip of the Overlord of the Iron Kingdom.

Important as is that continued war against Israel, exiled indeed for a time but yet of the people of Jehovah;

the citadel against which the spiritual "world-powers of the darkness of *this present age*" have for nineteen centuries directed their main attack and summoned their most powerful forces is the *Church of Christ*. THE CHURCH "which is His body" (Eph. 1. 23), and He "the Head of the Body, the Church" (Col. 1. 18); that Body of which the members began to be gathered one by one from the day (Acts 28. 25-31) that Israel finally rejected the Gospel of the mystery entrusted to Paul (Eph. 3. 2-11), and cut themselves off from their God. The last solemn words of the Lord Jesus spoken to the people at large are recorded in John 12. 35, 36. The sad reason for His departing and hiding Himself from them, and to this day the veil is over their faces, is given us by the Spirit recalling the words of Isaiah 6. 9, 10, in John 12. 39-41. It is remarkable and full of teaching for us that, when the call was years afterwards again rejected by Israel, Paul speaking by the Spirit quotes the same passage from Isaiah.*

The prophecies of Daniel are limited to the fortunes of his people Israel, but those fortunes cover the whole period from Nebuchadnezzar to the setting up of the Kingdom of Heaven. His words were to be "closed up and sealed till the time of the end" (12. 9), but the beginning of that *time of the end* will not be till (the Body of Christ begun, formed and completed during the days of the Iron Kingdom, and having been taken up to be with its Head), the Day of the Lord shall have opened, and the Lion of the Tribe of Judah shall break the seals of the closed book (Rev. 5. 5). No hint of this Body of the Christ is to be found in the book of Daniel, but inasmuch as it is during their present time of exile that believing Israelites, with Gentiles, are one by one being incorporated into it, and it alone for eternal life, it is necessary in the light of later Scriptures and past secular history briefly to draw attention to its story, for *the time of the end* is already heralded by many an ominous sign.

During this interval of nearly nineteen hundred years the Church is God's witness to the Deity of the Lord Jesus Christ, "the Word in the beginning with God and the Word was God"; to His incarnation, God manifest in the flesh; to His Atoning work in death; to His Resurrection and Coming again; and because of that witnessing it is now the main object of attack by Satan and his forces, the "wicked spirits in the heavenlies." That attack began in the earliest days of the Church, and while the Apostles were still alive. Paul and others had to deplore the "falling from grace" into bondage, from that grace which makes us children of God through faith alone in Christ Jesus (Gal. 5. 1, 4, and 3. 26); the false teaching that the Resurrection was already past, 2 Tim. 2. 18; the giving heed to myths and endless incarnations (1 Tim. 4. 5), this adoption of metempsychosis resulting from the acceptance of Satan's primeval lie, "Ye shall not surely die"; the reception of the pagan doctrine of an inevitable immortality for all, thus "making God a liar" (1 John 5. 9, 13); the

* In connection with this whole subject see Rom. 12. 4, 5; Eph. 4. 11-16; Col. 2. 8 to 3. 16; Rom. 16. 25, 27; 1 Thess. 4. 13-18.

shepherds of the Church making themselves "lords over God's heritage" (1 Peter 5. 3), thus bringing in priestcraft and its baneful fruits; the denial of the Lord Jesus Christ come in the flesh (2 John 7); the introduction of idols and images as "aids to faith," that faith which is "the evidence of things not seen" (Heb. 11. 1), and which must fade if tangible aids usurp its place; and the invocation of dead men and women.

Then, in the days of Constantine, Satan produced that deadly amalgam of *The World and the Church*, culminating now in the vast claims of Rome and her imitators; later on followed the heresies of Transubstantiation, of the Immaculate Conception which teaches that Mary was born without sin, of her assumption into heaven and her being worshipped as "Queen of heaven" (cp. Jer. 44), and "Star of the Sea," both marking the recrudescence of the names and worship of a heathen goddess. And now, when the last days and perilous times are fast approaching, we see the Lord Jesus Christ placed on the same level as Confucius, Buddha, Mohammed; we hear much of the Immanence of God, which is disguised Pantheism; of Theosophy and its bastard, the self-styled "Christian" Science. Men put faith in mascots and amulets; seek to the dead, and in doing so invite the communion of demons masquerading as spirits of the dead, and enter on the path that will lead to the awful corruption of all flesh by intercourse with the fallen sons of God which brought the Flood of old upon the world, and will head up in the setting forth of "the Man of Sin," the Antichrist, the seed and child of Satan. When thus "they shall mingle themselves with the seed of men," the iron and the miry clay shall have mixed, and "in the days of those kings shall the God of heaven set up the kingdom which shall stand for ever," Dan. 3. 43, 44.

DARWINISM IN THE SCHOOLS.

The teaching of Darwinism, as an approved science, to the children and youth of the schools of the world, is the most deplorable feature of a wretched propaganda. Darwin himself hesitated. Virchow tried nobly to protect the primary schools of Germany. "As long as a problem continues in the speculative stage it would be mischievous to teach it in our schools. We ought not to represent our conjecture as a certainty, nor our hypothesis as a doctrine." Haeckel, always rash, advocated it. As they struggled, somebody lighted the fire. It was like the burning of the temple at Jerusalem. Titus had issued an order to spare it, but a Roman soldier threw a blazing torch into a small window, and the whole structure was in flames.

The Fundamentals.

A GOD.

To. thee.	Gen. 17. 7
For us.	Rom. 8. 31
With us.	Matt. 1. 23
In you.	1 Cor. 14. 25

—DR. BULLINGER.

From Doubt to Faith: A Personal Testimony.

BY HOWARD A. KELLY, M.D., LL.D.*

I HAVE, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7. 17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His Blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites

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and affections; that he is one body with Christ the Head and will live with Him for ever. I believe no man can save himself by good works, or what is commonly known as a "Moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return hopefully.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find it in a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals what is adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.

Three Days with David.*

BY THE LATE W. P. MACKAY, M.D.

"Now these are they that came to David to Ziklag, while he kept himself close because of Saul the son of Kish; and they were among the mighty men, helpers of the war. They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow. . . . All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel. . . . And there they were with David three days, eating and drinking. . . ." (1 Chron. 12. 1, 2, 38, 39).

THE warriors described in 1 Chron 12. came to King David to Ziklag "while he yet kept himself close, because of Saul." Our King likewise is on high, on his Father's throne, waiting till his enemies are made his footstool, when he shall take His own throne. He has gone to the Father, and thus the world is shown that the Father is righteous in giving a righteous throne to the Righteous One who had been cast out. We rejoice to suffer shame and rejection for His name. Better to be alone with David in the cave, with the frugal fare and handful of water, than to be with Saul in the sumptuous palace and feasting at a royal board!

These men, "among the mighty, helpers of the war," are described as "armed with bows, and could use both the right hand and the left."—We, in like manner, require to have both feet planted firmly for the battle. So long as I saw merely the truth concerning the Cross, I felt like a man fighting on one foot, but when the glory of the Crown appeared, I felt sure-footed. We, too, require those who are ambidexter, who can fight on the right hand with Infidelity and on the left hand with Superstition; some who can hurl the heavy and effectual, if rather clumsy-looking stone, and others who can shoot the sharp, swift, and sure arrow in the interests of David. We find that these were "even of Saul's brethren of Benjamin." Correspondingly, were we not, at one time, on Saul's side, "children of wrath, even as others"?

A CALL FOR ENERGY AND COURAGE.

"And of the Gadites, there separated themselves unto David, into the hold in the wilderness, men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountain" (v. 8). Here we have men who were consecrated, skilled, bold, and active. As servants of Christ, likewise, we must present our bodies living sacrifices, holy and acceptable unto God, which is our reasonable service. We must have men who are skilled in the use of sword and shield, not merely knowing the letter of the Word, but able "rightly to divide the Word of Truth"—able to use it for doctrine or reproof, for correction or instruction in righteousness.

* Substance of an address, delivered at the close of a three days' conference on the Second Advent, in 1878.

We require that courage which comes from above, the faces like lions, conscious of the strength of the fortress we are in. Not so much fighting for the Truth as letting the Truth fight for us, fearing neither man nor devil, but strong in the strength of the Lord. Activity is to be ours in this evil day. All around is active; and with our feet shod with the preparation of the Gospel of peace, it is our blessed privilege to be (like the Gadites) "swift as the roes upon the mountain," carrying the proclamation of His grace and glory over hill and dale, in the energy of the Divine Spirit. Undaunted and unchecked even by the overflowing of the banks of the rivers that cross our path of faith, we shall be in the company of Amasai, chief of the captains of the Benjamites, and say: "Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers: for thy God helpeth thee" (*vv.* 15, 18).

"UNDERSTANDING OF THE TIMES."

Besides these bold and devoted warriors, we find mention of others: "And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do" (*v.* 32). We require an intelligence department in our campaign. In our conferences on the Second Advent we are studying in this department. We require more of the men of Issachar: and the intelligence which we gather is not to be locked up in a fire-proof safe, but is to be used in our campaign. Down at our lonely stand-points, deep in the shade it may be, the work is now to be done. But it is by being in the current of God's thoughts that we can have intelligence and comfort in our work.

I am sometimes asked: "Are you thus at all times thinking that the Lord may return at any minute?" Many such conscientious questioners think that we desire to get people into a sort of star-gazing and ecstatic frame of mind, suited for dreamers and theorists. As a fact, we study these questions to know what we ought to *do*. We wish not to be dreamers, but doers, and also intelligent doers—true sons of Issachar. First, we wish to know what the Church of God should do. And we find that a serious mistake has been committed for want of this intelligence. Instead of gathering out a people for the Lord, the Church has been trying to gather all the people! Instead of going with the drag-net through all the sea, the Church has been attempting to catch all the fish in a few favourite pools! Instead of sowing the seed the wide world over, men have been high-farming little corners, and leaving the great part of the land untouched. The failure to evangelise the world lies at the door of those who have been aiming at converting patch after patch. The Saviour's command, "Preach the Gospel to every creature," can only be done as we enter into His intelligence concerning the present age, namely, that we are to be witnesses to Him to the ends of the earth.

Then, as to the government of this world we are to

have intelligence. Jew and Gentile have united in refusing the Sufferer-King. Man has thus been left to himself—the Gentile to Cæsar, the Jew to Barabbas. He has tried every form of government and failed, from the Cæsarism of despotic government to the wildest Communism. But the intelligent sons of Issachar are calm through all, and wait for a King to reign in righteousness, a King who can justly say: "I know the best thing to do in judgment, and I can do what I know." In other words, we wait for a King who has perfect wisdom and perfect power—Christ the power of God and the wisdom of God. "This is our God: we have waited for Him."

THE INTERPRETATION OF SCRIPTURE.

Before, through God's grace, I saw these blessed truths, my reading of Scripture was considerably "mixed up." Awkward texts, ever and anon, would come up, for which I could make no place. We should have no theology, past, present, or future, that has not room for *all* God's texts. When I bought a dissected map of the world for my boys, it took them considerable time to put it together, and one or two attempts were failures. One day Fred got it nearly square, but with rather suspicious intervals, and he said: "Will this do?" "Not quite, my boy," I said, as I saw he had something like this put up—a bit of America stuck north of Hindustan, Australia doing its best to find a home in the Atlantic, and Lake Superior adding to the volume of the Pacific! I looked around and found the cause of all the confusion in a "country" that had fallen underneath the table! "Look here, Fred, where is the place for this?" Fred did not like that country; he could have joyfully borne its loss, or seen it burned; but that would not do, so we had to take down all his up-making, and find room for his left-out country, and then the map was correct.

Thus it is with much of our ordinary eschatology. Text after text is found for which there is no place. Entire dispensations are lost sight of. Jewish truth gets hopelessly mixed up with Gentile truth, and the Church's hope gets sadly crushed out by both. We must look over our theological map, and try to make room for all God's texts. Whether they were soldiers, sentinels, or scholars, we find, as to David's mighty men, that one thing was characteristic of them all. "They could keep rank, and came with a perfect heart to Hebron, to make David king." The unfaithful servant who says: "My Lord delayeth His coming," begins to "smite his fellow servant and to eat and drink with the drunken." He keeps company with those whom he ought to shun, and quarrels with those whom he ought to love. David's loyal ones were men that kept rank; men who marched in line, because they took step from their captain; and their hearts were set upon obeying him only. They had not two objects before them; they were not of double heart. David only filled their thoughts.

"MAKING DAVID KING."

What, in fact, was the one purpose that filled the

hearts of those warriors during that three days' feast? "To make David king over all Israel." In like manner, we confer in order to assert the crown rights of David's son—to put in our protest against the reign of the prince of this world, and to stimulate loyalty to our rejected Lord. We exalt the person of Christ, we proclaim a personal Christ, and wait for a personal Christ. Men talk about dying and going to heaven. There is no such hope before the Christian. This "going to heaven" is a mere sentimental phrase invented by man's mind. "To be with Christ" is too personal, too Scriptural, and has too much of God in it, to be popular with world-Christianity. So the "going to heaven" phraseology has taken its place as being sufficient to look holy in talk, but not too far to commit one to a person. How different is Scripture! It knows of no heaven but "with Christ." We shall never rest till our David is King over His own possessions—King over all nations—King of kings, King of Zion, King of glory. The true Melchizedek, the Priest on the Throne, with heaven and earth under one reign of righteousness. Meantime, we are content to suffer with Him; and we work, not for success, but as determined to be faithful. He does not say: "Well done, good and successful servant," but rather, "Well done, GOOD AND FAITHFUL servant."

In a heavy storm, the captain of a vessel, if he wishes some important rope to be watched, and tightened, or slackened, at the word of command, does not employ some boy, lately shipped, but the veteran, trustworthy tar, who answers to all commands with the ready "Aye, aye, sir." "Jack," says he, "let go," or "hold on," just as told. "Aye, aye, sir." A mate comes along the deck, and says to Jack: "Why do you hold on there?" "Because I'm told," is all the answer. "But you don't see results; you don't see where that rope goes over there to that you hold on by." "No; but I know obedience. *The captain will run the ship. I have only to do what I'm told.* Clear out, and let me mind my work!"

"BEHOLD HE COMETH!"

Fellow Watcher! "Hold fast that which thou hast, that no man take thy crown." The Son of David shall yet sit on David's throne. God, in Matt. 1, has proved it genealogically, and he will fulfil it genealogically, and not allegorically. The Son of God is yet to sit enthroned with his royal Bride. The Son of man is yet to sit on the throne of this world, with all nations blessed in Him, and calling Him blessed. The usurper is to be cast into the bottomless pit, and then the Prince of Peace will reign.

Now, we find God disowned, the Spirit despised, Christ rejected, the Church broken up and corrupted by the cravers of worldliness, infidelity, and hypocrisy. We wait for the time when Great Babylon shall be judged and burned, Antichrist consumed with the gleam of Christ's coming, Beast and False Prophet cast into the lake of fire, the Jewish nation gathered, united and converted, Satan bound, all nations brought under the

sway of righteousness, and the crown rights of David's Son established in the sight of all the universe.

The day of the Lord, it cometh,
It cometh like a thief in the night,
It comes when the world is dreaming
Of safety, and peace, and light;
It cometh, the day of sackcloth,
With darkness and storm and fire,
The day of the Great Avenger,
The day of the burning ire.

The day of the Lord, it cometh,
When virgins are all asleep,
And the drunken world is lying
In a slumber yet more deep;
Like a sudden lurch of the vessel
By night on the sunken rock,
All earth in a moment reeleth,
And goes down with the shock.

The flash of the sword of havoc
Foretelleth the day of blood,
Revealing the Judge's progress.
The downward march of God;
The fire which no mortal kindles,
Quick seizes the quaking earth,
And labours the groaning creation
In the pangs of its second birth.

Then the day of the evil endeth,
And the righteous reign comes in.
Like a cloud of sorrow evanish,
The ages of human sin;
The light of the morning gleameth
Adown, without cloud or gloom.
In chains lies the ruler of darkness,
And the Prince of Light has come!

Sunday School Lessons.*

(FIRST SERIES)

No. XI. NOVEMBER.

LIONS.

Texts: Heb. 12. 11; 1 Pet. 5. 8, 9; 1 Sam. 15. 22;
Ps. 34. 7, 10.

FIRST SUNDAY.—*Samson and the Lion.*

Read, Judges 14. 5-18. Learn, Heb. 12. 11.

THE Hebrew name for "Lion" means *the strong one*, Prov. 30. 30. Too many things in the Bible about Lions to be included in this lesson, so we take four great events connected with Lions.

Judges 14, 14, 18 is the oldest riddle. God once made a man stronger than a Lion. (Explain the circumstances, and tell the story). What is the answer to the riddle for us? Heb. 12. 11. All who learn this riddle are able to say, "Lord, who is like unto Thee, etc., Ps. 35. 10.

The "strong one" is that which is too strong for us till the "stronger" comes and delivers us, Luke 11. 21, 22.

(1) The LAW is a strong Lion, Gal. 3. 10, but the sweetness—the "honey"—is found in this lion, in v. 13.

* These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

- (2) SIN is a strong Lion, Rom. 5. 21, but the honey is in 1 Cor. 15. 56, 57.
- (3) SELF is a strong Lion, Rom. 7. 19, 24, but the honey is in vv. 24, 25.
- (4) The WORLD is a strong Lion, Luke 8. 14, Gal. 5. 21, but John 16. 33.
- (5) AFFLICTION is a strong Lion, Job 5. 6, 7; 14. 1, 2, Acts 14. 22, but there is honey in it, Ps. 119. 67, 71; 34. 19; Rom. 8. 35; Heb. 12. 11.
- (6) DEATH is a strong Lion, Rom. 5. 12, Heb. 9. 27, but 2 Tim. 1. 10, Hosea 13. 14. The honey is in 1 Cor. 15. 54, 55.

But there is something sweeter than honey! Ps. 119. 103, 19. 10; Jer. 15. 16.

SECOND SUNDAY.—*David and the Lion.*

(Read, 1 Sam. 17. 32-37, 45-47. Learn, 1 Pet. 5. 8, 9.)

David and the Lion, 1 Sam. 17. 32-37, etc. Tell the story and explain it.

We are all like that lamb, Isa. 53. 6, Ps. 119. 176, Ezek. 34. 16.

The Devil is like that Lion, 1 Pet. 5. 8, 9.

The Lord Jesus is like that shepherd—

Knowing them, John 10. 14, 27; 2 Tim. 2. 19.

Leading them, Ps. 77. 20, 78. 52, 80. 1; John 10. 3, 16.

Seeking pasture for them, 1 Chron. 4. 39-41; Ps. 23. 2; John 10. 9.

Numbering them, Jer. 33. 13.

Watching over them by night, Luke 2. 8.

Seeking and saving them, Luke 15. 4-7; John 10. 14, 27; Ezek. 34. 12.

Giving His life for them, John 10. 11.

Delivering them from the Lion, 1 Sam. 17. 32-37; 2 Tim. 4. 16-18.

Eternally defending them, John 10. 28, 29.

All are either in danger of the Lion's mouth, or safe on the Shepherd's shoulder.

The victory is the shepherd's own, Isa. 40. 10, 11.

THIRD SUNDAY.—*The Man of God and the Lion.*

(Read, 1 Kings 13 (parts). Learn, 1 Sam. 15. 22.)

Tell the story and describe the circumstances. 1 Kings 13.

The Man of God—was happy and safe while he obeyed God.

The enemy comes here, not as "a Roaring Lion," 1 Pet. 5. 8, but as "an Angel of Light," 2 Cor. 11. 14. Easier to withstand a wicked man than an "old prophet," v. 11.

While strong with that word abiding in him, he says, "I will not," v. 8, "So was it charged me," v. 9; but when he has parleyed with the enemy, he says, "I may not," v. 16, and "it was said to me," v. 17.

But see 1 Sam. 15. 22. God's Word is not only above man's, but above an Angel's, Gal. 1. 7, 8.

He is "a man of God" now who knows the Holy Scriptures, 2 Tim. 3. 15-15. He is "thoroughly furnished" for "Doctrine" or teaching, showing what is to be believed as true. "Reproof" or convicting, showing

us what to reject as false. "Correction," showing us what course of action to avoid as wrong. "Instruction," showing us what course of action to follow as right.

He is safe from the Lion as a *Destroyer*, Ps. 7. 1, 2, 17. 4.

He is safe also from the Lion as an *Adversary*, 2 Tim. 4. 16-18.

He is satisfied with all good things, Ps. 37. 19, 23. 1, 103. 5, 107. 9; Jer. 17. 5-8. Though "the Lions lack and suffer hunger," Ps. 34. 8-11.

Note the three "men" of Scripture:—

(1) The "natural man" of various grades, ranks and classes, but all unconnected with the Man Christ Jesus, Eph. 4. 22; John 3. 6.

(2) The "Man in Christ," 2 Cor. 5. 17, Eph. 4. 24, Col. 3. 10.

(3) The "Man of God," 2 Tim. 3. 17, i.e. God's man, the prophet, or God's spokesman. Compare Exod. 7. 1 with 4. 16. See also Acts 1. 8.

FOURTH SUNDAY.—*Daniel and the Lions.*

(Read Dan. 6 (parts). Learn, Ps. 37. 7, 10.)

Read parts of Dan. 6, and tell the story.

Daniel was an example of faith in God and of decision for God, hence of "faithfulness" to God and man, v. 4. [So others are spoken of:—Moses, Heb. 3. 2, 5; Abraham, Neh. 9. 8; Samuel, 1 Sam. 3. 20 (margin); David, 1 Sam. 22. 14; Timothy, 1 Cor. 4. 17; and the three "Faithful Brethren" of Colosse, Col. 1. 7, 4. 7, and 4. 9.]

The Chaldeans punished by burning, Dan. 3. The Persians, who worshipped fire, punished by casting to wild beasts, Dan. 6.

Envy and jealousy soon marked Daniel. The plot was laid. Daniel's practice was based on 1 Kings 8. 28-30 and 46-53. Note v. 10, "as he did aforetime."

He knew "whom he believed," v. 23, Job 19. 25, and 2 Tim. 1. 12.

The Man of God is not *ashamed*, 2 Tim. 1. 8, 12, 16. His faith gave him calmness and peace, v. 23, Isa. 26.

3, 4. Darius loved Daniel. But he could not deliver him, because the Persian law was stronger than the Persian king.

Christ loved His Church, but submitting to the Law of God He took the sinner's place, and suffered the penalty of the Law: thus He delivered the sinner from the jaws of this Lion, and "no manner of hurt is found upon him," v. 23. Why? v. 22, "My God hath sent His Angel, and hath shut the Lions' mouths, that they have not hurt me." So the Father sent the Son. The next passage in the Bible about *God sending* is in John 3. 17.

Thus Daniel conquered the Lions by the power of God's Word, Ps. 119. 11. We have the same "heart" as Daniel, and the same "Word." In Daniel's trial many would have argued for "Expediency." But Daniel knew nothing of it. Unbelief would indeed have seen the Lion in the way, Prov. 22. 13, 26. 13. But "the righteous is as bold as a Lion," Prov. 28. 1.

LAST SUNDAY.—*Examination.*

Signs of the Times.

THE WAR.

THE great war on the Continent of Europe is a solemnising sign of the times. Each of us may relate it to his or her own scheme of prophetic interpretation; but beyond this, and above this, there are things that are on the surface, and which any observer may see.

This war, in a signal degree, exemplifies the conflict between truth and falsehood, as the same becomes more keen with the running out of the present age. Who, moreover, can fail to recognise that, on the one hand there is a national regard for honour and a preparedness to stand by pledges undertaken with deliberation, while on the other hand there is a disposition to laugh at such scrupulosity, and to treat signed agreements as mere "scraps of paper"? Principles that are of fundamental importance in the ordering of civil society, and stand in a well-defined relation to the Moral Law given from Sinai, are allowed in the one case, and flagrantly repudiated in the other.

In senses other than moral, the parties to this conflict occupy ground that is peculiarly their own. While this is true in every case, the contrast is obvious so far as England and Germany are concerned. England is the land of missions, the land of Bible circulation, the land of a thousand charities. Germany, on the contrary, has led the way in confusing culture with infidelity, has neutralised Holy Scripture by a system of destructive criticism (at the same time securing followers throughout the world), and has boastfully dispensed with God and His Christ. Hence, instead of virtue they have been displaying barbarism, and in place of Right they have put the might of the mailed fist.

Before ever the war broke out, many had reached the conclusion that, in a special and particular degree, Germany was opposing the things of Faith and Godliness. Now the conclusion has the support of an ever-growing body of evidence, which fact, in due time, will doubtless be clear even to God's faithful people scattered throughout Germany as well as elsewhere.

Having set herself to realise the brute ideal of the Superman, Germany has foreshadowed Antichrist in some of his most terrible characteristics. The people of God should have "understanding of the times." Can we then close our eyes to the fact that "the times of the Gentiles" are running out in disorder—a disorder that reproduces the old-time villainies of Assyrian and Babylonian contempt of God and His Word?

THE JEWISH OUTLOOK.

There is reason to believe that the Tsar contemplates a signal act of grace for the liberation of the Jews of Russia. Quite naturally, his forces at present in the field include a large number of Jews; though a

specially sad element is introduced by the fact that, as there are members of the same race in all the armies at present engaged, it is inevitable that, to some extent, the Jews will be fighting one another. The following paragraph, from the *Jewish Chronicle* of Sept. 11, is full of interest at the present time:—

"Something like four hundred thousand of our people are estimated to be engaged in the present world-conflict. If the number be approximately correct, it means that more Jews are under arms to-day than at any moment since the fall of Jewish national being. That the martial spirit, and the capacity for war, are still existent in the Jew, forms a remarkable testimony to his national virility. That a people battered and bruised, crushed and harassed, persecuted and repressed all the world over for twenty centuries, should not have had beaten out of them every atom of prowess, is unparalleled in human record. The truth is, that our bodies have been enslaved, but, thanks be to God, we have been enabled to maintain our spirits, in at least some modicum of freedom. That, indeed, is the true secret of Israel's existence as a people twenty centuries after the Roman plough turned the earth on the Temple ruins."

These lines indicate instructive factors in the Jewish problem; but when at length the day shall come for that national uprising of which the prophets speak, then the physical "prowess" of the people will reckon but little. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4. 6).

Editor's Table.

"THINGS TO COME."

CONDITIONS of war press heavily upon papers and magazines; and many publications have ceased to appear. We are thankful to have found ourselves under no such necessity: the kind help of friends, in the form of occasional donations to the "*Things to Come* Publishing Fund," has enabled us so far to weather the storm. Notwithstanding, the present is a time of special anxiety, and we do not hesitate, in the very difficult circumstances, to commend the Fund to the prayerful consideration of our readers.

"SIMPLIFYING THE BIBLE."

A correspondent calls our attention to a work designed to "simplify" the Bible. A worthy purpose no doubt; but what are we to understand by "simplify"? Is the proposal one that involves a careful examination of the sacred text, and a conscientious explanation of the parts in the light of the whole? If so, we should be among the first to say, "go on!"

But no; such a scheme would not be *up-to-date* in the sense demanded by the Editor of the work to which our

attention is drawn. That were to render reverent respect to the text, and to lavish labour and learning upon the same. The up-to-date method is shorter—after the manner of Jehoiakim, to (1) cut out what is not required, in the judgment of Criticism; and after the latest German fashion, to (2) bring what remains into enforced harmony with modern materialistic philosophy.

Though the Editor of the work in question does not go the whole way, yet he goes far enough to arouse grave suspicion. But, we ask, who wants the Bible in "elegant extracts"? It is one of the conceits of our day that the Book shall be treated as "literature." In that case something might be said (and a use be found) for a summary prepared with judgment and prayer, but a "cutting down," or a "condensation," is a desecration, and must prove a disappointment all round.

It is difficult to restrain indignation in face of all such work. The elision of "unprofitable" passages, and the "concentration" of narrative and argument: these are among the excuses advanced for reducing the Old Testament to disorder and the New Testament to a hotch-potch. Behind all such endeavours there lies, to say the least, great presumption. And the result is a dead-level compilation, lacking (1) the designed order; (2) the natural emphasis; and (3) the logical repetitions of the Word as it has come to us. For ourselves, we require THE WHOLE BOOK. Without the whole, how can the reader "rightly divide," or treat in true dispensational order the teaching given by God "by divers portions and in divers manners"?

PRAYER: ROMAN AND PAGAN.

Early in the progress of the disastrous European War, the late Pope Pius X "charged the Catholics of the whole world" to pray for peace; and he did it in terms which, on the one hand exhibit the Roman idea of God, and on the other hand reveal the Papal conception of prayer. In a word, the faithful were urged to make public supplication, "so that the merciful God may, as it were, BE WEARIED WITH THE PRAYERS of His children, and speedily remove the evil causes of war."

That He "may be wearied" into granting the requests of petitioners! What is this but an implication of the unwillingness of our Father in heaven to give the good things that are sought at His hands? Hence He must be urged, induced, and persuaded; and we may, perhaps, receive gracious answer (or reluctant answer, rather) when He can no longer endure our persistent pleadings! Clearly, then, in present circumstances, we are for peace and blessing—not He; we are for the good and desirable things—not He! By consequence, also, He will only agree with us when "wearied" with our cries, and thus and then, for the very peace of His own being, He may well consent to hear and do!

This view of prayer, terrible as it is, is more prevalent than we think. It is essentially heathen, and based on the theory that the Deity is unwilling to give us any good unless we "dun" Him to the point of weariness. The Jews look over this view of prayer, and concluded that they would be heard for their "much speaking." In the first place, such prayer is dishonouring to God, even as it is inconsistent with any standing in grace on the part of the petitioner; in the second place, such prayer is contradictory of the definite assurance of our Lord that our Heavenly Father "knoweth what things

we have need of before we ask Him," and therefore must not be approached as if He were both unacquainted with our needs, and unwilling to bless us by supplying those needs.

By a sorry misinterpretation of our Lord's teaching in the parable of the Importunate Widow, superficial readers of Holy Scripture have concluded that the unjust judge was a type or figure of our Heavenly Father. As a fact, the parable sets forth, *not a likeness, BUT A CONTRAST*. The conduct of the unjust judge throws light upon the motives and practices of the worldly benefactor; our Heavenly Father is not such, and we do well to remember this when we pray. God has no pleasure in keeping His children waiting. He "will avenge them SPEEDILY" (Luke 18. 8). But we must not pray with the fainting of unbelief or with the hesitation of doubt. That would suggest a "wearying" of the Holy One of Israel.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

BARROW-IN-FURNESS.—Readers of *Things to Come* in or near Barrow-in-Furness are invited to communicate with Mr. W. H. Wedlock, 10 Empress Drive, Vickerstown, Barrow, with a view to mutual Bible study.

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First and third Tuesdays in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgcumbe Park Road, Pevenell, Plymouth).

STOCKPORT.—Readers in or near Stockport are invited to communicate with Mr. A. T. Howarth, 149 Woods Moor Lane, with a view to mutual Bible study.

LONDON.

LONDON, SUNDAY EVENING Bible Expositions (see advt.).

BOWES PARK, N.—50 Thorold Rd., Wednesday, Oct. 7th, at 7.15 p.m.

STAMFORD HILL, N.—93 Paignton Road. Wednesday, Oct. 7th, at 7.15 p.m.

SCOTLAND

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 3. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

QUEENSLAND.

NORTH ROCKHAMPTON.—Clifton Street Baptist Church, Thursdays, at 8 p.m.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
E. H. T. (Kent)	0	10	0
A. M. (London, W.)	0	6	0
Anon (Brighton)	0	2	6
(Breton Evangelical Mission.)			
E. H. T. (Kent)	0	10	0

THINGS TO COME.

No. 245.

NOVEMBER, 1914

Vol. XX. No. 11.

They Sang His Praise, They Soon Forgat His Works.

BY THE LATE DR. BULLINGER.

Then believed they His words: they sang His praise. They soon forgat His works: they waited not for His counsel (Psa. 106. 12, 13).

THESE are solemn words, because they record a solemn fact. They are true, not only of Israel but of God's people (and the old nature in them), in all ages. They refer to that tendency in the heart of each one of us to cry unto the Lord in our trouble, and then to need the exhortation, "Oh that men would praise the Lord for His goodness" (Psa. 107. 8), and even to sing His praise and then forgat His works.

It is meet and right that we should praise God for His goodness in answering the prayer so often put up, "That it may please Thee to preserve to our use the kindly fruits of the earth so as in due time we may enjoy them," but this is not the only blessing for which special thanksgiving should be made. In the same Litany we pray "graciously hear us that those evils which the craft and subtilty of the devil or *man* worketh against us may be brought to naught, and by the providence of Thy goodness they may be dispersed: that we Thy servants being hurt by *no persecutions* may evermore give thanks unto Thee in Thy holy Church."

Now, by the providence of God's goodness we as a *Church* and *Nation* have had many "merciful deliverances" from the tyranny of an enemy who will be satisfied with nothing less than the subjugation of our consciences and the extinction of our liberties, and for 250 years special public praise was offered annually in all our churches. It ought to be remembered, and the younger members of our congregations ought to be reminded, that from 1605 until 1859 there was a special service in our Prayer Book appointed to be used on November 5th to celebrate God's goodness to this Church and Nation.

The service in question was revised and enlarged in 1688 so as to include another great deliverance on the same day, in virtue of which we enjoy to-day our civil and religious liberty. But in 1859 Convocation and Parliament presented a petition to the Crown, and the use was revoked and expunged from our Prayer Book. About the same time the Harvest Festival was introduced, and (though without any authority) thanksgiving for temporal blessings soon became substituted for praise for spiritual mercies! How true! How solemn! "They sang His praise! They soon forgat His works!" What has been the consequence? "He sent leanness into their soul" (v. 15); and since 1859 has not the term

"agricultural depression" been as familiar on our lips as the expression of national perplexity?

And is there not only leanness in the land but leanness of souls, and almost a famine of hearing the Word of God? We may indeed say, "These ought ye to have done, but not to leave the other undone." And so, while reminding ourselves of God's goodness, and of our unfaithfulness with regard to His spiritual mercies, we may, nevertheless, in all soberness praise Him for His continued temporal mercies to us. But now let us turn to the particular instance referred to in our text.

When God separated a people to Himself, it was not merely that He might be the *God of* Israel, but a *God to* Israel. He will not only have the people for Himself, but He will be their God, and "Happy is that people whose God is the Lord" (Psa. 144. 15). This Psalm records many examples of the statement made in the text. The first refers to the deliverance from Egypt. For a brief moment we see them in the attitude of Faith: "Then believed they His word, they sang His praise" (v. 12). They are on the wilderness side of the Red Sea—"THEN." The waters that opened just now for their salvation and closed again for the destruction of their enemies roll between them and the house of their bondage. They are celebrating in their song the triumphs of God's right hand. They measure everything by it. Not only do they sing of what it has done, but by faith they celebrate victories yet to come, Ex. 15. Compare verses 12 and 13 with 15-18, and note the repeated "shall," "shall," "shalt."

Not one thing remains to be done; all is accomplished to Faith. Faith is seen thus to be the substance of things hoped for, the evidence of things not seen. And now Moses and the children of Israel are silent, and Miriam and the women are taking up the strain, but still the burden is the same (v. 21). But what is the Divine comment on the scene? "They sang His praise, they soon forgat His works." Quickly does praise give place to murmurings: "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness (Ex. 16. 2).

Is, then, the Lord's arm shortened that it cannot save? Is His ear that heard their cry in Egypt grown heavy that it cannot hear? No! But the *instrument* of deliverance has been leaned on instead of the Deliverer. Yes! So really is this true that as soon as Moses is out of sight, they run with haste to Aaron, and say: "Up, make us gods which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him" (Ex. 32. 1). The comment of the Spirit is: "They forgat God their Saviour which had done great things in Egypt" (Psa. 106. 21). And so it is ever! Where there is not a living God-wrought faith, man must have

something to look to that is visible and tangible—that is IDOLATRY.

We have another example of this in the days of the Judges. The people had gone into open idolatry, and the Lord had sold them into the hands of their enemies. Yet (as in Psa. 106. 8, 41-44)—“*Nevertheless* the Lord raised up judges which delivered them”. (Jud. 2. 16). But there was man’s “*nevertheless*” in *v.* 19; they returned to their evil ways after God’s merciful deliverances, and in chap. 6 we see them greatly impoverished. The hand of Midian prevails; the Midianites were as grasshoppers for multitude, the people betook themselves to mountains, dens, and caves, the highways were unoccupied, the harvest was reaped by others, there is no sustenance left for Israel. Then the Lord raised up Gideon, He looked on him and strengthened him; He went forth with him, and delivered Israel with a great deliverance by “the sword of the Lord and of Gideon.” But Israel was occupied with the *Instrument!* and they say to *Gideon*: “Rule thou over us, both *thou* and thy son and thy son’s son also; for *thou* hast delivered us from the hand of Midian” (Jud. 8. 22). It was “*thou, thou.*” Gideon was true to God here, but a few verses later we find him making an ephod of the gold that had been given him, and “all Israel went a whoring after it, and it became a snare to Gideon and his house.”

Again, if we turn from the times of the wilderness and the days of the Judges to the reigns of the Kings, it is still the same. The history of the Kings is a dreary record of provoking the Holy One of Israel to anger, so that but a few reigns, like those of Jehoshaphat, Hezekiah, and Josiah stand out as bright exceptions. Manasseh, indeed, did repent and reform at the end of his reign, but we read of his son Amon that “he did evil in the sight of the Lord as did Manasseh his father . . . and humbled not himself before the Lord as Manasseh his father had humbled himself, but Amon trespassed more and more.” We see the condition of things worse and worse till Baal-worship was carried on in the Temple of Jehovah, and actually the horses of the idol were stabled in the house of the Lord (2 Kings 23). At this juncture Amon’s son Josiah succeeded to the throne, and the history of his reign is minutely given in 2 Chron. 34 and 35.

“While he was yet young,” he sought the Lord (2 Chron. 34. 3), and four years afterward he set about purging the city and the land, and thus fulfilled a prophecy uttered 300 years before: “There came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense, and he cried against the altar in the word of the Lord, and said, ‘O altar, altar! thus saith the Lord, behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee’” (1 Kings 13. 1, 2). And although the messenger, the instrument employed, failed directly after delivering his message, yet the word of God could not fail. That word came to pass. The king, “Josiah by name,” received a great encouragement

for his work, and a solemn warning to “take heed” to the voice of the Lord, for in the midst of his labours “the Book of the Law” was found (2 Chron. 34. 14). The king received it in its *power*, for he traced all the misery up to neglect of this blessed book (*v.* 19-21). He learned that the Law may be neglected, though it “cannot be broken.” A blessed season from the Lord was vouchsafed, and the chapter which gives the record ends with the words: “All his days they departed not from following the Lord.” Ah! “all his days”!

Yes, it is the same lesson still; the Lord Himself detects it, He sees the heart, and He has recorded what He saw in Jer. 3. 6, 10. Treacherous Judah “hath not turned unto Me with her whole heart, but feignedly, saith the Lord.” Hence we read: “After all this . . . Necho King of Egypt came up to fight against Carchemish . . . and Josiah went out against him” (2 Chron. 35. 20). Listen to Necho’s words: “What have I to do with thee, thou King of Judah? I come not against thee this day, but against the house where-with I have war, for God commanded me to make haste; forbear thee from meddling with God who is with me that He destroy thee not” (*v.* 21). Hark what the Scripture says: “Nevertheless Josiah would not turn his face from him . . . and hearkened not unto the words of Necho from the mouth of God (*v.* 22). With fatal result. Oh, how solemn! how instructive! We are not told all the reasons, and how far, like Uzziah, “he was marvellously helped till he was strong. But when he was strong his heart was lifted up to his destruction” (2 Chron. 26. 15, 16). Like ungodly Ahab he disguised himself in the battle, but no disguise will hide us from God’s eye, no shelter will avail us, and like another Ahab he is struck down by an arrow.

Sad! Solemn! and instructive lesson! Yet he was taken away from evil to come, and great lamentation was made for him (2 Chron. 35. 25). Let us draw near and listen to the mourners. “The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, ‘Under His shadow we shall live among the heathen’” (Lam. 4. 20). Ah, it is the same lesson still. Israel served God “all his days,” but at heart they were the “same generation.” In the light of Josiah they walked, and not “in the light of the Lord.” Upon “the breath of his nostrils” they lived, *not* on the words which proceeded out of the mouth of God. Under the shadow of Josiah they thought to dwell, and not under the shadow of the Almighty. These things happened of old, they are “written for our admonition.” Like a bell swinging to and fro over the sunken rock, giving warning to the mariner, that hard by where he is passing others have made shipwreck, they sound in our ears: “Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God.”

No one is really a Christian, but he who has received the Word of God “with the Holy Ghost and with power.” He who has done this has turned to God from every idol, and is entitled to know that the blood of Christ has cleansed from all sin; and in Him who is now at the right hand of God he has been brought nigh.

But the Christian life down here is not merely a fresh direction given to religious instincts or to the fleshly activities of man. It is not the holding of certain views or the taking of certain vows, pledges, or badges, or the shaping the conduct after a certain course, *but* it is the having to do with God in Christ, believing God, obeying God, fearing God, walking with God, worshipping God, serving God, joying in God. In short, "setting the Lord always before *us*," and setting the heart and conscience before *Him*. All ministry of the Word is for *this end*, and is healthful only as it subserves it.

The days in which we live are marked by the same character as of old: "They sang His praise, they soon forgot His works." God is forgotten, the instrument is too much thought of; man is glorified, the creature is exalted as though the saint has anything which he has not received. See what godly jealousy was manifested by that faithful pastor, St. Paul: "Let no man glory in men" (1 Cor. 3. 21). "These things, brethren, I have in a figure transferred to myself and Apollos . . . that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another (1 Cor. 4. 6). "The Lord gave . . . God giveth" (1 Cor. 3. 5, 7). To lean on the instrument is the very essence of idolatry, for it *displaces* God. It is natural for us to do so because it is ever irksome to the flesh to be directly, continually, and absolutely depending upon God. When the stripling David returned from the fight, the women sang his praises (1 Sam. 18. 7); but they were no true daughters of Miriam, their song was *not* "The Lord hath triumphed gloriously," but "Saul hath slain his thousands, and David his ten thousands"; and we read that "Saul eyed David from that day forward" (1 Sam. 18. 9).

While we may see in this Saul's envy and jealousy, we must note that it became David's "thorn in the flesh," the *Divine antidote* for man's praise, and though a "messenger of Satan," it ministered the love of God. There is but ONE on whom we may safely depend, only ONE under whose "shadow" we may dare to dwell. Of that One, the voice from the excellent glory has testified as the cloud hid Moses and Elias: "HEAR HIM" (Luke 9. 33-35).

What do we know of all this? Are we dwelling under His shadow, occupied with Him? Or are we taken up with instrumentalities, doctrines, observances, ceremonies, things *about* Christ instead of *with* Christ? Oh, to be occupied with Christ Himself! May God bless His Word to our hearts, reveal Christ to us in it, and open our ears to HEAR HIM!

"PURITY."

A pure heart.	1 Tim. 1. 5
A pure conscience.	1 Tim. 3. 9
In purity.	1 Tim. 4. 12
With all purity.	1 Tim. 5. 2
Keep thyself pure.	1 Tim. 5. 22
With pure conscience.	2 Tim. 1. 3
A pure heart.	2 Tim. 2. 22

—DR. BULLINGER.

Jacob's Prophecy regarding Simeon and Levi.

By H. C. BOWKER, M.A.

(Gen. 49. 5-7).

ABRAHAM was a prophet (Gen. 20. 7); but we have no prophecy of his recorded, unless it be his words to Isaac, as they walked together to the place of sacrifice on Moriah (Gen. 22. 8). But Jacob, when he came to die, gathered his sons together, and uttered a prophetic outline of their history down to the last days.* Speaking of Simeon and Levi, he said: "Simeon and Levi are brethren; instruments of cruelty are in their habitations (or, as the margin reads, 'their swords are weapons of violence'). O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man (or 'men'), and in their self-will they digged down a wall (or, 'houghed oxen'). Cursed be their anger, for it was fierce; and their wrath, for it was cruel."

In these words Jacob describes the character of these two sons of his. They were brethren, not only because they were sons of the same mother, Leah; but also as to their character. They were fierce, cruel, ruthless. No doubt the terrible scenes of Shechem were in Jacob's mind. Dinah had four other brothers, who were also filled with indignation at the wrong done to her, for we read, "the men were grieved and very wroth" (Gen. 34. 7); but from Jacob's words we gather that the crafty plot, whereby "they answered Shechem and Hamor his father deceitfully" (v. 13), was devised in the counsels of Simeon and Levi, as they were the merciless perpetrators of the massacre of the whole male population of Shechem.

Jacob saw the peril in which he and all his were involved, from which he was only saved by Jehovah's interposition; for as they journeyed, "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob" (Gen. 35. 5).

But this was not the only instance in which the character of Simeon and Levi was shown. All Joseph's brethren were probably jealous of him, and when the opportunity was come, and, away from the protection of his father, he found them in Dothan, "when they saw him afar off, even before he came near unto them, they conspired against him, to slay him" (Gen. 37. 18). But Reuben was not a party to this purpose. "He delivered him out of their hands, and said, 'Let us not kill him.' And Reuben said unto them, 'Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him,' that he might rid him out of their hands, and deliver him to his father again." Reuben

* The "last" or "latter days" is an expression descriptive of the end of the indignation and the period of Israel's ultimate restoration and blessing. See Num. 24. 14; Deut. 4. 20; 31. 29. Isa. 2. 2. Jer. 23. 20; 30. 24; 48. 47; 49. 39. Ezek. 38. 16. Dan. 2. 28; 10. 14. Hos. 3. 5. Micah 4. 1.

evidently felt his responsibility as the eldest, but, with that instability of character which Jacob noted, instead of remaining where he could watch the pit, he seems to have gone away on some other business. When Joseph was sold, and the Midianites had departed, we read, "And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes, and he returned unto his brethren, and said, 'The child is not; and I, whither shall I go?'"

There was another also averse to shedding blood. Judah said, "What profit is it, if we slay our brother, and conceal his blood?" So it is clear that the two brethren, Simeon and Levi, who came next to Reuben, and were senior to Judah, were the ones who proposed to slay Joseph, and were only restrained, first by the proposal of Reuben, and afterwards by the remonstrance of Judah. Does not this explain why, at their first visit to Egypt, Joseph passed over Reuben, and chose Simeon to be the hostage? Doubtless Simeon and Levi were those who confessed, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear (Gen. 42. 21).

Such, then, was the character of these two, upon whom Jacob pronounced the judgment, "I will divide them in Jacob, and scatter them in Israel."

Was this altogether a curse? It seems so, but we know that God can turn a curse into a blessing (Deut. 23. 5). True, that was spoken of Balaam, but Jacob's words were inspired of Jehovah Himself, for how else could he have looked down the vista of the ages and seen the final salvation of his race (Gen. 49. 18)?

God's curses are designed to humble, to lead to repentance, and so may be turned to blessings.

Let us now consider the subsequent history. The division came in the wilderness of Sinai. When Moses came down from the Mount, and saw the licentious dancing round the golden calf (Exod. 32. 19, 25), he cried, "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." The same ardour that burned to avenge the wrong done to their sister now burned to avenge the dishonour done to God, and, at the command of Moses, they went "in and out from gate to gate throughout the camp, and slew every man his brother, and every man his companion, and every man his neighbour."

Moses, like Jacob, pronounced a blessing on the children of Israel, and when he came to speak of Levi, he referred to this scene at Sinai. "Who said unto his father and his mother, 'I have not seen him'; neither did he acknowledge his brethren, nor knew his own children" (Deut. 33. 9). Who were these brethren and children that Levi refused to recognize? When we remember the close association between the two brethren, which doubtless continued among their descendants, resulting in intermarriages between these tribes, it seems clear that it was the claims of relationship with members of the tribe of Simeon that were thus ignored by those of Levi, who did not stop to ask

who were in their way, when they went throughout the camp to slay the apostate idolaters. There fell on that day about three thousand men (Exod. 32. 28).

Many of these were of the tribe of Simeon, perhaps a majority of them, and there are reasons to believe that Simeon took a leading part in other rebellions that brought down such judgments in the wilderness.

After Balaam's diabolical counsel to Balak to entice Israel to idolatry (Rev. 2. 14), we again find a member of the tribe of Levi zealous for the honour of Jehovah. "Israel joined himself to Baal-peor, and the anger of the Lord was kindled against Israel." The plague was among them, and while the people were weeping before the tabernacle, one of the children of Israel, with insolent daring, came and brought a Midianitish woman in the sight of Moses and of all the congregation. Phinehas, the grandson of Aaron, fired with holy zeal, took a javelin in his hand, followed them into the tent and slew them both. Who was this daring offender? "The name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the SIMEONITES" (Num. 25. 1-14). May we not conclude, then, that the tribe of Simeon contributed a large proportion to the twenty and four thousand that died in the plague on that occasion (v. 9)? Perhaps that event, so recent, explains the omission of Simeon's name in Moses' blessing of the tribes in Deut. 33.

And that Simeon suffered severely, not only in this, but also in other like judgments, is suggested by the remarkable difference in the numbers of that tribe at the beginning and at the end of the sojourn in the wilderness.

When Moses took the census in the wilderness of Sinai, in the second year of the Exodus, as recorded in the first chapter of Numbers, the tribe of Simeon had 59,300 men able to go forth to war. Only Judah, with 74,600, and Dan, with 62,700, exceeded this. But at the close of the wanderings, after the matter of Baal-peor, another census was taken in the plains of Moab. At this a diminution is seen in the case of Reuben, Gad, Naphtali, Ephraim, to the extent in some cases of 8,000 in number; but Simeon's fighting men have dropped to 22,200, not much more than one-third of their former company (Num. 26. 14). Not only had all the men of full age, at the revolt on the return of the spies, died, as God had said they should (Num. 14. 32-35); but many thousands who had grown up to man's estate during the forty years, must have perished also. Thus Simeon's history had proved a disastrous one.

Jacob's prophecy of the division between the tribes, the break-up of the confederacy, had been fulfilled. Levi had taken an upward course to honour, Simeon a downward one to shame. Now the scattering in Israel is to come.

At the partition of the land, Levi has no inheritance allotted to him. The Lord is his inheritance (Deut. 18. 2; Josh. 13. 33). Certain cities to dwell in are given them out of the portions of the other tribes.

Moses described God's purpose regarding Levi.

"They shall teach Jacob My judgments and Israel My law" (Deut. 33. 10); and in the last of the prophets we have the ideal picture of what Levi was designed to be. "My covenant with him was life and peace; and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts" (Mal. 2. 5-7).

Now, what was Simeon's history? They, too, were scattered, but not among all the tribes. "The second lot came forth for Simeon . . . and their inheritance was within the inheritance of the children of Judah" (Josh. 19. 1). Simeon, as we have seen, was the smallest tribe at the entrance to the land, their number of fighting men being only 22,200, whereas none of the other tribes (save Ephraim, 32,500) fell below 40,500. "Out of the portion of the children of Judah was the inheritance of the children of Simeon; for the part of the children of Judah was too much for them; therefore the children of Simeon had their inheritance within the inheritance of them" (v. 9).

Now it is noteworthy that, while all the other tribes had a definite position allotted, marked out by boundaries, Simeon had only certain cities in the midst of the tribe of Judah, and no border lines are mentioned. In the maps Simeon is generally depicted as lying to the south of Judah, but Judah's southern border stretched across from the river, or wady, of Egypt to the extremity of the Dead Sea on the border of Edom. A comparison of Num. 34. 3-5 with Josh. 15. 2-4 shows that this was also the southern border of the whole land, and so there was no room for Simeon's portion to the south of Judah. The fact is, the cities allotted to Simeon were scattered about in the midst of the cities of Judah. Most of them, the names of which are given in Josh. 19. 2-8, are found also in the list of Judah's cities in chap. 15. 21-62. Further, in the account of the cities of the Levites, while the cities taken from the other tribes are given separately, those taken from Judah and Simeon are counted together, "nine cities out of those two tribes" (Josh. 21. 9, 16).

These facts indicate that Simeon was very closely associated with Judah, and the "scattering" was throughout Judah's portion. Hence Simeon, hitherto lawless and rebellious, was brought under the influence of Judah, the noblest of the tribes (Gen. 49. 8), whose progenitor had played so gracious a part when he offered himself as a bondsman in the place of Benjamin (Gen. 44. 18-34).

And the subsequent history of Simeon shows that this influence was not in vain. "And Judah said unto Simeon his brother, come up with me into my lot, that we may fight against the Canaanites, and I likewise will go with thee unto thy lot. So Simeon went with him" (Judges 1. 3, 17).

When David was at Hebron, Simeon sent a contingent of 7,100, "mighty men of valour for the war"

(1 Chron. 12. 25). In the days of Asa when, after the victory over the huge host of the Ethiopians and Lubim, he instituted a reformation, and "put away the abominable idols out of all the land of Judah and Benjamin . . . and renewed the altar of the Lord," we read, "he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of SIMEON, for they fell to him out of Israel in abundance, when they saw that the Lord His God was with him" (2 Chron. 15. 8, 9).

In the time of Hezekiah the tribe of Simeon seems to have been prosperous, and some to have survived the invasion of Nebuchadnezzar (1 Chron. 4. 38-43); and Josiah's reformation also extended to the cities of Simeon (2 Chron. 34. 6).

We see, then, that the after history of the tribe of Simeon showed that their scattering also was designed for blessing. Thus God moves amidst the affairs of men, moulding all events to the development of His purposes. For His thoughts are not our thoughts, neither are our ways His ways. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end," *i.e.*, the end He has in view (Jer. 29. 11).

Simeon and Levi have ceased to be tribes; they have no history to-day, but a future of blessing awaits them. In the days of the great tribulation 144,000 of the tribes of the sons of Israel shall be sealed for deliverance (Rev. 7. 4). We find the name of Ephraim missing, Joseph has taken its place. Dan also is wanting. These were the two tribes which led the way to apostasy. But Levi is there, and Simeon is there; and in happier days beyond, when all Israel is settled again in their own land, in the whole territory promised to Abraham, and enjoying the manifested presence of their Messiah-King, the tribe of Levi will again enjoy its privileged position, as ministers of Jehovah's sanctuary. Next to them will be Judah on the north side, while on the south side of the oblation and the City and the Prince's portion, will be the tribe of Benjamin. But the next places of honour will be Reuben's to the north of Judah and Simeon's to the south of Benjamin.

Truly His thoughts are thoughts of blessing, and as Job acknowledged, not one of them can be hindered (Job. 42. 2, *Margin*).

COMMOTION IN PALESTINE.

There is great anxiety in Palestine by reason of the war. In the first place, owing to the financial stringency that prevails in Europe, such help as in ordinary circumstances would reach struggling colonists and others, will not be forthcoming. In the second place, the products of the country will not fetch so much as in years of peace and plenty. In the third place, and this seems to be the cause of special apprehension, it is feared that Turkey may enter the arena of conflict. The consequences of such a move would be terrible in the extreme; Russian Jews living in the country would become "alien enemies." The *Jewish Chronicle* remarks:—"Jews—think of it—'alien enemies' in Palestine!"

The Book of the Prophet Daniel—7.

BY COL. G. J. VAN SOMEREN.

THE interpretation of the vision of the Iron Kingdom urged in these papers is, that the facts of the birth, death, resurrection, and ascension of the Lord Jesus Christ compelled Satan, "the prince of this world," himself to assume the direct government of affairs. At that point of time, the fourth kingdom is symbolized by the two legs of the Image. Each represents parallel and analogous courses of action, and each ends as to the feet in a mixture of clay and iron, indicating a weakening of both intelligence and power.

The plan of campaign was, on one side to perpetuate the degradation of Israel and to corrupt the called-out Assembly, the Body of the Lord which He would build up for the Head during His absence from earth; and on the other side to strengthen and extend the hold of the evil one over the kingdoms of earth, whether openly pagan or nominally Christian, whose rulers are but instruments to carry out the schemes of their masters, the principalities and powers, wicked spirits in the heavenlies, the real rulers of the darkness of this present age, Eph. 6. Yet, throughout all, "the God of heaven" waits, for all things are working out the accomplishment of His will, and when the hour shall have come His King shall appear on earth in power and glory, and the great Image shall become dust before Him.

The conduct of the war against God and His Christ in one half of the Iron Kingdom, symbolized by one leg of the Image, has been indicated, and it now remains to trace the analogous and contemporaneous procedure in the other half. The victory of Satan over Eve in Eden gave him "power" (Col. 1. 13) over mankind, and when once the revolt from God had been established, His truth changed into a lie, and His gifts perverted to the worship of His creature, Rom. 1. 19-32, the result ensued so tersely described in 1 John 5. 19, "the whole world lieth in the wicked one." The Scriptures show us the world of old filled with wickedness, in active communion with demons and wholly given up to materialism; but "the times of that ignorance God passed over" (Acts 17. 30), not, however, "leaving himself without witness" (Acts 14. 17, with which read Gen. 8. 22). The wheels of wickedness ran smoothly, men might be disturbed at times by the cry of a prophet of God, like Enoch or Noah and those raised up later in Israel, or startled for a moment by some awful judgment from heaven, but the remembrance of such was soon forgotten and all went on as before.

The same fundamental conditions obtain in the present day throughout the world, but there is now an added and terrible aggravation thereof. When the

Son of Man sent forth from the Father came into the world and lived His blameless life, when His heart's blood fell on the earth at the foot of the Cross, the earnest of His having bought back the world, and when three days later bursting the bonds of death and Sheol, He was set forth the Son of God with power alive for evermore, the Adversary was stirred to active opposition. Till that time the Scriptures contain but few references to the *visibly* antagonistic workings of the powers of evil, see 1 Kings 17. 23: 1 Chron. 21. 1: Zech. 3. 1, 2; but what vast activity was now displayed. The approach of the Kingdom of Heaven had been heralded and Satan's hosts were gathered in *visible* opposition.

The Gospels are filled with instances of men possessed by demons; Satan himself enters into Judas (John 13. 27), the Lord speaks of Satan as the sower of tares, the snatcher away of the good seed, as a murderer and liar from the beginning. In the Acts and in the Epistles we see Satan working openly in Ananias and Sapphira, in Elymas, in the damsel at Philippi. Paul tells of him as the roaring lion seeking for prey, as full of devices, as a hinderer, as the spirit that worketh in the children of disobedience. But one aspect of his work is most to be dreaded, and that is when he puts on the appearance of an angel of light and transforms his ministers as ministers of righteousness. When that occurs, when social schemes for "the uplifting of the people" apart from God's message of salvation, when false religions, "gay with pomp and gold" and filled with every incentive to stir or soothe the senses and salve the conscience, prevail on every hand; when word-spinners chant the glories of militarism, of war, and of "the white man's burden"—that heavy burden which he everywhere lays on the shoulder of the dark-skinned races; and when "civilization" is welded with heathenism, whether in wholly pagan or so-called Christian lands, the Devil forges his finest and most highly-tempered instrument.

What we know of the history of the world, in the ages before Christ and since that event, presents us with the record of nation contending with nation, of vast tracts of earth sunk in superstition and held fast by "the god of this world." Witness China, the far East, Australia and the islands of the Pacific. Africa is still a continent of darkness and a stronghold of Satan. The Spanish brigands of Cortes and Pizarro, sent out with the blessing of Rome, overwhelmed civilized heathen nations and the result is seen to-day in the Republics of South America. India, ruled now for more than a century and a half by Great Britain and affected to a certain extent by the materialistic literature and science of the West; is after all a land of heathens from end to end. At the outside there are not a million of Christians and of "In-the-way" Christians in a population of seventy millions of Mohammedans and two hundred and thirty millions of Hindoos. Miss Wilson-Carmichael's book on the state of Mission work in Southern India, *Things As They Are*, is written in guarded and temperate language, but it lays the truth before her

readers, and a sad tale it is of both the inward working and the outward physical manifestation of demonic and Satanic power. And her facts can all be matched in other parts of India.

The world at large may laugh at what it calls pessimism and narrow-mindedness, and may contradict but cannot refute the facts of the day. Europe claims civilization and culture and science as pre-eminently her own. Does the condition of Europe to-day justify the vaunted wisdom of her diplomats, the high-minded striving after the good of all by her rulers and statesmen? Are the armed millions in her borders marching to-day to a festival to celebrate the triumphs of truth, honesty and justice, of peace and goodwill to men? The Word of God speaks very plainly of the days in which we are living, and it becomes us as Christian men to submit ourselves to it, and not to dissipate it into nothingness by a process styled "spiritualizing the Word."

The times of the Gentiles are beginning to draw in; the signs of the approach of the Kingdom of Heaven are again beginning, Satan's hosts are alive to the fact and their coming end. Read 2 Tim. 3. 1-5, and we shall see our portraits drawn to the life. What Isaiah blamed Israel of old for (5. 8-9, 18-25) has been going on among us for generations, and is beginning now to bear its fruit. The prophetic words of James 5. 1-8, will come home to men with terrible force ere many years have passed. All these things are working up to the manifestation of "the Lawless One," "whose coming is after the working of Satan with all power and signs and lying wonders," 2 Thess. 2. 8-11. To him the dragon will give his power and his seat and his great authority, all being accompanied by great wonders and miracles helping to rally the forces of evil gathered "to the battle of the great day of God Almighty" through the active instrumentality of demons associated with men, Rev. 13. 2-17 and 16. 13, 14. Careful collation of all these passages with our Lord's words in Matt. 24. will help us to grasp the meaning and teaching of Dan. 2. 31-45, and to look forward past the "birth pangs" (Matt. 24. 8) to the age beyond, when "the God of heaven" shall set up the enduring kingdom and the Great Image shall have become as the dust of the threshing floor.

We will now pass on to the third chapter of the prophet Daniel. It tells of the image of gold, in height sixty cubits, in breadth six cubits, set up by Nebuchadnezzar in the plain of Dura in the province of Babylon. It is generally assumed that this was an image of himself. But this introduces a difficulty. If it was a statue of the King, the height ten times the width, it would represent a monstrosity. Take a man five feet ten inches, that is seventy inches, in height, and the proportions of the "image" would make him but seven inches across the shoulders. It is highly improbable that the Great King would have allowed such a caricature of himself to be exhibited to his subjects. The "image" was probably phallic, and need not be here spoken of more particularly. The King set it up with great pomp

and religious ceremony, and death by fire was to be the doom of any who should refuse to worship the idolatrous abomination. Daniel's three companions stood firm and, trusting in God, told the king that they would neither serve his gods nor worship the image. They were cast into the sevenfold heated furnace but, preserved unharmed by the power of God so manifested as to be visible to the astounded monarch himself, they were brought out of the furnace and even the smell of the fire was not on them. The facts given us by Daniel are typical of what shall yet occur in grim earnest when the Antichrist shall set up his image and call on all the earth to worship it; and the saved remnant of Israel in the day of the Lord shall do as did their brethren, Shadrach, Meshach and Abednego, of old. The scene in Daniel is prophecy and type, see Rev. 13. 1-17, and compare Daniel 3. 22 with Rev. 19. 20.

That Nebuchadnezzar used fire as a means of punishing those who incurred his anger is shown by the statement in Jer. 29. 21, 22, and is written there as a fact in history. On that occasion the king's fire destroyed Ahab the son of Koliah, and Zedekiah the son of Maaseiah, for they had committed villany in Israel, and the Lord being a witness thereof they were in due time delivered to the executioner of His wrath, and for them there was no deliverance.

"Abraham believed God."
BY THE LATE DR. BULLINGER.

"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4. 3).

IN these words we have the essence of the Gospel of God, and of His Grace. That Gospel is explained in Romans 1. 1 to be the "Gospel of God." *God's Good News*; and faith cometh by hearing it. This is the Gospel that Abraham believed; he believed God; believed what God said. The patriarch's feet were firmly planted on God's ground; his eyes were fixed on God Himself. He had no shadow of doubt as to his possessing, in due time, all that God had promised. He did not *hope* it, still less did he doubt it, or go on asking for what God said He *had given*.

Oh! how few comparatively among the children of God really believe God, and without any reserve take this blessed ground of having died with Christ, of being risen with Christ, of being forgiven ALL sins, accepted in the Beloved, and sealed by the Holy Spirit! At times they hope it; when all goes smoothly with them they can venture to speak hopefully, but when things go against them, they feel the working of the old nature, and at once they begin to reason about themselves, and to question whether after all they are in reality the children of God. From *such* reasonings the passage to despondency and despair is an easy one.

All this is destructive to peace, because it is dishonouring to God. It is impossible to make progress

in this condition. How can one run a race if he is not sure whether he has started? How can one erect a building if he has not laid the foundation? How can any one *grow* in grace if he is in doubt whether he has life, or has been "*planted*"? But some may ask, "How can I be sure about this? How may I know that I am saved?" The answer is, How do you know that you are a sinner and need saving? Is it because you *feel* you are one? Possibly so, but feeling is not a ground of faith; faith that is based on feeling is not a Divine faith at all. "Faith cometh by hearing." Faith must have respect to a *promise*, not to a *feeling*. True faith rests on the testimony of God's Word. No doubt it is by the gracious energy of the Holy Spirit that any one can exercise this living faith, but we are speaking now of the true *ground* of faith, the authority for faith, the basis on which alone it can rest, and that surely is the Word of God, which is able to make wise unto salvation without any human intervention whatsoever.

There is scarcely a point on which *Religion* is more opposed to CHRISTIANITY. Religion makes the word of God of none effect by its tradition and its superstition, and is thus in direct hostility to the truth of God. Religion has to do with the *flesh*; it admits that there is a Divine revelation; but it denies that anyone can understand it save by the interpretation of man; or, in other words, the Word of God is not sufficient without man's authority. God has spoken, but I am told I cannot hear His voice or understand His Word without human intervention. This is *Religion*!

Infidelity, on the other hand, boldly denies a *Revelation*; it does not believe in such a thing. Infidels can write books, *they* can tell us *their* mind, but (so they say) God cannot! But where is the difference between denying that God has spoken, and maintaining that He cannot make us understand what He says? Both are alike dishonouring to God. Both deprive man of the priceless treasure of His Word. Both exalt the creature and blaspheme the Creator. Both alike shut out God, and rob the soul of the foundation of its faith.

This has ever been the device of the enemy, to quench the light of inspiration, to plunge the soul into the darkness of infidelity and superstition, to set aside the authority of the Word of God by any means in his power. He cares not by what agency he gains this end. Witness how he brought about the Fall by casting doubt on the Word of God. "Yea, hath God said?" It is therefore very important for us to seize this great fact which is brought out in our text, "Abraham believed God." Here was Divine faith. It was not a question of feeling or *Religion*. Indeed, if Abraham had been influenced by his feelings he would have been a doubter instead of a believer. For what had he in himself to build his faith on? "His own body now dead" (v. 19)? A poor ground surely on which to base a faith in the promise of an innumerable posterity. But we are told that "he considered NOT his own body now dead." What then did he consider? The Word of the living God, and on that he rested. This is faith.

Mark what the Holy Spirit says of him. "He

staggered not at the promise of God through unbelief . . . therefore it was imputed unto him for righteousness" (vv. 20-22). Ah, but the anxious one may say, what has all this to do with my case? I am not Abraham! I cannot expect a special revelation from God. How am I to know that God has spoken to me? How can I possess this precious faith? Mark the answer to these questions in the Spirit's further words, in v. 23. "Now it was not written for his sake alone that it was imputed to him, but for us also, *if . . .*" If what? If we *feel* it? If we realise it? If we experience anything in ourselves? Nay! But "if we believe on Him that raised up Jesus our Lord from the dead."

Oh! what solid comfort is here, what rich consolation! It assures the anxious one that he has the self-same ground and authority to rest upon that Abraham had, with much more light than Abraham had. For Abraham was called to believe God's Word as to what He *promised*, whereas we are privileged to believe in a *fact* which God has *accomplished*. He was called to look forward to something yet to be done; we look back at something that has been done, even an accomplished redemption attested by the fact of a risen and glorified Saviour, seated at the right hand of the Majesty on high.

But as to the ground or authority on which this faith is to be based, it is the same in our case as in that of Abraham—THE WORD OF GOD. So it is written, "faith cometh by hearing, and hearing by the Word of God." There is no other foundation for faith but this; and the faith that rests on any other foundation is not true faith at all. A faith resting on human tradition, or on the authority of a Church, is not Divine faith; it is a mere superstition, it is a faith which stands in the wisdom of men, and not in the power of God (1 Cor. 2. 5). It is impossible for us to overstate the value and the importance of this grand principle, the ground of a living faith. This is the Divine antidote to all the errors, evils, and hostile influences of the present day. There is a tremendous shaking going on around us, and it will grow worse. Minds are agitated; disturbing forces are abroad; foundations are being loosened; institutions are tottering; souls which found shelter in them are being dislodged and know not whither to turn. Confusion and judgment is written on all things ecclesiastical and political.

What is the one thing that we need? Simply this. A living faith in the living God! This is what is needed for all who are disturbed by what they see without, or feel within. Our unailing resource is this, trust in a living God, and in His Son Jesus Christ, revealed by the Eternal Spirit in the Scriptures of Truth.

Here is the resting-place for faith. Here we solemnly exhort you to stay your whole souls. Here we have authority for all that we need to know, to believe, and to do. Is it a question of anxiety about your safety? Hear the Divine words, "Wherefore also it is contained in the Scriptures: Behold I lay in Zion a Chief Corner Stone, elect, precious, and he that believeth on Him

shall not be confounded" (1 Pet. 2. 6). What solid comfort is here, what deep, settled repose! God has laid the foundation, and that foundation is nothing less than His own Eternal, co-equal Son. This foundation is sufficient to sustain all the counsels of God, to meet all the needs of the soul. Christ is God's own precious, tried, Chief Corner Stone. That blessed One who went down into death's dark waters; bore the heavy judgment and wrath of God against sin, and robbed death of its sting, and, having done this, was raised from the dead, was received up into Glory, and is now seated at the right hand of the Majesty in the Heavens. Such is God's foundation to which He graciously calls the attention of every one who really feels the need of something divinely solid on which to build, in view of the hollow and shadowy scenes of the world, and in prospect of the stern realities of the future.

Dear reader, if this is your position? if you have come to this point, be assured that it is for you as positively and as distinctively as though you heard a voice from Heaven speaking to your own very self. In spite of sin in all its forms, and in all its consequences, in spite of Satan's power and Satan's malice, GOD HAS SPOKEN! He has caused His voice to be heard in this dark and sinful world, and what has He said? "Behold, I lay in Zion . . . a foundation!" This is something entirely new! It is as though our blessed, loving and ever-gracious God had said to us, "Here I have begun anew, I have laid a foundation, and I pledge My word that whosoever commits himself to My foundation, whosoever rests in Mine Anointed, *i.e.*, in My Christ, whosoever is satisfied with My precious, tried, Chief Corner Stone, shall never, no never, no never, be confounded, never be put to shame, never be disappointed, never perish, world without end! Oh, how blessed, how safe, how secure! If there were any question raised, any condition imposed, any barrier erected, you might well hesitate. If it were made a question of feeling, or experience, or of anything else that you could do, feel, be or produce, then you might justly pause, but there is absolutely nothing of the sort. There is the Christ of God, there is the Word of God, and what then? "He that believeth shall not be confounded."

In short, it is no more and no less than believing what God says, *because He says it!* It is committing yourself to the word of Him that cannot lie. It is doing exactly what Abraham did. "Abraham believed God, and it was counted unto him for righteousness." It does not say Abraham understood God, because he did not; nor that Abraham believed something about God, but Abraham believed God, *i.e.*, what HE SAID. Thus he lived in peace with God, and died in the hope of Resurrection, of a Heavenly City, of a Heavenly Home. It is resting on the immovable rock of Holy Scripture, and thus proving the Divine and saving virtue of that which never failed any who trusted to it, never did, and never will, and never can. Oh! the unspeakable blessedness of having such a foundation in a world like this, where death and decay and change are stamped

upon all, where friendship's fondest ties are snapped in a moment by death's rude hand, where all that seems (to nature's view) most stable is liable to be swept away in a moment by a popular Revolution, where there is absolutely *nothing* on which the heart can lean and say, "Now I have found permanent repose." Oh! what a mercy in such a scene to have a living faith in the living Word and in the written Word of the living God.

The soul that on *Jesus* has *leaned* for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake.

Sunday School Lessons.*

(FIRST SERIES)

No. XII. DECEMBER.

THE PROMISE OF HIS COMING.

Text: 1 Thess. 4. 15-18.

FIRST SUNDAY.

The Testimony of Patriarchs and Prophets.

(Read Gen. 5. 21-23; Heb. 11. 5, 6; and Jude 14, 15)

ENOCH. WHAT HE DID. He "walked with God," because he was agreed with Him. Amos 3. 3, resting on God's way of agreement, Gen. 4. 4, and Heb. 11. 4. Explain what it is to "walk with God." The verb implies God walking with Him (Gen. 2. 24, we cleave *because* Christ cleaves). The difference between the ungodly is here shown: they are "without God!"

It "pleased God"—Yes, not the world—because he condemned the world by his WALK, as Noah did, Heb. 11. 7, and by

WHAT HE SAID, Jude 14, 15. Enoch was the SEVENTH from Adam, and looked for the true *rest*, while he was a type of all who shall enter into it. "Enoch" means, *to train up, instruct, imbue*, and so now he instructs us. He was himself instructed of God, Ps. 25. 14, margin. He knew the purposes of God and showed it by naming his son. Methuselah means "when he is dead it shall be sent." So it was. Compare Gen. 5. 26, 28 with 7. 6. (Methuselah lived after he begat Lamech 782 years. Lamech was 182 when Noah was born, Noah 600 when the Flood came: 182+600=782). He prophesied of the Lord's coming, (a) *personally*, (b) *with His saints*, (c) *to execute judgment*, (d) *to convict all who are not now convicted by the Holy Spirit.* (The same word in John 16. 8).

HIS TRANSLATION. "God took him," before the judgment came, as He will *take* His people. "He was not found," as they will not be.

JOB: 19. 25-27, testifies of Christ's personal standing on this Earth.

* These Lessons, by the late Dr. Bullinger, are published a month in advance; in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

BALAM: Num. 24. 16, 17-19. The Spirit of the Lord through him testifies of Christ's visible coming, as the "Star" and the "Sceptre," having universal dominion.

DAVID: Ps. 50. 3-6, testifies of His coming to gather His saints, to judge the world: 102. 16, building up Zion and reappearing in glory.

ISAIAH: 32. 1, testifies of a King to reign in righteousness: (see also, 25. 9; 26. 21; 35. 4; 40. 10; 42. 13; 62. 11; 66. 15).

JEREMIAH, 23. 5, 6. The righteous branch and King.

EZEKIEL, 21. 25-27. He "Whose right it is."

DANIEL, 7. 13, 14. The Son of Man coming in the clouds of Heaven.

ZECHARIAH, 14. 3, 4. His feet standing on the Mount of Olives.

MALACHI, 4. 2. The rising of the Sun of Righteousness.

SECOND SUNDAY.

The Testimony of Angels and Apostles.

(Read Acts 1. 9-11, and 2 Pet. 3).

ANGELS: AT THE NATIVITY, Luke 1. 31-33; AT THE ASCENSION, Acts 1. 9-11, "in like manner," *i.e.*, visibly (Rev. 1. 7) "in a cloud" (Luke 19. 27), "blessing" (Luke 24. 51, Isa. 30. 18, Luke 14. 15, Rev. 19. 9).

THE ONE in Rev. 22. 6, 7, sent to show "things which must shortly come to pass."

APOSTLES:

PETER, Acts 3. 19, 20, "He shall send Jesus Christ, &c.;" 1 Pet. 1. 17, "The Revelation of Jesus Christ"; 5. 4, "The Chief Shepherd"; 2 Pet. 3. 4, 10, 13, 14, the certainty of coming judgment.

JAMES, 5. 7-9, The coming "draweth nigh."

JOHN, 1 John 2. 28, "He shall appear"; so 3. 2, Rev. 1. 7, "Behold He cometh with clouds," &c.

PAUL, 1 Thes. 4. 16, to raise "the dead in Christ;" 1 Thes. 4. 17, and Heb. 9. 20, to save and take them to Himself. Acts 17. 31, to judge the world. 2 Thes. 1. 8, 9, and 2. 8, to destroy the wicked. 2 Tim. 4. 1, to reign for ever.

THIRD SUNDAY.

The Testimony of Jesus Himself.

(Read John 14. 1-3, or Luke 19. 12-27).

CHRIST testified of many things concerning His personal return to this world. Note the following:—

1. **THE TIME,** uncertain, Mark 13. 35, 36, assuming "to-day." Suddenly, Matt. 24. 43, like the thief.

2. **THE MANNER.** In the clouds of heaven, with power and great glory, Matt. 26. 30; 25. 31; Mark 8. 38; "ashamed," Matt. 26. 64; before His judges with the sound of a great trumpet, Matt. 24. 31.

3. **COMPARISONS:** (a) as the Bridegroom, Matt. 25. 6. (b) as the Lord returning from the wedding, Luke 12. 36. (c) as the Lord of the house, Matt. 24. 42, 44, 50. (d) as the Lord of the servants, Matt. 25. 19. (e) as the nobleman going to receive a kingdom and return,

Luke 19. 22. (f) as the days of Noah and Lot, Luke 17. 30.

4. **THE GREAT PROMISE,** John 14. 3, 18, 28, Rev. 22. 7, 12, 20.

5. **THE GREAT EXHORTATION,** Luke 12. 40, &c.

6. **THE GREAT PRAYER,** John 17. 24.

Here are eighteen witnesses. Two Patriarchs, Eight Prophets (including Balaam and David, Acts 2. 30) Three Angels, and the Lord Jesus Himself.

What shall we do with this testimony? "He which TESTIFIETH these things saith, Surely I come quickly." Oh may our reply be, "Amen, even so, come Lord Jesus," Rev. 22. 20.

LAST SUNDAY.—*Examination.*

Lessons from the War.

THE Great War is teaching us many things. In the first place, it is teaching that such confidence as some have reposed in cultured humanity has been sadly misplaced. The Kaiser and his *entourage*, with such as do their bidding, have answered to the apostolic description of men of the last days: "*Lovers of their own selves, covetous, boasters, proud, blasphemers, without natural affection; truce-breakers, false accusers, fierce, despisers of those that are good, traitors, heady, high-minded,*" and much besides.

In presence of these men, we may, without fear of contradiction, take up the word of the Psalmist, "All men are liars." Here is a party that has given itself over to murder and misrepresentation; and they have gone further, and advanced excuse and apology for every wicked deed they have wrought. Though using the name of God, they are doing the work of Satan.

The newspapers day by day have been bringing under notice points and considerations arising out of the war, which are of profound significance in the light of what we know of the will and way of God. Some of these are now noted for the encouragement of readers of *Things to Come*.

SMALL NATION—"LITTLE FLOCK."

In an article in the *Daily Chronicle* of Oct. 5, Viscount Bryce, the distinguished historian, formerly the Ambassador of Great Britain to the United States, dealt with "Neutral Nations and the War," in order to a defence of the rights of small States. In the course of his argument, by way of setting forth the great obligations of humanity to nations of little account, he wrote:

"The first great thoughts that brought man into a true relation with God came from a tiny people, inhabiting a country smaller than Denmark. The religions of mighty Babylon and populous Egypt have vanished: the religion of Israel remains in its earlier as well as in that later form which has overspread the world."

-Here we have a glimpse of the great truth that God has chosen the weak things to confound the mighty, and the things which the world esteems to be foolish in preference to the much-vaunted wisdom of men. God's ancient people was a small nation; and His Church of the present dispensation is "a little flock"

THE PROMISES OF GOD.

Sir Andrew Wingate, K.C.I.E., writing in *Evangelical Christendom* for Sept.-Oct., on "The Empire and the War," looks for a good issue from the tremendous conflict. He says:—

"Will not the greatest gain of all be this? That men will suddenly awake to the fact that God's promises are not just words, nor is the Bible composed of scraps of paper. What has caused the collapse of German ethics this overweening pride and ruthless violence? The bombs manufactured by German professors and theologians to undermine the British faith have shattered the religious beliefs of their own countrymen. In Germany the Higher Critics have been entirely successful, and the Bible has been replaced by the pagan doctrines, that the weaker is made for the use and lust of the stronger, and in the struggle for the survival of the fittest necessity knows no law. Covet what you please and prepare methodically to hack your way through till you obtain your desire"

"As soon as men understand the fact that God regards His promises in the same light that we regard our treaties, the Bible will acquire a new authority over their actions. . . . In the troublous times of a century ago were born the religious organisations which during the last 100 years have endeavoured to obey the command to publish the Gospel of Christ's Kingdom in all the world (Mark 13. 10). Out of the present struggle will come a greater deliverance and a far more abundant harvest. India and China and Africa are being prepared by these events to receive Christianity, thus suddenly revealed to them as the champion of truth, the defender of the weak, one that counts not the cost to do the right.

"And for the Jews will not a new era dawn? When oppressed nationalities are liberated, will not their case be considered? Is God likely to forget or to break His covenant with the Jews?"

Thus the sense of national honour suggests the assurance, made doubly sure in Holy Scripture, that not one word of the Lord will fail. Yet to some people the Word of God is esteemed as little as a "scrap of paper," while others accept it implicitly, rely on it with confidence, and find it their chief joy in the following of Christ.

THE "VINDICTIVE" PSALMS.

Who would have thought that incidents reported in connection with the war would throw light upon the Old Testament—would supply, in fact, a justification of words which, up to the present, men have been slow to appreciate? Yet just now short sighted criticism of some of the Psalms has received its answer in terms

that no one can fail to understand. Ever and anon commentators, German and English alike, have declared that the closing verses of Psalm 137 exhibit a vindictiveness that is inhumane, and can only apply to a low order of social life. Obviously the present age of "culture" can only condemn such a spirit—cannot endure it for a moment!

Yet, on August 28, while the horrors of war were engrossing the public mind, the *Pall Mall Gazette*, in a leading article, said:

"When martyred Belgium cries in her agony, 'O daughter of Babylon, wasted with misery, Blessed is he who serveth thee as thou hast served us,' the voice of civilisation will reply with a stern 'Amen!'"

Thus, judged by up-to-date experience, the "vindictive" wish expressed in the Psalm in question is patriotic and not barbarous. If the wish were expressed to-day, it would be according to reason and righteousness! So we learn in the special circumstances of our time. In the words of the *Jewish Chronicle* (Sept. 25):

"What we must realise is, that when a theologian sits in judgment over the national piety of a past age, he is often blind as well as at ease It is monstrous that the 'vindictive' passages of the Old Testament should be commented on by those who have never seen their homes and shrines desolate, and who spare all their own violent 'imprecations' for the far-off national songs written in the heart's blood of martyrs."

In a word, the unsympathetic criticism of the Old Testament, which is so widely prevalent, displays a lamentable ignorance of human sorrow—an ignorance that is peculiarly "German," as we are learning to our great grief. Being of the "arm-chair" order, however, such criticism may well be untrue to facts. We can only understand some of the terrible records of the ancient Scriptures when we enter upon experiences such as they faithfully describe; and then, coming to *understand*, we shall go on to JUSTIFY such records, in letter as well as in spirit.

JEWES ON "APOSTASY."

The Jewish papers have poured out the vials of their wrath upon the Hon. Gerald Isaacs, son of Lord Reading, because he recently went through the marriage ceremony in a Protestant church—presumably in compliance with the wish of the lady, who professes the Christian faith. Into the details of the case we do not enter; but it is a little astonishing to read the remark that—"a conscientious conversion from Judaism to Christianity" would have commanded respect"! As a fact, it does not appear that the gentleman has made any profession of faith; yet he is not only execrated for having "dealt a stab at Judaism," but is openly charged with "apostasy." Hence it would appear that there are no terms of denunciation held in reserve if the offender should, in deed and in truth, become a follower of Christ.

Editor's Table.

A TIME OF TROUBLE.

DAY by day during recent weeks the people of God, in Great Britain and Ireland in particular, have been oppressed with unwonted emotions by reason of the terrible war. Brought low in confession of sin, and humiliated by a sense of Divine judgment, we have seemed to come to an end of ourselves, and to realise in a special degree our dependence upon our faithful God.

With what pain have we read of deeds that are a manifest negation of the principles of truth and sincerity, also of any measure of human consideration, not to say God-consciousness, as set forth for our instruction in the Old Testament revelation, and in the fulness of time interpreted to mankind by Christ Jesus our Lord! As we have witnessed a rehearsal of the careerings of the Antichrist that is to come, have we not cried, "O Lord, how long?"

It is well that we have had such feelings and uttered such a prayer. Hereby we express a righteous indignation at the wickedness of the arrogant ones, and confess that our confidence is in One who, in His own time, will arise and take vengeance, of a certainty, and in holiness and truth. Of course, we are thankful for every means that, in the providence of God, "the powers that be" are able to use in order to the maintenance of peace and security; but at the same time, we are not ignorant of the wiles of the devil as (according to the sure word of prophecy) they are destined to show themselves in "the last time" of Man's Day of sin and failure.

Our hope is in the Lord; and our comfort is in the "things to come" that lie beyond the times of "the present distress." As surely as the machinations of evil will "have their day and cease to be," so surely will the things which we expect be realised and abide for ever; and, moreover, they will minister to a joy which will be ours in the presence of the Lord, in a sphere that is apart from the molestations of all the powers of the wicked one—the enemy of man and God. Even in such a time as this, it is our great privilege as believers to enjoy peace of mind—to have no fear, "though the earth do change, and though the mountains be moved in the heart of the seas" (Psa. 46. 2).

Occupied with Christ—looking to Him, and waiting for Him—we may have a peace that is deep and sustained—the very peace of God, a peace which the world cannot give, and cannot take away. True, it is with a new sense of things that we have, of late, read the familiar words, "Let not your heart be troubled"; but we have the old comfort, inspired by our Lord Himself, "Ye believe in God, believe also in Me." Therefore, in this day of turmoil all around, may "the Lord of peace Himself give us peace at all times in all things" (2 Thess. 3. 16. R.V.).

"THINGS TO COME."

The year draws to its close in circumstances that have necessitated "closing up" on the part of many papers. Encouraged by friends who value our testimony, we have kept on our way. In times when there are many "voices" abroad in the world, every effort should be made to continue a paper wherein the pure

teaching of God's Word is ministered in a manner that promotes unflinching faith and consistent walk on the part of the children of God. Nevertheless, there are difficulties; and as we look toward 1915 (should the Lord tarry) there will be new obligations to assume. In these circumstances we may say how greatly we shall value any help that beloved friends may be led to render. Subscriptions for next year will shortly be due. When sending them, if not before, readers will, we are sure, remember the difficulties to which we now refer.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First and third Tuesdays in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgumbe Park Road, Peverell, Plymouth).

STOCKPORT.—Readers in or near Stockport are invited to communicate with Mr. A. T. Howarth, 149 Woods Moor Lane, with a view to mutual Bible study.

LONDON.

LONDON, SUNDAY EVENING Bible Expositions (see advt.).

BOWES PARK, N.—50 Thorold Rd., Wednesday, Nov. 4th, at 7.15 p.m.

STAMFORD HILL, N.—93 Paignton Road. Wednesday, Nov. 4th, at 7.15 p.m.

SCOTLAND.

EDINBURGH.—Meetings for Bible Study are held on the second and fourth Tuesdays of the month at the house of Mrs. Carson, 29 Montague Street.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 9.30 a.m. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

QUEENSLAND.

NORTH ROCKHAMPTON.—Clifton Street Baptist Church, Thursdays, at 8 p.m.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
W. H. A. (Ipswich)	1	0	0
E. H. T. (Kent)	0	10	0
A. M. (London, W.)	0	6	0
Anon (Oxon)	0	5	0
J. & M. B. (Cheadle)	0	3	0
Anon (Brighton)	0	2	6
F. S. (London, S.E.)	0	1	0

Late Editor's Publishing Fund.

A Friend	5	0	0
R. D. (Cornwall)	0	15	9

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E. H. T. (Kent)	0	10	0
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THINGS TO COME.

No. 246.

DECEMBER, 1914

Vol. XX. No. 12.

Nehemiah, Or the Opposition of the Enemy.

BY THE LATE DR. BULLINGER.

And they said unto me "The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down and the gates thereof are burnt with fire." And it came to pass when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven (Neh. 1. 3, 4).

THE book of Nehemiah opens with shewing us Nehemiah before God. Towards the end of the Captivity he learns the state of the remnant in the Land,—the wall of Jerusalem is broken down—and he bows in contrition and prayer (1. 3, 4). Deeply earnest he is as he pleads "O Lord I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant" (v. 11). He fully owns the great sin of Israel in departing from God: "We have sinned against Thee: both I and my father's house have sinned; we have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments which Thou commandedst Thy servant Moses" (vv. 6, 7).

Now these things were written for our learning. What is the lesson we are to learn? Surely we must ask ourselves whether we have been thus before the Lord in deep contrition and confession as to the present state of the professing Church? Have we wept and mourned and prayed? Compare the present condition of things with the ideal presented to us in the Epistle to the Ephesians. Has not the wall of partition between the world and the Church been broken down? Then there was a wall strong and high; then all believers were together, all believers were one body, and they were all nonconformists (Rom. 12. 2). Then, there was a high wall before the Church, and all idolatry was an abomination. They continued in the Apostles' doctrine, but now that doctrine is being set aside by many for the teaching of "the Church" or for the wisdom of man. The Divine authority of the Word of God has been set aside by human authority.

And not only so, but the Reformation having purged out much of the error and corruption and sins of idolatry, there is a desire on the part of many, who are led astray by traitors, to return to the bondage and darkness that preceded it. Oh! what need of humiliation and prayer! What need for the spirit of Nehemiah! After the deep prostration and exercise before God in ch. 1, we find as the result, Divine yearnings and activities of love for the welfare of the people of God. This brings out another great and seasonable lesson, viz., the opposition of the enemies of God's Word and of God's Truth, whether in

the world or in the professing Church (2 Tim. 3. 12). These enemies were active and boastful and subtle, they were men in authority, but strangers to God. They were not of Israel though they lived in the land of Israel. "It came to pass that when Sanballat and Tobiah and the Arabians, and the Ammonites, and the Ashdodites heard that the walls of Jerusalem were made up . . . then they were very wroth" (4. 7).

These men were oppressors of all who desired to honour God's Word, to obey the lawful authority, to carry on the work of God and to build up the wall of separation. If we now turn to the history we shall find six forms or aspects of this enmity. (I.) *Grief*. When Sanballat the Horonite and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel (2. 10). Whenever God has raised up anyone in like manner to seek the real spiritual interest of His people, and to maintain the authority of His Word, in any country or town, or parish or community, there have been found not a few people who have been "grieved exceedingly." What a grief it is to such that God has raised up some who, instead of seeking as to how far they may go with the world, have sought how far they can be separate; who instead of seeking how far they may copy the errors and corruptions of a false and corrupt Church, have sought how clear they can keep themselves from it! Very clearly have the Scriptures foretold these days. They are most accurately described in 2 Tim. 3. 2, 2 Pet. 2. 1-9, and 2 Cor. 11.

But did Nehemiah hang down his hands in despair? No. He said to the priests and rulers: "Come and let us build up the wall of Jerusalem, that we be no more a reproach;" and they said in reply "Let us rise up and build" (2. 17, 18). This brings us to the second form of opposition. (II.) *Laughter*. First grief, second laughter. "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian heard it, they laughed us to scorn, and despised us, and said "What is this thing that ye do? Will ye rebel against the King?" (2. 19). Like the whole nation they were indeed few and feeble. There had been a time of grief and a time of laughter and despising, but notice Nehemiah's reply: "The God of Heaven, He will prosper us, therefore we His servants, will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem" (2. 20). In spite of opposition, the wall is being built by those whom Nehemiah calls HIS servants, by those who are determined to live Godly; the others have no portion nor right with us. Of course they do not like to be told so; they call it narrow and exclusive, and of course so it is. You cannot build a wall without being exclusive. What is a wall for but for separation and defence, for inclusion and exclusion? Why set up a wall at all, and fix its

bars and gates, if not to preserve what is within, and exclude what is without?

But the greatest trial of all was from their own brethren. The enemies were discomfited. "It came to pass that when all our enemies heard thereof; and all the heathen that were round about us saw these things, they were much cast down in their own eyes, for they perceived that this work was wrought of our God" (6. 16); but, "In those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was son-in-law of Shechaniah, and Tobiah sent letters to put us in fear" (6. 17-19). Ah! it *was* a great trial and is so now, when those who profess to be on the right side are really doing the enemies' work, or making it easy for them. But we must not be surprised, remembering the words of Acts 20. 29 "Also of your own selves shall men arise speaking perverse things." "Such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ; and no marvel, for Satan himself is transformed into an Angel of light (2 Cor. 11. 13-15). These half-and-half brethren are a source of great trial and sorrow to those within, and a great hindrance to the work without. Nevertheless, it is *now* as it was *then*, the wall was built and the doors set up (7. 1). No amount of opposition could stay the work of God.

We have seen the grief of the enemy, the laughter of the enemy, and we may see his wrath (4. 1), his fighting (4. 8), his craft and subtlety (6. 1-9), his deceit (6. 10), his plausible words and fair speeches. Now we come to the important conclusion. If we are *not* to come down from the inclosure of God's Truth, if we are *not* to compromise our position by fraternising with the outsiders, if we are not to make a truce with the enemies of God's Truth, *what are we to do?* Chapter 8 is the answer. The people are gathered to one book, to one man, the reader of that book to one attitude of attention to that book (8. 1, 5). What important words: "And Ezra opened the book!" and what reading "They read in the book in the Law of God distinctly, and gave the sense, and caused them to understand the reading" (8. 8). And what worship! "Also day by day, from the first day unto the last day, he read in the book of the Law of God, and they kept the feast seven days, and on the eighth day was a solemn assembly according unto the manner" (8. 18).

This is the work of God's servants to-day which the enemy seeks to stop. He will do anything to hinder the "reading of the Book." It may be burnt, it may be closed, it may be put in the background, it may be corrupted; but it may not be made our sole rule of faith and practice. But this is just what *we* are to make it; we must be men of the Book, we must open the Book, we must read the Book, we must cause it to be understood. *Then* there will be lifting up of hands, bowing of heads, and worshipping the Lord. But is it all for ourselves? Oh no! "Then said he unto them 'Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is

holy unto our Lord'" (8. 10). And all the people did so. Yes, if we are blessed, we shall want to be a blessing. If we "eat and drink" ourselves of this precious Word, we too shall "send portions" to those "for whom nothing is prepared." A *living Church* fed on the Word is a Missionary Church. All this did not lead to self-complacency, self-conceit or pride. Where there are these things, there has been *no* feeding on the Word. Quite different results are its effect. There is, first, *reading* (8. 1, 5, 8, 18); secondly, *confession of sin* (9. 1, 2); thirdly, *Worship and the study of the Word* (9. 3); fourthly, *praise*, (v. 5). The more we confess the more we worship. They own their own utter failure, the failure of their fathers, yet throughout the chapter, God, in all that He had *done* for them, and all He *was* to them, shines out in every verse.

May we be found such worshippers, separate from the world, unmoved by, because prepared for all the sixfold opposition of *it*, and of the professing Church. After all, the great question is: "Are you a servant of God? are you born of the Spirit? Have you the witness in your heart that you are His Child? This being settled, do you search the Book? Do you acknowledge its supreme authority? Do you "eat the fat and drink the sweet?" Is it your joy to "send portions to those for whom nothing is prepared?" Has it led you to wait for God's Son from Heaven? And has all this ended by leading you in all lowliness to His footstool in true confession and worship? God alone could have given such a picture of the day in which we live. He alone could have given such a lamp for our feet. May He sanctify us by His truth: His Word is truth.

"THINGS HARD TO UNDERSTAND."

Even the most puzzling portions of Holy Scripture, through the good providence of God, minister to the comfort and correction, profit and reproof of the people of God. The point was well expressed, many years ago, by Dr. A. C. Dixon, at a conference in America:—

"Very great good may come to the Church and to the individual soul from a reverent contemplation of holy mysteries, of things which the mind does not nearly understand. In that great book, the Revelation of St. John, it is not the plain passages only, but those which are hard to understand, that are wholesome to the Church, and to the Christian man. From those easy of interpretation; and from the obscure alike, sounds out the clear teaching. It is well with the righteous, ill with the wicked. And more particularly that our Christ is at God's right hand, shaping and ruling, taking care of His Church till His enemies be made His footstool, and that He shall reign gloriously at the last, and all His people with Him, over the ransomed creation, with none to dispute His sway."

THE ARK OF THE—

Testimony	Ex. 25. 22.
Covenant	Num. 10. 33.
God	1 Sam. 3. 3.
The Lord God	1 Kings 2. 26.
The Lord of all the earth	Josh. 3. 13.
The Holy Ark	2 Chron. 35. 3.
The Ark of Thy strength	Ps. 132. 8.

DR. BULLINGER.

The Bible and the Believer: *

What it is and What it Does.

By DR. G. F. PENTECOST.

THE Bible is not a book to be studied as we study geology and astronomy, merely to find out about the earth's formation and the structure of the universe; but it is a book revealing truth, designed to bring us into *living union* with God. Scientific knowledge, and the words in which that knowledge is conveyed, have no power to change our characters, to make us better, or give us a living hope of a blessed immortality; but the Word of God has in it a vital power, it is "quick and powerful"—living and full of Divine energy (Heb. 4. 12)—and when received with meekness into our understanding and heart is able to save our souls (Jas. 1. 18, 21).

(I.) THE BIBLE IS THE ONLY BOOK THAT CAN MAKE US WISE UNTO SALVATION.

The Word of God is a living seed containing within itself God's own life, which, when it is received into our hearts, springs up within us and "brings forth fruit after its kind;" for Jesus Christ, the Eternal Word of God, is the living germ hidden in His Written Word. Therefore it is written, "The words that I speak unto you, they are spirit and they are life" (John 6. 63), and so it is that "he that heareth My words"—that is, receiveth them into good and honest hearts—that heareth the Word and understandeth it, "*hath everlasting life*" (John 5. 24). Of no other book could such things as these be said. Hence we say, the Word of God is the instrument in His hand to work in us and for us regeneration and salvation; "for of His own will begat He us with the Word of truth, the engrafted Word, which is able to save your souls" (Jas. 1. 18, 21).

This leads us to say that (1) *we are related to God and the eternal verities revealed in this Book, not through intellectual apprehension and demonstration, but by faith.* Not by reasoning, but by simple faith, do we lay hold on these verities, resting our faith in God, who is under and in every saving fact in the Book. (See 1 Pet. 1. 21). It seems to me, therefore, to be supreme folly for men to be always speculating and reasoning about these spiritual and revealed things; and yet we meet constantly even good people who are thus dealing with God's Word.

First of all, they treat the Revelation as though it were only an *opinion* expressed concerning the things revealed, and so they feel free to dissent from or receive it with modification, and deal with it as they would with the generalizations and conclusions, more or less accurate, of the scientists, and the theories, more or less true, of the philosophers. If the Word commends itself to their judgment they accept it; thus making *their judgment* the criterion of truth, instead of submitting their opinions to the infallible Word of God. Then again, many people who profess to believe God's Word

seem never to think of putting themselves into practical and saving relation to it. They believe that Jesus Christ is the Saviour of the world, but they never believe *on* Him or *in* Him; in other words, that He is a Saviour to *them*.

(2) *God's Book is full of doctrines and promises.* We declare them, and some one says, "You must prove that doctrine or that promise to be true." The only way to prove a doctrine to be true is by a personal experience of it through faith in Jesus Christ. Jesus Christ says, "Ye must be born again." Should you attempt to master the meaning and power of that doctrine by mere speculation, you would presently land just where Nicodemus did, and say, "How can these things be?" Instead of doing so, suppose you attend further to what is said, namely, "Whosoever believeth, is born of God" (1 John 5. 1; John 1. 12, 13). In obedience to this Divine teaching, not knowing how it is to be done in us, we take that Word and yield ourselves to Jesus Christ; and lo! there dawns upon us an experience that throws light upon all that which before was a mystery. We have experienced no *physical shock*, but a great change is wrought in us, especially in our relation to God. "Old things are passed away, and behold all things are become new" (2 Cor. 5. 17).

Thus we come into an experimental understanding of the doctrine of the new birth. So every other doctrine pertaining to the spiritual life is by God's grace transmuted into experience. For just as a word stands for an idea or thought, so the doctrines of God stand for experiences; but the doctrine must be received before the experience can be had. And, moreover, we are to receive all doctrines, all truth, through faith in Him, for Christ and His Word are inseparable, just as a man's *note* is only current and valuable because the *man* is good. A bank-note is received in the faith of the *bank* it represents. Should the bank fail, the note instantly becomes worthless.

(3) *But there are some things revealed in the Word of God which we believe without experience.* For instance, we believe that this "vile body" (Phil. 3. 21), dishonoured by sin and upon the neck of which death will soon put his foot, will in the day of "His appearing and kingdom" (2 Tim. 4. 1; 1 Thess. 4. 15) be raised, changed and fashioned like unto His glorious body (Phil. 3. 21). Do you know how we can so surely believe these things? We answer, because God has proved to us so much of His Word that when He announces something *yet to be made true*, on the basis of past experience we reach out toward and accept as true the promise of the future things. Indeed, He already makes it true in our hearts, for "faith is the substance of things hoped for" (Heb. 11. 1). For even here we have a present spiritual experience which is as an earnest to us of the culmination yet future; for we are already risen with Christ. (Col. 2. 13; 3. 1; Eph. 2. 5, 6; Rom. 8. 11).

* From *The Fundamentals*, Vol. X.

(II.) THE BIBLE CONTAINS IN ITSELF THE ABSOLUTE GUARANTEE OF OUR INHERITANCE IN CHRIST.

Suppose we should come to you some day and call in question your ownership of your house, and demand that you give it up—a homestead bequeathed to you by your father. “Why do you make such a demand upon me?” you ask. “Because,” we reply, “it is not your house; you have no right to it; at least you do not know that it is yours.” “Oh, yes,” you reply, “I am quite sure it is my house.” “How do you know? What is your reason for believing it is your house?” “Why, because my father lived here before me.” “That is no good reason.” “Well, I have lived here undisputed for five years myself.” “It does not hence follow that the house is yours.” “But I am very happy in it; I enjoy myself here.” “Well, but my dear sir, that you may do, and still have no right to it.” At last, pushed to the wall, you show us your father’s will, duly written, signed, sealed and recorded.

This may serve to illustrate the point. A great many Christians are at a loss where and how to ground their “title.” It is not in the fact that you are a descendant of a saintly father, a child of believing parents, for, as old Matthew Henry says, “Grace does not run in the blood;” nor is it that you have membership in the visible Church of Christ; nor is it to be found in delightful frames and feelings—in a word, not even a genuine Christian experience constitutes your “title-deed.” Where, then, are we to bottom our hope? Why, just in the naked bare Word of God. It is written, “Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me, *hath* everlasting life,” etc. (John 5. 24). Straight to the record do we appeal for a final test as to our possession in God. “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 5. 11, 12). Our faith lays hold on the Son of God, in whom we have redemption (Eph. 1. 7) by means of and through the recorded Word of promise, for this record was “*written*, that ye might believe that Jesus is in Christ, the Son of God; and that believing ye might have life through His name” (John 20. 31).

III. THE WORD OF GOD IS THE MEANS APPOINTED FOR THE CULTURE OF OUR CHRISTIAN LIFE.

James tells us (1. 18) that the Word of truth is the instrument of our regeneration, and the Lord Jesus not only tells us that the truth “makes us free,” but He prays the Father that we may be “sanctified through the truth” (John 6. 32-36; 17. 17-19). And Paul tells us, in words which the Holy Ghost teacheth, that “Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word,” etc. (Eph. 5. 25, 27). “This is the will of God, even your sanctification” (1 Thess. 4. 3), for God hath not called us to uncleanness, but unto holiness (1 Thess. 4. 7). After regeneration, nothing can be more important than this. We are told in the Bible, and we believe it, that by and by we shall be in another

state of existence, in the presence of the loving and glorified Christ, that we shall see His face, and His name shall be on our foreheads (Rev. 22. 4), that we shall be absolutely untainted with sin, as glorious as the uncreated light of God. (Rev. 21. 4, 27; Matt. 13. 45). This being the place and the company toward which we are being borne along so rapidly, we want to be prepared for both place and society.

Men of the world are anxious that they, or, it may be, their children, should appear well in the society of this world. To this end they devote themselves and them to the schools of the world and fashion; the dancing-school and the academy, they fancy, is the only place where polite manners and courtly grace may be acquired. Believers, too, are anxious that their children should be cultured and accomplished in every way worthy of being the King’s sons or daughters, as by grace they are. But they should not think of seeking for them the *entrée* of what is called in this world the “best society,” or sending them to fashionable finishing-schools and dancing-academies, in order to such end. If they may have their hearts filled with the dear, great love of God, and the sweet grace of Christ; if they hang on the chamber walls of their souls as pictures, “Whatever things are honest, just, pure, lovely and of good report, *think* on these things” (Phil. 4. 8); if they journey through this world in companionship with Him; if the Holy Spirit guides them through the Word, as Bunyan’s Pilgrim was led through the “house of the interpreter,” and shows them wonderful and beautiful things out of His law; if the fruit of the Spirit, which “is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance” (Gal. 5. 22, 23), adorns their lives and characters—Christians are not then afraid that their children will be a whit behind the foremost society people in the land in culture of mind and heart, and grace of manner. Ah! there is a heavenly culture and a Divine grace of manner that far transcend anything found in the schools of this world.

Goethe, who said he was “not Christian,” has declared of the canonical Gospels: “The human mind, no matter how much it may advance in intellectual culture, and in the extent and depth of the knowledge of nature, will never transcend the high moral culture of Christianity as it shines and glows in the canonical Gospels.” Renan, the French infidel author, concludes his Life of Jesus with these remarkable words: “Whatever may be the surprises of the future, Jesus will never be surpassed; His worship will grow young without ceasing; His legend will call forth tears without end; His suffering will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus.” And Strauss, the rationalistic German author of the “Life of Jesus,” says: “Jesus presents within the sphere of religion the culminating point, beyond which posterity can never go; yea, which it cannot even equal. He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart.”

Thus the power of the "Book and the Person" for the highest culture of the highest nature of man, is affirmed by the great apostle of modern culture, and by those who do not admit the Divine origin of the Scriptures, or the deity of Him of whom they are from first to last the witness. If, then, you want to know how to serve God and do His will on the earth, and be thoroughly prepared and cultured for glory hereafter, take His Word, and make it the rule and companion of your life.

IV. THE BIBLE IS THE CHRISTIAN'S ARMORY.

The Christian's calling in the world is that of a soldier. He must fight the good fight of faith. (1 Tim. 6. 12; 2 Tim. 4. 7). Sinners are to be won from the power of the devil to God. Their intelligence, their wills, and their affections, are to be stormed and carried for Him; they are to be turned from the power of darkness to light; their prison-houses of sin are to be broken into; their chains knocked off and the captives set free (Acts 26. 16-18). We also, in our own Christian life and pilgrimage, are set upon by the powers of darkness; by the fiery darts of the devil. Doubts, infidelity, temptations, evil imaginations, unclean, unholy, and vain thoughts assail us, poured in upon our souls by Satan, the lusts of the flesh being thus set on fire of hell, if by this means the child of God may be overtaken in a fault or overcome by sin. But this warfare is not carnal, or after the manner of the flesh. "For though we walk in the flesh [have our lives as other men do in fleshly bodies] we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations [reasonings] and every high thing [lofty edifice] which is being raised against the knowledge of God, and bringing into captivity every thought in obedience to Christ" (2 Cor. 10. 3-5).

Just as Joshua went up against Jericho, and took its strongholds and high towers, and cast them down and made captive the city, not with carnal weapons, but with trumpets of rams' horns (Josh. 6), so we, proceeding against the strongholds, imaginations, and infidel arguments of men, are to take the Gospel trump. The sword we are to wield is the "Word of God, the Sword of the Spirit" (Eph. 6. 17) which makes him who wields it invincible. The Bible itself must be brought out, not only as the best defence against all the assaults of infidelity from the lofty towers of human reasonings, but also as the mighty weapon to overcome and bring the enemies of God into captivity to Christ. "They overcame by the blood of the Lamb and the word of their testimony" (Rev. 12. 11). "Wherefore take unto you the whole armour of God; having your loins girt about with truth; and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; and above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, *which is the Word of God*" (Eph. 6. 13-17). We have only to recall how our Saviour overcame the devil with the all-prevailing

weapon, "It is written," in order that we may be furnished with the secret of successful warfare for Him.

The Bible contains ideas which no philosophy or human theory can furnish, and therefore puts us in possession of weapons which the enemy cannot withstand when hard pushed by them, reinforced as they are by the invisible and mighty presence of the Holy Spirit, and which renders us impregnable to the assaults of the adversary. Of this mighty power of the Word and Spirit of God we have a splendid example in the case of Stephen, and other early disciples, whose words, drawn from the Scripture, the Jews could not withstand. We have never yet met an infidel or atheist whose arguments we could not turn aside when depending simply on the Word of God. If you know God's thoughts and seek to be guided by the Holy Spirit, He will say out of your mouth the right word at the right time, both to ward off an assault and to strike a telling blow for the truth. And amidst all this warfare, the light and love and gentleness of Jesus Christ will so shine out in your bearing and manner that men will be convinced of your sincerity, and God will give you the victory.

V. THE BIBLE IS A PERFECT MAP AND CHART TO THE CHRISTIAN ON PILGRIMAGE THROUGH THE WORLD.

With God's Word in hand and heart you may tread your way with perfect safety and confidence through all the labyrinths of this world. The straight and narrow way is clearly and sharply marked. It is a highway (unseen, it may be, by the worldling) in which a wayfaring man, though a fool, need not err (Isa. 35. 8), for it is everywhere marked by His commandments. More than that, we have an unseen Guide, even the Spirit of Truth, who leads us, and says to us, in places of doubt or uncertainty, "This is the way, walk ye in it" (Isa. 30. 21). Thus, a pilgrim and a stranger, you may keep your onward way to the city of God in safety and confidence, following in the light of the Word, which is "a lamp to your feet, and a light unto your path" (Psa. 119. 105), the path that no one knoweth save He that leadeth thee. Yea, and you will find that the way, over hills and through valleys, shines more and more unto the perfect day (Prov. 4. 18). The Word of God is a chart that marks all the rocks and reefs in the sea of life; if we heed, and sail our frail bark by it, we shall come safely into the haven of rest at last.

VI. THE BIBLE REVEALS THINGS TO COME.

It not only contains the history of the past, of God's dealings with nations, but it also contains much unfulfilled prophecy. Revelation is a book devoted to things that "must shortly come to pass." Prophecy has been called unacted history, and history is but fulfilled prophecy. It is a mistake to suppose that God's hand in history has been limited to those nations mentioned in the Bible. Could we have the story of God in history, it would be seen that His providence has been in and over all the great and small events of all nations. Daniel in his great prophecy has given a rapid and graphic sketch of the course of history from the golden-headed Babylonian Empire down to the end of time, when the

"Son of man shall come with the clouds of heaven" . . . when there "shall be given Him dominion and glory, and a kingdom, that all nations and languages should serve Him." When He comes, "His dominion will be an everlasting dominion which shall not pass away, and His kingdom one which shall not be destroyed" (Dan. 2. 44; 7. 13-27). Meantime God among nations will be overturning, and "overturning, and overturning until He comes whose right it is" (Ezek. 21. 27).

Emperors and kings and cabinets are rapidly bringing to pass things that God has marked out in prophecy ages ago. But they know not what they do. There are "signs in the heavens," and on the earth there is "distress of nations with perplexity; and the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory" (Luke 21. 25-27). Of the day and hour when the flaming heavens shall reveal the "appearing and kingdom" of our Lord Jesus Christ (2 Tim. 4. 1), no man knoweth; but we are bidden to wait and be ready, lest we be surprised by the great and notable day of the Lord. To this end the Scriptures are also written, that the loving student of them may live in advance of history, and be overtaken by no untoward event. If His prophetic Word dwell richly in our hearts and minds, there will be no great surprise for us as time goes on. We shall discern through the prophetic telescope, dimly, it may be, the approaches of those things out of which history is made.

There is a growing disposition on the part of many to make light (they know not what they do) of all prophetic study; but our risen Lord, in His last revelation to John concerning things to come, caused him to write at the very outset: "Blessed is he that readeth and they that hear the words of this prophecy; and keep those things which are written therein; for the time is at hand;" and at the close of the book to add: "These sayings are faithful and true; and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold I come quickly; *blessed is he that keepeth the sayings of the prophecy of this book*" (Rev. 22. 6, 7).

The Ways of God in History and Prophecy.

AMONG the most recent work of the late Dr. Bullinger was a Plan of the Bible, carefully constructed on dispensational lines; and just before the revered author was taken from us, some copies were printed in leaflet form for widespread distribution among students of the Word of God.

The plan is telescopic in character, surveying history and summarising prophecy, at once dealing with the

FIRST THINGS of Divine revelation and the LAST THINGS of the revealed will of God. It is given below for the benefit of readers of *Things to Come*.

THE DISPENSATIONAL PLAN OF THE BIBLE.

"Known unto God are all His works from the beginning of the world." (Acts 15. 18).

"Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isa. 14. 24; Cp. Isa. 46. 9, 10 and Eph. 1. 10).

"By faith we perceive (by the Word of God) that the ages were prepared so that the things seen do not come to pass from thing that appear." (Heb. 11. 3). "He prepared the ages." (Heb. 1. 2).

- A** | THE PRIMAL HEAVENS AND EARTH. "The world that then was," (Gen. 1. 1, 2; and 2 Peter 3. 6).
- B** | SATAN'S FIRST REBELLION. "The earth became a ruin." (Heb. *tohu*.) (Gen. 1. 2.) God created it not a waste." (Isa. 45. 18. R.V. Heb. *tohu*).
- C** | THE EARTH RESTORED AND BLESSED. "The heavens and the earth which are now." (Gen. 1. 2-3; and 2 Peter 3. 7).
- D** | SATAN ENTERS AND CONSEQUENCE. (Gen. 3).
- E** | MANKIND DEALT WITH AS A WHOLE. (Gen. 4. 10-11. 30).
- F** | THE CHOSEN NATION CALLED AND BLESSED. (Gen. 11. 51-Mal. 4). Jehovah and the Kingdom rejected. Israel scattered.
- G** | THE FIRST ADVENT. (Micah 5. 2, and Zech. 9. 9). The Four Gospels. (Rom. 15. 8.) The King and the Kingdom proclaimed and rejected. The King crucified.
- H** | THE KINGDOM RE-PROCLAIMED. The Acts and Earlier Pauline Epistles. (Acts 3. 19, 20.) The "signs and wonders" of Divine Witness. (Heb. 2. 3, 4). The offer rejected. (Acts 28. 25, 26). Israel scattered.
- H** | THE KINGDOM POSTPONED AND IN ABEYANCE. The Later, or Prison Epistles. "Not yet." (Heb. 2. 3). THE MYSTERY REVEALED. (Eph. 3. 1-11. Col. 1. 25; 2. 3. 1 Tim. 3. 16. Phil. 3. 11-14). THE NEW HOPE. (Phil. 3. 11, 14).
- G** | THE SECOND ADVENT. The Kingdom established. The King enthroned. The Apocalypse. (Matt. 24.; 10. 16-23; 25. 31. Luke 19. 11-27. Isa. 2. 11-19. Joel 2). "The day of the Lord."
- F** | THE CHOSEN NATION RECALLED AND A BLESSING. (Rom. 11. 11-36. Acts 15. 16. Jer. 30. 31. Isa. 60; 61; 62. Zech. 12-14).
- E** | MANKIND DEALT WITH AS A WHOLE. (Joel 3. 2. Matt. 25. 31-46. Rom. 15. 8-12. Acts 15. 17, and The Apocalypse, 4-19).
- D** | SATAN BOUND AND THE CONSEQUENCES. (Rev. 20. 1-3).
- C** | THE EARTH RESTORED AND BLESSED. (Rev. 20. 4-6. Isa. 35. &c.) The Millennium or "The Thousand Years."
- B** | SATAN'S FINAL REBELLION. (Rev. 20. 7-10.) Followed by the Second Resurrection and Judgment of the "Great White Throne." (Rev. 20. 11-15).
- A** | THE NEW HEAVENS AND THE NEW NEW EARTH. (Rev. 21; 22. 2 Peter 3. 12, 13). "The Day of God."

Admirably clear, this study, in leaflet form, will bring delight to many a student of Holy Scripture, and at the same time give direction to research in regard to spiritual things. Copies may be had for 3d. per dozen, post free, from Miss Dodson, Breingarten, Golder's Hill, Hampstead, N.W.

The Book of the Prophet Daniel—8.

BY COL. G. J. VAN SOMEREN.

WE have seen that the tale of the trials of Shadrach, Meshach and Abednego and of their deliverance was not only history, but also typical of what shall happen to the faithful remnant of Israel in the great *Day of the Lord*, now fast drawing near. The fourth chapter, now before us, tells of a sore judgment which fell on a Gentile for his pride, and of his humiliation. At the end of the set term, a complete period of "seven times" or seven years, mercy visited him and he acknowledged the God of heaven. This, too, is actual history and also prophecy wrapped up in type.

It is Nebuchadnezzar who himself sets forth the tale. He prefaces it by a proclamation to all peoples and nations in his vast dominions of the greatness of the signs and the might of the wonders of the high God, these signs and wonders having been actually wrought on him. He was "at rest in his house and flourishing in his palace" when he "saw a dream," and the remembrance of it troubled him greatly when he awoke. As he had done on a former occasion, he summoned all his Chaldeans, magicians and soothsayers to interpret it, but again he finds the task to be beyond their power, though this time he tells them the dream. At last Daniel, a captive Israelite, comes before him; Daniel, who once before had not only interpreted but, taught by God, had told the King all the details of a dream which the King could not remember, though the influence of the vision had continued to make his soul tremble. He appeals to Daniel to tell him what his second dream may mean, and recounts it.

A wondrous tree, reaching to heaven and seen by all the earth, flourished greatly. Beautiful in leaf and abounding in fruit, it gave shelter and food to beast, bird and man. Then, "a watcher and a holy one came down from heaven" and commanded that the tree be hewed down, yet its roots were to be left in the earth, bound about with a protecting band of metal. With a sudden change in the imagery, its heart was to be changed from that of a man to that of a beast of the field for a term of seven years. All this by the decree of the watchers, the demand of the holy ones, to the intent that the living may know that the Most High ruleth in the kingdom of men giving it to whom He will, and setting up over it the basest of men. "Oh! Belteshazzar," cries the troubled King, "tell me if thou canst what this means."

For a whole hour Daniel, astonished and moved, remains silent; then, encouraged by the King, declares its meaning.

The great tree is the King himself, who, by a decree and demand of heavenly beings, is to be cast out from among men and to dwell among beasts till, at the close of "seven times" (or years), he shall have learned that

the Most High ruleth over all. Then his royal estate and condition should be restored to him. Daniel beseeches him to at once break off his sins by righteous dealing and to show mercy to the poor,—it may be a lengthening of his tranquillity.

A year passes and Nebuchadnezzar walking on a terrace of his palace looks proudly over Babylon, his own creation, "this great Babylon that I have built . . . by my power . . . and for the honour of my majesty." While the words are on his lips a voice from heaven speaks to him and recalls the dream. The blow falls, and the King is driven forth into the fields. He lies under the ban for seven years, then mercy intervenes, his understanding is restored to him, he confesses his own nothingness, praises the Most High and ascribing all power to God resumes his place with enhanced glory and majesty.

The narrative carries on its surface the lesson that "pride goes before a fall," and that when a man sets God aside his sin and folly lead him straightway to his own destruction. But the full details given by Daniel of the dream and its interpretation; the proclamation by the King himself of his sin, his fall, his recovery, and ascription of glory and majesty to the Most High; the mention of "the watchers and the holy ones," who called for the judgment on the King; the degradation of the man; the perfect number, "seven times," that marked the period of the punishment; the promise of hope of recovery held out, and the fulfilment of the promise at the set time, together with the call to the nations to heed the lesson, that "none can stay the hand of God or say unto Him what doest Thou?" all show that more than the moral lesson is here set forth for our learning in this portion of the prophecies of the book.

Scripture uses plain terms when it tells man what he is in himself. "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted for" (Isa. 2. 22). "There is none righteous, no not one . . . none that seeketh after God . . . there is no fear of God before their eyes" (Rom. 3. 10, 11, 18). "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not and shall utterly perish in their own corruption" (2 Pet. 2. 12). "So foolish was I and ignorant, I was as a beast before thee" (Ps. 73. 22). "Their inward thought is that their houses shall continue for ever . . . they call their lands after their own names. Nevertheless man being in honour abideth not, he is like the beasts that perish" (Ps. 49. 11, 12). So the punishment that fell on the King showed him that he was but a man and that with God there is no respect of persons. Yet he had been invested by God with majesty and power unrivalled among men, he was not simply the head of a kingdom like his successors, but set in his place as a unique man, "Thou art this head of gold" (Dan. 2. 33), whom the God of heaven appointed to be the head of the *Times of the Gentiles*. As the representative of the Gentile world his punishment was perfected and completed in "seven times." He was then restored to favour, for he had learned righteousness: "at the end of

the days I Nebuchadnezzar lifted up mine eyes unto heaven and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His Kingdom is from generation to generation" (Ch. 4. 34). It was through a son of Abraham of the tribe of Judah that the God of heaven revealed His power, His will, His purposes and His mercy to the Gentiles.

When the sons of Abraham, trodden under the feet of Egypt, had been delivered by the mercy and truth of their God, Jethro, the Midianite, hearing of all that God had done for Israel came and rejoiced with Moses, saying "now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly He was above them" (Ex. 18. 1, 9, 11). The Lord Jesus said, "Jerusalem shall be trodden down till the Times of the Gentiles be fulfilled" (Luke 21. 24), and when those times shall close in sore distress of nations, the gates of Jerusalem shall be opened to Israel redeemed as righteous, and a song shall be sung in the land of Judah that day. That song tells us that when God's "judgments are abroad in the earth the inhabitants of the world will learn righteousness" (Isa. 26. 2, 1. 9). The Lord God gave Moses a song to be taught to the children of Israel. It declares that when the punishment of Israel for their sins is completed and they are in evil case, the Lord will cause the Gentiles to feel the weight of His avenging hand, and Israel shall be saved; yet, at that same time, when all shall see that the Lord is God alone, the ever-living God, the nations too shall rejoice with His people (Deut. 32. 32-43). "In that day there shall be a root of Jesse to it shall the Gentiles seek" (Isa. 11. 10). "I will give thee for a covenant of the people for a light of the Gentiles, to open the blind eyes" (Isa. 42. 6, 7). "I will also give thee for a light to the Gentiles that thou mayest be My salvation unto the end of the earth" (Isa. 49. 6). "The Gentiles shall come to thy light and Kings to the brightness of thy rising" (Isa. 60. 3). "O Lord the Gentiles shall come unto Thee from the ends of the earth, and shall say, surely our fathers have inherited lies and they shall know that My name is the Lord" (Jer. 16. 19-21).

He that would travel from Egypt to Assyria must pass through the land of Israel, for it lies between these two Gentile countries which oppressed Israel so mightily in the days of old. But in the days to come, when the Lord Himself shall reign gloriously in Zion and the Land shall stretch "from the river of Egypt unto the great river, the river Euphrates" (Gen. 15. 18), then, "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. 19. 24, 25). The Gentile having himself been humbled in the day of Israel's trouble and exile shall receive mercy for Israel's sake, for "salvation is of the Jews" (John 4. 22); and in Abraham "shall all the nations of the earth be blessed" (Gen. 12. 3)

The lesson for us in this fourth chapter of Daniel would seem to be this. Nebuchadnezzar is not here brought before us as a part of the Great Image of chapter two, the end of that whole Image being absolute destruction; nor as the type of the Antichrist, the seed of Satan, who shall meet his doom in the lake of fire, but as representing the world of men, owing all to God, yet in pride claiming all as their own, on whom, after His judgments have fallen, God, "the Father of the spirits of *all flesh*," will yet have mercy in the day when creation, groaning and travailing together in pain until now, shall rejoice in the manifestation of the sons of God (Rom. 8. 19-22). It was in the days of His humiliation that the Lord Jesus read the passage from Isaiah in the Synagogue at Nazareth (Luke 4. 16-19). So, too, it was to an exiled and captive son of Judah that Nebuchadnezzar owed the interpretation of his dream and the promise of recovery (Dan. 4. 26); and it is only from the writings of the prophets of Jehovah that the Gentile can be admonished and taught to bow his pride before the Most High, the God of heaven. It is only through the ministration of Israel in the Day of the Lord that the earth shall be subdued under Him, and "be filled with the knowledge of the glory of the Lord as the waters cover the sea (Isa. 11. 9).

Before leaving this chapter it will be interesting to see what more scripture has to teach us about *watchers and holy ones*, vv. 13, 17, 23. We can help one another by pointing out passages, but each must judge for himself. "Make ye mention to the nations; behold, publish against Jerusalem that watchers come from a far country and give out their voice against the cities of Judah. As keepers of a field are they against her round about, because she hath been rebellious against Me, saith the Lord" (Jer. 4. 16, 17). "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night" (Isa. 62. 6). ". . . . the day of thy watchmen and thy visitation cometh" (Micah. 7. 4). The passage in Luke (13. 7), seems to point to one holding an analagous office. Then there are the beings written of in Zech. 1. 8-11, who are employed on God's work on the earth.

In Daniel 4, the Chaldee word for "holy one" is *qaddish* not *hāsīd* as in Ps. 89. 19, where it must mean The Messiah. Comparing these passages with Eph. 6. 10-12 we learn that our warfare with evil spirits must be carried on with the spiritual weapons and armour provided for us. For our encouragement Heb. 1. 14 shows that we may count on the help of "ministering spirits sent forth to minister to them who shall be heirs of salvation." That helpers are ever present we may learn from the instance given in 2 Kings 6. 15-17.

ON EVERY SIDE—

Rest, 2 Chron. 14. 7; 1 Kings 5. 4; Guidance, 2 Chron. 32. 22; Hedged about, Job 1. 10; Comforted, Ps. 71. 21; Delivered, Judges 6. 34; 1 Sam. 12. 11; Gathered, Ezek. 37. 21.

— DR. BULLINGER.

Sunday School Lessons.*

(SECOND SERIES)

No. I. JANUARY.

"ONE THING."

FIRST SUNDAY.

One Thing that Befalleth, and One Thing Lacking.

(Learn Ecc. 3. 19; Mark 10. 21. Read contexts.)

THE "ONE THING THAT BEFALLETH" (Ecc. 3. 10) is Death. This is the consequence of sin (Gen. 2. 17; 3. 19; Heb. 9. 27). The wages of sin (Rom. 6. 23) befalls all, either in their own persons or in the person of a *surety*. Hence, the death of the impenitent is "in their sins" (Ezek. 3. 19), involving "the resurrection of damnation" (Dan. 12. 2; John 5. 29), and then the second death (Rev. 2. 11). Described as "destruction" (Rom. 9. 22; 2 Thess. 1. 9), "perishing" (2 Pet. 2. 12). The saints have died in the person of their *Surety* (Isa. 53. 6; Rom. 5. 8; Gal. 2. 20). Hence, shall escape this death (Rev. 2. 11). If "alive and remain" shall never die at all (John 11. 26; 1 Thess. 4. 15; 1 Cor. 15. 23; 2 Tim. 2. 11). And if called to "fall asleep" for a little while, shall have a glorious part in "the resurrection of life" (1 Thess. 4. 16; 1 Cor. 15. 23, 52).

The "ONE THING LACKING" (Mark 10. 21) is Righteousness. Note the question, "What must I do?" Only one answer "ALL" (Jas. 2. 10; Gal. 3. 10; 5. 3; Deut. 27. 26). Jesus quotes only the second table, and of this omits the *tenth commandment* purposely, in order to convict the man presently in his great breach of it. "Go and sell" was the arrow of conviction here, as "Go and call" was in John 4. 16. None can keep the commandments, therefore none can get eternal life by works (Gal. 3. 21). "Who then can be saved?" is the question (v. 26). The answer is (v. 27) "with men it is impossible," &c. (Rom. 5. 19; Gal. 3. 13; Isa. 42. 21). For those who are in Christ nothing is *lacking*. They are "complete in Him" (Col. 2. 10), and "justified from all things" (Acts 13. 39).

SECOND SUNDAY.

"One Thing Needful," and "One Thing I Know."

(Learn Luke 10. 42; John 9. 25. Read contexts.)

"ONE THING NEEDFUL" (Luke 10. 42). What is it? see v. 39. The good part which Mary chose (1 Sam. 15. 22; Job 23. 12; Jer. 15. 16). It is "good" in contrast to all other portions, which are marked by instability and change. Nothing can affect it. No enemy can take it away. And it is *only* a "part." The best is to come. It honours the *Father*. He says

* These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year.

"Hear Him" (Luke 9. 35). It honours the *Son* (John 5. 24). It honours the *Holy Ghost*, because He reveals and leads to the Lord Jesus (John 16. 13-15).

"ONE THING I KNOW" (John 9. 25). The chapter is full of sayings and questionings. The *Disciples* (v. 2). The *Neighbours* (v. 8). The *Pharisees* (v. 15). The *Parents* (v. 23). The *Man Himself*. First we see him a blind beggar (vv. 1, 8). The healed (v. 7). Then a witness (v. 25). Then a worshipper (v. 38). All are like him "born blind" (1 Cor. 2. 14, and see v. 9; John 3. 19, 20; Acts 26. 18; 2 Cor. 4. 3, 4; Ps. 82. 5). Christ's work is to open the eyes. Prophesied of Him (Isa. 42. 7). Recorded of Him (Luke 4. 18; John 8. 13). Fulfilled by Him (Eph. 1. 18; 5. 8; Col. 1. 13). All who are thus healed can say with this happy subject of God's grace, "One thing I know."

THIRD SUNDAY.

"One Thing I Do," and "One Thing I Desire."

(Learn Phil. 3. 13 or Ps. 27. 4. Read contexts.)

"THIS ONE THING I DO" (Phil. 3. 13). Doing follows knowledge. Before we can "do," the one thing "lacking" must be supplied. What is it? Righteousness! See what St. Paul says about this in v. 9. The things behind he describes in vv. 4-6. He thought them "blameless" then! See what he thought them in 1 Tim. 1. 13. Now he has the one thing "needful," and his *standing* was "found in Christ" (v. 9). His *object* was to "know" Christ. His *desire* was to do His will (v. 13). And his *hope* was to be "like" Christ at His coming (v. 21). This is the "ONE THING HAVE I DESIRED" (Ps. 27. 4), to be with the Lord for ever. This is the end. The last of these six things. They begin with death and end with eternal life. Note these six stages of spiritual history. To be able to say "I have desired," we must be able to say "I have hated" (26. 5), and "I have loved" (v. 8). It includes therefore earthly *worship*. Note what true worship is NOT. It is not "saying" prayers; not tied to forms or the absence of forms; not tied to time or place (as in David's day); not multiplication of services; not quantity, but quality (1 Sam. 2. 3); not pertaining to the natural man, but "the inner man." Spiritual (John 4. 24). See Matt. 15. 7-9. "In vain."

FOURTH SUNDAY.

"Not One Thing hath Failed," and "Be not Ignorant of this One Thing."

(Learn Josh. 23. 14; 2 Pet. 3. 8. Read contexts.)

"NOT ONE THING HATH FAILED" of all the good things the Lord God spake" (Josh. 23. 14; see 21. 8-45). He gave and they possessed (21. 44). He promised rest and gave it (21. 44). He promised deliverance and delivered (21. 44). Other things fail. 1. *Money* fails (Ps. 39. 6; 62. 10; Prov. 23. 5). 2. *Friends* fail (Job 19. 14; Neh. 9. 27). 3. *Strength* fails (Ps. 31. 10; Job 12. 21; Ps. 90. 10). 4. *Refuge* fails (Ps. 142. 4). 5. *Sight* fails (Ps. 69. 3). 6. *Desire* fails (Ecc. 12. 5).

7. *Flesh and heart* fails (Ps. 73. 26). But God's word and all that is based on it never fails (Luke 21. 33; 16. 17; 1 Pet. 1. 23, 25). This is a *good* part then that can *never* be taken from us.

"BE NOT IGNORANT OF THIS ONE THING" (2 Pet. 3. 8), *viz.*, that the Lord is not slack concerning the promise of His coming. The day of the Lord will come (*v.* 10). *Prophets* have told of it (Jude 14; Isa. 11. 1; Jer. 23. 5, 6; Ezek. 21. 27; Dan. 7. 3, 14; Zech. 14. 2, 3). *Patriarchs* have told of it (Enoch—Jude 14; Job 19. 25-27). *Apostles* have told of it (Peter—Acts 3. 19, 20; St. Paul in all his Epistles; John—1 John 2. 28). *Angels* have told of it (Acts 1. 9-11). *Jesus* has told of it (Matt. 16. 27; John 14. 1-3; Rev. 22. 7, 12, 20). *We ought not to be ignorant of this one thing.* The Lord tells His servants and His friends of what He is going to do (John 15. 15; Amos 3. 7) [Gen. 6. 13; 18. 17; Ps. 25. 14]. The world is and *will* be ignorant. It prefers darkness (John 3. 19; 1. 5). So St. Paul testifies (1 Thess. 5. 1, 3). We are distinctly said to be "not ignorant" (1 Thess. 5. 4). Let us therefore "be mindful" (2 Pet. 3. 2).

FIFTH SUNDAY.—*Examination.*

CYPRUS FOR GREAT BRITAIN.

Turkey having intervened in the European War, Great Britain has annexed Cyprus. For many years past—since 1878, in fact—the island has been administered by a High Commissioner with an Executive Council under a Convention with Turkey, to whom an annual tribute of £92,800 has been paid. Now, of course, this tribute will cease, to the manifest advantage of the island, and the relief of the Imperial Exchequer.

Thus Turkey loses, and Britain secures an island with an area of 3584 square miles, with a population of 274,108 (census of 1911), of whom 214,400 are Greek Christians, and 56,428 Mohammedans. This possession has sacred associations which the Turk could not appreciate, Cyprus answering to the Chittim (or Kittim) of the Old Testament—see Gen. 10. 4, and Num. 22. 24, with numerous references in the prophetic books. Moreover, the island was included in the missionary travels of Paul and Barnabas, the latter a native (Acts 4. 36). Details are given in the Acts of the Apostles, see 13. 4-7; 15. 39; cp. 11. 19, 20; 21. 16.

"GERMAN" CULTURE.

That the land of the *Judenhetze* should claim the virtues of the people whom it has persecuted is hardly surprising in days when its boastful spirit stands revealed to an astonished world. There is, however, no reason why we should concede the claims of Germans to the learning and achievement of Jews whom they have hated and hunted with so much bitterness. We are reminded of the true relation of things by Sir William Ramsay, F.R.S., the celebrated chemist, who, writing in *Nature*, in reply to the question whether science will be retarded by the defeat of the Germans, says:—

"I think not. The greatest advances in scientific thought have not been made by members of the German race, nor have the earlier applications of science had Germany for their origin. So far as we can see at present, the restriction of the Teutons will relieve the world from a deluge of mediocrity. Much of their previous reputation has been due to Hebrews resident among them; and we may safely trust that race to persist in vitality and intellectual activity."

LIGHT OUT OF DARKNESS—?

The Order of the Star in the East makes boast that it is "composed of members of all religious bodies"; but its operations indicate very plainly that from the vaunted "all" it is proposed to make an amalgam more or less novel and exclusive. The instruction given by leaders of the Order suggests that pains are taken to water down the doctrines of Christianity with a view to their ultimate supersession by the blasphemous conceits of Theosophy. For instance, in the report of a recent lecture on "The Influence of the Egyptian Religion on Christianity," we read:—

"The wisdom of the Egyptians was put into practice by the Founder of Christianity in the miracles which He wrought in Palestine . . . The dogmas of the Virgin birth and the death and resurrection of the Saviour were ancient mystery teachings, and were understood mystically; but by the sixth century they had become materialised, and had lost their inner meaning for the Church generally."

And so on.—But the statements will not bear a moment's investigation. The things that are said to have "materialised"—the mystery teachings—seem to us as hazy to-day as ever; while the "Christian dogmas," far from being evolved from Egyptian mysticism "by the sixth century," were never more precise and matter-of-fact than in the very earliest days of our era, when faithful Apostles of Christ spoke of the miracle of His coming and the marvel of His going from the midst of men. The talk about "the sixth century" leaves a whole world of facts to be explained, which is important with Christian people, though indifferent to Theosophists. The fact is, it is impossible to account for the Holy Gospel with its light by suggesting an obligation to Hamitic Egypt and its spiritual darkness.

NIGHT AND DAY—

Night, the time of—

Sinner's joy	1 Thess. 5. 5-7.
Believer's sorrow	John 16. 22.
Servant's service	Prov. 8. 34.

Day, the time of—

Saint's victory	Rev. 13. 11; 3. 21.
Believer's bliss	Ps. 17. 5.
Servant's reward	1 Pet. 5. 4.

DR. BULLINGER.

Editor's Table.

A YEAR OF TRIAL.

THE year draws to its close in conditions of universal anxiety. The nations are passing through trying times; and in some quarters "men's hearts are failing them for fear . . . looking after those things which are coming on the earth." If, these events notwithstanding, the readers of *Things to Come* are able to "lift up their heads," it is because of the great privilege that is theirs, by virtue of association—an association that is assured, inalienable, and altogether blessed—with Him who is above earth's turmoil and tragedy, and who "sitteth above the flood . . . sitteth King for ever."

As it were in sympathy with the surroundings, the year has been one of anxiety with this paper. We are completing the first year since the departure of our honoured founder, and it is not surprising that the period has been one of trial. While, however, we cannot say that the thoughtless world has called for such testimony as we have been permitted to deliver, we rejoice to know that among the people of God there has been a serious demand for a continuance of our witness.

While preachers and teachers on all hands have been giving away the Sacred Scriptures with which they were put in trust, it has been our joy to maintain with jealousy the abiding authority and integrity of the Book, and to contend earnestly for the faith which that Book has brought to our knowledge. And it affords us deep satisfaction at such a time as this, to say that month by month readers have borne testimony to the comfort and instruction ministered to them by the articles which have been given in our pages.

As the list of "Acknowledgments" on the last page of each number shows, there are good friends who, by generous contributions, seek to relieve us of a burden that would otherwise cripple our endeavours. To these we extend warm thanks; and commend to others the example of their timely beneficence. As we have said before, *Things to Come* is not a commercial enterprise: it proceeds along essentially simple lines, and thus should be assured of the support of the people of God.

Needless to say, we shall be glad to welcome more helpers, those who are able to contribute systematically to the maintenance of a witness hitherto borne with faithfulness and in the sight of God; and we shall likewise value the co-operation of such as are able to secure new subscribers of the paper. Now is the time to pass round specimen copies, in the hope of bringing in additional readers. For a few stamps Miss Dodson will be glad to send some back numbers. Friends are also asked to forward their subscriptions without delay, and thus to facilitate our arrangements for 1915. (1s. 6d. per annum, post free, to Horace Marshall & Son, Temple House, Temple Avenue, E.C.).

NEXT YEAR'S ARRANGEMENTS.

Looking forward, we are glad to promise good things for next year, if the Lord will. There are still stores of material left by Dr. Bullinger; also papers on his luminous "New Synopsis," to come from Rev. J. Christopher Smith; further chapters by Colonel G. J. van Someren in his fresh and helpful treatment of the Book of the Prophet Daniel; likewise "Dispensational Expositions" by Mr. Charles H. Welch. We are also promised a series of articles by Rev. G. A. B. Chamberlain on "The Restoration of Israel," to their land and to the God of their fathers.

Among other purposes we may also name the occasional reproduction of articles from the first volume of *Things to Come*. That volume has long been out of print, and those who have sets without it have frequently expressed a desire that the volume should be reprinted. This step not being practicable, we have decided to give some of the most useful contents, and thus to gratify new and old readers alike with good things that were first printed twenty years ago.

From time to time, moreover, we have been asked to afford space for the discussion of questions that arise in the minds of those who are anxious to divide aright the Word of Truth. We see no reason why this should not be done—in a spirit of Christian forbearance, and with a view to the attainment of truth. Considerations of space, and the rightful interest of those who read the paper for EDIFICATION, render it necessary that all communications of this order should be as brief as possible, and never in the language of doctrinal controversy.

THE COMPANION BIBLE.*

Vol. V. THE FOUR GOSPELS.

It is with great satisfaction that we announce the publication of Part V of THE COMPANION BIBLE. In a beautiful volume, uniform with those that were issued during the life-time of the late lamented Editor, we have the Gospels as prepared (in substance) by Dr. Bullinger, and since his death completed by those who laboured with him in opening up the Sacred Word. After the Gospels there are given some eighty-six Appendixes, covering a singularly wide field of Biblical learning and spiritual instruction.

It is unnecessary to enlarge upon the system of "Structures," or to go into details respecting the Notes, critical, explanatory, and suggestive. These features, already familiar, have rendered the work as a whole a greatly-prized treasure to thousands of Bible students. The desire for just such information as is here given has been keenly felt; and scarcely a day has passed since Dr. Bullinger was taken from us without inquiry being made as to the time when the present volume might be expected to appear.

Here, at length, we have a continuance of the great work towards which the beloved Editor gave long years

* London: Humphrey Milford, Oxford University Press, leather 6s., cloth 4s. net; United States, 1.75; Canada, 1.20. Copies may be had from Miss Dodson at the prices given; inland postage 4d., foreign 7d.

of his life. From beginning to end, it is a splendid volume—as a treatment of God's Word should rightly be. Whereas ordinary volumes of exposition set one evangelist against another, this book indicates their mutual harmony. There is never a breath of the destructive criticism of our time, never a suggestion that, in this or that place, the follies or weaknesses of the penman must be held to rule out the authority of the Holy Spirit of God. The book is a Bible help in the true sense of the word.

Of the Appendixes we can only speak in terms of admiration. They deal, first with the Gospels as a whole, and then with the parts; also with words and doctrines, etymologies and synonyms, events and institutions. Take the first six: The Greek Text of the New Testament, The New Testament and the Order of its Books, The Diversity of the Four Gospels, The Unity of the Four Gospels, The Divine Names and Titles in the New Testament, The Two Genealogies of Matthew 1 and Luke 3. These are the first of eighty-six; the whole occupying some seventy pages, in double columns—"dust of gold."

The book is assured of a hearty welcome in all parts of the world; and most sincerely do we trust that its pages will carry blessing wherever they go.

CRITICAL LEXICON AND CONCORDANCE.

The well-known CRITICAL LEXICON AND CONCORDANCE TO THE NEW TESTAMENT, first published in 1877, has now reached its sixth edition. It represents many years of labour, in the early period of Dr. Bullinger's ministry. Rarely has a volume of such importance been in steady demand for so long a time. With successive editions, of course, there has been revision in regard to points of detail, and the same holds good of this sixth edition.

During the years this noble work has received high commendation at the hands of scholars and professors. It is safe to say that no book of its kind has brought so much help to students of the New Testament who are unable of themselves to command the principal editions of the text and the great works of reference, lexical and theological. As will be remembered, it was this monument of learning and toil that brought to Dr. Bullinger the well-deserved distinction of Doctor of Divinity.

Though critical, this book has a special constructive value; and we have no doubt that (as the Lord may tarry), it will long occupy a position of its own as a help to New Testament study. Many a diligent Bible reader and church worker would welcome a present of such substantial worth. (Supplied by Miss Dodson, for 15/-, postage 8d. extra).

SCRIPTURE RESEARCH SOCIETY.

To the many societies organised for the prosecution of research, there may now be added one whose special object is to promote the patient study of Holy Scripture. Men and women alike are invited to join the SCRIPTURE RESEARCH SOCIETY, which proposes to hold four meetings in the year, and to discuss papers on the great

truths revealed in Holy Scripture. Membership will be confined to professing Christians who acknowledge the Godhead of the Lord Jesus Christ, and regard the Holy Scriptures as the sole, absolute, and final court of appeal; but no variety of opinion as to interpretation shall act as a bar to membership. The annual subscription, ten shillings, will entitle members to copies of Transactions. The Hon. Sec. is Dr. J. Scott Challice, East Wittering, Chichester.

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First and third Tuesdays in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgcombe Park Road, Peverell, Plymouth).

STOCKPORT.—Readers in or near Stockport are invited to communicate with Mr. A. T. Howarth, 149 Woods Moor Lane, with a view to mutual Bible study.

LONDON.

LONDON, SUNDAY EVENING Bible Expositions (see advt.).

SCOTLAND.

EDINBURGH.—Meetings for Bible Study are held on the second and fourth Tuesdays of the month at the house of Mrs. Carson, 29 Montague Street.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at Old Town Mission Hall.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 9.30 a.m. Conducted by Norville Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

QUEENSLAND.

NORTH ROCKHAMPTON.—Clifton Street Baptist Church, Thursdays, at 8 p.m.

ACKNOWLEDGMENTS.

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